

Great Isaiah Scroll

DIRECTORY

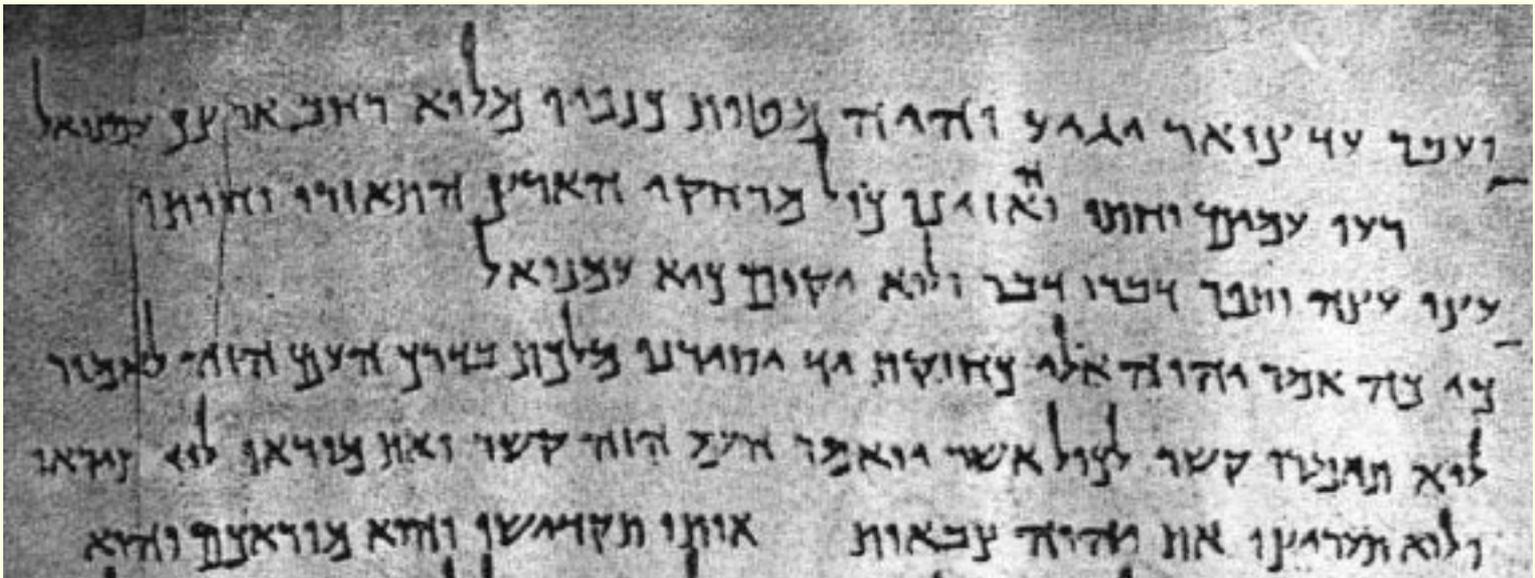
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Qumran Great Isaiah Scroll:

The Qumran Isaiah scrolls are two. Q or Qa is the Qumran Great Isaiah Scroll and Qb is the Qumran Scroll of Isaiah that is about 75% complete. Qa, the Qumran Great Isaiah Scroll is complete from the first word on page 1 to the last word on page 54.

UPDATE June 26, 2006

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For practice in reading differences in Q: Find the word "Immanuel" written as one word (contrary to the received text) as the final word in lines 1 and 3. Notice also a horizontal stroke at the right on line 1 and 3 setting off the enclosed lines as an important passage. There is also an indentation which is a paragraph mark when the preceding line has been filled with text. But more frequently, the gap at the end of the third line which is left unfilled is a sign of end of paragraph. Notice also that an editor has written a "he" above the 4th word in the second line making the word "ve-'aziynu" to be "ve-ha'azinu." Then see the next to last word in line 3 to see aleph added to the conjunction "kiy" (because or that). Aleph is added by the Q scribes with great frequency to prepositional forms and conjunctions ending in yod. But see "kiy" written without the aleph in the 1st word in line 4. Then see the space (spatium) in the middle of the last line which is a verse mark. In most cases the spatiums mark current

versification but not here. The Masoretic text begins verse 13 3 words sooner with "eth." There is an omission of 2 words at the end of line 2 and at least two other differences with addition of and omission of an article which I will leave you to find for yourself. I hope this whets your appetite.

Jesus said:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5:39

The scroll pages are photo copies. Some are scanned in black and white and some in grays. The original scroll when it was first photographed was a slightly orange color with some more and less darkened areas. Thus you will be able to read the scroll here but it is a facsimile of a photo copy and not a reproduction of the actual colors of the scroll.

This is a directory of pages of the Great Isaiah Scroll of the Qumran community. This scroll (which has been named by scholars as "Q") is dated at 100 BC. Evidence for the date is internal and we will point out those evidences as they appear. ([For instance see page 12 the last note](#)). In the pages that follow we will cite the Great Isaiah Scroll as "Q" and the received text as Masoretic or "M." My comments on each page about the scroll are meant to help you to get to know about the scroll and the technical differences between it and the received text. It is not meant to be a commentary on the book of Isaiah. If you can read Hebrew it will enhance your study of the scroll greatly, but it is not necessary to read Hebrew to gain some insight into what the Scroll is like and to understand its importance. Although there are many differences between the Scroll and the Masoretic text, these are often spelling differences like the addition of a vowel or an article or conjunction or a change in person and number. Sometimes words or an entire verse may be left out. All these places are noted. A few occasions of extra words in the Q text are noted. In addition all editorial marks are noted as are also paragraph and versification gaps called spatiums. The critical comments are meant for beginning and intermediate students. Advanced students will also find things of interest on these pages., but this is not to be considered a "scholar's" work.

Have we exhausted all the things that may be said about this text and noted all the variations between this text and the Masoretic? Surely not, even though we have attempted to cite them all in one way or another. If you have an interest in knowing what the Isaiah scroll is like and want to know more about it and the technical make up of the scroll and the major variations between this and the received text, then this is the place to begin.

Two frequent variations will NOT be cited in this review. The addition of waw and yod to words as pronunciation helps to indicate vowels is very frequent and corresponds to the pointing to indicate these vowels, which was added by later Masoretic scholars. The addition of aleph in the same way is less frequent and will be cited. The second variation is the scribe's interchange of waw and yod. This is frequent. Where one expects to find a yod a waw is written and where one expects to find a waw a yod is written. We will not cite these but these occurrences, because of their frequency, can be

seen by a general reading of the text.

After all variations are noted and taken into account and the reasons for them (lapses, spelling errors, simple human error in copying, dialectical difference, Aramaic environment etc.) are understood then it is easy to say with confidence that the Q text is substantially the same as the received text of the Book of Isaiah that we now read in our English Bible.

If you are familiar with Hebrew you will find that the Important Information in the Introductory Page will save you a great deal of time in discovering the reasons for the different grammar and spelling in the Q manuscript when compared to the Masoretic text.

If you discover any variations that I have not noted I would like to hear from you so adjustments can be made. I have added an introductory page that treats technical observations and spelling and grammatical structures peculiar to the Q scribe. The text of my comments in these files is copy righted (c) but may be freely used by students but not published without permission.

All 54 pages are now on line. My edited comments will be subject to revision and your suggestions are invited.

Please let me know what you think of the site.

[email me your response](#)

The Great Isaiah Scroll

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English translation [Of the Isaiah Scroll](#)

All the material here plus many more hyperlinks and sited miniaturizations [plus transcription of each page in the scroll into common Hebrew block letters](#) which will aid a student in reading the manuscript Hebrew of the scrolls is available on my CD.



[Available on CD Rom:](#) All the files on this site are available on one cd rom. There are three Commentaries and the important text and analysis of the Great Isaiah Scroll and two booklets and the many special studies. The advantage of having this material on a cd rom will be obvious to anyone interested in this material for study. There is almost no waiting for the files to load from a cd rom drive when compared to accessing the material on line. The material will still be available on line to those who want to access it. If however you would be interested in owning the material on a cd rom please click on the cd rom icon above and/or for further information.

[Contact Fred Miller via e-mail](#)

[Catalog of Dead Sea Manuscripts](#)

A description of all manuscripts in all 11 caves

[Please Visit Moellerhaus Home Page](#)

[Commentary on Isaiah](#)

35000 Visitors From June 1999 to February 2001.

From February 1, 2001 You are visitor number: 167,359

Column XII

The Great Isaiah Scroll 14:1 to 14:29





For the line by line translation of this page [click here](#)

Physical Characteristics: This is the first page on the fourth sheet of leather that was sewn together to make the scroll. There will be four pages on this sheet before the next splice. The most obvious feature on this page is the almost complete tear in the scroll from bottom left about 1 inch from the left margin almost all the way to the top within 1.25 inches from the top of the page and into the left margin. The repair was done so as to keep the reattaching materials between the lines of text and not to obscure any letters if possible. The seam at the right has been commented on but the repair of the seam in mid page is easily noticeable from this page. The repairs to the scroll are evidence of long use, having been rolled and unrolled many times until the splices became frazzled and then the gaps and the tears and damaged portions were repaired so the scroll would have further use. It is not possible to say how long the scroll had a useful life being read and copied and edited. But the repairs make it obvious that the scroll was old and already had had long use when it was finally stored away.

Paragraphs and spatiums: The end of paragraphs are marked on line 4 which ends vs 3 and line 30 which ends verse 28. There are spatiums on line 8 begin vs 7 and in line 23 begin vs 22.

Line 9: last word: Q = "shavtah" (you sit down) and M = "shakavtah" (you lie down)

Line 7: 3rd word: M = "madhebah" translated in KJV as golden city but Q = "marhebah" (fury) which is cited by NASV as the favored reading. NIV does not see the resh in the Q text which seems apparent. For instance compare the dalet in line 4: 3rd word with the resh in "marhebah."

Line 15: 1st word: Q = "be-lebavekah" (in your heart) The scribe wrote a different letter where the kaph of the 2ms suf is in this word. The partially erased letter appears to have been a lamed except that there is a residual stroke below the kaph which can not be accounted for by the first mistaken letter being a lamed. Perhaps in his correction the scribe wrote a final kaph and then corrected it when adding the he to show the open syllable of the masc. form. Or perhaps the scribe thought he was writing "to Babel" as in the first word in line 24.

Editor's emendations:

Beside the large kaph in line 30, letters are added to the text in lines 18, 21 and 29 and a word is written above line 20 just left of the rip. In line 18 a "he" (article) is added to "a'rets" and in line 21 an article "he" is added to "a'mek" The word in line 20 is actually omitted in Q from the received text and follows the rip which has obliterated a lamed from the word " 'el" (prep to) The missing word written above the line by an editor is " 'avney" (stones). This word has a different hand and style of writing which is obvious and is evidence of more than one editor, not the original scribe nor the later editors. See the section [More Than One Scribe](#) in the Introduction for more discussion on evidence of several scribes and editors.

Nazar

Also in **line 20** see the attempt to darken the kaph and the nun in "ke-natser" (as or like a Nazarene). This word has mystic meaning in most places where it is used by Isaiah. [See my commentary](#) on this verse.

Line 23 2nd word after spatium of vs 22 has a 3mpl suffix "hem" as "hemah"

Line 24 :1st word the last "l" of "le-babel" (to Babylon) is partially missing. **Next to last word:** M = qipod a porcupine, KJV has bittern. Q = qipaz an arrow snake.

Line 25 2nd word: M = be mat'ate'a Q = ve tatatiy

Other Added letters: There is a waw in the 1st word of line 29.

Missing "he" In line 24 vs 23: 4th word from left in Q is "ve-samitiy" it should be "ve-samitiyha" and in line 25 2nd word "ve-ta'ta'tiy" in Q is "ve-ta'ta'tiyha" in the Masoretic.

The last five lines of this page: Due to repair and editing there are many anomalies to notice. Beginning with line 27 on the tear or rip the word 'ayin lamid yod ('aliy") is found. The word preceding this has a 2mpl suf spelled "kemah" instead of "kem." In line 28: 2nd word Q has "shikmekah" (her shoulder?) Masoretic has "shikmo" (his shoulder) [translation is "their shoulder"]. The word "yapher" is missing in the lacuna of line 29. But there is no word missing in the lacuna of line 31 but the yod from the qal imp 2fs is missing from the word before the lacuna.

Line 30: The Unusually Large Kaph written at the end of line 30 and over the word Ahaz in line 31 is actually a very poor attempt at editing the word "king" which precedes Ahaz. The word "ha-mel" in Q should be "ha-melek" (the king).

The Last Word:

The last word "Peleshet" (Palestine) must have been in the lacuna because it follows as the next word but was lost and then edited in later. If so, then this editing and perhaps much more editing was done after the tear and repair of the scroll. The sequence of editing can be seen by the repair and the lacuna. The scroll no doubt had long usage. Then in some way an accident occurred which caused this rip that almost crossed the whole page, The rip was then repaired, More usage occurred. After some time the piece at the bottom of the page connected to the repair fell off and was lost. This is indicated by the dangling threads of the original repair less the piece they had been sewn into. Then since the piece that fell away had the word "peleshet" on it, that word was added on the other side of the rip. This indicates a long usage of the scroll with repair and editing being added after long intervals.

Darkened letters: There are signs on this page that an editor, besides putting missing letters between the lines, also darkened some faded letters. Heavier than ordinary letters are found in line 8 (2nd word); line 20 (2nd word); line 23 (several and the last word); line 24 perhaps a few other lighter strokes were added.

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"Q" = The Great Isaiah Scroll Introductory Page

Updated February 2006

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I. Seams

The Isaiah Scroll is made up of 17 strips of leather that were sewn together to make the scroll. Some of the seams that join the 17 sections are in very good condition and some have been repaired and some have places where the sewing has unraveled and has not been repaired. Some have almost completely lost the sewing material. The material between the 16 and 17th strip (the last joint) is completely gone

II. Lacunae

There are a few lacunae or pieces that have broken away and left gaps in the text of the scroll. These are places where pieces of the leather have disintegrated and fallen out. Lacunae can be found on pages 1, 2, 4, 5, 6, 7, 8, 9, 12, 15, 16, and on 17, (where the lacuna is due to surface chipping) and page 38. Most of these gaps in the text encompass a word or a part of a word which can be restored from the M text and they are in all cases consistent with the surrounding text.

III. Rips and Tears in The Leather

Some rips in the scroll are due to natural usage and wear and tear. And some are due to trauma of careless usage or accident.. Those rips and tears that are due to wear and tear and natural splitting of the material can be seen on pages 1 to 4 and 9, 10, 15, 17, 37, 39, 43, 53, and 54. The worse accidental tear or rip is seen on page 12 where the repair extends almost the whole of the vertical span of the page. Other rips due to careless handling are on page 18 and 38.

IV. The Seventeen Strips of Leather: that Make up the Scroll

The sections are of varying sizes and have differing numbers of pages on the 17 strips that were sewed together . There are 54 pages divided on the 17 strips. Ten strips have 3 pages; five have 4 pages and two have 2 pages each.

The strips with 3 pages are strip numbers: 1, 6, 7, 9, 10, 11, 13, 14, 15, and 16.

The strips with four pages are: 2, 3, 4, 5, and 12.

The strips numbering two pages are: 8 and 17.

Or a further analysis of the individual strips and the pages on them follows:

Strip 1.---- 3 pages: 1 - 3

Strip 2 ---- 4 pages: 4 - 7

Strip 3 ---- 4 pages: 8 -11

Strip 4 ---- 4 pages: 12 - 15

Strip 5 ---- 4 pages: 16 - 19

Strip 6 ---- 3 pages: 20 - 22

Strip 7 ---- 3 pages: 23 - 25

Strip 8 ---- 2 pages: 26 - 27

Strip 9 ---- 3 pages: 28 - 30

Strip 10 --- 3 pages: 31 - 33

Strip 11 --- 3 pages: 34 - 36

Strip 12 --- 4 pages: 37 - 40

Strip 13 --- 3 pages: 41 - 43

Strip 14 --- 3 pages: 44 - 46

Strip 15 --- 3 pages: 47 - 49

Strip 16 --- 3 pages: 50 - 52

Strip 17 --- 2 pages: 53 - 54

V. Lines and Creases and Splitting not Due to Tearing on the Pages

First Probable Cause

A number of pages have visible vertical lines that would not have been apparent in the original scroll for the first century or more. The vertical lines that now appear as splitting of the surface of the leather are possibly due to two causes. The first and most obvious is that the original scribe may have drawn lines to create a straight right margin. A short perusal will make the very straight right margin apparent. After finishing the text this line would have been erased and would not have been visible for a length of time. But as the centuries of use and storage went by the impression made by the original line began to appear and a splitting appears in the margin of a number of pages. Some pages have this mark from top to bottom and some are partially visible which would be due to the different pressure placed on the page when drawing the line. A left margin guide may also have been drawn making the impression that shows up on the left side of some pages. Notice in the first page that material that has fallen away corresponds to the margin. Fortunately none of the text is lost as the leather split away at the margin.

For examples of these lines see pages 1, 2, 3, 4, 5, [esp. 6](#) and 7, and 27, 38, 41, 45, 46, 52, and 54.

For an illustration of guide lines in a Dead Sea Scroll see the [Peshet to Habakkuk](#).

Second Probable cause

A second cause of some of the vertical markings, (that actually are lines too straight not to have a discernible reason) is folding. This may account for some of the center-page vertical lines and for most, if not all of the center page horizontal lines. The original material would have been folded before being used and being sewed into the scroll. These original folds would not have been visible in the material for the first century or more of use; but after time, weathering and use, lines would have begun to appear at the place of the folds. This is the apparent reason for the horizontal lines most of which are in the center of the page.

Examples of these horizontal lines can be seen on every page 1 through 27. and 41 and 42. The absence of the lines after 27 may be accounted for by less oxidation affecting the scroll in the tighter inner roll.

Examples of vertical creases appearing possibly due to original folding can be seen on pages 10, 11, 21, 24, 27, 41, 42, 51, 53, and 54.

VI. Spelling Peculiarities that will be Encountered in the Qumran Manuscript

A. Waw Stands for Any Vowel

There are vowel additions that are meant to help pronunciation and identification of forms that are peculiar to the Q scribes. Just as the Masoretes invented pointings to indicate vowel sounds so the Q scribes have added some semi-vowels to the text. The use of yod, waw, and "he" are frequent. Insertion of aleph as a semi-vowel is less

frequent but not unknown. Waw is used in a very general way and a Biblical Hebrew reader is used to the "o" and "u" sound being attributed to waw. But the Q scribes are more general with the use of waw and they employ it with great frequency to stand for any vowel sound from [scheva](#) to qamets etc. Another example of waw = scheva [page 27, line 1](#). It will be found to stand for any vowel sound. For a discussion of where this concept is important in identifying a word see the notes on "Siniym" on [Scroll page 41](#) in notes under line 12. Follow the link there to the variations of Hezekiah's name. See also a note on [Scroll page 24](#) where waw stands for qamets.

B. Waw and Yod are interchanged:

The waw and yod are interchangeable. Where you would expect to find yod a waw will often be written and a yod where a waw is expected. This is also frequent in Q.

C. Yod added to Feminine Suffixes and sufformatives:

The 2fs suffix usually has simply the kaph but there are a few occasions where a yod is appended to 2fs suf (including kaph and "he" and this is a Q usage. that is "kiy" may sometimes indicate 2fs. In the first pages the 2mpl suf is written as in M as "kem" but in the latter pages there is a change and the same form is usually written "kemah" and 3mpl "hem" is usually "hemah." Qal pf 2fs (qatalte with schva in M) is written "qataltiy" and will be mistaken for 1cs but context will show that 2fs is meant. The yod may be added to avoid confusing the form without the yod with several other forms i. e.. 3fs or plu or fem part., etc. Illustrations of adding yod to fem. endings can be seen on [page 2 line 9](#) and 3rd word, (for "he") then look on [page 39](#) and see notes under lines 25, 26 and 30 and after that line 25 for several illustrations of "tiy" verbal endings being 2fs. The 2fs suf is simply kaph if preceded by a yod or a theoretic vowel and is kiy if preceded by a consonant. 2ms suf is usually "kah." The 2fs pronoun is " 'at" with schva in M. The Q scribe frequently adds a yod to the 2fs pro-noun. An example (among others) may be seen in the 5th word in line 25 on [page 42](#) which is Isa 51:10. A further example, among many others, can be seen on [page 50](#). The illustrations and their locations in the text are discussed under the heading of "Q Scribal Spellings."

D. Yod is Added to Some Feminine Singular Nouns before 3ms Suffix.

Yod is sometimes added to a singular noun construct ending before 3ms suffixes, usually feminine but sometimes also masculine, making it appear (from the Masoretic rules) that the noun is plural with the added yod. This is confusing in Q because the Q scribes are not consistent in this usage, This is illustrated and described on page 51 where illustrations are pointed out under ["Variations"](#) in the notes under "Line 5." It is also illustrated with both masc and fem nouns in [line 29 of page 48](#).

E. Aleph and "He" endings added:

Aleph and "he" are often interchanged by the Q scribe. The word for call ("qara' ") has a final aleph.) The Q scribe spells this word with "he" as often as he does with aleph.

Aleph is sometimes appended to the end of a word where it is unnecessary and where it makes an extra open syllable and also very frequently "he" is added to the end of words which do not need the open syllable that is created thereby. This may be Aramaic influence since Aramaic has alep frequently the ending to most nouns and thus the Q scribe seems to have an Aramaic "accent." Addition of [aleph and superfluous "he"](#) is illustrated best on page 53 under "Q Scribal Spelling" and in notes under "Variations." See an example aleph as a probable Aramaic addition by the scribe adding "he" in hayah in [page 4](#).

Aleph is also added very regularly to conjunctions and prepositions and other negative particles for euphonic and not grammatical reasons. We have called this an "Aramaic accent." Thus "kiy" (because) "miy" (who) "lo" (to him) 'liy" (to me) "bo" (in him) "biy" (in me) and other similar words have aleph added. This is sometimes confusing since the forms for "to him" ("lo' ") and not ("lo' ") are identical. To view a page where there are many aleph additions including one that illustrates the last comment see [page 53](#). Another example of [addition of Aleph and "he"](#) can be found on page 37 under Scribal Spelling.

Aleph as a semi vowel Aleph is used as a semi vowel but is more rare. See an interesting use of Aleph as a vowel preceding waw thus making plain the consonantal value of waw in that place on [page 1](#). Appended "he" is more often added to indicate an open syllable but in some cases when "he" is the final suffix to be pronounced "ha" the aleph may be added to indicate that sound. For an example see [page 24](#).

F. "HE" is added to Many Suffixes and Sufformatives

The use of "he" is only slightly less frequent as an addition to the end of a word without any change in meaning. It is employed also on the end of many suffixes and sufformatives. It ("he") is added with great frequency to 2ms and 2mpl ("kah" instead of "ka" and "kemah instead of "kem"). It is added to 3mpl suffixes ("emah" or "mah" instead of "em" or "m" and "hemah" instead of "hem"). The 3mpl pronoun becomes "atemah" instead of "atem." The "he" is also added to pf. 2ms verb endings (Q may have "qatalta" instead of "qatalta") For an example of a page with many additions of "he" see [page 35](#) and comments under Scribal Spelling and also [page 30](#) for numerous additions of "he" in the text.

VII. Double "He" May Be 5th Stem:

Some 5th stem verbs have a double "he" added to the end of the verb and this may be a sign of 5th stem in Q.

VIII. Aramaic Spelling:

Consistent Peculiar Spelling of Some Words:

Goyiym is consistently spelled with an aleph after waw.

Clear indication of an Aramaic environment among the Q scribes is the inclusion of some words which have Aramaic spelling or pronunciation. A list of these words here is helpful and we have listed several and their location in the text. There is Aramaic

spelling of 2 words on [page 1](#). See the last word on line 18 and the first word on line 19, both of which have Aramaic spelling. On [page 40](#) in the 1st word on line 23 an Aramaic word seems to be substituted as a different word than that which appears in M. It may be from a Chaldean root "hdr" meaning crooked paths. On [page 51](#) a totally Aramaic word is substituted for the reading in M. See notes under line 29 on the Aramaic word "yinaqu." For another instance you will find the Aramaic form of the word "lion" on [page 53](#) line 8: 4th word which differs from the form found in M. There is an Aramaic peculiarity in the Masoretic text that is not Aramaic in the Qumran Scroll in Isa. 63:3. See further comment on this in the 2nd comment on [Isa. 63:3](#) in my commentary., where it is made clear that the Aramaic in the Masoretic text is a mistake and is not evidence of a "deutero-Isaiah" as some mistakenly conclude. Click the back key to return to this page.

To see the Hebrew form without the Aramaic preformative on the last line on page 50 and the last word in verse 63:3 in Q go to [page 50](#). The word "ga'altiy" is marked with a red star. Follow the link there to the explanation as to the importance of this word in refuting a Duterio-Isaiah theory. Click the back button to return to this page.

See scroll [page 44 line 24](#) where the Q scribe makes the same mistake of substituting a 5th stem preformative "alep" insted of the required Hebrew 5th stem preformative "he."

IX. More than One Scribe:

There is evidence that more than one scribe worked on the original text of the scroll.

Spelling evidence:

Some words are consistently misspelled for a number of pages and then the spelling alternates to a correct form. The initial portion of the book spells particles and conjunctions and prepositions like "lo, kiy, miy, biy, etc. in the same way as M but there is an alternation of leaving off this normal spelling to consistently adding aleph to the end of each of these forms. The breaks in usage are abrupt and other anomalies are associated with the changes in spelling that indicate that a different hand is inscribing the page at hand than the one that did the last page. The spelling of the suffixes "kem" and "hem" just so in the earlier pages and changing to a consistent spelling of "kemah" and "hemah" in the latter pages is further evidence of a different hand and/or a different "accent." [Page 12](#) is a good page to see different hands in editorial additions.

The Number of Mistakes

Although there are variations on every page in Q from the M text there are some pages where the variations are due to carelessness and clumsy inscription that seems to mark a different hand has taken the pen. We will cite these pages in the text.

X. Editorial additions:

Editorial marks:

There were probably several editors over a long period of time indicated by the different shape of script that was added between the lines and in the margins. There are three major kinds of editorial marks that will be found. These are added by editors who personalized the scroll for themselves. These three marks are: 1. **horizontal strokes** in the right margin, 2. a **large X in the left margin**, and 3. a mark that I describe as a **derby hat**. A **large O shaped mark** is found on two pages, perhaps 3, but there is no apparent reason for the mark.

Horizontal strokes:

Of the first 3 major marks: 1. the first, the horizontal marks are usually paired and mark off a section of text that was important to the reader. These sections may be a few verses long but sometimes encompass most of a chapter.

A large X:

2. The large X in the left margin is connected to the page at the right and denotes to the editor an important passage which he wanted to highlight. This is usually just one verse long, the single X is used as a rule although there is one occasion where two X's set off a beginning and end of a passage. An illustration of x's setting off a section to the right can be seen in the [Peshar to Habakkuk](#).

The "Derby" Hat:

3. The derby hat is always in the right margin of the page. It denotes an important division in the contextual content of the book. The major division of the book is well known i.e. Chapters 1 to 39 and chapters 40 to 66. The "derby hat" is found (among other places) at the bottom of page 32 at the beginning of chapter 40. See [page 28](#) for links to all pages having the "derby hat" mark.

Large O:

Three pages have what looks like a large flattened "O" but there is no apparent reason for the mark. See the mark on [Page 17](#) at the top left of the first line and [on page 28](#) at the end of line 18 which is just before miniature script. Also the mark may appear [on page 4](#) above the only word on line 21 which is the end of a paragraph and section likening Zion to a vineyard. The word it appears over is "tsa'aqah" (a cry) and no editorial addition of any letter to this word would be expected.

There are three other Marks of unusual shape and interest

1. One is described below [under dots](#). Follow the links there to the most unusual of all editorial notations. 2. Then there is an unusual mark that at first resembles a "tsade" between the margins of pages 6 and 7 at line 8. See [page 7](#) for a description of that unusual mark.

3. Then much discussion has been put in print about a mark that to some resembles a Chinese character. See the mark and my discussion of that mark and a simpler explanation than one suggesting the semi-absurdity that the Qumran community may have spoken Chinese on [page 22](#).

Unidentified Marks and Notations

There are several editorial marks in the text for which there is no adequate explanation. One is found on [page 27](#) at the end of the second line. See the description there.

See a peculiar notation on [page 21](#). On the same page there is an unidentified mark that looks like a Z attached to the top right of a vertical stroke. This page (21) also has the so-called "Chinese" mark in the left margin.

XI. The Use of Dots:

If an editor, or perhaps the original scribe, felt that the wrong word was in the text he would place a dot over or under each of the offending letters and then usually but not always write the proper reading in the space between the lines.

See [page 3](#) and 5th and 6th lines from the bottom for an example of dotted words with corrections written between the line.

An example of a later editor making such corrections can be seen on [Scroll page 33](#) between lines 6 and 7 where the editor's script is obviously different from the scribe's. An example and explanation of dots placed under and over two words not belonging in the text, most likely done by the original scribe, can be seen on [Scroll page 10 in line 23](#) (4th and 5th words). See the notes there under the heading Scribal Mistakes.

Another interesting correction using dots can be seen on [scroll page 40 in line 9](#). Read the description under the heading **Editorial Additions to the Text**.

[Page 26 Line 10](#) There is a superfluous mem which is marked with perhaps 3 dots to show it is a mistake.

[Page 28](#) has an unusual number (4) of dotted entries on one page.

On [page 29](#) there are two entries that are dotted and no attempt is made to write between the lines indicating that the dotted words do not belong in the text.

On page [23 line 12](#) there is a single letter dotted. This is very likely an editorial mistake rather than a scribal mistake.

On [page 3 line 6](#) at the end of the line there are 2 dots that I have no explanation for.

On page 31 there is an interesting dotted letter in which more than one editor confused a correction. The original scribe wrote the word order shin beth which should have been reversed to be correct. See this on [page 31](#), Line 5: 9th word.

The Most Interesting Series of "dots" is really a miniature notation.

On page 35 there is an interesting use of dots where the name of God YHWH is missing from the Q text where it is found in the M text. The scribe indicates the omission by what at first appears to be the use of the dots but he did not rewrite the missing word as is normal. But on further investigation of the "dots" one finds there is the most unusual miniaturization of writing in this place. The dots turn out to have definite shape and are a form of notation. Not only is the notation of great interest but the method of writing such small yet distinct shapes raises interesting questions. The most popular explanation of the "dots" is that the marks are remnants of the divine name (YHWH) that were erased or abraded and that the erased strokes are barely able to be seen. Simple investigation seems to prove that a faulty explanation. Have a look and please express your opinion. This can be seen on [scroll page 35](#). There are other similar examples of miniaturization noted in the next section.

Miniature Notations

Miniature notations like the one mentioned in the last section can be found on several pages. See what appears to be another miniature notation on [page 9](#). See also [page 21 line 20](#) where the notation is semi-readable and on the same page there is another notation between lines [23 and 24](#); and see also [page 30](#) for a notation of 2 lines. And see the most important notation on page 35 [described above](#). It is difficult to say how it was done and some can not be read or even guessed at. This certainly is worth further investigation. See also what may be a notation connected to an omission of 10 words in [page 18](#).

XII. My Notes include:

Kituv and qerey

The Masoretic text is the "received text." It contains some known errors. When an error is identified it ordinarily is footnoted and the proper reading is inserted in the footnote. The erroneous reading in the received text is called "kituv" (that which is written) and the proper or corrected reading which is in the footnote is called "qerey" (that which is read). Some modern texts place the "qerey" in the text and the "kituv" in the footnote. In those places in Isaiah where there is a kituv-qerey in M we may notice whether the Q scribe agrees with one or the other.

XIII, Fingerprints:

A very clear fingerprint of the scribe can be seen on [scroll page 44](#) between lines 10 and 13. You will find links there to other pages with fingerprints. Read the comments under the heading: Physical Characteristics. Other pages have marks that may be fingerprints put on by a careless scribe. See [page 11](#) line 28; [page 26](#) line 12; [page 33](#) line 4; and [page 40](#) line 28.

Controversial editings There are very controversial markings edited into the scroll. Some of these are listed under miniature editing above, but there are edited marks that put in doubt the time ascribed to the scroll's being placed in the Qumran caves. There are arabic numerals, masoretic vowel pointings and other medieaval symbols that had been edited in the scroll. These could not have been edited in the scroll until well after the first century BC to first century AD period ascribed to enscribing the Scroll and placing it in the sealed jars in the Qumran caves. These controversial marks are not being listed here on line but can be seen on my CD in this place. If interested in the [CD click here](#)

If any reader has insights that might add to these observations I would like to see them.

[email me your response](#)

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Column I

The Great Qumran Isaiah Scroll



29



29

For the line by line translation of this page [click here](#)

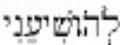
What you see above is a photo-copy of a photograph taken by the Albright Foundation of the Great Qumran Isaiah Scroll. The scroll that was photographed by the Albright Foundation is of the complete book of Isaiah from the first letter to the last, beginning with the first word which you can see in the upper right, if you are a Hebrew reader. The first line says: "Chazon Yis'ayahu ben Amots asher chazeh 'al yehudah veyerushalayim biy-yomey 'uziyahu" which follows exactly the Masoretic text, as does the rest of the manuscript with rare minor exceptions. It means word for word: "The vision of Isaiah the son of Amos which he "saw" about Judah and Jerusalem in the days of Uzziah... etc." The few important variations of the Qumran text from the Masoretic Text is due to scribal errors in almost all the cases and not from having been copied from a different text.

Many other variations are accounted for by the Qumran scribe's use of a system of adding semi-vowels to indicate vowels in a word. This accounts for most of the differences between the Q text and the M text. There are no vowels, as such, in the Masoretic Text. To indicate vowel sounds and open syllables the Qumran scribes frequently added a waw or a yod or a he, or less frequently, an aleph to words to help in pronunciation and in meaning. To read many other very legitimate reasons for the many "letter for letter" variations in the Qumran text from the Masoretic Text please read the introduction to the [translation of the Qumran Isaiah Scroll](#).

According to a letter I received from the curate of the Israel Museum at the University of Jerusalem, that is, The Shrine of the Book, the scroll will never be in the condition it was when first photographed by the Albright Foundation, and that is due, (in spite of extreme care and climate control given to the room where the scroll is stored) to oxidation of the leather on which it was written and it is now in a darkened condition that makes it very difficult to read. Thus this facsimile copy is now better to read than the opportunity of seeing the original which few of us will probably be privileged to do.

This first page illustrates several of the characteristics that are present and recur often in the rest of the Scroll. Some letters which were missed by the first copyist or scribe were written in above the line of words You will see, (all above the first line,) that an **ayin** was elided from Isaiah's name and was inserted later either by the original scribe, correcting his own mistake, or by a later editor. It is anyone's guess which is true and can not be concluded either way with certainty., but it is more likely a later editor. (There is evidence in the scroll of multiple editors with different "hand-writing" and spelling and editorial marks.) The same is true for the **yod** added to the last of Jerusalem and the **waw** in the word biy-yomey. If you see those you might also see that the original scribe missed the **yod** which properly begins Hezekiah's name in Hebrew* on the second line and what looks like a correction in the **lamed** in the word "kings of" is the scribal peculiarity of making the lamed extremely large in the word "malchey". He is consistent in making large lameds.

*See [page 28](#) and comments there under line 29 for a thorough examination of the 4 different ways that the Q scribes spelled Hezekiah's name.

1. Some of these additions might be corrections by the original scribe or some may be additions of vowel letters like o, u, or i which are indicated by waw, for the first two and yod for the last . This addition of elided letters and the addition of waw and yod where they help in the reading above the line is very frequent.
2. Sometimes a word is added above the line which has been left out by the copyist. There is no illustration of that on this page but it is not infrequent.
3. Aleph is often added to the end of words where the Masoretic text does not use aleph. For instance the word "Kiy." the conjunction, meaning "because" or "that" has an aleph appended. An example of this can be seen in the first word on the right in line 3 of the text above. Addition of aleph to words not having aleph at the end of the word in the Masoretic is frequent in the Qumran text and may be evidence of Aramaic which is marked by the use of aleph sufformatives . Such Aramaic influence in the scribe should be expected and is confirmation of the chronological context of copying the scrolls. The addition of aleph (and "he") as a Q scribal peculiarity is illustrated at length on page 53 under [Q Scribal Spelling](#) Addition of aleph by the Q scribe or scribes is also discussed in the [Introductory page](#). under the heading "Aleph and "he" endings added." Some words that are Aramaic in origin and differ from the words found in the Masoretic text in the same place are listed in [Section VIII. Aramaic Spelling](#) in the Introductory page.
4. The gaps in the text caused by disintegration of the leather on which the text was written are called "lacunae" In each lacuna as in this one on the page above it is possible to reproduce the missing text from the Masoretic text which is absolutely always consistent with the context. Although there are some variation from the Masoretic text, these are very infrequent and most often involve only a word and more often person and number of a verb or number of a noun, but even this is infrequent and can not be considered substantial.
5. There are several places where an extra word or two is added to the text. These are infrequent in relation to the total text and they add no real content that is not already in the text. One such addition of 2 words can be seen on this page in the last word in line 18 and the first word in line 19 These words are especially interesting because of their Aramaic origin and are discussed under [Variations](#) below.
6. Rarely, a verse is missing altogether. There is no example of this on the first page here but you can see in the portion of the next page , between the second and third line up from the lacuna there are editor's marks indicating where verse 10 of Isaiah 2 is completely omitted. Whoever the editor was he marked the text circa 100 BCE. before it was "bottled" Thus the original Isaiah text was understood at that time to contain some words which were not written by the original Qumran scribe and the elision was taken (in BCE) to be a scribal error. This is also the case in other places where there is an omission or a redundancy where the scribe has copied the same text twice and an editor has marked the error
7. An example of other frequently found editorial corrections: A good example of an unmarked redundancy is in [Isaiah 38:19 and 20](#). In verse 20, (line 12) after the second word "le-hoshiy'eniy"  (to save me) the whole of verse 19 is repeated as well as the first two words of verse 20. There is nothing to indicate the repetition which is an obvious error. But an omission in the next two verses is corrected in the margin. The last word of verse 21 and the first 6 words of 22 were omitted

and an editor with a different hand and stroke and spelling (kiy without the aleph) entered the omitted words in the left margin vertically. There is no way to account for a careful editor spotting the omitted words and not noting the redundancy which he could not have avoided seeing.

8. There were two scrolls of Isaiah found in the same cave. The one called the "Qb" text has only about two thirds of the text surviving. You can see a portion of [Isa 57:17 through 59:9 in the Qb text here](#). Click the "Back " button on your browser to return to this page. There is internal evidence that points to it having been copied from the Great Isaiah Scroll. In the "lapse" or "gap" of 16:8-9 the "Qb" text has a space left in the text, to mark the omission, which is unmarked in the Great Isaiah Scroll. This omission can be seen in [page 13 of the Scroll](#). My comments there are under the heading "A Serious Omission." When I first translated the Qumran scroll in 1996 I added these comments to the translation:

"The copyist or scribe must have been copying from another manuscript [rather than listening to a reader] and ended at "gephen shikmah" in verse 8, his eyes then returned to the page at "gephen shikmah" midway in verse 9 and then copied the rest of verse 9 and proceeded on to verse 10 leaving out the words, between the two "gephen shikmah" entries, that comprise 2/3 of verse 8 and 1/3 of verse 9."

9. None of these "errors' are indicative of a different text with wide variations from the text that has been received. If anything, the "errors" confirm the received text. .

Physical Condition of the Page:

This is the first page of 3 on the first of 17 strips of leather that make up the scroll. With the next page and page 54 this is the most damaged and difficult to read of the pages of the scroll. Since it is the first page it would have seen more unrolling and rerolling of the scroll. It also would be closer to what ever elements would have affected the scroll. There are a number of various kinds of blemishes on the total scroll. Almost all of them are represented on this first page.

1. Leather has actually deteriorated and fallen away and text has been lost. See the large lacuna at the bottom left.
2. Darkened portions of decaying leather which would be lost with little pressure.
3. Surface chipping where the underlying leather has survived but a letter or two has been lost as in line 1: 7th word and in line 12: 2nd word.
4. Where material has fallen away but does not affect the text as in the bottom margin and the right margin from line 12 to line 25.
5. Right marginal lines due to initial pressure of drawing a line to form a straight margin and its erasure after the page was composed. For these and other lines read the discussion in the Introductory page under the heading of [Probable Causes](#) for these lines.
6. Vertical and horizontal creases due to folding as below line 16.
7. Creases that became splits in the surface of the leather. For more on creases click on Probable Causes link above.
8. A blemish in the surface of the leather that may result from natural wear and tear or may have been a blemish in the original leather skin surface. A blemish extends diagonally from right to left from line 2 through 6. which joins a crease that extends into the next page.
9. Small internal lacunae within the text of the page sometimes affecting text. See lines 3, 12, and 22.

Variations in the Q Text from the Masoretic Text:

Line 2: Last word: Q = an article "he" is added not in M.

Line 3: 6th word: Q = This word is partially obliterated because of the blemish in the leather and the

lacuna that follows the word. But the word in Q has a single mem instead of 2 mem's as in M = "ve-romamtiy." Also the yod is missing in the lacuna and abrading has obscured the word in general. **7th word:** Q = "hemah" 3mpl pro noun and M = "hem" **9th word** Q = "biy" prep beth + suf 1cs (in me) corresponds exactly with M and we notice it here only because this is one of the forms that will have aleph appended in the following pages. The differences in spelling and inconsistent use of aleph causes speculation that more than one scribe penned the scroll.

Line 4: 9th word: Q = "hithbonen" is obscured by the blemish.

Line 6: 7th word: Q = the dalet is obscured by fading in " 'od" (yet or more)

Line 7: 3rd word: M = "davah" and M = "davay" (spelling). **9th word:** Q = "biy" (in me) and M = "bo" (in it).

Line 9: 7th word: M = "shamamah" (desolation) Q = "shamamo" (its desolation) **Line 9: Next to last word:** Q = omission of "he" in "ke-mapekat" and M = "ke-mahpekat" prep (k) like or as + noun (as an overthrowing). Note the pronunciation would be the same with or without "he." But "he" appears to be edited in above the line. **Last word** the resh is missing because of abrasion from "zariym" (strangers)

Line 10: 8th word: In Q = "natsur" 4th stem Pual Participle translated "besieged" only in this place. It is the same word as "Branch" of 11:1 and refers to the Messiah and to Nazarene or Nazareth. Isaiah uses this word in a "mystical" way. See the article on the use of the word [word "Nazar."](#) And comments in the [commentary](#) on this verse.

Line 12: 1st two words are abraded and difficult to see. They are "shim'u deber" (hear the word of)

6th word: Q = "ve- 'aziynu" and M = "ha-'aziynu." Last 2 words should be "lamah liy" (why) but only part of the mem and the he are visible in "lamah."

Line 14: last 2 words: M = "miy biqesh" (who)+ verb (piel) which is not found in Q. Q rather has an inf. "to seek or request this."

Line 15: 2nd and 5th words: Q = addition of lamed prep. to each of these words.

Line 16: 7th word: Q = "ve- 'atsarathah" cj + nfs cs + suf 3fs (her solemn assembly) and M = "ve- 'atsarah" cy + nfs (and the solemn assembly).

Lines 18 and 19: last on 18 and 1st word on 19: Q adds two extra words to the end of verse 15. Q = " 'etsba'otheykem" [Aramaic] nfpl cs + suf 2mpl (your fingers) and "be-a' von" prep + nfs (in iniquity) Both these words are added and not found in the Masoretic text and they are both Aramaic spellings of the words. The Aramaic spelling is confirmation of the time of editing the scroll. See more on [Aramaic spelling](#) in Q.

Line 19: 3rd and 4th words: Q = add waw cj to each not in M. 2nd word: "na' " (please) is completely obscured by the lacuna.

Line 20: 7th word: Q = a different spelling: addition of aleph to "ya'tom" (fatherless).

Line 21: 3rd from last word: Q = "ke-sheniy" prep + ns (scarlet) and M = "ke-sheniym" prep + nmpl (as scarlets).

Line 22: 2nd word: Q = omission of aleph in the spelling of this word.

Line 23: 4th word: Q = addition of prep beth (in) to "chereb" (sword)

Line 25: 3rd word: Q = "hayu" pf 3mpl (they are) and M = "hayah" pf 3ms (it is)

Line 26: 2nd word: Q = "kulom" (all of them) and M = "kulo" (each one) **3rd word:** Q = " 'ohevey" nmpl cs (lovers of) and M = " 'ohev" nms cs (lover of). **5th word:** Q = plur cs and M = sing cs. **7th word:** Q = spelling "y'atom" same as previous with aleph added.

Line 28: 4th word: Q = ve='enaqam imp 1cs and M = "ve 'anaqamah" imp 1cs + cohortive "he"

[Go to next "Q" scroll page Chapter 1:26 to 2:21](#)

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Column II

The Great Isaiah Scroll 1:26-2:21





For the line by line translation of this page [click here](#)

For transcription to current Hebrew [click here](#)

Physical Condition:

This second page on the first strip of leather that makes up the scroll is in fair condition in spite of a lacuna and several creases and tears in the page. The tear at the left of the page associated with what could be the residual remains of a margin line extends the full length of the page. Two letters in the first two lines are obscured by this crease-tear. In line one a mem is barely visible in the word "be-mishpat" and in the 2nd line a beth is obscured in the word "ve-'ozavey" (forsakers of). **There are some slight differences in this page** and one radical omission of the last part of verse 9 and all of verse 10 and 3 words are missing from verse 2:2 in line 10 ("el har YHWH" to the mountain of YHWH) when the Q text is compared to the Masoretic or received text.

We have noted in the first Qumran Scroll page that there are superfluous waw's and yods and hes and alephs in Q which are aids to pronunciation and they indicate vowels. We will not continue to notice these but there are a considerable number occurring. But other differences between the Q and Masoretic text follow:

The first line on the page is mid way through verse 1:26. The fourth and fifth words in

from the right are yiqra'u la-ke: (3mpl imp) + prep + 2fs suf (to you) and means "they shall call you." This differs from the Masoretic which has a niph'al 3ms "yiq qare' la ke" meaning "it shall be called to you."

In verse 1:30 (4th line down last four words) Q reads "a'sher 'ayn mayiym lah" while the Masoretic reads "a'sher mayiym 'ayn lah." The meaning is the same.

In verse 1:31 (5th line) the second and fourth words (from the right) have 2mpl sufs, (kem) "your strong" and "your works" respectively. Masoretic has m-sing (the strong) for the first and a 3ms suf (worker of it).

Notice that the chapter division is marked by space being left to the end of the line after 1:31. Chapter two with the first word

ha-dabar begins a new line on line 7.

Line 18: In verse 2:9 and verse 10: (12th line from the bottom) The fourth word from the left is "i'ysh" and is the last word in Q of verse 9. The Masoretic contains four more words (do not forgive them). Then the next word is the first word of verse 11 "aeyney" (eyes or looks). Thus verse 10 is omitted in its entirety. There seems to be an editor's mark above the last word (adam) in this line. Perhaps this is a note to mark the omission.

Line 19: In verse 11 (first word in line 11 from bottom in Masoretic is "shaphal," a pf. 3ms verb (fall) the same word in Q in this place is slightly obliterated but careful reconstruction is possible and it may be hishapalnah which is a 5th stem hifiel verb 2fpl or 3fpl. or "tishpalnah" a 1st or 2nd stem imp 3fp, either means they (fem) are made to fall .

From verses 14 to 21 There is a word missing at the beginning of each line from the 8th from the bottom to the last line.. The word missing in verse 14 is part of the word "haromiyim" (harom is missing) the next line has "chomah" in the lacuna. The 6th from the bottom is missing the article "ha" on the second word as well as "gabruth" in verse 17. The 5th line lacuna contains the word "ve-ha-'aliylyim." The fourth from the bottom should contain "phachad" (or pakad) and the "yhw" of the YHWH. The third line lacuna is the first two words of verse 20: "be-yom ha-hu" (the be-yom h is missing). The line 2 lacuna is missing 'asu-lo (they made it) but there is further complication as the first word following the lacuna has part of a superfluous word not in the Masoretic while the rest of verse follows word for word. The last line is in verse 21 where the lacuna should have ha-turiym + ubis.. of the word ubisiy'phiy.

Another item to note is the space at the end of verse 19 to mark a paragraph. This is line 4 from the bottom

Other Variations in Q from the Masoretic:

Line 1: 4th word: Q = "yiqra' u" imp 3mpl (they shall call) and M = "yiqra' " 2nd stem

3ms (you shall be called).

Line 5: 2mpl. suffixes (kem) are added to words 2 and 4 which do not have them in the received text.

Line 10 after the 3rd word: 3 words are omitted from Q which are in M (to the mountain of YHWH) "'el har YHWH"

Line 12: 2nd word: An extra word in Q not in M = "beyn" (among)

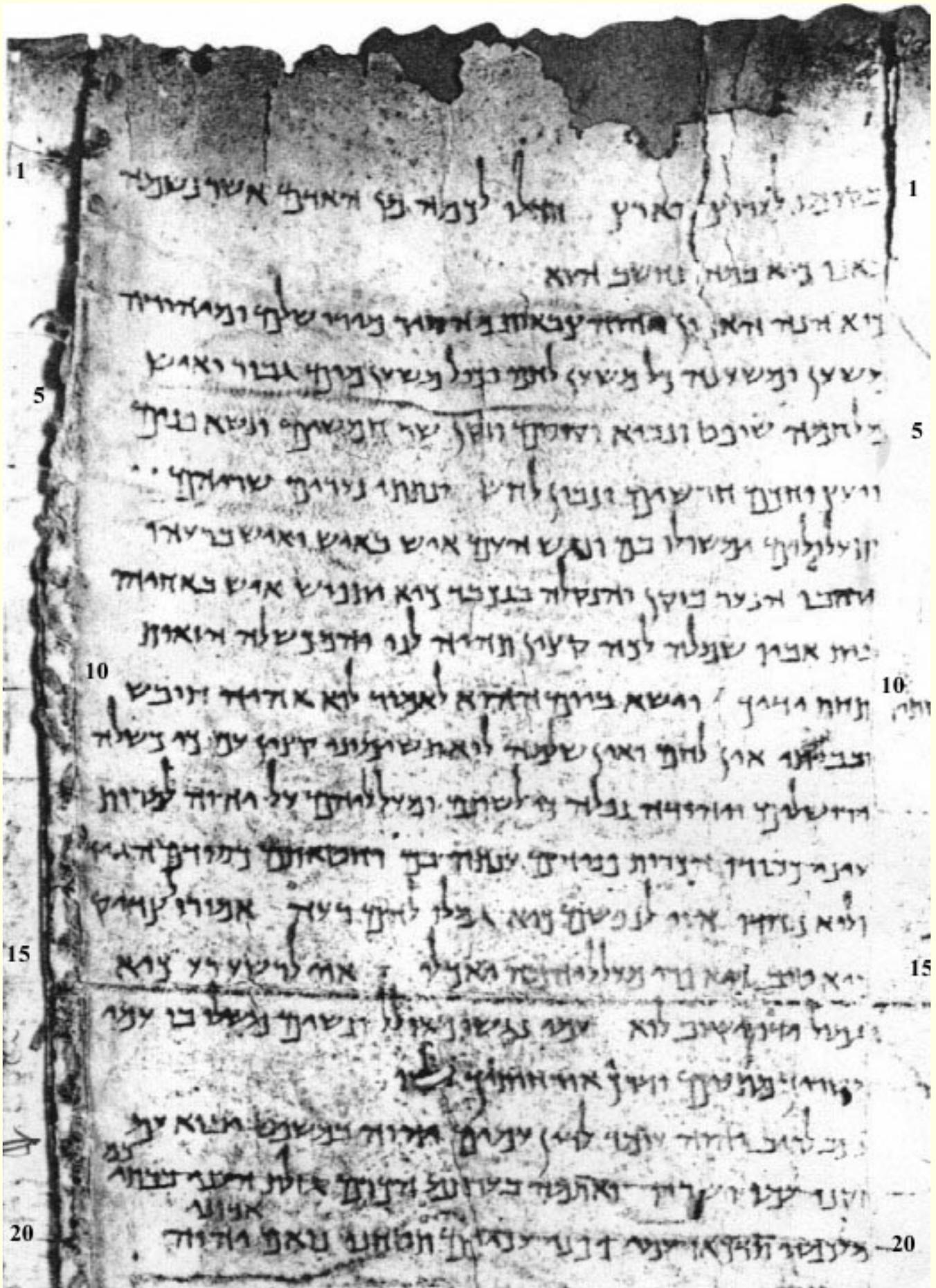
Line 21 3rd word: this is a good example of a poorly written "he" which looks like and aleph. Scroll up to see this. Manuscript "he" being mistaken for aleph is probably the answer to the supposed Aramaic [word in Isaiah 63](#). After looking you be the judge and see if the letters do or do not look the same.

[Go to next "Q" scroll page](#) Chapter 2:21 to 3:24

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Column III

The Great Isaiah Scroll 2:21 to 3:24





For the line by line translation of this page [click here](#)

Physical characteristics:

Notice the sewing on the splice at the left. This is the first splice of many. To make the scroll: sheets of leather were sewn together. Each sheet held approximately 3 to 4 pages of manuscript writing. Thus the Great Isaiah Scroll is made of 17 strips with as many sewn seams to be found at the end of every third or fourth page. The seam on this page seems to have been repaired with obvious lateral stitches to reattach this strip to the scroll. This page and [page 44](#) have stains associated with the seam. These stains seem to be of ancient origin since they would have obscured some of the letters which extended into the margin before the sewing took place. Letters which may have been obscured in this way were edited above the end of the line to complete the words where they would otherwise be missing. Other evidence like this which indicates a long life of usage for the scroll before it was sealed away in a storage jar will be noticed on other pages. For instance see the last words on [page 12](#) and the comments there explains the lacuna and repositioning of the last word. On this page letters are added at the end of the lines: see a waw at the end of line 13 and "kem" in line 19; and a mem in line 25. These insertions appear to be a rewriting of the letters that were lost when the seam was reattached and/or they were obliterated by the staining mentioned above.

Gaps (called spatiums) in the text: Gaps appear in the text which indicate differing aspects of the script. The gaps can be seen in lines 1, 6, 10, 14, 15, 16, 25. The gap in line 1

ends 2:21 and begins 2:23. Gap in line 4 is end of verse 3 and begin verse 4. Gap in line 10 ends verse 6 begins verse 7. Gap in line 14 ends verse 9 begins verse 10. A gap in line 15 ends verse 10 begins 11. Gap in line 16 ends verse 11 begins verse 12. And the gap 5 lines from the bottom ends verse 17 and begins 18. It is interesting that these spatial marks which indicate a break in thought correspond with later versification.

Spaces marking paragraphs are seen in lines 2, 17 and 21.

There is no apparent reason for the 2 dots at the end of line 6. Nothing is left out.

Variations in the texts Q and Masoretic

Corrections: When a correction is made sometimes the scribe simply indicated that the wrong word was inscribed and a dot was placed under each letter to denote the wrong word. In some cases, as here, the proper word was then inserted between the lines above the wrong word. You will find an illustration of this in 5th and 6th lines from the bottom. Where on the 6th line the word for Lord "'adonay" is in the text and dotted and the word YHWH is written above. This is reversed in the next line where YHWH is dotted in the text and "'adonay" is written above it. In **Line 20** "'adonay" is written above YHWH without any distinguishing dots. See discussion of ["dots"](#) in the introductory page.

The space at the end of line 2 marks the end of chapter two and line 3 starts with the first word of chapter three.

In the line above that the word "in your houses" be-batey-kem. The kem 2mpl suffix is written above the line as added later. Similarly in the 5th line from the bottom the plural m in the last word ha-'akasiym is written above the line as crowded. As explained above, this is probably due to the repair of the seam and the discoloration in the seam that obscured these letters at the end of the line.

Interestingly in verse 15: There is a Qerey that is adopted by the current received text which begins the verse with "mah la-kem" The received reading of BHS and the Leningrad codex is malakem (a shortened form of the idiom). Interestingly that anomaly is the same reading as in the Q manuscript. There may be an appended (blurred and obscure) aleph to malakem in Q which would not be out of harmony with added aleph in other places.

Spelling: In the first word of line 4 from the bottom ha-shabiysiym the Q substitutes sin for samech. Samech is the correct spelling.

The last word on the page is the first word of verse 3:24. Here in Q it is imp 3mpl of the verb to be or hayah. With the conjunction it is ve-yih yu . In the Masoretic it is a pf verb 3ms not plural . It is ve-hayah. Each form could be translated the same although in Q it would more likely mean "all these things shall be" while in Masoretic it is "and it shall be." There is no substantial difference.

Other Variations in Q from the Masoretic text:

Line 3: 6th word: Q = a different spelling "me-hasiyr" and M = "mesiy" both are 5th stem part. ms.

Line 10: 3rd word: Q = a waw cj not in M.

Line 16: 6th word: Q = "nagaso" part ms + suf 3ms (his oppressor) and M = "negosayv" part mpl + suf 3ms (his oppressors). The word for "children" which follows (7th word "me 'olel") is a participle from which "children" is a derived meaning and it is singular in both Q and M.

Line 17: First word: M= "me 'ashreyka" (your guides) Q omits the aleph in this word,-- a misspelling. **last word:** Q = a lacuna obscures most of this word but what is able to be seen conforms to the M text "bile: 'u" piel 3rd pl (they swallow).

Line 18: 4th word: Q lacks cj waw found in M.

Line 20: 1st word: Q = qerey not kituv.

Line 22: last word: Q = neither qerey nor kituv spelling "netayoth."

Line 23: last word: Q = "be=ragleyhenah" prep + nmpl cs + suf 3fpl (on their feet) and M = "be-ragleyhem" prep + nmpl + suf 3mpl (on their feet). Q seems to be consistent with proper gender but M does not.

Line 26: 1st word: Q spells this word with sin and M with sameq. **3rd word:** Q has waw cj not in M.

Line 27: 1st word: Q appears to begin the word with a resh which is a mistake. The scribe may have meant to write a waw but this is not the reading in M. **3rd word:** Q lacks article "he" in M.

Line 28: 1st word: Q = cj waw not in M. and in 3rd word as well.

Line 28 between last and next to last word Q does not have "mitpachoth" (handkerchiefs) which is found in M.

Last word on the page: Q = "ve-yihyu" imp 3mpl (and they shall be) and M = "ve-hayah" pf 3ms (and it shall be).

[Go to next "Q" scroll page](#) **Chapter 3:24 to 5:14**

[Return to Scroll Directory](#)

Column IV

The Great Isaiah Scroll 3:24 to 5:14





For the line by line translation of this page [click here](#)

Physical characteristics: The darkening on this page is due to poor photo copying rather than the portion being in poorer condition than the last page. This is the first page of the second section of spliced leather on which the scroll is written. There are several damaged places at the top which obliterate at least four words in the first two lines and they must be reconstructed from context and the Masoretic text with which this text is more often than not consistent.

1. There are tears or rips in the leather which obscure some letters. One of these tears has been repaired in the past and the "staples" or "sewing" can be seen at the top left. This would indicate that the scroll had had long use and was already "old" when it was "bottled" and sealed away in the first century. We remember that the Roman destruction of the area circa 70 CE is the cut-off date since the community was destroyed about that time. (there are other more serious repairs to the scroll that will be noted as they appear. The largest of these will be found over [page 12 of the scroll](#) where the repair covers over 90 percent of the width (bottom to top) of the scroll. It is possible that some later repairs to seams were done by recent 20th century editors of the scroll since it was found and unrolled. Evidence of this is seen when you compare the seams on pages [49](#) and [50](#). When viewing both pages it obvious that a recent hand has stitched the seam together at the top. Or the only other alternative is that the decayed stitches were lost before the next photo was taken.

2. Lacunae: There is a large lacuna at the bottom right which has obliterated the first one or two words of the last five lines. A smaller lacuna is at the bottom left and effects only the final part of the last line, but no text is lost.

3. Editor's marks:

There is an editorial mark above the only word on line 21. The mark resembles the large "O"

which is found on other pages. See the [Introduction](#) for a discussion of these marks and where they are found. There is no apparent reason for the mark and there is no correction nor addition necessary for this word "tsa'aqah" (a cry). The section that ends here does not seem important enough to set it off with a distinct mark from other similar paragraphs endings.

There is a dot that appears to be an ancient editors mark at the end of line 17. I apologize for the other marks (asterisk and arrows) which are mine but they may help you find what is indicated by them explained below.

The text:

Paragraphs: Chapter 4 begins in the first word on line 4 after the paragraph space of line 3. The second paragraph space is in line 11. Line 12 following the paragraph space of line 11 begins with the first word of Chapter 5 as we have it in the received text and line 22 (which follows the paragraph space of line 21) is the beginning of verse 5:8 in the received text. The word " 'aephah" which is the last word before the paragraph space in line 25 is the last word of verse 10 in the received text and thus line 26 begins with verse 11. The first words there are not readable as this is in the lacuna. See the notes below.

Inserted corrections: There are only two corrections inserted in this page. We remind you that it is impossible to know if the correction is made by a later editor or by the original scribe himself. Which ever it is the scroll and the corrections are of great antiquity. First century BCE at the latest. An insertion between the lines is found in the first word of line three. The scribe left out a tau and the editor inserted a yod and tau above the line to complete the spelling of the word. The Masoretic has "geburate:k" while Q with the insertion is "gebur(iyti)yk" Or it could be a f.pl. ending of waw tau + suf 2ms (othka) The yod and waw are often easily confused due to the scribe's hand. It is understood that the "b" is pronounced "v" here. The second insertion is in the first word of the 4th line which is a correction for a misspelling. A heth was left out of the word and is written above the line.

Omissions and Variations:

Line 1: The first word is slightly obliterated but it can be seen to be "tacheth" (instead of), which follows the last word of the last page already noted as being a different form of the verb to be (hayah) that is found in the Masoretic. After the third word of this line there is a "spatium." This marks the spot, whether purposeful or not, where "yihyeh" (imp 3ms of hyh) is found in the Masoretic but is omitted by Q. In the second word "ha-boshem" the article is in Q but is not in Masoretic.

Line 4: The last word is misspelled. It is "and our apparel" and should be "ve-simlate:nu" but the scribe reversed two letters writing "ve-silmate:nu"

Line 6: The last word on line 6 is yehudah. This does not appear in the received text. Its appearance here in a "branch" prophecy in 4:2, and therefore including all 12 tribes in the blessings and restoration of Zion bears further looking into that is not the scope of this study but is duly noted. See the comments on this verse ([Isaiah 4:2](#)) in the Isaiah commentary

Line 9: There is a spatium that marks the break between verse 4 and 5 toward the end of line 9. The first word of verse 5 (create) is an imp. verb in Q and a perfect verb in the Masoretic. Q has "yibare;" " and the Masoretic has "bar'a"

Line 10: A serious omission There is an arrow in the paragraph space in line 11 that marks the spot of a serious omission in line 10. After the word "yomam" in line 10 fourteen words are omitted. This is a scribal error and it is easy to deduce the source of the error. From "yomam" in verse 5 to "yomam" in verse 6 all the words between are left out. The scribe was copying the text and his eyes copied to "yomam" in verse 5 and when he returned his eyes to the text "yomam" a line or two below and he began copying the rest of the text following the "yomam" of verse 6. A further deduction therefore is that this Q text was copied from another manuscript by a single scribe and writing alone. He was not in a group who wrote as they listened to a reader. Although it is possible for the reader to make the same mistake and light on a word below the last reading when the scribes are ready. It is less likely that this was the case and that this is a case of a copiest error that is consistent with a single scribe reading and copying. Notice again that this is a scribal error and does not impeach the text which has insubstantial variations from the Masoretic.

Line 12: chapter 5: verse 1: The cohortive "na' " the 2nd word of vs 1 in the Masoretic does not appear at all in Q. The 5th word from the end of that line is the verb "to be." Hayah is written in Q with a final aleph which is not ordinary Hebrew form but is another indication of Aramaic influence (in Q). In Aramaic appended aleph to open syllable words is the rule rather than the exception.

Line 13: Another example to an aleph appended to a verb is the 5th word on this line (and he built) "va-yibena' ". This appended aleph would add a syllable to the word as well and leave it open. Not in the Masoretic of course.

Line 15: next to last word: In Q a beth is added to "my vineyard" instead of the lamed that is in the Masoretic text. Q has "be-karemiy" instead of "le-karemiy"

Line 16: 7th word: In Q an ayin is left out of the word "ve- ya'as" (it made). The root is " 'asah" with a final "he." The ayin is not pronounced and the Q scribe elided the ayin but added the "he" which is a part of the root as "ve-yasah"

Line 16: 3rd from last word: (vs. 5) Aleph is used in Q for ayin in "atah" (now). The next word omits the final "he" found in the Masoretic. In the same sentence in the next (17) line the accusative plus 2mpl suf. "ethkem" has a "he" appended making the word "ethkemah." The appending of a he to suf. kem is frequent and I will not notice all the occurrences but this one is noted for your observation and recognition of it when it appears again. But please see [Addition of Aleph and "He"](#) in the Introductory page for further information on the Q scribes grammatical usages of appended aleph and "he.". Midway in the same line is " 'asor" for the Masoretic "hase: r." The Q is an imp 1s verb (I will turn aside). The 2nd form is a 5th stem infinitive (cause to turn aside). And 2 words further on you will see the imperfect of hayah, "yihyeh" instead of the "hayah" perfect form in the Masoretic. This is seen again in the first word of the next (18) line. (yihyeh imp for hayah pf).

Line 17: 3rd from last word: Q has "ba'er" (devoured) without the preformed prep lamed that is found in the Masoretic text.

Line 19: The scribe has dropped the appended aleph on kiy which has been constant to now. Kiy written this way begins verse 10 seen as the 5th word in the first line above the lacuna. The last word in the same line is the numeral one. " 'Achat" is " 'aechod" in Q.

Line 20: 3rd from last word: Q has prep. lamed (not in the Masoretic text) before "mishpach" (bloodshed). Actually the word is in an alliterative relationship with "le-mishpat" and this may have been recognized by the scribe who completed the alliteration but in error.

Line 22: 4th word: "bayit" (house) has prep. beth preformed in M but it is omitted in Q. **Next to last** There is a different and interesting word in this place in Q. The M text has "ve-hushavtem" a 6th stem (causative passive) pf 3mpl of "yashav" (to sit or cause to be placed) and Q has what is most likely "ve-yisatem" imp 3ms + suf 3mpl. (and he lifted them up) I choose sin in place of shin and suggest the word is from the root nun-sin-aleph, which can mean be lifted up. (exaltation fits the context.) The nun is always elided and aleph is dropped out as is the case in several other occurrences of words where aleph or ayin are not pronounced and are therefore elided. Other possibilities have been suggested including complete misspelling but "nasa" " whose imp 3ms form is "yisa' " may be the text here.

The 3rd line from the bottom: 4th word: The word in Q is fem sing cs "pa'alat" and in M it is masc sing cs. "pa'al" (work of) **The next to the last word** in that line is "hibiytu" (to look at or regard) it is a 5th stem (hifiel) causative infinitive or 3mpl and is the Q equal to the Masoretic same tense but slightly different form "yabiytu." They are identical in meaning.

The lacuna: The missing words in the lacuna when supplied from the Masoretic text are entirely consistent with the Q text.

[Go to next "Q" scroll page](#) Chapter 5:12 to 6:7

[Return to Scroll Directory](#)

Column V

The Great Isaiah Scroll 5:14 to 6:7





For the line by line translation of this page [click here](#)

Physical characteristics: This is the second page on this the second strip of leather sewn in the scroll. There will be four pages on this strip rather than the average one usually containing three pages. Some of the leather has disintegrated and there are portions of the last line missing but at least a trace of each letter is still visible. Except for a small fragment missing in mid first line which has obliterated one or two letters there are no other missing letters on this page. The two splits or tears separate words slightly but they are still readable.

Spatiums: There are 7 spatiums indicating breaks in thought in lines 1, 6, 7, 8, 14, 15, and 25. These correspond to the beginnings of verses and the versification is the same as in the received text.. In line 1 the beginning of verse 5:15. The space in line 6 begins verse 20. Space in line 7 begins vs 21. In line 8 it is vs 22. The space in line 14 begins vs 26. The spatium before the last word on line 25 begins vs 6:5.

Paragraphs: The paragraph in line 3 ends verse 17 and verse 18 begins with the first word of the next line The paragraph in line 20 ends chapter 5 and the next line is the beginning of chapter 6.

Line 19: Correction: The first word in line 19 is obliterated. It is unreadable. The editor has put dots under and over this word to indicate a mistake of some kind and there is a word missing but there is no attempt to edit the mistake. The missing word should be "tereoph" (prey).

Inserted letters between the lines: In line 4 the article He is written between the lines on the second word. Directly below that is a yod that was elided and a waw as a conjunction is above line 6 where it is meant to be ve-la-tov. In line 7, the last word the ayin was left out of the word be-e'yneyhem and it is written above the word. In line 18 an aleph is written above the last word in the line which is necessary to correct the spelling.

Different readings: In verse 24 on line 10 the 5th word in Q has "ve-ae'sh" (flame) and the masoretic has "ha-shesh" (chaff). And the next word in Q adds a waw after the initial letter lamed as "lohabath" which may be fem pl ending while the Masoretic has "lehabah" (another word for flame.) But rather than the added waw being an "o" sound it is more likely that it simply represents that a vowel sound is present after the lamed. Please see the introductory page where the [addition of waw](#) for any vowel sound in Q is discussed. It is possible that Q adds only a redundant "ae'sh" and the other words ("lohabath" and "lehabah") are the same or related. In **line 13 and word 3** the verb hayah is written "ve-tehayah" but in the Masoretic it is "va-tehiy". The sixth word in verse 27 "lo" (not) in the masoretic is not found in Q. In verse 29 on line 19 just after the correction of tereph, the 3rd word is "aeyn" (not) But in Q there is a superfluous nun which begins the word.

Other Variations in Q from the Masoretic Text:

Line 1: 6th word: Q = cj waw missing which is in M.

Line 4: 5th word: Q = "ha-shav" with out final aleph (the vanity) and M = "ha-shav' " with final aleph. The pronunciation is the same.

Line 5: 1st word: Q = "yachish" imp 3ms (make haste) and M = "yachishah" imp 3ms + cohortive (Let him make haste). **5th word in line 5:** Q = "ve-tiqrovah" with the addition of a final "he" not in M. The addition of "he" to the end of many words in Q nat having the "he" in M is very frequent. many times there is not apparent grammatical reason for the addition of the "he" and it is simply the Aramaic "accent" of the scribe. There are other cases where there is a real grammatical reason for the addition of the "he." This is discussed at length in the [Introductory page](#).

Line 6: 1st word: Q = a "he" missing from the word "we know."

Line 14: 5th word: Q = "yadayv" Q adds a yod before the 3ms suf. This can be mistaken for a plural noun construct + suf. The addition of this yod before the suffix is frequent in Q and is to be considered a sign of construct rather than indicating a plural noun. See further under [section VI. and subdivision D.](#) on the Introductory Page.

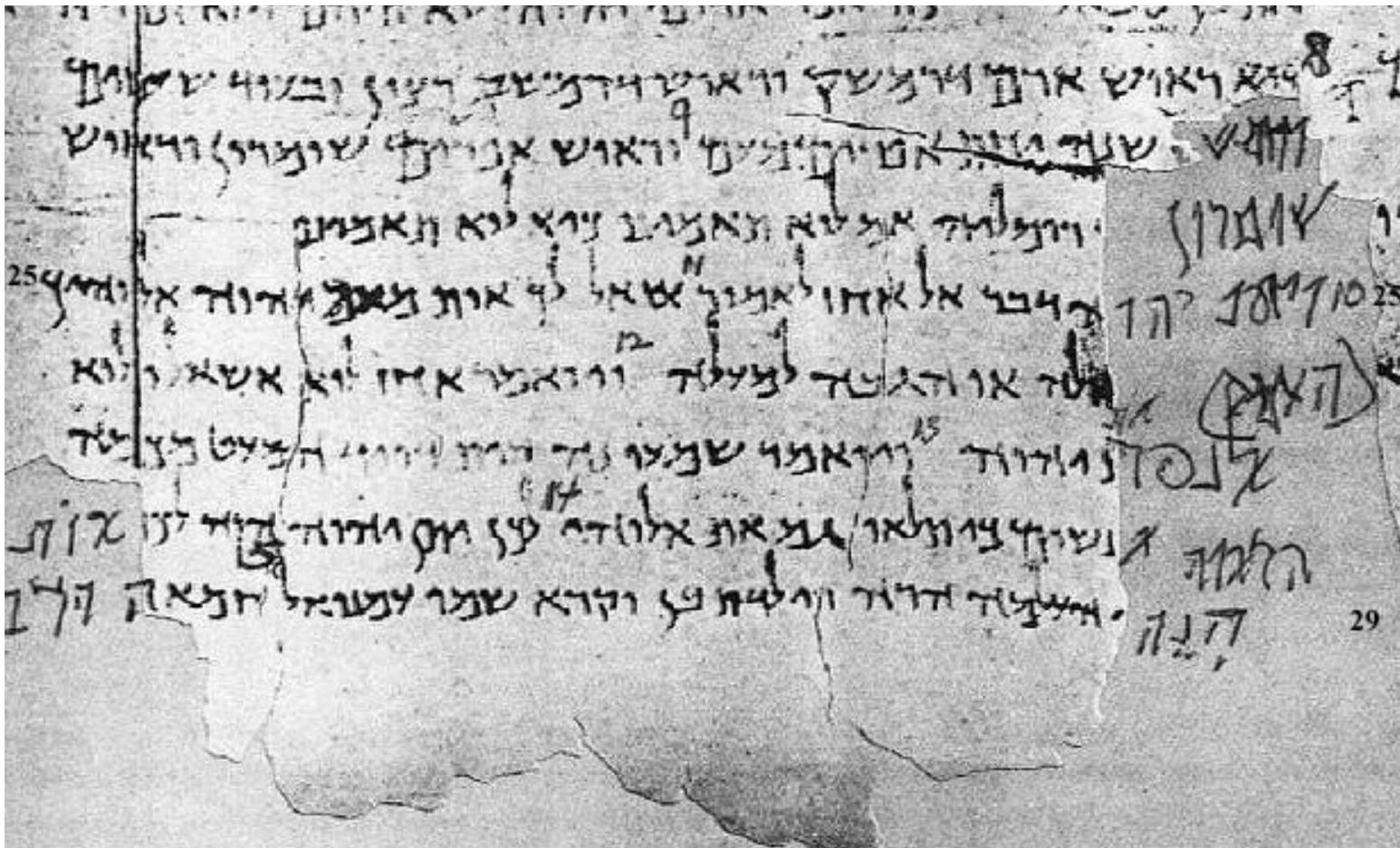
Line 15: 1st and last words: Q adds aleph. "bo" is missing and would have aleph appended ordinarily (The last word is "ve-lo' ") Both words are preps. + suf 3ms and in M are simply "lo" (to him) and "bo" (in him). Aleph is added to many cjs and preps

that end ordinarily with a waw or yod. See section [VI. E. on the Introductory page.](#)

Line 24: 1st word: M= "ve-qar'a " cj + verb qal per 3ms (and he called) [cried] and Q = "ve-qariym" cj + masc pl part. which may be translated "and crying" or "and they cried." **5th word:** M has 3 occurrences of "qadosh" (holy!) while there are only 2 occurrences of this word in Q.

[Go to next "Q" scroll page](#) **Chapter 6:7 to 7:15**

[Return to Scroll Directory](#)



For the line by line translation of this page [click here](#)

Inserted Numerals: The verse numbering is mine. I apologize to purists who may want to view the scroll with only the editorial marks that were on the scroll before it was sealed away some time before or after the birth of Christ. The verse numbers will appear on subsequent pages beginning on page 15 and other editorial marks made by me will be duly distinguished from those made by earlier editors. I have also inserted the words that are missing in the lacunae on the bottom right and left of this page.

Paragraphs on this page are indicated beginning chapter 7 on line 11. And in 7:3 on line 15 and again on line 25 which corresponds to our present beginning of 7:10.

Spatium of great Interest There is a spatium in line nine, allowing for the last 4 words of verse 13 to be set apart as a thought separate from the flow of the sentence in verse 13. Refer to my commentary on [Isaiah 6:13](#) for the reason for the spatium which marks a change of thought for the next words. This does not agree with our present versification but the scribe obviously marked the last four words as a separate idea. The presence of this spatium supports my interpretation of this passage. The break in thought supports seeing these words as a separate description of God's ideas as "holy seed" Interestingly there are no other spatiums on this page that are as spacious as this one. The widest after this one is in line 26 beginning verse 7:12.

Margin Lines

Originally margin lines were drawn on both the right and left margins of the page. They were

then erased. The right margin was adhered to and a straight margin of text on the right is the result. The left margin was more of a guide with some words ending before the margin and some after, extending beyond the margin. Depending on the leather and the force of inscription of the margin the margin line sometimes showed up later as a crease or a split or no mark at all. All this is seen here on this page. Some letters are slightly erased as a result. The letter on the margin in line 4 is a good example where part of the letter mem which is right on the margin line is partially erased. See the introduction for more information and links to pages where the [lines](#) are clearly seen.

Extra letters and misspellings: In verse 6:9 there are two misspellings for the negative "a'l" which in Q is ayin-lamed (a preposition upon) but should be aleph-lamed (not, or do not). There is also a superfluous "he" at the end of the last word in line two. (more Aramaic influence.) There is a nun missing from the end of the last word in line 3.

Lines 5 and 6: Verse 6:11: Q has an extra "he" at the end of the first word in verse 11 (ve 'amrah, And I said). Masoretic has adonai for 4th word in this verse in Q which has YHWH as the first word on line 6.

Line 8: Verse 6:13: Q has an extra yod in "ve-hayethah." And beside the spatium within verse 13 noted above there is also the addition of an article in Q to the Masoretic "qodesh" which in Q is "ha-qodesh." See my commentary on this verse in the [comments under 6:11-13](#) where it is shown that the presence of the spatium (see above) and the article supports a rendering of this verse not usually seen by commentators. **End of line** What looks like a tsade at the end of **line 8** is actually a scribal mark belonging to the next page, It is described on [page 7](#).

Line 14: in the end of verse 7:2: There are articles (he) in Q on two words "ya'ar" (forest) and ruach (wind or spirit) that do not have articles in the Masoretic. On the same line 3rd word "labab" in Q lacks the 3ms suf. found in the Masoretic.

Line 18: The (kiy) conjunction in mid-line 18 verse 7:4 does not appear in the Masoretic. And the last word in this verse (line 19) leaves the waw off the name "Remalyahu."

Line 22: Verse 8 in Masoretic Damascus is spelled ":Damaseq" but in Q it is "Darmeshek" two times in this line. Q spells Damascus "Darmesheq" consistently each time it appears. Find it also on [page 7](#) Line 23, 6th word; and on [page 9](#), line 23, 5th word; and on [page 14: 3 times:](#) line 3 (2 times) words 2 and 4; and line 5: 5th word.

Line 27: The 4th word is the 3rd word in verse 13. It is the cohortive word "n'a" (almost like please) and is spelled nun-aleph. In the Q it is misspelled nun-he. Also the last word is prep + suf, meaning, from or for you (plural) "mik-kem" is mik-kemah in Q. This has to be due to dialect not textual.

Line 28: verse 14; Q YHWH for Masoretic "adonai."

Line 29: Last line. First Word "Ha-almah" The word "ha-almah" (the virgin) is the first word on the line after the lacuna and fortunately was not lost in the lacuna. It is the identical form that is in M. See [my comments on this word](#) and the verse in general for a better understanding of the meaning of this word. **The 5th word** in the last line is "ve-qar'a" or may

be "yiqar'a." This would be an imp. 3ms 2nd stem (his name) "it shall be called." The Masoretic has "qar'atha" which may be a 2ms pf and the context would require "you will call" (his name). Or: **5th word:** Q = "ve-qar'a" cj + pf 3ms (and he shall call) and M = "ve-qar'at" cj + pf 3fs (and she shall call). The name which follows is Immanuel which in the Masoretic is written as two words meaning "God [is] with us" and in Q the two words are written as one word, thus acknowledging it as a proper name, Immanuel."

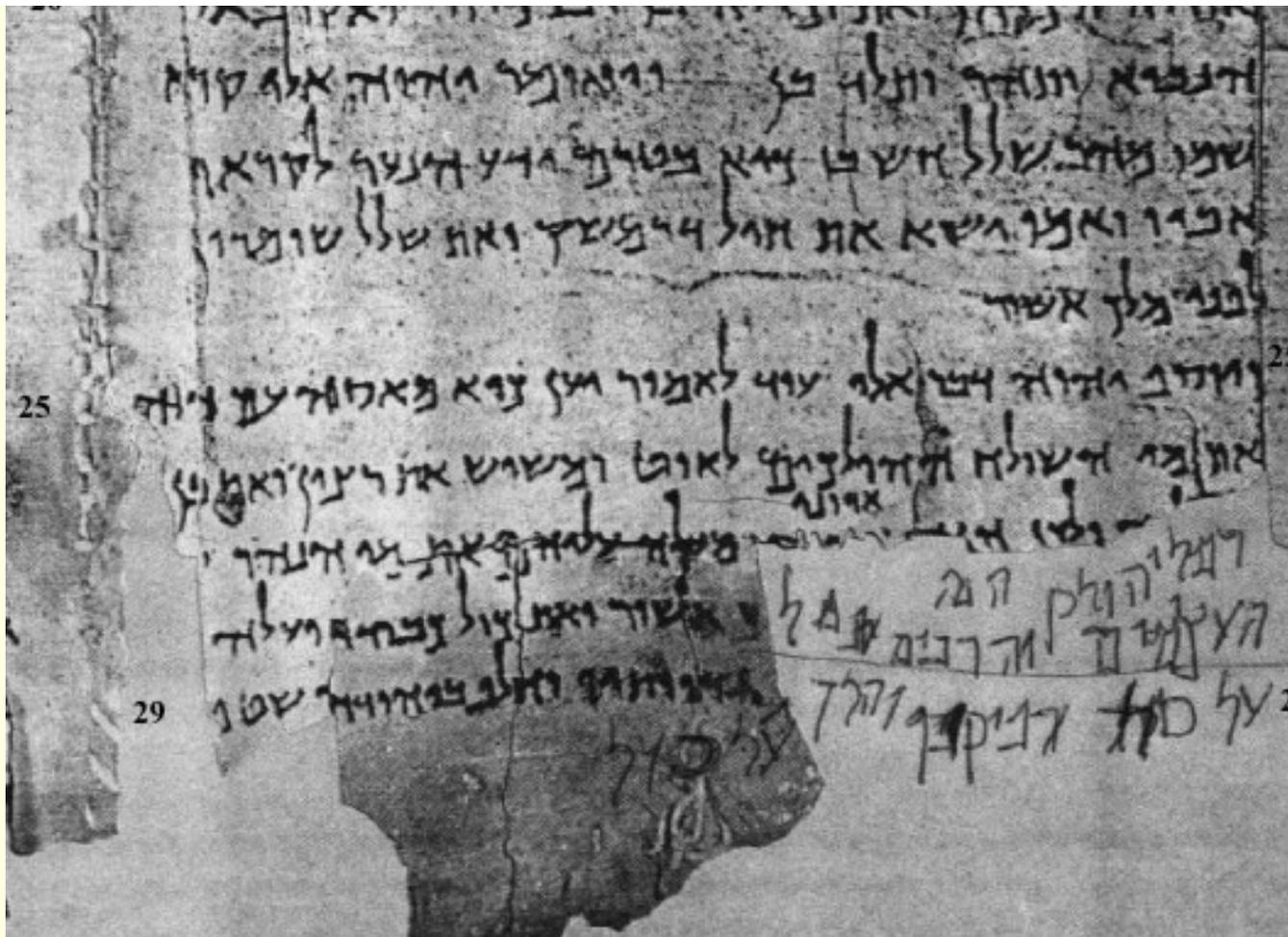
[Go to next "Q" scroll page](#) **Chapter 7:15 to 8:8**

[Return to Scroll Directory](#)

Column VII

The Great Isaiah Scroll 7:15 to 8:8





For the line by line translation of this page [click here](#)

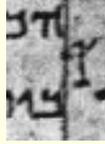
Physical characteristics: This is the seventh page in the scroll and is the fourth page on the second leather strip of those that make up the scroll. The splice between this and the next page and strip is easily seen at the left. A certain amount of loosening has taken place in the splice and it is not as secure as some other splices in the scroll. The dark portion at the bottom is due to oxidation and is near to disintegration as has happened to the material that was in the lacunae. Vertical lines at the right seem to be margin guides. There is a large lacuna at the lower right. The word "end" and numerals 7 and 8 at mid page are inserted by me. So are the missing words of the lacuna. All other marks are original.

Paragraphs are marked by 1. the spaces left to the end of a line. Line 12 ends verse 22 and line 13 is the beginning of verse 7:23. Line 17 marks the end of chapter 7 and line 18 begins chapter 8. Line 24 ends verse 8:4 and verse 8:5 begins with the first word of line 25. **2.** Line 10 marks a new paragraph by indenting the initial word which is the beginning of verse 21.

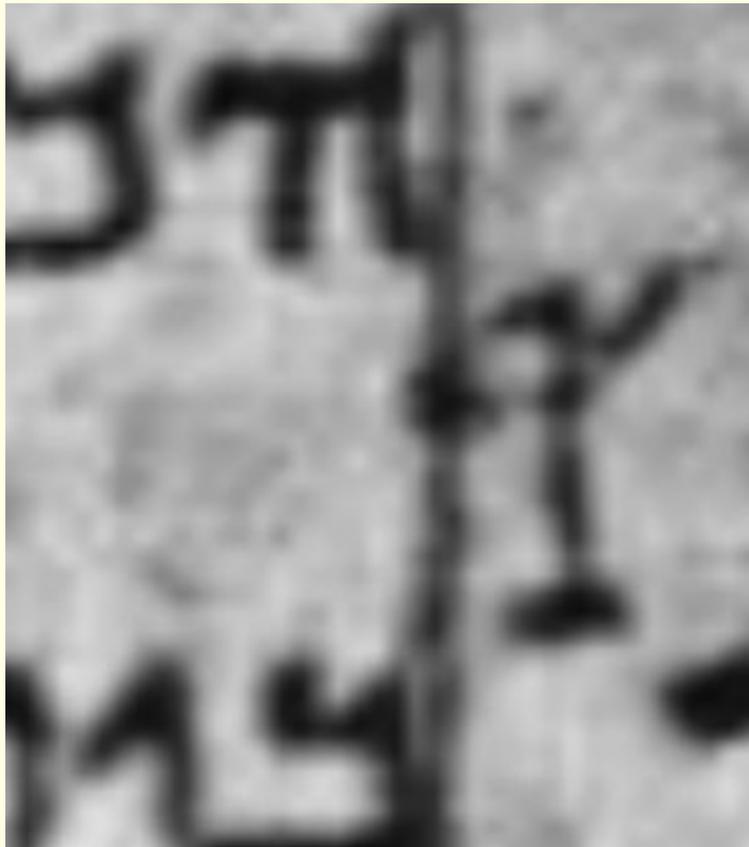
A unique Mark.

Line 8: in right margin There is a "mark" that resembles a "tsade" at first glance but it is more than doubtful that it might be a correction or addition to any of the adjacent words. Because of the narrow margin between pages 6 and 7 it could be supposed to be an addition to words on either page. However, line 8 ends with the word "ve-hay-yethah" cj + 3fs form of "to be" (and it shall be). There is no way a suffix resembling this mark could be an

addition to this word. Then the first 2 words in page 7 on line 8 to which this mark might be supposed to be attached as an editorial correction is "be-yom ha-hu" (in that day). There is little chance that the mark could be a preformative correction for this form either. Further complicating this mark is a very obvious remnant of a right margin guide line which obscures the fact that there are two parts to this mark (perhaps more) See the digital enlargement and note the ink stroke on the margin line.



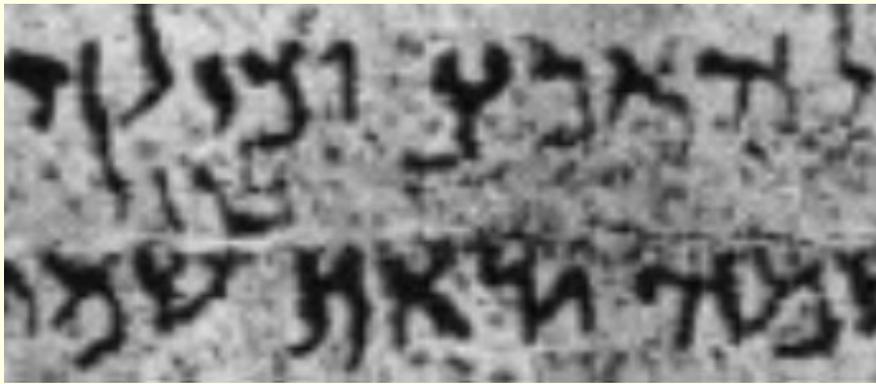
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digitally enlarged

The possibility also remains that this unique mark simply marks the beginning of a portion of scripture and the horizontal stroke, two lines on in line 10, ends the section. For discussion of other marks and three peculiar [unique marks](#) see the introduction.

Line 15 and 16 Between line 15 and 16 toward the end of the line some notes were written between the line. The first of those, beginning over the word "shamah" is obliterated but the remnants can be seen. Over the the word "shamiyr" 4 letters are readable but the first is in doubt. The word may be "bozal or bazol" but what appears to be beth may in fact be mem and thus it may be "mazol or mozal" The latter is planet and refers to "luck." You decide. The enlarged section is below.



Editors Mark

Line 10: At the right margin see an editors horizontal stroke: It appears to mark only the fact that the scribe indented verse 21. However these marks usually come in pairs to mark the beginning and the end of what is an important section of text to the scribe. It is possible that the corresponding mark closing the section was in the lacuna below.. The indentation on this 10th line is the sign of the beginning of a paragraph when the last line has been filled with text. There is no indentation when a paragraph ends by leaving the rest of the line unfilled with text. as in line 12.

Letters added by an editor:

Line 1 has a beth above the 3rd from last word. The beth was left off "be-terem" (before) and was written above the line. "Be-terem" is the Masoretic reading. "Be-terem" is written correctly in line 22 the 7th word.

In line 2 a waw is added above the 3rd and the 5th words the second of the two has a dot on either side of the waw. The 2 dots indicate that the editor considered the addition of the waw a mistake.

In line 7 there may be a waw written between the 2 lameds of the last word.

In line 9 the article ("he") is added above the word (feet) "raglayim."

In line 13 a mark whose meaning is obscure is between the first two words.

In line 18 verse 8:1 at the last word a beth (prep in or on) is added above the word "cheret" making "be-cheret" which is the reading in the Masoretic.

In line 17 the first letter has been over written and an attempt to correct a mistake is written over the word. The letter should be a waw (for ve-hayah) but it appears that a beth was inscribed and over written and a yod written above. Perhaps the scribe intended "yihyeh" imp 3ms for "ve-hayah" cj + pf 3ms.

In line 27 "adonai" is written above the word in the lacuna that should be YHWH. Adonai is the Masoretic reading.

Other Variations in Q from the Masoretic Text:

Line 6: 2nd word: Q = "ve-le-debora" ending the word with aleph while it ends with "he" in M. There is frequent interchange of aleph and "he" in Q at the end of words. For instance the word "qar'a" (call) is spelled with final "he" as often as with final aleph. Aleph is correct. See [Introductory page](#) under section VI . E. for more on aleph and "he" interchange and additions.

Line 9: 5th word: Q = :ha-raglayim: (the feet) The Leningrad codex has a different reading

than M but Q agrees with M. **3rd from last word** Q = sign of accusative " 'eth" spelled "atah" with final "he." See introductory page note in last entry in line 6 above.

Line 14: next to last word: Q = "u-be-qeshetoth" (and with bows) and M = "u-be-qeshet" (and with a bow). Some translators all give bows for the singular form in M and some give bow and arrows. NIV gives bow and arrow in spite of arrows being plural in M and Q.

Line 19: 6th word: "ve-ha'ed" cj + 5th stem part (and causing to witness) 1cs "I" is understood; and M = 've- 'e'aidah" cj + 5th stem imp 1cs + cohortive "he" (I caused them to witness).

Line 20: 4th and 6th words: Q = these words are names that end in "yahu" in Q and "yah" in M.

Line 22, 23: last word - 22 and 1st 2 words in 23: Q = "le-qar'ah 'aviyv ve-'imo" prep + fem part (to the calling of) + noun+suf 3ms (his father) + cj +noun + suf 3ms (and his mother) and M = "qer'a 'aviy ve-'imiy" inf and noun + suf 1cs and noun + suf 1cs. (to call, my father and my mother.)

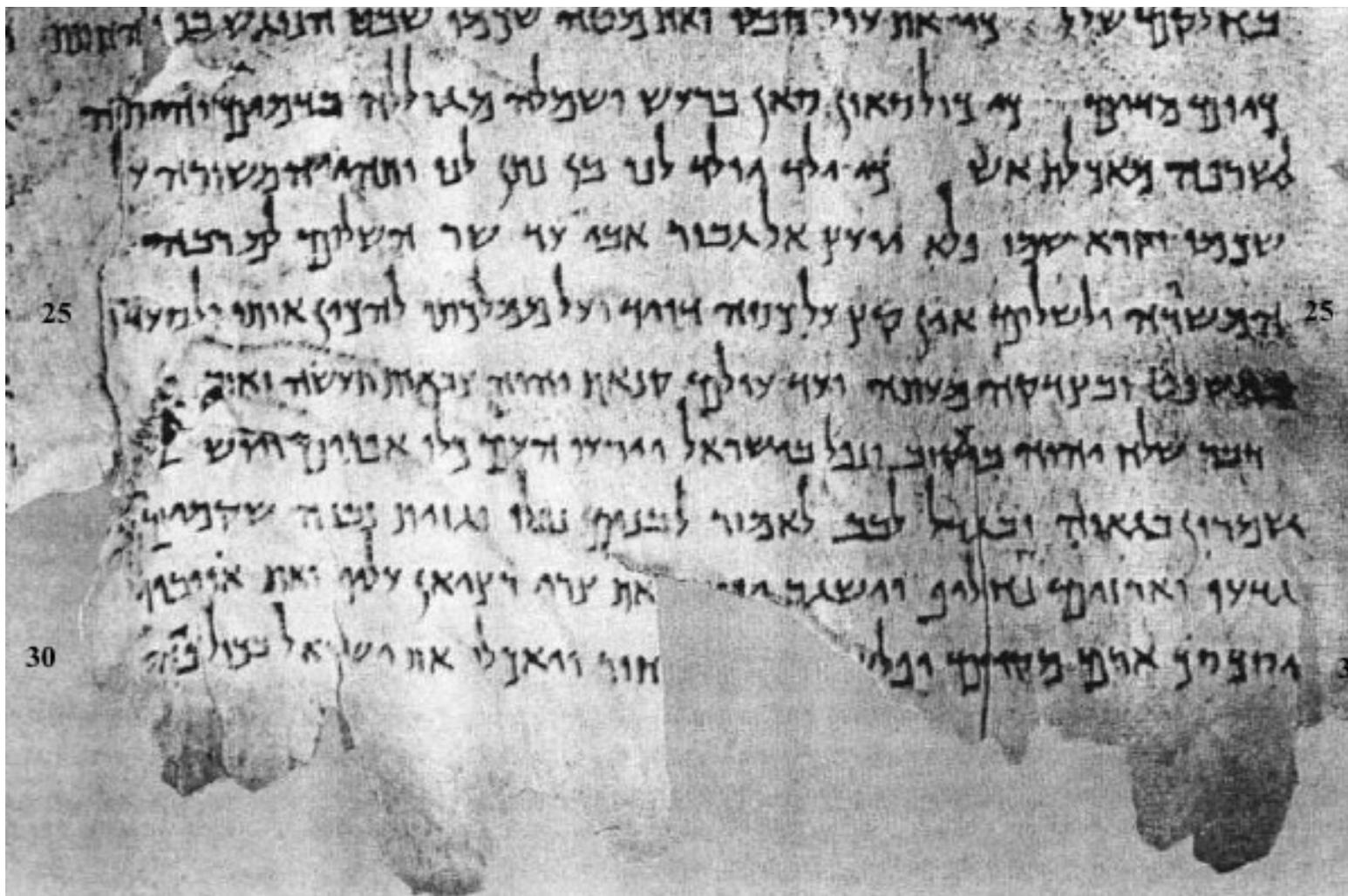
[Go to next "Q" scroll page](#) Chapter 8:8 to 9:11

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Column VIII

The Great Isaiah Scroll 8:8 to 9:11





For the line by line translation of this page [click here](#)

Physical Characteristics: This is the third strip of leather to be sewn into the scroll and this strip also contains four pages before the next splice. All the text on this page is readable at the top of the page where there is less disintegration. But there is a lacuna at the bottom with a few words missing and a distortion at the bottom left margin. There appears to be an attempt to repair a tear in the lower left. Several words extend into the left margin; more than has been the norm.

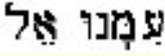
Although minor, there are many variations between the Q text and the Masoretic on this page. these are noted below

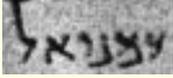
Paragraphs and Spatiums: There is an indentation with a horizontal scribal mark which is repeated encompassing two lines which mark this as an important section Lines 2 and 3 (verses 9 and 10) also are set off as a separate paragraph. And line 4 is the first word of verse 11. Beside the paragraph of lines 2 and 3 there are more indications of breaks in thought or spatiums than on most pages. There are spatiums on lines 6, 9, 12, 15, 17, 19, 21, 22, 25 and 26. However these on this page do not correspond to current versification as have the spatiums looked at thus far. Especially is this so at the important juncture between the end of chapter 8 and the beginning of chapter 9. Thus the break in line 6 does not

correspond to current versification which begins verse 13 three words before the spatium in line 6. Verse 16 begins in the spatium of line 9. Line 12 begins with an indented spatium and a horizontal mark. It is the first word of verse 8:19. The spatium of line 15 is in the middle of the current verse 21. And the spatium in line 17 is in the midst of the verse which is 8:23 in Hebrew and 9:1 in KJV and other English versions. The beginning of KJV chapter 9 is the next to the last word in line 16. This spatium in line 17 is midway through 9:1. (After the spatium are the words "The first time.") The spatium of line 19 conforms to current versing and marks the beginning of Heb. verse 2 and English verse 3. Line 21 has the spatium marking the beginning of Heb vs 3 and Eng vs 4. Line 22 has Heb. vs 4 and Eng vs 5. Line 23 has Heb 5 and Eng. vs 6. Line 26 ends with a spatium which is the end of Heb. vs 6 and Eng. vs 7. Eng vs 8 begins on the next (26) line.

Horizontal Scribal marks: Marks which set off passages appear between .lines 1, and 2; 3 and 4; 9 and 10; line 12; 19 and 20. There is a "resh-like" mark at the right of line 9.

Immanuel:

Immanuel is written as two words in the masoretic text. 

Immanuel is written as one word in the Qumran Scroll. 

The name appears at the end of line 1 and again at the end of line 3. In the received text (Masoretic) it is written as two words "i'manu - el" literally meaning "with us-God" or God with us. In every occurrence of the word in the Q text it is written as one word "Imanuel" (including 7:14; 8:8 and 8:10) indicating accepting the phrase as a proper name. Including the last word in line 3 (8:10) which is translated "God is with us" by all texts but is recognized as a name rather than a phrase by Q. See my [commentary](#) on this verse.

Letters added between the line: There is a "he" (article) added to the 4th word on line 2. "ve-a'ziynu" becomes "ve-ha-a'ziynu" in Q. In line 10 over and before the 2nd word (penayv) the accusative "e'th" is edited in which does not appear in the Masoretic. In line 12 a waw is added above the word "ha-a'both." There is a waw or yod above the next to last word in line 16. This is elaborated in the next note. The 2nd from last word in line 9 has an extra stroke inserted (may be a waw) just after the heth which is in the first word of verse 8:17. In line 25 a yod is added to the first word noted also below. In line 27 there is an ayin added above the 4th word.

Variations of Q from Masoretic:

Line 4: There is an article in the Masoretic on the word yad (7th word) and conjunctive waw on the next word "yasirnu" which is not in Q.

Line 5: 2nd word is a 2nd mas plu imperative (Ye shall not say). The Masoretic has a euphonic nun which is not in Q.

Line 6: There is different versification noted above between the received text and Q. In Q the words "eth YHWH tsabaoth" belong to the end of verse 12 and in the Masoretic they are the first words of verse 13.

Line 7: 2nd word: This is the first word in verse 14. M = "ve-hayah" cj + pf 3ms (and he

shall be). Q = the original scribe wrote cj + 3fs pronoun "ve-hiy" a later editor placed a yod between the waw and the "he" making imp 3ms "va- yehiy" (and he shall be) with aleph ending.

Line 10: 5th from last word begins verse 18. Masoretic has "hineh" [hnh] (behold) Q uses a'nah (aleph nun he).

Line 11: Singulars instead of plurals: 4th word is "le-othoth" (for signs) in the Masoretic for which Q does not have the plu "oth" ending and it is "le-oth" (for a sign). And the next, the 5th word Masoretic has this word as a masc. plu. "iym" while Q uses fem sing "ath" as "u-le-mophat" instead of "u-le-mophiyim."

Line 15: (vs 21) 5th word 1st stem "ve-tiq-tsaph" in Q is 7th stem "ve-hith-qats-tsaph" in the Masoretic.

Line 16: a waw conj. missing in Q from the 5th word may be indicated by a scribal mark which is not complete enough to be certain. The next to last word in this line has been commented on. It is the first word in vs 23 in Heb and the 9:1 in Eng. Kiy lo in Q; the "lo" is lamed waw (to him or it) while in Masoretic it is lamed aleph a negative. The last word on line 16 is misspelled in Q it has two "pe"s and the waw comes after instead of before the ayin.

Line 16 next to last word: This word in Q is kiy-lo spelled kaph yod lamed waw. It is from the words "kiy l'o" (for- not) This construction in the Masoretic which begins Chapter 9:1 in Eng. is "kiy l'o" (kaph yod - lamed aleph) .

Line 18: 1st word: Q = "hikbiyd" This most important word in understanding the total scheme of Isaiah is completely covered in my comments on [Isaiah 9](#) in my commentary.

last word: kaph is obliterated from "choshek" (darkness.)

Line 19: 6th word, Interestingly the word translated "valley of the shadow of death" is written as one word, therefore a proper name: "tsalmaweth."

last word: is a good example of Q scribe adding "he" to a verb, in this case, 5th stem pf 2ms "hirbiyta" (you multiplied.) The "he" is added to show that the word ends in an open syllable and has 3 rather than 2 syllables. Also seen in the next note. See [Introduction](#) for more discussion on the addition of "he" by Qscribes.

Line 20: 3rd word: Q adds final "he" to the word "higaltah" (you increased) and in the 4th word "simcha" (joy) for the same reason described in ther last note.

Line 21: 3rd word begins vs 3 Heb, Eng vs 4. The word "kiy" has a superfluous yod in Q.

Line 22: 2nd word is Midian spelled "midiym" in Q and "midiyn" in the masoretic.

Line 25, 1st word: "ha-misrah" has a yod over it which would make it to be pronounced "ha mi siy rah" Masoretic has no added yod. This is the second word of verse 6 (Eng. 7) and it begins the line making the first word of the verse the last in the line above. Thus no break in thought is recognized by the Q scribe between vss 5 and 6 (Eng. 6 and 7).

Line 25: next to last word: in the Masoretic is aleph tau he (o'thah) which is accusative fem "it." The Q reading is aleph waw tau waw (o'tho) which is accusative masc. "it."

Line 26: last word and end of line: The tau of the word "zoth" (this) is obscured by what may be an ink mark or chipping of the page. But the major anomaly here is an attempt at an editorial addition in the margin extending from the last letter of line 26 to the the bottom of the page. The letters are too faded to read but a tsade is easily read just above the last letter of line 28.

Line 27: 3rd word "YHWH" in Q read "adonai" in Masoretic. A reminder: There are numerous times that yod and waw are added as vowels in Q to words which have holem and hireq pointings in Masoretic. These additions of waw and yod are purposely not pointed out unless they are added by an editor between the lines.

4th word: Ayin left out of "Jacob" is added above the line.

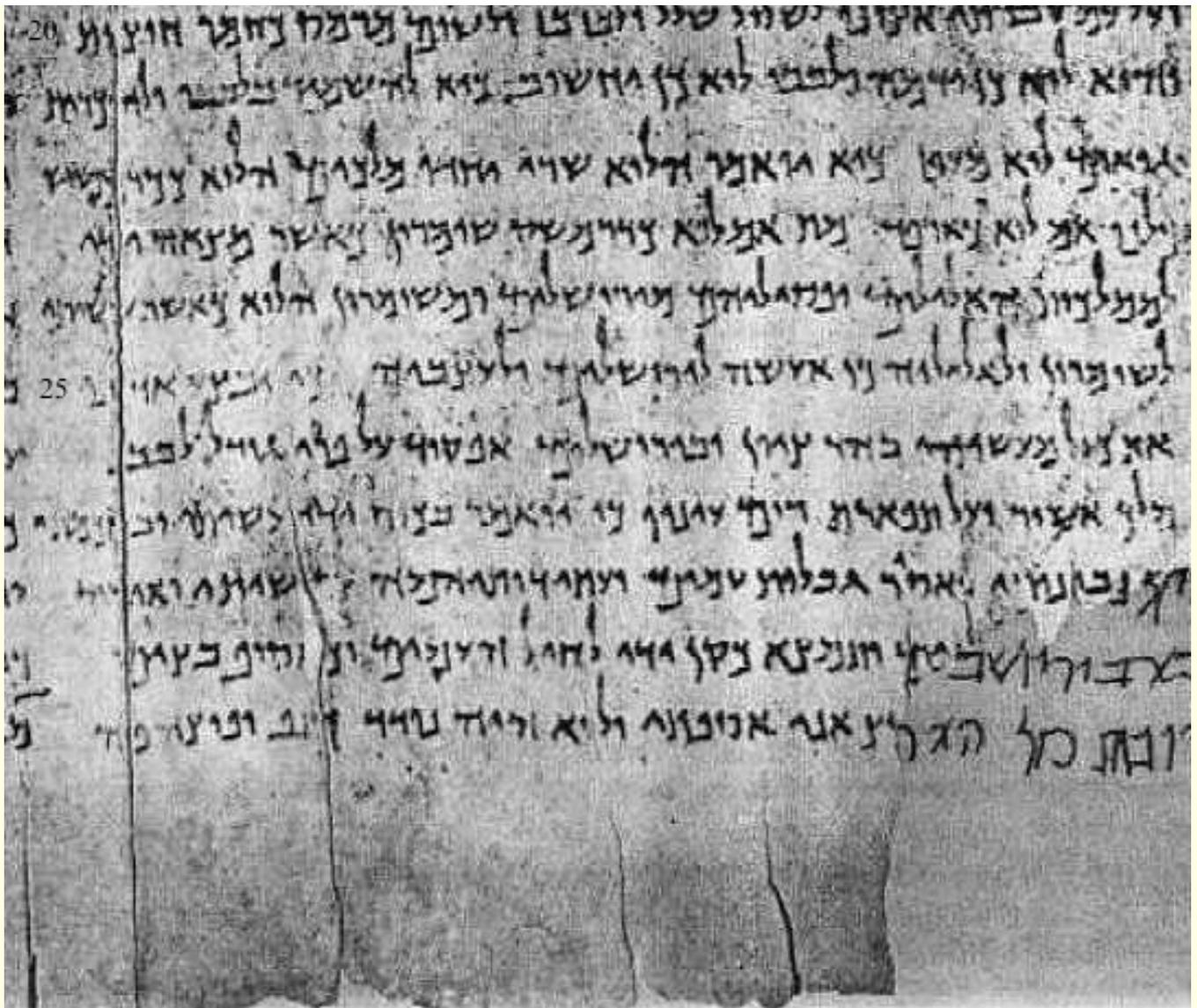
Last word; M = "ve-yoshev" (and the inhabitant) and Q = an obliterated ending of this word which is confused by a faded editorial notation (see line 26 note above) There is an omission of the beth associated with unexplainable marks at the end of this word. It may have been a beth + a plural ending as "ve-yoshvey" (and the dwellers) but in any case the beth is missing in Q.

Line 29 4th from last: Name of Rezin has aleph added to the name. making an extra syllable "Retsiyan."

The last word on the page the word "peh" (mouth) appears to have a stroke over it. It is likely a yod but may be a mark indicating a superfluous waw in the word between the "pe" and the "he."

[Go to next "Q" scroll page](#) Chapter 9:11 to 10:14

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For the line by line translation of this page [click here](#)

Physical Characteristics: The page is regular with few obscuring tears or marks except for the lacuna and a few missing words that I have edited in and what appears to be an ink smudge in the upper left corner, (but may be a miniature notation, [see below](#)). Fading obscures the 1st letter of the 5th word in line 23: the "he" is missing from Hamath. And the shin-waw beginning the next to last word in line 28 is obscured. The kaph in the 3rd from last word on line 30 is partially obscured by the crease line. Other crease lines can be seen on this page. The vertical line which can be seen reaching from top to bottom of the page at the left side is most likely a margin guide line. For further description of these and other lines on the pages see introductory page [section V](#).

Paragraphs and Spatiums: New paragraphs begin after the spaces left after lines 2, 13, 18, Line 3 begins 9:13 in Heb. and 14 in Eng. One would think there would be a new paragraph beginning line 8 but it is not there however Line 14 is the line after the next paragraph break and it is the beginning of chapter 10 in the received text. Line 19 follows the break of line 18 and begins vs 10:5 of the received text. The two spatium of lines 22 and 23 after the 3rd and 4th words do not correspond to current versification.

Editorial additions: There are 5 editorial additions between the lines on this page. The first editing on line 1 in 2nd word appears to be a mistake as the vowel letter is already in the word

"both" and there is no reason for correction. In the last word on the same line there is a "he" (article) written above the word "mach." Masoretic has the article. Waws are added above the word rosh 3rd word in line 4 and and above the last word "yichamol" in line 5 (see note below) and above the word "to'kel" 7th word in line 8. And the 3rd word (including lacuna) in line 28 "ve-a'siyr" has a yod edited over it. This is the Masoretic reading.

Line 24 mid vs 10:10: The word for idols 2nd word in line 25 is plural in Q: "ha-a'lyliym" and is sing. in Masoretic "ha-a'lyl."

Line 25: Omitted word?: There is a spatium before the 3rd from last word. In Q verse 12 begins with the words "kiy yebatsa' " The Masoretic begins the verse with "ve-hayah" which is not found in Q.

Other Variations in Q from the Masoretic Text

Line 1: 1st word: Q = waw cj not in M.

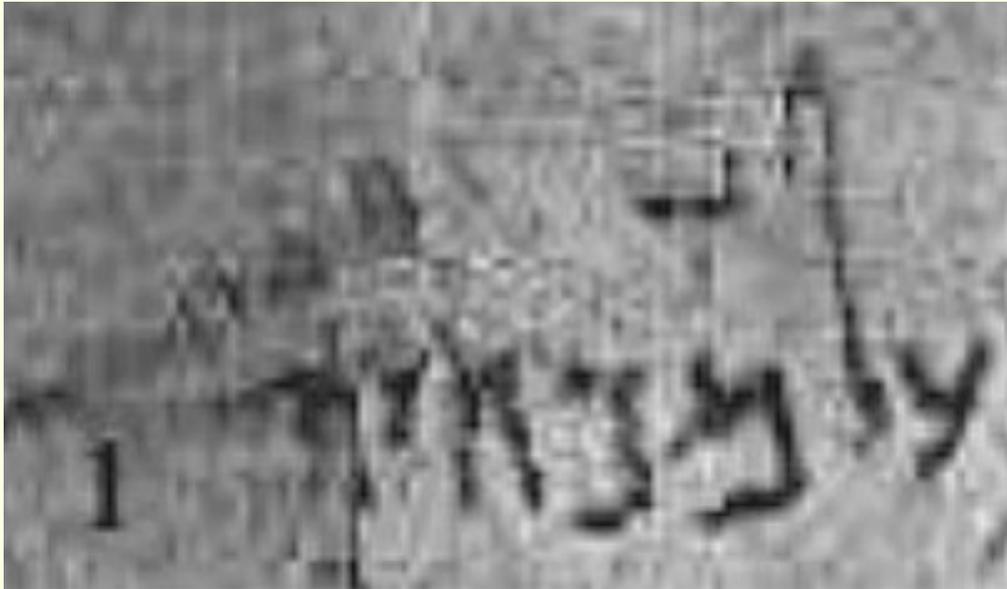
2nd word: Spelling of pronoun "zo'th" (this) omits aleph. and addition of waw makes 2 waws.

Line 1: 7th word: Q = "yadayv" (his hand) this appears to be a nmpl but see the introductory page section [VI: - D.](#) for explanation of addition of yod to singular nouns before suf 3ms. This form is repeated in the several times the same phrase is repeated below, but in the 6th word in line 12 it is written with out the construct yod.

Line 1: Last word: M = "ha-mak-ke-hu" art. + 5th stem part. + suf 3ms (the one striking him). Q has a different spelling as well as a different suffix. It is possibly and more likely a different word. What appears is "ha-mak-hey-ha" The "he" is edited above the mem though part is faint. The root may be kaph heth heth (to exercise power) art + part + 3fs suf (the one exercising power over her). The pronunciation of these two forms would be very similar, if not the same, except for the suf. Complicating the reading here is the fact that a left margin crease split ([explained above](#)) in the leather crosses the final "he" and obscures it. There is no evidence of a final waw here. This is a 3fs suf not a 3ms. Also the "ink smudge" above this word takes shape when digitally enlarged and may be a miniature notation. You decide. Compare on [page 35](#) for what must be a miniature notation. See other [miniature notations](#) described in introduction.



Further enlargement seems to make it appear more like a notation. The note seems to start with a description of the mem the first two letters looking very much like he mem. The numeral 1 is added by me.



Line 5: last word: Q = "yichmol" imp 3ms (he will pity): a different reading: In the note above a waw is added above the word "l'o yi-chamol" (not pity or spare). This is not the word in the received text which uses "l'o yismach" (have no joy). "yichmol" is used as the 8th word in line 10 where it is the same as M.

Line 9: 2nd word: Q = the addition of a yod to the body of this word: "gay'uth" probably for pronunciation. **4th word:** Q begins this word with prep. mem (from) and M = beth (in). **3rd from last word:** Q = Q = "neta'am" and M = "ne'etam" which is a spelling mistake in Q. Two letters have reversed order. **last word:** Q = "ve-yihyu" cj + imp 3mpl" (and they shall be) and M = "ve-yehiy" cy + jussive 3ms (and it shall be) People: a collective is the subject.

Line 11: 2nd word: Q = cj waw not in M.

Line 20: 8th word: Q agrees with neither qerey nor kituv where both have suf 3ms but Q has only "lashum" inf (to place or put)

Line 25: 3rd from last word: Q begins verse 12 with this word having left out "ve-hayah" the first word found in M

Line 27: 8th word: Q = "va-yomer" cj + imp 3ms (and he said) and M = "'amar" pf 3ms (he said). The waw cj in Q following the cj "kiy" seems out of place.

Line 28: 6th word: Q agrees with kituv not qerey.

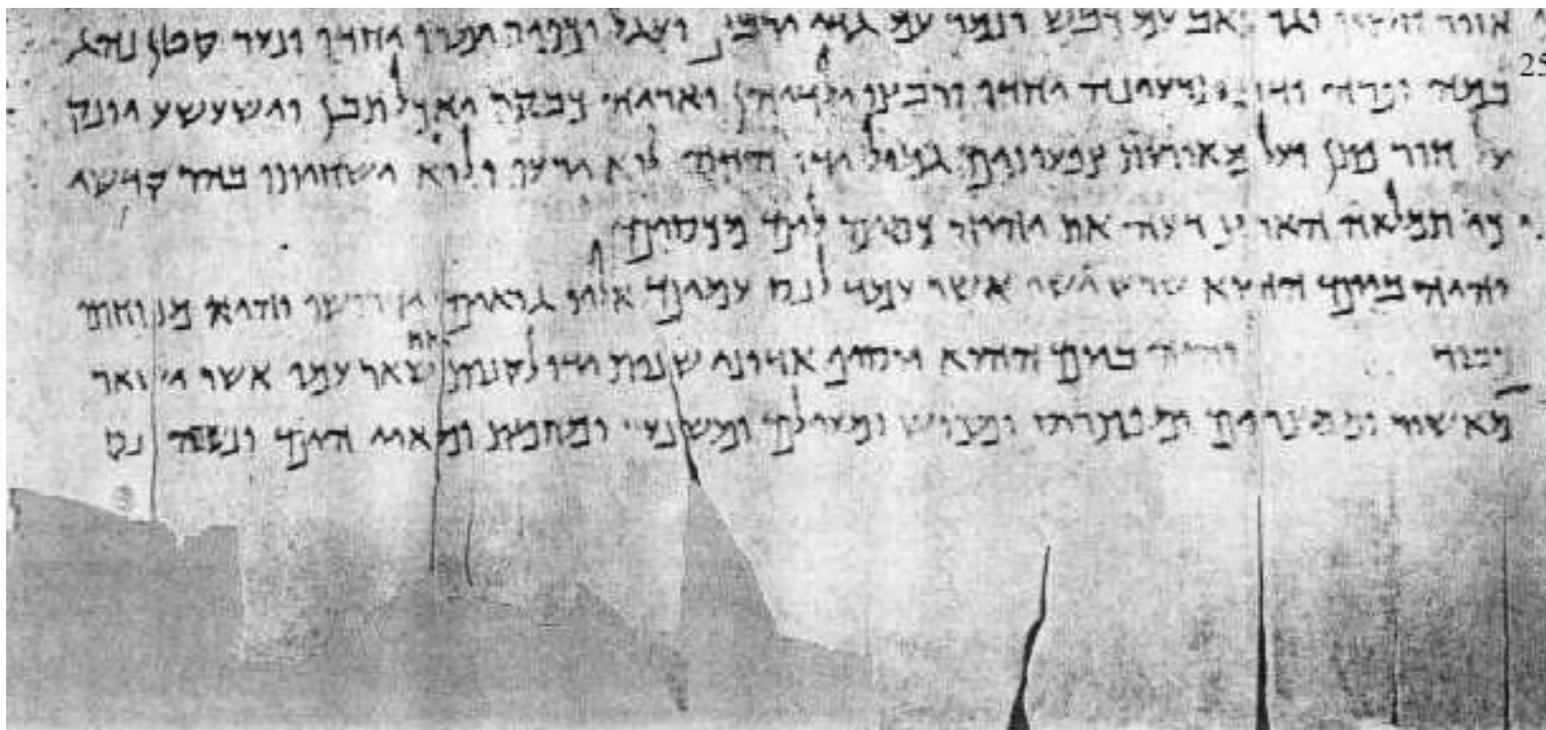
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Column X

The Great Isaiah Scroll 10:14 to 11:12





For the line by line translation of this page [click here](#)

Physical Characteristics: This is the most "regular" appearing page thus far in the scroll although there are several variations from the received text. It is the third page in this third sheet of leather that makes up the scroll. Almost every word is legible. There is a split in the leather at the upper left extending from line 1 through 6; In line 1 an ayin in : "al" (upon or over) is obscured by the split; and in line 4 the word "shiyto" (his thorns) is almost blotted out although it can be seen if carefully observed. The same care is necessary to see all the letters in a few lines at the lower right that have suffered fading. There is also a crease line extending the whole length of the page on the right side. Origins of the creases and split lines are discussed in the introductory page in [Section V](#). There are no lacunae although some of the lower portion of the page has chipped away.

Paragraphs and spatiums. There are 7 paragraphs on this page and only one spatium in line 29, bottom right. Paragraph endings are in line 2, 6, 10, 14, 18, 19, and 27. Line 3 begins vs 10:16 and line 7 begins vs 20 and line 11 begins vs 24 and line 14 vs 27. Line 18 begins vs 33 and line 20 begins chapter 11 verse 1. Line 28 begins verse 11:10 and the spatium in line 29 marks the beginning of vs 11:11

Nazarene

Line 20: 4th word: Line 20 is the first verse in chapter 11. The fourth word is "ve-natser" translated "and a branch" [See my commentary](#) on this important word and follow the links to the article where each occasion of Isaiah's use of this word is treated.

Editorial additions: There are horizontal marks between lines 13 and 14 and again between lines 29 and 30. There is a mark that looks like a "he" or "heth" above the 3rd word in line 15. It is actually a yod waw. The word is A'yath, the name of a town. The additional letters approximate the pronunciation found in M except that in Q the word ends with "he". (see below under .line 15). An article would seem redundant here. But in line 18 in the 3rd from

last word a "he" (article) is added to "qomah" which is also the reading in the Masoretic. **Lines 22 and 23:** the 2nd from last on 22 and the 1st on 23 is the word for "earth" with an article "ha-a'rets." The Masoretic has no article on either. **Line 23:** 2nd word is "be-shevet" in which the original scribe left out the medial "beth" which is edited in above the word. Last word in line 23 omits the article found in the Masoretic. (There is also a scribal mistake in line 23 (vs 5.) See next below.) **Line 25: 1st word:** is the last word of vs 11:6 means "in them" In Q there is an additional "he" making "bam" into the Q "bamah" (Possible Aramaic influence). See sections [E. and F.](#) in the introductory page for much more information on the addition of "he" by the Q scribes. **Line 26:** (vs 8:) 6th word ("tsaphoni" or cockatrice) has a plural ending "iym" not in the received text. **In line 29** above the 4th from last word the accusative "e'th" is added which correction agrees with the Masoretic. **Line 30 (last line) vs 11:11** 3rd word is Pathros (a place name), it has a superfluous last letter that may be a waw and is not correct.

Other Variations in Q from the Masoretic Text:

Line 1: next to last word: Q = "meniyphayv and M = "maniypho" See introductory page section VI. D. for further discussion of adding yod to singular forms before 3ms suf. What looks like a plural construct ending is simply the Q method of attaching 3ms suf as hee to a mas sing part. The Scribe however may have made this part. pl. to match the part following on the next line, 3rd word.

Line 11: 3rd from last word: Q = "mashevet" (from a rod and M = "bashevet" (in or with a rod. **Last word:** "u-matu" and M = "u-matehu." The form is spelled correctly in Q in line 18: 3rd word.

Line 12: 2nd to last word: Q = "ve-ye'iyr cj + 3rd stem imp 3ms (and he shall stir) M = ve-'orer" 3rd stem pf 3ms (and he shall stir)

Line 15: 3rd word: There is a yod and waw written above the city-name "Ayath" The yod and waw are written in identical form in the 3rd word in line 23 in the word "piyv." But in Q there is a final "he" instead of tau on " 'Ayath." Addition of the waw and yod follows the usual method used by the scribe to use yod and waw as semi-vowels. The pronunciation would be " 'ay-yath" if the tau is restored. The waw here stands for the sound of au in cause or auto. Waw is used in Q to stand for any vowel sound. See the discussion on waw as a semi-vowel in [Section VI. A.](#) in the Introductory page. **9th word:** Q = " 'aver" pf 3ms (he has gone over) and M = " 'avru" pf 3mpl (they have gone over.)

Line 23: (vs 5) A Scribal Mistake: The 4th and 5th words on line 23 have dots under and over which is the scribe's sign that the words are a mistake and do not belong in the text. The scribe wrote the words out of order as the words "yamith rasha' " (he will slay the wicked) are repeated in the proper order as the 8th and 9th words in this line. The sign of putting dots under and over each of the letters in a word or words that have mistakenly been written is consistent in the Q scroll. A further observation as to how the mistake was made is that the last letters before the mistake are "iyv" which are the letters just preceding the words in the proper place on the line. Thus it can be concluded that the habit of dotting words not belonging in the text sometimes (as here) was done by the original scribe and not always by a later editor which may be the case for a great many other

corrected errors. For more on dots see [section XI](#) in the introductory page.

Line 24: 12th word Q = omits aleph "u-marey" (fatling) and M = same with aleph "u-marey'
"

Line 26 (vs 11:9) Next to last word: A different reading: The received text reads "be-col har qadeshuy" (in all my holy mountain.) Q reads simply "be:har qadeshuy" (in my holy mountain).

Line 26: next to last word: Q omits "kol" (all) in M.

Line 27: Change of tense: 2nd word: The received text has a qal pf 3fs verb while Q has the same verb but it is qal imp. 3fs. "timla'ah" instead of "mal'ah."

Line 28: next to last word: Q = "ve-hayah" cj + pf 3ms and M = "ve-hayethah" cj + pf 3fs.

Line 30: next to last word: spelling: Q = "nisah" pf 3ms (he will raise) and M = "nisa' " same with correct spelling. Substitution of "he" for aleph is frequent in Q.

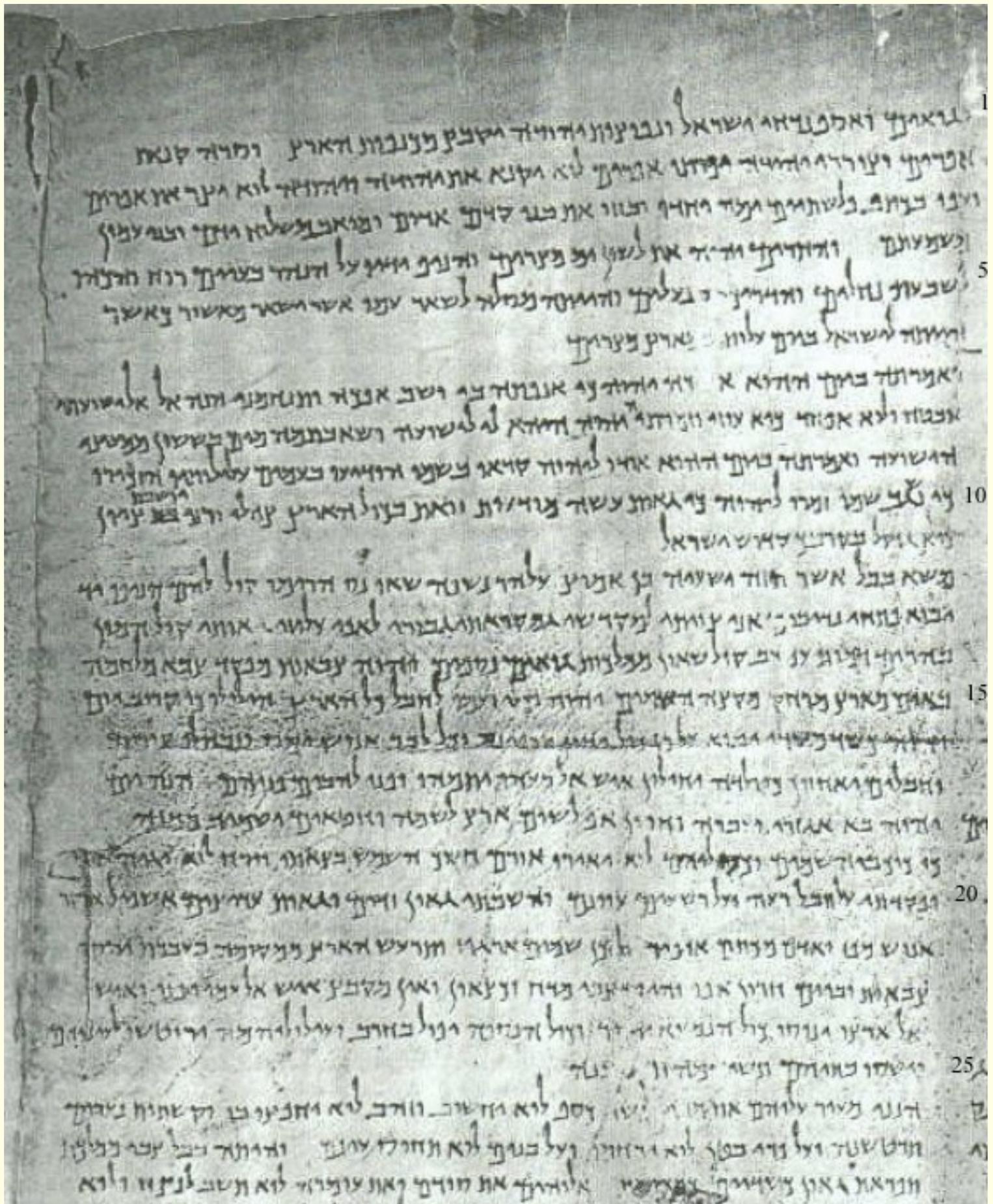
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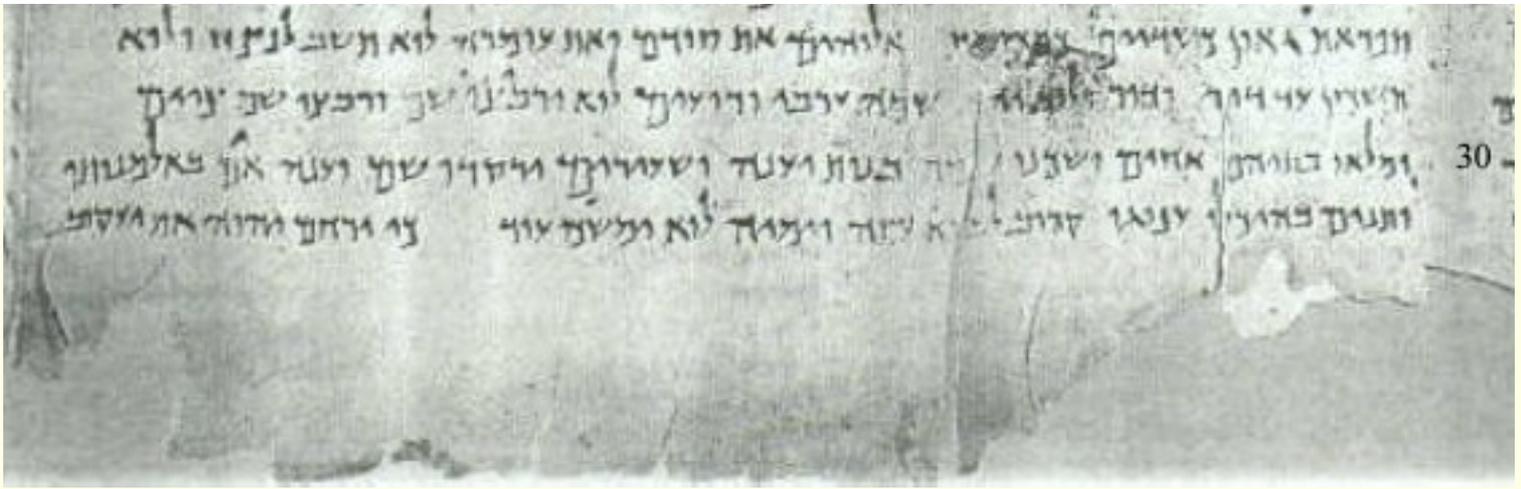
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Column XI

The Great Isaiah Scroll 11:12 to 14:1





For the line by line translation of this page [click here](#)

Physical characteristics:

This is the last of four pages on the 3rd sheet of the scroll.. The seam and sewing is visible at the left of the page. There are no missing words due to lacunae. As in other seams the sewing seems to be a repair as well as a finer original area where no sewing is visible especially in the bottom 5th of the page. The margin is markedly slanted on this page more than any other page up to this one. The right margin at the bottom is shifted to the left more than a full centimeter. The first letter on the page is obscured by surface chipping, It is a lamed.

An Interesting Mark:

Between lines 26 to 29 at the right side of the page near the bottom there is a smudge which looks like the ink was disturbed before it dried. It is possible that the smudge may be a finger print made by the scribe when moving the scroll before it dried. A more readily seen finger print can be seen on [Scroll Page 44](#) which has two possible prints on it. [Scroll Page 45](#) has a similar smudge in the same location on the page.

Paragraphs and Spatiums Paragraphs end on lines 6, 11, and 24 Chapter 12 begins on line 7 and extends to line 11. Line 12 is the beginning of Chapter 13. Line 25 begins vs 13:17. The spatiums are in lines 1, 4, 26, 30. The spatium in line 1 begins vs 11:13 in line 4 is 11:15; line 26 is 13:19 and chapter 14 begins in the spatium of line 30.

Word omitted in line 1: Vs 12 For the 4th from last word the Masoretic has "me;-a'rba' kenaphoth" (from the four corners). Q leaves out the word four ("a'rba' ") and reads: "me:-kenaphoth" (from the corners).

Editorial additions and variation of Q from Masoretic:

Line 7: missing letter: 4th word: Beside the missing letter the suffix is not 3fs as in Q. The Masoretic has " 'odka" instead of the Q " 'odah" The missing letter is waw. Something (a water mark) erased the letter here and obscured a letter (probably a waw)

in the line directly above

Line 7: 7th and 10th words have a "he" appended to the end of the word not in the Masoretic. It is euphonic and syllabic not a suffix.

An extra word: Line 7 vs 12:2 Last two words: In the phrase in the received text; "God is my salvation." The word (God) "e'l" is written twice in Q.

Line 8 has a "he" written over the word YHWH which would never take an article. It appears in Q that the "he" is a 3f suffix added to the preceding word, which is "ve-zimratiy" but this is not acceptable construction The "he" in Masoretic is a part of "yah" (yod he) which is translated Lord. Q does not show the separation. The next word on the same line after "yah YHWH" is 3ms verb to be in the Masoretic it is jussive or imp "va-yehiy" -- in Q it is pf 3ms "hayah' " with an aleph sufformed.

Line 8: 4th from last word is first word of vs 12:3 has a "he" added to 2mpl suffix.

Line 9: (vs 12:4) 2nd word: " 'amartah" in Q is " 'amartem" in Masoretic and 5th word " 'odo" in Q is "hodo" in the Masoretic.

Line 10 2nd word There is a letter "sin" written over the word "ngb" The Masoretic reading is "nigav."

Line 10 and 2nd word: from last. The words "bath Tsion" (daughter of Zion) was written by the scribe. A short stroke over "bath" crosses it out and the reading "yosheveth Tsion" (inhabitant of Zion) is written above.

Line 14 - 9th word In Q aleph omitted, "nesaphiy" should be "ne-'asaphiy" be gathered. 2nd stem m. pl. part

Line 18: a misspelling: vs 13:9: (aleph gimmel zayin resh yod) 'agzariy in Q should be 'akzariy.

Line 19 - 6th word Q = y'aiyru M = yahe:llu

Line 20 7th word There are 2 waws in avonam. noun with masc. pl suf. "their evil" the extra waw is added to show that waw in this word has a consonantal value.

Line 25 and 9th word Q has 3ms imp. "yichshub" while Masoretic has 3mpl imp "yichshubu"

Line 26 extra word: (vs 13:18) 2nd word "ve'al" in Q is not in received text.

Line 28: (vs 13:20) 6th word is obscured by a water mark: it should be "yahael." 5th from last word "yarbitso" has a yod edited above it to make "yarbiytso."

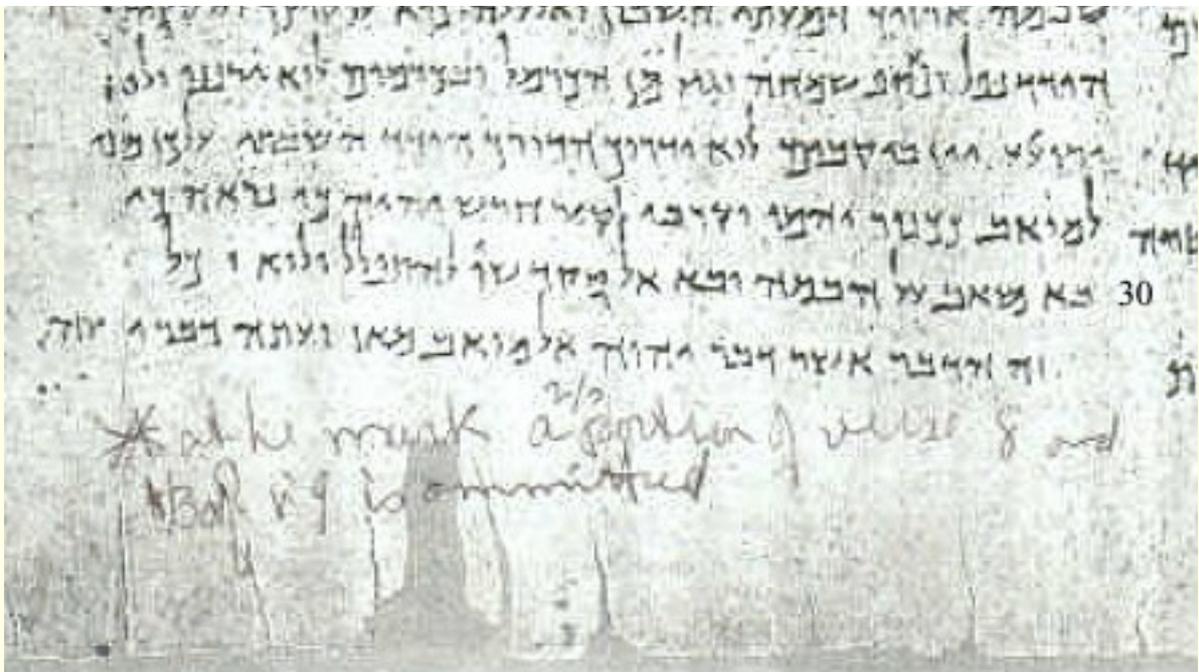
Line 29 has a yod written over the 2nd from last word (aleph mayim). The word Isles should actually have two yods as does the Masoretic.

A Horizontal mark: sets off the beginning of chapter 12 on line 6.

[Go to next "Q" scroll page](#) Chapter 14:1 to 14:29

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For the line by line translation of this page [click here](#)

Paragraphs and spatium: There is only one paragraph gap in line 5 which marks the end of chapter 14. Chapter 15 begins on line 6. There is no paragraph or spatium to mark the beginning of chapter 16, the first word of which is the fifth word of line 17 where I have placed a paragraph symbol and an arrow in the right margin. There is an indentation that is often considered a paragraph mark in line 20 but this is in the midst of vs 16:3 and does not mark a break in thought although it is linked to the following verse in thought flow. A second indentation that marks a paragraph is in the last line (31) and is the beginning of vs 16:13. The spatium of line 23 begins vs 16:6.

Editors additions between the lines: Line 1 4th word find a yod; line 3 4th word find a yod; line 10 last word find a yod; line 15, last word find a yod?, line 24 2nd from last word find a yod?. line 26 2nd from last word find a waw; line 27 3rd word find an aleph, line 30 7th word find a yod; line 30 has a "loose" yod or waw before the next to last word.

Different from Received text spellings and words: Line 1 4th word has an extra kaph and ends with "he" instead of yod.; line 4 6th word is modad instead of bodad; and 10th word is "malkey" (kings of) instead of "mal'akey" (messengers of).

A serious omission: in line 26 at the asterisk mark I have inserted there marks the omission of 2/3 of verse 8 and 1/3 of verse 9. "gephen shivmah" are the last words before the asterisk in verse 8 and the next word in Q is the word after the same "gephen shivmah" in verse 9 in the received text. Thus a common scribal mistake is made when eyes return to the same word on the page that has just been copied but a line or two below. There is nothing to indicate this omission by later editors. From the first page of notes I here insert: In the "lapse" or "gap" of 16:8-9 the "Qb" text has a space left in the text, to mark the omission, which is unmarked in the Great Isaiah Scroll. When I translated the Qumran scroll about two years ago I added these comments to the

translation:

"The copiest or scribe must have been copying from another manuscript [rather than listening to a reader] and ended at "gephen shivmah" in verse 8, his eyes then returned to the page at "gephen shivmah" midway in verse 9 and then copied the rest of verse 9 and proceeded on to verse 10 leaving out the words, between the two "gephen shivmah" entries, that comprise 2/3 of verse 8 and 1/3 of verse 9."

Another omission and confused reading is in line 30 beginning with the last word of line 29. The received text has the word "nila'ah" (he is weary) : but not Q which has "u-b'a" (and he came). M reads "Moab is wearied upon the high places and he comes to his temple..." Q reads "and Moab comes upon the high places and he comes to his temple (lit. holy place)

Variations of Q text from M:

Line 3: 4th word an unknown mark over the 4th word.

Line 6: (6th word) Q = "iyr" city and M = "ar" (City instead of proper name. (8th word) has an added waw conj.

Line 7: last word Q = Medeba spelled with final he instead of aleph.

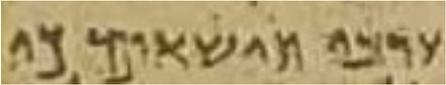
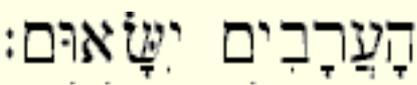
Line 8: Last word Q = 3f suf and M = 3m suf.

Line 9: (3rd from last word) Q = "yehayeleyl" and M = "yeyeleyl."

Line 11: (2nd word) Q = omits "final "he" in M.

Line 14: (1st word) Q = " 'ehaya' " a misspelled 1cs and M = "hayah" 3ms. (3rd from last word) Q = "m" missing from pl. abs. ending. (next to last word) Q = 3fs verb and M = 3ms verb.

Line 14: last 3 words This may illustrate the human trait of making a typographical mistake. Notice the Q scribe has made the M iym pl abs. ending to a yod m. pl construct ending. It appears he mistook the mem in what ever he was copying from, for a tau, which he attached to the next word which does not have a tau in M. Q also omits the he article on "arabiym>" Compare:

Q =  M = 

Line 18: 4 th word should be hayah but seems to have an extra mark that looks like a p and this is also a good example of Q scribe making it difficult to know if he ment to write aleph or he at the end of this word.

Line 19 vs 16:3 3rd word Q = "heviyv" (omits aleph) and M = "havi'iy."

Line 23, vs 16:6: (4th from last word) Q adds aleph to M's "gar."

Line 24 vs 6: (2nd and 5th words) 2nd: Q = "laken" (therefore) and M = "lo' ken" (a negative except or not). (vs 7) 5th word; Q adds "l'o" (not), a word not in M.

Line 26 vs 8 and vs 9: at the asterisk: an omission and different reading cited above as

"serious omission." See there

Line 26 vs 16:9: 2nd word: Q omits medial yod found in M. 5th word: Q adds final "he' not in M.

line 27: vs 16:10 next to last word; Q has final yod not in M.

Line 28:

Line 29 vs 16:12 4th from last word: Q = yihyeh" imp 3ms and M = "ve-hayah" conj + pf. 3ms.

Line 30: vs 16:12 1st word: Q has confused omission from M cited above as "another omission" where see.

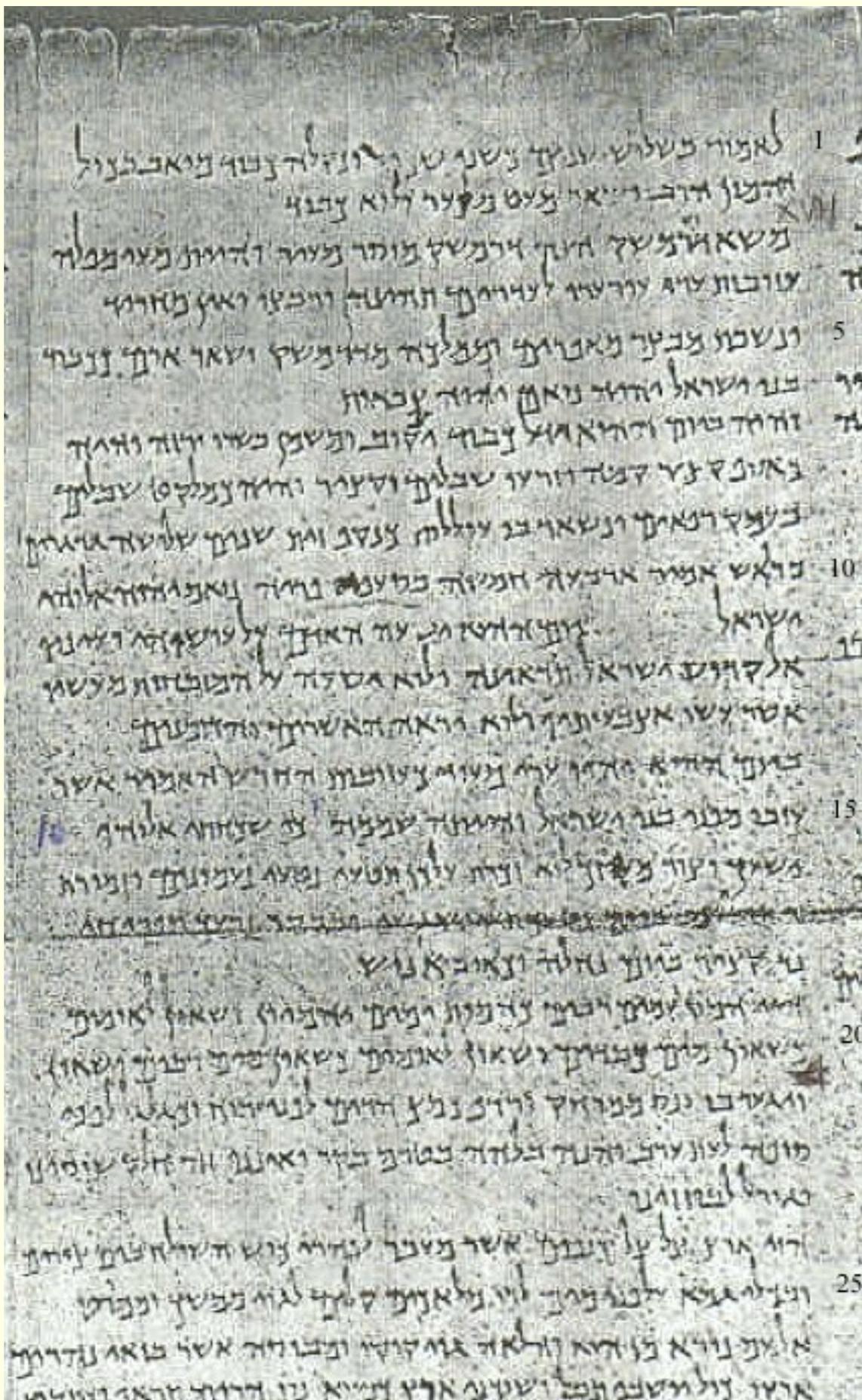
Line 31 vs 16:14 last word: Q = "H" missing from YHWH.

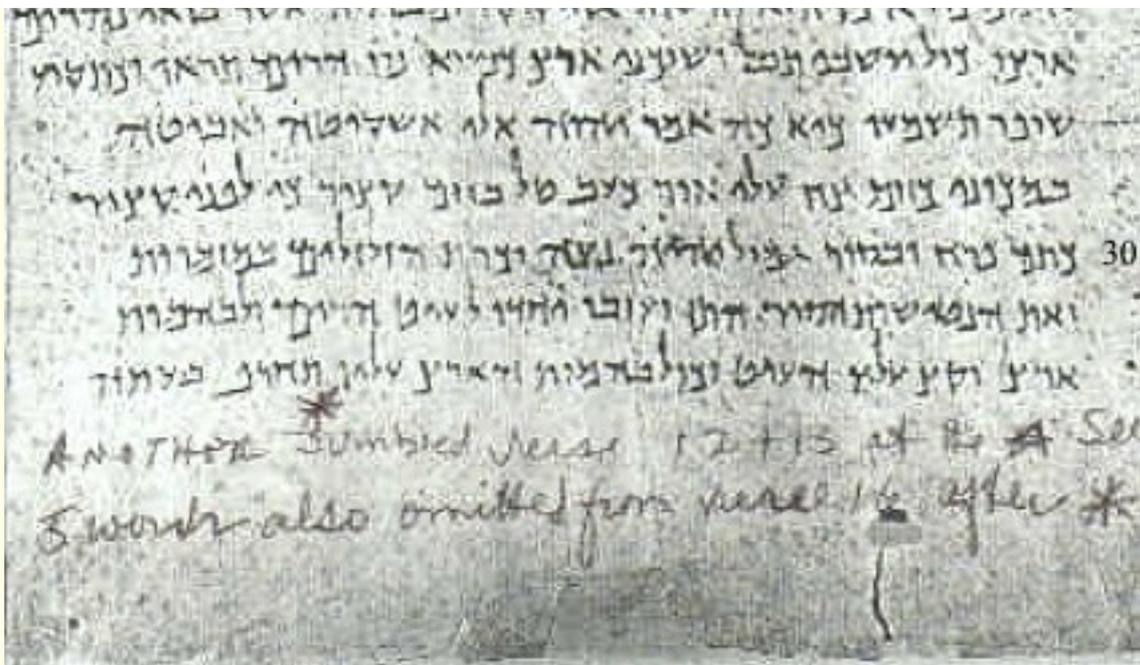
[Go to next "Q" scroll page](#) Chapter 16:14: to 18:7

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Column XIV

The Great Isaiah Scroll 16:14 to 18:7





For the line by line translation of this page [click here](#)

Physical Characteristics. I apologize for the star on line 20 and for the foot notes. They are due to my mistake in the first reading of a repeated passage which at first appeared jumbled to me and is not. It is illustrative however of how easy it is for a careful scribe to make a mistake. There is no error there. The page is very regular and has very little variation from the received text as well as being in good physical condition. The only item of note is the line which may come from a former crease in the leather (perhaps before it was unfolded to be written upon.) The crease in the middle of the page obscures letters on some other pages as it does here.

Paragraphs and spatium: Line 2 ends chapter 16 and line 3 begins chapter 17. Line 6 is the end of 17:3 Line 18 is the end of 17:11 and line 19 begins 17:12; Line 23 is the beginning of chapter 18. The only spatium on the page is in line 10 and is the beginning of 17:7.

Letters added between the lines by an editor: **Line 7** vs 17:4 6th word an ayin omitted by the scribe from Jacob's name has been added by the editor. It joins the lower part of the tsade in the line above making it a little difficult to see. **Line 10** 1st word a waw is added to rosh (head) **Line 25;** a waw is written over the last word. The page is actually remarkable for the lack of need for editing additions.

Variations in Q from the Received text.

Q= The Great Isaiah Scroll. M= the received text.

Line 2: 5th, 6th and 7th words: The 5th word in Q has an overwritten letter. In M = it is "miz'ar" adv. (trifling) and Q = a mistake in spelling with an attempted correction. There may be two letters written in the same space. One is tsade. One possible explanation is that the scribe wrote a tsade for a zayin and attempted to overwrite. The over written letter makes it look like a lamed was over written but the scribe more

probably wrote a zayin above the tsade to correct the improperly written tsade. **6th word** Q adds a waw conj. to negative; waw not in M. **7th (last word)** Q = "kavod" (heavy or glory) There is no doubt that the Q scribe has written a dalet at the end of this word. He has emphasized the tittles on the dalet. M = "kavir" adj. (mighty) **Between lines 2 and 3** in the right margin. I apologise for my insertion of Roman numerals (XVII) to indicate the beginning of chapter 17.

Line 3: 2nd and 4th words: Find Damascus spelled "Darmesheq" which is the consistent spelling for Damascus in Q. M= "Damesheq." See [page 6](#) for other locations of this spelling. And there may be a scratched out correction over the 1st Darmesheq. It is also found in Line 5: 5th word. **next to last word** Q = "hayiyta" and M = "hiytah" a different spelling for hayah 3ms.

4th line: 3rd word Q = "'avor'aro" and M = "'aro'er." (A city name)

Line 6: vs 3: 6th word. Q = "yhwh" a misspelling of (3ms) and M = "yihyu" (3mpl)

Line 10 vs 6 5th word: a scribble or remarking obscures what should be a masc pl ending plus 3fs suf. (...peyha)

Line 11. A beth is missing from the 1st word after the spatium.

Line 12-13: vs 8 last word in 12 Q has added 3ms suf not in M. Then omits the next word in M "yadayv" (his hands) It is not in Q. The next word, the 1st of line 13: M has conj waw and Q does not. i.e. Q " 'asher" and M = "ve-'asher" And in the 4th word there is a conj. waw added to l'o (not) not in M.

Line 15: vs 10 2nd from last word: Q = "shakachtiy" looks like verb pf. 1cs (I forgot) but is the Q form of M = "shakachte" verb pf 2fs (you forgot). For this form in Q see the introduction where [adding yod](#) to 2fs verbs and pronouns is discussed.

Line 16: 3rd word: M = "ma'uzek" n + 2fs suf (your strength). Q = likely a mistake in scripting as a letter was written and over written with an ayin to correct the word and then a waw was added by the scribe for a "u" vowel sound.

All of line 17: All of line 17 is difficult to read due to a crease which runs through the center of the page. The crease actually runs through all the 4 pages on this strip of leather (pages 12 to 15) but this line is blurred by the crease more than the others. See the discussion on [lines and creases](#) in the introduction.

Line 17: 2nd word: Q seems to add initial conj waw to "tizra'ennu" and edits a yod over the word making possibly "tizra'eynu". **5th word:** M = "tesagsegiy" verb imp 2fs (you fence it in). Q = "tesagsagsiy" + a waw is edited over the last syllable of this word adding a vowel sound, most likely after the final gimmel which would make it "tesagsagesiy." A different spelling or pronunciation?

Line 20: extra mayim in the last word.

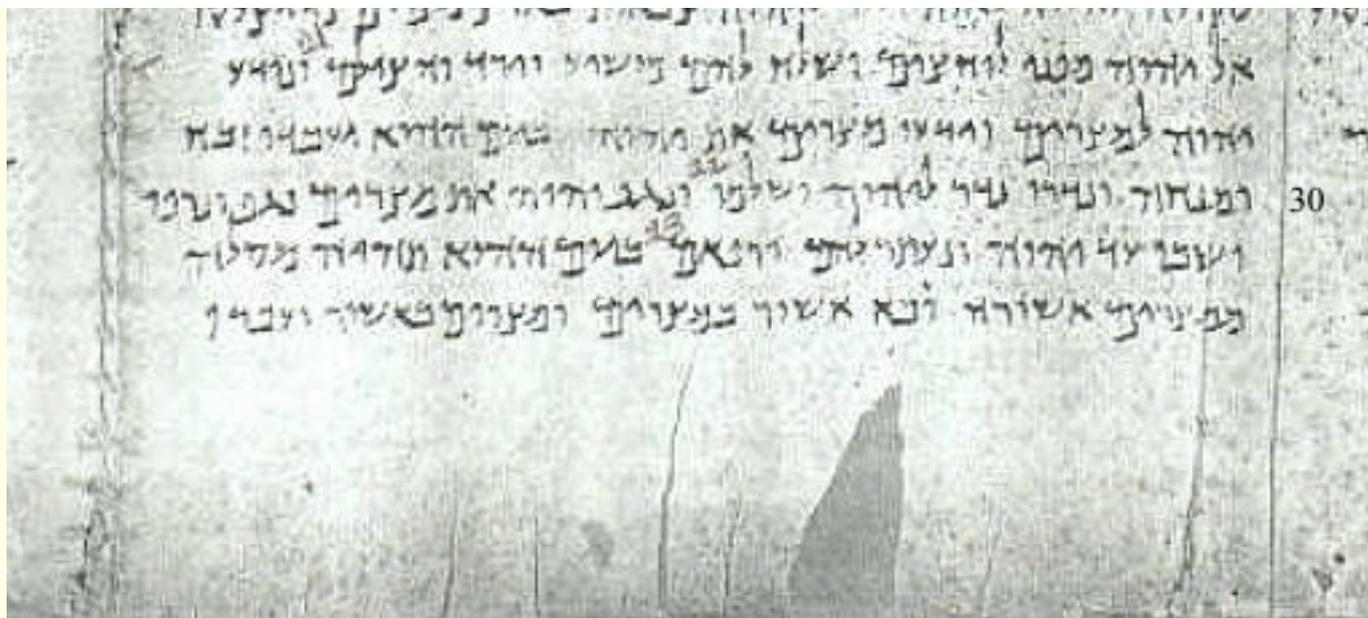
Line 25: last word: M = "u-morat" cj + part (polished or peeled). Q = "u-me-morat" The initial extra mem in Q is most likely the preformed indicator of a participle which is common Hebrew construction for participles. There is also an edited waw over this word.

Line 28: next to last word M = kituv and Q agrees with qerey.

Line 32: 1st word: Q has no article which is present in M. **Last word** Q has final "he" not in M. Q = be-'etah" and M be-'et" (at that time) The Q reading makes this word which ordinarily ends with a closed syllable to have a final open syllable consistent with Aramaic pronunciation. See [Introductory page.](#)

[Go to next "Q" scroll page](#) Chapter 18:7 to 19:23

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For the line by line translation of this page [click here](#)

Physical Characteristics: This is the fourth and last page in the fourth strip of leather that makes up the seventeen sections of the scroll. The seam is in fairly good condition, although there is some sign of repair to the seam, especially at the final centimeter at the bottom. The most obvious flaw in the page is a hole due to shrinkage of the surrounding leather at the lower right. There are only 2 letters lost (on line 24) and even though there are a few letters obscured in lines 21, 22 and 23 none of the letters are lost. They are blurred but recoverable. In line 24 at the right of the hole the letters waw and aleph are missing from the 2ms pronoun "ha -hu' ". The verse numbering inserted between the lines begins on this page. The numbers have been inserted by me. I hope that they are not distracting. They have been very helpful to me as I return to the page and find the verse number expedites finding the text I am looking for. I apologize to purists.

Paragraph mark: There is only one paragraph mark on this page in line 3. It marks the end of the 7th and last verse of chapter 18. Chapter 19 begins on line 4.

Variations in Q text from M:

Line 1: 6th word: preposition mayim (from) is in Q not in M. and in the last word in Q the preposition is written as an attached mayim in Q and is "min" a separate word in M.

Line 5: The addition of qof to the 5th word "be-qeravo" (last word in verse 1) makes Q read the same as M. The next word (1st word in verse 2) with editor's addition of kaph also makes Q read as M.

Line 11: 2nd word editor inserted a waw to correct Q spelling of "ye'or." 3rd and 4th words from last in Q is "ve-'ayn bo" (and is not in him) and is M is "ve-'aynennu" (and he is not). Last word in this line in Q is "ha-dagiym" and in M is "ha-dayyagiym."

Line 13: 2nd word has what at first appears to be a waw edited over it But looking again seeing the crossed out letter in the "iym" pl. ending gives a better solution. The double yod is always a sign of nation. Like Kasdiyyim for Chaldeans. Thus the Q scribe was about to write Phileshtiyym for Philistines instead of pishtiyim for flax. He noted

his mistake and corrected it but left the remnant of a lamed and the double yod although he tried to cross out the final yod as a mistake. Human error.

Line 14: Final "he" added in Q to (wisdoms of or wisemen of) "chokmey" not in M.

Line 15: 6th word from last Q leaves out the kaph in the word (wisemen)

"chokmiym" (Q reads "chamiym") not corrected by an editor but is the M reading.

Line 16: A word is written over the next to last word which is the last word of verse 12. It belongs in the text and is omitted by Q. "Tsaba'oth" meaning "of hosts" is left out of the preceding phrase "YHWH tsba'oth" (YHWH of hosts.) Last word in line has spelling difference in Q: waw after aleph and in M waw before aleph.

Line 18: 7th word Mitsriym (Egypt) has an attempted editing above the word and then the editor crossed it out. Human error.

Line 20: 2nd word: Q has pronoun without article and M with article ("ha-h'u"). Last two words Q has 3ms suf added to each word not in M.

Line 19: 2nd word has prep. beth (in) added by editor making Q agree with M.

Line 21: 4th from last word editor adds a "he" (article) which is not in M, to "meniyph" making "me-ha-niyph" or more likely ha-meniph; Next to last word: Q = " 'alayha" 3fs suf and M = " 'alayv" 3ms suf.

Line 22 4th word: M = lechag'a "for a terror" Q adds waw as 2nd letter and changes aleph to he, lechogah. The interchange of aleph and he in Q is frequent and is probably a phonetic spelling mistake

Line 28: 3rd from last word: Q = "ve-yarad" (and he shall come down" and M = "ve-rab" (and a great one). Q reading is "he shall send a saviour and he shall come down and deliver them." M reads "he will send a saviour and a great one who will deliver them."

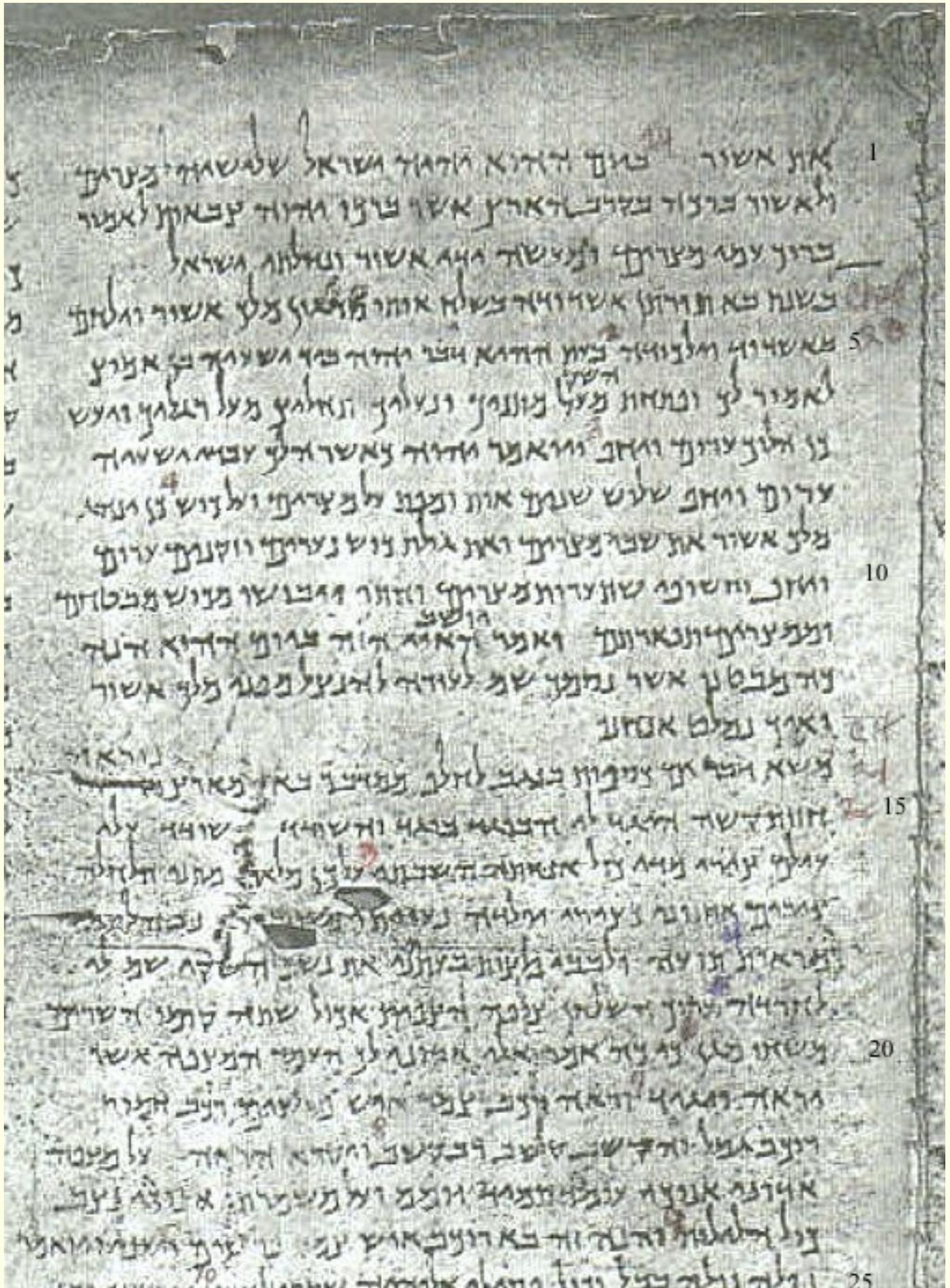
Line 30: Last word: M = cj + qal 3ms verb **urpha'a** "and he shall heal (it)." Q omits aleph and has **ve-nirpo** niph'al verb 3mpl "and they will be healed."

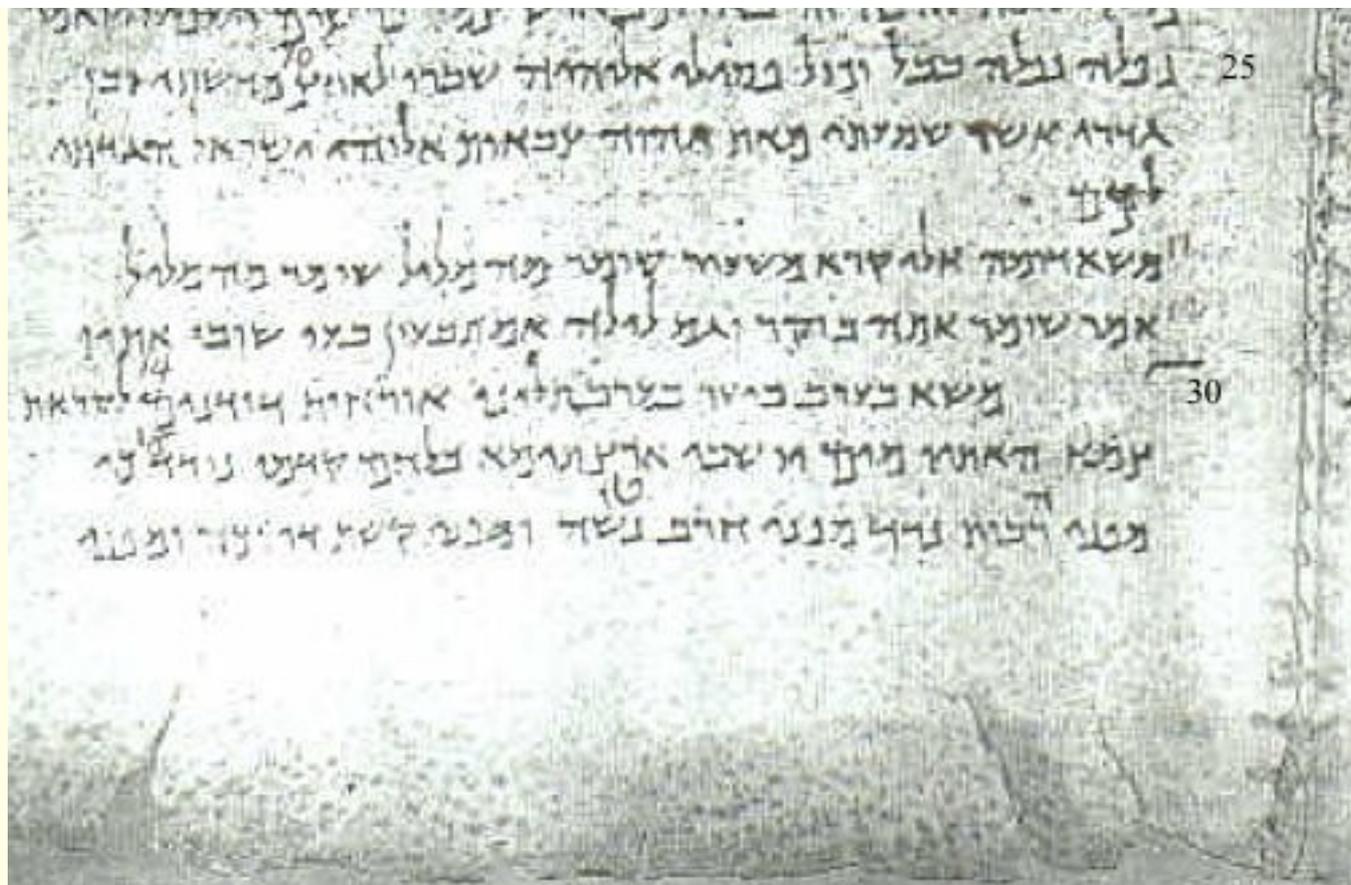
[Go to next "Q" scroll page](#) **Chapter 19:23 to 21:15**

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Column XVI

The Great Isaiah Scroll 19:23 to 21:5





For the line by line translation of this page [click here](#)

Physical Characteristics: This is the first of four pages in the fifth section of leather that makes up the scroll. This section is fairly regular with not very much missing from the top and bottom margin. The seam at the right is regular and shows only a small amount of repair.. The most prominent features that are seen are two holes in the center of the page which distort the words near by but no letters are lost which can not be read. There is a flaw in the leather that extends from lines 14 to 17 midway on the left side of the page. The original scribe left a gap in line 15 and 17 so that the text would not be distorted. He actually wrote around the flaw indicating its presence when the text was first written.

Paragraphs: The paragraphs with a line left blank to the end in the preceding line all begin with "mas'a" (an oracle). Paragraphs begin on lines: 4 (chapter 20:1); line 14 (chapter 21:1); line 28 (20:11) line 30 (20:13).

Horizontal lines: An editor has marked a section with lines in the right margin between Chapter 20:1 and 22:12.

Variations and editors additions: Q from M.

Line 4: 4th from last word should be Sargon in Q is spelled with a medial aleph thus: "Sar'aon" M = "sargon"

Line 6: Between words 3 and 4 the word "ha-saq" was omitted and written above by an editor. This is the reading in M.

Line 9: 7th word: spelling Q = "golat" and M = "galut."

Line 10: 3rd from last word: Q = verb imp 3mpl and M = verb pf 3mpl. Last word : Q = "mebatacham" (their security) and M = "mabatam" (to be secure)

Line 11: 1st word: Q = mimitsriym" and M = "min mitsriym>" then after 4th word Q left out "yoshev" which is added by an editor and is the reading in M.

Line 14: Last word is crossed out (a rare method of correction) and the proper reading is written above.

Line 18: 5th word has a tau written above it. Double tau is the reading in M.

Line 21: 2nd word: Q = waw cj not in M; 6th word: Q has an extra word " 'ish" (man) in verse 7. Not in M.

Line 22: 3rd from last word: Q = hara'ah (see) and M = " 'aryeh" (a lion).

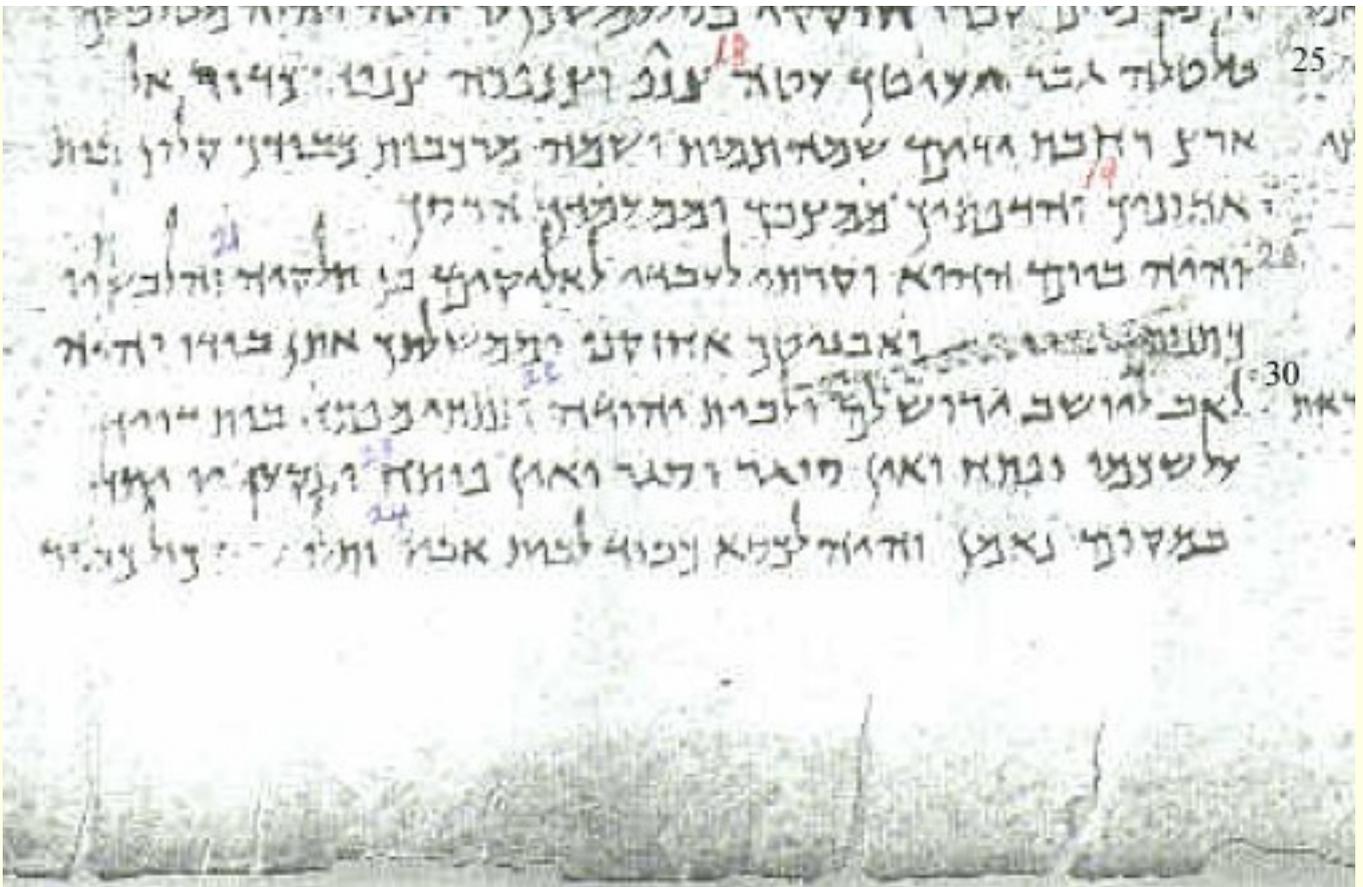
Line 26 1st word: M = garniy (my threshing floor) Q = gadriy (my wall or fence) id. my walled enclosure.

Line 31: 2nd word Q adds aleph to "heteyn" not in M.

Line 32 : 2nd word: Q adds article above the line. 6th word editor has written teth waw above the word making word agree with M.

[Go to next "Q" scroll page](#) Chapter 21:15 to 22:24

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For the line by line translation of this page [click here](#)

Physical Characteristics: The page is normal except for a tear mid page extending from line 1 through line 6. The tear divides words in lines 1, 2, 3, 5, and 6, A resh is lost in line 1 and letters are divided by the tear in lines 2 = shin; 3 = beth; 5 = yod, 6 = tau. There is surface chipping in line 9 which has made the word "yom" partially obscured. There is then a spatium between the "kiy" and "yom" of M. There must have been another letter in Q in this place. Perhaps beth to read "kiy be-yom." There is what appears to be a natural blemish in the skin in line 29 at the right which the scribe has written around. There are no words missing and the words before and after the blemish follow the word order of M. However the first word of line 29 in Q is "ke-taneyka" (although there may be a letter obscured in the blemish) and M = "ke-tanteka." See further comments below under line 29.

Paragraphs : There are 4 clearly marked paragraphs on this page. New paragraphs begin on line 4 = 22:1; line 17 = 22:12; line 22 = 22:15; line 28 = 22:28. No spatium divides verses on this page.

Letters edited between lines: line 9: yod 1st in vs 6; line 25: a yod edited over the 5th word; line 28, tau over last word.

Unknown mark: There is an unknown editorial mark,-- a small circle or Large "O", above the first line at left. This mark appears 3 times in Q. [See locations.](#)

Variations in the Q text from M:

- Line 1: 2nd word from last:** Q = "shaniym" and M = "shanah." M = "within a year" Q = "within three years."
- Line 2: 3rd from last word:** "beney" (sons of) omitted from Q is edited above line.
- Line 4: 2nd word:** Q omits aleph = "giy" and M = "giy' ." 4th word: Q = "malkey" (kings of) and M = "mah le-ka" (why did you).
- Line 6: 5th word:** Q = " 'asurah" and M = "asru"
- Line 7: 6th word:** Q = "mimminiy" and M = "minniy." 7th word: Q adds conj. waw,
- 10th word:** a misspelling: Q obscured aleph and missing yod. Instead the scribe has added an extra waw to the end of this word.
- Line 9: 2nd word.** Q misspelling omit aleph from "giy" is consistent with **2nd word in line 4:** (valley of vision). **5th and 6th words:** A mistake? Q = "qadosho 'al hahar" (his holy place upon the mountain) ('al = ayin lamed). M = "qir shoa' 'el hahar" ('el = aleph lamed) (wall[s]; crying to the mountain).
- Line 12: last word:** Q = "hemah" (sufform.) and M = "hem." This sufformative is more frequent in Q than the regular "hem" which is also found in Q for this 3mpl suf,
- Line 13: 3rd word:** Q = 7th stem "ve-yithqabetsu" and M = 1st stem: "ve-teqabetsu."
- Last word:** Q obscure lamed in "Yerushalam."
- Line 14: Last word:** Q = "ha-chomoth" (walls) and M = "ha-chomotayim" (a pair of walls).
- Line 15: 5th word:** Q = "temah" (sufform) and M = "tem"; 6th word Q = ayin lamed (upon) and M = aleph lamed (to).
- Line 20: 4th word** is an extra "lakem" in Q. 7th word: Q = "lakemah" and M = "lakem."
- Line 23: 4th from last word:** Q adds final "he":
- Line 25: 4th from last word:** Q adds final "he."
- Line 27: Last word:** Q = "hereska" and M = "ye-hereska."
- Line 28: 4th word:** a misspelling: Q omits aleph from "qar'atiy;" Next to last word: Q = "Hilkiyah" and M = "Hilkiyahu."
- Line 29: 1st word :** the first word of line 29 in Q is "ke-taneyka" (although there may be a letter obscured in the blemish) and M = "ke-tanteka." Or it is possible that the word is the same in Q as in M except that the Q scribe has added a yod for a short vowel sound after nun, Then the last letters are obscured by the natural blemish.

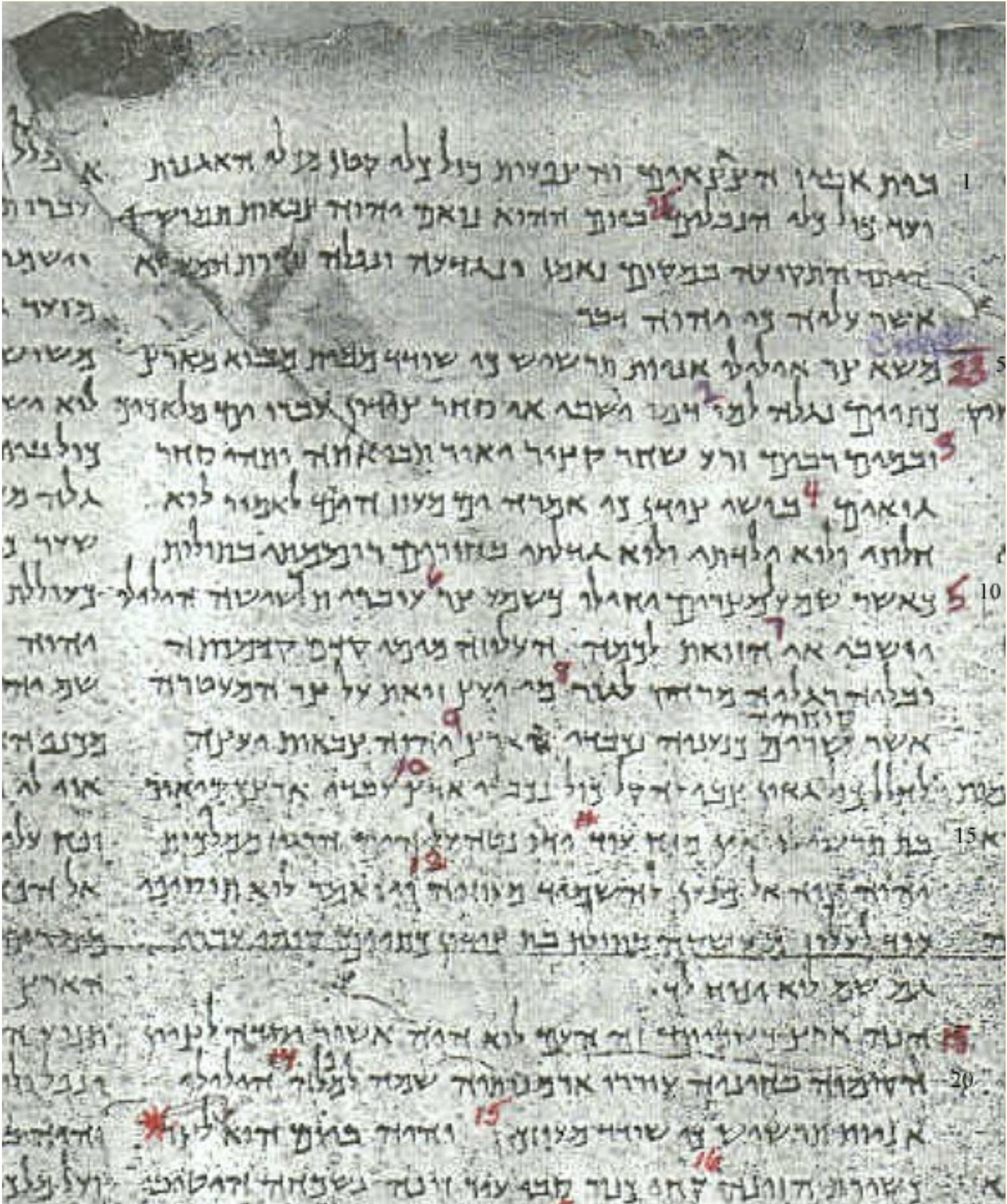
[Go to next "Q" scroll page Chapter 22:24 to 24:4](#)

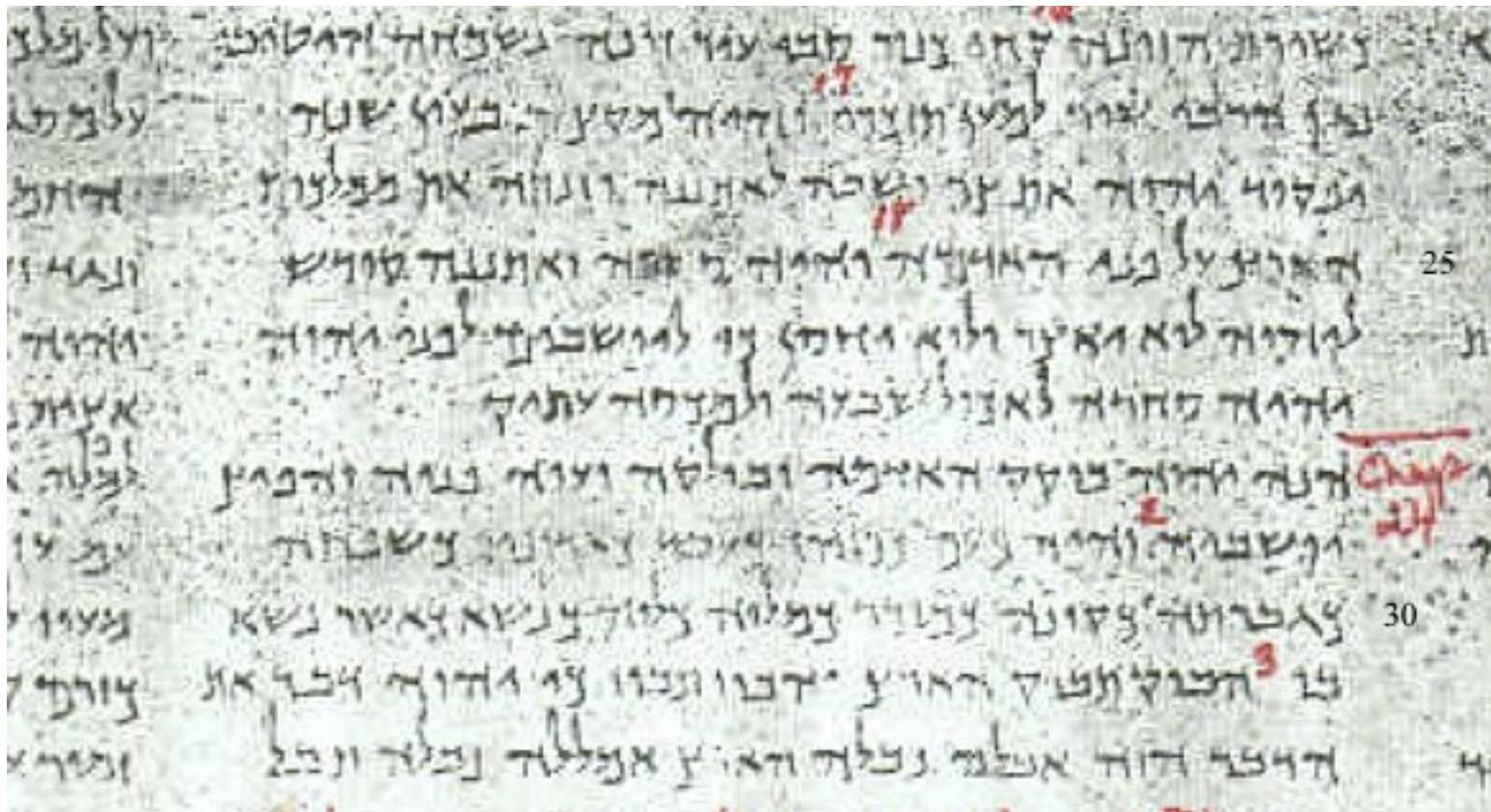
[Return to Scroll Directory](#)

[Go Back to Moellerhaus Homepage](#)

Column XVIII

The Great Isaiah Scroll 22:24 to 24:4





For the line by line translation of this page [click here](#)

Physical Characteristics: Physically the page is very regular except for a diagonal tear from upper left of the next page through the margin and going through the 2nd to the 7th lines. A few letters are split but all are recoverable. Otherwise all the words are clearly readable.

Paragraphs and spatiums : Paragraphs begin on lines : 5 = 23:1; 19 = 23:15; and 28 = 24:1. There are small spatiums to mark the beginning of : vs 23:4 on line 8; vs 23:15 on line 21; vs 24:3 on line 31.

Omission of text: in verse 15

A scribal mistake by way of a lapse of attention can be ascribed as the reason for the omission of 10 words in 23:15 seen in line 21. I have inserted an asterisk at the word just after the omission. The word "Tsor" (Tyre) is probably the word which confused the scribe's eye as it is repeated 2 times in the verse and it distracted him to the second mention although he did not write the first. The omission begins with the first word before the 1st "Tsor" with the word "ve-nishkachath" 2nd stem fem part (and being forgotten). The whole omission is *"and Tyre shall be forgotten 70 years as the days of one king, at the end of 70 years it shall be"*. As with all the other variations, errors, misspellings and lapses the omission here is not an indication of a different text than that which is substantially the same as the received text. But in fact it is easy to see a common cause of scribal error in copying any text. Two identical words near each other on the page. The scribe looks down to copy and when his eyes return to the page they light on the second appearance of the word and the scribe begins anew omitting the

intermediate text. In fact most of the errors can be ascribed to human characteristics and regional influences and therefore they confirm the text rather than casting doubt on it.

Other insertions and variations of the Q text from the Masoretic:

Line 1: 3rd word: An editor has corrected misspelling in Q adding a missing aleph. **3rd from last word:** Q = "qatan" and M = "ha-qatan" At the end of this line there is a mark that looks like a waw was written and then crossed out.

Line 5: 3rd word: Q = " 'eyleylo" and M = "heyleylo." This is another example where aleph is put for he. This is frequent with the Q scribe and therefor supports the accident of putting an aleph for he in Isaiah 63 rather than an Aramic spelling being anachronistic in that place. See discussion there and follow links for further information on this anomaly. [click here](#).

Line 6: 5th word A waw is lightly edited over the word "yoshvey" (dwellers of) **last word:** Q = "mal'akeyka" (your messengers) and M = "mal'uke" (fill you up).

Line 7: 5th word Q = " 'amrah" 3fs and M = " 'amar" 3ms..

Line 10: An editor has added lamed (prep to) to **3rd word** and a resh left out of Tarshish is carefully edited above the line in a gap where it ought to have been. **2nd from last word.** Both are in M.

Line 11: 4th word: Q = "la-kemah" and M = "la-kem."

Line 13: 2nd word: An editor has added the word "sochereyha" (her merchants) left out by Q which is in M. **5th word:** Q = "ha-'arets" the added "he" is clumsily made and appears to have had another letter written over or under it. and M = " 'arets" without article.

Line 16: 5th word: Q = "le-hashmiyd" (to destroy)and M = "hashmid." **6th word:** Q = "me-'uzyah" (fortress) and M = "ma'uzneyha" (her fortresses)

Line 17: 2nd word: Q has no ("he") article and M has one.

Line 19: last word: Q = "le-tzion" (to Zion, a singular word) and M = "le-tsiyiyim" (to deserts, a plural word).

Line 20: 1st word: Q = "ha-qiyamaha" and M = "heqiyamo." **2nd word:** Q = 3fs suf and M = 3ms suf. **6th word:** "pe" omitted in Q is added by editor to "le-miphlah.

Line 21: next to last word: Q = "hu' " and M = "ha-hu' ." There is an editorial mark which looks like an arrow pointing down above the last letter of this pro noun. It probably is a mark to show the omission of 11 words which are found at this point in the M text. This is explained in detail above at "[Omission](#)." There may also be a **miniature notation** next to this mark. See the faded note in the enlargement below. There almost certainly is a dot in the mark. There are many miniature notations in the scroll. It is difficult to explain how they could have been made. To see the locations of several of these [go to the introductory](#) page.



Line 22: 3rd word: Q = 1st word in verse 16 imperative "qechiy" (take) has a small yod edited above it to indicate a vowel sound after the qoph. Perhaps the smallness of the yod indicates a shortened vowel sound. M has schva.

Line 23: 2nd from last word: Q = "shiviyn" and M = "shiviym."

Line 25: 6th word: The word is obscured by a blemish from an attempted erasure or correction. It is "sochrah" nfs + 3fs suf (her merchandise).

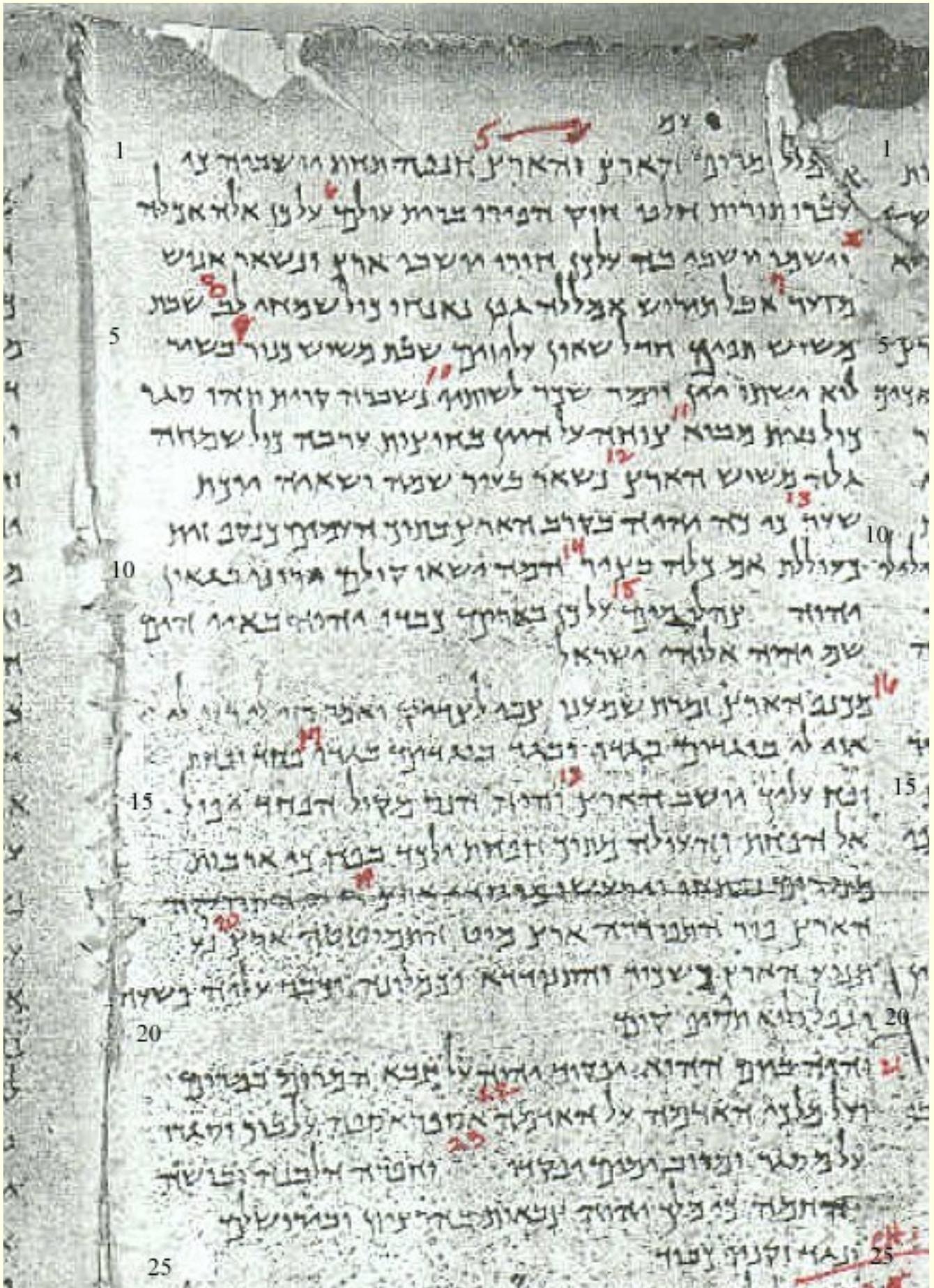
Line 28: 4th word: Q = "ha-'admah" and M = "ha-'arets."

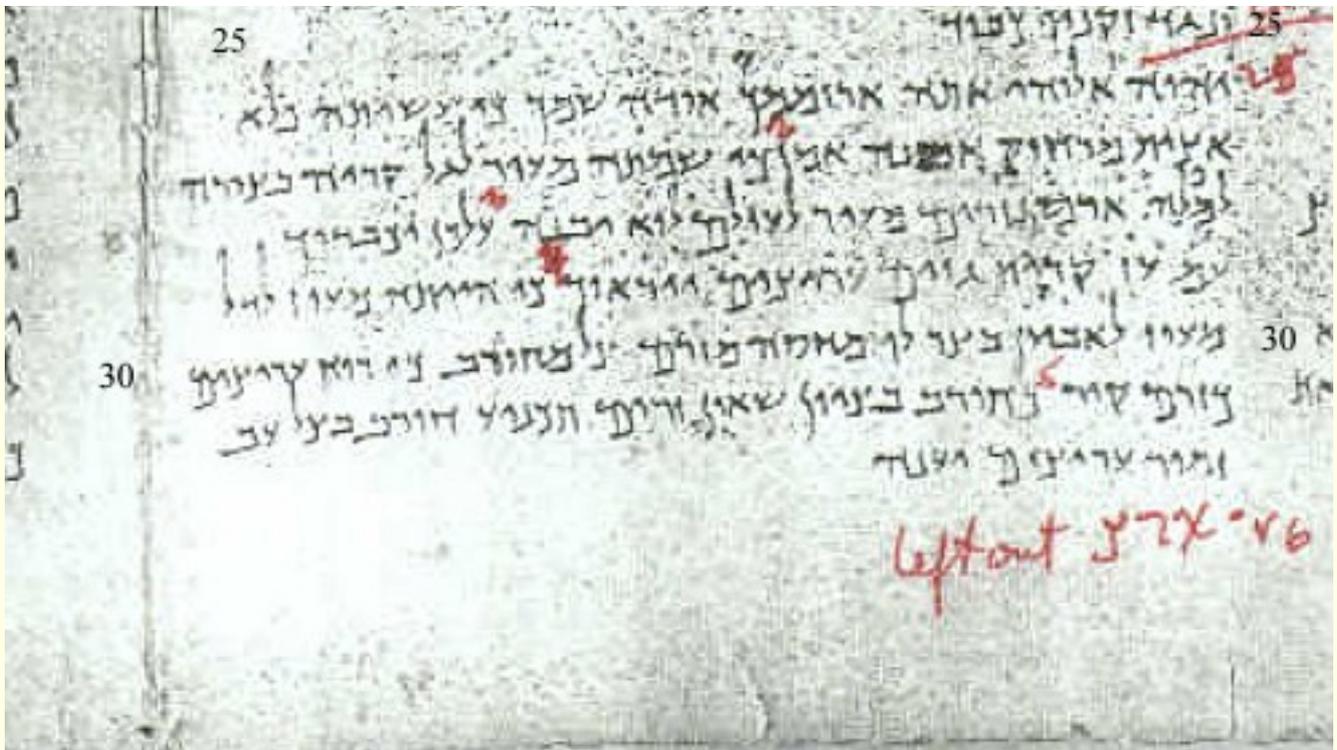
[Go to next "Q" scroll page](#) Chapter 24: to 25:5

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Column XIX

The Great Isaiah Scroll 24:4 to 25:5





For the line by line translation of this page [click here](#)

Physical Characteristics: This is the last of four pages in the fifth section of the scroll. The seam at the left of the page shows considerable repair and deterioration. About one third way down there is a small horizontal offset and clumsy repair for a few inches down from there. There is some surface chipping at the top left but no words are influenced. The tear that begins on this page and travels diagonally down on the preceding page has distorted the first word, with the second letter (a waw) possibly lying obliquely to the mem. The waw with which the word should end is written above the last lamed. The rest of the letters on this page are all legible.

Paragraphs and spatiums: The paragraphs that follow blank spaces begin on this page on line: 13 = 24:16; line 21 = 24:21; line 26 = 25:1. Line 32, the end of the page is the end of a paragraph and verse 25:5. The next page therefore is a new paragraph corresponding with the first word of 25:6. The spatium on line 11 does not correspond with a verse break but its presence means the scribe thought it did, but the spatium of line 23 is the beginning of vs 24:23..

Omission of a word? The text in M has the word earth ('arets) which should appear in Q after the last word of line 2. Q omits this word. There are no other omissions on the page.

Variations and additions of Q from M:

Line 1: In Q the word "am" (people) which should be the 3rd word in this line was left out and is edited above the line to conform with the reading in M.

Line 2: 1st word: "avru" (they pass over) has a yod lightly edited over the beth making the word "aviyru" a 5th stem causitive, (they cause passing over or

transgression). **2nd word:** Q = "toroth" nfpl (laws) M = same word with holem, Q adds waw to confirm plural form.

Line 3: 1st word: Q omits aleph = "ve-yishmu" and M = "vey- y'eshmu."

Line 18: last word: Q edits in waw which is in M.

Line 19: 2nd word: Q = "ha-'arets" and M = "'arets." **4th word:** Q = final aleph and M = final "he."

Line 20: 1st word: Q = "ve-naphal" 3ms pf. and M = "ve-naphlah" 3fs pf.; **3rd word:** Q editor inserted waw but original agrees with no waw in M.

Line 22: 6th word: Waw missing: Q omits conj. waw which is in M in first word of vs 24:22. Q = "'asphu" and M = ve-'assephu."

Line 26: 4th word: There appears to be a yod edited above the 2s suffix kaph. Q often adds a "he" to 2ms suffixes and a yod to 2fs suffixes. The addition of yod here would be a mistake since the suf is masc.

Line 26: 2nd from last word: spelling. Q adds final "he." see next note.

Line 27: 6th word: Q again adds final "he." The "he" is added to the end of 2ms verbal form to show that it is an open syllable. Without the "he" the form might be confused as 2fs. If it were 2fs the Q scribe usually adds a yod. The same addition is seen in line 29 below. See [introduction](#) for an explanation of these forms and links to other illustrations of this usage.

Line 28: 1st word: Q editor corrected an omitted "pe" from The same error and correction was made on the preceding page in the next to last word on [line 20 \(page 18\)](#) which is the last word of vs 23:13.

Line 28: This line has a number of editorial dots that are not easily explained. Some may belong to the next line. **The 2nd word** "'armon" (palace) is confused. The mem and waw seem to be overwritten with each other and the nun is not written as final nun and seems almost to be part of the next word "zariym" (strangers).

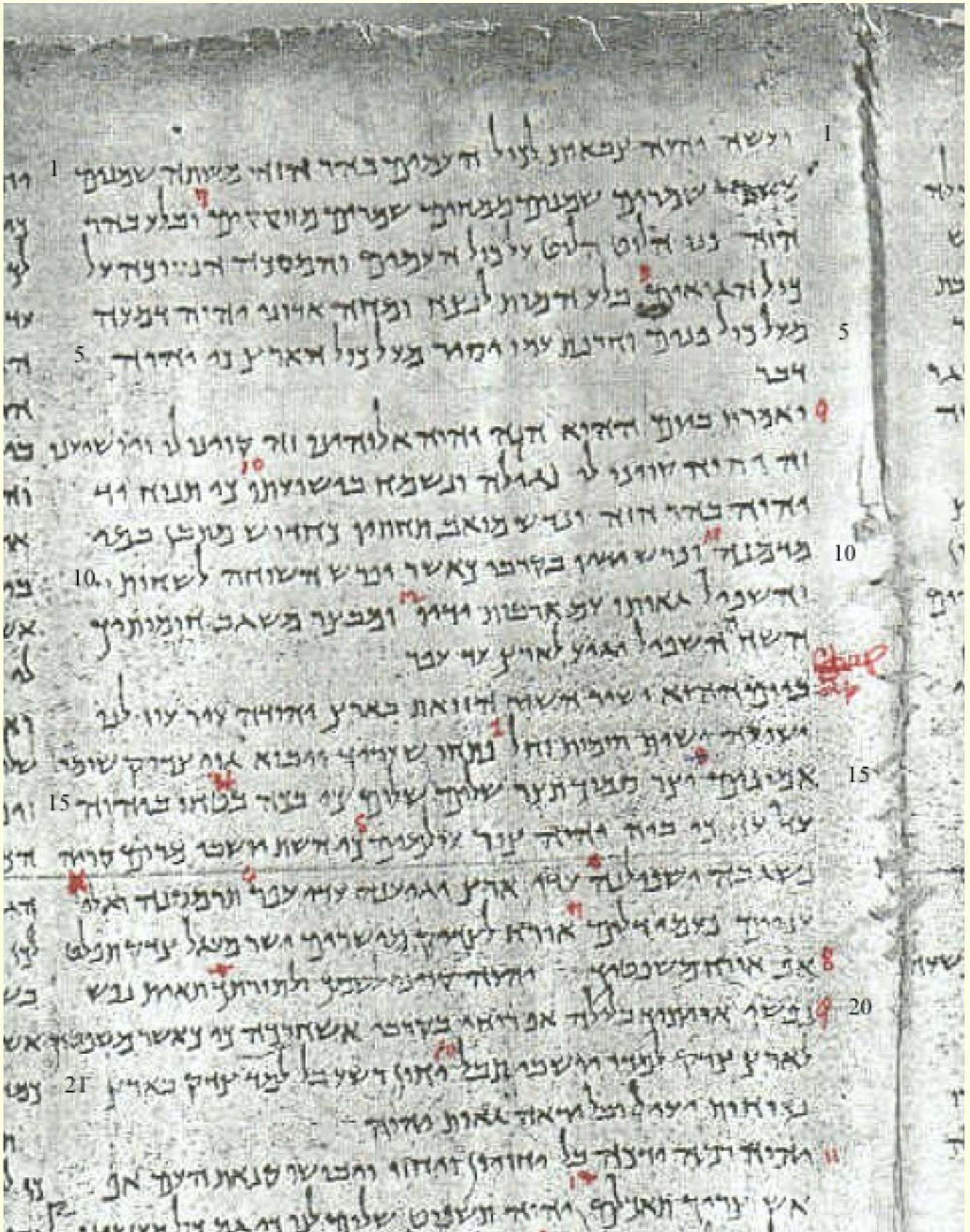
Line 29: 3rd from last word: Q adds final "he" to 2ms of hayetha. See notes above on lines 26, 27.

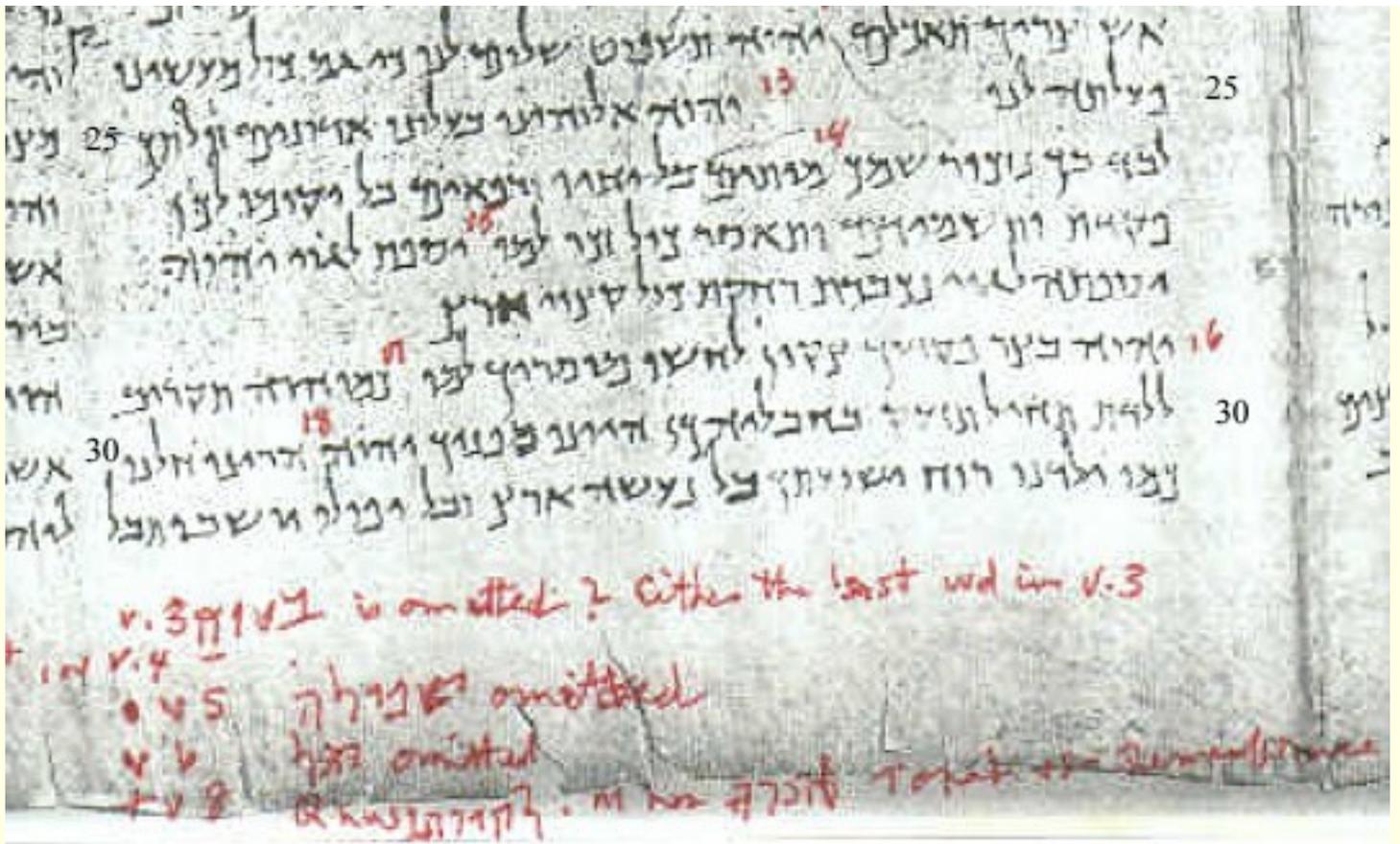
[Go to next "Q" scroll page Chapter 25: to 26:18](#)

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Column XX

The Great Isaiah Scroll 25:6 to 28:18





For the line by line translation of this page [click here](#)

Physical Characteristics: This is the first page of three on the sixth and shorter piece of skin than those preceding sections making up the scroll. A water mark obscures the first word in line 2 ("mishteh" or feast). The 2nd word in line 4 has a blemish under the last letter that maybe a scribal error or a natural blemish. All the rest of the page is legible.

Paragraphs and Spatiums : The page begins with the first word of 25:6 and new paragraphs begin on lines 7 = 26:9; line 13 = Chapter 26:1; line 23 = 26:11; line 29 = 26:16. There are spatiums on lines 19 and 25. Line 25 begins vs. 26:13 but there is no verse common to the spatium in line 19 which is also associated with a different reading in verses 26:7-9. This is described in detail below.

Variations in Q from the Received Text:

Line 2: 1st word: There is an obvious erasure of a word that began this line and the proper word was then written although difficult to read. It is "mishteh" (feast).

Line 7: 1st word: Q = "ve'amarta" (pf. 2ms) and M = "ve-amar" (pf. 3ms). 5th word in Q adds YHWH, not in M.

Line 8: 6th word: Q = "ve-nishmach" (we will rejoice) and M = "ve-nishmachah" (let us rejoice).

Lines 9 and 10: (last and 1st) Q writes "be-mo madmenah" as two words. M = one word.

Line 12: 1st word: Q has a "he" edited, no reason for it. 3rd word: Q = "yigyia" (1st

stem imp 3ms) and M = "higiy'a" (5th stem pf 3ms).

Line 13: 3rd word: Q = "yashir" (1st stem imp 3ms, he will sing). M = "yushar" (2nd stem imp. 3ms, it will be sung).

Line 14: 1st word: Q = edits a yod properly above the 1st word.

Line 15: This is a "nazar" context. [See Commentary](#)

Line 15: next to last word: There is an omission here. Q has "batchu" (pf 3ms, they trust) but M also has it and a participle "batuach" (ms, trusting). Thus the last part of vs 3 and first of vs 4 are a bit confused here. The root "B T CH " is used 2 xs in M to end vs 3 and to begin vs 4. M = "batuach bitchu." Q does not have the "batuach" to end vs 3.

Line 16: 1st word: Q = editor added a construct yod which is the reading in M.

Line 17: after the 2nd word: Q omits a word found in M: "yashpilah" he will lay it low. 3rd and 6th words misspelling: Q improperly adds a construct yod to " 'ad" but the construct yod was edited properly to the same word on line 14, 1st word. Last word: in line 17 the word "regel" is omitted in Q. M = has it.

Line 18 1st word: Q = singular: "aniy" and M = plural "aniyym."

Lines 19 to 20 verses 7 to 9: The spatium of line 19 is followed by a different reading in this line. The received text (M) begins vs 8, "Yes, in the way of your judgements Oh Lord, we have waited...etc" The spatium of line 19 in the Q text indicates that the first 3 words of vs 8 in M actually are the last three words of vs 7. The Q reading would be: "You weigh the path of the just in the pathway of your judgements.. " Then the different reading in Q is "YHWH, I have waited for your name and your Torah." The 3rd from last word in line 19 "torah" is substituted for the M word "memory." Then the last two words on line 19 would be considered by Q to be the first 2 words of verse 9. Q would then read: "With soul-desire my soul has desired you." (Not an uncommon Hebrew construction.) The KJV reading "the desire of our souls is your name..etc" is not supported by M. No suffix is added in M to soul ("nephesh") in vs 8. Thus there is no "our soul" to be used as a substantive. There is also a "play on words" using synonyms in vss 7 and 8 for pathway or road way. The word "way" of YHWH does not mean "after the manner of" YHWH but the road way.

Line 20: 6th word Q = 2ms suf "kah" and M = "ka."

Line 23: 3rd word: Q = "yadkah" and M = "yadka."

Line 25: 1st word: Q = "pa'altah" and M = "pa'alta."

Line 27: 4th word: Q = ve-ta'aser" 3rd stem: 2ms imp (bind or imprison) and M = "ve-ta'aber" same form of verb (destroyed).

Line 28: 1st word: Q = "yesaphtah" and M = "yesaphta." In Q the same word is written without the "he" just above (line 27) as the first word of vs 15.

Line 29: 5th word: Q = "lachashu" and M = "lachash."

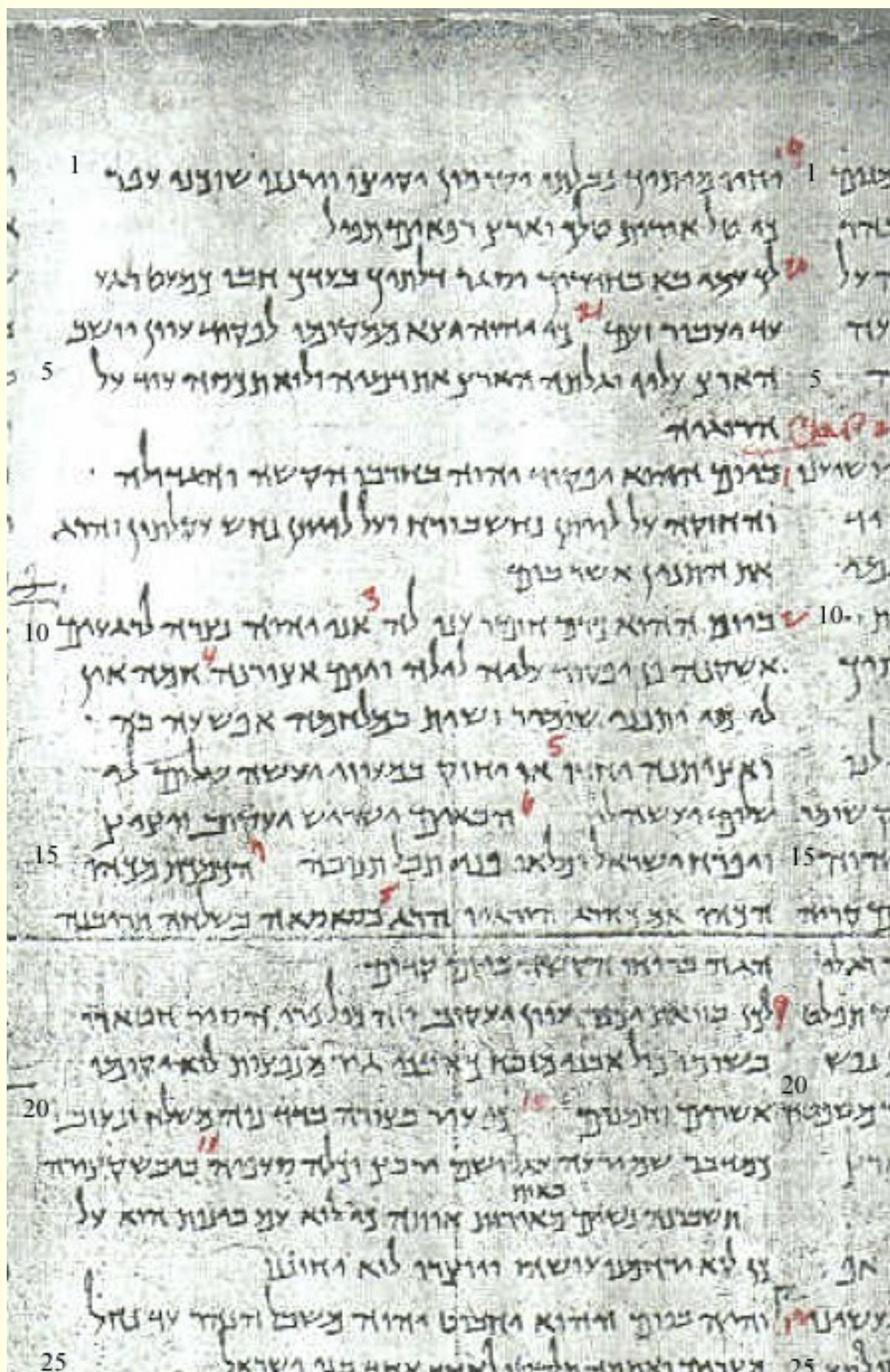
Line 31: 4th word: Q = "yeshu'atka" (your salvation) and M = "yeshu'oth" (salvations).

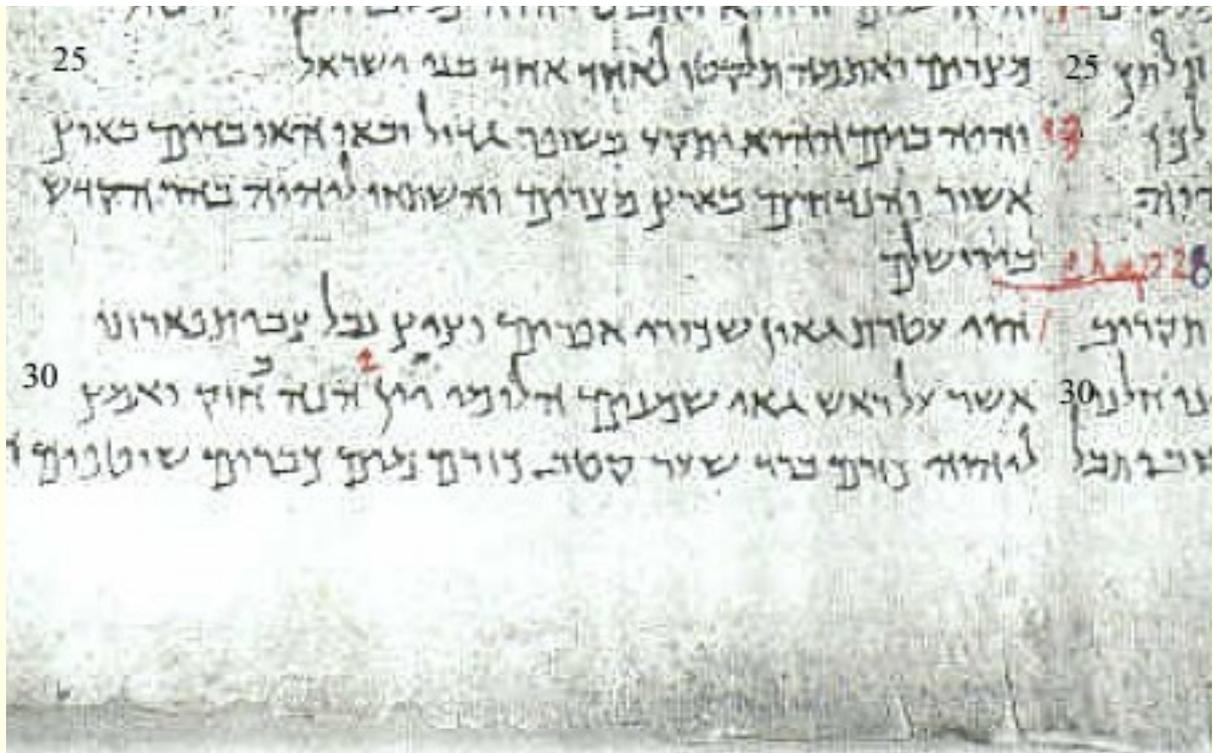
[Go to next "Q" scroll page Chapter 26:19 to 28:2](#)

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Column XXI

The Great Isaiah Scroll 26:19 to 28:2





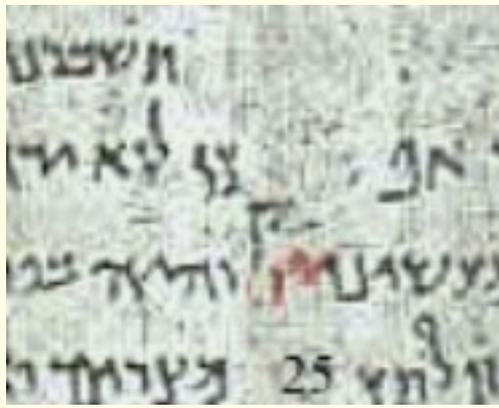
For the line by line translation of this page [click here](#)

Physical Characteristics: This is a very regular page with no blemishes, tears or other problems and every letter is legible.

Paragraphs and spatiums: There are 7 paragraphs marked on this page. More than usual. There are 4 spatiums and one indentation in line 22. New paragraphs begin on line: 3 = 26:20; line 7 = 27:1; line 10 = 27:2; line 18 = 27:9; line 24 = 27:12; line 26 = 27:13; .line 29 = 28::1. The indentation on line 22 does not correspond with any verse nor is there a break in thought at that point. There are spatiums in line: 4 = vs 26:21; line 14 = vs 27:6; line 15 = vs 27:7; line 20 = vs 27 10.

Editorial Mark

There is an editorial mark between lines 23 and 24 in the right margin. This appears to be a one time mark of which there are several in Q. There are also frequently used editorial marks which are discussed in the Introductory page. [Go there](#) to see the discussion on editorial marks. **Miniature Noatation** Along side and above this mark there is what may be a faded miniature notation. See the mark above between lines 23 and 24 and in the figure below which has been digitally enlarged and color enhanced to bring out the faded note. This is one of many such notations in the scroll. See the figure in [line 20](#) commented on this page below Also see [other notations](#) described in the Introduction.



Variations in the Q text from the Masoretic.

Line 1: 5th word: Q = "yeqiytsu" 1st stem imp 3mpl. and M = "hiqiytsu" 5th stem imperative 2mpl. **6th word:** Q = "va-yaranenu" 1st stem imp 3mpl and M = "va-ranenu" 1st stem imperative 2mpl. (and you will sing)

Line 2: 1st word: Notice "kiy" (because) written without aleph. See [Introductory Page on addition of aleph](#) to "kiy" and other particles ending in yod.

Line 4: after 4th word: Q = omission of "hineh" (behold) which is found in M.

Line 10: 4th word: M = "chemed" which is the M text but the translations agree with Q which has "chomer" (red wine).

Line 10: next to Last word and Line 11: 3rd from last word: Q = in line 10 "aniy YHWH natsar-ah" a masc participle + 3fs suf. (I YHWH will nazar her). [See my commentary](#) on the importance in Isaiah in using these words as a prophetic "play on words."

Line 13: 2nd word: Q = "yachdav" and M = "yachad."

Line 14: last word: Q = waw conj. not in M.

Line 15: 1st word: Q = "ve-yiphrach" 1st stem imp 3ms and M = "u-pharach" 1st stem perf. 3ms.(and it shall bud)

Line 16: 3rd word: Q has a misspelling. A misplaced waw. The word is "ha-rugayv" (his slain) and Q reverses the order of letters putting waw before resh instead of after resh.

Line 18: last word: Q = chat'ayv" (his sin) noun mpl + suf 3ms and M = "chat'atho" noun fem sing + suf 3ms. This word is a good example of the Q scribe's interchange of waw and yod. What is actually yod waw here is written as waw waw intentionally. This interchange in Q between yod and waw is frequent.

Line 20: Miniature note in the spatium after 2nd word: Digital enhancement of this section of the page shows the appearance of a miniature notation. See the figure enlarged.



All the letters are not clear but the notation contains zayin waw resh and at least one or two more letters. The context would support a note calling attention to female sexual consorts associated with the groves and idols mentioned in this verse. It is possible to see the word "zirmath" a fem. plural of a word meaning a seminal discharge. There are several notations of this type in the scroll that must be enlarged to see. See the most notable of miniature notation on [page 35](#). And see locations of other [miniature notation](#).

Line 22: 3rd word: Q scribe omitted "b'aoth" edited above the line.

Line 24: 6th word: Q = "mi-shibol" and M = "me-shiboleth."

Line 25: 2nd word: Q = "ve-atemah" and M = "ve-atem."

Line 27: 5th word: Q = "ve-histachu" probably a misspelling and M = "ve-hishtachavu" (and they shall worship.)

Line 29: 3rd word: Q = "ga'on" nms (pride) and M = "ga-uth" nfcs (pride).

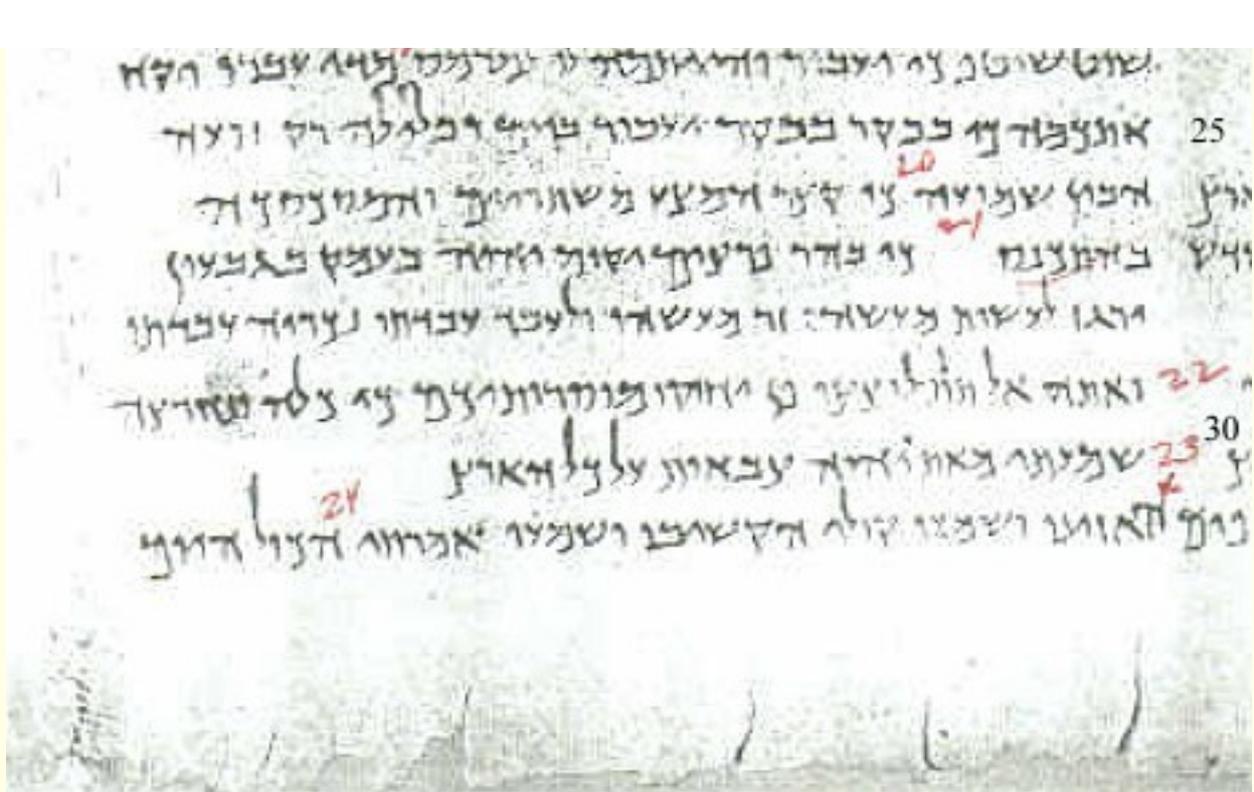
Line 30: 3rd word: Q = "g'ay" (aleph before yod) and M = "gey'" (aleph after yod).

7th word: Q = "yayin" (wine) which is also the reading in M but Q has an attempted editing over the word. There is little left than a horizontal stroke (perhaps the remainder of a waw or yod) but erasure (rather than abrasion) under the stroke indicates there was another letter edited here, perhaps the beth 2 words further on. The erasure may have included a whole word edited over this and the next word (yayin hineh) Observe the evidence of erased letters above these words.. **9th word:** Q editor added beth (in) to "chazaq" (strong) not in M.

Line 31: 1st word: Q= "le-YHWH" and M = "le-adonay."

[Go to next "Q" scroll page](#) **Chapter 28:2 to 28:24**

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For the line by line translation of this page [click here](#)

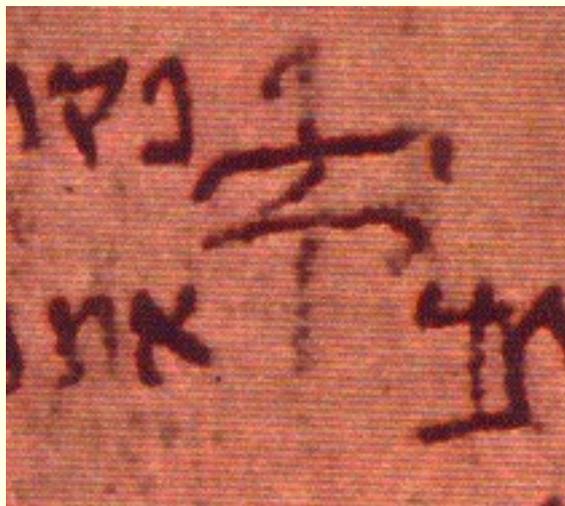
Physical Characteristics:

Although this is the third and last page in a shorter section of the scroll it is in good condition with no blemishes on the page with one possible exception. Perhaps some slight repair is seen at the top and bottom of the seam and there is unraveling of the sutures that sewed it together in the center,--the holes of the needle actually being seen where the sutures are missing. There appears to be a blemish between the first and second words of line 3, but this may be an editors mistake and a yod maybe blurred in the 2nd word 3rd letter. It is also possible that this is a water mark. The rest of the letters and words on this page are clear and legible. There is a scribal or editor's mark that may set off a section that begins with verse 9 on line 10 and ends with verse 15 on line 19.

Editors marks:

An unusual mark seen by some as "Chinese." The usual single horizontal stroke to mark the beginning of a section followed by the closing mark as seen after line 19 is different in this place between lines 9 and 10. But rather than "Chinese" there is a simpler and probably more accurate explanation. Between lines 9 and 10 there are two parallel horizontal marks, the top most of which crosses out the letter "pe." Masoretic editors of the scriptures marked divisions in the text with a pe (open) or a samech (closed). The M text has a samech here. Did a Q editor consider this to be "petach" or open? and then cross out that editorial addition? and then make another horizontal stroke so that the cross-out would not be confused for a mistake only rather than a horizontal division of text mark? The first letter of the corresponding line is also "pe" and it is possible that the scribe missed the marginal line and wrote pe and crossed it

out then rewrote the letter in the proper place. This seems likely even though the crossed out pe is larger than in the first word of line 9. Some critics have suggested that this mark resembles a Chinese character but we think it is more likely explained as we have here as a crossing out of the pe and another mark to show the section division. See [other marks](#) in the Introductory page.



A digitally enlarged view

Paragraphs and spatiums:

There are four paragraphs and two spatiums on this page. Paragraphs begin on: line 5 = 28:5; line 10 = 28:9; line 17 = 28:14; line 31 = 28:23. Spatiums are on line 7 = 28:7; and line 26 = 28:21.

Variations from the Masoretic text in Q:

Line 2: last word Q = "g'ay" and M = "gey' " same as in line 30 of page 21.

Line 4: 1st word: Q = "be-'odnah" and M = "be-'odah."

Line 7: 3rd word: Q = "sha'ar" and M = "sha'arah."

Line 8: 1st word: Q = a misspelling; aleph left out of "nabiy' "

Line 10 A symbol which some think is similar to a Chinese character is in the margin at this place. [See above.](#)

Line 11: yod for waw A good example can be seen in this line of using yod for waw. Waw is the proper ending for words 3, 4, 5, and 6 in this line. They should be waw but are written yod. Since the next 4 words end in clearly written waw and the difference is distinct it is seen that the scribe meant to write yod where waw should be. This frequent and often unexplainable in the scroll. See the same in the last 7 words of **line 14.**

Line 13: 1st word: Q = suffix "hemah" and M = "hem." 5th word Q = "le-ya'ayeph" and M = "le- 'ayeph"

Line 19: 3rd word: Q = "yabor" ayin missing and M = "ya'abor" (kithuv) or " 'abor" (qiriy).

Line 20: 4th word: Q editor placed "adonay" above "YHWH" and M = "adonay

YHWH." 6th word: Q = "mosad" and M = "yisad."

Line 22: 5th word: Q = "mimachseh" and M = "machseh."

Line 23: 2nd word: Q = "'eth" accusative sign not in M. 3rd word Q = suf "kemah" and M = "kem."

Line 24: 5th word: Q spells 3mpl pf of "hayah" as "ve-haiytemah."

Line 25: 1st word: Q = suf "kemah" and M = "kem." After the 7th word M = 've-hayah" not in Q.

Line 26: 6th word: Q = "mishtariyym" and M = "hishtarea' " Last word: Q = "ve-ha-maskaskah" and M = "ve-ha-massekah." The next word in M, "tsarah" is not in Q.

Line 27: 1st word: Q = beth (prep) and M = kaf (prep) on "hitkanes."

. 7th word: Q = "be-'emeq" and M = "ke-'emeq."

Line 29: 1st word: Q = " 'atah" with aleph and M = " 'atah" with ayin. 6th word: Q = "mosreyteykem" and M = "mosreykem."

Line 30: 3rd word: Q = "me-'eth YHWH" and M = "me-'eth adonay YHWH"

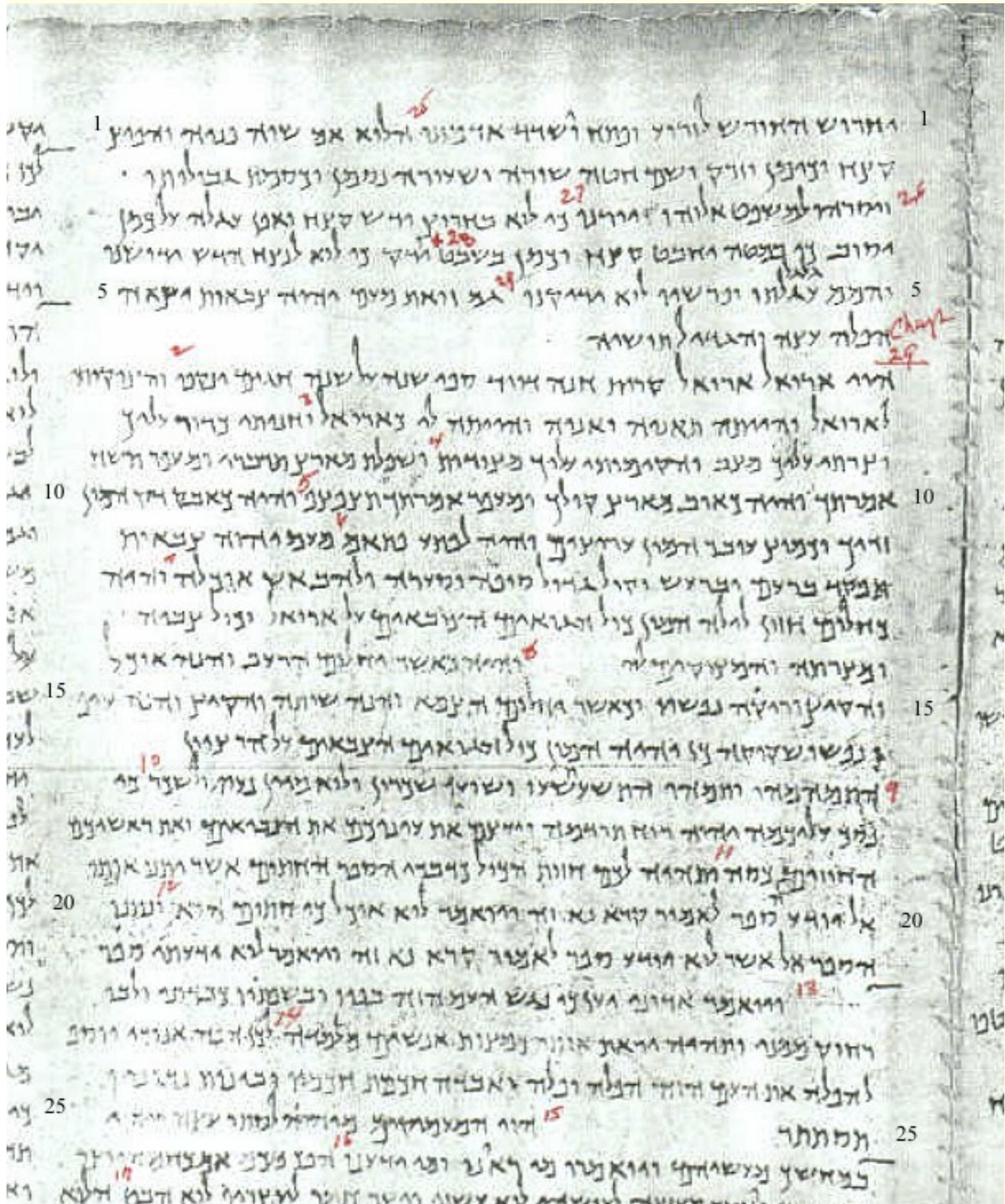
Line 31: 1st word Q = editor added a needed "he"as in M.

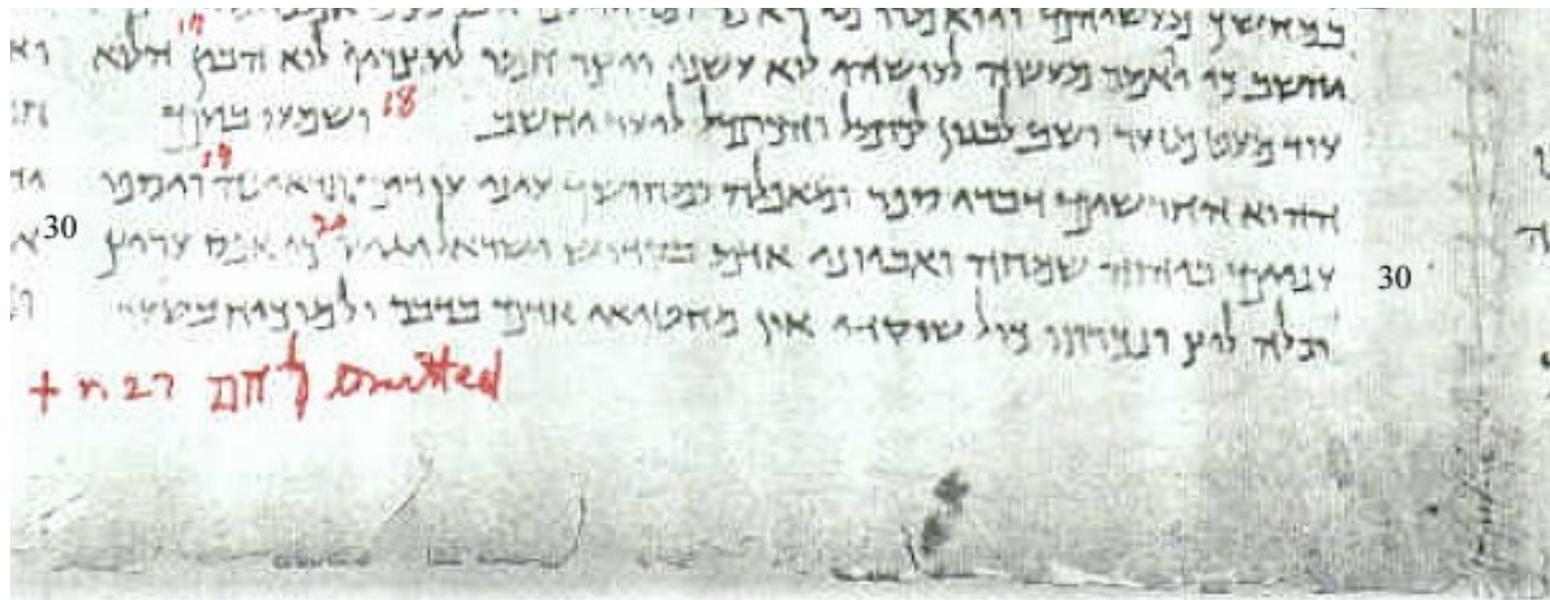
[Go to next "Q" scroll page](#) Chapter 28:24 to 29:21

[Return to Scroll Directory](#)

Column XXIII

The Great Isaiah Scroll 28:24 to 29:21





For the line by line translation of this page [click here](#)

Physical Characteristics:

The seam between this and the last page is readily apparent on the right and has been described in the last page. Otherwise this page is very well preserved and all words are clear with one exception due to scribal error in line 17 in the third from last word on the line.

Paragraphs and Spatiums and Editorial Marks

: As is usual but not always the case the paragraphs and spatiums correspond with current versification. New paragraphs begin: line 7 = 29:1; line 16 = 29:8; and an indentation marks a new paragraph on line 22 = 29:13. There are spatiums marking complete verses: in line 14 = 29:8, line 25 = 29:15; line 28 = 29:18. Editors marks set off 29:13,14 in lines 22 to 25.

Editorial additions:

Line 1: 5th word: (28:24) Q = a yod is edited above "ve-shadad" making it read "ve-yishdad" as in M.

Line 4: before 8th word, (28:28): Q = 1st word in vs 28 in M is omitted in Q. see below in variations. 8th word: waw is edited above to make Q "yadak" read "yudak" as in M.

Line 5: above 2nd word: (28:28) Q = "gilgal" is edited to read as M.

Line 17: 3rd word: (29:9) Q = a "he" is edited above a misspelled word. The "he" does not correct the spelling nor fit the word but may be euphonic to make an open syllable.

Line 20: 2nd word: (29:11) Q = adds an article to "sepher." M = the kithuv is the same as the edited Q but the qer'e: is "sepher" (without article).

Line 26: 5th word (29:15) Q = a euphonic waw is added after (not before as would be expected) aleph in "ro'e:nu."

Line 27: 3rd word (29:16) Q editor added a waw to "yo'mer" for pronunciation.

Variations of the Q text from the Masoretic:

Line 2: 2nd word: (28:25) spelling: Q = ve-kiymon and M = "ve-kamon."

Line 3: 1st word (28:26) Q = "ve-yisre:hu" and M = "ve-yissero." It is the same word but Q

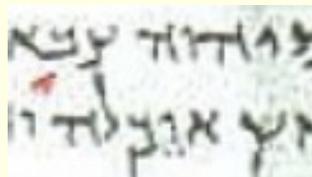
has a different spelling for the 3ms suffix. Q = hu and M = o. **3rd word:** Q omits yod found in M in "e'lohayv." **8th and 10th words:** Q omits waws (o sounds) found in M which is the reverse of what is usually found.

Line 4: 1st word: (28:27) Q = "yasuv" and M = yusav." **8th word:** (28:28) Q omits "lechem"(bread) which is the first word in this verse in M. In Q the **2nd from last word** in this line: an infinitive of emphasis (lit: threshing he shall thresh) Q spells the word " 'adash" as "hadash" and M = " 'adosh."

Line 6: 1st word: (28:29) Q omits aleph found in M at the end of "hiphliya'."

Line 9: 6th word: (29:3) Q = "metsudoth" (forts from masadah) and M = "metsuroth" (fences or ramparts).

Line 12: next to last word: (29:6) Q and M have the same spelling but an editor has placed 2 dots under the waw indicating that the M spelling was not acceptable to him in Q. See the 2 dots below and in line 12 above. The dots indicate what the editor felt was a mistaken letter and is not a vowel point. Without the dots the spelling of this word is identical to M. See other corrections using dots in the [introducery page](#).



Line 13: 6th word: (29:7) Q has go'iyim spelled with aleph not done so in M.

Line 14 first word: The Q scribe often writes dalet and resh in reverse where it should be resh you find dalet and where you should find dalet he wrote resh. For an example of this often found anomaly compare the first word in line 14 with the 6th word in line 9.

Line 15: 3rd word: (29:8) Q = plural "naphshayv" and M = singular "naphsho."

Line 16: 2nd word: (28:8) (repositioned waw: Q = "sheqoqah" and M = "shoqe:qah"

Line 17: 3rd word: (29:9) a misspelling in Q = "hithshasha-u" This word has a tau edited over it resulting in "hithshatesha-u" and M = "hishta-'a-she-u" which rhymes in meter with the first word of this verse. This verse contains multiple alliterations and play on words. **6th and 7th words:** Q = "ve-l'o mey-yayin" and M = ve-l'o yayin" **9th word:** The word in Q is obscure and crowded; in harmony with context it should read "me:-l'o" but only "me-l" is visible. M = "ve-l'o."

Line 18: 2nd word: suffix 2mpl: Q = "kemah" and M = "kem."

Line 20: 8th word: (29:11) Q = verb imp "va-yo'mer" and M = verb perf. "va-'amar." **Last word:** Q = "ve-nathnu" and M = "ve-nithan."

Line 21: 11th word: (29:12) as in 8th of the last line Q = va-yo'mer" and M = "va-'amar."

Line 23: 4th word: (29:13) Q = "yarath" and M = "yiratham;" **10th word:** (29:14) Q = "hineh" and M = "hine:niy;" **11th word** (29:14) Q = "adonay" not found in M.

Line 24: words 1, 5, 6 "pela" should end with aleph. Q scribe wrote final he for each. Writing he for aleph is a frequent Q error.

Line 25: Last word: (29:15): Q = imp 3ms "va-yehiy" and M = perf. 3ms "ve-hayah."

Line 26: 9th and 10th words: (29:16) Q writes two words and M = same as one word: Q = "haphkek mikem" and M = "haphkek-ke-kem." The meaning is the same. **Word 12** is the next to last in this line. It is " 'im-ke-cham" (with as heat?) (likely a misspelling leaving out a final resh) M = " 'im-kechomer" (by-as clay) with resh added to Q it then corresponds with M.

Line 27: 9th word: (29:16) another misspelling? Q = "chomer" and M = " 'amar." probably more than a misspelling because the text calls for "'amar" (say) but the scribe wrote

"chomer" (clay) which is in the context but would not fit in this sentence. It is a human error and passed over by editors who usually correct such errors..

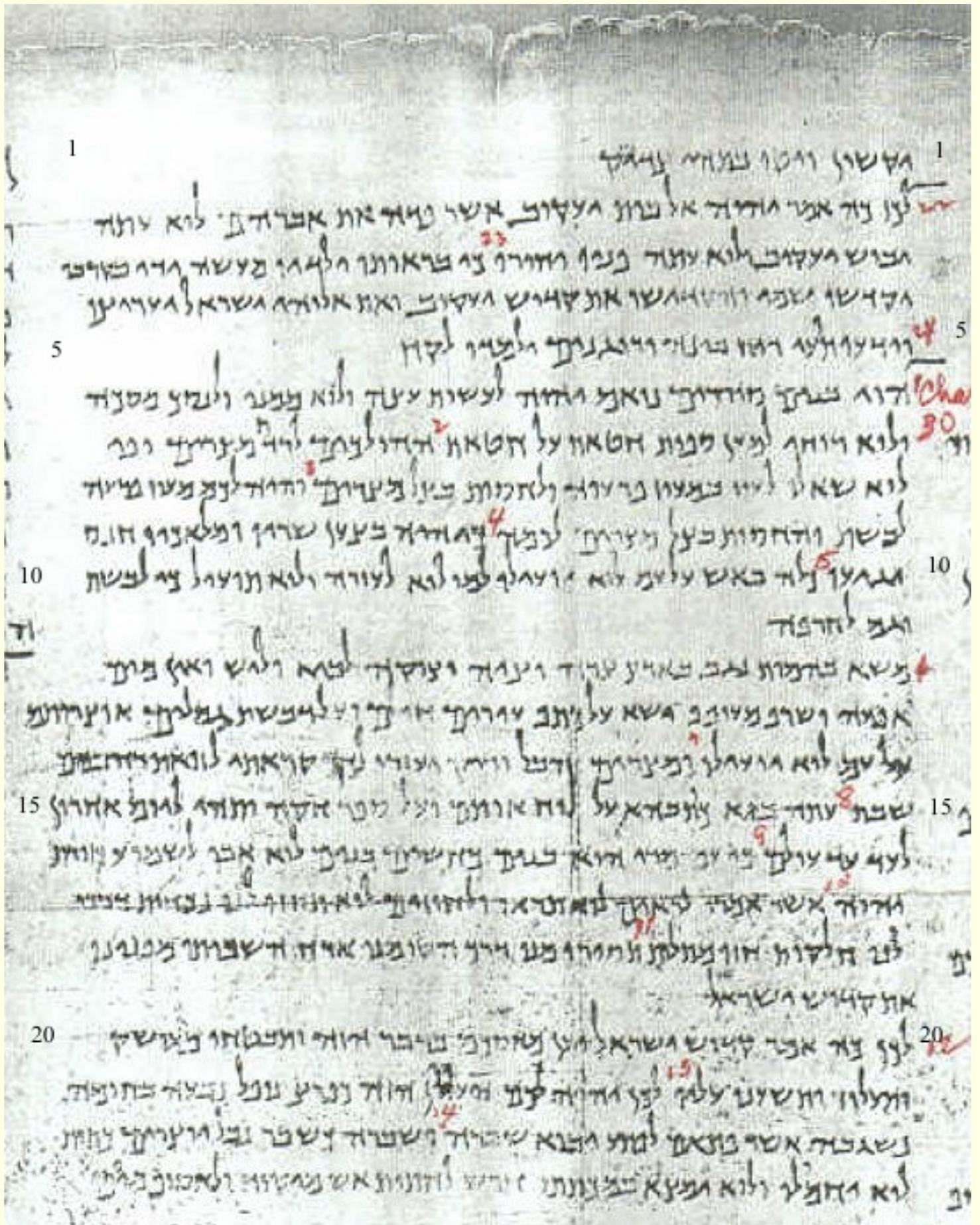
Line 29: 5th word (29:18) Q = add a final "he' to "u-me:'ophel" not in M.

[Go to next "Q" scroll page](#) Chapter 29:21 to 30:20

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Column XXIV

The Great Isaiah Scroll 29:21 to 30:20





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is almost a perfect page as far as text is concerned and there is only minimal fading of a few letters which however can still be easily read.

Paragraphs and Spatiums:

Paragraphs and spatiums correspond with current versification. Paragraphs: Line 2 = 29:22; line 6 = 30:1; line 12 = 30:6; line 20 = 30:12; line 25 = 30:15. There is only one spatium in line 30 = 30:19.

Additions to the text by an editor:

Editorial marks set off verses 29:22 to 29:24 as a special section by marks in the right margin in lines 1 and 5.

Line 7: 9th word: Editor supplied a tau needed to complete a mistaken spelling omission.

Line 15: 4th word: A euphonic waw is added by editor. **same word** Aleph is appended on the end of this word to make certain that the "he" will be pronounced as if it has epenthetic pathah. The "he" is a 3fs suf on the verb "katav" ("write" and with the suf. it is "write it") and it will be pronounced "katav-ha." This is a good example of using aleph as a symbol of an open syllable and therefore as a semi vowel. The waw edited above the line is also a good example of waw being used as a semi vowel for any vowel sound, here it stands for a *qamets or "a" sound* See the introduction for use of [waw as a semi vowel](#) for any vowel sound.

Line 21: 7th word: A rare kind of correction: the offending letter is ink scratched out

and the correction written above the error. The later editors rarely did this, if ever. thus this may be an attempt by the scribe to set his error right. Later editors left the text as found and put dots under wrong letters or just wrote the correction above with out changing the text (with exceptions of course.) Here the scribe misspelled "he-'avon" (the evil). Perhaps he wrote a "he" and scratched it out and wrote "waw waw" above the word to correct it.

Line 23: 2nd word: a euphonic waw is added. This is discussed below under variations which see.

Line 25: 3rd word: "Adonay" is written above YHWH. M has 'adonay."

Variations in Q from the Masoretic Text

Line 6: 9th word: (30:1) Q = "mimeniy" and M = "miniy"

Line 9: 5th word: (30:3) Q = "le-kemah" prep + 3mpl (for you) and M = "lekelemah" prep + nfs (disgrace) **7th word** Q = "hayah" (3ms) and M = "hayu" (3mpl)

Line 10: 2nd and 3rd words: (30:5) scribal copy mistake in Q = "kolah bi'sh" and M = "kol ha-bi'sh" 8th word: Q added a final "he" to "le-'azer" (to help). **10th word:** Q = "to'iyl" and M = "le-ho'iyl."

Line 12: 6th word: (30:6) Q has an extra word not found in M. It is either "ve-tsiyah" or more likely "yitsiyah" (a going out) referring to the exodus. **Last 2 words:** a different reading: Q = "ve-'e:yn mayim" (and there is no water) and M = "me: hem" (from them).

Line 13: 4th word: (30:40) Q = "yis'a" (3ms) and M = "yis'u" (3mpl). **7th word:** Q = "cheylem" and M = "cheylehem." Same word and form with a different spelling for the 3mpl suffix.. (Q = "m" and M = "hem").

Line 14: 8th word: (30:7) Q = "la-ken" (therefore) but the scribe wrote a medial nun and an attempt was made by an editor to make the nun as a final letter. Hence the dark stroke in the word. **Last word** Q = "rahab-a-m" This is written as one word as though "rahab" has a 3mpl suf. However the reading requires that "hem" be a separate word or 3mpl pronoun "hem" and is the subject of the next word (sit). and M = ""rahab hem"

Line 15: 4th word: (30:8) Q has a superfluous "aleph" at the end of "katavh'a" (write it) This is a good example of adding aleph to show the he is a suffix and adds an extra syllable. Aramaic influence is also a probable reason. See introductory page on [addition of Aleph](#) to the end of words as an Aramaic "accent." A waw is also edited above the line after kaph.

Line 18: 4th word: (30:10) a misspelling. There is a missing "he" in Q = "mataloth" and M = "mahetaloth;" both words are from the same root and refer to deceptions. **5th word:** (30:11) Q = "tesuru" and M = "suru."

Line 20: 7th word: misspelling. Q = "mahaskem" ("he") and M = "ma'askem" ('aleph")

Line 21: 1st word: (30:12) a mistake and confused spelling. Q = "ve-ta'aloz" v. 2ms (with "ayin") from 'aloz, to exult and M = (no "ayin") = "ve-naloz." a niphal part. of loz = to turn aside or perverse **7th word:** Q = a word with perhaps misspelling scratched out and the correct letters 2 waws edited above the word. It looks as though the letters scratched out are also 2 waws. Since this is not ordinarily done it may have been the original scribe. See above under [Additions to the text](#).

Line 23: 2nd word: (30:14) Q = an omitted waw is added by an editor above the line

to euphonically match the word as it is in M = "yachmol" (3ms). In Q it is "yachmelu" (3mpl) without the edited waw. But a transposition of (supposed) waw is also possible.

Line 24: (30:14) Q = "migbah" (final letter "he") and M = "migba" (final letter "aleph"). It bears repeating that the Q scribe often alternates aleph for he and he for aleph.

Line 26: 8th word: (30:16) Q = " 'el" to (aleph) and M = " 'al" upon (ayin).

Line 27: 1st: (30:16) same as the last entry; Q = "ve-'el" and M = "ve-'al."

Line 28: 9th word: (30:17) Q = "har" (mountain) and M = "ha-har" (the mountain).

Line 29: 3rd word: (30:18) Q = "le-chonekem" and M = "le-chanankem"

Line 31: 1st word: (30:19) Q = "tibki" and M = "tibkah." **4th word:** Q = YHWH not in M.

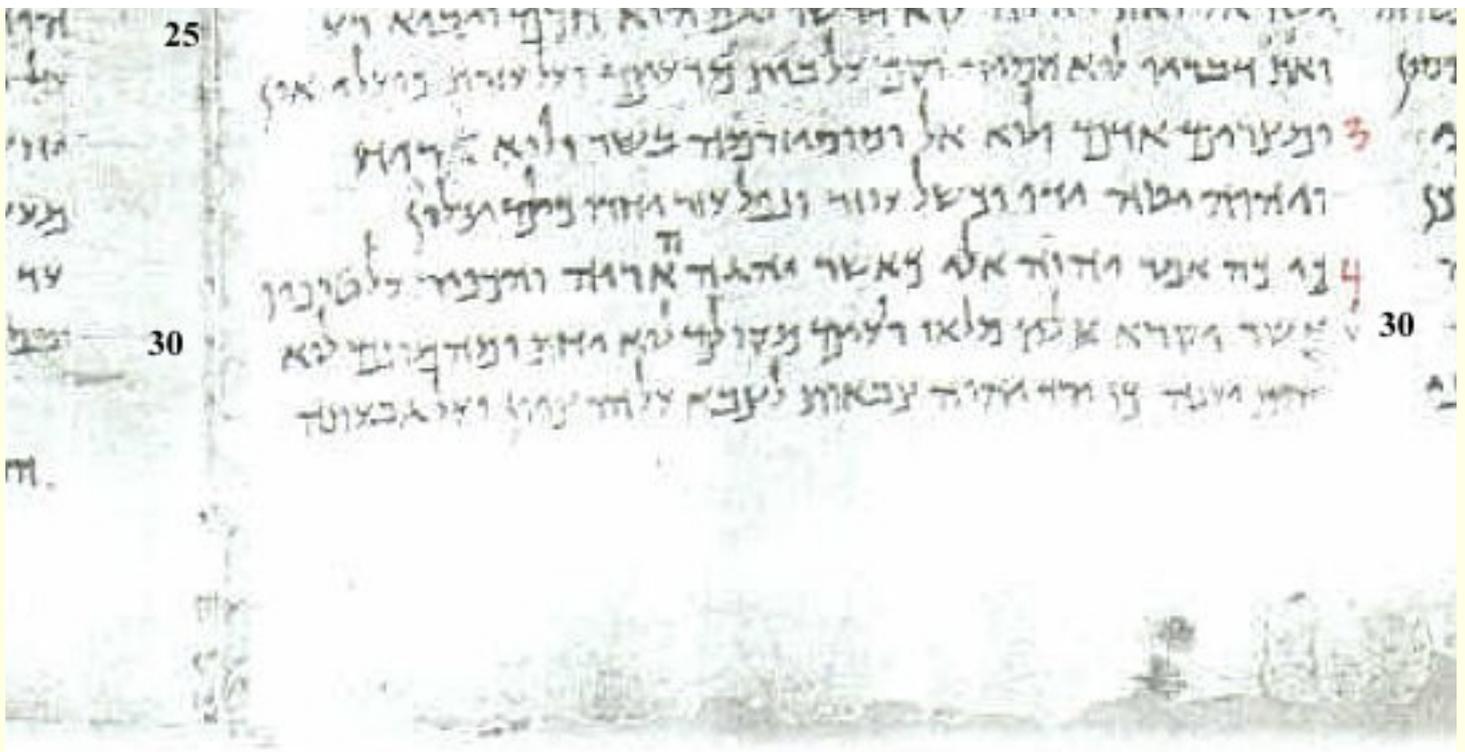
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Column XXV

The Great Isaiah Scroll 30:20 to 31:4

1 לוחץ עיר ופני לחיצ ולוא ופני עיר פוראן ודון עונני
 2 דארת אונפנדון ואונפנדון שפענדון באחרון לאפנדון וד
 3 ודירן לר בו צו תואפעו וצו תשפאלט וספדונת את עפון
 4 בסולמפנדן ואת אפודות בספנות ודלען שפנדן נפי ודוד יא ונאפנד
 5 לו ופע פטר זרעך אשר תורע את אפנדן ולחם תצראת האפנדן
 6 ואהדשן ופען זו יוד פסנדן כחם יהוא עך נידב והאלפנד
 7 וד ערמון עופא דאפעך בלב חפנן אפנדן אשר מוד כרחת
 8 ופנדון ודוד על כול דה גנד ויל כול גפנד נשאר כפנד
 9 ופנדן עפנדן חפנדן חפנדן ודוד אור דלפנד
 10 עאר דחפנדן ואור דחפנדן דוד שפנדן נאור שפנדן
 11 ודעפנדן כחם חפנדן ודוד את שפנדן עפנדן ופנדן חפנדן חפנדן
 12 ודוד חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן
 13 חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן
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 16 חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן
 17 חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן
 18 חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן
 19 חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן
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 21 חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן
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 23 חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן
 24 חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן
 25 חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן חפנדן



For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the third and final page on the seventh strip of leather that makes up the scroll . The seam at the left side of the page is fairly secure with only the top inch or so missing sewing sutures at the point where a small portion (one inch X one fourth inch) has chipped away. No words are affected by this near lacuna. This page has an editors mark under the first word in line 11 which word is extended into the right margin which is very unusual as no other word in the manuscript thus far extends to the right of the right margin. Otherwise the margin is straight and regular . There are scribbles and a smudge-scribble on this page in line 10 (next to last word) and in line 20: 5th word and on the first letter of the first word in line 23.

Paragraphs and Spatiums:

Paragraphs end on line 11; line 12 begins vs 27; line 22, line 23 begins chapter 31; The spatiums on this page are not as wide as on other pages but are discernible as spaces marking an end of thought. These are found in line 2 (vs 30:21); line 5 (vs 30:23) ; line 8 (vs 30:25); line 9: (vs 30:26); the spatium in line 10 is due to a smudge and not versification; line 16: (vs 30:30).

Editorial Additions:

Line 5 7th word: Q = An article (he) is added to "adamat" and M = ha'adamah."

Line 9: 3rd word: Q edits a yod properly to "be-yom."

Line 14: 7th word: Q editor adds yod above line which is the same as M. **10th word;** Q editor adds yod to pf. 3ms "hayah" making it as the M imp 3ms "yihyeh."

Line 28: last word: The word in M is "yiklayun" and the waw has been edited above

the line to correct the Q form.

Line 29: 8th word: Q editor adds article to "areyeh" (lion) as M reads.

Variations in Q from the Masoretic Text:

Line 1: 6th word: Q = imp 3mpl "yikanephu" and M = imp 3ms "yikaneph;" **8th word:** Q has a superfluous aleph,- probably a misspelling. "more'yka" (your teachers).

The same word is spelled correctly just 5 words later in **line 2, 2nd word**.

Line 3: 5th word Q = "tiy'amiynu" scribe added yod perhaps to indicate the word "yamiyn" (right hand) M = t'amiynu from "a man" verb 2mpl (turn to the right). **8th word:** Aleph found in M is missing in Q in the word "tim'eytem" (you shall defile).

Line 4: 4th and 5th words: Q = fem pl and M = fem sing.

Line 5: 7th word: Q = "ha'adamah" M = "ha'admath"

Line 6: 1st word: Q = "yihyeh" imp 3ms and M = "ve-hayah" conj + pf. 3ms. But it is possible that the 1st yod in Q can be read as waw since this interchange is frequent with the Q scribe. The forms would be the same in that case. **4th word:** Q = from "zerah" (seed) This may be a scribal error which he attempted to correct and did not do well. M = "yir'eh" from "ro'eh" (to feed or pasture.) But this in Q has no yod preformative and is "zero'ah" probably an adjective fem. sing. with appended "he" and the subject is plural and not a collective noun as in English. (cattle). It most likely modifies "earth" which is fem. as do the two other words "stalwart" and "fat."

Line 7: 3rd word: Q has the same word as M but in Q the maim in "adamah" is written as a final maim with a small space between it and the "he" that properly closes the word. **5th word:** Q = "chamitz" and M = "chamiyts" **8th word:** Q = "yizrah" imp 3ms and M = "zoreh" part. mas sing. (scatter).

Line 13 last word: Q = "lenaphah" 1st stem inf. and M = 5th stem inf. "lehanaphah."

Line 14 : last word: Q = prep+ suf. "la-kemah" and M = "la-kem." Q uses both "la-kem" and "la-kemah."

Line 15: 2nd word: Q = "hithqadeshu" (7th stem 3mpl) and M = "hithqadesh" (7th stem 3ms).

Line 16: 1st 2 words: Q = "hishmoy'a hishmiy'a" (5th stem emphatic form) and M more simply has "ve-hishmiy'a" (and He will cause to be heard).

Line 18: 7th word: Q has an added aleph in M "yakeh" which reads "y'akeh"

Line 19: 1st word: Isa 30:32; Q = "musdu" (verb pf 3ms) and M = "musadah" (passive part. meaning established) [This eerie verse](#) deserves a second look in my commentary.

The last word in this verse is **the 2nd word of line 20**. M has "bam" (prep + 2mpl-- in them) for the Qere while "bah" (prep + 3fs -- in her) is the Kithuv. Q has "bah."

Lines 20, 21, and 22: verse 30:33. Q has a great deal of variation in this verse covering these 3 lines treated here together. **Line 20: 5th word:** Q has "hyh" (he yod he) and M = "hy' (he yod aleph) which is 3fs pronoun. Rather than reading "hayah" in Q it is probably a misspelling of the pronoun. **last 2 words in line 20:** Q has an emphatic form which repeats the word "yukan he:kinu"; M has "hukan" only, a 5th stem participle (is prepared). In Q the second word of this emphatic form is a verb 5th stem 3mpl. (they will cause to be prepared). The first word in this kind of emphatic construction should be an infinitive but I have not been able to identify it as such because of the yod. **Line 21: 1st 2 words** are 3ms verbs in M. In Q the first adds conj. "ve" and they are 3mpl verbs. **Line 22: 1st word:** the kaph is scribbled out but is

correct in M.

Line 24: 1st word : Q adds article "ha-rekeb" to M "rekeb" **8th word:** Q = "me'odah" and M = "me'od." **11th word:** Q = " 'el" (aleph) and M = " "al" (ayin)

Line 27: 5th word: Q = suf; 3mpl "hemah" and M = "hem."

Line 29: last word: Q = editor in Q adds euphonic nun. Q = tarphun " and M = "tarpho."

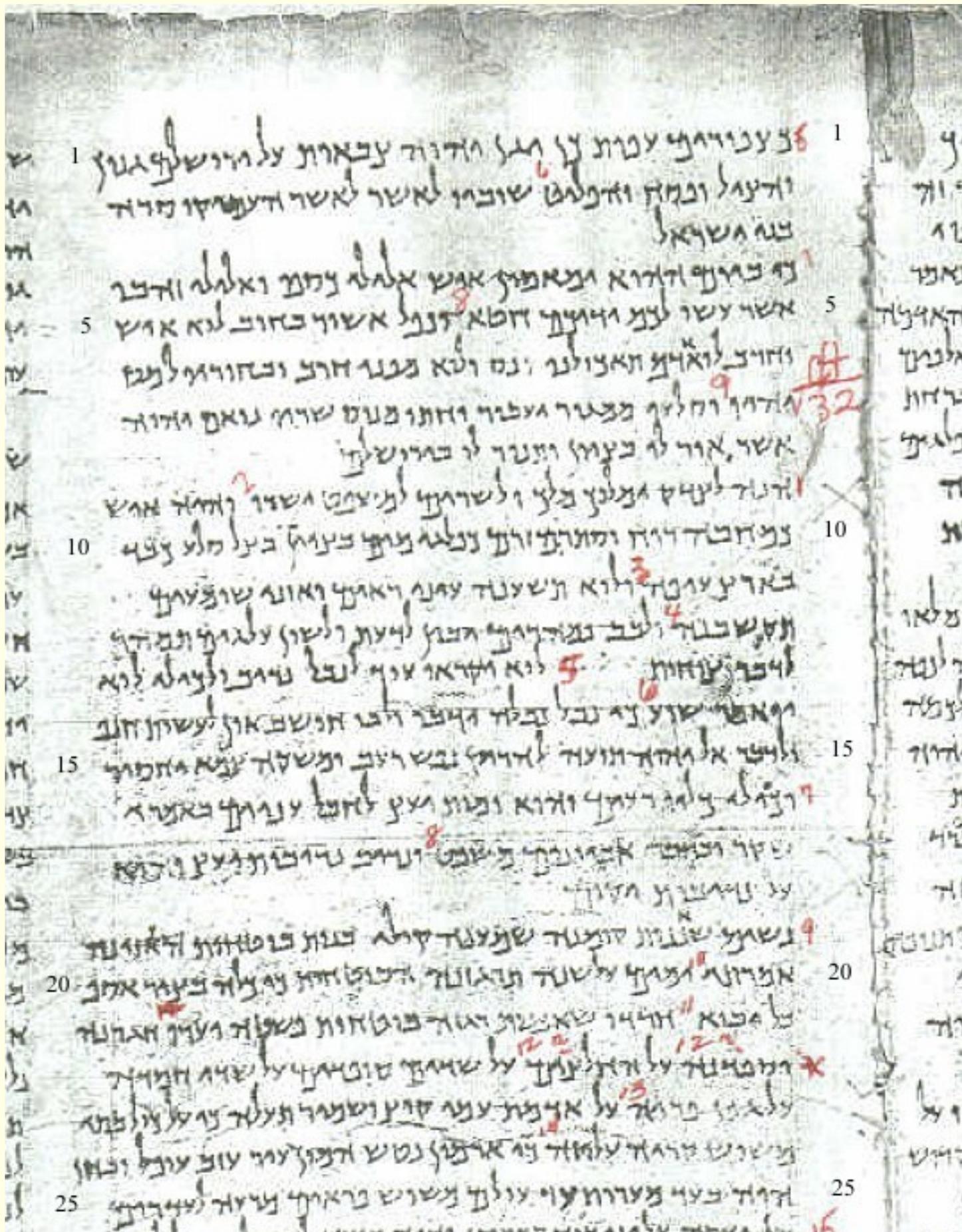
Line 31: 1st word: Q has a superfluous word not found in M. The word is not clear enough to make out but it looks like the 8th word in the previous line (30) "yachath" (be afraid).

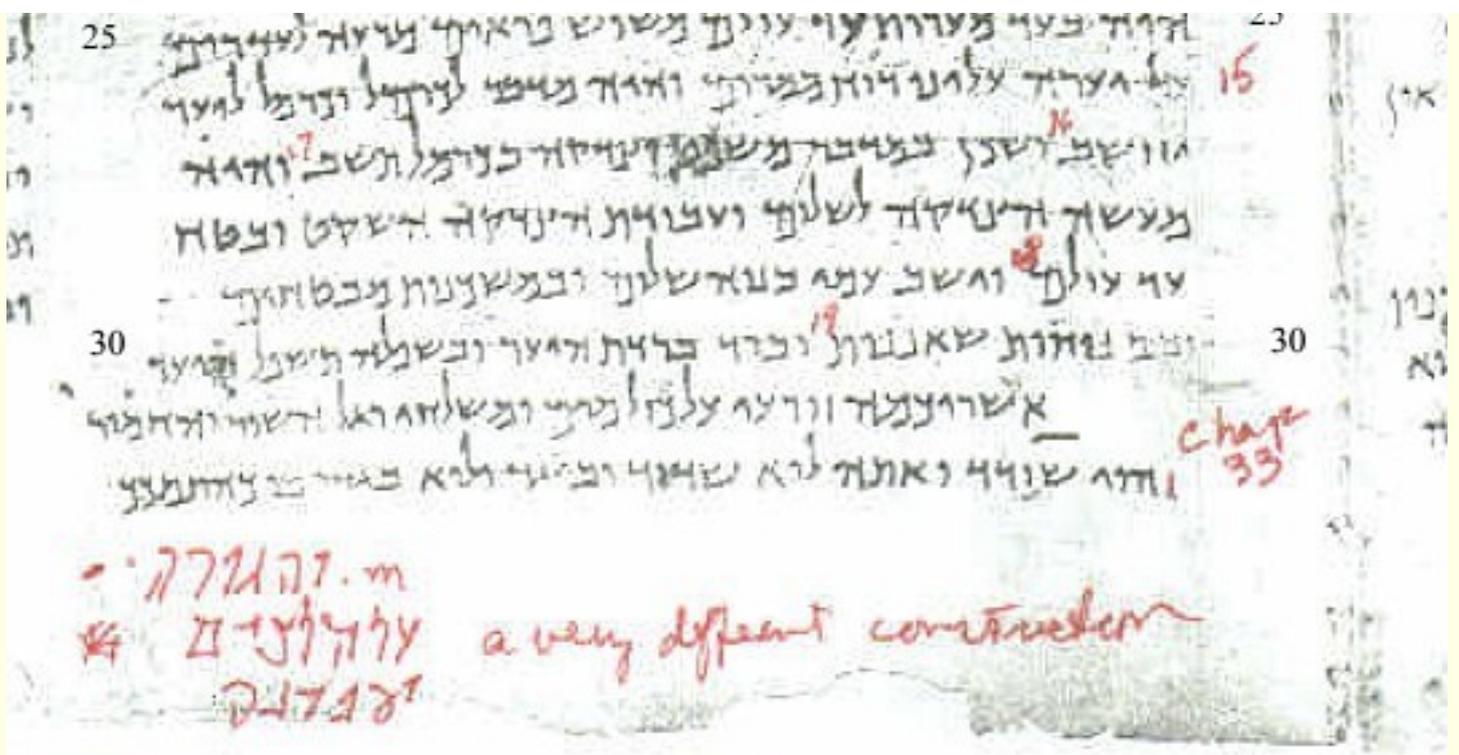
[Go to next "Q" scroll page](#) Chapter 31:5 to 33:1

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Column XXVI

The Great Isaiah Scroll 31:5 to 33 :1





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the eighth strip of leather to be added to the scroll and this one has the distinction of being the shortest thus far and contains only two pages rather than the usual 3 or 4 pages. All the leather is in good condition on this page but the stitching appears to be a resewing which was more clumsily done than the original. The red marks are my own editorial marks and I apologize for misplacing some of them which you will no doubt find.

Paragraphs and Spatiums:

Paragraphs end on lines 3 (vs. 31:6), line 8 ends chapter 31.; Line 18 ends 32:8; line 30 is the end of 32:19; A new paragraph is indicated for 32:20 indicating that chapter 33 begins in Q with 32:20 and not 33:1 There is only one spatium to mark the beginning of 32:5 in line 13..

Smudges:

There are smudges that could be finger prints made by a careless editor. In lines 12 - 14 at the right some words appear in darker ink and what appears to be finger print smudges in the space between the lines. A similar smudge on darkened letters is in line 27 where a possible fingerprint also appears. There is what seems to be an unmistakable finger print on [page 44](#) where there are links to other pages with finger prints on them.

Editorial marks:

There are editorial marks in the right margin. 32:1-8 is marked as an important section by two X's in the margin. A line is drawn under the 1st word of line 31 which is a paragraph beginning noted above in 32:20. Two alephs have been added by an editor to correct spelling. These are in lines 6: 2nd word; and line 19: 2nd word.

Variations in Q from the Masoretic Text:

Line 2: between 3rd and 4th words. Q ends verse 5 after the 3rd word and the next word (4th) is the first word of verse 6. **3rd word** Q = ve-haphliyt M = ve-himliyt" (he will preserve it.) **Line 2 ; 6th word;** Q = a redundant word repeating word 5 already written .

Line 6: 2nd word: In Q this is an example of a mistake more likely made by one listening to a reader. Earlier examples have been given that indicate copying from a manuscript. The two words "lo" ' and " 'adam" are run together as "lo'adam" in Q and an editor has added the missing aleph above the line.

Line 10: 1st word: Q spells "kemachbeh" (final he) and M = "kemachbe' " (final aleph). **3rd word** Q = "vesetherim" There are several dots by the mem indicating an editor marked it as a mistake and M = "vesether." See [use of dots](#) in the introduction for more on dots as corrections. **8th word:** Q = "be-tse:l" (in the shadow of) and M = "ke-tse:l" (as the shadow of).

Line 14: 8th word: A different reading: Q = "chashav" (think or account) and M = "y'aseh" (he will do) Thus Q = "in his heart he will think iniquity" and M = "in his heart he will work iniquity." The meaning is the same but the reading differs.

Line 16: 4th word: Addition of conj. "ve" in Q changes the reading of the sentence. Q = ve-hu' " and M = "hu' ". M makes the pronoun the subject of the 1st verb and Q makes it the subject of the 2nd verb. **8th word:** M has a qere for kithuv and Q agrees with Qere " 'aniyiym" rather than " 'anoviym."

Line 17: 3rd word Q = plural " 'ebyoniym" and M = singular " 'ebyon."

Line 19: 2nd word: an editor corrected an elided aleph above the line. This word is spelled correctly in line 21: 4th word just two lines down. and again in line 30: 3rd word.

Line 20: 5th word: Q has an article on this word not in M.

Line 21 1st word: Q = a final yod is missing from the negative "be-liy"

Lines 21 and 22: the last four words of verse 11 in Q are much different than those corresponding in M. The M reading is ve'orah va-chagorah 'al chalatsayim ("and be nude and put a girdle on your loins") The Q reading for the same is "ve-'oru chagarnah ve-saphadnah 'al ha-chalatsiyim." ("and be nude and put a girdle and a sign of mourning on your loins") Q has fem pl and M = fem sing but Q "saphadnah" has no counterpart in M. "Saphad" means a "wailing" so here probably means a piece of sackcloth attached as a loin cloth to a girdle as a sign of mourning. Perhaps the Q scribe wanted to show that the girdle included sufficient material for modesty.

Line 22: last word: Q = "chemdah" and M = "chemed."

Line 25: last word: Q = adds prep. lamed to " 'adariym" not in M.

Line 26: next to last word: M has a qere for kithuv. Kithuv = "ve-carmel" and Qere = "ve-ha-carmel" Q = agrees with kithuv (no article).

Line 27: 6th word: Q = "carmel" and M = "be-carmel."

Line 28: 3rd word: Q = "le-shalom" and M = "shalom."

Line 30: last word: Q = "ha-ya'ar" (the forest) and M = "ha- 'iyr" (the city).

Line 31: 1st word: Q = suf. 2mpl "kemah" and M = "kem."

Last word on page: Q has a double kaf, not in M.

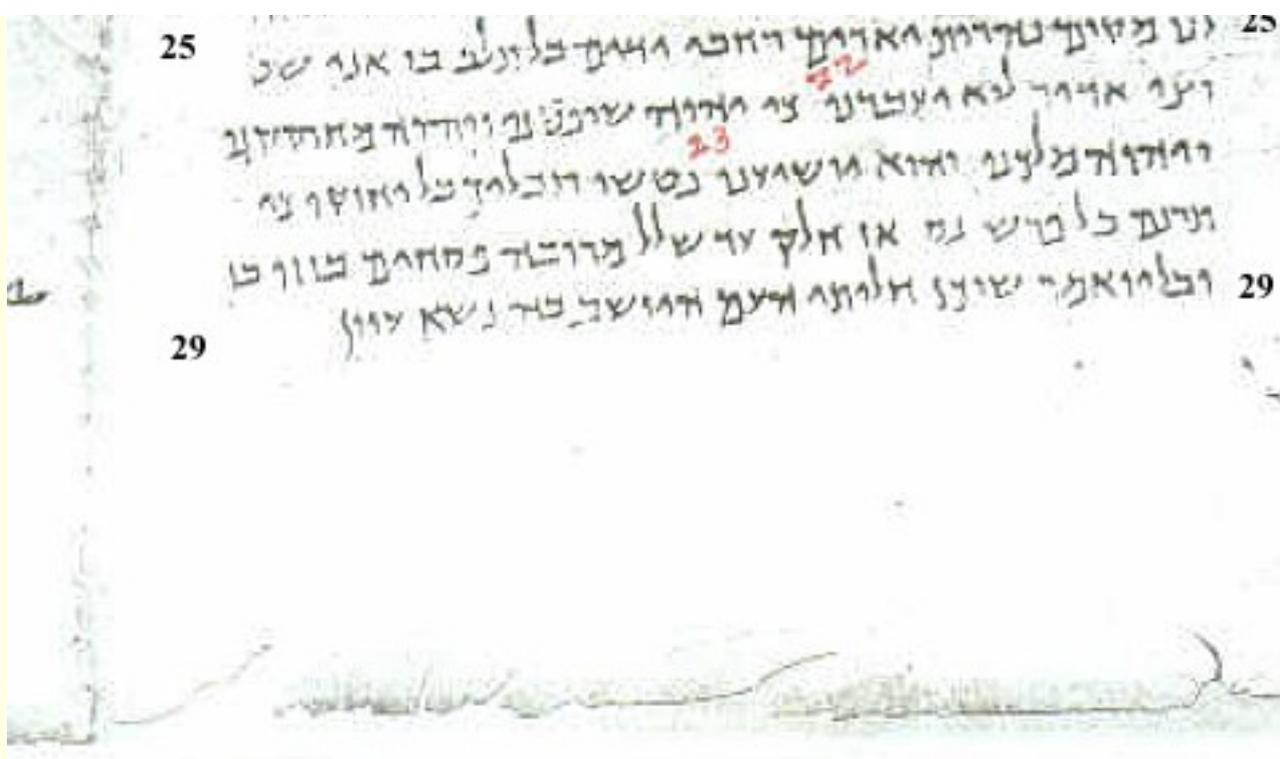
[Go to next "Q" scroll page](#) Chapter 33:1 to 33:24

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Column XXVII

The Great Isaiah Scroll 33:1 to 33 24

1 שווי תישא צעעתי; לבגודי ובגודי בני
 ודודא חוש לנה קווי ודודא ורעם לשדורם אנ
 אישעות בעת ערה סקל דמין גייר עמתי פרימתי נביע
 גויי ואחב שלע אמכ ודחמל משש גבתי ששש נשאב
 5 יהודא נישנ מתיב עלא עמי; נשנב ונעסוד אודוד אמינע
 עתוי חתו וישועת חפעת ורענו וראת ודודא חמא אויער
 8 הן ארא פניעסו מעד פלאנה שלע פרי הכעון נשבו מחלות
 שבת עוכר איהו דודא בדת צאמ עמי לא חשב אעש אבל
 אעללד ארע חסר לבני קבל דודוד ודשון נשבת נער
 10 בניך ודעל
 10 עתא אסקי אמי ודודא עותד אתרובם עתוד ודשא תדווי
 חששא חליו קש דווחבם אש ותאניעם ודודא עמתי משדבות
 14 סועתי צהודת צאש ועט שפנו דחוקיע אשו עשיתי
 14 קיובת גבורתם בחיו בעיון חטאת אאוד בעוד
 15 חבובי עי אוד ען אש אונלד נה ודודא עי חליו
 15 עשדות דודוד צהודת צאמ כבעע פשעות נשדב פתמי
 כחודא אופת אויניו משפועה פתי העעתי עתיר פדחוד
 כמע חמא פירמת השעון בעדות חליות כסגבר לחצו עון
 פדמו כחמתי פלע כחובי חזויון עדעתי ושאעד ארע
 20 פירמת פירמת אנה אוד חסר אוד שאל אוד חסר
 אה פלמתי אונע עש לוא מרא עז עעסו סכד כספרי
 20 נעג לשון און כותד חוד עיון דרות פרוחע עונמי
 תראעד הישעתי עז עאמ אודל כל העען כל חמס חווינו
 21 נעז ונול אפלמן כל העען 21 צו אמשח אודוד
 25 לע פסועי טדות האדוקי דחב ודודא בלעב בו אנה סכ
 25



For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the second and last page in this shorter than usual strip of leather that is sewn into the scroll. The seam at the left is in good condition with only slight loosening apparent and no evidence of repair. The page is clear and no letters are obscured. One characteristic that we have not called attention to is the vertical line extending down the middle of the page almost to the bottom. These lines are frequent and appear to be caused by the folds in the original leather before they were opened to be inscribed. They would not have been refolded after inscription but would have been rolled up. The years have caused the original folds to show some darkening in the area of the fold and the lines have appeared. This can be seen on a number of pages. However all vertical lines are not due to folds. Some margins may also have been made straight with lines that could not originally be detected. These became marks that age has brought back into view. Examples of lines drawn to make a straight margin can be seen on [pages 2](#), and [page 4](#), and [page 5](#), and [page 7](#). Page 7 also has a line due to previous folding. A good example of lines due to creases due to folding may be seen on [page 14](#). A very impressive example of a margin line can be seen on [page 38](#). There are other examples of these as well that you can find. See the introduction for more on [lines](#).

Editorial Marks:

There is an editorial mark to emphasize the importance of the first 6 verses of chapter 33. The first mark is on the preceding page at the beginning of Chapter 33 and the end mark is on this page in the right margin under the 6th line which also marks the end of verse 6 and a new paragraph marked by indentation as well as the usual method of not filling out the preceding line.

A Strange Mark

At the end of line 2 there is a configuration of short lines and dots that make a figure for which we have no explanation except that it may be the remains of an attempted erasure. The mark is digitally enlarged here for you. There are other unknown notations more difficult to explain. See the introductory page for a [catalog of marks](#)



Variations in Q from the Masoretic Text:

Line 1: 3rd word: a different reading: Q = "kek-kalothka" (when you complete) and M = "ken-nelothka" (when you make an end). **Next to last word: waw = scheva:** a good example of Q scribe adding waw to indicate a vowel sound in this case a vocal sheva. See waw after gimmel making certain the pronunciation "yiv ge du" (they shall spoil) which is also the masoretic pointing. See the same usage on [page 36 line 27, 4th word](#). See also introductory page [waw stands](#) for any vowel.

Line 2: 3rd word: Q = "le-kah" and M = "le-ka"; **5th word:** Q = "ve-hayah" and M = "hayah."

Line 3: 1st word : Q = "hoshu'athe:nu" and M = "yeshu'athe:nu "

Line 4: 6th word: Q = "mashaq" and M = "ke-mashaq".

Line 6: 3rd word: Q = "ve-yeshu'oth" (and salvation) and M = "yeshu'oth" (salvation). The addition of conj. in Q changes the order of the sentence. M = "wisdom, knowledge, strength of salvation shall be the stability of your times, the fear of YHWH is his treasure." Q = " and faithfulness of your times is strength; and the fear of YHWH is salvation, wisdom and knowledge, that is his treasure."

Line 7: 3rd word: (if the 2nd word is not taken as 2 words in Q which it appears to be in the Q text.) Rather than the M reading "behold their valiant ones (lions)" Q may be read as two words "behold I see them" and then the following word in Q is "za'aqu" (they shall rage against) and M = "tsa'aqu" (they shall cry out)

Line 9: 2nd word: Q = an editorial addition of article "he" to " 'arets" not in M; **3rd word:** Q does not have article "he" and M does. **6th word:** Q appears to have conj. waw and verb "hayah," not in M. But the waw appears to have a scribble on it and a dot over it indicating the waw is a mistake. **Last word:** Q omits conj waw which is found in M.

Line 11: 6th word: Q = most likely a misspelling with an extra tau added to the word " 'ethromam" (exalt). M has what is probably the correct reading which is the same as Q if the superfluous tau is removed. M = verb 2nd stem 1st sing (I will exalt myself).

Line 12: 1st word: Q = "chashashah" and M = "chashash." In Q the "he" could be a

feminine ending but "chash" is a masculine noun Thus this may be further Aramaic influence adding an open syllable to a word which is usually closed in Hebrew.

Line 13: 1st word The word "siyd" (lime) has a added horizontal stroke over what should be a yod but may resemble a resh. Some on marked it perhaps to call attention to the shape of the letter. **6th word:** (1st word in verse 12) Q = conj + verb imperf. 3mpl "ve-yihyu" and M = perf 3mpl "ve-hayu." They are translated the same.

Line 16: 2nd word: Q = verb imp (may be jussive) "ve-yedaber" and M = participle "ve-dobe:r." (he who says). **8th word:** Q = "kaphiy" pl cons. hands of) and M = "kaphiyv" (his hands).

Line 20: 2nd word: Q = "libekah" and M = "libeka"

Line 21: 2nd word: A "he" is written above the line to correct the text as in M. **7th word** Q = a yod to amend "tir'eh." The yod is not needed and an attempt was made by a scribe to scratch it out.

Line 23: 4th word: A scribal slip making a mistake in forming a letter. What ought to be a shin appears to be a yod kaf.

Line 25: 3rd word: Q = fem plu. "neharoth" and M = masc. pl "nehariym." **8th word** M = telek v. 2fs (go) and Q = telav v. 2fs (perhaps acquire) **Last word:** Q = "shat" and M = "shayit."

Line 26: 8th word: Q = a superfluous conj waw on YHWH not in M.

Line 27 last word Q = kiy cj. because or that; M = ke:n yes or so.

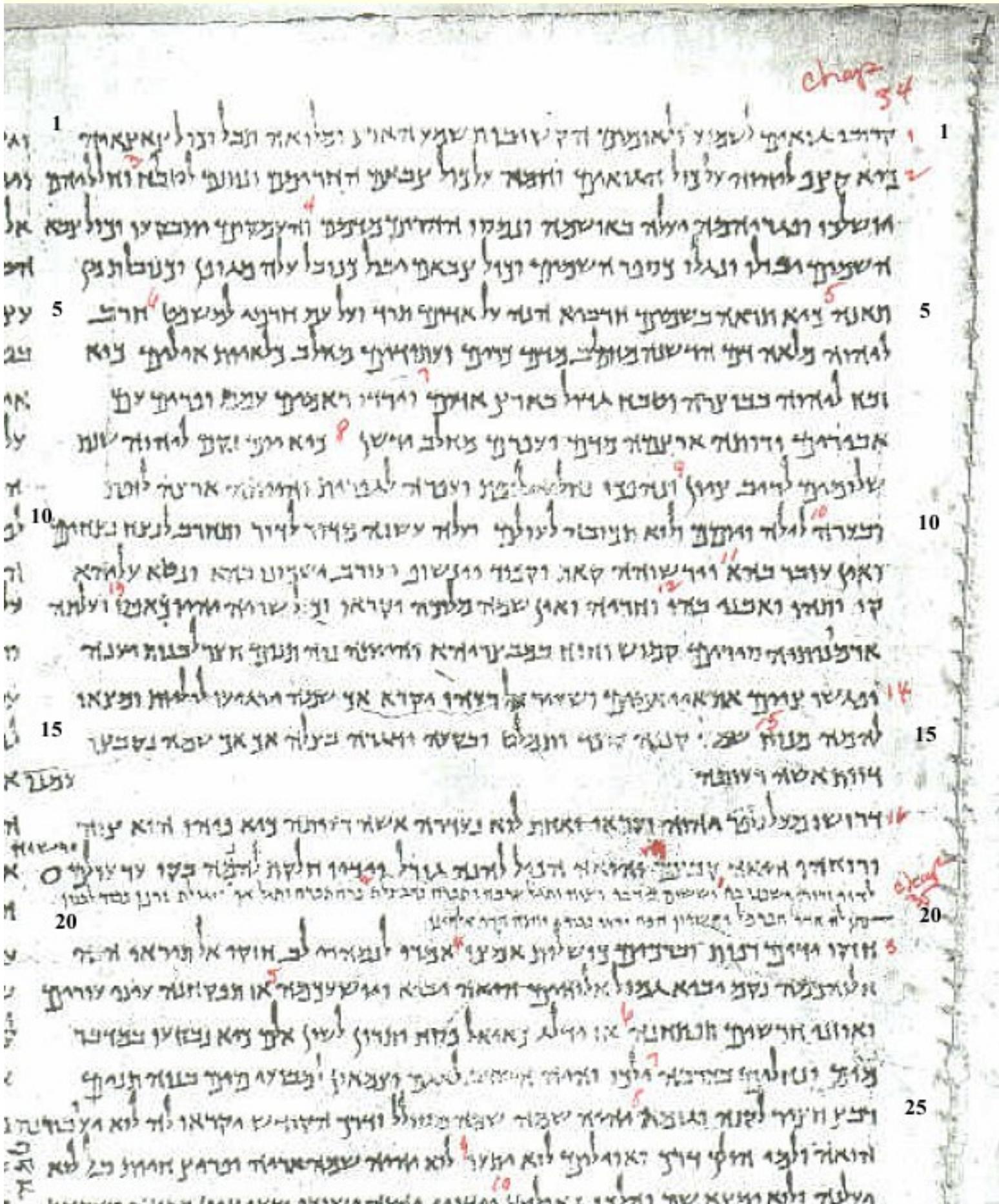
Line 28: 3rd word: Q = "parash" and M = "parashu." **Ninth word:** Q = "marobeh" and M = "marbeh." The additional waw in Q must be a misspelling because it adds an extra syllable.

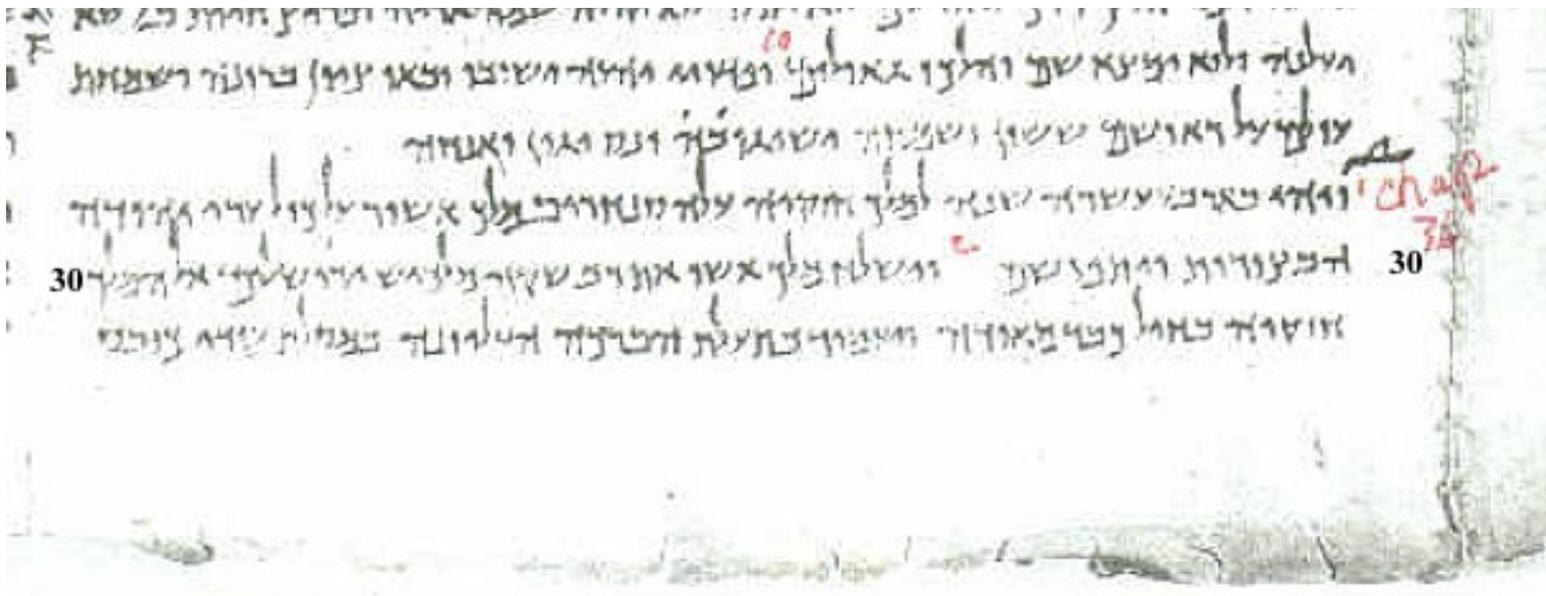
[Go to next "Q" scroll page](#) **Chapter 34:1 to 36:2**

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Column XXVIII

The Great Isaiah Scroll 34:1 to 36:2





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the first page on the ninth strip of leather to be sewn into the scroll. The seam to the right has already been described on the previous page. There are a number of corrections on this page the most noticeable being the insertion of two lines of text in the space normally allotted for one line. It is not apparent how this was done but it seems possible that an editor erased what ever text had been in line 20 and inserted the whole of the last 4 words of chapter 34 and the first two verses of chapter 35. It would seem probable that the original scribe may have made the correction since it would be more difficult to eradicate completely what had been written in that line originally if some time for the ink to set had passed. This correction contained an omitted word so that the correction is corrected. This is described under the Variations : noted in line 18.

This page is also wider than most. The text occupies a space almost 20 per cent wider than the next page. Thus the facsimile of the page above is proportionate to the previous and following pages.

Evidence of a Change of Scribe:

There are so many peculiarities which differ from the preceding pages and many more unusual kinds of mistakes and spelling variations that a new scribe may be the only answer for the differences found here. For instance the 3ms pronoun is consistently spelled adding a final he. As, he waw aleph he instead of he waw aleph which is the spelling in most of the preceding pages. Reserve your judgment until after you look at the differences in the page here.

Editorial Marks:

There is a peculiar editorial mark which looks like a derby hat (the first of 6 times to be found in the scroll) in the right margin below line 28. This is a mark that shows a change in the sectional content of Isaiah, since it is coincident with the end of chapter 35. Line 28 ends the last paragraph of that chapter, the line not being filled out with text. Chapter 36 begins

immediately after this mark which looks somewhat like a wide brimmed hat. This marks the end of the prophetic description of the Assyrian siege of Jerusalem and begins the historical description of the event. Although this is the first time it has appeared in the text it appears again on [page 32](#): line 28 and [page 35](#) line 23 and [page 38](#): line 6 and on [page 43](#): line 21, and on [page 49](#) line 5.

This particular mark marks the beginning of important sections where there is sharp break with the content of what has just ended. Thus on page 28 the mark is sited at the beginning of the historical account of Sennacherib's invasion. The mark on page 32 marks what is probably the most important division in the book at chapter 40. Less obvious is the mark showing a division of thought on page 45 at chapter 42:13; The mark on page 38 marks the section devoted to Cyrus beginning with chapter 45 and again less obvious is the division at chapter 52:7 noted on page 43, but the mark on page 60 marks an important division in thought content from descriptions of the Messiah's coming with warnings not to be excluded from Zion to excluding the warnings and giving a picture of spiritual events associated with the Messiah and Zion and the conquests wrought by Messiah and Zion among the Gentiles. Another peculiar editorial mark is at the end of line 19 which looks like a large O. This is the end of the line just before the erasure and insertion of line 20. There is also a word inserted in the text in the margin just above this O mark. This mark is also found at the top of page 17 but there is no apparent reason for it being there.

Following line 25 there is a word written vertically in the left margin. It is a misspelling of the word for "unclean" "tame:h" spelled with final "he" in Q but with "aleph in M. Aleph and "he" are frequently interchanged by the Q scribes.

There is a horizontal mark in the right margin in line 20. These frequently seen marks usually set off the beginning or end of a section deemed to be important by an editor.

Ordinarily they come in pairs but there is no corresponding disconnected mark to begin or end a section associated with this mark. Perhaps it is associated with the mark of line 28. See introduction for further discussion of other [editorial marks](#).

Dots to indicate an erroneous entry:

Line 12: A dot is placed over and under a kaf (prep as) in the next to last word in line 12. The word: " 'ephes" (nothing) is in M without kaf. The dots mean the entry is incorrect but no attempt to erase it is made. This is a common editorial mechanism and has been seen several times in preceding pages.

Line 18: 10th word: There is a dot under and over the mem in the word "la-hemah" and a nun is written in place to correct an error making the masc. suf to be fem.

Line 20: There is a dot under the next to last word "majesty."

Line 26: There are two dots over the last letter of the first word and in the space between the second to indicate an error but it is not corrected. The error is that the first word should have a conj. waw and the 2nd should not so what is the case needs to be reversed. The need for correction is noted by the dots but is not made..

Line 28: There are two dots placed over 2 letters (beth and he) after the 6th word in line 28. These dots indicate a scribal error and a mistake in the text. The letters should not be there and are not found in the received text, they are a mistake.

See the introductory page for further discussion of [the use of dots](#) in corrections.

Conjunction "Kiy"

This conjunction: It has been noticed previously that the scribe or scribes have been consistent for a time and then alternate between spelling "kiy with and with out a final aleph. The last entries of "kiy on the last page (27) on lines 24 and 26 both spelled without aleph and the last before that are 3 occurrences each on pages 24 and 25 all spelled without aleph. On this page the scribe begins again the switch back to spelling kiy with aleph. Four times: Line 5: 2nd word; line 6: last word; line 17: 12th word; line 23: 11th word. As just said the last 8 usage's of this conjunction on the preceding page and pages 24 and 25 spell the word consistently without the aleph. This may indicate a change in scribe especially in light of the large number of possible Aramaicisms on this page noted below under variations from the Masoretic text..

Paragraphs and Spatiums:

The end of a paragraph is marked in the usual way of not filling out the line with text and is found in line 16 ending 34:15; line 20 ending 35:2; and line 28 ending chapter 35. Spatiums are found in line 8 beginning verse 34:8; and line 30: beginning verse 36:2.

Editorial additions of letters:

There are only 3 occurrences of an editor writing corrections of individual letters between the lines. Over the first word in line 13; over the 3rd from last word in line 18 and over the last word in line 25. We will comment on the individual words they are over in the section on variations in the text.

Variations in the Q text from the Masoretic:

Line 1: 2nd word: Q is consistent in spelling "goy'iym" with aleph not in M.

Line 2: 12th word: Q = superfluous waw conj. not in M;

13th word Q - a waw edited above the line.

Line 3: Q = "he" added to 3mpl suf making an extra open syllable in the 2nd and 4th words. 6th word: Q = article "he" not in M.

Line 3: 8th and 9th words: Q = a different reading for the first two words in vs 34:4. Q = "ve-ha-'ameqiyim yithbaqu," (the valleys shall be broken up) and M = one word "ve-namaphu" (be dissolved.) This continues in .

Line 4: 2nd word: Q continues the different reading with "yipholu" (they shall fall) an extra word not here in M but which is used in Q and M in the next phrase. This has to be called a confused verse in Q.

Line 5: 3rd word: Q = "tera'ach" a superfluous word not found in M.

Line 6: 5th word: Q = a mistake in the spelling or forming of letters in the word "me-cheleb" (from the fatness of). **10th word** Q = an extra aleph in the middle of a word not called for "kili'yoth" and M = "kilyoth."

Line 8: 3rd word: Q = "he" added to 3mpl suf. Aramaic accent?

Line 11: 3rd word: Q = "bah'a" prep beth + 3f sing suf. In Q an aleph is added to the simple construction. An obvious Aramaicism? Aleph adds a syllable and would be pronounced be-ha (in her). **4th word:** Q = "ve-yereshuhah" cj + v. ip 3mpl (vyrshuhh) and M = the same with only one final "he." The he is added to make plain that the final he on this word is a suffix and not part of the root. **10th word:** Q = same as **3rd word** in this line. An aleph is

added to prep = suf (beth-he) meaning in her. The aleph is an obvious Aramaicism which adds a syllable. **11th word:** Q = misspelling of "ve- natah" (and he will stretch out). Q has final aleph and M = final "he." **12th or last word in line:** Q = the same anomaly : final aleph in Q is added to 3fs suf. in the word " 'aleyha" (upon her or it)

Line 12: next to last word: See note above under Dots to Indicate an Erroneous Entry.

Line 13: 1st word: Q = an editorial waw inserted above the word. This would change the pronunciation which in M is " 'armenotheyha" and in Q would look like " 'armonotheyha." But Q uses waw to indicate any vowel sound and here it is likely inserted to indicate the schva sound instead of o or u. See more on [waw stands](#) for any vowel. **5th word:** Q = Aramaicism adding aleph to 3fs suf. The aleph also indicates an open syllable.

Line 14: 4th word: Q = spelling of islands as " 'iyiy'amiym" and M = " 'yyiyim." **10th word:** Q = "yirgiy'u" 5th stem 3mpl. (they shall rest) and M = "hirgiy'ah" 5th stem 3fs (she shall rest). **11th word** "liyliyoth" nfpl (owls) It is the subject of the preceding mas. pl. verb. M = lilith nfs. **Last word:** Q = "ve-mats'u" pf 3mpl (and they shall find) and M = "ve-mats'ah" pf 3fs (and she shall find).

Line 15: 1st word Q = "lahemah" prep lamed + 3mpl suf with added final "he" (to them) and M = "lah" prep lamed + 3fs suf "he." (to her or it). **5th word:** Q = "qipod a misspelling of the word owl. M = "qipoz." **Words 10 to 12:** Q = a redundant word and a superfluous "he" Q = " 'ak 'ak shamah" and M = " 'ak sham."

Line 17 and the first 3 words of line 18 is verse 34:16. This is the next to last verse of chapter 34. If the reading in the Masoretic or received text is faithful reconstruction of Isaiah's actual words then this is one of his most confused constructions and does not conform to his ordinary literary excellence which at almost all times is the work of a genius. The M text appears to me to be grammar too poor to be Isaiah's. The Q text does not contain at least three major words in this sentence found in M. And the construction of one phrase is altered putting a negative in a different location. One of the major verbs in M is also missing in Q. In M "phaqadu" makes little sense since it usually means to visit (as with a stroke or punishment) but here is translated "want" which is taken to be "lack" (NIV) rather than "desire." The M text for this verse actually defies a translation that would not be extremely clumsy with out altering the word order greatly.. Complicating this in M the word " 'ishah" (woman) is translated "none" in the KJV and "not one" in NIV and thus it is treated like a negative pronoun. Perhaps the simpler reading in Q is to be preferred in this verse. After the word "one" (" 'achat") M has "me:henah" (from them: fpl. prn). This is not in Q. In M after the word "re'uthah" the words " l'o phaquadu" negative + verb pf 3pl is not found in Q. There are two negatives in M only one in Q. For this phrase Q = "ve-achat lo' ne'adarah 'ishah re'uthah ki' " and not one doctrine will lack her mate because..." The next phrase differs slightly and the Q seems to me to be preferred. The phrase translated "for my mouth it has commanded and his spirit it has gathered them" (KJV) has the confusion of possessive pronoun making the writer and God alternate as subject.. This is corrected in NIV. However Q makes this plain with "kiy' phiyhu hu' tsivah ve-ruch-ho hu'ah qibatsan." The 3ms sufs on mouth and spirit are made emphatic in Q by the addition of the 3ms pronouns and the translation therefore is "because his own mouth has commanded and his own spirit has gathered them." M does not have a suf on "mouth" although NIV translates it as though it has 3ms. It is more likely that the suf found in Q is the correct reading. Thus the verse in Q reads "Seek you out of the book of YHWH and read: for not one doctrine will lack her mate because his own mouth has commanded and his own spirit has gathered them."

Line 18 : 2nd and 4th words: Q spells 3ms pronoun "hu'h" and M "hu' " **6th word:** Q = la-

henah" (to them fem) and M = "la-hen." **9th word:** Q does not have the 3fs suf found in M on verb "chilqata." **10th word:** Q = prep + pronoun to them. Q = a corrected word "la-hemah" dotted and changed to "la-henah." M = "la-hen." **end of line:** there is an editor's mark (commented on above) and over it is a word that is in the Masoretic text. It most probably was left out when the text was corrected in the next lines which have reduced script. A later editor has corrected the correction by adding the omitted word "yerashuha" (they shall possess it.)

Line 19 and 20: In Q the reduced sized text agrees with the M text in all except there is an article on the word Lebanon in M but not in Q. See last word in line 19. Also in Q there is a spatium with 2 unexplained dots between the words "'aph" and "giylath." **Next to last word on line 20** has a dot under "majesty."

Line 22: 1st and 8th words: Q has "kemah" 2mpl suf and M = "kem." **6th word:** Q spells 3ms pronoun with final "he" not in M.

Line 23: 7th word: Q omits conj waw found in M.

Line 24: 4th word: Q has the word "ye:lku" (they shall walk or go) which is not in the received text. The verb in Q may refer to the streams of water in vs 6 and therefore close the verse. It can not fit as the first word of vs 7.

Line 25: 1st word: Q = "rebets" (resting place) and M = "ribatsah" is rebets + suf 3fs. (her resting place). **7th word:** a redundant word; Q = "shamah shamah" and M = "sham" (there). **last word:** Q = a waw edited for pronunciation. **last word in margin** Q writes a missing word "tame:" (unclean) in the margin and spells it with final he instead of aleph.

Line 26 1st two words and dots: See above under Dots.... Also see in 1st word the "he" on 3ms pr. n. not in M. **10th word:** Q = "shamah:" and M = "sham." In the next line Q spells "sham" without the "he." **Last word:** Q = a double negative "bal l'o" the 2nd (l'o) is not in M.

Line 28: 7th word: Q = "ve-nas" cj + 1st stem pf 3ms (and it shall flee) and M = "ve-nasu" 3mpl. (and they shall flee).

Line 29 is the first verse of chapter 39: Q = Hezekiah in the 6th word. Hezekiah's name appears 30 times in the Q text with 4 different spellings.

These are:

יהזקיה found once in 1:1 and pronounced "yehizkiah."

הזקיה is found 7 times in 36:1,2,4,7,15,16,22 and is pron. "hizkiah." See one example in first word on last line in the page above.

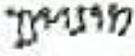
הוזקיה is found 6 times in 36:18; 37:1,10,14,15 and also in a scribal insertion at 36:15 between lines 20 and 21 and is pronounced "hizkiah"

יהוזקיה is found 14 times in 37:5,9,21; 38:1,2,3,5,9; 39:1,2,3,4,5,8. and is pronounced "yehizkiah."

It is noted that the majority of times (20 times) in the last two forms a waw is inserted by the scribe to indicate a vowel sound. The insertion of waw to indicate a vowel sound (any vowel sound) is not infrequent in the Q text. The comment on the word **הוזקיה** in 37:1 is repeated here:

Q = "hizqiyah hamelek" and M = "hamelek hizqiyahu". Rather than the order being important here there is a more important good illustration of the Q scribe's use of waw to indicate a vowel sound. Waw is inserted here in Q in

Hezekiah's name between the 1st and 2nd letters. This may not seem important here but it points up the mistake made by most editors in ascribing a different reading in Isaiah 49:12 to the word "Siniym" which most have taken to be China (see Gesenius) in the M text but recent Q editors (see Kittel) ascribe Asswan to the Q text by giving the inserted waw a consonantal value and arriving at "Seveniym." That the Q scribe ment waw as a semi-vowel is clearly seen here and should be read so there as well. See notes on [Isa 49:12 on page 41](#) comments on line 12 for greater detail.

If we took the track the recent editors did with  (which they chose to call seveniym) then we might conclude that there is another man by the name of "hevezekiah" or "yehevezekiah" in Isaiah 36 to 39. Of course this is no more the case than the spurious "seveniym" of the recent Q editors.

Line 30: 9th word: Q does not have the locative "he" sufformed on Jerusalem found in M that means "to Jerusalem."

Line 31: 4th word: Q has an extra word ("me'odah") not found in M. the reading in M is "behayel kave:d" (with a great army). Q = "behayel cave:d me'odah" (with a very great army.)

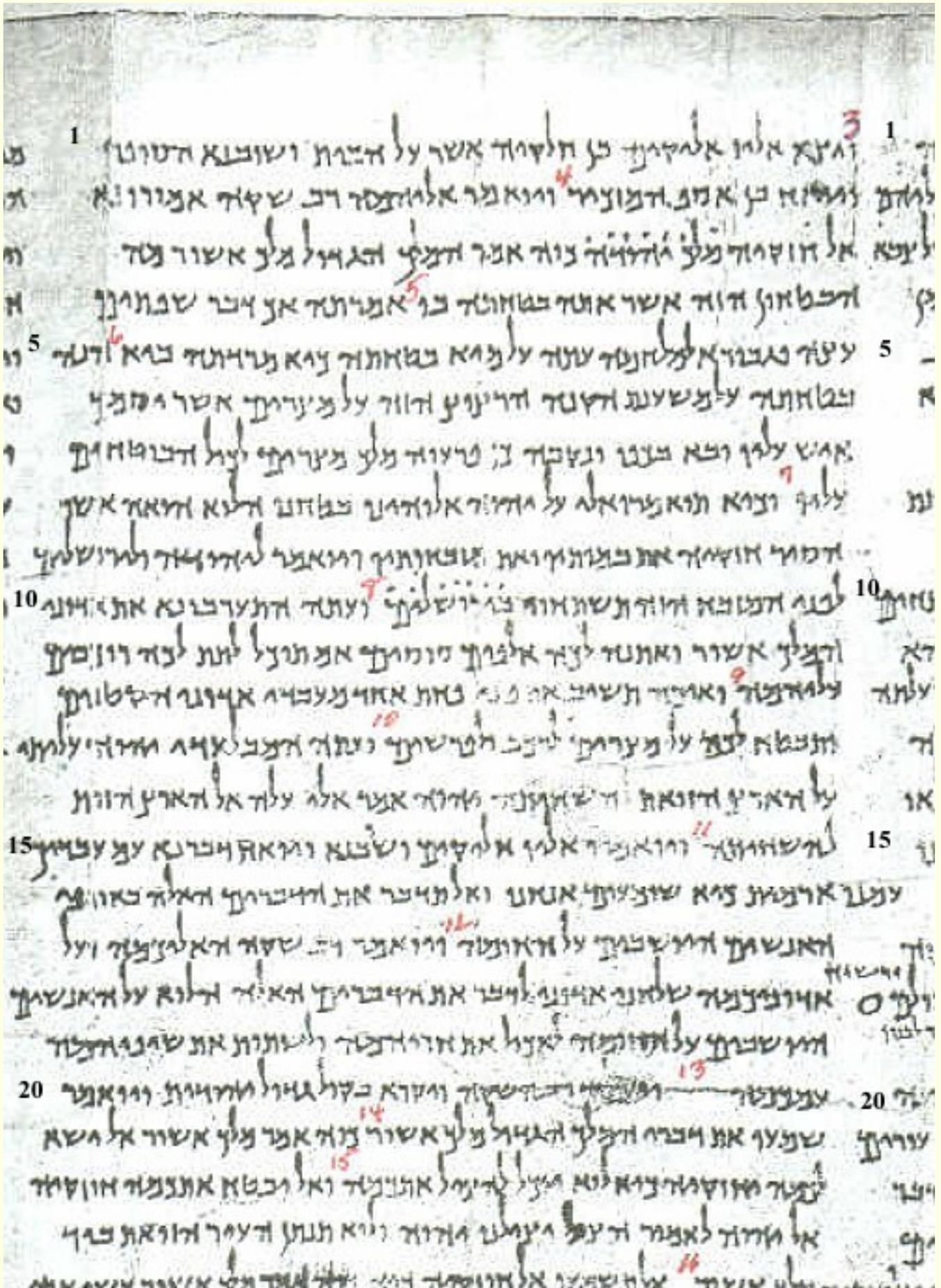
Next to last word: Q = "sadey" (fields of) and M = "sadeh" (field of)

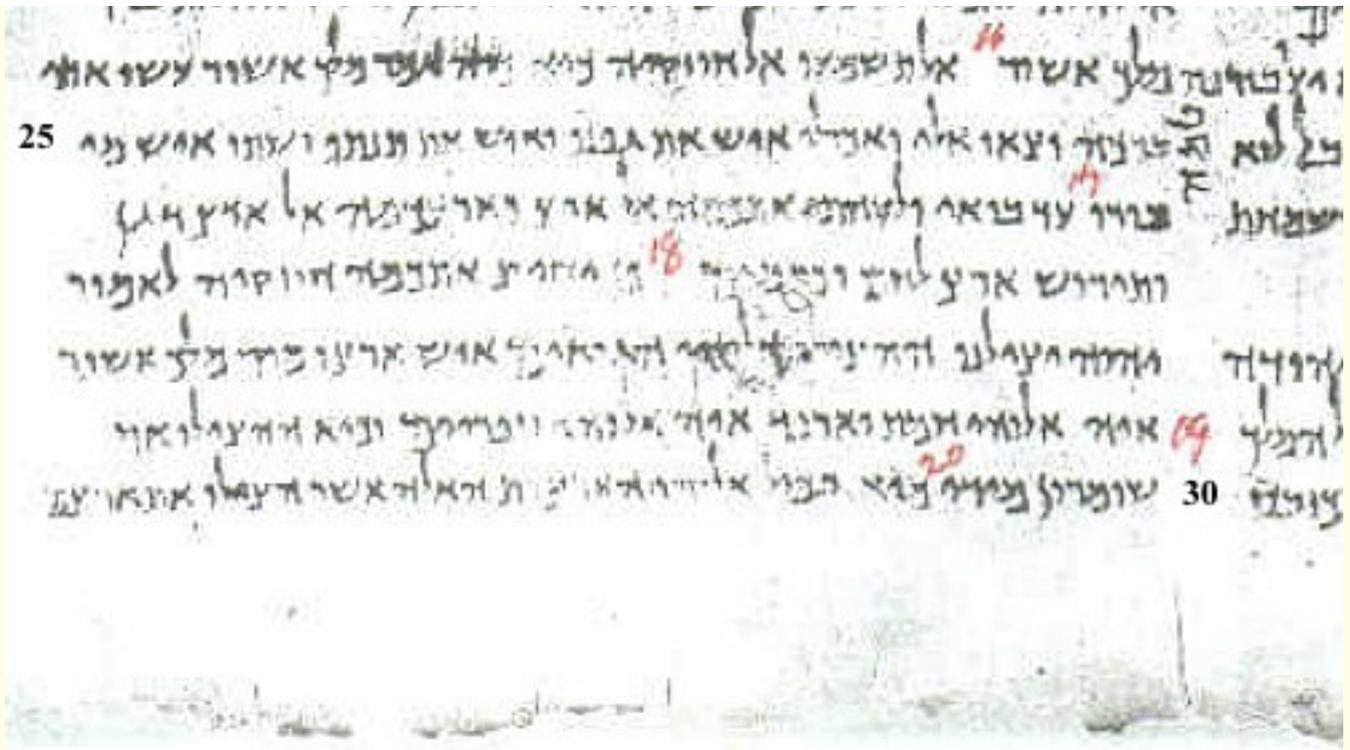
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Column XXIX

The Great Isaiah Scroll 36:3 to 36:20





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is a good clear page with almost all the letters easily read. There are only two places where slight chipping and/or water marks have obscured a few letters. There is a smudge on line 20 in the first word of vs. 36:13. And the 4th and 5th words of line 28 are obscured by chipping and a smudge. Further on these words below under Variations in the text . Attention should be drawn to the inserted word in the margin at line 16. The word " imanu" (with us) is supplied by an editor but is not in the M text.

Paragraphs and Spatium

There are no indications of paragraphs on this page and only one spatium in line 30 which begins verse 13 which is the beginning of the "broadcast" speech of Rab Shakah..

Dotted Letters Indicating a Mistake

In line 3 the words "melek yehudah" (king of Judah) have dots over them and in line 10 the word "be-yerushalem" (in Jerusalem). These dots indicate that the words do not belong in the text and are an addition due to a lapse of attention by the scribe. The words are not found in the Masoretic text. For more on the use of dots by the Q scribes and editors see the introductory page under [Use of Dots](#).

Narrative Material:

Although this is not a technical comment it probably has its place here. Since this is narrative material describing the siege of Jerusalem by Sennacherib's armies and the same text is also found in 2 Kings 18 and 19 then it should be noted that the level of difficulty in reading has changed. This is easy reading and well within the ability of novice readers while the rest of Isaiah is not "easy reading." Perhaps that is the reason for fewer variations found on this page, especially since evidence would seem to show that the scribe has not changed from the last page.

Variations in the Q text from the Masoretic

Some variations are simple and repeat themselves.

The names of the characters are spelled slightly differently.

In the Q text the end of the name is spelled "yah" while in M it is "yahu" which are both short forms of the NAME. Thus: Hilqiyah in Q is Hilqiyahu in M. "Hizkiyah" in Q is "Hizqiyahu" in M (Line 1: 4th word; line 3: 2nd wd; line 9: 2nd wd; line 22: 2nd wd and last wd; line 24: 6th wd; line 27: 7th wd.

The 2mpl suf "kem is consistently "kemah" and 3mpl "hem" is "hemah" seen on lines 2, 12, 17, 18, 19 (3 times), 20, 22, 27, and 29. "he" is also added to end of 3ms pronoun "hu'h" in line 8 next to last wd. You will also find the addition of "he" to other words ending in 2ms suf or words ending in kaf like " 'aek" (how). Since the addition of "he" is so frequent in these words and suffixes we will cease after this page to notice them unless they are of significance.

2ms pf verbs that should sufform "ta" are consistently ended "tah" line 4: 5th wd ; line 5: 6th and 8th words; line 6: 1st wd; Open syllable has been noted as possible Aramaic influence in the scribe.

Line 3: 3rd and 4th words: The dotted words are not in M.

Line 4: 4th word: Q = 2ms emphatic pronoun "atah" not in M

Line 4: 7th word: Q = verb pf 2ms " 'amartah" (you say) and M = 1st sing " 'amartiy," (I say). The KJV has both 1st and 2nd sing verbs which is not allowed by the text. NIV chooses the 2nd sing even though the M text is 1st sing. The Q text is preferred here.

Line 5: 6th word: Q = "miy' " (who or whom) spelled with final aleph here and also in line 30: 2nd word; "kiy' " is still consistently spelled with aleph.

Line 12: 8th word: Q = addition of prep. (from) "min" to "avdey" (servants of)

Line 13: 2nd word: Q = "lekem" (to you: plural) and M = sing. "leka." Q may be "lekah" with misshapen letter.

Line 15: 1st letter: Q = "lamed" (prep. to) and M = conj waw.

Line 15 and 16: Verse 11: The Q and M texts of this verse mean substantially the same thing but the word order and content differs considerably. Q= "And Eliaqim and Shevnah, and Yoach said to him, please speak with your servants (with us) Aramith because we understand and do not speak these words in the ears of the men who are sitting upon the wall." and M = And Eliaqim and Shebnah and Yoach said to Rab Shakah please speak to your servants Aramith because we understand and do not speak to us Yehudith in the ears of the people who are upon the wall." Q uses "to him" M uses "to Rab Shakah." M says "do not speak in Yehudith" and Q does not have this

phrase. Q says "ears of the men sitting on the wall" and M has "ears of the people who are on the wall." Substantially the same but quite different.

Line 16 and 17: Verse 12: Q reverses order of words from M. Q = "to (or against) you and your lords" "ha-'aleykemah ve-'al adoneykemah." and M = "ha-'el adoneyka ve-'eleka" "is it to you and to your lords"

Line 19: is the last part of verse 12. The differences here are compounded by there being a qere and kituv in the M text. In the phrase "eat their own dung and drink their own piss" The M kituv for "their dung" is "char'ehem" a vulgarity and the qere is "tso'atham" (a word for dung derived from "that which goes out of them") and for piss in M the kituv is a common word for Urine "sheyneyhem" (their piss) and the qere is "meymey ragleyhem" (waters of their legs). Q uses the vulgar forms "chera" for dung and "sipiy" for urine.

Line 21: 10th word: Q = "ha=melek" and M = "melek."

Line 22: 2nd word: Q spells Hezekiah "yehizqiyah" but "Hizqiyah" at the end of this line.

Line 24: 10th word: Q = "melek" and M = "ha-melek."

Line 25 : 4th word: Q adds a waw to imperative "'iklu" (eat ye) making it "'ikelu" with an extra syllable. **10th word:** Q = missing aleph: Q = "tenatav" (his fig tree) and M = "ten'atav" (with aleph).

Line 28: after 6th word: Accusative sign "'eth" in M not found in Q. The obscured word (4th) is "'elohey" (gods of). **5th word:** "goyiym" is usually spelled with superfluous aleph but seems to be "he" here.

Line 29: next to last word: Q = "ha-hitsilu" with an interrogative "he" preformed, means "have they delivered?" M does not have the interrogative "he." Interrogative "he" appears to be correct in context.

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The Translation of the Great Isaiah Scroll

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The Essenes in Qumran who copied this scroll approximately 100 BCE are not to be considered the protectors of an accurate text identical with the Tanach which would have been revered by the Rabbis. They were actually far from the main stream and it is clear that the Q text of Isaiah is a "dialect" of Hebrew. It is not a translation, but is characterized by modifications in spelling and personal pronouns to match the then current Aramaic dialect that the Essenes would have spoken. It was much like changing "ye," "thee" and "thou" to "you" and "thine" to "yours" would be to us. Thus the preservation of an identical letter for letter received text was not at all a part of their motivation in their use of the scriptures. The Qumran texts that I have translated (1QaIsa) and (1QpHab) are dialects of Hebrew and not the Hebrew of the Tanach. Preservation of the original Hebrew letter for letter text was the role played by the Rabbis of the "main stream" in Jerusalem and Babylon (Sura, Nahardea and Pumbedita) and they had a special class, an office called Scribes, who carefully copied manuscripts then kept the new and destroyed the old. The Essenes were not and did not claim to be copyists of the same genre.

With this fact in mind, (that the Qumran scribes used their own discretion to alter the text to fit their own dialect), then the correspondence between the text of the Great Isaiah Scroll and the Masoretic text of Isaiah is all the more remarkable.

In the following translation I am only changing word order within some lines but not between lines; for instance the Hebrew word order in line 6 of page 44 is "ground dry" and I am changing it to "dry ground." In English, adjectives usually precede nouns and in Hebrew they follow after the noun they modify. If one is able to make sense out of the word order even though it is clumsy in English I am leaving it as it is in a word for word order where possible. I am making as nearly as possible a word for word translation and using the person and number of verbs and number and gender of nouns and pronouns that are in the Q text. If the person number or gender of nouns, pronouns or verbs differs from the M text in this translation you can be fairly certain that the Q text contains that reading. There are idioms that are difficult to translate word for word. For instance "he has healed us" on page 44 in verse 5 in line 11 is a possible rendering of the text. Most translators have chosen "with his stripes we are (or were) healed" The word for word Hebrew is idiomatic and hard to translate word for word. It is "in the wounds of him we are healed to us." (Heb. "u-va-chavuratiyv nirp'a lanu)

Words that are implied but not in the actual text I have placed in italics. I am certain that the rendering below is accurate but as it is possible for humans to make mistakes I would appreciate it if you find one to point it out to me.

Relative to the time of a verb: as to it being past or present time: Hebrew verbs are not time defined. Only the context can determine the time (past, present, or future) Thus in the translation it is legitimate for you to change the tense of the verb to suit what you believe to be the case. For instance line 8 of page 44 it would be just as accurate to write "he is despised and we do not esteem him. Surely our griefs he bore" as would be "he was despised and we did not esteem him. Surely he is bearing our griefs."

I have not corrected idioms but left them word for word: for instance in line 15 of page 44 at the end of verse 8 I have left the literal words "a wound was to him" instead of smoothing it out to "he had a wound" or "he was wounded."

Paragraphs which are part of the Q text are shown by adding (PP) to the end of the paragraph and leaving a blank line between the numbered lines.

In the translation of the Great Isaiah Scroll which follows: The Column numbers and the line numbers correspond to the pages and the corresponding lines in the scroll. All the corresponding words are found on the same numbered line in the scroll without exception. The numerals in parentheses mark the verses. Chapter divisions are marked within the text or if a space is left for the chapter division in the scroll this is noted. The presence or non presence of articles and conjunctions will be followed as consistently as possible. If a conjunction is called for in English but does not appear in the Hebrew text it will remain left out or be in italics. Since therefore, as much as is possible, this is a word for word translation, the attempt is made to also use corresponding parts of speech. And since, a word for word translation is being used so that the lines have the corresponding words on them, this will necessarily make for a more "clumsy" translation. The translation therefore will not be smooth, but it will be accurate and the beginning Hebrew student should be able to easily find the place in the text of the word, or words, he may be interested in..

Paragraphs marked in the Q text will have a blank line between them in the translation even though that is not the case in the Q text.

Symbols in the translated text:

(1) Verses are marked with parentheses.

(PP). Paragraphs are marked with (PP).

[+text+] These Brackets [] are placed around added words in Q not found in the M text.

{ } These Brackets { } mark words found in M that differ from Q.

[m..text] and [m+text+] words found in M that do not appear in Q. (Not all are marked) Added words by the translator to smooth the translation are in italics.

[{ }] Words assumed to be in a lacuna are marked [{ }] thus.

[...] This symbol [...] marks an omission found in the M text that is not in the Q scroll text.

{&text&} This symbol {&...&} indicates text written above the line

[...text...] Text dotted by the scribe or editor to show it was written mistakenly

(text) some words have been crossed out or scribbled over by the original scribe to correct his own mistake.

[s-text-s] marks a different spelling.

[*] indicates a scribal mark in the margin

Column I Isaiah Chapter 1:1-26

1. (1) The vision of Isaiah, {&yod&} son of Amots which he envisioned about Judah and Jerusalem {&yod&} in the days {&waw&} of Uzziah,
2. Yotham, Achaz, {&Ye&}hizkiah kings of Judah (2) Hear O heavens and give ear O earth
3. because YHWH declares: I have raised and matured sons and they have transgressed against me. (3) The ox knows his purchaser
4. and the ass the feeding trough of his owner. Israel does not know and my people do not consider. (4) Woe sinning nation!
5. a people burdened with faults, a seed of evil ones, perverted sons, they have abandoned YHWH, they have spurned
6. the Holy One of Israel, they are estranged backward. (5) Why are you yet being struck, you add rebellion, the whole head is sick
7. every heart is faint. (6) From the sole of the foot even to the head, there is no soundness in it *but* wounds and bruises and new sores
8. they are not closed up nor bandaged, nor softened with oil. (7) Your land is desolate, your cities burned
9. with fire, your land, strangers devour it in your presence, and his desolation is upon her, as the overthrowing of strangers.
10. (8) and the daughter of Zion is left behind as a shed in a vineyard, and like a hut in a cucumber field, like a [Nazarene](#) city. (9) Unless YHWH
11. of Hosts had caused a very small remnant of us to remain we would be like Sodom, we would resemble Gomorrah.. (PP)
12. (10) Hear the word of YHWH princes of Sodom and give ear to the Torah of our God people of Gomorrah. (11) What are they to me,
13. your multiplied sacrifices, says YHWH, I am sated with holocausts of rams and the fat of fatlings, and *in* the blood
14. of bulls and lambs and goats I have no delight. (12) When you come to see my face to make this request
15. from your hands treading my courtyard. (13) Do not continue to bring empty gifts, Incense is an abomination
16. to me, new moon and sabbaths, calling of reading meetings, I am not able to endure even the sacred assembly. (14) Your new moons and seasonal feasts
17. my soul hates, they are a burden to me, I am tired of bearing *them*. (15) And when you spread your hands I will hide my eyes
18. from you, also when you multiply prayer I will not listen, your hands are full of blood. [+and your fingers+] [[Aramaic](#)]
19. [+of iniquity+] (16) Wash and make yourselves clean and turn away the evil of your habitual practices from before my eyes, stop doing evil. (17) Learn
20. to do well, pursue judgement, bless the oppressed, judge the orphan, contend *for*

the widow. (PP)

21. Please come and let us reason together says YHWH, if your sins are like scarlet
they shall be white as snow

22. if they be as red as crimson they shall be as wool. (19) If you are obedient and you
give heed *then* of the good of the Land [{{you shall eat.}}]

23. (20) But if you refuse and you rebel you will be devoured by the sword because the
mouth of YHWH has said *it*.

24. (21) How is the faithful city become like a harlot, it was full of justice,
righteousness lodged [{{in her and now}}]

25. murderers. (22) Your silver is like dross and your liquor is diluted with water. (23)
Your princes [{{are rebels}}]

26. and friends of thieves, all of them love a bribe, and are pursuing graft, the fatherless
you do [{{not judge and contending for the}}]

27. widow does not come to them. (24) Therefore says the lord, YHWH of hosts [{{the
Mighty One of Israel}}]

28. It will be I will be comforted about my foes and I will be avenged on my enemies.
(25) And my hand will be turned upon you and I [{{will purge with lye}}]

29. your dross and I will remove all of your tin. (26) And I will restore your judges as
at the first and [{{your advisors }}]

Column II Isaiah 1:26 to 2:21

1. (1:26 cont.) as at the beginning. Afterward you shall be called the Righteous City,
the Faithful City. (27) Zion with judgement

2. shall be redeemed and her repenters with justice. (28) And the transgressors and
sinners shall be broken together and those who abandon

3. YHWH shall be terminated. (29) Because you shall be ashamed of the oak idols
which you have longed for and you will be confused by the gardens

4. which you have chosen. (30) because you shall become like a fading oak leaf on it
and like a garden which has no water.

5. (31) And the strong [+your+] shall be like lint and the fashioner [+your+] of it like a
spark and both of them shall burn together

6. and no one shall extinguish *them*. (PP)

7. (Chapter 2:1) The word which Isaiah the son of Amots envisioned about Judah and
Jerusalem. (2) And it shall be

8. in the last days that the mountain of the house of YHWH shall be established in the
top of the mountains and shall be lifted up

9. above the hills and all nations shall flow into it. (3) And many people shall come and
shall say

10. Come, let us go up [.....] to the house of the God of Jacob and He will instruct us in
his ways and we will walk in his paths,

11. because the Torah shall go out from Zion, the word of YHWH from Jerusalem (4)
and He will judge among the nations

12. and he will cause rebuke [+among+] many peoples and they shall beat [+eth+] their swords to plows and their spears to
 13. scythes, and nation shall not lift up sword against nation, and they will not learn war anymore.
 14 (5) O come house of Jacob and we will walk in the light of YHWH (6) Because you have abandoned your people, the house of Jacob
 15. because they are filled with eastern *ways* and conjure like the Philistines and they applaud the children of strangers.
 16. (7) Their land is full of silver and gold and there is no end to their wealth, also their land is full of horses
 17. and there is no end to their chariots. (8) And their land is full of idols, the work of their hands, they worship that which
 18. their own fingers have made (9) and humanity bows down and man is abased [...*Q omits the last 3 words of vs 9 and all of vs 10...*] (11) The haughty eyes of man
 19. shall [+be made to+] fall down and the highness of men shall be abased and YHWH only shall be exalted in that day
 [*] 20. (12) Because the day of YHWH of Hosts shall be on all the proud and mighty and exalted and they shall be brought down (13) And on all the cedars
 21. of Lebanon, the mighty and the exalted and on all the oaks of Bashan. (14) and on all the mountains of
 22. [{ mighti}]ness and on all the exalted hills. (15) and upon every strong tower and upon
 23. [{every walled f}]ortress (16) and on all the ships of Tarshish and on every desirable craft. (17) And shall be brought low
 24. [{the haughtiness of}] man and the highness of men shall be brought down and YHWH only shall be exalted in that day.
 25. (18) [{And the ido}]ls shall be completely abolished. (19) and they shall go into rock caves and into caverns of dust from the presence of
 26. [{the fear of YH}]WH and from His glorious majesty when He arises to terrify the earth.(PP)

27. (20) [{In that day}] shall humanity cast away the idols of silver and the idols of gold which
 28. [{they made for themselves}] [with their fingers] to worship to the moles and to the bats. (21) to go into the crevices
 29. [{of the rocks and into the high}] parts of the crags from the presence of the fear of YHWH and from the glory of his majesty.

Column III Isaiah 2:21 to 3:24

1. (2:21 cont.) when he arises to terrify the earth. (22) Stop *depending on* humanity whose life
 2. is in his nostrils because of what account is he? (PP)
 3. (chapter 3:1) Because behold the Lord YHWH is taking away from Jerusalem and from Judah

4. the stay and the staff, the complete stay of bread and the complete stay of water (2)
the mighty man and the man
5. of war, the judge, the prophet, the sophist, and the elder, (3) the captain of 50, the
exhorter,
6. the wise craftsman, and enchanting speaker. (4) And I will give youths for their
leaders [+..+]
7. and capricious children shall rule over them. (5) And the people shall be oppressed
by each other and each man by his neighbor.
8. And the youth shall act arrogantly against the elder, and the lowly against the
honorable, (6) Then a man will grasp his brother
9. of the house of his father, *and say* you have clothes, you shall be our ruler and this
overthrow
10. shall be under your hand. (7) [+And+] he will raise up in that day and say I will not
be governor
11. for in my house there is no bread and there are no clothes, do not make me a ruler
of the people. (8) because overthrown
12. is Jerusalem and Judah is fallen. Because their tongue and their habits are against
YHWH to embitter
13. the eyes of his glory. (9) The appearance of their faces witness against them and
they tell their sins like Sodom.
14. They do not conceal it. Woe to their souls because they have repaid evil to
themselves. (10) Say to the righteous
15. that it will be well because they will eat of the fruit of their habits. (11) Woe to the
evil wicked because
16. he returns to himself the recompense of his own hands. (12) Foolish children are
the oppressors of my people and women rule over them , O my people
17. your leaders lead *you* astray and [{they swallow up}] the ways of your paths. (PP)
18. (13) YHWH stands up to contend , He stands to judge the people. (14) YHWH
goes into judgement with
19. the elders of his people and his princes for you have consumed the vineyard and the
loot of the poor is in {&your&} houses.
20. (15) What is it to you that you beat my people and you crush the faces of the poor
says the {&Lord&} YHWH
21. of Hosts. (PP)
22. (16) And YHWH said: Because the daughters of Zion are haughty, walking *with*
outstretched
23. necks and wanton eyes, walking delicately as they walk and with their feet they
24. rattle bangles. (17) And the [.Lord.] {&YHWH&} will strike with a scab the scalp
of the daughters of Zion and the Lord their secret parts
25. will lay bare. (18) In that day [.YHWH.] {&adonay&} will turn aside the beauty
of their bangles and tiaras {&mem&}
26. and the woven hair pieces and the turbans (19) [and] the pendants and the bracelets
and the veils.
27. (20) [and] the bonnets and the anklets and [.the..] sashes and the perfumes and the

charms.

28. [+and+] the rings and the nose jewels, (22) [+and+] the stately robes and the coats [m...mitpachoth...] and the purses

29. (23) and the mirrors and the linen shifts and the diadems and the mantillas. (24) and it shall be.

Column IV Isaiah 3:24 to 5:14

1. (**Chapter 3:24 cont.**) a stink there instead of spice and instead of a girdle a rope and instead of well set hair

2. baldness and instead of a sash a girding of sack cloth, because [...burning...] instead of beauty *there is* shame (25) Your males shall fall by the sword

3. and your mighty men {&oth&} in war. (26) And her portals shall lament and mourn and being cut off she shall sit on the ground. (PP)

4. (**Chapter 4:1**) And seven women shall seize one man in that day saying we will eat our *own* bread and our *own* garments

5. we will wear, only let your name be called upon us to take away our reproach. (2) In that day shall the branch of YHWH

6. be as beauty and as glory and the fruit of the earth as majesty and pride for the escaped of Israel. [and Judah].

7. (3) And it shall be that the remnant in Zion and those remaining in Jerusalem shall be called holy; all the ones written

8. among the living in Jerusalem. (4) When the Lord has washed the excrement of the daughters of Zion and the blood of

9. Jerusalem he has cleansed from her midst by the spirit of judgement and the spirit of burning. (5) And YHWH will create upon

10. every establishment of Mount Zion and upon her congregations a daily cloud [[.... omission](#) of 14 words in vss 5 and 6...] from the heat for a refuge

11. from storm and from rain. (PP)

12. (**Chapter 5:1**) Now let me sing a song to my beloved of his vineyard. My beloved had a vineyard in a fruitful hill, (literally "in a horn of oil.")

13. (2) And he fenced it and cast out the stones and he planted choice grapes and he built a tower in the midst of it and also laid out a winepress

14. in it. and he hoped it would make grapes and it made worthless grapes. (3) And now you dwellers in Jerusalem

15. and men of Judah judge you between me and my vineyard. (4) What more *is* to be done for my vineyard that I have not

16. done to it. Why *when* I hoped to produce grapes did there come up wild grapes? (5) And now let me tell

17. you what I am going to do to my vineyard. I will remove its fence and it shall be for burning and dividing up its wall

18. and it shall be for treading down. (6) And I will appoint it a waste and it shall not be trimmed nor cultivated and briars and thorns shall come up

19. and to the clouds I will command them from raining rain upon it.(7) Because the vineyard of YHWH of Hosts is the house of Israel

20. and the men of Judah are his delightful plant. When He hoped for judgement He beheld spilling of blood and for righteousness He beheld

21. a cry. (PP).

22 (8) Woe to those joining house to house and field to field. They accumulate them until there is no place and they [+exalt+] themselves

23. in the midst of the land. (9) YHWH of Hosts *said* in my ears, Surely many houses shall be desolate

24. Great and fine shall be without inhabitant. (10) Because ten acres of vineyard shall produce one bath *9 gallons*

25. [{and the seed of an homer will m}]ake an ephah (PP)

26. (11) [{Woe to those rising early in}] the morning that they may pursue strong drink, lingering till the spirit of wine lights them up. (12) And there are

27. [{the harp and the viol and the tambourine and w}]ine are in their feasts but the labors of YHWH they do not consider nor the works

28. [{of His hands do they see. (13) Therefore they are taken captive}] my people, because of lack of knowledge and the glory of their males is starvation and their masses

29. [{are dried up with thirst. (14) Therefore}] Sheol has widened her soul and gaped her mouth without limit and they go down

Column V Isaiah 5:14 to 6:7

1. (**Continue 5:14**) and her splendor and their masses and her pomp and the o[ne rejoici]ng *go down* into it.(15) And humanity shall be brought down and mankind shall be humbled and the eyes of

2. the high ones shall be humbled. (16) But YHWH of Hosts shall be exalted in judgement and the Holy God shall be sanctified

3. in righteousness. (17) And the lambs shall feed as usual while sojourners shall eat the waste places of the fatlings.(PP)

4. (18) Woe to {&the&} ones dragging evil with ropes of vanity and sin with a cart rope. (19) Those saying, let him speed

5. and hasten his work {&yod&} so that we may see and let the advice of the Holy One of Israel draw near and come

6. and we will know *it*. (20) Woe to those who call evil good {&and&} good evil, putting darkness for light

7. and light for darkness, putting bitter for sweet and sweet for bitter. (21) Woe to those who are wise in their own eyes {&ayin&}

8. and understanding before their own faces (22) Woe to those who are mighty to drink wine and men of might to mix

9. strong drink. (23) Those who justify the wicked for the sake of a bribe while they

take away the justice of the righteous from him. (24) Therefore
 10. as a flame eats the stubble and the flaming fire consumes the chaff, their root shall
 be as rottenness and their fruit
 11. shall become dust because they have rejected the Torah of YHWH of Hosts and the
 word of the Holy One
 12. of Israel they have despised. (25) Therefore the anger of YHWH burns against His
 people and He has stretched out His hand on them and he has struck them
 13. and the mountains trembled and their carcasses were as torn in the midst of the
 highways. For all this
 14. His anger is not turned away but His hand is still outstretched. (26) And he will lift
 up an ensign to the nations and He will whistle
 15. to them from the end of the earth and behold they will come with speed swiftly.
 (27) None shall be tired and none shall stumble, and neither
 16. shall they slumber nor sleep neither shall their waistband of their loins be loosened
 nor the thong of their shoes be broken. (28) Whose
 17. arrows are sharp and all their bows are bent and the hooves of their horses are
 esteemed as flint
 18. and their wheels like a whirlwind. (29) Their roaring is like a lion, they roar like a
 young lions and they shall growl and seize {&aleph&}
 19. [there are dots above the line here but the do not seem necessary] the prey and flee
 but none shall deliver it. (30) And they shall roar against them like the roaring of the
 sea and *if* one looks
 20. to the earth and he will behold darkness and sorrow and the light will be dark in the
 mists of it. (PP)

21. **(Chapter 6:1)** In the year of the death of King Uzziah I saw the Lord sitting on a
 throne, high and lifted up
 22. and His train filled the Temple. (2) Seraphim stood above Him. *They had* six wings
 23. each, with two they covered their faces, and with two they covered their feet, and
 with two they flew.
 24. (3) And they called to each other, Holy Holy is YHWH of Hosts, The whole earth
 is full of His Glory.
 25. (4) And the pillars of the threshold shook at the voice of the one crying and the
 house was filled with smoke.(5) And I said
 26. Woe is me because I am cut off Because I am a man of unclean lips and in the
 midst of a people of unclean
 27. lips I am dwelling. because my eyes have seen the King YHWH of Hosts.
 28. (6) And there flew to me one of the Seraphim and in his hand a live coal taken with
 tongs
 29. [{from upon the altar. (7) and he touched it to my mouth}] and he said behold this
 has touched your lips and it has been turned

Column VI Isa 6:7 to 7:15

1. **(Continue 6:7)** your iniquity away and your sins have been forgiven. (8) And I
 heard he voice of the Lord saying, Whom

2. shall I send and who will go for Us and I said here am I send me. (9) and He said, Go and say
 3. to this people You surely hear but you do not understand and you surely see but you do not perceive. (10) The name
 4. of the heart of this people and their ears are heavy and their eyes are blinded lest they might see with their eyes
 5. and with their ears they might hear and understand with their hearts and repent and be healed by it (11) And I said, How long
 6. YHWH [m. adonay]. And He said to me, until the cities lie wasted without inhabitants and the houses
 7. without man and the land be wasted desolate. (12) And YHWH has removed man afar
 8. and there is a great abandoning in the midst of the land. (13) Yet in it shall be a tenth and it shall return and it shall be
 9. for burning as an elm and as an oak whose memorial pillar is in itself , the holy seed is
 10. her memorial.(PP)
- [*]

11. (**Chapter 7:1**) It came to pass in the days of Ahaz, son of Jotham, son of Uzziah, King of Judah that Rezin came up

12. king of Syria and Pekah son of Remeliah king of Israel to Jerusalem to make war against it.

13. And they were not able to capture it. (2) And it was told to the house of David saying Syria is allied with

14. Ephraim and the hearts of the people were shaken as the trees of [+the+] forest are shaken in the presence of [+the+] a wind. (PP)

15. (3) And YHWH said to Isaiah, Go out now to meet Ahaz, you and Shearyashuv

16. your son to the end of the watercourse of the upper pool to the road of the field of the launderer. (4) and you shall say

17. to him Listen and be quiet and do not be afraid and do not let your heart fail from the two tails

18. of these smoking firebrands. because of the hot anger of Rezin and Syria and the son of 19. Remeliah. (5) Because Syrian has counselled evil against you with Ephraim and the son of Remeliah, saying:

20. (6) Let us go up against Judah and we will distress her and divide her for ourselves and we will crown a king in her midst

21. even the son of Tabeal. (7) Thus says the Lord YHWH it will not be established and it will not happen

22. (8) Because the head of Syria is Damascus and the head of Damascus is Rezin and within sixty

23. [five ye]ars Ephraim shall be broken and not be a people. (9) And the head of Ephraim is Samaria and the head of

24. [Samaria is the son of] Remeliah, if you do not have faith you will not be trusted. (PP)

25. (10) [{{And continuing YHW}}]H spoke to Ahaz saying, (11) Ask for yourself a sign from YHWH your God
26. [{{from the deep ask}}] it or from the height above. (12) And Ahaz said I will not ask and I will not
27. [{{tempt}}] YHWH. (13) And He said, Hear now Oh House of David, is it a small thing for you
28. [{{to wear}}]y men, will you also weary God, (14) therefore [+YHWH+] [m.. adonay] himself will give to you [{{a sign}}]
- 29.[{{Behold}}] the virgin shall conceive and bring forth a son and he shall call his name Immanuel. (15) Butter [{{and honey}}]

Column VII Isaiah 7:15 to 8:8

1. (Continue 7:15) shall he eat so that he will know to refuse evil and choose good. (16) because {&be&}fore the youth shall know
2. to refuse the evil and to choose [&waw&} the good, the land that you despise. shall be separated [&.waw.&} from presence of
3. the two kings (17) And YHWH will bring upon you and upon your people and upon the house of your fathers days
4. which have not come since the turning away of Ephraim from Judah, even the king of Assyria.
5. (18) It will come to pass in that day that YHWH will whistle for the fly which is at the ends of the streams of
6. Egypt and for the bee which is in the land of Assyria (19) and they shall come and rest, all of them in the stream [&waw&}]
7. beds and in the holes of the rock cliffs and on all the thorns and all shrubbery
8. (20) In that day the Lord will shave with a hired razor, with those over the River, with the king of
9. Assyria, the head and the hair of {&the&} feet and also it will consume [+ethah+] the beard.(PP)
- 10.[*] (21) And it will come to pass in that day that a man will raise a heifer calf and two sheep. (22) And it shall be
11. because of the produce of much milk he shall eat butter, because butter and honey they shall be eating, all
12. those who are left in the midst of the land.(PP)
13. (23) And it shall be [&[*]&} in that day in the place where there were a thousand vines
14. at the *cost of* a thousand silver coins it shall become briars and thorns. (24) With arrows and bows they shall come
15. there the whole land shall become briers and thorns. (25) but on all the hills
16. that are cultivated with the hoe, the fear of briers and thorns shall not come there
17. {&yod&}bethwaw it shall be for sending oxen and the treading of sheep.(PP)

18. (**Chapter 8:1**) And YHWH said to me take to yourself a large scroll and write in it {&with&} a pen

19. of man for Maher shalal hash baz. (2) and I caused to testify for me faithful witnesses,

20. Uriah the priest and Zachariah son of Jeberekiah . (3) And I drew near to

21. the prophetess and she conceived and bore a son. And YHWH said to me

22. call his name Maher shalal hash baz. (4) because before the youth shall know to call

23. his father and his mother; It shall be taken away, the wealth of Damascus and the spoil of Samaria

24. by the king of Assyria. (PP)

25. (5) And YHWH continued to speak to me saying: (6) because this people despises

26. the waters of Shiloh which go lightly and rejoice in Rezin and the son of

27. [{Remaliah, (7) Therefore behold}] YHWH {&adonay&} is bringing up on you the waters of the River *Euphrates*

28. [{strong and with multitudes, even the k}]ing of Assyria.and all his glory and he shall go up

29. [{over all his channels and over all}] his river banks. (8) and he shall go through Judah overflowing

Column VIII Isa 8:8 to 9:11

1. (**Continue 8:8**) and pass over and shall reach Tsor and he shall stretch out his wings filling the wideness of your land O Immanuel.

2.[*] (9) Join together peoples but you shall be broken, and {&give&} ear to all far off lands, and prepare yourselves but you shall be broken.

3.(10) Counsel advice but it shall be annulled, make speeches but it will not stand for Immanuel *has spoken*.(PP)

4.[*] (11) For thus said YHWH to me; with a strong hand he corrected me from walking in the way of this people, saying,

5. (12) Say ye not, a conspiracy, to all this people who say a conspiracy and do not fear their fear

6. nor shall you be in dread of YHWH of Hosts (13) And He is a sanctuary , and He is your fear and he is

7. your dread (14) and for sanctification but for a rock of stumbling and he is a rock cliff of offence to both houses of Israel

8. for a snare and for a trap to the inhabitants of Jerusalem. (15) And many among them shall stumble and they shall fall and they shall be broken, snared

9.[R*] and captured. (16) Make strait the testimony and seal up the Torah among the learner. 17) And I will wait for YHWH

10.[*] who is hiding {ð&} his face from the house of Jacob and I will hope for him. (18) Look I and the children whom

11. YHWH has given to me are for a sign and wonders in Israel, from YHWH of Hosts

who is dwelling in Mount Zion.(PP)

12.[*] (19) And in that they say to you, pursue the fathers [&waw&} *wizards* and to the ones having *unnatural* knowledge and those making peeping sounds

13. and the moaners, should not a people pursue their God *for answers* (for the living, not the dead) (20) from the Torah

14. and the testimony (20 ought to begin here) If they are not speaking according to this word in which there is no darkness (21) Then they shall pass through it in hardness

15. and hunger. And it shall be when they shall hunger that they will be wrathful and curse their king and against God and turn from above (22) and to

16. the earth they will look and behold sorrow and darkness dimness and anguish and they shall be driven into gloom. (23) (**English chapter 9:1 begins here**) Yet

[&waw&} the dimness

17. shall not be like that which was her anguish when at the first *time* he lightly *caused anguish* to the land of Zebulan and to the land of Naphtali and afterward

18. more heavily *caused anguish* by way of the sea beyond Jordan, Galilee of the Gentiles. (**English Chapter 9:2**) (1) The people walking in darkness

19. have seen a great light. Those dwelling in the land of the shadow of death, light has shined upon them (2) You have increased

20.[*] the nation *but* you have not enlarged the joy. They rejoice before you as those who rejoice in harvest and as when they are happy [*]

21. in the division of spoil. (3) Because the yoke of his burden and the staff of his shoulder, the rod of his oppressor you have broken

22. as in the day of Midian. (4) Because every war of a warrior is with noise and clothes rolled in blood but this one

23. with burning consuming fire. (5) Because a child shall be born to us and a son is given to us and the government shall be upon

24. his shoulders and he shall be called wonderful, counsellor, mighty God, everlasting father the prince of peace. (6) Of the increase

25. of his government [&waw&} and his peace there shall be no end. upon the throne of David and over his kingdom to order it and to establish it

26. in judgement and in righteousness from and until eternity, The zeal of YHWH of Hosts will perform this.

27. (7) The Lord sent a word upon Jacob [&ayin&} and it fell in Israel. (8) And the people know, all of them, Ephraim and the inhabitants of

28. Samaria in the pride and largeness of heart saying: (9) The bricks are fallen but with hewn stones we will build. The fig trees

29. are cut down but we will change them to cedars. (10) And [YHWH] will set on high the enemies of Rezin against him and his foes

30. He will gather together. (11) Syrians from the east and the Philistines behind and they shall eat up Israel with open mouth [&yod&}

Column IX Isaiah 9:11 to 10:14

1. (**Continue 9:11**) [+And+] For all this {&waw&} His anger is not recalled but His hand is still outstretched.(12)And the people do not return to the one striking them

2. and YHWH of Hosts they do not pursue. (PP)

3. (13) And YHWH will cut off from Israel head and tail branch and bulrush in one day

(14) The elder and the exalted of

4. face, he is the head {&waw&} and the prophet teaching lies he is the tail.(15) And the leaders of

5. this people are causing them to err and those led are being destroyed. (16) And He will not pity {&waw&} his chosen ones

6. *even* the Lord and on the orphan and the widow he will not have mercy because they are all profane and do evil

7. and every mouth speaks foolishness. For all this His anger is not recalled but His hand is still outstretched.

8. (17) For wickedness burns as a fire brier and thorn shall be eaten up {&waw&} and they shall set alight the thickets of the forest

9. and they shall billow like the raging of smoke. (18) From the fury of YHWH of Hosts is the land scorched and they shall be

10. *even* the people shall be fuel for the fire, no man shall pity his brother. (19) And he will cut off on the right hand and be hungry

11. and he shall eat on the left and not be satisfied, each man shall eat the flesh of his own arm. (20) Manasseh

12. *against* Ephraim and Ephraim *against* Manasseh and they together against Judah For all this

13. His anger is not recalled but His hand is still outstretched. (PP)

14. **(Begin Chapter 10:1)** Woe to those who decree unjust statutes recording trouble which they have written. (2) To turn away from the court

15. the poor, and to tear off judgement from the needy of my people so that widows are their spoil and that the orphans.

16. they may rob (3) And what will you do in the day of the visit and of the holocaust which shall come from afar to whom will you flee

17. for help, Look! where will you leave your glory. (4) Without me they shall bow under imprisonment and under those murdered

18. they shall fall For all this His anger is not recalled but His hand is still outstretched. PP)

19. (5) Woe to Assyria, the rod of my anger and the staff in his hand is my rage. (6) I will send him against a profane nation

20. and against the people of my wrath. I commanded him to take spoils and to steal the plunder to make them a treading place like mire in the streets.

21. (7) But he thinks not thus and in his heart he does not consider it because to destroy is in his heart and to cut off

22. not *just* a few nations. (8) Because he says, Are not my princes altogether kings? (9) Is not like Carchemish

23. Calno, is not Hamath like Arphad, is not Samaria like Damascus. (10) Just as my hand has found

24. the kingdoms of the idol which were better than the statues of Jerusalem and

Samaria (11) shall I not as I have done

25. to Samaria and her idols shall I not also do to Jerusalem and her idols. (12) [m..

+and it shall be+] Because the Lord will finish

26. all His work on Mount Zion and in Jerusalem. I will visit the fruit of the great heart

27. of the king of Assyria and be against the splendor of his high mindedness. (13)

Because he says by the strength of my hand I have done it and by my wisdom

28. [{because}] I am cunning I have removed {&yod&} national boundaries and I have plundered their treasuries and I have pulled down

29 [{like mighty men the inhab}]itants. (14) And my hand has found the riches of the people as a nest and as one gathers eggs

30. [{that are left, all the ea}]rth I have gathered and there was none that fluttered a wing or opened their mouth

Column X Isa 10:14 to 11:12

1. (Continue Isa 10:14) or chirped. (15) Shall the axe exalt itself above the one chopping with it or the saw make itself greater than the one moving it as though it shook itself

2. a rod or make itself greater than the one lifting it up as if it could lift itself as though it were not wood. (PP)

3. (16) Therefore the Lord YHWH of Hosts shall send among his fatlings leanness and instead of His glory he shall light a flame like the burning of a fire.

4. (17) And the light of Israel shall be for a fire and his Holy One for a flame and it shall burn and devour his thorns and his briers in one day.

5. (18) And the Glory of His forests and His fields of produce both spirit and flesh shall be consumed. And they shall be as the melting of a standard bearer. and the remnant of the number of the trees of His forest

6. can be written by a youth. (PP)

7. And it shall be in that day that the remnant of Israel will no longer lean on the one who caused his wounds and the escaped of the house of Jacob

8. but shall be supported by YHWH the Holy one of Israel in truth The remnant shall return, the remnant of Jacob to the Mighty God (22) Although

9. your people Israel shall be as the sand of the sea a remnant shall return to it. The completion determined will overflow with righteousness. (23) Because a completion and that determined

10. shall the Lord YHWH of Hosts make in the midst of the whole earth.(PP)

11. (24) Therefore thus says the Lord YHWH of Hosts my people who dwell in Zion do not fear the Assyrian. He will strike you with a rod and his staff

12. he will lift against you in the manner of Egypt. (25) For yet a very little while and the rage will cease and my anger *will result* in their destruction (26) He shall raise up for

13. *even* YHWH of Hosts a whip like the wounding of Midian at the Rock of Horeb

and as His rod was upon the sea so shall he raise it up as in the way of Egypt. (PP)

14. (27) And it will be in that day that the burden shall be taken from your shoulder and his yoke from off your neck and the yoke shall be destroyed because of the presence of the anointing oil (PP)

15. (28) He is come to Aiyath {&tau&} he passes over to Migron at Michmash he reviews his materials. (29) They have gone over the pass, Geba is our lodging place, Ramah trembles,

16. Gibeah of Saul takes flight. (30) Let your voice cry out O Daughter of Captivities, cause it to be heard in Laish O poor of Anathoth. (31) Madmemah has fled

17. the inhabitants of Gebim seek refuge. (32) Yet today he will stand at Nob, he will shake his hand at the Mountain of the Daughter of Zion, the hill of Jerusalem. (PP)

18. (33) Behold the Lord YHWH of Hosts is lopping the branch with terror and the {&he&}high standing ones shall be chopped down and the high ones

19. shall be brought low. (34) And he shall peel off the thickets of the forest with iron and Lebanon shall fall by a mighty one.(PP)

20. **(Begin Chapter 11:1)** And there shall come a rod out of the stem of Jesse and a branch ([nazar](#)) from his roots will bear fruit. (2) And the spirit of YHWH will rest upon him and the spirit of wisdom and understanding

21. the spirit of counsel, the spirit of might, the spirit of knowledge and the fear of YHWH. (3) And he shall have an air of the fear of YHWH and according to appearances he will not make

22. judgement and he will not rebuke according to the hearing of his ears. (4) But he shall judge the poor with righteousness and he will rebuke with uprightness the lowly of the earth and He will strike

23. the earth {&with&} the rod of His mouth and { :He will put to death the wicked:] and with the spirit of his lips he will slay the wicked.(5) And righteousness shall be the girdle of His hips and faithfulness

24. the girdle of His loins. (6) And the wolf shall dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion and the fatling together and a young child shall lead

25. them (7) and the cow and the bear shall feed together and their young ones lie down and the lion shall eat straw like cattle. (8) And the infant shall play

26. on the hole of an adder and the toddler shall put his hand on the viper's den. (9) they shall not do evil and they shall not destroy in my holy mountain.

27. Because the earth shall be full of the knowledge of YHWH as the waters cover the sea. (PP)

28. (10) There shall be in that day a root of Jesse who shall stand as an ensign of the people to Him shall the Gentiles pursue and His resting place

29. shall be glory. (11) And it will come to pass in that day that the Lord will move his hand the second time to redeem {&.eth&} the remnant of His people who remained

30. from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea (12) And He shall raise up an ensign

Column XI Isaiah 11:12 to 14:1

1. (**Continue 11:12**) to the Gentiles and He shall gather the outcasts of Israel and he shall gather the scattered ones of Judah from the corners of the earth. (13) And it shall be turned away

2. *even* the jealousy of Ephraim and the enemies of Judah shall be cut off. Ephraim shall not envy Judah and Judah will not provoke Ephraim

3. (14) And they will fly on the shoulders of the Philistines toward the sea together. And they will spoil the sons of the east and they shall place their hand on Edom and Moab and the children of Ammon

4. shall obey them. (15) And YHWH will destroy the tongue of the sea of Egypt and He will shake His hand over the River with the power of His Spirit and he will strike it

5. into seven streams and He will make it a way to go over dry shod. (16) And there shall be a highway for the remnant of His people who are left from Assyria according as

6. it was to Israel in the day when he came up from the land of Egypt. (PP)

7. (**Chapter 12:1**) And you shall say in that day I thank YHWH because you were angry with me. He has turned away his anger and He has given me rest. (2) Behold God, God, is my salvation

8. I will trust and not be afraid because my strength and my song is {&the&} YHWH. He is to me for Salvation. (3) And you shall draw water with joy from the springs of

9. Salvation. (4) And you will say in that day give thanks to YHWH call on His name make known among the people His actions and make mention

10. that his name is exalted. {&shin&}. (5) Sing to YHWH because He has done great things This is known in all the earth. (6) Cry out and shout O (-daughter-) {&inhabitant&} of Zion

11. because great in the midst of you is the Holy One of Israel. (PP)

12. (**Begin Chapter 13:1**) The Oracle of Babylon which Isaiah the son of Amots saw as a vision. (2) Lift up an ensign upon the bared mountain, raise your voice to them, shake the hand

13. that they may go into the doors of the nobles. (3) I have commanded my holy ones I have also called my mighty ones in my anger, those who are jubilant at my majesty. (4) The voice of a multitude

14. on the mountains like a great people the voice of the noise of the kingdoms of the Gentiles gathered together. YHWH is visiting the Hosts of the war.

15. (5) They are coming from far lands and from the end of the heavens YHWH with His equipment of indignation to destroy the earth. (6) Howl because near is the day of

16. YHWH It shall come as devastation from the Devastator. (7) Therefore all hands shall faint and every heart of man shall melt. (8) And they shall be afraid, troubles

17. and woes shall seize them, they shall writhe as one bearing a child, they shall be

amazed at one another, their faces shall be faces of flames. (9) Behold the day of 18. YHWH is coming, cruel and wrath and fierce anger, to appoint the earth a desolation and He will destroy sinners from it.

19. (10) Because the stars and their constellations shall not light their light. The sun shall be dark in its going out and the moon will not shine [...its light...].

20. (11) And I will visit evil upon the world-system and iniquity upon the wicked and I will stop the arrogantly proud and I will humble the high mindedness of the ruthless.

(12) and I will cause to be more prized

21. a man than fine gold, even a human than the pure gold of Ophir. (13) Therefore I will shake the heavens and the earth shall tremble out of its place by the wrath of YHWH of

22. Hosts and in the day of his fierce anger. (14) And it shall be as a banished gazelle and as a sheep with no one shepherding them and each man shall turn to his own people and each man

23. shall flee to his own land. (15) Everyone found shall be stabbed and the ones gathered shall fall by the sword. (16) Their infants shall be dashed to pieces before their eyes.

24. Their houses plundered and their wives raped. (PP)

25. (17) Behold I will awaken the Medes against them who shall not consider silver and as for gold they will not desire it. (18) *With their bows* the youths

26. they shall dash to pieces and they will have no mercy on the fruit of the womb and their eye will not pity children. (19) And it shall come to pass that Babel most glorious kingdom

27. the excellent wonder of the Chaldeans *will be* as when God overthrew Sodom and Gomorrah. (20) It shall never be inhabited and it shall not

28. be dwelt in from generation to generation and the Arab shall not pitch his tent there, neither shall the shepherd bed down his fold there. (21) And desert creatures shall lie down there

29. and their houses shall be filled with jackals and relatives of the owl shall dwell there and wild goats shall dance there (22) and *island* [-&yod&} hyenas shall cry in widows' houses

30. and serpents in their pleasant halls, [...and...] her time is near to come and her days shall not be drawn out. (**Chapter 14:1** Because YHWH will have mercy on Jacob

Column XII Isaiah 14:1 to 29

1. (**Continue Chapter 14:1**) and he shall yet choose Israel and he will settle them in their own land and sojourners will be placed with them and they shall join

2. the house of Jacob. (2) And the people shall take multitudes and bring them to their place

3. and the house of Israel shall inherit them in the land of YHWH for servants and handmaids and they shall become captives

4. *even* their captors and they shall have dominion over their oppressors. (PP)

5. (3) And it shall come to pass in that day the YHWH will give you rest from your sorrow and from your trouble and from your hard labor in which
6. was your toil. (4) Lift up this proverb against the king of Babylon and you shall say How has ceased
7. the oppressor, *and how has* the [fury](#) ceased. (5) YHWH has shattered the rod of the wicked and the staff of the governors. (6) He struck the people
8. in wrath, striking without turning aside. He who dominated the nations in anger is persecuted without restraint. (7) In quiet rest,
9. is the whole earth, they break out in singing. (8) The fir trees also rejoice at you, the cedars of Lebanon *say* Since you have sat down
10. no axe man has arisen against us. (9) Sheol from beneath is moved to meet your arrival, stirring up for you
11. the spirits of the dead, *and* all the goats of the earth, it *Sheol* has raised up all the kings of the Gentiles. (10) All of them shall speak
12. and say to you, have you also become sick like us are you *now* compared to us. (11) Brought down to Sheol
13. is your pride *also* the sound of your harps, worms are spread under you and maggots cover you. (12) How are you fallen
14. from the heavens shining one, son of the dawn you are hewn down to the earth O waster of nations. (13) For you have said
15. in your heart I will go up to heaven above the stars of God I will set my throne on high, I [{will sit}] on the mountain
16. of the meeting in the coasts of the north. (14) I will go up to the high places of the clouds, I will be like the highest. (15) But to Sheol
17. you shall be brought down to the borders of the pit. (16) Those seeing you shall stare at you and considering *shall say*, Is this the man
18. making {&the&} earth tremble and shaking kingdoms. (17) Who put the world system as a desert *and* his prisoners
19. he did not open their houses. (18) All the kings of the Gentiles lie in their own glory each in his own house. (19) But you are sent out of
20. your grave [\[like\] a hated \[N\]azarene](#) as the clothes of those killed, pierced with the sword, the ones going down {&to the stones&} of the pit, *or* as a trampled down carcass.
21. (20) You will not be together with them in the grave, because you have ruined your land and {&the &} people of your own you have killed; they will [{no}]t be proclaimed forever
22. *this* seed of evil doers. (21) Prepare a butchering for his sons on account of the iniquity of their fathers, they shall not rise nor inherit the land
23. nor fill the world system *with* cities. (22) And I will rise up against him says YHWH of Hosts and I will cut off
24. to Babylon name, remnant, posterity, and progeny says YHWH. (23) And I will set it as a possession of the hedgehog and standing marshy
25. water, and I will sweep it with the broom of destruction says YHWH of Hosts. (24) And He is under oath *even* YHWH
26. of Hosts saying, will it not be: just as I compared thus will it be? and just as I have determined so shall it rise up?

27. (25.) To shatter Assyria in my land and upon my mountains and I will tread him down and turn his yoke from upon you and his burden
 28, I will turn away from upon your shoulders. (26) This is the purpose that is determined upon all the earth and this is the hand
 29. that is stretched {&yod&} out on all the Gentiles. (27) Because YHWH of Hosts has determined *it* and who shall annul and His hand is stretched out
 28. and who shall cause it to return. (PP)

29. (28) In the year that king {&large Kaph&} Achaz died this oracle came: (29) Do not rejoice Philistia

Column XIII Isaiah 14:29 to 16:14

1. (**Continue 14:29**) all of you because the rod of him who struck you is broken; because from his root a serpent will come out and a viper and his fruit shall be a fiery serpent
 2. flying. (30) And the firstborn of the poor shall feed and the needy shall lie down with confidence and I will kill with hunger
 3. your root and your remnant I {he} will slay your remnant. (31) Howl O gate cry out O city Philistia is dissolved, all of you,
 4. because out of the north a smoke is coming and no one will be isolated in that season. (32) And what answer shall be given to the Gentile messengers? That YHWH
 5. will establish Zion and the poor of His people will flee into it. (PP)

6. (**Chapter 15:1**) The Oracle of Moab. Because in the night the city {Ar} of Moab is devastated and cut off, because in the night is devastated the city {Kir} of
 7. Moab *and* cut off. (2) He has gone up to the temple and to the high places {&aleph&} of Dibon to weep. Upon Nebo and upon Madebah
 8. Moab shall howl; on every head shall be baldness and every beard cut off. (3) In her outskirts
 9. they shall gird themselves with sackcloth on the roofs and in the streets they shall all be howling collapsing in weeping.
 10. (4) And Heshbon shall cry and *from* Elealeh as far as Yachad their voice will be heard. Therefore the pioneers of Moab shall shout
 11. *because* their lives will be evil to them. (5) My heart cries out for Moab in her troubled flight to Zoar like a three year old heifer
 12. because in going up to Luchith they shall go up to it with weeping. because in the way to Horanaim they shall raise up a cry of destruction.
 13. (6) Because the waters of Nimriym shall be desolate and the hay is dried up and grass is consumed and greenness
 14. is gone. (7) Therefore the wealth made and their stores will be carried away to the Arabian River. (8) because
 15. the cry is gone around the border of Moab and her howling as far as Eglaim and as far as Beer Eyliym
 16. her howling. (9) Because the waters of Dimon are full of blood and I will put additional things upon Dimon, on those fleeing

17 Moab, lions, and on the remnant of that land. (**Chapter 16:1**) Send a saddle to the ruler of the land, from Sela *Petra* to the desert,

18. to the mountain of the daughter of Zion. (2) For it shall be as a wandering bird is cast out of the nest so shall the daughters of Moab

19. be at the passing over of the Arnon. (3) Take counsel, make decisions, put your shadow as the night in the midst of noon time (PP) (Q has a paragraph break in the middle of verse 16:3)

20. (Continue 16:3) Hide the outcasts, do not betray the wanderer, (4) Let my outcasts sojourn with you O Moab be a hiding place

21. for them from the face of the spoilers for the extortioner is no more the spoiler is stopped and the trampler is consumed out of the land. (5) And it shall be established

22. in mercy *even* the throne. And He shall sit on it in the tent {&waw&} of David judging and pursuing judgement

23. and speeding righteousness. (6) We have heard of the pride of Moab, excessively proud

24. and wrathful but his boasting shall not come to pass. (7) Therefore Moab shall [not] howl for Moab everyone shall howl for the foundations of

25. Kir Harosheth, they shall mourn like those stricken. (8) Because the fields of Heshbon will wilt and the vineyards of

26. Sibmah {here Q omits the rest of verse 8 or 13 words and a further 7 words in verse 9} (9) I will bathe you with my tears O Heshbon and Elealeh because of the summer fruits and your harvest

27. the cheering is fallen. (10) and happiness is taken away {&aleph&} and joy from the orchard and there is no singing in the vineyards nor

28. triumphal shouting. The treader shall tread out no wine in the wine presses I have caused the cheering to cease (11) Therefore my stomach

29. shall roar like a harp for Moab and my inward parts for Kir Harosheth. (12) And it shall be when he is wearied that

30. Moab shall come to the high place and come to his sanctuary {&yod&} to pray and he shall not be able. (PP)

31. (13) This is the word which YHWH has spoken to Moab from then. (14) But now YHWH speaks

Column XIV Isaiah 16:14 to 18:7

1. (**Continue Isa 16:14**) saying within three years like the years of a hired man shall the glory of Moab become base in all

2. the mighty crowd and the remnant shall be a very small with no glory (feeble). (PP)

3. (**Chapter 17:1**) The Oracle of Damascus: Behold Damascus is changed from being a city to a ruined heap.

4. (2) The cities of Aroer are abandoned, they shall be for flocks and they shall lie down and not be afraid. (PP)

5. (3) The fortress shall cease from Ephraim and the kingdom from Damascus and the remnant of Syria shall as the glory

6. of the sons of Israel become, say YHWH of Hosts. (PP)

7. (4) And it shall be in that day that the glory of Jacob shall be base and his fatness shall grow lean. (5) And it shall be

8. as the harvester gathering grain and his arm reaps the sheaves and it shall be like gleaning sheaves

9. in the valley of Rephaim. (6) And left in it gleaning grapes like the shaking of an olive tree, two or three berries

10. in the top bow, four or five in the *top* fruitful branches says YHWH the God of

11. Israel. (7) In that day shall a man give regard for his Maker and his eyes

12. to the Holy One of Israel shall look. (8) He shall not give regard to the altars the works of him {his hands}

13. that which his fingers have made and he will not look to the groves or the idols. (PP)

14. (9) In that day his strong cities shall be like an abandoned limb or the top most bow which

15. they abandoned from the presence of the sons of Israel and it shall be a desolation.

(10) Because you forgot the God of

16. your salvation and the rock of your strength you did not remember, therefore you shall plant pleasant plants and twigs

17. of strangeness you shall sow. (11) And in the day of your planting you shall make it grow and in the morning you shall make your seed sprout out [See note.](#)

18. *but* the harvest shall be a heap in the day of grief and sick anguish. (PP)

19. (12) Woe to the multitude of many people like the sound of waters like the sound of nations

20. as the sound of waters they make a din. (13) Nations like many crashing waters shall make a din

21. and he shall rebuke them and they shall flee afar off and they shall be pursued like the chaff of the mountains before the wind and like a rolling thing before

22. a whirlwind (14) And behold at evening time terror, and before morning it is not, this is the share of those who plunder us

23. and the lot of those who rob us. (PP)

24. (**Chapter 18:1**) Woe to the land of shadows of wings which is beyond the rivers of Ethiopia. (2) Who send ambassadors by sea

25. in vessels of papyrus reeds upon the face of the waters *saying* Go swift messengers to a nation drawn {&waw&}

26. and polished to a terrible people from here and beyond, a nation measured and subjugated which the rivers have looted.

27. its land. (3) All you who dwell in the world system and inhabitants of the earth behold when he lifts up and ensign on the mountains and when he blows

28. the shopper, give heed. (4) Because thus says YHWH to me: I will rest quietly and consider

29. in my *shekina* dwelling place like dazzling heat of rising light, like a cloud of dew in the heat of harvest. (5) Because before harvest

30. when the sprouts are entirely completed and the grape is ripening it shall be a flower and he shall cut off the sprigs with pruning tools

31. and the branches he will turn aside and cut down. (6) And they shall be abandoned together to the fowls of the mountains and to the beasts of the

32. earth. And the fowls shall summer upon them and the all the beasts of the earth shall winter upon them. (7) In the season

Column XV Isaiah 18:7 to 19:23

1. (**Continue chapter 18:7**) *even* that one a present shall be carried to YHWH of hosts of a people drawn out and polished and from a people terrible from here

2. and beyond a nation measured and subjugated which land the rivers have looted to the place of the name of YHWH of Hosts

3. *even* Mount Zion. (PP)

4. (**Chapter 19:1**) The Oracle of Egypt: Behold YHWH rides on a swift cloud and coming to Egypt the idols of Egypt are moved

5. before him and the heart of Egypt is melted {&qof&} within him. (2) And I will shut in {&kaph&} the Egyptians against the Egyptians and they shall war

6. each man against his brother and each man against his neighbor and city against city and kingdom against kingdom. (3) And the spirit of Egypt shall be emptied out

7. in the midst of it and I will swallow up their counsellors and they shall seek to their idols and to their enchanters and to their necromancers

8. and to their seance holders (4) And I will deliver the Egyptians into the hand of a cruel lord and a powerful king and they shall rule

9. over them says the Lord YHWH of Hosts. (5) And the waters of the sea shall be dried up and the rivers shall be wasted and dried up.

10. (6) And they shall turn away from the rivers and the streams of Matsor shall be emptied and dried up, {&waw&} the canes and the reeds shall wither. (7) The papyrus

11. on the steams and on the mouth of the streams and everything cultivated by the streams shall dry up, be driven away and nothing in it. (8) And the fish {fishermen}

12. shall mourn and all who cast hooks into the stream shall lament and those who spread out nets on the face of the waters shall diminish. (9) And they shall be ashamed

13. *even* the workers in combed linen as well as the weavers of white lace. (10) And their goals shall be broken

14. *even* all those making wages from ponds of living creatures. (11) The princes of Tsoan are absolute fools, the wise counsellors of Pharoah

15. *even their* counsel is burned up. How do you say to Pharoah I am the son of wise men, I am the son of the Kings of the East. (12) Whence

16. and from where are your wise men, let them tell you please, let them make known what YHWH of {&Hosts&} has counselled about Egypt. (13) They have become fools

17. *even* the princes of Tsoan, the princes of Noph are deceived, they have led Egypt

astray, *even* the cornerstone of her tribes. (14) YHWH
 18. has mingled a warped spirit within her and they have led Egypt astray in all her work as he staggers
 19. *even* a drunkard in his vomit. (15) And there shall not be work for Egypt which they can do, head or tail,
 20 branch or reed. (16) In that day Egypt shall be like women, and she shall tremble and be afraid
 21. of the presence of the waving of the hand of YHWH of Hosts which He is waving over them. (17) And it will be that
 22. the land of Judah shall be for a terror for Egypt, everyone who recalls it for himself
 23. will be afraid of the presence of the counsel of YHWH of Hosts which He has determined against it.
 24. (18) In that day there shall be five cities in the land of Egypt speaking the language of
 25. Canaan and swearing to YHWH of Hosts; one city shall be called Haheres or *destruction or Heliopolis* (19) In the day
 26. even that one, there shall be an altar to YHWH in the midst of the land of Egypt and a memorial next to her border
 27. for YHWH. (20) And it shall be for a sign and a witness to YHWH of Hosts in the land of Egypt because they shall cry out
 28. to YHWH in the presence of the ones oppressing and He will send to them a savior and a great one *a Rab* and he will deliver them. (21) And He will be known
 29. *even* YHWH to Egypt and the Egyptians shall know YHWH and it shall be in that day that they will offer sacrifices
 30. and offerings and they shall vow a vow to YHWH and make peace offerings. (22) And YHWH will strike Egypt, He will strike but he will heal
 31. and they shall return to YHWH and he shall be entreated by them and heal them. (23) In that day there shall be a highway
 32. from Egypt to Assyria and the Assyrians shall come into Egypt and the Egyptians into Assyria and they shall serve

Column XVI Isaiah 19:23 to 21:15

1: **Continue 19:23**) Assyria. (24) In that day Israel shall be third with Egypt
 2. and with Assyria a blessing in the midst of the land. (25) To whom, even, YHWH of Hosts they have blessed saying,
 3. blessed are my people Egypt and the works of my hands Assyria and my inheritance Israel. (PP)

[*]

4. (**Chapter 20:1**) In the year that Tartan came to Ashdod when Saigon King of Assyria sent him, he fought
 5. against Ashdod and conquered it. (2) At that same time YHWH spoke by the hand of Isaiah the son of Amots
 6. saying go and loosen the {&sackcloth&} from your thighs and remove your shoes from your feet. And he did

7. thus walking naked and barefoot. (3) And YHWH said just as my servant Isaiah has walked

8. naked and barefoot three years *as a* sign and a wonder upon Egypt and upon Ethiopia. (4) Thus shall lead

9. the king of Assyria the Egyptians captives and the Ethiopians to captivity young and old naked

10. and barefoot and the buttocks uncovered to the shame of Egypt. (5) And they shall be dismayed and ashamed of Ethiopia their hope (expectation)

11. and of Egypt their splendor. (6) And {&those dwelling&} in this island shall say in that day behold

12. thus is our expectation to which we fled there for help to be delivered from the presence of the king of Assyria

13. and how shall we then escape. (PP)

14. (**Chapter 21:1**) The Oracle of the Desert of the Sea *Babylon* As whirlwinds pass through the Negev it comes from the desert *the east* from a {&terrible&}(--desert--) land

15. (2) A hard vision is told to me, the traitor is treacherous, the spoiler is spoiling. Go up 16. Elam raise a seige Media, I have stopped all her mourning. (3) Therefore my loins are full of pain

17. sorrows seize me as the sorrows of childbirth, I was bowed down at the news, I was I was troubled

18. at the sight. (4) My heart wandered, the horror terrified me, my evening's desire, He has changed for me

19. to fear. (5) Set the table *and* the watch of the watch tower, eat, drink, rise up, Let the princes

20. anoint the shield. (6) Because thus said the Lord to me. go and cause a watchman to stand watch that which

21. he sees let him tell. (7) and he saw a chariot *with* {+a man+} a team of horses, and a chariot of asses

22. and a chariot of camels, and he listened carefully, exceedingly carefully. (8) And he called out, [a lion], upon the watchtower

23. my Lord, I am continuously standing daily, and upon my watch I am standing

24. every night. (9) and behold there it comes, a man with a team of horses and he answered and said

25. it is fallen, Babylon is fallen! and all the idols of her gods are shattered to the earth. (10) O my threshed grain and produce

26. of my walled enclosure. That which I have heard from YHWH of Hosts the God of Israel I have told

27. to you. (PP)

28. (11). The Oracle of Dumah: He called to me from Seir, Watchman what of the night? Watchman what of the night?.

29. (12) The watchman said the morning comes and also the night, if you will enquire, enquire, return, come. (PP)

[*]

30. (13) The Oracle of Arabia of the Forest: you shall lodge in Arabia O caravans of Duodenum. (14) To meet

31. the thirsty the inhabitants of the land of Texan brought water, with their bread they anticipated the wanderer. (15) Because

32. from the presence of {&the&} multitude [sword] they wandered abroad, from the presence of the [drawn] {&tech-waw&} sword and from the presence of the bent bow and from the presence of

Column XVII Isaiah 21:15 to 22:24

1. (**Continue 21:15**) the heavy burden of war. (16) Because thus said YHWH to me in yet [m..three] [*O] years [one year] as the years of

2. a hired man all the glory of Kedar will be ended. (17) And the remnant of the number of archers of the mighty men of {&the sons&} of Kedar shall be diminished.

3. because YHWH the God of Israel has spoken. (PP)

4. (**Chapter 22:1**) The Oracle of the Valley of The Vision of [+the kings of Aephoa+] [m..What is with you now?] because all of you have gone up to the roofs (2) a city full of noise, a city

5. of tumult, a city of glee, your slain are not slain of the sword nor your dead of war. (3) All

6. your rulers have wandered off together, they are constrained by the archers, all those found within you are constrained together, far away

7. they have fled. (4) Therefore I said look away from me for I am bitter in my weeping do not hasten to comfort me concerning

8. the destruction of the daughter my people. (5) [{Because it is a day}] of trouble, treading down and confusion to the Lord YHWH

9. of Hosts in the valley of vision of His holy place upon the mountain [m..breaking down walls and sanctifying [crying out to] the mountains.] (6) and Elam lifted {&yod&} up the quiver

10. with chariots of mankind and horsemen and Qir uncovered the shield. (7) And it shall be that your choicest valleys shall be full of

11. chariots and the horsemen shall surely place themselves at the gate. (8) And you shall roll aside the curtain of Judah and you shall look

12. in that day to the armory of the house of the forest. (9) You have seen the breaches of the city of David

13. that they are great and you have gathered together the waters of the lower blessing *or pool* (10) And the houses of Jerusalem

14. you have counted and you have broken the houses down to fortify the wall. (11) and you made a channel between the two walls

15. for the waters of the old blessing *or pool* and neither did you look to its maker nor the one who fashioned it long ago

16. did you see. (PP)

17. (12) And in that day will the Lord YHWH of Hosts call for crying and for

mourning and for baldness

18. and for the girding of sack cloth. (13) and behold joy and gladness and killing of cattle and slaughter of sheep and eating of

19 flesh and drinking wine, Eat and drink for tomorrow we die. (14) And he disclosed in my ears *even* YHWH

20. of Hosts, in no way will this iniquity be atoned for you until you die says the Lord

21. YHWH of Hosts. (PP)

22. (15) Thus said the Lord YHWH of Hosts, go, arrive to this steward, even Shebna

23. who is over the household. *and say* (16) What is yours here and who is yours here that you have hewn out here a tomb for yourself

24. hewing out on high his tomb, engraving in the rock cliff a habitation for himself.

(17) Behold YHWH will hurl you away

25. with a mighty exile and will surely cover you up. (18) With a great rolling

{&yod&} he will roll you like a ball to

26. a land of wide spaces, there shall you die and there shall the chariots of your glory be the shame of the house

27. of your lord. (19) And I will drive you from your fortress and from your office shall

He throw you down. (PP)

28. And it will be in that day that I will call to my servant to Eliakim, son of Hilkiyah

(21) And I will cause him to be dressed {&tau&}

29. in your tunic and will strengthen him with your girdle and I will give your government into his hand and he shall be

30. as a father to the inhabitants of Jerusalem and to the house of Judah. (22) And I will give him the key of the house of David

31. upon his shoulder and he will open and no one shall shut and shut and no one will open. (23) And I will drive him *as* a nail in an

32. established place and he shall be for a throne of glory for his father's house. (24)

And they shall hang upon him all the glory of

Column XVIII Isaiah 22:24 to 24:4

1. (**Continue 22:24**) the house of his father, and all the offspring {&aleph&} and the produce of all the vessels, from the small vessels as basins

2. to all containers like pitchers. (25) In that day says YHWH of Hosts He shall remove

3. the peg that is fastened in a secure place and it shall be chopped down and fall and the burden shall be cut off

4. that was upon it because YHWH has spoken. (PP)

5, (**Chapter 23:1**) The Oracle of Tyre: Howl ships of Carthage because it is so devastated that there is no house, no entrance, from the land of

6. Kittiyim [*the Romans? or Cyprus*] it is uncovered for you. (2) Be silent inhabitants {&waw&} of the island the merchants of Sidon who pass over the sea [+your messengers+] [m..fill you up.]

7. (3) And by great waters the harvest of the Nile-canal is her produce and she is merchant

8. to the Gentiles (4) Be ashamed Sidon for the sea says, the sea speaks from her strength, I do not

9. labor in childbirth nor bring up children neither do I raise young men nor bring up virgins.

10. (5) As it was when you heard {&about&} Egypt so shall they travail when you hear about Tyre. (6) Pass over to Carthage {&resh&}, Howl

11. O inhabitants of the island. (7) Is this joy for you? You were ancient in olden days

12. Her feet shall carry her far away to sojourn. (8) Who has devised this against Tyre the giver of crowns

13. whose {&merchants&} are princes and her traders are the glorified one of the earth. (9) YHWH of Hosts has devised it

14. to profane the pride of all beauty and to make light of all the glorified ones of the earth. (10) Pass over your land like a stream

15. O daughter of Carthage there is no longer a restraint. (11) He stretches out his hand over the sea He shakes up kingdoms

16. YHWH has commanded to Canaan {&to&} destroy her fortresses. (12) And he said you shall continue

17. no more to rejoice O oppressed virgin daughter of Sidon. *To* Kittiyim arise and pass over

18. there, also there will be no rest for you. (PP)

19. (13) Behold the land of the Chaldeans this people did not exist, Assyria established it as a [wilderness](#)

20. they set up {&her&} siege towers, they stripped away her palaces, they placed it as a ruin {&pe&}. (14) Howl

21. ships of Carthage because your fortress is spoiled (15) And it shall be in that day that to Tyre

[10 words of verse 15 are omitted at this point]

22. will be like the song of a harlot. (16) Take a harp, go round the city forgotten harlot, make

23. a nice song, multiply music so that you might be remembered. (17) And it shall be at the end of seventy years

24. that YHWH will visit Tyre and she will return to her prostitution and she will fornicate (with all} the kingdoms of

25. the earth upon the face of the ground. (18) And her merchandise and her prostitution shall be holiness

26. to YHWH it shall not be treasured nor stored because for those dwelling in the presence of YHWH

27. it shall be their merchandise to consume, to satisfy and for fine clothes. (PP)

28. (**Chapter 24:1**) Behold YHWH will empty the earth and make it a waste and twist in reverse its face and scatter

29. its inhabitants. (2) And it shall be as it is with the people so with the priest and as to the servant so to the lord, as to the hand maid
 30. so to the mistress and as the buyer so the seller and as the lender so the borrower and as the receiver of interest so to the one who pays
 31. to him. (3) The land shall be completely emptied and altogether plundered, because YHWH has spoken
 32. this word. (4) The earth mourns and fades away the world system droops and fades away

Column XIX Isaiah 24:4 to 25:3

1. (Continue 24:4) The highminded {&people&} of the earth wilt. (5) And the earth is polluted by those who inhabitant it. because
 2. they have transgressed the Torah and have altered the statutes and have violated the eternal covenant. (6) Therefore *His* oath has devoured
 3. [m..+the earth] and those dwelling in it as the offenders, on this account the inhabitants of the earth are scorched and there is a remnant of men
 4. a very small. (7) The fresh pressed grape juice mourns and the vines wilt, all the joyful hearts sigh. (8) It ceases
 5. *even* the mirth of tambourines, the noise of joy stops, the mirth of the harp ceases. (9) with a song
 6. they shall not drink wine and strong drink will be bitter to those who drink it. (10) The disoriented city is shattered, barred are
 7. all the houses from entering. (11) A cry for wine in the outskirts, all joy is darkened,
 8. mirth is rolled away *from* the land. (12) Desolation *only* remains in the city and destruction strikes
 9. the gate. (13) Because thus shall it be in the midst of the land in the middle of the people it shall be like the shaking of an olive tree
 10. like gleaning when the vintage is finished. (14) They shall life up their voice, they shall sing about the majesty of
 11. YHWH, [*Q end verse here*] They shall cry out from the sea. (15) Therefore glorify YHWH in the valleys *and* in the isles of the sea
 12. the name of YHWH God of Israel. (PP)

13. (16) From the corners of the earth we have heard songs, Beauty *shall be* to the righteous, I am thin. I am *very* thin,
 14. woe is me the traitors betray and the clothing of the betrayers is their treachery (17) Fear and the pit
 15. and the snare are upon you O inhabitant of the earth. (18) and it shall be that the one fleeing from the sound of the fear shall fall
 16. into the pit, and the one coming up out of the pit shall be captured by the snare because the windows
 17. from the highest are opened and the foundations of the earth quake. (19) It is altogether broken up
 18. *even* the earth. The earth is split wide open and is repeatedly shaken. (20) The staggering

19. of the earth shall be like the reeling of a drunkard and the shaking of a shed and her transgressions shall be a weight upon her

20. and she shall fall and shall not rise again. (PP)

21. (21) And it will be in that day that YHWH will visit the host of the highest in the highest *places*

22. and upon the kings of the earth who are upon the earth. (22) They shall be gathered together [m..prisoners] in the pit and they shall be shut up

23. in the dungeon. But this visitation will be after many days. (23) And the moon shall be embarrassed and she will be ashamed

24. the sun because YHWH will reign in Mount Zion and in Jerusalem

25. before his elders in Glory. (PP)

26. (**Chapter 25:1**) YHWH you are my God, I will extol you, {&yod&} I will give thanks to your name, you have done wonders,

27. *your* counsels from afar are steadfast faithfulness. (2) Because you change a city into a mound, a fortress city

28. into a ruin {&pe&} a palace of aliens from being a city *at all* it shall never be built.

(3) Therefore they shall glorify You

29. *even* strong peoples, terrifying cities of the Gentiles shall fear you. (4) Because you have been a refuge for the poor

30. a refuge for the needy in his sorrows, a shelter from the downpour, a shadow from parching heat, because the wind of the ruthless

31. is as a downpour against the wall (5) As parching heat in a dry place you shall bring down the tumult of aliens, the parching heat in the shadow of a cloud

32. The song of the terrible ones is answered. (PP)

Column XX Isaiah 25:6 to 26:18

1. (**Chapter 25:6**) And YHWH of Hosts shall make to all this people in this mountain a feast of fatlings,

2. and a feast of mature wine of marrowed fatlings and refined mature wine. (7) And He will swallow up in this mountain

3. *even* this one the presence of the covering which covered over all the people and the veil spread over

4. all the Gentiles. (8) He will swallow up death perpetually and the Lord YHWH shall wipe away tears

5. from upon all faces and the shame of his people he shall turn away from all the earth because YHWH

6. has spoken. (PP)

7. (9) And you [it] shall say in that day Behold YHWH, this is our God, we have waited for Him and he saves us

8. this is YHWH we have waited for him we are glad and rejoice in his salvation. (10) Because, it shall rest the hand

9. of YHWH in this mountain and He shall tread down Moab under Him as straw is trodden down in

10. a dunghill. (11) And He shall spread out His hands in the midst of them as he who swims spreads out to swim,

11. and He shall bring down their pride with the spoils of their hands. (12) And the fortress of the tower of your walls

12. He shall prostrate them, bringing them down and bringing them to the earth to dust. (PP)

13. **(Chapter 26:1)** In that day this song shall be sung in the land of Judah, we have a strong city

14. He has put Yeshuah (salvation) *for* walls and ramparts. (2) Open your gates that the righteous nation will enter who keeps

15. the truth. (3) The [sustained](#) mind is held in great peace because it trusts in You (4) [\[trust in\]](#) in YHWH

16 for ages {&yod&} of ages because in Yah YHWH is a rock of ages. (5) because He sets [brings down] those who dwell on high, the city

17. that is exalted He causes it to fall to the earth, He causes it to fall to the dust. (6) they shall trample it *with* the feet of

18. the poor the steps of the lowly. (7) The way of the righteous is straightness, You weigh the straight path of the righteous.

19. (8) Even in the way of your judgements YHWH, I have waited for your name [\[+and your Torah+\]](#) and our soul longing is for your [m..memory.]

20. (9) *with* soul-desire my soul has desired you in the night, even *with* my spirit within me I will seek you early because when your judgements

21. *are* in the earth the inhabitants of the world-system learn righteousness. (10) If the wicked finds mercy he will not learn righteousness, in the land of

22. candid truth he will do evil and will not see the majesty of YHWH. (PP)

23. (11) YHWH, Your hand is lifted, but they can not perceive, They will perceive and then be ashamed, jealousy of the people even,

24. the fire of your enemies shall consume them. (12) YHWH you will ordain peace for us because also all our deeds

25 you have worked for us. (13) YHWH our God, other lords have mastered us

26. to you only will we make mention of your name. (14) They are dead ones, they shall not live, they are dead spirits, they shall not rise, therefore

27. you visited them and you destroyed them and you turned aside [[+made perish+](#)] all remembrance of them. (15) You have added to the nation YHWH

28. You have added to the nation, you are glorified, You have placed far off all the ends of the earth. (PP)

29. (16) YHWH, they visited you in sorrow, they poured out their whispered prayer, your correction was on them. (17) Like a pregnant woman the time

30. to bear draws near and in pain she cries out in her woes so have we been in your presence O YHWH. (18) We have been with child, we have been in pain

31. in a sense we have borne wind, we have not worked [+your+] salvation in the earth, neither have the residents of the world system fallen.

Column XXI Isaiah 26:19 to 28:2

1. (19) *But* your dead ones shall live *with* my dead body they shall arise. They shall awake and sing O inhabitants of the dust.
2. because your dew is as the dew of light and the earth shall cast out the departed. (PP)
3. (20) Go my people, come into your abodes and shut your doors in your moment and hide for a little while
4. until the indignation will pass over. (21) Because {m+behold} YHWH will go out from his place to visit *with* evil the inhabitants of
5. the earth upon them, and the earth will reveal her blood sheds and she will not cover over any more
6. her murders. (PP)
7. (**Chapter 27:1**) In that day YHWH will visit with his sword his mighty and great and
8. and strong upon Leviathan the fugitive serpent, and upon Leviathan the crooked serpent and he shall kill
9. the sea-monster who is in the sea. (PP)
10. (2) In that day a vineyard of red wine, sing to it. (3) I YHWH will keep ([lit. I will nazar it](#)) it moment by moment,
11. I will give her drink lest anyone will punish her, night and day I will guard (lit. I will nazar) her (4) Wrath is not
12. in me, who will give me briars and thorns in war? I will step on them,
13. I will burn them together, (5) Or let him seize on my refuge *and* let him make peace with me
14. Peace he will make with me. (6) He will cause those of Jacob who come to be rooted and they will blossom
15. and Israel will bear fruit and fill up the face of the world-system with her produce. (7) Is the striking of his striking like
16. he struck him or is the slaughter of his slaying like he slew *them* (8) By driving them out and by sending them out you argued with them
17. He drove them out with his strong wind in the day of the east *wind* (PP)
- 18.(9) Therefore by this shall the evil of Jacob be covered and this will be the completed fruit of the turning away of his sins
19. when he puts all the stones of the altar as the stones of his sojourn shattered, they will not be raised up
20. *as* asheriym nor incense altars. (10) Because the fortress city shall be desolate and the meadow shall be left and abandoned
21. like a wilderness, There shall the calf feed and there shall he lie down and consume

all her branches. (11) when their harvest is withered. (PP)

22. Women break them off {&coming&} setting them on fire because it is a non-understanding people. There-

23. fore he who made them will have no mercy on them and He who formed them will not be gracious to them. (PP)

24. (12) And it will be in that day the YHWH will beat out from the fruitful flow of the river as far as the stream of

25. Egypt and you shall be reaped one by one *even* the children of Israel. (PP)

26. (13) And it shall be in that day that a great shophar shall be blown and they shall come, those perishing in the land

27. of Assyria and those banished in the land of Egypt and they shall bow down to YHWH in the Holy Mountain

28. in Jerusalem. (PP)

29. (**Chapter 28:1**) Woe to the crown of pride of the drunkards of Ephraim whose glorious beauty is a fading blossom

30. which are at the tops of the rich valleys of those who are struck down by wine. (2)

Behold {&in&} strength He shows power

31. *even* YHWH {le adonay} as a downpour of hail *and* a destroying storm as a downpour of powerful waters overflowing

Column XXII Isaiah 28:2 to 28:24

1. (**Continue Chapter 28:2**) [and] it shall be laid to rest nearby (3) They shall be trampled under feet *even* the crown of pride of the drunkards of

2. Ephraim. (4) And their glorious beauty shall be a fading blossom which is at the tops of the valleys

3. of fatness as her first fruits before summer which when he looks *and* seeing it

4. being yet in his hand it is swallowed up. (PP)

5. (5) In that Day YHWH of Hosts shall be for a crown of beauty and for a diadem

6. of splendor to the remnant of his people (6) and for the spirit of judgement for those sitting upon the judgement seat and for power

7. for those returning the warfare {to the) gate. (7) And they also went astray by wine and wandered about by strong drink, the priest

8. and the prophet have gone astray by strong drink, they are swallowed by the wine they have wandered about from strong drink they go astray as seers

9. and they totter in decisions (8) Because all tables are filled with vomit and excrement without space. (PP)

[*][see note for this unusual mark](#)

10. (9) Whom shall He teach knowledge and whom shall he cause to understand what

is heard, those who are weaned from milk, those grown too old

11. from the breasts (10) For *it is* command to command, command to command, line to line, line to line, a bit here and a bit there.

12. (11) Because with stammering lips and with another tongue will he speak to this people. (12) This is that which he says

13. to them This is the rest that you must lay before the weary and this is the repose but you were not

14. willing {to} listen. (13) and the word of YHWH was to them command to command, command to command, line to line, line

15. to line, a bit here and a bit there so that they might go and stumble backward to be broken and to be trapped

16. and be captured. (PP)

17. (14) Therefore hear the word of YHWH scornful men who are rulers of this people who are in Jerusalem.

18. (15) Because you say we have cut a covenant with death and with Sheol we have made a vision, the scourge

19. is overflowing because it will pass over [Q lacks - ayin] it will not come to us because we have put a lie for our shelter and in deception have we hid ourselves.

20. (16) Therefore thus says {+&adonay&} YHWH Behold I make a stone foundation in Zion, a tried corner stone

21. precious, and exceedingly strong foundation, and the one believing shall not be careless. (17) And I will put justice to the line

22. and righteousness to the plumb line and hail shall sweep away the covering of lies and water shall engulf the hiding place.

23. (18) And your covenant with death shall be covered over also your vision [+with+] Sheol shall not stand

24. The overflowing scourge that is passing over and you shall be to it for treading down. (19) From the time of its passing over it shall take

25. you because every morning it shall pass over in the morning and in the night [and it shall be] a terror just

26. to understand the sound. (20) Because the bed is shorter than one might stretch himself and the covering [m..+narrow] as a cover

27. than he can cover himself with. (21) Because as in Mount Peraziym YHWH will rise up in the valley of Gibeon

28. He will rage to do His work, his strange work, and to toil in his labor his alien labor.

29. (22) And now do not make light lest your bindings be strengthened because an end has been determined,

30. I have heard from the [m..+Lord] YHWH of Hosts concerning the whole earth. (PP)

31. (23){&H&} Listen and hear my voice, draw near and hear what I am saying. (24) All day

Column XXIII Isaiah 28:24 to 29:21

1. (**Continue 28:24**) does the plowman plow to sow? Does he open and harrow {&yod&} his ground. (25) Is it not when he levels the face of it and scatters
2. fitches and spreads cumin and puts in rows of wheat and choice barley and the rye of its border.
3. (26) And his God disciplines him for judgement and teaches him. (27) because fitches are not threshed with a sharp pointed instrument neither is a cart wheel on the cumin
4. turned, because fitches are beaten out with a rod and cumin with a branch. (28) [m.. Bread] It is crushed because he will not always be working at threshing it
5. or crush it with the {&wheel&} of his wagon nor will his horsemen stamp on it. (29) This also proceeds from YHWH of Hosts
6. marvelous counsel and grand efficiency (PP)

7. (**Chapter 29:1**) Woe to *Ariel* the Lion of God, The Lion of God, the city of David's encampment, add year to year and encompass the sacrificial feasts. (2) I will make oppression
8. to Ariel and there shall be heaviness and sorrow and it shall be to me as to Ariel. (3) And I will encamp surrounding about against you
9. and I will lay siege against you with a palisade and I will raise up fortresses against you. (4) And you shall fall and speak from the earth and from dust it shall be bowed
10. *even* your speech and your voice shall be as an obia-wizard from the ground and from the dust your speech shall whisper. (5) And they shall be as fine powder the multitude
11. of your strangers and as chaff passing over is the multitude of terrorists and it shall happen in an instant suddenly. (6) From YHWH of hosts with
12. you shall be visited with thunder and with earthquake and with a great voice, great storm and whirlwind and flames of devouring fire (7) And they shall be
13. like the dream of a night vision *even* all the nations who wage war against Ariel and all those fighting her
14. and their arms and those causing distress to her. (8) And it shall be as when the hungry dreams and behold he is eating
15. and he awakens and his soul is empty or as when the thirsty dreams and behold he drinks and awakens and behold he is tired
16. and his soul is anxious, so shall be the multitude of all the nations who make war against Zion. (PP)

17. (9) Wait and marvel and be awe struck {&tau&} and cry out, they are drunk but not [from] wine They stagger but not from strong drink. (10) Because
18. YHWH has poured out on you the spirit of a deep sleep and He has strongly shut your eyes, The prophets and the rulers
19. and the seers of visions he has covered over. (11) And the whole vision has become for you like the words of a book that is sealed which they give
20. to one who knows how to read {&"H"&} saying read this please, and he says I am not able because it is sealed. (12) and it is given,
21. the book, to one who does not know how to read saying read this please and he says

I do not know how to read. (PP)

[*]

22. (13) And the Lord said on account of this people drawing near to my presence with their mouth and glorifying me with their lips while their heart

23. is far from me and their awe of me by commandments of men is taught. (14)

Therefore behold I will again

24. do a marvel among this people, a marvel and a wonder, and the wisdom of their wise men shall vanish and the understanding of their discerning

[*]

25. shall be hidden. (PP) (Actually an extra large spatium) (15). Woe to those acting profoundly to keep their counsel secret from YHWH and

26. their works are in darkness and they say, who sees {&waw&} us and who knows us. (16) Your perversity is as if the former's clay

27. shall be thought of (*as the same thing*) for the work says {&waw&} to the maker you did not make me or the formed clay to the one forming him he does not

understand. (17) Is it not

28. yet only a little while and Lebanon shall be returned to being a grove land and the grove land shall be thought of as a forrest. (18) And they shall hear in the day

29. *even* that one, the deaf, the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. (19) And they shall increase

30. *even* the humble, joy in YHWH and the needy ones of mankind shall rejoice in the Holy One of Israel. (20) Because the tyrant is null

31. and the scorner is finished and all the watchmen of evil are cut off. (21) The ones causing sins of mankind in speech and for the one laying a snare in the gate

Column XXIV Isaiah 29:21 to 30:20

1. (**Continue Isa 29:21**) for the one reproving and perverting the righteous for that which is unreal. (PP)

[*]

2. (22) Therefore thus says YHWH, who redeemed Abraham, to the house of Jacob. Not now

3. shall Jacob be ashamed and his face shall not now grow pale. (23) Because when he sees his children the work of my hands in his midst

4. they shall sanctify my name and cause sanctification to the Holy one of Jacob and to the God of Israel they will be struck with awe.

5. (24) And the erring spirits shall know understanding and the backbiters shall learn doctrine. (PP)

[*]

6. (**Chapter 30:1**) Woe to the rebelling children says YHWH for making counsel but not from me and for covering with a cover

7. but not of my Spirit for the purpose of adding sin to sin. (2) To the ones walking to

go down {&tau&} to Egypt and of my mouth

8. they have not asked *but* for strengthening in the strength of Pharoah and to seek refuge in the shadow of Egypt. (3) And the strength of Pharoah shall be to you

9. for a shame and for you the trust in the shadow of Egypt [m..a disgrace]. (4) Because his princes were at Zoan and his messengers arrived at Chanes.

10. (5) All are ashamed of a people who could not aid them nor help nor profit but for a shame

11. and also a reproach. (PP)

12. (6) The Oracle of the beasts of the Negev in the land of sorrow and [exodus] and distress, old lions, young lions [and there is no water]

13. viper, flying seraph. They will carry away on the backs of asses the wealth and their treasures on the humps of camels

14. to a people who shall not profit. (7) For the Egyptian's helping is vain and empty therefore I called this one Rahab, they

15. sit *and do nothing*. (8) And now go write {&waw&} it on a tablet before them and engrave it upon a book that it may be for the latter day

16. and the times of the ages. (9) Because this is a rebellious people, deceitful children, children who do not want to hear the Torah of

17. YHWH. (10) who say to the seers, see not and to the seers of visions see no more visions for us of right things, speak

18. flatteries to us and see visions of deceits (11) Turn aside from the way, move away from the path, cause to cease from our presence

19. the Holy One of Israel. (PP)

20. (12) Therefore thus says the Holy One of Israel, because of your rejection in this word and you trust in oppression

21. and deviousness and you depend on it (13) Therefore this evil [["he"](#)] {&yod [waw&}](#) shall be an outburst for you, falling, bulging in a wall

22. of great height whose shattering will come suddenly in an instant. (14) and he shall shatter it like potters breaking a pitcher in pieces

23. he shall not spare {&waw&} and there shall not be found in its shattering a shard for taking fire from the hearth or to draw water

24. from the cistern. (PP)

25. (15) Because thus says YHWH {&adonay&} the Holy One of Israel in repentance and rest you will be saved, in quietness and trust

26. shall be your might but you did not will them. (16) But you say, no but upon horses we will flee, therefore you shall flee,

27. and *you say* upon the swift we will ride, therefore the ones pursuing you shall be swift. (17) One thousand at the rebuke of one, and from the presence [m..of the rebuke]

28. of five you shall flee until your remainder is as a beacon on the top of the mountain and as an ensign upon a hill. (18) and therefore

29. YHWH will wait to be merciful to you therefore he is on high for the showing of your mercy because YHWH is a God of judgement

30. blessed are all those who wait for him. (19) Because people shall dwell in Zion and in Jerusalem, you shall never weep

31 again, He [YHWH] will be exceedingly gracious to you, to the voice of your cry when He shall hear it he will answer you. (20) When the Lord gives to you

Column XXV Isaiah 30:20 to 31:4

1. (Continue 30:20) bread of sorrows and water of affliction yet your teachers shall not be put in a corner any more but your eyes

2. will be seeing your teachers (21) and your ears shall hear a word from behind you saying this

3. is the way, walk in it that you might go to the right and that you might go to the left. (22) and you shall defile the overlay

4. of your silver idols and the garments of your gold molten images, you shall dispose of them like a menstruous cloth, you will say get out!

5. to it. (23) And He shall give you rain for the seed with which you sow the {&H&} earth and bread of the produce of the earth

6. and it shall be stalwart and fat and [\[+seeded+\]](#), your cattle in that day *shall be in* enlarged pastures. (24)The oxen

7. and the asses that serve the ground shall eat clean fodder that has been winnowed with a shovel

8. and pitch fork (25) and there shall be on every high mountain and every lifted hill streams

9. channels of water in the day {&waw&} of the exalted slaughter when the towers fall. (26) And the light of the moon shall be

10. like the light of the sun and the light of the sun shall be seven times as the light of seven

11. days in the day that YHWH binds up the scattering of His people and heals the strike of her wound. (PP)

[*]

12. (27) Behold the name of YHWH comes from afar His face burning with a heavy burden, his lips full of

13. indignation and His tongue as a devouring fire. (28) and His breath like a stream overflowing to dividing the neck to sift

14. the nations with the sieve of vanity and there shall be a bridle on their cheeks {&yod&} causing people to err. (29) You shall have a song

15. in the night of a sanctified feast and joy of heart as when you go with a flute to the mountain of YHWH,

16. to the rock of Israel. (30) And YHWH will cause his voice of glory to be heard and the quieting

17. of His arm he will show with the indignation of his anger and the flame of a devouring fire with scattering, driving storm and hail stones.

18. (31) Because with the voice of YHWH shall the He beat down Assyria who struck with the rod.. (32) And every passing over of the staff *which is*

19. appointed which YHWH will cause to lay upon him shall be with tambourines and

harps and in battles of shaking to and fro

20. [[see variations](#)] will he fight against them. (33) Because Tophet has been prearranged from long ago, it is [+completely+] established also for the king,

21. He has made it deep and wide, the pyre in it is fire and there is much wood and the breath (nishmah) of YHWH

22. [~~like~~] a river of brimstone sets it alight. (PP)

23. (**Chapter 31:1**) Woe to those going down to Egypt for help and they lean on horses and they trust

24. on chariots because they are many and upon horsemen because they are extremely strong and they do not lean upon the Holy one

25. of Israel and they do not pursue YHWH. (2) And also He is wise and he will bring the evil

26. and not turn away his words and he will rise against the house of the evil doers and against the help of the workers of iniquity.

27. (3) And the Egyptians are men and not God and their horses are flesh and not spirit.

28. and YHWH will stretch out his hand and the helper shall fall and he who is helped shall fall down and all of them together will be consumed. (PP)

29. (4) Because thus has YHWH spoken to me Like as when {&the&} the lion and the lion cub roar on the prey

30. when a contingent of shepherds {&waw&} are called against him he will not be afraid of their voices, or from their crowd noise will not

31. [[+be afraid+](#)] [m..humble himself,] so shall YHWH of Hosts come down to fight upon Mount Zion and upon her hill.

Column XXVI Isaiah 31:5 to 33:1

1. (**Chapter 31:5**) As birds flying so will YHWH of Hosts defend on Jerusalem, defending

2. and delivering and passing over (pesach) and bringing escape. (6) Return to him to whom they have been in profound revolt

3. *even* the children of Israel. (PP)

4. (7) For in that day each man shall reject the idols of silver and his idols of gold

5. which their hands have made for them as a sin. (8) Then shall Assyria fall, not of a person's sword

6. nor of a {&aleph&} man's sword *IT* shall devour him and he shall flee from the sword and his chosen youths, they, forced laborers

7. will become (9) and he shall pass over to his Rock out of fear and his princes shall be afraid of the ensign says YHWH

8. whose own flame is in Zion and whose own furnace is in Jerusalem. (PP)

9. (**Chapter 32:1**) Behold a king ought to reign in righteousness and it is for princes to govern with justice. (2) and then a man

10. would be a hiding place from wind and a shelter from the tempest as streams of water in a dry place (Zion) as the shadow of a huge rock
 11. in a weary land. (3) And the eyes of those seeing shall not turn his gaze away and the ears of the ones hearing
 12. shall listen (4) and the hearts of the hasty ones shall understand knowledge but the tongue of the stammerer shall hasten
 13. to speak clearly. (5) No longer will they call a foolish person noble, nor
 14. will they call a scoundrel generous (6) Because the senseless will speak nonsense and with his heart he will make wickedness to work hypocrisy
 15. and to speak against YHWH to make the soul of the hungry empty and the drink of the thirsty he will cause to diminish.
 16. (7) The implements of the scoundrel are wickedness he proposes wicked plans to obligate the poor with speeches
 17. of deceitfulness, even when the needy speak of justice. (8) But the noble proposes noble things and he
 18. by his nobility shall stand. (PP)

19. (9) Let the women who have security {&aleph&} stand up. Hear my voice O trusting daughters and give ear {&waw&}
 20. to my speech. (10) Days upon years you shall be terrorized O trusting ones because the vintage will be finished and the harvest
 21. will never come. (11) Be afraid O secure ones and have terror O trusting ones, strip off and become nude and put a girdle
 22. [and **saphadnah** see [qum page](#) on your loins (12) They shall bewail for the breasts, for the beautiful fields
 23. and for the fruitful vine, (13) Upon the land of my people briars and thorns shall come up because it shall be on all the houses of
 24. joy in the city of gladness. (14) because the palace shall be forsaken and the multitude of the city abandoned, Ophel, and the watchtower
 25. shall be even for dens forever, a joy for wild asses, a pasture for herds
 26. (15) Until the Spirit be poured out upon us from the highest until the desert be as a garden spot and the garden spot, a forest
 27. is esteemed as. (16) Then shall judgement inhabit the desert and justice will dwell in the garden spot. (17) And
 28. the work of righteousness shall be peace and the service of righteousness shall be quietness and security
 29. forever. (18) And my people shall dwell in habitations of peace and in secure neighborhoods
 30. and in resting places of quietness. (19) And if it hail coming down in the forest and the forest [m.. city] be brought very low. (PP)

(30) Blessed are you who are sowing beside all waters sending out the feet of the ox and the ass.
 31. (**Chapter 33:1**) Woe to the one spoiling and you were not spoiled and to the traitor and you were not betrayed, when you cease

Column XXVII Isaiah 233:1 to 33:24

1. **(Continue Chapter 33:1)** spoiling you shall be spoiled, when you make an end of treachery they shall be treacherous against you. (PP)

2. (2) O YHWH be gracious to us, we have waited for you, be their arms for the mornings, even

3. our salvation in the time of sorrows. (3) The people retreated from the voice of the multitude, from the exaltation of yourself they are shattered

4. *even* the Gentiles. (4) And your spoil will be gathered like the gathering of the locust, as the rushing of the locust shall he run to and fro on it. (5) Exalted is

5. YHWH because He is the Shokeyn (masc form of Shekina) in the highest, He fills Zion with justice and righteousness. (6) And the faithfulness of

6. of your times is strength; and the fear of YHWH is salvation, wisdom and knowledge, that is his treasure. (PP)

7.[*] (7) [Behold I see](#) the raging of them [m ..crying] in the out skirts, the messengers of peace will weep bitterly (8) The highways are become desolate

8. the one passing on the path desists, he has [made known] {broken} the covenant, he has despised the times {cities} he does not take thought of men. (9) It mourns

9. and grows feeble *even* {&the&} earth, Lebanon [waw + dot] is confounded and withered, Sharon is like a desolate plain, and they shake off *their produce*

10. Carmel and Bashan. (PP)

11. (10) Now will I arise says YHWH, now will I be exalted, now will I be lifted up.

(11) You shall conceive

12. chaff and bring out stubble, your own breath as fire shall devour you. (12) and the peoples shall be burnings

13. of bones, as thorns cut down shall they be set alight in the fire. (13) Hear distant ones that which I am doing

14. and know my power in your midst. (14) The sinners in Zion are afraid, fear has taken hold

15. of the godless. Who among us will live with devouring fire, who among us will live with eternal burnings. (15) The one who walks {&waw&}

16. in righteousness, and who speaks straightly, the one who hates the unjust gain of the extortioner, the one shaking his hand from holding

17. a bribe, the one closing his ears from hearing of blood and the one shutting his eyes from seeing

18. evil. (16) He shall inhabit fortresses of rocks in the highest as his refuge, his bread shall be given to him

19. and his water is assured. (17) The king in his beauty your eyes shall see in a vision your eyes shall see the land

20. that is far off. (18) Your heart will ponder terror, where is the writer, where is the one who weighs, where is the one who numbers

21. {&the&} towers . (19) You shall not see {&waw&} a barbarous people, a people

of a deep speech incomprehensible,
 22. of a stammering tongue which can't be understood. (20) Envision Zion the city of our congregating, your eyes
 23. shall see Jerusalem a habitation at ease, a tent that will not remove, and they shall not ever travel
 24. *even* those of its tent pins and none of its ropes shall ever be pulled apart. (21) Because even there Majestic YHWH
 25. is for us a place of doubly wide rivers and streams, neither in them will go any oared naval ship
 26. nor shall a majestic ship pass by us. (22) Because YHWH is the one judging us and YHWH is the one governing us
 27. YHWH is our king, He will save us. (23) Your ropes are cast off they can not hold fast because [m surely }
 28. *with* their masts they could not spread the sail, then the time of dividing the abundant spoil, the lame will loot the booty.
 29. (24) And he who dwells there will not say, I am sick, The people, the ones who dwell in her, the wickedness shall be carried away. (PP)

Column XXVIII Isaiah 34:1 to 36:2

1. (**Chapter 34:1**) Draw near O Gentiles to hear and listen O peoples, let the earth hear and all her fullness, the world system and all that proceeds from it.
 2. (2) Because the wrath of YHWH is upon all the Gentiles and His anger is on all their hosts, he has completely destroyed them, He has given them for slaughtering. (3) And their slain ones
 3. are sent out and their dead bodies send upward their stench, and the mountains are melted with their blood. (4) The valleys shall be broken up [m..dissolved] and all the hosts of
 4. the heavens [shall fall] and the heavens shall be rolled up like a book and all their hosts shall fall down like a leaf falls from a vine and as one falling from
 5. a fig tree. (5) because [you shall see] my sword be drenched in heaven, behold it shall come down upon Edom and on the people of my curse for judgement. (6) The sword
 6. of YHWH is full of blood, it is made fat from the choicest parts, from the blood of lambs, from the fat of the inward parts of rams because
 7. there is a sacrifice to YHWH in Bozrah and a great slaughter in the land of Edom. (7) and the wild bulls shall come down with them and the oxen with
 8. the bulls and their land shall be drenched with blood and their dust made fat. (8) Because it is the day of the vengeance of YHWH and the year
 9. of retribution for the dispute of Zion. (9) and her rivers will be turned into pitch and her dust into brimstone and her land shall be pitch
 10. burning. (10) Night and day it shall not be put out forever, her smoke shall go up from generation to generation and it shall be waste forever infinitely,
 11. and no one shall pass over it. (11) And the cormorant and the hedgehog shall possess it and the owl and the raven shall inhabit it and He shall stretch out over it
 12. a line of indistinctness and shapeless stones. (12) They shall call her nobles to the

kingdom but there will be no one there, and all of her princes shall be [..as..] nothing.
(13) and there shall come up

13. in her palaces, {&waw&} thorns, nettles and briars in her fortresses and it shall be a dwelling for monsters and the abode of owls.

14. (14) And the wild beasts of the deserts and the islands shall join together there and the wild goats and they shall call to each other, even there the screech owl will alight and find

15. a rest for themselves. (15) There shall the great owl make her nest and lay and hatch and gather under her shadow , even there shall be gathered

16. vultures each to her neighbor. (PP)

17. [see \(16\)](#) Seek you out of the book of YHWH and read: for not one doctrine will lack her mate because his own mouth has commanded and his own spirit has gathered them.

18. and his spirit will gather them. (17) And He has cast the lot for them and His hand has divided it by line to [..them..] {&nun . &} forever {&they shall possess it&}.[*]

19. from generation to generation they shall dwell in it. (**chapter 35:1.**) The wilderness and the desert will rejoice for them and the plain shall be glad and blossom like the rose (2) And it shall blossom profusely, and rejoice even with joy and singing the glory of Lebanon

20. is given to her, the majesty of Carmel and Sharon, they shall see the glory of YHWH. the [..majesty..] of our God. (PP)

21. (3) Make strong the weak hands, and firm up the tottering knees. (4) Say to the hasty of heart be strong and do not be afraid behold

22. your God comes with vengeance, with recompense God himself comes and He will save you. (5) Then the eyes of the blind shall be opened

23. and the ears of the deaf shall be opened., (6) Then the lame shall leap like a deer and the tongue of the dumb shall sing, because of the breaking out in the wilderness

24. of water and streams in abundance [m..the plain] [+shall go out+]. (7) and the dry ground *will change* to a muddy pool and the thirsty ground to springs of water. In the habitation of serpents

25. where they lie down *shall be* vegetation for reeds and papyrus. (8) And a highway shall be there [there redundant] [m..and a way] and it shall be called the way of holiness, they shall not pass over it {&waw&} the unclean [in margin]

26. But [.. it shall be..] for them [see [dots](#)] who are walking the way, even fools shall not wander astray. (9) There shall not be a lion or a violent beast there, they shall not

27. go up upon *it* they will not be found there, but the redeemed shall walk *there* (10) And the ransomed of YHWH shall return and come to Zion with singing and joy

28. everlasting upon their heads and they shall [[add. beth he](#)] obtain gladness and joy and grief and sighing shall flee. (PP)

[See \[*\]](#)

29. (11) **Chapter 36:1**) And it was in the fourteenth year of king [Hezekiah](#) that Sennacherib king of Assyria came up against all the cities of Judah,

30. the fortified ones and seized them (2) And the king of Assyria sent Rabshakah from Lachish to Jerusalem to the king

31. Hezekiah with a [very] great army and they stood at the ascent of the upper spring in the highway of the launderer's field.

Column XXIX Isaiah 36:3 to 36:20

1. (36:3) And Eliakim the son of Hilkiah who was over the household went out to him and Shevnah the scribe

2. and Joach the son of Asaph the recorder. (4) And Rabshakah said to them, speak please

3. to Hezekiah [...king of Judah...] the great king, the king of Assyria says What

4. is this trust where with you are trusting. (5) I am saying (you say) -- but they are lip-service words --

5. *I have* counsel and might for war. Now upon whom do you trust that you rebel against me. (6) Behold

6. you are trusting in the support of this broken cane, upon Egypt which should he lean

7. a man on it and it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who are trusting

8. in him. (7) And if you shall say to me we trust in YHWH our God, Is it not He of Whom

9. Hezekiah has taken away his high places and [...His altars...] and said to Judah and to Jerusalem

10. before this altar you shall worship [...in Jerusalem...and not in M]? (8) And now please give hostages to my lord

11. the king of Assyria and I will give to you two thousand horses if you are able for yourself to put riders

12. upon them (9) and how will you turn away the face of one of the smallest of the captains from the servants of my lord

13. and you trust for yourself on Egypt for chariots and for horsemen (10) And now have I come up with out YHWH

14. against this land to cause its destruction, YHWH said to me Go up to this land

15. to destroy it. (11) Then said Eliakim and Shevnah and Joach to Rabshakah, please speak to your servants

16. [margin: with us] in Aramaic because we understand it and do not speak these words* in the ears of *[m adds "in Jewish"]

17. the men [m..people] [who are dwelling] on the wall. (12) And Rabshakah said, is it to you and upon

18. your lord that my lord has sent me to speak these words? Is it not to these men

19. the ones dwelling on the wall to eat their own dung and to drink their own urine [m.. water of the feet]

20. with you. (13) The Rabshakah stood {&waw&} and cried with a great voice in Jewish and he said

21. Hear the words of the great king the king of Assyria (14) Thus says the king of Assyria Do not let him deceive

22. you, *even* Hezekiah because he is not able to deliver you. (15) And do let Hezekiah

cause you to trust

23. in YHWH saying, , YHWH will most certainly deliver us and this city will not be given into the hand of

24. the king of Assyria. (16) Do not listen to Hezekiah because thus says the king of Assyria make with me

25. a bribe and come out to me and eat you each man of his own vine and each man of his own fig tree and drink each man the waters of

26. his own well. (17) until I come and take you to a land like your own land to a land of corn

27. and new wine a land of bread and vineyards. (18) *Watch* lest Hezekiah incite you saying

28. YHWH will deliver us, has any of the gods of the nations delivered to a man his land out of the hand of the king of Assyria

29. (19) Where are the gods of Hamath and Arphad, where are the gods of Sefhervaim and when {&have&} they delivered

30. Samaria from my hand? (20) Who among all the gods of these lands has delivered their land

Column XXX Isaiah 36:30 to 37:24

1. (**Continue 36:20**) from my hand that YHWH should deliver Jerusalem from my hand? (21) But they were silent and answered him not a word because the commandment of

2. the king was this, saying: do not answer him. (PP)

3. (22) And Eliakim the son of Hilkiah who was over the household and Shevnah the scribe and Joach son of Asaph the recorder came to

4. Hezekiah *with* torn clothes and they told him the words of Rabshakah. (**Chapter 37:1**) and it was when Hezekiah the king heard it

5. he tore his clothes and he covered himself in sack cloth and he went to the house of YHWH. (2) and he sent Eliakim who was over the household

6. and Shevnah the scribe and the father of [m..eth.] the elders of the priests covered in sack cloth to Isaiah the son of Amots the prophet

7. (3) And they said to him, Thus says Hezekiah today is a day of sorrow trouble and blasphemy because children have come

8. to *the place* of breaking forth and there is no strength to bear. (4) Perhaps YHWH your God will hear the words {&mem&} of Rabshakah whom he sent

9. *even* the king of Assyria his lord to reproach the living God and He will rebuke on the words which YHWH your God has heard so you will lift up {&tah&}

10. a prayer for the sake of the remnant of what is *still* found *here* [+in this city+]. (5) and the servants of the king {&kaph&} Hezekiah came to Isaiah

[Lines 11-13 are written in tiny letters]

11. (6) And Isaiah said to them thus shall you say to your lord, Thus says YHWH do

not be afraid at the presence of the words

12. which you have heard with which the youths of the king of Assyria have blasphemed me (7) Behold I will send a spirit in him and he shall hear a report and shall return to his own land [in margin: and I will cause him to fall by the sword in his own land.]

13. (8) And Rabshakah returned and he found the king of Assyria fighting against Libnah because he heard that he had traveled from Lachish. (9) and he heard

14. about Tirhakah king of Ethiopia saying: he is coming out to fight with you and he heard and he returned and he sent messengers to

15. Hezekiah saying (10) Thus shall you speak to Hezekiah king of Judah saying, do not let your God deceive you

16. who you trust in Him saying Jerusalem shall not be given into the hand of the king of Assyria. (11) Behold you have heard

17. that which the kings of Assyria did to the lands to destroy them and then shall you be delivered? (12) *Have* the gods delivered them

18. the nations which my fathers destroyed like Gozen or Charan or Rezep or the children of Eden who were in Telesar? (13) Where

19. is the king of Hamath or the king of Arphad or the king of the city of Sephervaim, Hena and Ivah [+and Samaria+]. (PP)

20. (14) And Hezekiah took the writings from the hand of the messengers and he read them [m..it] and he went up to the house of YHWH and he spread them

21. {&Hezekiah&} before YHWH. (15) And Hezekiah prayed to YHWH saying (16) YHWH of Hosts God of Israel who dwells

22. by the cherubim You are He the only God for all the kingdoms of the earth, you have made the heavens

23. and the earth (17) Stretch out your ear YHWH and hear open your eyes YHWH and see and hear all the words

24. of Sennacherib which he sends to reproach the living God. (18) Surely YHWH the kings of Assyrian have made desolate all

25. the countries [..m+ and their lands+] (19) and they [m..he] have given their gods into the fire because they are no gods except the works of the hands of

26. man, wood and stone and they destroyed them. (20) And now YHWH our God save us from his hand and they shall know all

27. the kingdoms of the earth alone you are YHWH [+God+]. (PP)

28. (21) And Isaiah the son of Amots sent unto Hezekiah saying Thus says YHWH the God of Israel of that which

29. you prayed to him [m..me] about Sennacherib king of Assyria, (22) this is the word that YHWH is speaking about him: She has despised you

30. and mocked after you *even* the virgin daughter of Zion, the daughter of Jerusalem has shaken her head *at you*. Who have you reproached

31. and blasphemed and against whom have you exalted your voice and lifted up on high? against God the Holy One of Israel. (24) By the hand of

Column XXXI Isaiah 37:24 to 38:8

1. (Continue 37:24) your servants you have reproached my Lord and you said by the multitude of my chariots I will go up to the highest mountains to the sides of
2. Lebanon and I will cut down the high cedars from the choicest fir trees and I will go to the highest end of his Carmel. (25) I
3. have read [m..dug] and I have drunk [foreign] water and I have dried up with the sole of my feet all of the rivers of the fortresses. (26) Have you not heard
4. from afar that I have done it, from ancient days that I have formed it and now I have brought it *to pass* that you should make desolate
5. fortress cities into [Nazarene](#) [m..stripped off] heaps (27) Therefore their inhabitants were of shortened hands,, they were dismayed and the inhabitants [m..ashamed], were as grass of the field
6. and as green vegetation and the grass on roofs like fields scorched anciently {&waw&} before your standing up. [m.. blasted before they are grown up.] (28) and your dwelling and your going out and your coming in
7. I know and your rage against me (29) Because your rage against me and your arrogance {&aleph&} is come up into my ears, and I will put my hook into your nose and my bit
8. into your lips and I will cause you to return in the same way in which you came. (30) And this is a sign for you, you shall eat
9. this year of after growth and in the second year volunteer grain and in the third year you shall sow and you shall reap and you shall plant
10. vineyards and eat the fruit. (31) And {&those escaped of the house of Judah&} and the thing found [m..remnant] shall again take root downward and make fruit upward (32) because
11. From Zion [m..Jerusalem] the remnant shall go out and the escapees from Jerusalem [m..mount Zion] The zeal of YHWH of Hosts will do this. (PP)

12. (33) Therefore thus says YHWH to the king of Assyria, He will not come into this city, and he will not
13. pour out a mound upon it nor shoot an arrow there, nor come in front of it with shields. (34) By the way which he came
14. in it he shall return and into this city he shall not come says YHWH. (35) And I will defend this city
15. to save it for my own sake and for the sake of David my servant. (PP)

16. (36) And the angel of YHWH went out and struck in the camp of the Assyrians, one hundred and eighty five thousand, and they rose up in the morning
17. and behold all of them were dead corpses. (37) And Sennacherib king of Assyria he returned and he dwelled at Nineveh.
18. And he was worshipping in the house of Nisrok his god and Adrammelek and Sharezer his sons struck him with the sword
19. and they escaped into the land of Ararat and Essarhaden his son reigned in his place.. (PP)

20. **(Chapter 38:1)** And in those days Hezekiah was deathly sick and Isaiah son of Amots the prophet came to him and he said
 21. to him Thus says YHWH command your house you shall die and you shall not live
 (2) And Hezekiah turned
 22. his face to the wall and he prayed to YHWH (3) and he said, I pray O YHWH please remember how I have walked before you
 23. in truth and with a perfect heart and the good in your eyes I have done and Hezekiah wept a great weeping
 24. (4) And the word of YHWH came to Isaiah saying: (5) Go and you shall say to Hezekiah, Thus says YHWH
 25. the God of David your father, I have heard your prayer and I see your tears behold I am adding to
 26. your days fifteen years. (6) And from the hand of the king of Assyria I will deliver you and this city and I will defend
 27. upon this city [for my own sake and for the sake of David my servant]. (7) And this is to you the sign from YHWH that he will do
 28. *even* YHWH, this thing which he has spoken. (8) Behold I will cause the shadow to return of the degrees which have gone down in the sundial
 29. upon Achaz by the sun backward ten degrees and the sun returned ten degrees in the degrees

Column XXXII Isaiah 38:8 to 40:2

1. **(Continue 38:8)** by which it had gone down. (9) The letter of Hezekiah king of Judah during his sickness and he revived from his sickness.
 2. (10) I myself said in the cessation of my {&waw&} days I have gone to the gates of Sheol I have been visited from the remainder of my years. (11) I said I shall not
 3. see Yah in the land of the living and I will not behold mankind anymore with the dwellers of the world-system (12) My generation has departed
 4. and it is consumed [m..rolled up] from me like a shepherds tent, I am writing like one weaving, my life like pining he has cut me off from day till night you will make an end of me.
 5. (13) I babbled [m..compared] till morning, as a lion, so will he break all my bones: from day till night you will make an end of me.
 6. (14.) Like a horse *or* a swallow, thus I chirped: I mourned like a dove: my eyes hang down from on high. O Lord I have oppression;
 7. carry me over. (15.) What shall I say? he spoke to me, and He himself has done *it*: [+ to me+] I shall go softly all my years upon the bitterness
 8. of soul. (16.) O Lord, upon these they live, and in all of them is the life of my spirit: and will you take the sickness from me, and cause me to live.
 9. (17.) Behold, instead of peace it was very bitter to me: but you loved my soul from the pit of nothingness because you have cast
 10. behind your back all my sins. (18.) For the grave can not thank you, death can not praise you: they can not hope
 11. who go down into the pit, for your truth. (19.) The living, the living, he shall thank you, as I do today: the father to the sons is will cause knowledge

12. to your truth. (20.) YHWH was for saving me: [+ the living the living thank you as I do today the father to the sons
13. will cause knowledge to them to your truth, YHWH was for saving me+] and we will sing my songs with the stringed instruments all the days of
14. our life in the house of YHWH (21.) For Isaiah said, a cake of figs, and rub it on the boil, {the rest of this line is written in the margin} [and he shall live. (22.) Hezekiah had said, What is the sign that I shall go up to the house of the LORD?]
15. (**Chapter 39:1.**) At that time Merodachbaladan, the son of Baladan, king of Babylon, sent books and a present to
16. Hezekiah: for he had heard that he had was sick, and had lived [m..regained strength]. (2.) And Hezekiah rejoiced for them, and showed them
17. all the house of his treasures, the silver, and the gold, and the spices, and the good oil,
18. and all the house of his implements, and all that was found in his treasures: there was not a thing that he did not
19. show them *even* Hezekiah, {&waw&} in his house and in all his government. (PP)
20. (3.) And Isaiah the prophet came to the {&H&} king Hezekiah, and said to him, What did they say the men
21. these ones. and from where did they come to you. And Hezekiah said, from a far land they came to me, from Babylon.
22. (4.) And he said What did they see in your house. and Hezekiah said they saw all that is in my house there is not
23. a thing that I did not show them in my treasures. (PP)
24. (5.) And Isaiah said to Hezekiah, Hear the word of YHWH of hosts (6.) Behold, the days are coming,
25. that all that is in your house shall be carried away, (and that which your fathers have treasured up until this day) to Babylon [+and they shall come+]:
26. and not a thing shall be left, says YHWH. (7.) And of your sons who shall go out from you, who shall be born *to you* they shall take
27. and they shall be eunuchs in the palace of the king of Babylon. (8.) And Hezekiah said to Isaiah, Good
28. [*] is the word of YHWH which you have spoken, he explained, Because there shall be peace and truth in my days. (PP)
29. (**Chapter 40:1.**) Be comforted, be comforted my people, and your God says. (2.) Speak with the heart to Jerusalem, and call to her,

Column XXXIII Isaiah 40:2 to 40:28

1. (**Continue Chapter 40:2**) that her warfare is completed because her iniquity is pardoned: for she received from the hand of YHWH two handfuls for all
2. her sins (3.) A voice crying in the wilderness, Prepare the way of the YHWH, make straight in the desert

3. a highway for our God. (4.) Every valley shall be lifted up, and every mountain and hill shall be brought low, and the sly shall be straightened,
 4. and the rough places as a valley. (5.) And the glory of YHWH shall be revealed, and all flesh shall see it together: because the mouth of
 5. YHWH has spoken. (PP)

6. (6.) The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the pleasantness of it is as the flower of

7. the field: (7.) The grass dries, the flower droops: [*because the spirit of YHWH blows on it:*)] The text is confused here [see explanation](#) in comments [..he speaks..] [our God will stand forever] surely the people is grass. [the rest is in the margin] (8.) The grass withers, the flower fades, but the word of our God

8. (9.) upon a high hill go, go up, with good news O Zion, raise up your voice in strength with good news; O Jerusalem,

9. lift it up, do not be afraid; say to the cities {&waw&} of Judah, Behold your God. (10.) Behold, the Lord YHWH

10. will come in strength, and his arm shall govern for him behold, his reward is with him, and his work before him. (11.) Like a shepherd

11. his flock He shall feed: in his arm he shall gather the lambs and carry *them* in his bosom, and shall gently lead those who are nursing.(PP)

12. (12.) Who has measured in the hollow of his hand the waters [+of the sea+], and balanced the heavens with [+his+] span and contained the dust of the earth in third part, and weighed

13. in scales the mountains, and the hills in encampments [m..a balance] (13.) Who measured out the Spirit of YHWH *or what man being* his counsellor brought him knowledge. (14.) And

14. who was His counsellor, or who brought Him understanding, or taught him in the path of judgment, or taught him knowledge, and the way of understanding caused Him to know.

15. (15.) Behold, the Gentiles are as a drop from a bucket, and are thought as the fine dust of the balances, behold, he takes up the islands as a little thing. (16.) And Lebanon
 16. has not enough to burn, and its beasts are not enough for a burnt offering. (PP)

17. (17.) All the Gentiles are as nothing before him; and as nonexistent they are accounted to him, and a void. (18.) And to whom will you compare God.

18. and to what comparison will you compare to me [m..him] (19.) The craftsman [+makes+] a melting of an idol, and the smelter overlays it with gold, and chains

19. of silver he casts. (20.) The one being *too poor for* an offering a non - rotting tree he chooses, he seeks for himself a wise craftsman to prepare an idol,

20 that will not be shaken. (21.) Have you not known? have you not heard? has it not been told from the start to you? have you not understood

21. from the foundations of the earth? (22.) He is the one sitting on the circle of the earth, and its inhabitants are as grasshoppers; He is the one stretching out as a curtain

22. the heavens, and He spreads them out as a tent to dwell *in*. (23.) He is placing commanders as nothing; he makes the judges of the earth as a void.

23. (24.) Yet, they shall not be planted; yet, they shall not be sown: yet, their stem shall not take root in the earth: and he shall also ([.blow.][see explanation](#)) on them, and they shall dry up,

24. and the whirlwind shall bear them away like chaff. (PP)

25. (25.) To whom will you liken me, or shall I be compared? says the Holy One. (26.) Lift up your eyes on high, and see who has created

26. these things, the one who brings out by number their host: he calls them all by names by exalted power and might and strength;

27. not one is made to fail. (PP)

28. (27.) Why does Jacob speak and Israel say, My way is hidden from YHWH and from my God my judgment

29. is passed over (28.) Have you not known? have you not heard, that the everlasting God, YHWH, the Creator of the ends of the earth,

Column XXXIV Isaiah 40:29 to 41:23

1. (**Continue Chapter 40:28**) is not tired nor weary? there is no search for his understanding. 29 He gives strength to the tired; and to those having no vigor, might.

2. He increases. (30.) Youths become weary, and the choice ones shall completely stumble. (31.) But the ones who wait upon YHWH shall renew their strength; they shall go up

3. winged as eagles; they shall run, and not be weary; and they shall walk, and not faint. (PP)

4. (**Chapter 41:1.**) Be speechless before me, O islands; and let the people renew strength: let them come near; then they will speak, together for judgment. we will draw near. (PP)

[*]

5. (2.) Who raises up the righteous man from the east, called him to his feet, gave the Gentiles before him, and caused him to dominate kings? he gave

6. them as the dust *for* his sword, and as chaff being driven by his bow. (3.) He pursued them, and passed in peace; the way his feet did not [understand. see note](#) (4.) Who

7. has worked and done it, calling the generations from the start? I YHWH am the first, and the last; I am he. (PP)

[*]

8. (5.) The islands saw it, and they were afraid; the ends of the earth [together] [m... trembled] drew near, and arrived. (6.) each man helped his neighbor; { &waw& }

9. to his brother he said, Be strong. (7.) And the craftsman strengthened the smelter, and the one smoothing with hammer him who strikes the anvil, and he says

10. It is good for soldering: and he makes it firm with nails, so it does not move. (PP)

[*]

11. (8.) But you, Israel, are my servant, Jacob I have chosen you, the seed of Abraham my friend. (9.) I have strengthened you
 12. from the ends of the earth, and from her chief men I have called you, and I said {&waw&} to you, You are my servant; I have chosen you, and have not
 13. rejected you. (10.) Do not be afraid; for I am with you: do not be dismayed; for I am your God: I will strengthen you;
 14. yet, I will help you; yet, I will support you with the right hand of my righteousness. (11.) [+Behold,+] they shall be ashamed and humiliated all who are incensed against you and they shall perish [m+ they shall be as nothing]
 15. all the men striving with you. (PP)
 .. [A blank line See note.](#)[*]

16 (12.) [Q omits = You shall seek them, and shall not find them,} the men of your strife: those who war against you shall be as nothing, and finished. (13.) Because I YHWH your God
 17. will hold your right hand, saying to you, Fear not; I will help you. (14.) Do not be afraid O worm Jacob
 18. and friends of Israel; I will help you, says YHWH, and your Redeemer, the Holy One of Israel. (15.) Behold, I will put you
 19. as a new sharp threshing tool owning teeth: you shall thresh the mountains, and crush them, and shall make the hills like chaff. (16.) You shall winnow them, and the wind
 20. shall carry them away, and the whirlwind shall scatter them and you shall rejoice in YHWH, in the Holy One of Israel you shall glory.
 21. (17.) When the poor and needy seek water, and there is none, and their tongue in thirst is parched, I YHWH will hear them,
 22. The God of Israel will not abandon them. (18.) I will open rivers in high places, and in the midst of valleys fountains:
 23. I will make the wilderness as a pool of water, and blighted land as springs of water. (19.) I will give in the wilderness cedar, the acacia tree,
 24. and the myrtle, and the oil tree; I will put in the desert plain the fir tree, and the pine, together: [m.+the box tree] (20.) So that they may see,
 25. and know, and understand, [{&consider.&}](#) and comprehend together, that the hand of YHWH has done this, and the Holy One of Israel
 26.[*] has created it (21.) Draw near your argument, says YHWH; bring out your strongest,
 27. says the King of Jacob. (22.) Let them bring them out, and tell us that which is going to happen: let them show the first things, as they were,
 28. let them tell them that we may set them in our hearts, and know then the latter end; or things to come. declare to us. (23.) Tell us

Column XXXV Isaiah 41:23 to 42:17

1. (Continue Chapter 41:23)the symbols of the latter days, that we may know that you are gods: indeed, make either a good thing or an evil thing,

2. and we will hear [m..that we may be amazed,] and behold it together. (24.) Behold, you are from nothing, and your work {m+..is worthless:} and an abomination. is he who chooses

3. you (25.) I have awakened *one* from the north, and they shall arrive from [*] eastward to the sun and he shall call upon my name: and they shall come

4. *to* governors as to mortar, and as the potter treads clay. (26.) Who has told from the beginning, that we may know?

5. *and* before, that we may say, He is righteous? yet, there is none telling, yet, there is none announcing, yet, there is none hearing

6. your words. (PP)

7. (27.) Behold the first of Zion, behold them: and to Jerusalem I will give one who brings good tidings. (28.) And I looked, and there was no man among them,

8. and there was no counsellor, and I asked of them, and they returned not a word. (29.) Behold, they are nothing and worthless their works are wind [m..+behold all of them are vanity, their works are nothing]

9. and their idols are emptiness. {&yod&} (PP)

10. (**Chapter 42:1**) Behold my servant, whom I uphold; my chosen, *in whom* my soul delights; I put my spirit upon him: and his judgement

11. will go out to the Gentiles. (2.) He shall not cry, nor shout, nor cause his voice to be heard in the outskirts. (3.) A bruised reed

12. he shall not break, and the smoking flax he shall not quench: for truth he shall bring out judgement. (4.) He shall not falter nor be

13. discouraged, until he puts judgement in the earth: and the islands shall inherit his Torah. (PP)

14. (5.). Thus says The God (ha-el) and God (elohiyim) [m=YHWH,] the creator of the heavens, (and stretched them out in the firmament) *and* the earth,

15. and that which comes out of it; the Giver of breath (neshamah) to the people upon it, and spirit to those walking in it: (6.) I [m..+YHWH] have called you. [*] *It is well worth inserting here a note referring to the most interesting notations or symbols above the last word in this line. [See the notes here.](#)*

16. in righteousness, and I will hold your hand, and will keep you, [[a nazarene word](#)] and I will give you for a covenant of the people, for a light of the Gentiles;

17. (7.) To open the blind eyes, to bring out from prison the prisoners, and from the house of confinement those who sit in darkness.

18. (8.) I am YHWH that is my name: and my glory will I not give to another, neither my praise to idols. (9.) The first things, *I told and*

19. behold, they have come to pass, and new things I tell: before they spring up I tell you of them.

20. (10.) Sing to YHWH a new song, and his praise from the end of the earth, the ones going down to the sea, and the fullness of the islands,

21. and the inhabitants of them. (11.) Let wilderness and her cities lift up *their voice*, the villages that Kedar inhabits: let the inhabitants of Sela (*Petra*) sing,

22. let them roar [m...cry] from the top of the mountains. (12.) Let them set glory to YHWH and let them tell his praise in the islands. (PP)

[See notes\[*\]](#)

23. (13). YHWH shall go out as a mighty man, like a man of war: he shall awaken jealousy he shall know [m...cry] even, roar;

24. against his enemies he shall prevail. (14.) I have kept silent [+even+] from long ago; I have been speechless and restrained myself:, like one in childbirth;

25. I will scream, I will groan and pant together. (15.) I will lay waste mountains and hills, and all their vegetation

26. I will dry up; and I will set the rivers as islands, and I will dry up the pools. (16.) And I will cause the blind to walk in a way

27. that they did not know; in paths that they did not know I will lead them: I will make darkness light before them,

28. and crooked things straight. These things will I do to them, and will not abandon them. (17.) They shall be turned around backward and greatly

29. ashamed who trust in idols, who say to the molten images, you are our gods. (PP)

Column XXXVI Isaiah 42:18 to 43:20

1. (**Chapter 42:18**) Let the deaf hear; and cause the blind to look, to see. (19.) Who is blind, except but my servant or as deaf as my messenger

2. whom I sent? who is as blind as the self-confident, and as blind as YHWH's servant? (20.) You see many things, but you observe not; he opens

3. [*X] the ears, but he does not hear. (21.) YHWH is pleased for his righteousness' sake; and he magnifies and [makes honorable](#) the law. (22.) But this is

4. a people robbed and plundered; all of them are trapped in holes, and they are hidden in prison houses: they are for loot, and no one is delivering;

5. for plundering, and no one says, return (23.) Who among you will listen to this? who will draw near and hear of the latter things? (24.) Who

6. gave Jacob for plundering, and Israel to the robbers? did not YHWH, he against whom we have sinned? for they were not willing

7. walk in his ways, nor would they obey His Torah. (25.) And He poured on him His furious anger, and the strength of war: and it has set him on fire

8. round about, yet he knew not; and it burned him, yet he did not take it to heart. (PP)

9. (**Chapter 43:1**) But now thus says YHWH your creator, {&yod} Jacob, and the one who formed {&yod&} you, O Israel, Do not be afraid: for I have redeemed you,

10. I have called you by your name; you are mine. {&aleph&} (2.) When you pass through the waters, I will be with you; and through the rivers, they shall not flow over you:

11. when you walk through the fire, you shall not be scorched nor shall the flame burn you. (PP)

12. (3.) For I am YHWH your God, the Holy One of Israel, {&your redeemer&} [m..

your Savior:] I gave Egypt for your ransom, Ethiopia and Sheba instead of you.

13. (4.) Because you were precious in my sight, you have been glorified, and I have loved you: therefore I give the {&H&} men for you, and people instead

14. for your soul. (5.) Do not be afraid: for I am with you: I will bring your seed from the east, and gather you from the west; (6.) I will say

15. to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; (7.) Everyone

16. who is called by my name: for I have created him for my glory, I formed him; yes, I have made him. (8.) Bring him with the blind

17. who have eyes, and the deaf who have ears. (9.) Let all the Gentiles be gathered together, and let the people be assembled:

18. who among them can tell this, and proclaim to us first things? let them give their witnesses, and they will be justified: or let them hear,

19. and let them say, this is truth. (10.) You are my witnesses, says YHWH, and my servant whom I have chosen: so that you may know and believe

20. me, and understand that I am he: before me there was no God formed, nor after me will there be. (PP)

21. (11.) I, *even* I, am YHWH; and beside me there is no savior. (12.) I have told, and have saved, and I have declared, when there was no

22. alien *god* among you: and you are my witnesses, says YHWH, that I am God.

(13.) also before the day was I am He; and there is none who can deliver out of my hand:

23. I work, and who shall return it? (PP)

24. 14. Thus says YHWH LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down their nobles,

25. all of them, and the Chaldeans, whose song is in the ships. (15) I am the LORD, your Holy One, the creator of Israel, your King. (PP)

[*]

26 (16.) Thus says YHWH, who makes a roadway in the sea, and a pathways in the mighty waters; (17.) Who brings out the chariot and horse,

27. the army and the might together; they shall lie down they shall not rise up: they are quenched, they are put out like a wick. (18.) Do not cause to remember the first things,

28. nor consider the ancient things. <19.) Behold, I make a new thing; now it shall spring up; shall you not know it? Yes

29. I will make a roadway in the wilderness, and rivers in the Jeshimon. (20.) The beast of the field shall glorify me, the sea monster and the owls:

Column XXXVII Isaiah 43:20 to 44:23

1. (Continue Chapter 43:20) because I give waters in the wilderness, and rivers in Jeshimon, to give drink to my people, and my chosen. (21.) This people have I formed for myself; they shall speak my praise. (PP)

2. (22.) But you did not call me, Jacob; because you were weary of me, Israel. (23.) You did not bring me a sheep for a burnt offering; and with your sacrifices
 3. you did not glorify me. [+and you did not make me a present+] [m..I have not caused you to serve] and I have not wearied you with incense. (24.) You did not buy for me with silver sweet cane
 4. nor with the fat of your sacrifices have you filled me, but you have made me to serve with your sins, you have wearied me with your iniquities. (25.) I, *even* I,
 5. am He, the one blotting out your transgressions for my own sake, and I will remember your sins no longer (26.) Cause me to remember, let us judge together: explain in what manner [*]
 6. you are justified. (27.) Your first father sinned, and your leaders transgressed against me.
 (28) and I have cursed the princes of holiness, and gave Jacob to the curse,
 7. and Israel to reproaches. [*] (**Chapter 44:1**) Yet now hear, O Jacob my servant; and Israel, my chosen [come, or: in it]: (PP)
 [*]

8.(2.) Thus says YHWH the one who made you, and the one who formed you from the womb, the one helping you; Do not be afraid Jacob, my servant; and you, Jeshurun, my chosen [come or to it].
 9. (3.) because I will pour water on the thirsty, and floods on the dry land: {&thus&} I will pour my spirit upon your seed, and my blessing upon your offspring: (4.) And they shall spring up as among
 10. the grass, as willows by the streams of water. (5.) This one will say, I am YHWH's; and this one shall call on the name of Jacob; and another shall write with his hand
 11. to YHWH and on the name of Israel he shall be titled (PP)

12. (6.) Thus says YHWH the King of Israel, and his Redeemer YHWH of hosts [+is his name]; I am the first, and I am the last; and beside me there is no God.
 13. (7.) And who is like me, who can call, and tell, and explain for myself since I placed the people of antiquity; The things that have happened.let them say, the things that are coming the things to come in future Let them tell
 14. to us. (8.) Do not fear, nor be afraid: have I not from then spoken of it to you, and have told it? you are my witnesses. Is there a God beside me? There is no *god of*
 15. stone that I know..(9.) The makers an idol all of them are empty; and their coveted things without profit; and their own witnesses {&they are&} they do not see and they do not know; so that
 16. they may be ashamed. (10.) Who forms a god, or casts an idol for no profit? (11.) Behold, all his friends shall be ashamed for the workmen are from mankind; They are gathered together
 17. all of them and they stand up they are afraid and they are ashamed together. (12.) The iron worker works with tongs in the coals, and fashions {&yod&} it with hammers, and works it
 18. with the strength of his arms: also he is hungry, and he has no strength: he drinks no water, and is tired. (13.) The craftsman{&yod&} of wood stretches out his ruler; he

marks it out with a line;

19. he fits it with planes, and he marks it out with the compass, and makes it in the shape of a man, according to human excellence, to abide in the house, (14.) for hewing down

20. for himself cedars, and taking the cypress and the oak, which he strengthens for himself among the trees of the forest: he plants an ash, and the rain makes it grow. (15.) Then it shall blaze [m..be] for man for burning: and he will take

21. from them, and warm himself; yes, he kindles it, and bakes bread; yes, he labors it a god, and worships it; he makes an idol, and falls down to it. (16.) Half he burns in

22. the fire; {& with&} half of it he eats flesh; he kindles and he warms himself he roasts meat, and is satisfied: he warms himself, and says to *his* brother, I am warm, I am before the light [m..fire:] (17.) And with the remains he makes a god,

23. from a tree trunk {m...even his graven image:} and he falls down to it and worships and prays to it, and says, Deliver me; for you are my god. (18.) They do not know nor understand

24. for he has plastered their eyes, from seeing; *and* their hearts, from understanding. (19.) And none returns to his heart, nor is there knowledge nor understanding to say [+to say+],

25. I have burned part of it in the fire; yes I have baked bread upon the coals; I have roasted flesh, and eaten it: and the rest I shall make an abomination? shall I fall down to the trunk

26. of a tree? (20) He feeds on dust a deceived heart has stretched him out, so that he cannot deliver his soul, nor say, There is falsehood in my right hand. (PP)

27. (21.) Remember these, O Jacob and Israel; for you are my servant: I have formed you my servant: Israel, I shall not forget you. (22.) I have blotted out, as a cloud,

28. your transgressions, and, as a cloud, your sins: return to me; for I have redeemed you. (PP)

29. (23.) Sing, O heavens; for YHWH has done it: shout, under parts of the earth: break out into singing, O mountains, O forest, and every tree there: because YHWH has redeemed

Column XXXVIII Isaiah 44:23 to 45:21

1. (Continue Chapter 44:23) [*] Jacob, and has done wonders in Israel. Thus says YHWH, your redeemer, and he who formed you from the womb,

2. I am YHWH maker of all things; stretching out the heavens alone; spreading abroad the earth by myself; (25.) Frustrating the symbols of the {& liars&}, and *making* those doing divination

3. to rant; turning around the {& wise men&} backward, and making their knowledge foolish; (26.) confirming the word of his servant, and He rewards the counsel of his messengers; the one saying

4. to Jerusalem, You shall be inhabited; and to the cities of Judah, you shall be built, and your wasted places I will raise them up: 27 saying to the deep, Be dry,

5. and I will dry up your rivers: (28.) saying of Cyrus, he is my shepherd, and all my

desires he will complete: and saying to Jerusalem, you shall be built;

6. [*] and to the temple, your {&yod&} foundation shall be laid. ... (**Chapter 45:1**)

Thus says YHWH to his messiah, to Cyrus, whose right hand I have held,

7. to bring down Gentiles before him; and I will loose the loins of kings, to open before him the two doored *gates*; and the gates shall not be shut; (2.) I

8. will go before you, and make straight: the crooked places I will shatter the gates of brass, and chop up the bars of iron: (3.) And I will give

9. to you the treasures of darkness, and riches of secret places, so that you will know that I YHWH, the One calling you by your name,

10. am the God of Israel. (4.) For the sake of Jacob my servant, and Israel my chosen, I have called you by your {&yod&} name: [m..+I have surnamed you,] and neither

11. did you know me. (5.) I am YHWH, and there is no one else, and beside me there is no God I girded you, and you did not know me: (6.) So that they will know

12. from the rising of the sun, and from the west, that there is none beside me. I am YHWH, and there is no one else. (7.) I am the former of the light, and creator of darkness:

13. making good {m..peace..m), and creating evil: I YHWH am doing all these things. (PP)

14. (8.) [m..+ Drop down,] you heavens, from above, and let the clouds pour out righteousness, speak to the earth and let it sprout salvation, let righteousness be made to spring out [the rest of verse 8 is not in Q "I am YHWH I created it"] (PP)

15. [SPACE] (9.) Woe to him who argues with the One making him. as the potsherd *argues* with the potsherds of the earth. [+Woe+] to the one saying

16. to the One forming it, What are you making? or: your work, it has no [+human+] hands? (10.) Woe to him who says to his father, What did you beget? or to the woman,

17. [{What}] have you brought forth? (11.). Thus says YHWH {&the Holy One of Israel,&} and his Maker, Ask me of future signs concerning my sons, and concerning the work of

18. [{my hands.}] Command me! (12.) I made the earth, and man upon it I created: I, even my hands, have stretched out the heavens, and all

19. [{their host|}] have I commanded. (13.) I have raised him up in righteousness, and I will straighten all his ways: he shall build

20. [{my city, and the ca}]ptive he shall send out, not for price nor reward, says YHWH of hosts. (PP)

21. (14.) [{ Thus says)] YHWH, The toil of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, they shall pass over to you, and they shall be yours:

22. [{behind they shall c}]ome in fetters; they shall pass over, and they shall fall down and worship you, and to you they shall pray, saying, Surely God is in you; and there is no other,

23. [{and there is no *other* G}]od. (15.) Therefore you are a God of hidden places, O God of Israel, the Savior. (16.) They shall be ashamed, and also humiliated, all of them:

24. [{together}] shall go to humiliation *who are* craftsmen of stone idols. (17.) Israel shall be saved by YHWH with an everlasting salvation:

25. you shall not be ashamed nor humiliated for ever and ever. (PP)

26. (18.) For thus says YHWH creator of the heavens; He is the God and He formed the earth and made it; and he

27. prepared it, He did not create it void, he formed it to be inhabited: I am YHWH; and there is no one else. (19) I did not speak in secret,

28. in a dark place of the earth: I did not say to the seed of Jacob in vain, Seek me; I YHWH speak

29. righteousness, telling things that are straight. (20.) Assemble yourselves and come; draw near [m..+together], and with him who is escaped from the Gentiles: Neither

30. do the ones setting up the wood of their idols know, that they pray to a god that cannot save. (21.) Let them tell, and bring them near;

Column XXXIX Isaiah 45:21 to 47:11

1. (Continue chapter 45:21) yes, let them take counsel together: who has announced this from antiquity? who has told it from then? Is it not I YHWH? and there is no other

2. God beside me; a righteous God and a Savior; there is none beside me. (22.) Turn to me, and be saved, all the ends of the earth: because

3. I am God, and there is no other. 23 By myself I have sworn, the word of righteousness is gone out of my mouth, and shall not return [m...+ empty,] That to me shall bow,

4. every knee and every tongue shall swear. (24.) even by YHWH he shall say to me, righteousness and strength: and to him shall they come; and they shall be ashamed

5. all who are infuriated against him. (25.) In YHWH all the seed of Israel shall be justified, and shall glorify. (Chapter 46:1) Baal bows down, Nebo stoops,

6. their idols on beasts, and on the cattle: your load was a heavy burden [Q+ according to their report] (2.) They stoop, they bow down

7. together; they were not able deliver the burden, but their souls are gone into captivity. (PP)

8. (3.) Hear me, house of Jacob, and all the remnant of the house of Israel, who are borne by me from the womb, who are carried by me

9. in mercies. (4.) until your old age I am He; and until to grey hairs I will carry you: I have made, and I will bear; and I

10. will carry, and will save you. (5.) To whom will you liken me, and make me agree, and compare me, that I may be likened?

11. (6.) They pour out gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he makes it a god: they fall down, yes, they worship it.

12. (7) They bear it upon their shoulder, they carry it, and set it under it, and it stands; it shall not move from its place: yes, one shall cry

13. to it, and it will not answer, and out of his trouble will not save him [Q+weakness] (8.) Remember this, and be manly: O transgressors take it

14. to heart, (9.) Remember the first things of ancient time: for I am God, and there is no one else; I am God, and there is no one like me, (10.) Telling

15. the end from the beginning, and from antiquity the things that are not done, saying,

My counsel shall stand, and I will do all my pleasure:

16. (11.) Calling a bird of prey from the east the man of my counsel from afar yes, I have spoken it, I will also bring *it to pass*; I have formed it,

17. Yes I will do it. (PP)

18. (12.) Listen to me, you bullheaded, who are far from righteousness: (13.) I bring near my righteousness; it shall not be far off, and my salvation

19. shall not lag behind: and I will place salvation in Zion for Israel my glory. (PP)

20. (**Chapter 47:1**) Come down, and sit upon the dust, O virgin daughter of Babylon, sit on the earth: there is no throne, O daughter of the Chaldeans: for

21. you shall no longer be called soft and dainty. (2.) Take the millstones, and grind meal: roll back the veils, make bare

22. the skirt, uncover the thigh, pass over the rivers. (3.) Your nakedness shall be uncovered, your reproach also shall be seen: I will take vengeance, and neither

23. will I meet *you as a man*. (4.) Our Redeemer, YHWH of hosts is his name, the Holy One of Israel. (5.) Sit mute, and go {&waw&}

24. into darkness, O daughter of the Chaldeans: for you shall no more be called, The Mistress of Kingdoms. (6.) I was angry with my people,

25. and I have polluted my inheritance, and gave them into your hand: you showed them no mercy; on the elderly you [heavily laid](#) your yoke (See 9:2 for the importance of this word.)

26. greatly. (7.). And you said, I shall be a heroine forever: you did not take these things to your heart, neither did you remember

27. the latter end of it. (8.) And now hear this, O voluptuous, who dwells securely, who says in your heart, I am, and there is no one

28. else; I shall not sit as a widow, neither shall I see [m...know] bereavement: {&waw&}

(9.) But these two things shall come to you in a moment in one day, 29. bereavement and widowhood: in their completeness they shall come upon you for the multitude of your witchcraft, and for the great abundance of your enchantments. 10

For you have trusted

30. in your wickedness: you have said, No one sees me. Your wisdom and your knowledge has turned you around; and you have said in your heart, I am,

31. and there is no one else beside me. (11.) And evil shall come upon you; you shall not know from her origin, and disaster shall fall upon you; you shall not be able to cover it

Column XL Isaiah 47:11 to 49:4

1. (**Continue Chapter 47:11**) and holocaust shall come upon you suddenly, and you shall not know. (12.) Stand {&waw&} please with your enchantments, and with the multitude of your witchcraft, in which you toiled

2. from your youth; [[+until today+](#)] [Q omits the rest "if it be that you shall be able to profit, if it be that you may prevail."] (13.) [not in Q "you are wearied"] in the multitude of your counsels. Let them stand please, and let them save you, the

astrologers, those seeing visions in stars,

3. the predictors of monthly knowledge, from these things that shall come on you. (14.)

Behold, they shall be like chaff; the fire shall burn them; they shall not deliver their souls

4. from the hand of the flame: there shall not be a coal to warm them, *nor* a light to sit opposite it. (15.) Thus shall they be to you with whom you have labored your merchants from your youth:

5. each man to his passing, they shall wander astray; none shall save you. (PP)

6. (**Chapter 48:1**) Hear this, O house of Jacob, who are called by the name of Israel, and of the waters of Judah you came out, who swear by the name of

7. YHWH and in the God of Israel you remember, not in truth, nor in righteousness.

(2.) because from the holy city they are called, and upon

8. the God of Israel they lean; YHWH of Hosts is his name. (3.) The beginning things from then I have told them and from my mouth they have gone out,

9. and I declared them; I did them suddenly, and they came to pass. (4.) On account of that [{&....&}](#) I knew that you are hard, and your neck is an iron sinew, [+h]

10. and your brow brass; (5.) I told you, from then, before it came I declared it to you: lest you should say, My idol has done them,

11. and my graven image, and my molten image, commanded them. (6.) You heard, all of this and have you not told them? I have caused you to hear new things from this time,

12. even [Nazareth](#), which you did not know. (7.) They are created now, and not from then; and before the day you did not hear of them; lest you should say, Behold,

13. I *already* knew them. (8.) And also, you did not hear; also, you did not know; also your ear was not open from then: for I knew that

14. you would be very treacherous and were called a transgressor from the womb. (9.).

For the sake of my name I will put afar off my anger, and I will restrain my praise for you, so as not to

15. cut you off. (10.) Behold, I have refined you, but not with silver; [[Q = when I showed mercy to you](#)] [m = I have chosen you] in the furnace of affliction. (11.) For

my own sake, *even* for my own sake,

16. I will do it: [{&because&}](#) how can I profane it [m..+name]? and I will not give my glory to another. (PP)

17. (12.) Listen to this, Jacob and Israel, my called; I am he; I am the first, even I am the last. (13.) Yes. My hand also has laid the foundation of

18. the earth, and my right hand has spanned the heavens: I call to them, they stand up together. (14.) All of them gather together and they hear;

19. who is among them and has declared these things? YHWH loved him: he will do my desires on [{&waw&}](#) Babylon, and his arm shall be on the Chaldeans. (15.) I, *even* I,

20. have spoken; yes, I have called *him*: I have brought him, and he shall make his way prosperous. (16.) Draw near to me, [+erasure+] hear this;

21. I have not spoken in secret from the beginning; from the time that it was, I was

there: and now the Lord YHWH, and his Spirit, has sent me. [Read my [comments](#) on this important verse](PP)

[*]

22. (17) Thus says YHWH your Redeemer, the Holy One of Israel; I am YHWH your God your teacher for profit,

23. [[Aramaic](#)] the One who leads you by the way that you should go in it. (18.) And you did not listen to my commandments! then would your peace be as a river, and your righteousness

24. as the waves of the sea: (19.) Your seed also would have been as the sand, and the offspring like the gravel of it; their name should not have been cut off nor destroyed. from before me. (PP)

[*]

25. (20.) Go out of Babylon, flee from the Chaldeans, with a voice of singing declare it, tell this [[m.+let it go out+](#)] to the end of the earth;

26. say, The LORD has redeemed his servant Jacob. (21.) And they did not thirst in the deserts *when he* led them : he caused the waters [Q= to gush out] [m.. to flow out] from the rock for them:

27. he split the rock, and the waters gushed out. (22.) There is no peace, says YHWH, for the wicked. (PP)

[*]

28. (**Chapter 49:1**) Hear me, O islands, and listen peoples, from afar; YHWH called me from the womb; from my mother's belly

29. He caused my name to be remembered. (2.) And he has put my mouth {&as&} a sharp sword; in the shadow of his hand He hid me, and made me [+a lamed-kaph overwrite+] as a polished arrow; [[partial erased "be'ash"](#)]

30. in his quiver he hid me; (3.) And He said to me, You are my servant Israel, in whom I will be glorified. (PP)

[*]

31. (4.) Then I said, for emptiness I have toiled, my strength for a void and a vapor I have spent surely my judgment is with YHWH and my work

Column XLI Isaiah 49:4 to 50:1

1.[*] (**Continue Chapter 49:4**) with my God. (5.) And now, says YHWH who formed you from the womb to serve him, to return Jacob to him,

2. and to gather Israel to him, and I shall be glorious in the eyes of YHWH, and my God shall be my strength. (6.) And he said, Is it a light thing from your being to me

3. a servant to {&waw&} raise up the tribes of Israel [m.,Jacob,] and to restore the [Nazarenes](#) of Jacob [m..Israel]: I will also give you for a light to the Gentiles, to be

4. my salvation {Yeshua} to the end of the earth. (PP)

5. [*] (7.). Thus says the Lord YHWH your Redeemer of Israel, *and* his Holy One, to those despising *his* soul, to him who the nation counts an abomination, to a servant of rulers,

6. Kings shall see and arise, princes shall worship, for the sake of YHWH who is faithful, the Holy One of Israel, shall choose you. (PP)

[*]

7. (8.) Thus says YHWH, In an excellent time have I heard you, and in a day of salvation [Yeshua] I helped you: and I will {&dot&} preserve [\[make Nazarene\]](#) you, and I will give you for a covenant of

8. the people, to raise up the earth, to cause them to inherit heritages of desolation; (9.) saying to the prisoners, Go out; to those who are in darkness, reveal yourselves.

9. upon [+all+] the mountains [m..roadways] they shall feed, and in all the high places of their pastures. (10.) They shall not hunger nor thirst; neither shall it strike them the heat

10. nor the sun : for he has mercy on them shall lead them, and onto the springs of water he guides them. (11.) And I will set all my mountains as a roadway [+u-mes a redundancy],

11. and my highways shall be exalted. (12.) Behold, these shall come from far: and behold, these from the north and west; and these from the land

12. of China [\[m..Sinim\]](#). (13.). Sing, O heavens; and rejoice, O earth; and break out into singing, O mountains: because YHWH has comforted his people,

13. and on the afflicted He will have mercy. (PP)

14. (14.) But Zion said, YHWH has forsaken me, and my Lord {&my God&} has forgotten me. (15.) Can a woman forget her sucking child, from having mercy on the son of her womb?

15. also they can forget, but I will not forget. (16.) Behold, I have inscribed you upon the hands; your walls

16. are before me continually. (17.) Your sons shall hurry; your destroyers and your desolators shall go out from you. (18.) [Lift up - misspelled] your eyes round about, 17. and see all of them are gathered together, and come to you. As I live, says YHWH, all of them as an ornament you shall wear

18. and bind them on as like a bride (19.) because your waste and your desolate places, and your destroyed earth, even now shall be too narrow

19. for the inhabitants, and they will be far off the ones who swallowed you (20.) Yet they shall say in your ears *even* the children of your bereavement, The place is too narrow for me: bring

20. to me *a place where* I may dwell. (21.) Then shall you say in your heart, Who has borne me these, seeing I am bereaved and I am barren, a captive,

21. turned aside and who raised these? Behold, I was left a remnant by myself; these, where were they? (PP)

22. (22.) because YHWH [m..+Lord God+] [+commands+] saying , Behold, I will lift up my hand to the Gentiles, and to the nations I will raise up my ensign: and they shall bring

23. your sons in their bosom, and your daughters shall be carried upon their shoulders.

(23.) And there shall be kings as your guardians, and their queens your nurses:
 24. they shall worship you with their faces to the earth, and lick the dust of your feet;
 and you shall know that I am YHWH: for they shall not be ashamed
 25.[*] who wait for me. (24.) Shall that which is taken be taken from the mighty, or the
[terrorist's](#) captive be delivered? (25.) Because thus says YHWH,
 26. Also that taken by the mighty shall be taken, and the captives of the terrorist shall
 be delivered: for I will strive with him who strives{&yod&} with you, and
 27. I will save your sons. (26.) And I will feed those oppressing you with their flesh;
 and as in fresh grape juice they shall be drunk *with* their blood and they shall know
 28. *even* all flesh that I YHWH am your Savior and your Redeemer, the mighty One of
 Jacob. (PP)
 [*]

(Chapter 50:1) Thus says YHWH, Where is the book of your mother's divorce-
 covenant, whom I have sent away? or who is it from my creditors whom

Column XLII Isaiah 50:1 to 51:13

1. **(Continue Chapter 50:1)** I have sold you to him? Behold, for your iniquities you
 have been sold, and for your transgressions is your mother sent {&waw&} away. (2.)
 Wherefore,
 2. when I came, was there no man? when I called, there was no one to answer? Is my
 hand extremely shortened from ransom or is there no strength in me
 3. to deliver? behold, at my rebuke I dry up the sea, I set rivers as a wilderness: their
 fish smell bad, from lack of water
 4. and they die of thirst (3.) I dress the heavens with darkness, and I make sackcloth as
 their covering. (PP)

5. (4.). The Lord YHWH gave me the tongue of the learned, to know to help the weary
 with words: he wakens me morning by morning, he wakens
 6. my ear to hear as the learned. (5.) The Lord [+God+] [m..YHWH] has opened my
 ear, and I did not rebel backward neither
 7. did I turn away. (6.) I gave my back to the strikers, and my cheeks to those [\[+beating
 with iron+\]](#) my face [m..plucking *hair*] I did not hide from disgraces and spitting. (7.)
 For the Lord
 8. YHWH will help me; therefore I am not humiliated: therefore have I set my face like
 flints, and I know I shall not be ashamed. (8) He is near
 9. the one justifying me; who will strive with me? let us stand together: who is the lord
 of my judgement let him draw near to me. (9.) Behold, the Lord YHWH
 10. will help me; who is he who shall do evil to me? behold, all of them shall wear out
 as a garment; a moth shall eat them. (10.). Who is among you who fears YHWH,
 11. who hears the voice of his servant, who walks in darkness, and has no brightness to
 him? he trusts in the name of YHWH, and leans upon his God.
 12. (11.) Behold, all you kindlers of fire, surrounders with sparks: walk in the light of
 your fire, and in the sparks that you have lit. from my hand this is

13. that *which* is for you: to sorrow you shall lie down. (PP)

14. (**Chapter 51:1**) Listen to me, pursuers of righteousness, seekers of YHWH: look to the rock *from which* you are hewn, and to the hole of the pit *from which* you were dug.

15. (2) Look to Abraham your father, and to Sarah who bore you: for I called him singly, and [+made him fruitful], [m..I blessed him] and multiplied him.

16. (3.) For YHWH shall comfort Zion: he will comfort all her waste places; and he will set her wilderness like Eden, and her desert like the garden of YHWH; joy

17. and gladness shall be found in her, thanksgiving, and the sound of music. [+and sorrow and mourning shall flee+]. (PP)

18. (4.). Draw near to me, my people; and to me, my nation give ear: for a Torah shall go out from me, and I will stir up my judgment for a light of the people.

19. (5.). My righteousness is near; my salvation is gone out, and my arms shall judge the nations; the islands shall wait for me, and on my arm they shall hope. (6.) Lift up to the heavens,

20. your eyes and look upon the earth beneath {+and see who created this+} [[these following words](#) in the M text do not appear in Q "*for the heavens shall vanish away like smoke, and the earth shall wax old like a garment,*"] (PP)

21. and her inhabitants like this shall die and my salvation shall be for ever, and my righteousness shall not be cast down. (PP)

[*]

22. (7.) Hear me, you knowers of righteousness, people in whose heart is my Torah; fear not the reproach of men, and from their revilings {&mem&} do not be downcast. (8.) because like a garment

23. a moth shall eat them, and the worm shall eat them like wool: and my righteousness shall be for ever, and my salvation from generation to generations. (PP)

24. (9.). Awake, awake, put on strength, O arm of YHWH; awake, as in the days of antiquity, in the generations of the ages; are you not the one who chopped up

25. the monster-Rahab, and wounded the sea monster? (10.) Are you not he who dried the sea, the waters of the great abyss; the one who put [+in+] the depths of the sea

26 a way for the [+dispersed+] [m..redeemed] to pass over? [+a word erased+] (11.) Therefore the ransomed of YHWH shall return, and come with singing to Zion; and everlasting joy shall be upon their heads

27. they shall obtain gladness and joy; and sorrow and sighing shall flee. (PP)

28. (12.) I, *even* I, am he who comforts you: {&seratch-out&} who are you, that you should be afraid of a man who will shall die, and of the son of man who shall be given as grass; (13.) And you forget

29. [+eth+] YHWH your maker, who has stretched out the heavens, and He founded the earth; and you fear continually every day from the face of the fury of the oppressor,

Column XLIII Isaiah 51:13 to 52:12

1. (Continue Chapter 51:13) as if he is preparing to destroy; and where is the fury of the oppressor? (PP)

2. (14.) The [+sorrowing one+] [m..captive] is anxious to be loosed, so as not to die in the pit, nor that his bread should fail. (PP)

3. (15.) I am YHWH your God, who divided the sea, whose waves roared: YHWH of hosts is his name. (16.) And I have put

4. my words in your mouth, and I covered you in the shadow of my hand, so I may plant the heavens, and found the earth, and say to Zion, my people

5. you are. (PP)

[*]

6. (17.). Awake, awake, stand up, Jerusalem, who has drunk from the hand of YHWH the cup of his fury;

7. the dregs of the cup of trembling you drank, and wrung them out. (18.) There is no guide for you from all the sons she bore;

8. nor is there any who takes her by the hand of all the sons whom she has brought up. (19.) These two things are called to you who will be sorry for you?

9. desolation, and destruction, and famine, and the {&the&} sword: who shall comfort you? (20.) Your sons have fainted, they lie at the head of all

10. the out skirts, as a wild bull in a net:{&waw&} full of the fury of YHWH, the rebuke of your God. (21.) Therefore hear please

11. this, O afflicted, drunk, but not with wine: (22.) Thus says your Lord YHWH, your God who strives for his people,

12. Behold, [yod] I have taken out of your hand the cup of trembling, even the dregs of the cup of my fury; you shall not anymore

13. drink of it again. (23.) But I put it into the hand of those afflicting you [+and those making you bow down+]; who said to your soul, Bow down,

14. and we will walk over you: and you put as the ground your back, and as the street to those padding over. (Chapter 52:1) Awake, awake; dress in

15. your strength, {&O Zion;&} dress in your beautiful garments, O Jerusalem, the holy city: for no more he will come

16. into you the uncircumcised and the unclean. (2.) Shake yourself from the dust; arise, and sit down, O Jerusalem: loose yourself from the bands of

17. your neck, O captive daughter of Zion. (3.) For thus says YHWH, you have sold yourselves for nothing; and not

18. with silver will you be redeemed (4.) For thus says [m..+the Lord] YHWH My people went down in the beginning into Egypt to sojourn

19. there; and the Assyrian oppressed without cause. (5.) And now , what is there to me here, says YHWH, that my people are taken

20. freely they rule over them and they howl says [?] [m=YHWH] and my name is blasphemed continually every day. Therefore my people shall know

21. my name in that day that I am he who speaks: behold, it is I. (PP)

[*]

22. (7.) How beautiful upon the mountains are the feet of him who brings good tidings, who brings good tidings of peace; who publishes good, who publishes
 23. salvation; the one saying to Zion, Your God reigns! (8.) The sound, your watchmen shall lift up the voice; together they shall sing:
 24. for they shall see eye to eye, when YHWH shall restore Zion [+in mercies+]. (9.) Break out, sing together,
 25. waste places of Jerusalem: because YHWH has comforted his people, he has redeemed Jerusalem. (10.) YHWH has made bare
 26. his holy arm in the eyes of all the Gentiles; and all the ends of the earth shall see the salvation of
 27. our God. (11.) Turn away, turn away, go out from there, touch no unclean thing; go out of the midst of her;
 28. be clean, you who bear the vessels of YHWH. (12.) For you shall not go out hurriedly, nor go by flight:
 29. for YHWH will go before you; and your gatherer is the God of Israel. [+The God of
 30. all the earth He shall be called.+]

Column XLIV Isaiah 52:13 to 54:4

1. (**Chapter 52:13.**) Behold, my servant shall deal prudently, he shall be exalted and lifted up, and be very high (14.) as those who were astonished
 2. at him are many; because his visage was marred more than any man, and his form more than the sons of men:
 3. (15.) So shall he startle many nations; the kings shall shut their mouths at him: for that which
 4. was not told to them shall they see; and that which they had not heard shall they consider. (PP)

[*]

5. (**Chapter 53:1**) Who has believed our report and the arm of YHWH to whom has it been revealed (2) And he shall come up like a suckling before us
 6. and as a root from dry ground *there is* no form to him and no beauty to him and *in* his being seen and *there is* no appearance
 7. that we should desire him. (3) He is despised and rejected of men, a man of sorrows and knowing grief
 8. and as though hiding faces from him he was despised and we did not esteem him. (4) Surely our griefs he
 9. is bearing and our sorrows he carried them and we esteemed him beaten and struck by God
 [There is a *scribal thumb* print over lines 10 to 12.]
 10. and afflicted. (5) and he is wounded for our transgressions, and crushed for our iniquities, the correction

11. of our peace *was* upon him and by his wounds he has healed us. (6) All of us like sheep have wandered each man to his own way

12. we have turned and YHWH has caused to light on him the iniquity of all of us (7) He was oppressed and he was afflicted and *he did* not

13. open his mouth, as a lamb to the slaughter he is brought and as a ewe before her shearers is made dumb he did not open

14. his mouth. (8) From prison and from judgement he was taken and his generation who shall discuss *it* because he was cut off from the land of

15. the living. Because from the transgressions of his people a wound was to him (PP)

16. (9) And they gave wicked ones *to be* his grave and [a scribbled word probably accusative sign "eth"] rich ones in his death

17. although he worked no violence neither deceit in his mouth (10) And YHWH was pleased to crush him and He has caused him grief. (PP)

18. If you will appoint his soul a sin offering he will see his seed and he will lengthen *his* days and the pleasure of YHWH {&yod?&}

19. in his hand will advance. (11) Of the toil of his soul he shall see {+light+} and he shall be satisfied and by his knowledge shall he make righteous

20. *even* my righteous servant for many and their iniquities he will bear. (12) Therefore I will apportion to him among the great ones

21. and with the mighty ones he shall divide the spoil because he laid bare to death his soul and with the transgressors

22. he was numbered, and he, the sins of many, he bore, and for their transgressions he entreated.(PP)

23. **(Chapter 54:1)** Sing, O barren, and you who did not bear; break out into singing, and cry aloud, you who did not travail for more

24. are the sons of the desolate than the sons of the married wife, says YHWH. (2.) Enlarge the place of your tent,

25. and the curtains of your habitations let them stretch out: spare not, lengthen your cords, and your stakes;

26. strengthen (3.) For on the right hand and on the left you shall break out; and your seed shall inherit the Gentiles, and the cities

27. made desolate cities shall be inhabited. (4.) Fear not; for you shall not be ashamed: and {&waw&}do not be confounded; for you shall not

28. be {&yod&}embarrassed for you shall forget the shame of your youth, and the reproach of your widowhood you shall not remember

Column XLV Isaiah 54:4 to 55:8

1. **(Continue Chapter 54:4)** any more. (5.) For your husband is your Maker; YHWH of hosts is his name; and your Redeemer the Holy One of

2. Israel; He shall be called The God of the whole earth. (6.) because as a woman forsaken and grieved

3. in spirit, YHWH has called you, and a wife of youth, because you were refused, says [+YHWH+] your God.

4. (7.) For a small moment have I forsaken you; but with great mercies will I gather you. (8.) In overflowing wrath

5. I hid my face from you for a moment; but with everlasting kindness will I have mercy on you, says your Redeemer.

6. YHWH (9.) this is as the waters of Noah to me: which I have sworn that the waters of Noah go over no more

7. the earth; so have I sworn that I would not be wrathful with you any more, nor rebuke you. (10.) For the mountains

8. shall depart, and the hills {&H&} be shaken; but my kindness shall not depart from you, neither shall the covenant of

9. my peace be removed, says he who has mercy on you YHWH.(PP)

10. (11.). O afflicted, tossed with a whirlwind, and not comforted, behold, I will lay your stones with colors, and {&your&} foundations [*]

11. with sapphires. (12.) And I will set your window lights of agates, <\$waw&} and your gates of gem {&waw&} stones, and all

12. your borders of desirable stones. (13.) And all your sons shall be taught of YHWH; and great shall be the peace of your sons {&waw&}.

13. (14.) In righteousness shall you be established: you shall be far from oppression; for you shall not fear: and from terror; for

14. it shall not come near you. (15.) Behold, they shall surely be gathered, with no help from me: whosoever shall gather together against you

15. shall fall. (16.) Behold, I have created {&aleph&} the craftsman who blows the coals in the fire, and who brings out {&waw&} an implement [*]

16. for his work; and I have created the waster to destroy. (17.) No weapon that is formed against you

17. shall succeed; (PP) (Q omits the following)[M..+and every tongue that shall rise against you in judgment you shall condemn.]

18. This is the heritage of the servants of YHWH, and their righteousness is from me, says YHWH. (**Chapter 55:1**) Ho,

19. every one thirsting, come you to the water, and he who has no money; come, buy, without silver

20. [m..+and eat;+] and without price wine and milk. (2.) Why do you spend money *and* it is not bread and your labor

21. for that which does not satisfy? Listen diligently to me, and eat the good, and let your soul be pampered in fatness.

22. (3.) Extend your ear, and come to me: hear, and your soul shall live; and I will make with you

23. an everlasting covenant, the faithful mercies of David. (4.) Behold, I have given him for a witness to the people, [*]

24. a leader and commander to the people. (5.) Behold, a nation that you do not know you shall call, and a nation that you have not known

25. shall run to you because of YHWH your God, and {&for&} the Holy One of Israel;

for he has glorified you. (PP)

26. (6.). Seek YHWH while he may be found, call upon him while he is near: (7.) Let the wicked abandon his way,

27. and the evil man his thoughts: and let him return to YHWH, and he will have mercy on him; and to our God,

28. for he will excuse greatly. (8.) For my thoughts are not your thoughts, nor are your ways

Column XLVI Isaiah 55:8 to 57:2

1. (**Continue Chapter 55:8**) my ways, says YHWH. (9.) For as the heavens are higher than the earth, so they are higher, my ways

2. than your ways, and my thoughts than your thoughts. (10.) For as it comes down,

3. the rain and the snow from heaven, and there does not return, but drenches

4. the earth, and causes it to grow and sprout, that it may give seed to the sower, and bread to the eater:

5. (11.) So shall my word be that goes out of my mouth: it shall not return to me void, but it shall do

6. that which I please, and it shall succeed in that which I sent it. (12.) For with joy

7. you shall go out, you shall walk in peace: the mountains and the hills shall break out before you singing,

8. and all the trees of the field shall clap their hands. (13.) Instead of the thorn shall come up the fir tree, and instead of

9. the brier shall come up the myrtle tree: and it shall be to YHWH for a sign, [m.. name] for an everlasting name [m..sign] that shall not be cut off. (PP)

[* }

10. (**Chapter 56:1**) [+Because+] thus says YHWH, Keep judgment, and do justice: for my salvation is near

11. to come, and my righteousness to be revealed. (2.) Blessed is the man who does this, 12. and the son of man who seizes it; who keeps the sabbath from corrupting it, and keeps his hand from doing all evil.(PP)

13. (3.) Neither shall the son of an alien, who has joined himself to YHWH say YHWH has completely separated me from

14. his people: neither let the eunuch say, Behold, I am a dry tree. (4.) Because thus says YHWH

15. to the eunuchs who keep my sabbaths, and choose the things that please me, and take hold of

16. my covenant; (5.) And I will give to them in my house and within my walls [yad va-shem] a place and a name better than of sons and of daughters:

17. I will give them an everlasting name, that will not be cut off. (6.) Also the sons of the alien, who join themselves to YHWH,

18. to be his servants and to [+bless+] [m..love] keeping the sabbath from corrupting it,

19. and seizes my covenant; (7.) and I will bring them to my holy mountain, and make them joyful in my house of

20. prayer: their burnt offerings and their sacrifices they will offer willingly on my altar; for my house a house

21. of prayer shall be called for all the nations. (8.) *Thus* says the Lord YHWH who gathers the outcasts of Israel, Yet

22. will I gather others to him, to those who are *now* gathered to him. (9.). All you beasts of the field with him, eat, and all you beasts in the forest. (PP)

[*]

23. (10.) His watchmen are blind: all of them do not know, they are all dumb dogs, they are not able to bark; they

24. sleeping, lying down, loving to slumber. (11.) and they are dogs of evil souls who do not know to be sated,

25. and they are shepherds who do not know to understand: they all turn to their own way, each man for his own profit, from his end.

26. (12.) Come you, we will take wine, and we will be sated with strong drink; and tomorrow shall be like this day, and very much {&greater&}. (PP)

27. (**Chapter 57:1**) The righteous perishes, and no man takes it to heart: and merciful men are gathered away, no one understands

28. that from the presence of evil the righteous is gathered away. (2.) He shall go into peace: they shall rest on their beds,

Column XLVII Isaiah 57:2 to 57:6

1. (**Continue Chapter 57:2**) walking in their uprightness. (PP)

2. (3.) But draw near here, you sons of the sorceress, the seed of the adulterer and the one whoring. (4.) Against whom do you go softly? against whom do you make a wide mouth, and lengthen the tongue? are you not children {&waw&} of transgression, a seed of falsehood, (5.) Heating yourselves with idols under every

4. green tree, slaughtering the children in the streams, under the [sp. cliffs] of the rocks (6.) In those portions of the river they are your portion [+there,+]

5. they are your lot: even to them you poured a drink offering, you have offered a burnt offering on an altar. Am I comforted in these? (7.) Upon a mountain

6. high and and lifted up you set your bed: even there you went up to sacrifice sacrifices. (8.) Behind the doors and the door posts

7. you set up your memorial: for you revealed yourself to another than me, and are gone up; you have enlarged your bed, and you made a covenant [+for yourself from them+] {m..with them;}

8. loving their bed by means of a vision. (9.) and you went to the king with oil, and increased your perfumes, and you sent your envoys

9. far off, and you lowered yourself as far as Sheol. (10.) in the greatness of your way you are wearied; But you did not say *so*, having no hope in the life you found by your

own hand; [*]

10. therefore you were not weakened. (11.) And who worries you and you fear me because you have lied, and have not remembered me, nor set

11. these things to your heart? have I not been mute for ages, and you fear me not?

(12.) I will tell your righteousness,

12. and your works; for your {+group+} they shall not profit you. (13.). When you cry, let your group deliver you; but the wind shall carry all of them {M ends vs 12 here]

13. and they shall be taken as a vapor. (13.). but he who puts his trust in me shall inherit the land, and shall possess my holy mountain; (PP)

14. (14.) And he shall say, Cast up, cast up, [+the thing cast up+] prepare the way, raise up the stumblingblock from the way of my people. (15.) because thus

15. says the Father of exaltation and the lifted up One who inhabits eternity, whose name is Holy; He inhabits the high and holy place, with the contrite and lowly

16. spirit, to make alive the spirit of the lowly, and to make alive the heart of the

contrite. (16) For I will not strive for ever, nor will I everlastingly be angry because

17. the spirit will faint before me, and the lives [neshemah] I made. (17.) Because of

the evil of his covetousness I was wrathful and I struck him and I hid myself, and was angry,

18. and he went on stubbornly in the way of his heart. (18.) I have seen his ways, but will heal him: and make peace and comforts to him and to his mourners.

19. (19.) I create the fruit of the lips; Peace, to him who is far off, and to him who is near, says YHWH; and I will heal him. (20.) But the wicked *are* as the sea,

20. driven because it is not able to be quiet, and they drive out from its waters mire and clay. (21.) There is no peace, says

21. my God, to the wicked. (PP)

22. (**Chapter 58:1**) Call with your throat, do not hold back, lift up your voice like a trumpet, and tell my people their transgression, and to the house of Jacob

23. their sins. (2.) They seek me daily, and delight to know my ways, as a nation who was doing righteousness,

24. and judgement they did not abandon their God they ask of me my righteous judgements they desire nearness to God. (3.). Why have we fasted,

25. and you do not see we afflicted our soul, and you did not know it. Behold, in the day of your fast you find pleasure, and all your labors.

26. you press on. (4.) Behold, you fast for strife and contention, and to strike with the fist of wickedness: you shall not fast as you do this day to have heard on high

27. your voice. (5.) Is it like this the fast that I have chosen. a day for a man to afflict his soul? is it to bow down his head as a bulrush,

28. and to spread sackcloth and dust? will you call this a fast, and an acceptable day to YHWH? (6.) Is not this the fast which

29. I have chosen? to open the bands of wickedness, to undo the heavy yokes, and to set the oppressed free, {&yod&} and every

Column XLVIII Isaiah 58:6 to 59:17

1. **(Continue Chapter 58:6)** yoke you will tear away. (7.) Is it not to divide your bread to the hungry, and that you bring the refugee poor {&yod&} into your house? when you see the naked,
 2. that you cover him; and that you do not hide yourself from your own flesh? (8.). Then shall your light break out as the dawn, and your health shall spring out speedily,
 3. and your righteousness shall go before you; the glory of YHWH shall be gathered. (9.) Then shall you call, and YHWH shall answer; you shall shout, and he shall say,
 4. Here I am. If you turn aside from the midst of you the yoke, the pointing of the finger, and speaking evil; (10.) And if you bring out your soul to the hungry, and the soul
 5. of the afflicted you satisfy; *your* light shall rise in darkness, and your gloom will be as the noontime: (11.) And YHWH shall guide you continually, and satisfy
 6. your soul in drought, and {&H&} deliver bones: and you shall be like a drenched garden, and like a spring of water, they do not lie.
 7. *even* those waters. And those from you shall build the waste places of the ages: the foundations of generation after generations you shall raise them up; and they shall call you the mason of the breach, The restorer of
 8. paths to dwell in. (PP)
 [*]

9. (13.). If you turn away your foot from the sabbath, *so as not* to do your desires in my holy day; and call the sabbath a delight, the holy {&waw&} of
 10. YHWH, a glory; and shall glorify him, *by* not doing your own ways, nor finding your own pleasure, nor speaking your own words: (14 .) Then shall you delight yourself with YHWH;
 11. and I will cause you to ride upon the high places of the earth, and feed you the heritage of Jacob your father: for the mouth of YHWH has spoken. (PP)
 [*]

12. **(Chapter 59:1)** Behold, YHWH'S hand is not shortened, from saving; nor his ear heavy, that it cannot hear: (2.) However your iniquities they are
 13. as separations between you and between your God, and your sins have hid his face from you, from hearing (3.) because
 14. your hands are defiled with blood, and your fingers with iniquity; [Q omits *your lips have spoken lies,*] your tongue has uttered injustice. (4.) None calls for justice,
 15. no one judges in faithfulness: they trust on a void, and speak in vain; they conceive mischief, and bring out iniquity. (5.) The eggs of an adder
 16. they break open, and the spider's web they weave: the one eating their eggs dies, and that which is crushed breaks out into a viper. (6.) Their webs
 17. shall not become garments, nor cover themselves with their works: their works are works of iniquity, and the deed of violence is in their hands.
 18. (7.) Their feet run to evil, and they hurry to shed innocent blood: their thoughts are thoughts of evil; wasting
 19. and destruction [+and violence+] are in their roadways. (8.) The way of peace they know not; and there is no judgment in their track: their paths
 20. they made crooked: to them all who travel in them shall not know peace. (9.).

Therefore is judgment far from us, and it does not reach us

21. *even justice* we wait for light, but behold darkness; for brightness, but in gloom we walk. (10.) We grope for the wall as blind, and not having

22. eyes we grope we stumble at noonday as at twilight; we are desolate as dead men.

(11.) We roar all of us like bears,

23. and like doves mourn extremely: we wait for judgment, but there is none; for salvation, but it is far from us. (12.) For our transgressions are multiplied

24. in your presence, and our sins answer against us: because our transgressions are with us; and our iniquities, we know them; (13.) *They are*: transgressing {&waw&} and lying

25. against YHWH, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. (14.) And turned away

26. backward is judgement, and righteousness stands far off: for truth is fallen in the street, and equity is not able to enter.

27. (15.) And the truth shall be left lacking and the one turning from evil makes himself a spoil. (PP)

28. and YHWH saw it, and it was evil in His eyes because there was no judgment. (16.)

And he saw that there was no man, and was stunned that there was no intercessor:

29. and his *own* arm saved him; and his righteousness [q+m.she] [sustains him](#). (17.)

and he put on righteousness as a breastplate, and a helmet of salvation upon his head;

Column XLIX Isaiah 59:17 to 61:4

1. (**Continue Chapter 59:17**) and he put on the garments of vengeance for clothing, and was clad with zeal as a coat. (18.) According to their deeds, accordingly he will repay, fury to his foes recompense to his enemies;

2. to the islands he will repay recompense. (19.) So from the west they shall fear the name of YHWH, and from the rising of the sun his glory. Because the enemy shall come like a river,

3. and the Spirit of YHWH shall lift up a standard {&waw&} against him. (20.) And the Redeemer shall come to Zion, and to those who repent of transgression in Jacob, says YHWH. (21.) And I, [m..As for me] this is my covenant

4. with them, says YHWH; My spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed,

5. nor out of the mouth of your seed's seed, from now and for ever. (PP)

[*]

6. (**Chapter 60:1**) Rise, shine; for your light is come, the glory of YHWH is risen upon you. (2.) For, behold, the darkness shall cover the earth, and thick darkness the nations but He shall arise

7. *even* YHWH will shine on you, and his glory upon you shall be seen. (3.) And the Gentiles shall come to your light, and kings to the [+announcement+] [m..brightness] of your rising. (4.) Lift up your eyes round about, and see:

8. all of them are gathered, they come to you: your sons come from far, and your

daughters shall be nursed at your side. (5 .) Then you shall see, and your heart will flow and be widened because

9. because the mass of the sea shall be change for you, the army of the Gentiles shall come to you. (6.) A multitude of camels shall cover you, the dromedaries of Midian and Ephah; all of them from Sheba

10. shall come: gold and incense they shall bear and they shall preach forth the praises of YHWH. (7.) All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall serve you: they shall come up

11. willingly to my altar, and the house of my splendor I will glorify. (8.) Who are these who fly as a cloud, and as the doves to their chimney? (9.) because for me

12.. the islands will wait, and the ships of Carthage first, to bring my sons from far, their silver and their gold with them, to the name of YHWH your God,

13. and to the Holy One of Israel, because he glorified you. (10.) And the sons of the alien shall build your walls, and their kings shall minister to you: because in my wrath I caused you to be stricken,

14. but in my will, I had mercy on you. (11.) and your gates shall be open continually; day nor night they shall not be shut to bring to you armies of the Gentiles, and their kings

15. will be led *to you*. (12.) For the nation and kingdom that will not serve you shall perish; and those nations {&waw&} will be completely ruined. (13.) The glory of Lebanon [+will be given to you+]

16. and to you will come the fir, the pine, and the box tree together, to beautify the place of my sanctuary; and the place of my feet I will glorify. (14.) And they will come

17. to you bowing down *even* [+all+] the sons [[scratch out word](#)] of those who afflicted you shall worship you the soles of your feet; all those who despised you and they shall call you, The city of YHWH,

18. The Zion of the Holy One of Israel. (15.). Instead of your being abandoned and hated, {&waw&} and none passed over, I will set you an eternal exaltation, a joy from generation to generation.

19. (16.) You shall also nurse the milk of the Gentiles, and shall nurse the breast of kings: and you shall know that I am YHWH your Savior and your Redeemer, the mighty One of Jacob.

20. (17.) Instead of brass I bring gold, and instead of iron I bring silver, and instead of {&H&} wood brass, and instead of stones iron:

21. and I will make your officers peace, and your oppressors righteousness. (18.) no more violence be heard in your land, wasting nor destruction within your borders; but you shall call

22. your walls Salvation, and your gates Praise. (19.) The sun shall no longer be your light by day; and for brightness [+in the night+] the moon

23. will not give light for you: YHWH *shall be* an everlasting light, and your God your glory. (20.) Your sun shall not depart nor your moon be gathered away

24. because YHWH shall be an everlasting light for you, and the days of your mourning will be completed. (21.) and your people shall all of them be righteous: they shall inherit the land for ever, the [Nazar](#)

25. of the planting of {+YHWH+}, the work of my hands, for glory. (22.) A little one shall become a thousand, and a young one a mighty nation: I am YHWH in its time

26. I will hurry it. (**Chapter 61:1**) The Spirit of the Lord GOD is upon me; because YHWH has anointed me to preach good tidings to the weak; {& he has sent me&} to bind up the brokenhearted, to call to the captives
 27. liberty, and to the imprisoned the opening of prison. (2.) To announce the favorable year of YHWH, and the day of vengeance for our God; to comfort all who mourn; (3.) To appoint
 28. to the mourners in Zion, to give to them beauty instead of dust, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness; and they shall call
 29. to them oaks of righteousness, the planting of YHWH, for glory. (4.). And they shall build the ancient ruins, the desolations of the beginning shall they raise, and they shall renew

Column L Isaiah 61:4 to 63:4

1. (**Continue Chapter 61:4**) the ruined cities, the desolations of generation to generation. [+they shall raise them up+] (5.) And strangers shall stand and feed your flocks, and the sons of the alien
 2. shall be your farmers and your vinedressers. (6.) and you shall be named the Priests of YHWH: and the Ministers of our God they shall say of you
 3. you shall eat the wealth of the Gentiles, and in their glory shall you boast yourselves. (7.) In stead of your shame a double *portion*; and *in stead of* disgrace they shall sing
 4. of their portions therefore in their land they shall possess the double *portion*: everlasting joy shall be to you. (8.) because I am YHWH
 5. who loves judgment, I hate robbery for burnt offering; and I will give their work in truth, and an everlasting covenant I will engrave for you.
 6. (9.) And their seed shall be known among the Gentiles, and their offspring among the nations: all who see them shall respect them,
 7. because they are the seed which YHWH blesses. (PP)
 [*]

8. (10.). I will greatly rejoice in YHWH, my soul shall be joyful in my God; because he clothed me with the garments of salvation, *with the* robe of righteousness
 9. he wrapped me, as a bridegroom beautifies *himself* like a priest, and as a bride puts on her jewels. (11.) because as the earth puts out her branch, and as the garden
 10. causes her seeds to spring up; so the YHWH God will cause righteousness and praise to spring up in the presence of all the Gentiles. (**Chapter 62:1**) For the sake of
 11. Zion I will not be silent, and for Jerusalem's sake I will not be quiet, until her righteousness goes out as brightness, and her salvation
 12. as a burning torch. (2.) And the Gentiles shall see my [m..your] righteousness, and all kings your glory: and they shall call you by a new name, which
 13. the mouth of YHWH shall name. (3.) You shall also be a beautiful crown in the hand of YHWH, and a royal diadem in the hand of your God.
 14. (4.) You shall no more be termed abandoned; neither shall your land any more be termed Desolate: because you shall be called Hephzi
 15. bah, *my desire is in her* and your land Beulah: *married* because YHWH desires

you, and your land shall be married. (5.) because as a chosen youth marries
 16. a virgin, your sons will marry you: and as the bride groom rejoices over the bride,
 your God will rejoice over you. (6.) upon your walls
 17. O Jerusalem I appointed watchers, all night and all day {m+continually+m} they
 will not be silent. you who remember
 18. YHWH, do not have silence in you, (7.) And give Him no rest, until he establishes,
 until he establishes, [\[sic\]](#) and until He places
 19. Jerusalem {&yod&} a praise in the earth. (8.) YHWH has sworn by his right hand,
 and by the arm of his strength, that I will *not* again give your corn to be food
 20. for your enemies; nor will sons of an alien drink your new wine, for which you
 have labored: (9.) Because the one gathering it
 21. shall eat it, and praise [+the name of+] YHWH; and the ones gathering shall drink
 it in the courts of my holiness [+says
 22. your God+]. (PP)
 [*]

23. (10.) [+Pass over+] the gates; prepare the way of the people; cast up, cast up the
 highway; take out the [stones](#); [m..lift up a standard for] [*a different reading*] [q = "the
 stroke (which) they speak
 24. against the people q] (11.) Behold, YHWH has announced to the end of the earth,
 Say to the daughter of Zion, Behold, your salvation comes;
 25. behold, his reward is with him, and his work before him. (12.) And they shall call
 them, The holy people, The redeemed of YHWH: and to you
 26. shall be called, Sought after, A city not abandoned. (PP)

27. **(Chapter 63:1)** Who is this who comes from Edom, with red dyed garments from
 Bozrah? this one who is glorious in his apparel, travelling in his great strength,
 28. It is I, who speaks in righteousness, mighty to save. (2.) Why are your clothes red,
 and your clothing like him who treads in a [+troop+] [m..winepress]?
 29. (3.) I trod the winepress alone; [\(next section in M omitted in Q\)](#) **[and there was
 none with me of the peoples: for I will tread on them in my anger, and trample
 them in my fury; and their blood shall be sprinkled upon my garments,]** and [I will
 stain](#) all my clothing. (4.) because the day of vengeance is in my heart,

Column LI Isaiah 63:4 to 65:4

1. **(Continue Chapter 63:4)** and the year of my redeemed is come. (5.) And I looked,
 and there was none to help; and I was astonished that there was none to uphold:
 therefore my own arm brought salvation to me; and my fury,
 2. it supported me. (6.) And I will tread down the people in my anger, and make them
 drunk in my fury, and I will bring down their strength to the earth. (PP)
 [*]

3. (7.) the kindnesses of YHWH I will remember, and the praises of YHWH,
 according to all that YHWH has recompensed and the great good to the house of Israel,

4. which he recompensed on them according to his mercies, and according to the multitude of his kindnesses (8.) For he said, {&resh&} surely they are my people, children who will not lie: so he was to them
5. for a savior. (9.) In all their sorrow he had sorrow, and the angel of his presence saved them: in his love and in his pity he
5. redeemed them; and he bare them, and carried them from ancient days (10.) and they
6. rebelled, and grieved his holy Spirit: therefore he was changed
7. from them to be their enemy, and he fought against them. (11.) and he remembered the ancient days; Moses; his people; Where is he who brought them up from the sea with the shepherd of
8. his flock {&waw&}? where is the one putting within him the spirit of his holiness? (12.) and Who led them by the right hand of Moses His glorious arm dividing the water
9. before them, to make an everlasting name? (13.) leading them through the abyss, as a horse in the wilderness, {&daleth&} that they should not stumble? (14.) As animals in the valley
10. go down, the Spirit of YHWH caused us to rest: so did you lead your people, to make yourself a glorious name. (15.). Look down from heaven,
11. and see from the exaltation of your holiness and glory: where is your zeal and your strength, the roar of your inward parts and your mercies to me?
12. are they restrained? (16.) because you are our father, though Abraham does not know *us*, and Israel does not recognize us: you, are He
13. O YHWH, our father, our redeemer; your name is from eternity. (17.) why YHWH have you made us to wander from your ways, and hardened our heart from your fear?
14. Restore for your servants' sake, the tribes of your inheritance. (18.) The people of your holiness have possessed it but a little while: our adversaries have trodden down your sanctuary. (19.) We are yours:
15. from antiquity you never bore rule over them; they were not called by your name. **(in English Chapter 64:1)**. Oh that you would rend the heavens, that you would come down, at your presence
16. the mountains might shake. *{The rest of this line is much different from M}*(2.) (As when a brush fire blazes and the fire causes the waters to boil,)to burn a fire necessary to make your name known to your adversaries, so that at your presence
17. the nations might tremble (3.) When you did terrible things we waited You came down; the mountains flowed down at your presence. (4.) from eternity men have not heard,
18. nor envisioned, nor has seen, O God except you, what you have made for him who waits for him. (5.) You meet with the one rejoicing and working
19. righteousness, in your ways they remember you Behold you are angry we have sinned against them from ancient time and we are saved: (6.) And we are as an unclean thing,
20. all of us, and as a menstrual cloth is all our righteousness and all of us fade as a leaf; and our iniquities, like the wind, have taken us away. (7.) And no one calls
21. on your name, or awakens to take hold of you: because you hide your face from us, and you are depleting us at the hand of our iniquities. (8.) and you
22. YHWH, you are our father; we are the clay, and you our potter; and we all are the work of your hand. (9) Do not be angry, O YHWH,

23. for ages do not remember iniquity Behold, Look, please we are all your people.

(10.) Your holy cities are a wilderness,

24. Zion is like a wilderness, Jerusalem is a desolation. (11.) Our holy {&waw&} and beautiful house, where our fathers praised you,

25. they are burned with fire: and all our pleasant things are laid waste. (12.) Will you hold yourself back for these things, O YHWH, will you keep silence and humble us

26. for ever?

[*]

27. (**Chapter 65:1**) I am sought of those who asked not for me; I am found of those who did not seek me, I said, Behold me, behold me, to a nation who was not called by my name.

28. (2.) I have spread out my hands all the day to a rebellious people, who walk in a way that is not good, after their own thoughts; (3.) the people

29. [[Aramaic](#)] [+and they pour out an offering [with their] hands upon the stones+] [m.. that cause me to be angry continually to my face;] they sacrifice in gardens, and burn incense on bricks (4.) Who are dwelling

Column LII Isaiah 65:4 to 65:18.

.1. (**Continue Chapter 65:4**) among the graves, and lodge among [Nazarenes](#), who eat swine's flesh, and broth

2. of abominable things is [+in+] their vessels; (5.) saying, stay by yourself, don't touch [m..come near] me,

3. [m..because] I am holier than you. These are a smoke in my nose, a fire that is kindled all day. (6.) Behold,

4. it is written before me: I will not keep silent, except that I will recompense, even recompense into your bosom,

5. your iniquities with the iniquities of your father together. (7.) Says YHWH, who have burned incense

6. upon the mountains, and reproached me on the hills: and I will measure their first 7. work into their bosom. (PP)

8. (8.). Thus says YHWH, As the new wine is found in the cluster, and they say [m.. one says,]

9. do not destroy it; because a blessing is in it: thus I will do for the sake of my servants so as not to

10. destroy them all. (9.) And I will bring out from Jacob a seed, and out of Judah an inheritor of my mountains:

11. and my chosen shall inherit it, and my servants shall inhabit there. (10.) And Sharon shall be

12. an abode of flocks, and the valley of Achor [+for+] a resting place for the cattle, for my people who have sought me. (PP)

[*]

13. (11.). But you are those abandoning YHWH, those who forget my holy mountain,
 14. who prepare a table for a troop, and who fill up the measure of the mixed wine.
 (12.) and I will assign
 15. you to the sword, and all of you to slaughter will bow down: because I called,
 16. and you did not answer; I spoke, you did not listen; and you did evil
 17. in my eyes, and in that which I do not {&desire&} you chose them. (PP)

18. (13.) Therefore thus says {&the Lord&} YHWH, Behold, my servants shall eat,
 and you shall be hungry: [*]
 19. behold, my servants shall drink, and you shall be thirsty: behold, my servants shall
 rejoice,
 20.[*] and you shall be ashamed: (14.) Behold, my servants shall sing [m..from] in a
 good heart, and you
 21. shall cry for sorrow of heart, and from a broken spirit you shall howl. (15.) And
 you shall leave
 22. your name for a oath to my chosen: for He shall cause you to die the Lord YHWH
 23. [+?continually?+] (omission not in the Q text "*and call his servants by another
 name*")

There is a large gap in line 23 indicating the scribe understood there was text missing
 For the missing text:

[see comments.](#) (16.) And it shall be that he who is sworn [m = blesses]
 24. [*not in Q= in the earth shall bless himself in the God of truth;*] by his God and the
 one swearing by the earth shall swear by the God of truth because
 25. the former troubles are forgotten, and because they are hid from my eyes. (PP)

26. (17.). because behold, I create new heavens and a new earth: and neither
 27. will the first be remembered, nor come up in your heart.. (18.) except there will be
 gladness
 28. and rejoicing for ever and ever in that which I create: (PP)

29. for, behold, I create Jerusalem a rejoicing, and her people a joy.

Column LIII Isaiah 65:19 to 66:14

1. (**Chapter 65:19**) And I will rejoice in Jerusalem, and joy in my people: and shall be
 no more heard in her the voice of weeping , [+nor+] the voice of crying.
 2. (20.) There shall be no more there a suckling of days *who dies*, nor an old man who
 has not filled his days: because
 3. the youth shall die an hundred years old; but the sinner being only a hundred years
 old will have been cursed. (21.) And they shall build houses, and inhabit
 4. and they shall plant vineyards, and eat the fruit from them. (22.) They shall not
 build, and another inhabit; they shall not plant, and another
 5. eat: because as *are* the days of a tree *so will be* the days of my people, and my
 chosen will enjoy the full use of the work of their hands. (23.) They shall not labor
 6. in vain, nor bring forth children for trouble; because the seed of the blessed of

YHWH they are, and their offspring with them.

7. (24.) And it shall be, that before they call, I will answer; and while they are yet speaking, and I will hear. (25.) The wolf

8. and the lamb shall feed as one, and [the lion](#) like the ox shall eat straw : and dust shall be the serpent's bread. They shall not do evil

9. nor destroy in all my holy {&waw&} mountain, says YHWH. (PP)

10. (**Chapter 66:1**) Thus says YHWH, The heaven is my throne, and the {&the&} earth is the stool for my feet, where is the house that you build to me?

11. and where is the place of my rest? (2.) and all those things has my hand made, and all those things shall be, says YHWH: and to

12. this will I look, to the poor and to the contrite of spirit, and the one trembling at my word. (3.) He who kills the {&the&} ox is [+as+] *if* he struck a man;

13. he who sacrifices a lamb, *as* one breaking a dog's neck; one offering a gift as if he offered swine's blood; one burning incense, as if he blessed evil. Also

14. they choose their own ways, and in their abominations their soul desires. (4.) I also will choose

15. their whims, and [+in+] their terrors I will bring on them; because I called, and no one answered; I spoke,

16. and they did not hear: and they did evil in my eyes, and that which I did not desire they chose. (PP)

[*]

17.[X] (5.). Hear the word of YHWH, you who tremble at his word; they say, your brothers who hated you, who exclude you

18, for my name's sake: Let YHWH be glorified: *but* he shall be seen in your joy, and they shall be ashamed. (PP)

19. (6.) A voice of noise from the city, a voice from the temple, the voice of YHWH rendering recompense to his enemies. (7.) Before she travailed,

20. she bore a child; before her pain came, she was delivered of a male. (8.) Who has heard such as this who has seen

21. such things? Shall the earth be made to bear in one day? or shall a nation be born at one time because travailing she also brought forth

22. *even* Zion, her children. (9.) {&Shall&} I break *water*, and not cause a birth? says YHWH: shall I cause a birth

23. and shut the *womb*? says your God. (PP)

24. (10.) Rejoice with Jerusalem, and be glad with her, all who love her: rejoice with her for joy, all you mourning

25. for her: (11.) That you may nurse, and be satisfied with the breasts of her comforts; that you may drain out, and be delighted

26. with the abundance of her glory. (PP)

27. (12.) [m..because] thus says YHWH, Behold, I will spread out to her like a river,

peace, and like a flowing river the glory of the Gentiles

28. [{and you shall n}]urse, on her side you shall be carried, and upon her knees caressed (13.) As a man whom his mother

29. [{comforts,}] so will I comfort you; and in Jerusalem you shall be comforted. (14.) And when you see this, your heart shall rejoice,

Column LIV Isaiah 66:14 to 66:24

1. (**Continue 66:14**) and your bones shall blossom like grass: and the hand of YHWH shall be known to his servants, and his indignation to his enemies. (PP)

[*]

2. (15.). For, behold, YHWH comes with fire, and with his chariots like a whirlwind, to return in fury his anger

3. [+ his anger,+] and his rebuke with flames of fire. (16.) For by fire YHWH [+will bring to judgement+] [m..plead] and with his sword

4. all flesh: and the slain shall be many. (17.) those who sanctify themselves, and purify themselves in the gardens behind one plant

5. in the midst, eating swine's flesh, and the abomination, and the mouse, together [m... shall be ended.] says Y[{{HW}}]H. (18.) And I

6. know their works and their thoughts: The gathering is coming of all nations and tongues; and they shall {&yod&} come,

7. and see my glory. (19.) And I will set a sign among them, and I will send from those who escape to the Gentiles,

8. to Carthage, Pul, and Lud, Mesh[{{ech}}] Qeshet of Tubal, and Greece. to the isles afar off, who have not heard of

9. my message, nor seen my glory; and they shall tell my glory among the Gentiles. (20.) And they shall bring all

10. [+all+] your brothers {&from all&} Gentiles an offering to YHWH upon horses, and {*in chariots,&} and wagons,

11. and upon mules, and upon dromedaries, to my holy mountain Jerusalem, says YHWH, (PP)

12. just as the children of Israel bring a gift without corruption *to* the house of YHWH. (21.) Also from them

13. I will take [m..them] [+to me+] for priests and for Levites, says YHWH. (PP)

14. (22.) Because just as the new heavens and the new earth, which I will make, shall stand

15. before me, says YHWH, so they shall stand your seed and your name. (23.) And it shall come to pass, that from one new moon to another,

16. and from one sabbath to another, shall all flesh come to worship before me, says YHWH. (24.) And they shall go out

17. and see the carcasses of the men who have transgressed against me: because their worm does not die, [{their fire}]

18, will not be quenched; and they shall be an abhorrence to all flesh.

AMEN (sic)

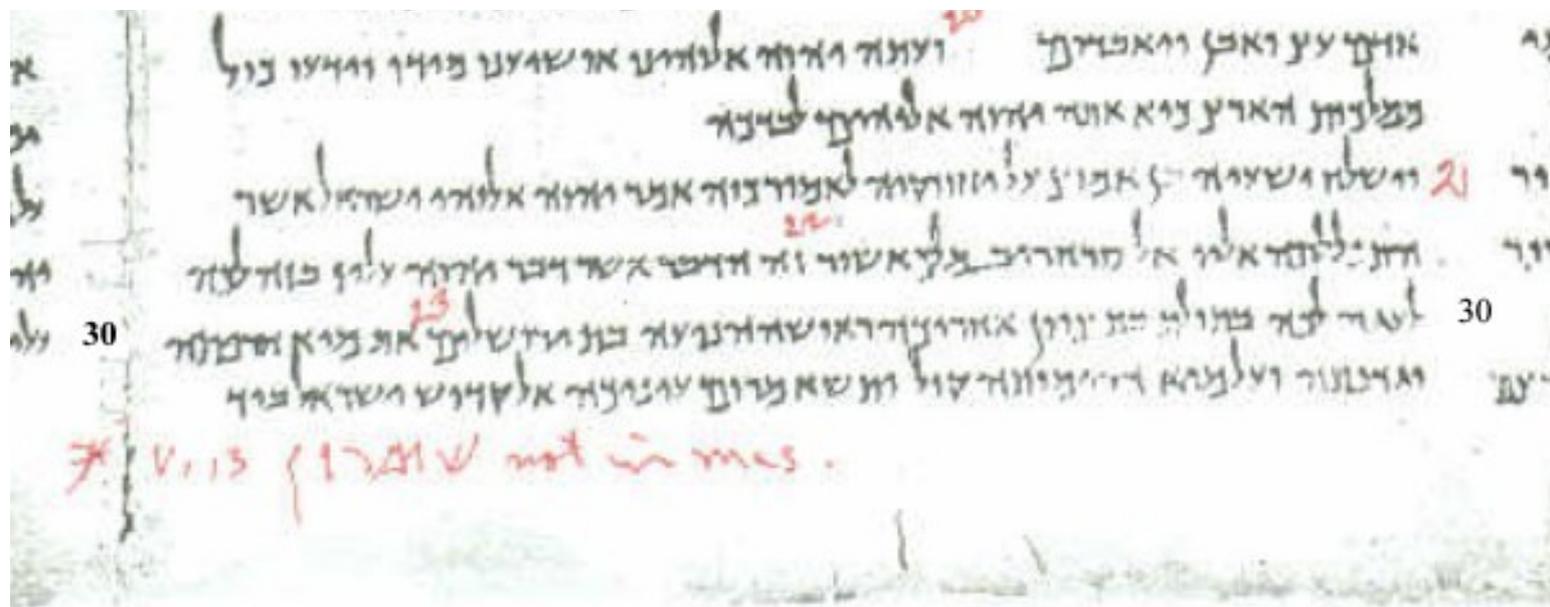
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Column XXX

The Great Isaiah Scroll 36:20 to 37:24

1 כָּמֹהּ כִּי אֵל וְיִשְׁלַח אֶת הַיּוֹשִׁיעַיִם בְּיָמָיו וְהִחְיִיתוּ וְלֹא עָם אֲתוּמָה יִכְרֶה כִּי אֵל וְיִשְׁלַח
 הַיּוֹשִׁיעַיִם לְאֶפְרַיִם לֹא תִשְׁמַח
 5 וְכִיבָא אֲלֵיכֶם בְּעֵלְמָה אֲשֶׁר עַל הַר צִיּוֹן וְשׁוֹמֵר הַדְּמָיִם וְהַאֲחִיז אֶת הַדְּמָיִם אֶל
 הַיּוֹשִׁיעַיִם וְהִחְיִיתוּ לֹא אֶת צִיּוֹן כִּי שָׁחַ וְהָיָה צִיּוֹן כִּי שָׁחַ וְהָיָה צִיּוֹן כִּי שָׁחַ
 10 וְיִסְרֹף אֶת בְּנֵי וְהוֹצֵא בֶּשֶׁר מִבְּנֵי וְהִשְׁלַח אֶת אֲלֵיכֶם אֲשֶׁר עַל הַר צִיּוֹן
 וְיִסְרֹף אֶת בְּנֵי וְהוֹצֵא בֶּשֶׁר מִבְּנֵי וְהִשְׁלַח אֶת אֲלֵיכֶם אֲשֶׁר עַל הַר צִיּוֹן
 15 וְיִסְרֹף אֶת בְּנֵי וְהוֹצֵא בֶּשֶׁר מִבְּנֵי וְהִשְׁלַח אֶת אֲלֵיכֶם אֲשֶׁר עַל הַר צִיּוֹן
 וְיִסְרֹף אֶת בְּנֵי וְהוֹצֵא בֶּשֶׁר מִבְּנֵי וְהִשְׁלַח אֶת אֲלֵיכֶם אֲשֶׁר עַל הַר צִיּוֹן
 20 וְיִסְרֹף אֶת בְּנֵי וְהוֹצֵא בֶּשֶׁר מִבְּנֵי וְהִשְׁלַח אֶת אֲלֵיכֶם אֲשֶׁר עַל הַר צִיּוֹן
 וְיִסְרֹף אֶת בְּנֵי וְהוֹצֵא בֶּשֶׁר מִבְּנֵי וְהִשְׁלַח אֶת אֲלֵיכֶם אֲשֶׁר עַל הַר צִיּוֹן
 25 וְיִסְרֹף אֶת בְּנֵי וְהוֹצֵא בֶּשֶׁר מִבְּנֵי וְהִשְׁלַח אֶת אֲלֵיכֶם אֲשֶׁר עַל הַר צִיּוֹן
 וְיִסְרֹף אֶת בְּנֵי וְהוֹצֵא בֶּשֶׁר מִבְּנֵי וְהִשְׁלַח אֶת אֲלֵיכֶם אֲשֶׁר עַל הַר צִיּוֹן



For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the third and last page on the 9th strip of leather that makes up the scroll. The relatively intact seam is visible at the left side of the page and the sewing is secure for 2/3 of the page with some unraveling apparent at the bottom. The rest of the page is in very good condition with very little darkening of the leather and no letters on the page obscured by any aging process. The name of Hezekiah in line 7 is slightly obscured by a smudge which may result from the crowded waw and lamed in the word in the line below.

Scribal Style:

Together with omissions and additions (Shomron at the end of verse 13) the scribe has crowded this third page close to the seam so that some lines end right at the seam with no margin as in lines 6, 7, and 22. Some lines are so crowded that there was not room enough for the last letter which is written above the word, in lines 9 and 11. At the end of line 12 in the middle line of reduced script the rest of the verse 7 is completed on the next page in the margin. The last word in line 12 is actually divided by the seam. The word is "ve-hipaletiyv" and the word is split: "ve-hi" ending line 12 on page 30 and "paletiyv" written in the margin opposite on page 31 followed by the last two words of vs 7. (be-cherab 'aretso.)

Change of Scribe

The evidence for a change of scribe that I made reference to on page 28 is also replete on this page. There are similar errors and variations from spelling that are not found in the first half of the scroll. This page is inconsistent, as is page 28, with the same care for the text that is found in the first half of the scroll. not that there are not numerous humanly caused variations there too but there are far more in these pages than would be expected by the scribe of the first half. If the same hand penned this section then he has become careless with the tediousness of the task. On page 28 the first reduced text was noted this is repeated

here for unknown reasons. But it would appear that the reduced text was inserted into text that was already on the page. Three lines of text are written into space that would ordinarily be allotted to the same three lines but there are many more words that had to be placed in the allotted portion and the consequence is that the scribe had to reduce the size of the script to enter the words into the same area and as noted above some words extend into the next page's margin. No other explanation seems plausible than seeing the reduced script as added after the rest of the script was already completed for this page, possibly to correct an omission of text so that the page would be complete.. The variations that are always consistent in this page is that 2ms suf is "kah" instead of "ka;" 2mpl suf is "kemah" instead of "kem;" and 2ms pf verb suf is "tah" instead of "ta," and aleph is consistently added to the end of "kiy, bo, lo, miy."

Scribal Insertions

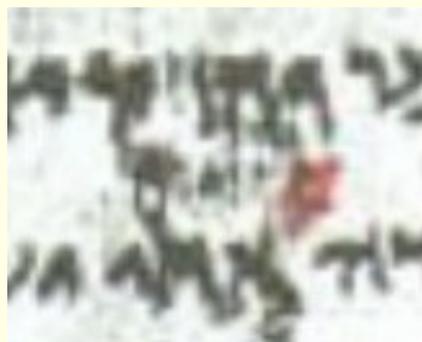
A "kaf" is written above the line in line 10 to complete the word "hamelek" and "he" completes the last word in line 9 and "mem" is above the last word in line 11 while the rest of line 12 is completed in the margin of the next page and the name Hezekiah is between lines 20 and 21.

Paragraphs and Spatiums:

Paragraphs are marked at the end of line 2 ; vs 36:22 begins on line 3. End paragraph on line 19 and 37:14 begins on line 20. End paragraph on line 27 and vs 21 begins on line 28. Spatiums: line 1 vs 21 may be considered a spatium. A spatium ends 37:14 and begins vs 15 in line 21. A spatium ends verse 19 and begins vs 20 in line 26. The most significant departure from the received paragraphing is in line 2 which ends chapter 36 in Q while M 36:22 is the beginning of chapter 37 in Q.

Miniature Notation

Between lines 7 and 8 above the the 6th word in line 8 there is what looks like an attempted erasure but with digital enhancement a miniature notation appears. This is one of several in the scroll. Some are able to be read, and some like this remain obscure. It appears that there were two notations one crowded. written just under the word in line 7 and the other in the space below has ample room. See the enlargement below and then [click here](#) for other locations of miniature notations. I apologise for the red mark which is my notation of the beginning of verse 4.



Variations in Q from the Masoretic

Line 1: 9th word: vs 21: Q = "ve-hicharishu" 5th stem perf. 3mpl (to cause silence) and M = "ve-yacharishu" 5th stem imp. 3mpl. **12th word:** Q = accusative plus suf 3ms with a (he) added to the end of the word.

Line 4: 2 last words: Q = "hizqiyah hamelek" and M = "hamelek hizqiyahu". Rather than the order being important here there is a more important good illustration of the Q scribe's use of waw to indicate a vowel sound. Waw is inserted here in Q in Hezekiah's name between the 1st and 2nd letters. This may not seem important here but it points up the mistake made by most editors in ascribing a different reading in Isaiah 49:12 to the word "Siniym" which most have taken to be China (see Gesenius) in the M text but recent Q editors (see Kittel) ascribe Asswan to the Q text by giving the inserted waw a consonantal value and arriving at "Seveniym." That the Q scribe meant waw as a semi-vowel is clearly seen here and should be read so there as well. [See notes on Isa 49:12](#) for greater detail and esp. notes on [page 28 line 29](#).

Line 4: 5th word: Q = prep. lamed + suf 3ms, but with aleph added as final letter. Since this can be mistaken for a negative it is noted. There is no good reason for the aleph except the allusions we make to Aramaic influence in the scribe.

Line 9: next to last word: Q = 2ms suf "kah" and M = "ka." The addition of "he" to the 2ms suf by the current Q scribe is consistent appearing on this page a total of 10 times. The purpose of this is in the light of no vowel system to indicate syllables the "he" is added to indicate plainly the proper pronunciation. Like the addition of yod and waw and aleph to indicate vowels this is another mechanism of the Q scribe to compensate for the lack of vowel pointings which were invented later. See further on addition of ["he" as a vowel](#).

Line 10: 4th word: Q = the word for remnant is plural and in M is singular.

Line 10: 5th and 6th words: Q has two words added to the end of the 4th verse that are not found in M. They are "be-'iyir ha-zoth" i.e. "in this city."

Line 10: last word: Q = Isaiah's name "yishayah" and M = "yesha'yahu." and each time it appears further the same differences are noted as in line 11, word 3, etc. etc.

Lines 11-13 Tiny print corrections: The tiny script in these lines is a second level correction with line 12 as a third level later correction of the correction extending into the margin of the next page. See further [above](#)

Line 11: 2nd word: Q = "le-hemah" (to them) and M = "'aleyhem" (to them). **7th word** Q scribe is consistent in spelling 2mpl suf as "kemah" not to be noted again unless there is a change.

Line 12: 2nd word: Q = addition of "he" to 2ms verbal sufformative which is also a consistent anomaly. as for example in line 16 last word and et. al.. **Line 12:** also note the habit of the scribe to make large lameds even if they confuse the line above. There are 5 lameds that extend from line 13 into line 12 making some words difficult to read. **words 11, 12:** Q = "ruach bo' " a spirit on him and M = "bo ruach" on him a spirit. **last word** Q = "le-aretso" and M = "el aretso" both mean "to his [own] land" **end of line:** Three words. the rest of verse 7 is completed in the margin. the line ends with two letters of the word "to cause to fall" and the the rest is written in the margin followed by the last two words. (by the sword in his own land). Notice the frequent Q peculiarity of adding yod to a singular word before the 3ms suffix. See more on this in the [introduction](#).

Line 15: 4th word; Q = a misspelling: aleph is improperly left out of va-to'mru. and M adds euphonic nun to this word. **next to last word** Q = yasiyyakah verb imp 3ms + suf 2ms

Aleph is omitted and yod has been substituted for aleph. A scribal phonetic misspelling. M = same identification but "yassi'aka"

Line 16: last word ; Q = "eth 'asher" and M = " 'asher" sans "eth."

Line 18: 1st word: Q = "go'yim" spelled with aleph not as in M without aleph.

Line 19: 7th word: Q = "ve-sepheriyyim" which may illustrate what has been previously noted. That the Q scribe often substitutes yod for waw where waw is expected. In this case the reading should be waw for the first yod as is found in M = "sephervayim." See introductory comments on the interchanging of waw and yod on the table of contents page.

Last word Q adds "ve-shomron" not found in M.

Line 20: 7th word: Q = "va-yiqr'aim" a yod is missing from plural (and he read them) and M = "vayiqra'e;hu" (and he read it). **last word:** Q = "vayiphroshah" and he spread it. (fem) and M = "va-yiphreshehu" and he spread it. (masc). It is unexplained why Hezekiah's name is written between lines 20 and 21. there does not seem to be a place for it to fit in and it is written identically just above the between the line insertion.

Line 25: 1st word; Q = "aretsoth" and M = "aretsoth ve-eth aretsam." M addition seems superfluous. Q may be preferred. **2nd word;** Q = "ve-yithnu" and they gave and M = "ve-nathon" and he gave. **next to last word:** Q = "ma'asey" (works of) and M = "ma'aseh" (work of).

Line 26: 7th word: Q = (a misspelling) aleph begins the word and it ought to be "he" as in M but is " 'oshiy'eynu" a request to YHWH to "save us."

Line 27: 7th word: Q = "'elohiym" not found in M.

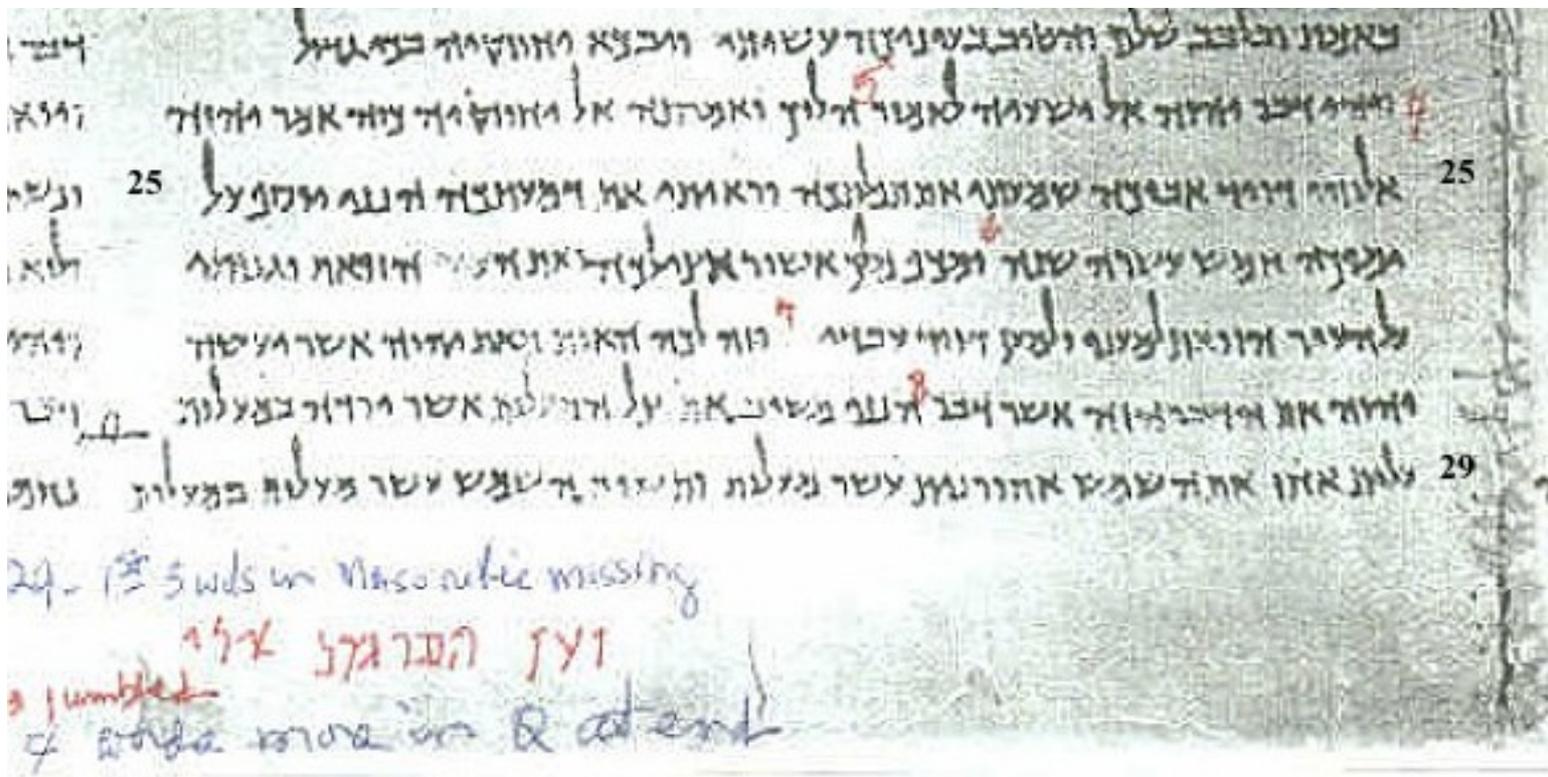
Line 28: 5th word: Q = " 'al" (ayin lamed) and M = " 'el" (aleph lamed).

Line 29: 2nd word: Q = " 'elayv" (to him) and M = "'elivy" (to me) **4th word:** Q = Sennacherib spelled "Sarcherib." M = Sancherib."

Line 30: 7th word: Q = "r'oshah" and M = "r'osh."

[Go to next "Q" scroll page](#) **Chapter 37:24 to 38:8**

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For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the first page of three on the tenth strip of leather that makes up the scroll. The seam to the right has already been described on the preceding page. There are no physical anomalies on this page of any consequence except for the obscuring of prep. lamed in 1st letter of line 15 which may be caused by a small chipping perhaps due to erasure associated with the additional line from the preceding page. Although there is some spotty fading of letters only line 26: 10th word "ha-'iyr" is difficult to read.

Paragraphs and Spatiums

New paragraphs begin in line 12 (vs 37:33) and in line 16 (vs 37:36) . Line 20 begins chapter 38 and line 34 is the beginning of 38:4. There are spatiums that mark the beginning of 37:30 in line 8 and 38:7 in line 27.

Scribal Peculiarities

The use of a final "he" added to 2ms suffixes as well as to verbal preformatives is continued on this page with the first two examples in the first two words on the page. The second word is a good example of why the extra letters are added by Q scribes. Without the "he" the word could be a noun or verb depending on context. The addition of "he" makes the identification of the tau as a verbal preformative much more likely.

Scribal additions and corrections:

There is a "mem" above 9th word of line 5 which completes the word; and a yod is above "qedem" in line 6 where it seems unneeded; and aleph is added where needed in line 7 above 5th word. Three words are inserted above the place where they were left out in the 10th line. The next to last word in line 22 is corrected by the addition of two letters.

Variations in Q from the Masoretic Text

Line 2: 2nd word. Q = spelling difference in "ve-'ekrotah" which includes adding waw as semi vowel "o" and a final "he" which adds a syllable to the word which is verb imp 1cs. M = same identification without waw and "he." i.e. "ve- 'ekrot" (I will cut). **9th word;** Q = "qitsy" and M = "qitso" This is a good example of Q scribe interchanging yod for waw which is needed here. Waw is intended but yod is written. This has been pointed out as a frequent anomaly with the Q scribes. See introduction on Table of Contents page. **Next to last word:** Q = "karmelayv" and M = karmelo."

Line 3: 1st word: Q = "qar'atiy" (I have read) and M = "qartiy" (I have dug). **3rd and 4th words:** Q = an extra word: "mayiym zariym" (probably loathsome water) and M = "mayim" only. **5th word:** Q = ve-'ekriyah" and M = ve-'ekrib" (var. spelling).

Line 3: 3rd from last word is the last word in vs 25: Q = "matsor" nms and M = "matsor" also which is translated literally by KJV as besieged places or fortresses even though singular. Most modern English translations give the plural of "matsor" which is "mitsriym" or Egypt.

Line 4: 6th word: Q has missing conj waw found in M. **2nd from last and last words:** Q has a peculiarity common to both these words in spelling. A waw is added after aleph in both words which does not make sense . Q = "ha-bey'otiyah M = "ha-be:'tiyha" and Q = "le-sha'o-ot and M = le-ha-she'ot." Q has no article. This anomaly of adding a double waw after aleph in Q has not been noticed previously.

Line 5: 2nd word: Q = a different reading "netsoriym" (Nazarenes) and M = "nitsiym" a 2nd stem participle (ruined). The use of the root (N TS R) has mystical meaning in Isaiah. To [view this verse](#) in context see my commentary and especially my [article on Natsar](#).

Line 5: 9th word: Dots: Q = a corrected, dotted and edited "ve=yoshbiym" (and the inhabitants) and M = "va-boshu" verb pf 3pl (and they were embarrassed or confused.) Is the root *ybsh*? (dry which can mean confused) or *bosh*? (embarrassed) as in M or *yshb*? (dwelling).

The Dotted shin:

In Q there is a dot over and under shin. The shin is was likely misplaced; the editor who added the dots indicated he thought as much. In this case the edited letter order v y .sh. b y m as edited but originally v y .sh. b u should actually be v y b sh u. If so and the root is "bosh" then the initial yod must be accounted for. Obviously another editor (not the one who added dots) mistakenly felt that the word "inhabitants" was correct and added the plural mem above the line to make "yoshviym." What looks as though it was originally a nun at the end of this word was probably a waw. The editor who added the mem may be responsible for over writing the "nun" and scribing a yod there with the remnant of the apparent "nun" trailing. Thus it had to be a separate editor who dotted the

shin.

It is more likely that the original mistake is simply a misplaced shin and the final nun was originally a waw and the word did not need further editing and would therefore be the same as M. If this is the case the initial yod may follow what is common in 1Qa; that is that the scribe has changed the tense from pf 3mpl to imp 3mpl. See also Use of Dots in the Introductory page. [Click here](#)

Line 6: after 3rd word "gagoth" (roofs) Q = "gagoth ha-nishdoph liphney qedeym" ([like roof grass] scorched anciently) [liphney qedem is an idiom which means from old time]. M = " gagoth u-shede-mah liphney qamah" ([roofs like] fields before they are grown up.)

Line 7: 1st word: Q = aleph added to 1cs verb ending. There is no good explanation why. **3rd word:** Q - "hirgizkah" 5th stem pt or inf. + 2ms (your rage) and M = "hithragezeka" 7th stem inf + 2ms (your rage). **Following the next word (3rd)** which is the last word in vs 28 the first 3 words of vs 29 in the M text are missing from the Q text. The mistake has an obvious explanation. since the last two of the 3 words are the same as the last two words in vs 28. Thus the scribe finished writing the end of 28 and when his eyes resumed their position they alit upon the same two words in the beginning of vs 29 and continued writing from there omitting the first 3 words that actually begin the verse. They are: "ya'an hithragezeka aliy" (on account of your rage against me)

Line 8 1st word: Q = "beshiph'oteykah" spelling it with aleph waw in Q noted above and M = "bisphateyka" **5th word:** Q = aleph missing from "batah" verb pf 2ms (you came). **Last word:** Q = " 'ecolu" verb 2mpl (they eat) and M = " 'acol" inf (to eat),

Line 9: 5th word: Q = a misspelling using ayin for heth in the same word. **Last word** in Q is also likely a repositioning of waw and is therefore a spelling mistake. Q = ayin waw and M = waw ayin. in "ve-netua' " .

Line 10: 4th word: Q = "ve 'asaphah" a misspelling of M = "ve yasphah" (he will add). Immediately after this word three words that were omitted in the original writing are written between the lines to correct the text. and then the **next word** after the omission in Q = "ve-ha-nimtsah" (and the thing found) and M = "ha-nish'arah" (the remnant or thing left). **next to last word:** Q = "ma'elah" and M = le-ma'elah."

Line 11: 1st word: Q = "mi-tzion" and M = "miy-rushalam." 5th word: Q = "miy-rushalayim" and M = "me:har tzion."

Lines 12 and 13: a verse with repositioned words: The verse in Q contains all the same words as those found in M but they are repositioned. All of line 12 in Q is the same as M but in line 13 Q jumps over 7 words to "yishpok 'alayha' solalah" which ends the verse in M but in Q the medially omitted words are then added to complete the sentence with all the omitted words ending at "magan." Verse 34 begins properly and is intact.

Line 17: 7th word It is unclear why the Q scribe added a waw above the waw in ve-yashav (and he returned) The waw itself is an addition to the m text so the waw is added as a semi vowel. But the additional edited waw is a mistake.

Line 19: 4th word: Q = "horarat" and M = " 'ararat." This is another illustration of Q scribe inserting waw as a vowel. After substituting 'he" for aleph in Ararat" the waw is added to indicate a vowel sound. Rather than "o" that I have used to transliterate what is in the Q text it rather should be the "a" sound or "hararat" illustrating that the Q scribe

often inserts waw for any vowel sound. It is inserted for a short "e" sound in line 10: 6th word ("sheresh" or root) and also short "e" in "shevnah" [pg 30 line 3](#): 8th word. It stands for a long "a" sound on pg 30 line 23 5th word in the word for "your ear." On this page line 21 next to last word it stands for a serey or long "e" sound in "ve-yase:v." It is inserted as an "i" sound in Hezekiah's name numerous times on the last two pages. It is so added on this page in **line 20: 4th word** and the **last word on line 21**; and line 23: 3rd from last; and line 24: 4th from last, to the name Hezekiah. [Click here](#) to see many other places where Hezekiah's name is written with and without the added waw. Of course there are many other like illustrations where the Q scribe inserts waw to indicate a vowel sound,-- any vowel sound. See more in the [introduction](#) on waw as a semivowel for any vowel sound.

Line 22 : next to last word: Q has corrections above the word; a tau and a "he" make the word read "hithhalaktiy" as it reads in M.

Line 23: 2nd word: Q = "bele:vav" and M = "bele:v"

Line 25: 6th word: Q has waw conj. not in M.

Line 27: Words 3 to 6: Q adds a phrase of 4 words to the end of vs 38:6 This phrase "lema'aniy ve-lema'an daviyd 'avdiy" (for my own sake and for the sake of my servant David" is also in the text as the last 4 words in line 15 above.

Line 29: 1st word: Q = an extra word i.e. "" 'aloth" **words 3 and 4:** Q = "eth ha-shemesh" and M = "ba-shemesh."

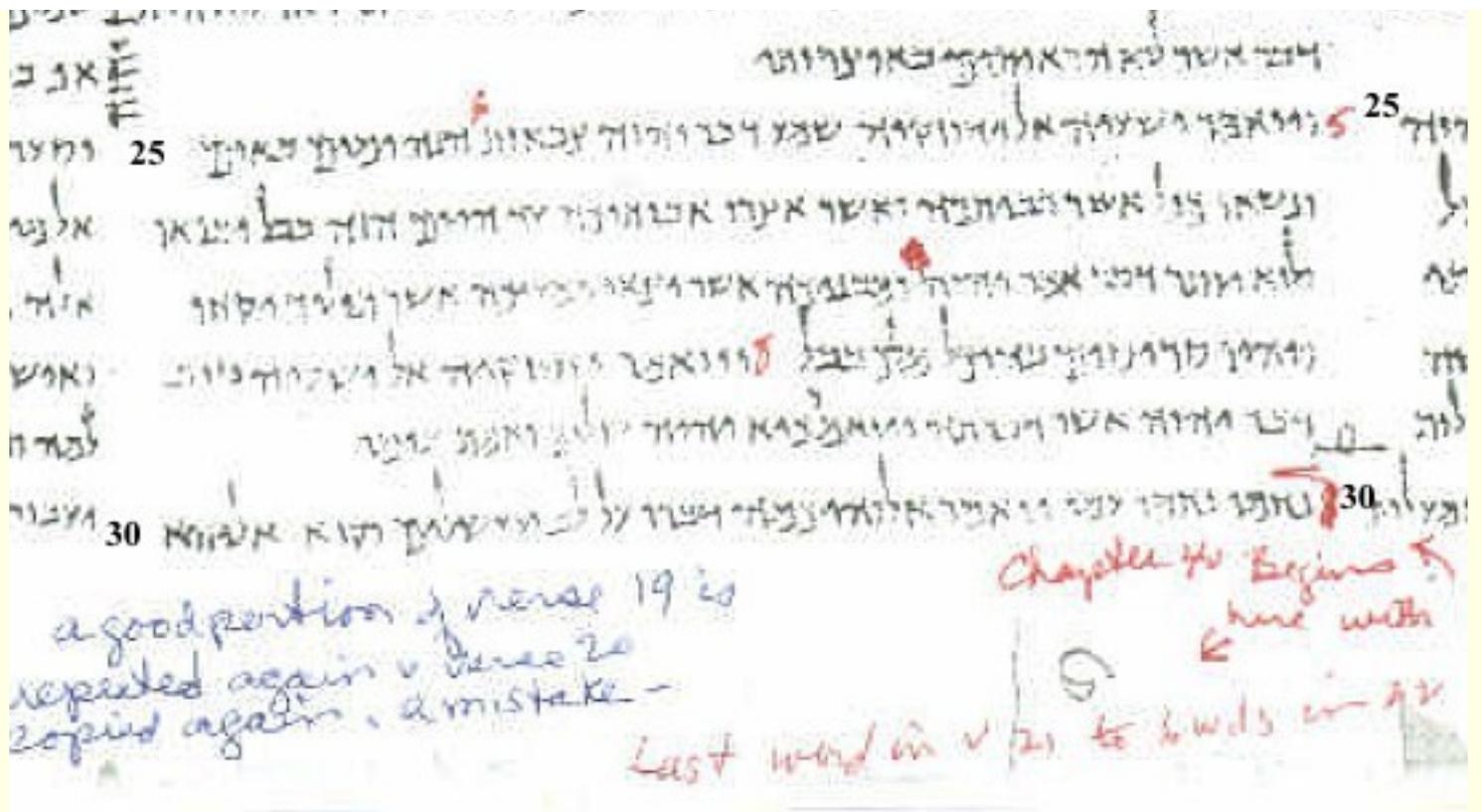
[Go to next "Q" scroll page](#) **Chapter 38:8 to 40:2**

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Column XXXII

The Great Isaiah Scroll 38:8 to 40:2

1 אֲשֶׁר הָיָה 9 בְּצִוְיָהּ לְהוֹרִיחַ בְּלִי שְׂדֵה הַדְּחַלִּיתוֹת וְהָיָה כְּחֹמֶיךָ 1
 2 אֲשֶׁר אֲמִינִים בְּיָמֶיךָ וְיָבֵר אֲשֶׁר בְּשַׁעֲרֵי שְׂאֵל כְּמִינֵיהֶם כַּעַר שְׂעִתָּה אֲפֹתָ לִבְנֵי 10
 3 אֲרָאךָ הִיא כְּאֵרֶץ חֹמֶיךָ לֹא אֲשִׁיב אֶינֶיךָ עִי אֲשִׁיב אֶינֶיךָ נֶשֶׁךְ 11
 4 וְעַל כֵּן בָּאוּל רַעַח חֲסֹתָהּ כְּאֵתָהּ וְהָיָה בְּיָדֶיךָ מִיָּדֶיךָ כְּמִינֵיהֶם לֵאמֹר תִּשְׁלַח־נָא 12
 5 5 שְׂפֹתַי עִי כְּבֹד כְּאֵתָהּ בְּמִינֵיהֶם לֵאמֹר תִּשְׁלַח־נָא 13
 6 כְּמִינֵיהֶם בְּנֵי אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ אֲפֹתָהּ עִי שְׂפֹתָהּ 14
 7 דַּעֲבֹבֶיךָ עִי אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ עִי שְׂפֹתָהּ לְבָרֶךְ 15
 8 בְּשִׂמְחָה אֲפֹתָהּ עִי אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ עִי שְׂפֹתָהּ לְבָרֶךְ 16
 9 הִנֵּה לִשְׁלֹחַ כֵּן לֵאמֹר בְּאֵתָהּ אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ עִי שְׂפֹתָהּ לְבָרֶךְ 17
 10 אֲפֹתָהּ אֲפֹתָהּ עִי אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ עִי שְׂפֹתָהּ לְבָרֶךְ 18
 11 מִיָּדֶיךָ בְּנֵי אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ עִי שְׂפֹתָהּ לְבָרֶךְ 19
 12 אֲפֹתָהּ אֲפֹתָהּ עִי אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ עִי שְׂפֹתָהּ לְבָרֶךְ 20
 13 וְהָיָה אֲפֹתָהּ אֲפֹתָהּ עִי אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ עִי שְׂפֹתָהּ לְבָרֶךְ 21
 14 וְהָיָה עַל כֵּן לְבָרֶכְךָ וְהָיָה אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ עִי שְׂפֹתָהּ לְבָרֶכְךָ 22
 15 כֵּן וְהָיָה שֶׁלֹּא עִי אֲפֹתָהּ אֲשֶׁר בְּמִינֵיהֶם אֲפֹתָהּ עִי שְׂפֹתָהּ לְבָרֶכְךָ 23
 16 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 24
 17 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 25
 18 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 26
 19 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 27
 20 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 28
 21 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 29
 22 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 30
 23 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 31
 24 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 32
 25 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 33
 26 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 34
 27 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 35
 28 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 36
 29 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 37
 30 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 38
 31 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 39
 32 וְהָיָה מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ מִיָּדֶיךָ 40



For the line by line translation of this page [click here](#)

Physical Characteristics:

There are no physical anomalies on this page which is the medial page of three on the 10th strip of leather in the scroll.

Paragraphs, Spatiums and Scribal Marks

The first paragraph on the page is in line 20 at vs 39:3 and the next paragraph begins in line 24 at vs 39:5. Chapter 40 is marked in 2 ways, one by a paragraph in line 29 and in the margin is a scribal mark that sets off important divisions in Isaiah. **This mark is explained in detail on [page 28](#), which see.** Here it marks the most important change in the thought content of the book. There is another mark on this page like a misshapen "s" at the bottom margin which is unexplained.

Insertion of Letters:

A waw is inserted above the line after the 3rd word of line 2 which does not seem to fit the context. It is unnecessary. A waw is written over the name of Hezekiah in line 24. "he" as an article is written to complete "ha-melek") in line 20

Scribal Characteristics:

The confusion and multitude of careless errors that began in page 28 are continued here with repeated verses and omissions. Isaiah's name appears 4 times on this page

spelled once as "yisa'yahu" as it appears always in M and 3 times as "yis'ayah" as the Q scribe usually writes his name. The former is in line 14: 4th word. and the latter in lines 20: 2nd 24: 2nd and 27: next to last. There is also great variety of spelling of Hezekiah's name in Q. [See page 28](#) for a detailed discussion of the various spellings of Hezekiah.

Variations in Q from the Masoretic Text

Line 1: 8th word: illustrates Q scribe's superfluous use of vowels. For the M "bachalotho" (in his sickness) Q = "bacholayothoy" having inserted yod waw after lamed and ending with waw yod. It is difficult to see how the addition of these vowels would have helped pronunciation.

Line 3: 2nd word: Q = "yah" and M = "yah, yah". 4th word: Q = "chayiym" and M = "he-chayiym."

Line 4: 1st word: Q = "yakolah" (it is completed) and M = "ve-niglah" (it is rolled away) **5th word:** Q = "saphartiy" (I have numbered or taken account of) and m = "qaphadtiy" (I have cut off).

Line 5: 1st word M = shivvutiy (I reckoned) Q = a different word which is probably a misspelling of shaphat (judge) with the teth left out before the tau or tiy of the 1cs verb ending. Euphonically it sounds the same "shaphatiy" (I judged)

Line 7: 1st word: Q = conj. waw not in M. 5th word: Q = 'liy' " (to me written with aleph) and "liy' " repeated again as 8th word not in M.

Line 8: 1st word Q = 'nephshiy' " (my soul) with appended aleph. **6th word:** Q = "bahemah" prep + 2mpl (in them) and M = "ba-hen" prep + 2fpl (in them).

Line 9: 1st word Q = "he:n" ans M = "hinne:y." **words 3 to 5:** Q = "mar liy' me'odah" (I am very bitter) and M = "mar liy mar" (I am very bitter).

Line 12: after the 4th word: Q = after the first two words in vs 20 all of verse 19 is repeated as well as repeating the first two words in verse 20 again extending into line 13. But there is variation between copying the verse 2 times. In the second transcription (line 13, 1st word) "yodeyah" has a waw conj + art. preformed and the next 2 words in 19 are " 'el 'emetekah" (to your truth) but in the 2nd transcription it is " 'eloh 'emeteka" In Q the whole phrase is "ve-ha-yodeya' 'eloh 'emeteka."

Line 14: 6th word: Q = an omission of the next word in M. M = "yis'u" (they shall place) **Last word:** Q = omission of the last word in the verse and all of verse 22. The omission is written in the margin vertically in a different hand and a different spelling as well. (kiy is spelled "kiy" without the aleph that is consistently used otherwise. Also in the margin Hezekiah's name is spelled simply "hzqh" and a yod is written above as an after thought. For discussion of the various spellings of the name Hezekiah with and without the addition of a waw to indicate "i" sound [see page 28](#).

Line 16: 5th word: Q = "ve-yechayeh: (and he lived) and M = "ve=yechazaq" (and he regained strength).

Line 19: Last word Q = mamlakto (his kingdom) and M = memshelato (his state or government)

Line 25: last word: Q = "va-bo'u" (and they shall come) is an extra word not found in M.

Line 26: 4th from last word, Q = "mi me 'e kah" (from your bowels or inward parts)

M = "mi me ka" (from you).

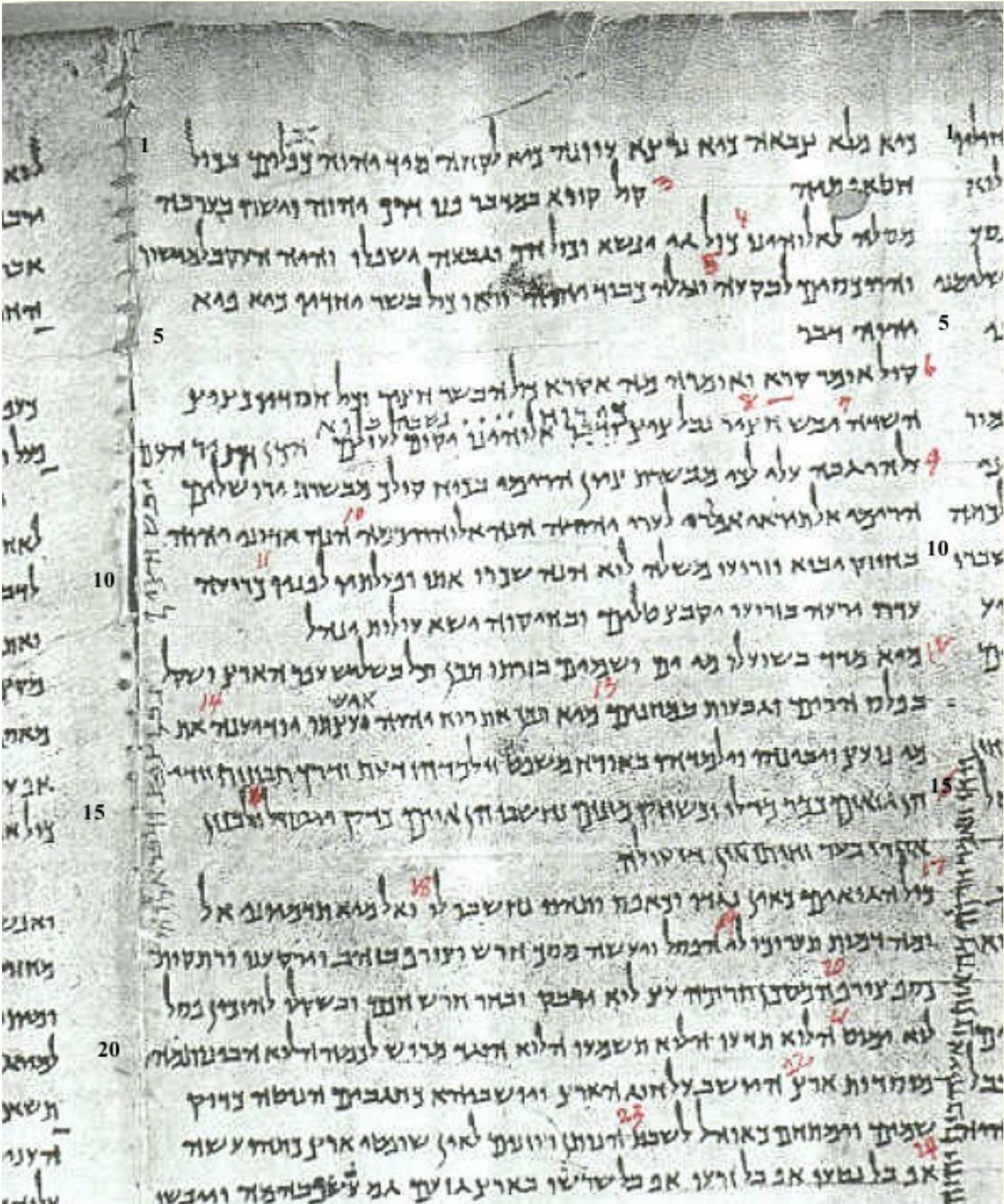
Line 29; last word: Q = 3fs suf spelled with "he" aleph. The use of aleph here is to make the reading of a final syllable certain. Other wise it might be read as " 'eloh" instead of " 'eleyha."

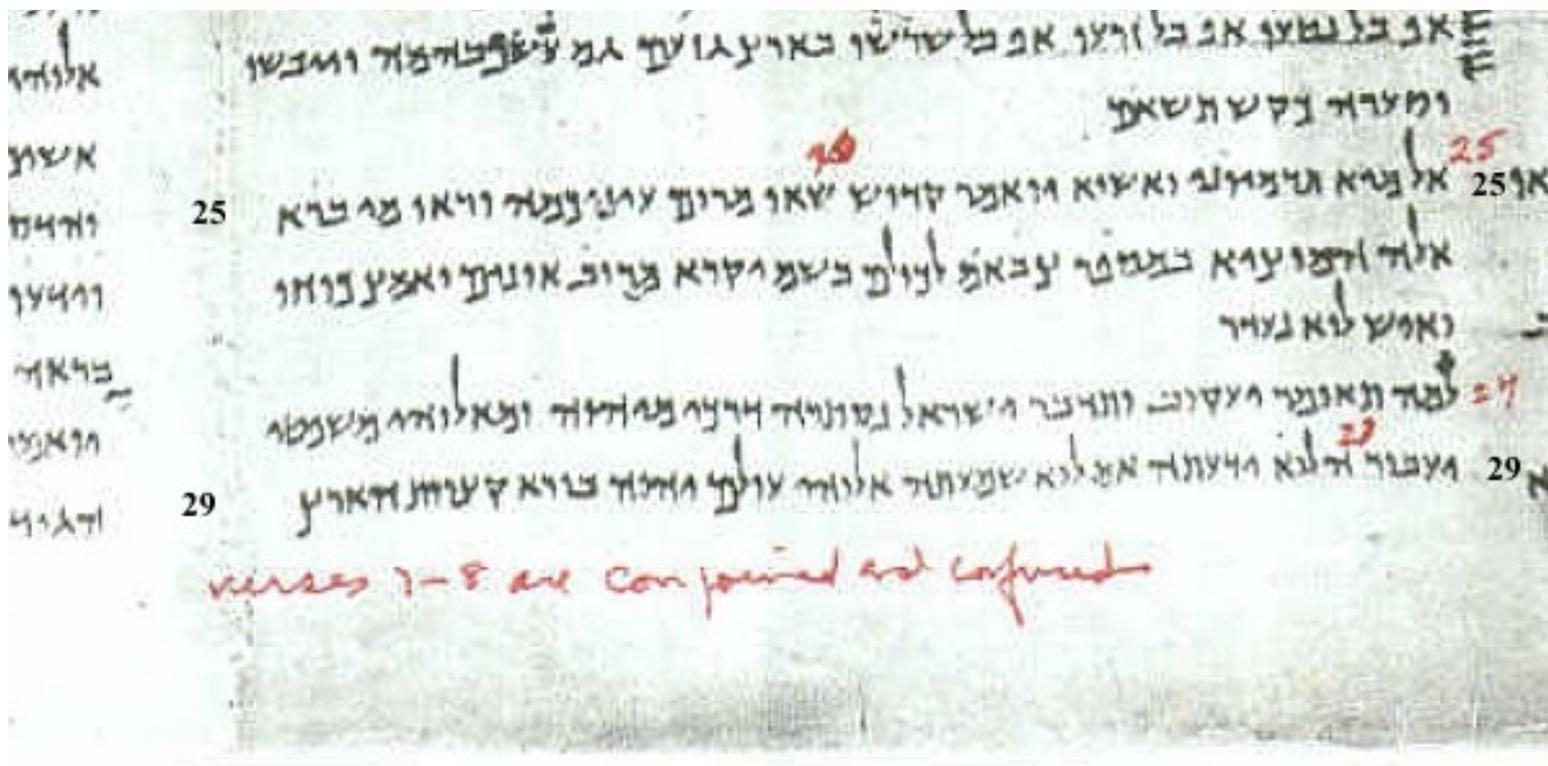
[Go to next "Q" scroll page](#) **Chapter 40:2 to 40:28**

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Column XXXIII

The Great Isaiah Scroll 40:2 to 40:28





For the line by line translation of this page [click here](#)

For transcription to current Hebrew [click here](#)

Physical Characteristics:

This is the 3rd and final page on the 10th strip of leather that makes up the scroll and although it takes up the same amount of room as the last page it has some lines that extend right to the seam at the left. The seam itself has evidence of unraveling and repair with new stitching at the top while the middle has come undone probably due to disintegration of the stitching material. The editing adjacent to the open portion must have been made before the loss of stitching to the middle but after the repair at the top. The bottom of the seam is in remarkably good condition compared to the top and the seam is barely visible there. There is a small hole due to shrinkage at the top right of the page but no letters are lost to view. The rest of the page is in good physical condition.

Editorial peculiarities:

Dots and reconstruction: The most interesting aspect of editing on this page is the portion added above the 7th line and in the margin. This is noted in detail under variations after "[Line 7:](#)" below. The most fascinating part of the editorial addition is the superstitious reverence for the NAME or YHWH seen in indicating the presence of the NAME by four dots and not writing it out even though it is fairly well assumed that it was a proper part of the original text of Isaiah. This then is evidence of the overemphasized reverence for the name YHWH approximately 100 years before the Christian era which long precedes the Masoretic usage.

The original omission by the scribe is a classic example of how omissions took place. The

scribe copied verse 7 to the words "nabal tsits" and then when lifting his eyes to the page again he came on the same words "nabal tsits" in verse 8 below thinking this is where he had left off copying and picked up at the words just following that which in vs 8 are "vedaber 'eloheynu" etc. and then continued to the end of verse 8. The later editor has added all the words omitted. this is described in detail in Variations below. Also see the description of other use of "dots" [click here](#).

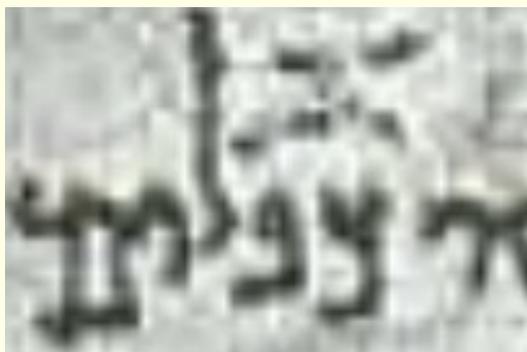
Smudge: A smudge which may be a fingerprint is in line 4. The word "ish" is written above the line 13 with the waw conj. that belongs to it wrongly written before the word below it. Lines 1 to 7 and lines 25 to 29 are not as straight as those on any preceding page. They can be described as wavy lines which waviness is not seen on other pages.

Other Scribal Variations;

The continuation of using waw to indicate any vowel sound is found on this page as is the practice of adding a final "he" to words not using "he" in the Masoretic text. Also found is the addition of aleph to the end of some words where they are not expected (for instance "kiy" " and "piy" " at the end of line 4) and there is at least one occasion of dropping aleph from the middle of words where they are expected to remain. Aleph is added to "miy" (who) and to "lo" (to him) where it makes the latter word to look like a negative. "miy" is written with aleph and without aleph as the 1st and 4th words in line 12. "bo' " (in it) has aleph appended making it look like "bo' " (come or go) in the correction above the 9th word in line 7. Aleph is added to 3fs suf in line 21: 7th word. Similar appended alephs can be found.

Variations in Q from the Masoretic:

Line 1: next to last word: There is a mark above the word kephalayim (double) that resembles a broken letter followed by a beth. I have no explanation for this notation. See above and the digital enlargement here. Also see [catalog of marks](#).

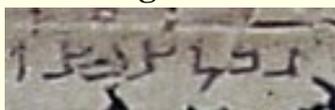


Line 4: above the word YHWH: There is a smudge noted above and with digital enlargement there may have been a notation in the smudge before the "fingerprint" was made. Also see [catalog of marks](#)



Line 7: beginning with the 6th word: 4dots over 4 dots under. Q = an omission of some of verse 7 and most of verse 8 by the original scribe. The correction of this omission is done between the lines and in the margin to the left. Although there is a small bit of repetition the correction between the lines has some things of interest. The style of writing is completely different than any hand that has been seen before in this scroll. Note the lameds in the margin and the aleph as the last letter between the lines to see the different "hand writing." The words 2 to 5 on line 7 are the first 4 words in verse 7. Following this the original scribe then copied the last 4 words of verse 8 having left out the intervening words. These words are written in, supplied by an editor with a different hand, who inserted all the rest of verse 7 beginning above the line after the 5th word and continuing to the end of the verse. He dropped the words after "b'o" to the same level as line 7. spelling the first word (aleph kap nun) as "haken." In the phrase above the line the editor has written the phrase which includes YHWH but out of respect for the NAME he has indicated it by 4 dots. Then all of verse 8 is written in the margin. Even though it is difficult to read, the last words are "ve-daber 'eloheynu" and the letters "nu" are written smaller but they are there. However these words are already in the text on line 7 so that you will find 4 dots under "ve-daber" there, perhaps as a sign to show where to return to after the marginal correction. See further comments above. [click here.](#)

The margin The word tsiyts (flower) which appears in M seems to be written as tsaphats



There does not seem to be a yod between the two tsades, however tsaphats is an unknown root. Kittel writes the yod but puts brackets around it. Thus the spelling here is faulty.

Line 9: 8th word Q = Your God spelled 'eloheyykemah with either 2 yods, 2 waws or a combination of waw yod or an extra he. You decide.

Line 10 to 15: superfluous waws: There are a number of waws in q that are not in M. Some are sufs. and some conjs. Beginning with 4th word in line 9 there is an edited waw not needed. and in line 12: 7th word;

Line 12: 5th word M = "mey" (waters) and Q = an extra word "mey yam" (waters of the sea).

Line 13: 4th word; Q looks like "be-machaniym" with heth or "be-machenayim" (encampments) but the "heth" is actually waw zayin and it is the same word as M omitting an aleph in Q or "be-moznayim." and M = 'be-m'oznayim" (balances)

Line 14: last word: Q = only part of the last word is written. some letters are missing. Of "yodiy'enu" 5th stem verb + suf 3ms (made known to him) only "yodiy" is present making it "my hand"

A different stroke?

Also in Line 14 and 15 either a different hand or a different pen wrote the last words. The last words on line 14 after "mishpat" and all of but especially the last six words on line 15. Compare the mems in mishpat on line 14 with mems on line 15 especially words 2 and 3. Then compare the hes and heths in lines 13 and 14 with those following in 15 and 16. See the same hand as is usual in line 17.

Line 17: next to last word Q adds an extra 1cs suf which confuses the sentence. It is more than just an extra letter. It is a mistake.

Line 18: 4th word Q = "liy" (for me) and M = "lo" (to or for him). **6th word** And additional word not in M. Q = "ve-ye'asah" (and he makes). **8th word** Q = masak a participle and M = "nasak" 3ms verb; both mean to pour out molten metal.

Line 19: 3rd from last word: A misspelling. the word "baqesh" (seeking) has reversed letters in Q = "basheq" an error "baqesh" is meant.

Line 23: 3rd from last word: Q = "'asaph" (with ayin) M = "nashaph" It appears that the scribe attempted to write a nun above the ayin and there is a dot over the shin perhaps to denote the mistake. See digital enlargement of line 23. Also see [catalog of marks](#).



Line 24: 2nd word: Q reverses order of letters. Q = "keqash" and M = "ke-shaq"

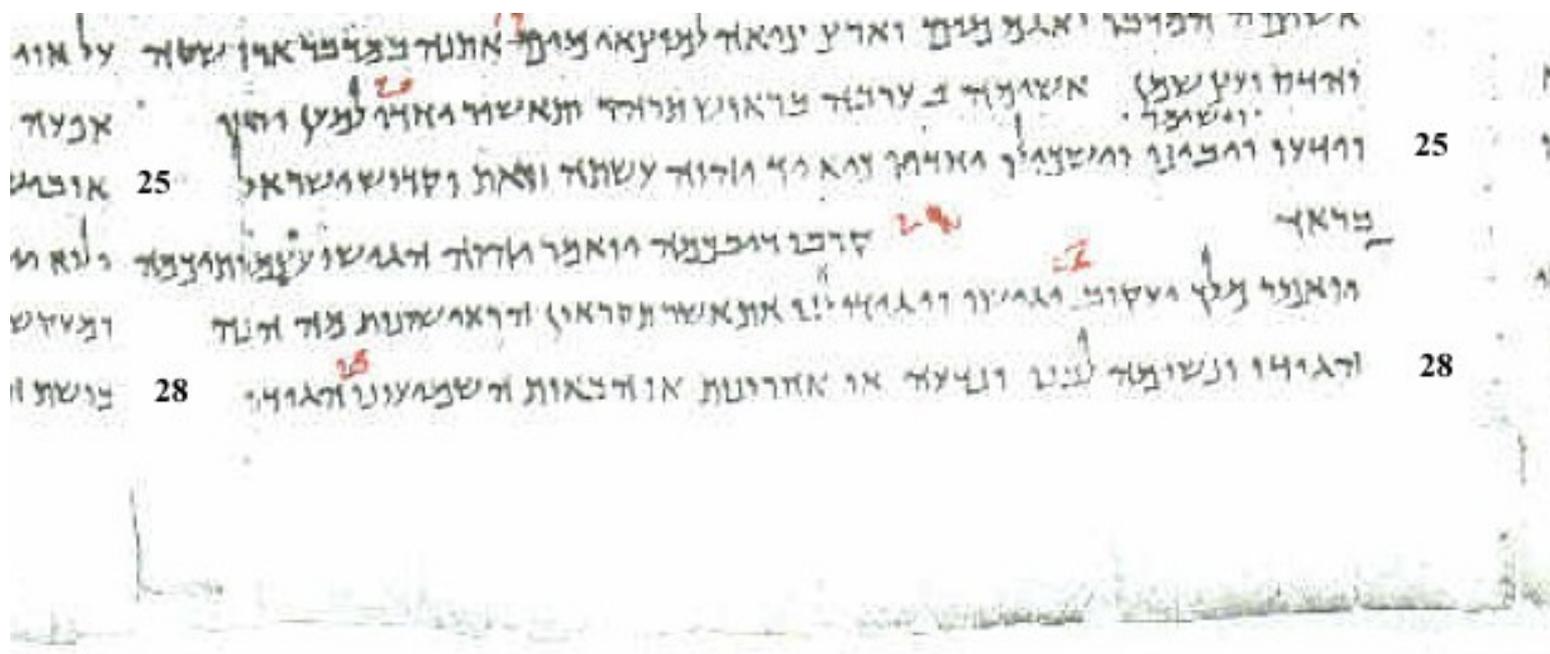
[Go to next "Q" scroll page](#) Chapter 40:28 to 41:23

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Column XXXIV

The Great Isaiah Scroll 40:28 to 41:23

1 לֹא הָיָה יְהוָה וְיָגוּ וְיָמֵן אֶת־קִרְיָתְךָ לְתַבְעוֹתֶיךָ וְהַיְוָה לְעַבְדֶּיךָ עֵשְׂבֵד
 2 וְיִשְׁבְּדוּ עִבְרֵי גֵרֶיךָ וְיִגְעוּ וְיִכְחָדוּ וְיִשְׁאוּ וְיִשְׁוֹטוּ וְיִסְוּ וְיִדְוּ וְיִחַלְטוּ וְיִחַלְטוּ וְיִחַלְטוּ
 3 אֲבֵי עֲשׂוֹתֶיךָ וְיִזְעוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 4 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 5 2 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 6 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 7 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 8 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 9 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 10 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 11 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 12 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 13 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 14 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 15 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 16 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 17 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 18 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 19 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 20 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 21 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 22 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ
 23 וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ וְיִלְמְדוּ



For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 1st page of 3 on the 11th strip of leather that makes up the scroll. Except for the stitching of the seam at the right which has been described on the preceding page, there are no anomalies on this page.

Variation in Spacing:

There are the usual paragraph marks indicated by lines not being filled out as in lines 3, 10, 14, and 20 which correspond in order with the beginning of chapter 41; 41:8; 41:12; and 41:17; and paragraph indentations are in line 5 for 41:2 and line 8 for 41:5. Spatiums mark 41:7 in line 9; and 41:14 in line 17 and an unusually large spatium marks the break after 41:20; The importance of the preceding text to the ancients is made apparent by this spatium as well as the presence of a scribal mark which also marks and emphasizes the end of the section.

BUT the most unusual spacing on the page is a blank line in line 16. There is no other example to this point in the scroll of the original scribe leaving a blank line. There are obviously contextual reasons for the scribe setting the later from the preceding verses . The most likely being that there are three words missing from the beginning of verse 12 which are in the M text but not here in Q. If this is the reason that the scribe left the blank line then it must mean that the manuscript that he was copying from did not have the words present but that he knew that the text should have had them. Thus the extra line is left because there is a known omission and the scribe faithfully left only a blank to show there was something missing. Interestingly no editors added the missing words. These are given below under comments on [line 16](#).

Editorial Marks:

There are three sets of editorial marks on this page marking sections which were deemed

important enough to be set off from the rest of the text. There are two sets of horizontal lines that are placed in the right margin. The first set sets off vss 41:2 to 4 and the 2nd set sets off vss 41: 17 to 20.. There are two large Xs at the left margin setting off vss 8 to 11. The mark that is used to mark the beginning of an important section that looks like a wide brimmed hat at the end of line 21 is actually a mark meant for the next page. where we will notice it.

Conjunctive waws added A frequent anomaly throughout the Q scroll is the scribe's addition of manifold conjunctive waws; often when it confuses the flow of ideas. There are many examples on this page.

Editorial Additions to the Text

A waw is added above line 8, next to last word, which is a semivowel and stands for a serey.; and the first word in vs 11 omitted by the Q scribe is written above the middle of line 14 as "hen" (behold).

An Extra word added

Above the 2nd word in line 25 is the word "ve-yasiymu" (and they shall consider) with a dot on either end of the word indicates that it is meant to replace the word below it "ve-yabiynu" (and they shall understand). Perhaps "ve-yabiynu" is the "extra" word since "ve-yasiymu" is in the M text.

Variations in the Q Text from the Masoretic:

Line 1: 8th word: Q adds article "he" to part. "nothen" not in M.

Line 6: 6th word: Q = "ve-yedadaphem" and M = "ve-yeradaphem"; **7th word:** Q has a conj waw not in M; **next to last word:** Q = "yebiyenu" aleph is missing from this word, verb hifiyl imp 3ms + suf 1pl. (he causes us to come) and M = "yabo' " v. imp 3ms (he will come). But if the word in Q is not misspelled then the form is "yibiyenu" verb 3mpl (They understand.) It is identical in form to the 2nd word in line 25 which is dotted and corrected between the line above.

Line 7: 3rd word: Q = part "qoreh" (calling) spelled with final "he." and M = "qore' " spelled with final aleph.

Line 8: 6th word: Q = "yachdav" (together) and M = "yecheradu" verb imp 2mpl (they will fear). **8th word:** Q = "ve- 'ethyun" a misspelling of M = "ve-ye 'ethayun." (and they shall come.)

Line 9: 1st word: Q = "le-'achiyhu" to his brothers and M = "Le-'achiyv" to his brother. **9th word:** Q = "paltiysh" and M = "patish." Misspelling? **11th word:** Q = " 'olam" (forever?) and M = "holem" (strike). probably another misspelling in Q as the scribe often confused aleph and "he." **last word:** Q = "yo'mer" imp 3ms and M = part. " 'omer" (saying).

Line 14: next to last words: Q omits the phrase found in M "yihyu ke-'ayin" they shall be as nothing. **last word:** Misspelled in Q: aleph is missing as first verbal letter after yod waw.. For the rest of the page there are a number of extra conjunctions (waws) that are not found in M.

Line 16: a blank line: Q has a blank line which may have been left because Q omits the first 3 words of verse 12. In M they are "Tebaqeshem ve-l'o timetsa'em." (you will seek for them and you will not find them). See comments above under [unusual spacing](#).

Line 21: 7th word:. Q = spelling Q = final "he" for aleph in M

Line 22: 7th word: Q = a variant spelling with aleph added as a medial letter. Q = "shephe'ayim" and M = "shephayiym." **last word** Q gives a masc. plural ending on a word needing fem plu. In Q it can be mistaken for "from eyes" and in M it is "from fountains" (of water).

Line 23: 1st and 2nd words: Q = superfluous "he"s. one at the end of the first word and one as an article on the 2nd word not in M.

Line 28: 5th word: Q = " 'o" (aleph waw) not found in M. **6th word** a spelling mistake. Q = " 'achariynuth" and M = " 'achariythan" In Q the order of tau and nun are reversed,:

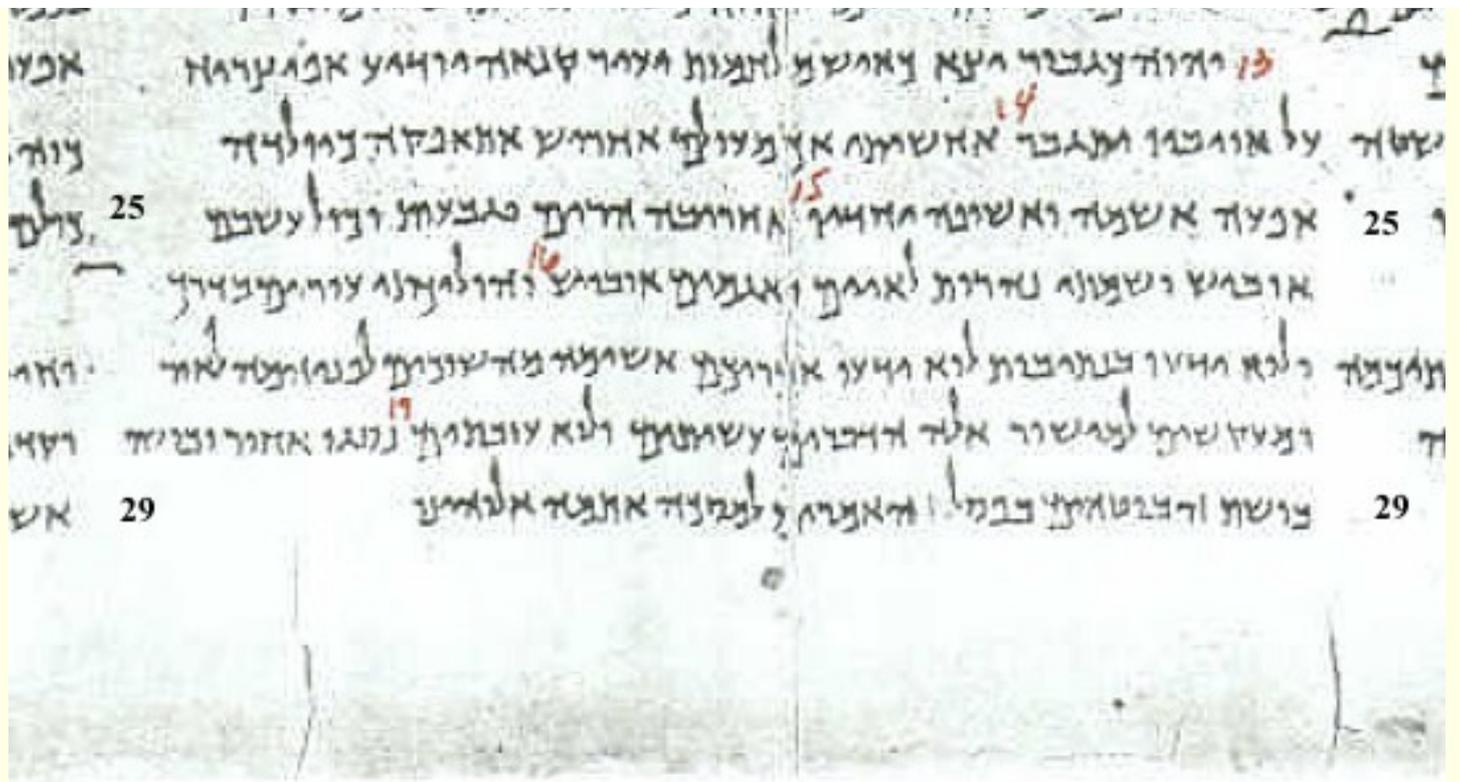
[Go to next "Q" scroll page](#) **Chapter 41:23 to 42:17**

[Return to Scroll Directory](#)

Column XXXV

The Great Isaiah Scroll 41:23 to 42:17

1 וְדַוִּיתִי לְאֵמוֹנִי וְיִצְוֶה צִוָּה אֱלֹהִים אֲנִי אֶפְרַיִם וְתִרְעוּ 1
 וְנִשְׁפָּט וְנִרְאָה מִדָּוִד דָּגַד אֲנִי אֶפְרַיִם וְכֹפֵל צַדִּיק וְנוֹעַבַד וְכֹזֵב 4
 וְנִבְרָא הַעֲוִוִּתִּים צִעֲמִים וְאֲמִירִים נִבְרָא שֶׁנֶּשׁ וְיִצְרָח 25
 הַגִּבּוֹרִים צַפּוֹר אֲפִירִי וְנִצְרוֹ מִעַר וְהִדְרִיתִי טוֹטֵט צָמָה אֲמִירִים וְנִשְׁפָּט 44
 5 צִלְמִתִּי וְנִאֲנִיחָה עִמָּךְ אֶפְרַיִם צַדִּיק אֶפְרַיִם שֶׁנֶּשׁ אֶפְרַיִם שׁוֹמֵר 5
 אֶצְרִיחֶנּוּ
 7 דְּמִשְׁחָה לְעֵינַי הֵטָה וְהִנֵּחָה וְלִי וְשִׁלְחִי עִבְדֶּךָ אֶפְרַיִם וְאִירָאד וְאִירָאד 27
 וְאִירָאד מִעַן אֲשַׁלְחֶנּוּ וְשִׁמְרֵם כִּי הוּא צִלְמִתִּי אֶפְרַיִם וְאִירָאד עֵשֶׂה אֶפְרַיִם 28
 וְהִנֵּחָה וְנִבְרָא 29
 10 וְהִנֵּחָה עֵשֶׂה אֶפְרַיִם וְנִבְרָא כִּי אֲמִירִים וְנִבְרָא עֵשֶׂה אֶפְרַיִם וְנִבְרָא 10
 לִבְרָא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא 3
 לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא 4
 וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא 5
 15 וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא וְנִבְרָא לֹא 15
 בְּעֵשֶׂה וְאִירָאד וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא 7
 לִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא 7
 אֶפְרַיִם וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא 8
 וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא 9
 20 שֶׁנֶּשׁ לִבְרָא שֶׁנֶּשׁ לִבְרָא שֶׁנֶּשׁ לִבְרָא שֶׁנֶּשׁ לִבְרָא 20
 וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא 20
 עֵשֶׂה וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא 21
 25 וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא וְנִבְרָא 25



For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the mid page of three in the 11th piece of leather that makes up the scroll. It is in good condition except for a crease that extends from top to bottom in this page. Some splitting has taken place through age in what was probably a fold in the original piece of leather. Some letters are slightly obscured but not obliterated (except for the tseray in line 21) by this crease on lines 19, 21, 22, 27. A small amount of surface chipping is found between lines 21 and 22. Otherwise the page is easily read.

Paragraphs and Spatiums:

Paragraphs are indicated in the usual way of not filling out the preceding line before the new paragraph. Thus are marked line 7 = 41:27 and line 10 = begin chapter 42; and line 14 = 42:5; and line 20 = 42 10. An indentation indicates a new paragraph at line 23 = 42 13 which is also marked by an editor as explained in the next section below. The last line on the page is the end of a paragraph and the next page therefore begins with a new paragraph or vs 42:18.

Editorial marks:

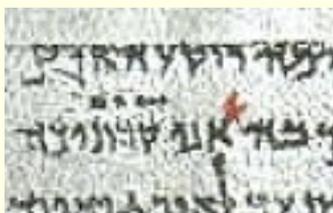
The most interesting of the editorial marks are found over the **last word in line 15**. There are what appear to be four or five dots that are meant to cite an omission by the original scribe. The received text has the NAME (YHWH) just before the last word. The editor usually indicates the omission of the NAME and then rewrites it in the margin but here the omission of the NAME seems to be noted by what appear to be, but are not.

dots and the NAME is not written in as is usual in other places where editing of omissions are cited. Obviously the editor knew the text required the NAME and he indicated its presence, or lack of presence, by what at first appear to be 4 or 5 dots. Upon further investigation; the dots have a definite shape to them. See the enlargements below which indicate that the dots have shapes some of which are similar to Aramaic letters. The popular explanation that the "dots" are the remnants of an erasure of the divine name (YHWH) does not seem adequate for this scribal notation. There does not seem to be any relation of these marks to the written form of the NAME in any ancient script. See the page where the ancient scripts used in the DSS for the NAME are described. [Click here.](#)

Any ideas anyone?

For an extended discussion of the use of dots by the Q scribes [see the introduction.](#)

Actual size



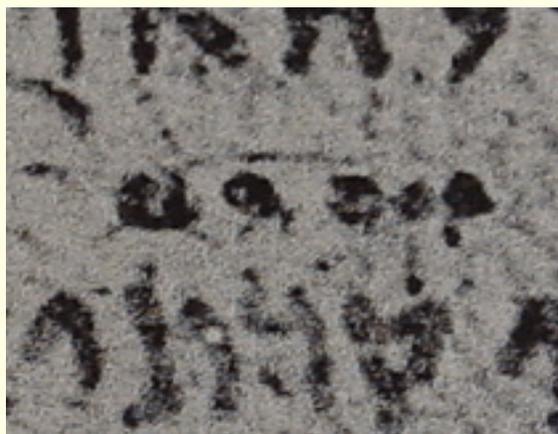
Magnified slightly



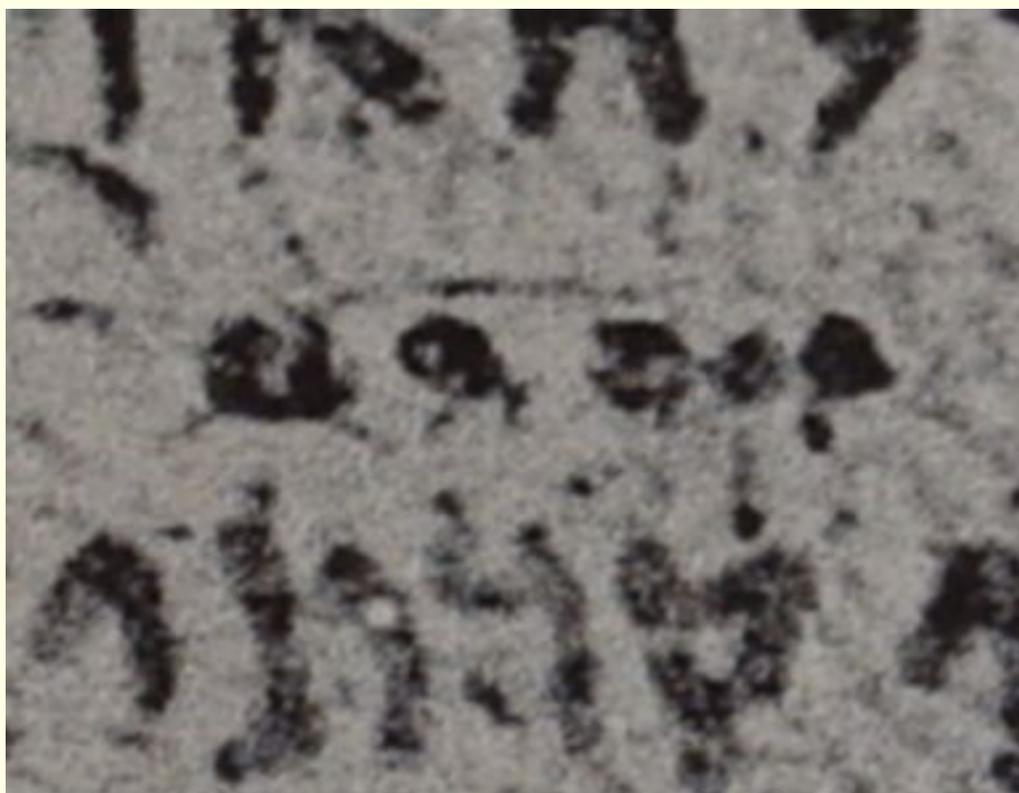
Magnified greatly



The copies below of the J. Trever photographs of these "dots": was submitted by Dr Andrew Hua of Australia. These copies show interesting and apparently more accurate details.

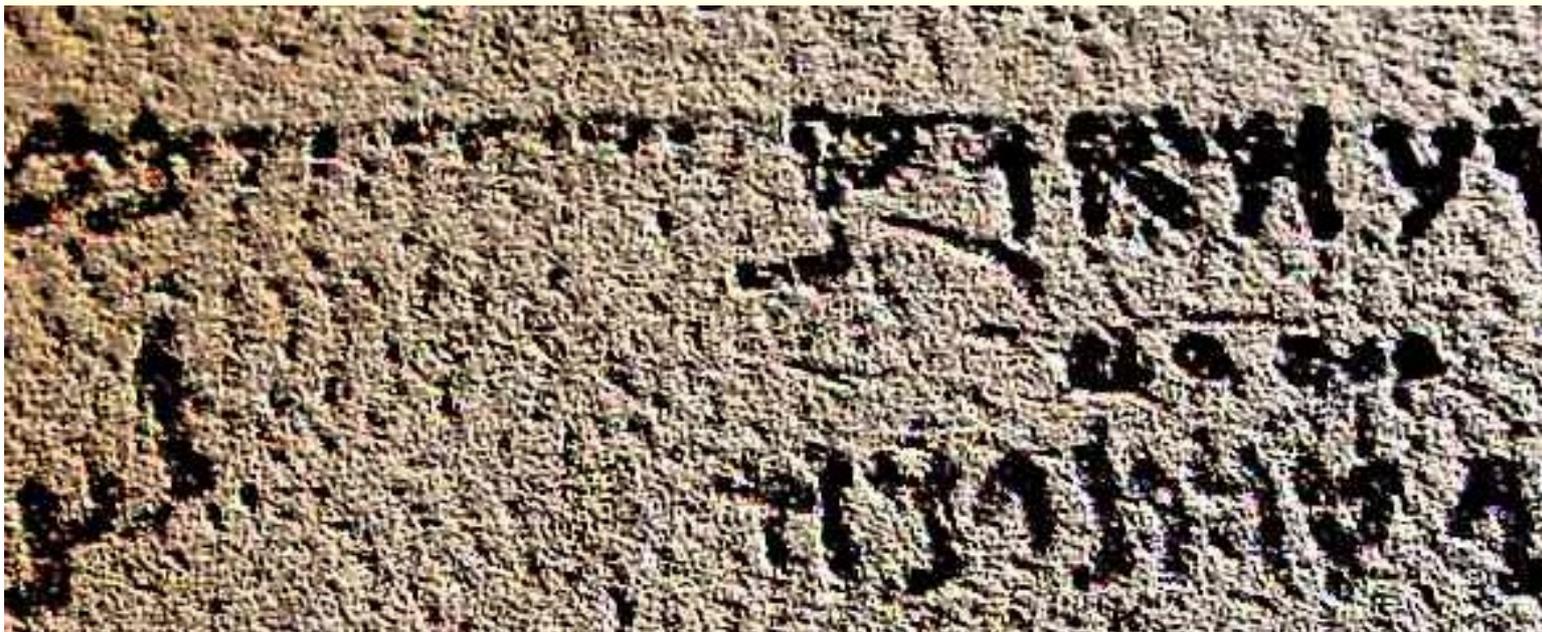


Enlarged further



In the enhanced view below there is a notation that was erased at the end of line 14, just above the "dots" of line 15, which extends across to the next column. It is possible that the scribe wrote too far on the line and erased the last word and placed it as the first word in the next line. The seven letters of the word extended just too far. Note that the last word in line 18 extends into the margin but there is still room for margin. This word would not have left space. The erased notation can be seen with careful inspection in the copy of the full page above but it is much more apparent in the photo below. The reason that the erasure was not complete and this remnant remained may be answered by the fact that this erased word was enscribed on a

natural crease or split in the leather into which the ink "bled" and was therefore difficult to completely eradicate.



Other Editorial Marks

An X in the left margin most likely sets off vs 41:25 as a verse important to the editor. It follows the precedent of the preceding page where X's set off vss 41:8 to 11 as an important passage. There too the X's are found also in the left margin. Thus the X is meant to mark this page and not a passage in the next page. There is nothing on page 36 at this point that would seem important enough for a scribe to add an X to the page. The passage so marked here is one describing important elements of Cyrus the Persian which impressed the editor because of Isaiah's precognition of events and characteristics which would have been historically known to the editor. This verse is also set off by the original scribe by a spatium.

"Derby" Editorial Mark in the right margin at line 23. The mark which we see as resembling a wide brimmed hat is described in detail [on page 28](#), which see. It is usually used to set off the beginning of an important section. It is less obvious here but a reading of the text shows that the vss 41:1-12 are very messianic and 13 begins a more general description of spiritual needs of the nation for change with the action attributed to YHWH while 1-12 is a description of the Righteous Man and his activities led by YHWH. This may account for the editorial mark showing a change of section.

Editorial additions to the text:

A yod is written above the 2nd word in line 9 which does not seem necessary to pronunciation. The four dots above the last word in line 15 have already been mentioned; and a waw is written above the next to last word in line 20. The mark over the mem in next to last word in line 22 may be a careless ink spot; 3 more spots like this

are seen in the margins at the lower right and between line 26 and 27 on the preceding page.

Q Scribal Spelling:

As stated previously I will not notice the addition of yod and waw as vowel indicators nor the addition of "he" to the end of suffixes and other words in general; nor the common use of "kemah" as the spelling of 2mpl suf. nor the addition of aleph to words like "lo, miy and kiy" all of which are variations from the M text. The addition of "he" to the end of words is very frequent, ---too frequent to take continual notice. It should be remembered that the Q scribe used these mechanisms for pronunciation helps similarly to the later addition of vowel pointings by the Masoretes. However the addition of "he" or aleph to the end of a word adding an extra open syllable to the word is indication of an Aramaic "accent." See, for example, addition of aleph to " 'aleyha" (upon it) 5th word in line 15

Variations in Q from the Masoretic Text:

Line 2: 1st word: Q = "ve-nishma'ah" (and we will hear) and M = "ve- nishta'ah" (and we will be dismayed) A different reading. **Between the 7th and 8th words:** Q omits the word found in M = "me:'aph a' " which M editors give as a reading for "me:'ephes" (from nothing).

Line 3: 1st word: Q = "tekemah" most likely accusative pronoun 2mpl is meant, i.e. " 'ethkemah" and the aleph is missing as the first letter. and M = "be-kem." (in you) **2nd word:** Q = yod missing from the ending of 1sing verb. **4th word:** No apparent reason can be given for Q adding yod waw to the end of the same word found in M as "ve-ya'at" (and he shall come). **Next to last word:** Q = an illustration of the Q scribe's interchanging waw for yod which as we have noted is frequent. Q = "be-shmo" (on his name) and M = "be-shmiy" (on my name). **last word:** Q = 3mpl and M = 3ms.

Line 5: 1st word: Q omits a waw conj found in M. There may be editorial dots indicating the missing letter in the margin just to the right of the first word.

Line 8: words 6 to 9: Q = "hineh kulam 'ayn ve-'ephes" (behold all of them are not and nothing." and M = "he:n kulam aven 'ephes ma'ase;yhem" (behold all of them are vanity, their works are nothing).

Line 10: 3rd word Q = same word but a change in spelling. The word tamak (to hold up or support) imp 1cs in Q is 'ethmokah in M is 'etmak. This is probably an illustration of changing the spelling to conform to the pronunciation in the Aramaic-Hebrew dialect that the Qumran community spoke.

Line 11: 4th word: Q = "yiz'aq" (he shall cry out and M = "yits'aq (he shall cry out).

Line 12: 6th word : Q = "yekabah" and M = "yekabenah" They are substantially the same word i.e. imp 3ms + 3fs suf. M adds euphonic nun to distinguish the suffix.

Line 13: last word M = yeyachelu from yachal (to wait) Q = yenachelu from nachal to possess or inherit. Same stem, person and number.

Line 14: 4th word: Q = "ve- 'elohiyim" and M = "YHWH" **5th word:** Q = "bore: h" ("he" for aleph in "bore:" creator). **End of line** The remnant of an erasure between the columns is visible and is [pictured above](#).

Line 15: 5th word final aleph added to "'aleyha" to show final syllable. **last word:** Q = aleph missing from "qaratiykah" (I called you) + four dots indicating omission (of YHWH?) noted above,

Line 17: 7th word: Q has a conj waw not in M.

Line 18: 4th word: Q = conj waw not in M. **Last word:** Q = aleph missing from "hariyshonoth"

Line 19: 3rd word: Q = article "he" added not in M.

Line 20: 5th word: Q = conj waw not in M but translators add it in English.

Line 22: 2nd word Q = "harriym" (mountains) and M = "hariym." **3rd word:** Q = "yitsreychu" (they will roar) and M = "yitsvachu" (they will cry out).

Line 24: 4th word: Q = Initial aleph substituted for "he." This mistake may be attributed to the verb being 1cs pf and the aleph is 1cs imp sufformative which may absent mindedly have been written instead of "he" for 5th stem pf. **OR** it may be another case of careless interchange of aleph and he. The Q scribe frequently interchanges aleph and he and often makes he look like aleph. To err is human and the Q scroll is decidedly human. **5th word:** Q has extra word " 'ak" (even or surely) not found in M.

Line 25: 4th word: Q = "yachdayv" (together) and M = "yachad" (at once).

Line 27: 1st word: Q = conj waw not in M. **eighth word:** Q = plural in Q but not in M. also this word "darkness" from choshek is written with a he not a heth which illustrates the carelessness noted above in comments on line 24.

[Go to next "Q" scroll page](#) Chapter 42:18 to 43:20

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is also added to the end of 2ms suffixes and pronouns. Substituting waw for yod and yod for waw is also continued. See example of waw where yod is required in line 27: 2nd word. Also the 4th word in line 29 (last line) you will find "be-yishimon" where the waw is added by the Q scribe to show a vowel vocalization rather than a closed syllable which might be supposed without the addition of waw. The Q scribe spells "goyiym" (gentiles) consistently with an aleph as 3rd letter, example in line 17: 7th word.

Variations in Q from the Masoretic Text:

Line 2: 5th word: Q has a rare example of a word in which the scribe has written the wrong letter and simply scratched it out. The 2nd letter of " 'iver" (blind) is simply overwritten to obliterate it. This is rarely done. There is also the addition of aleph to the body of the word here and in the previous occurrence in **Line 2: 3rd word**, but not in line 1: 7th word. which is as found in M. **8th word:** The Masoretic text has a participle (seeing) here for the qerey but the kithuv is verb pf 2ms "ra'itha" (you have seen) Q = agreement with the kithuv with "he" added to confirm the 2ms ending. **Last word:** Q = "patchu" verb pf 3pl (they open: as a door) and M = "paqoach" inf. abs. (opening: as eyes.)

Line 3: next to last word: Q = the addition of a double "he" at the end of a word not requiring it. The M text has "ve-ya'adir" (and he will make honorable) which is a 5th stem form here. The yod of the 5th stem is missing from "ve-ye'adir-hah" in Q. Perhaps the Q scribe added the first "he" as a 3fs suf meaning he will make "it" (the Torah) honorable, and in that case adding the "he for 3fs suf (it) requires a sign that it is an open syllable, hence the 2nd "he."

Line 6: 8th word; Q = "zah" and M = "zu." A misspelling in Q?

Line 7: 5th word: Q = his torahs (plural) and M = his torah (singular)

Line 12: 1st word: Q omits "kiy" (for or because) which is found in M. **5th word:** After 'Israel' the next word in the M text is omitted. It is "moshiy'eka" (your savior) but an editor has written a substitute word above the line in Q = "go'eleka" (your redeemer) and the next word Q adds a conj. waw not in M. **Next to last word:** Q gives a plural form for Sheba.

Line 15: 3rd from last word: Q = an aberration not noticed by other editors: Q = obliterated "he" for "miqetseh" (from the end of) and adds plu. cons. yod not in M making the reading "from the ends of ."

Line 16: 4th, 5th, and 7th words: Q = 3ms suf. spelled "eyhu" as in "yatsartiyhu" (I created you) M = "yatsartiyv." **3rd from last word:** Q = 3mpl imperative "hotsiy 'u" and M = 2ms imperative "hotsiy' ".

Line 18: 3rd word: Q = "yegiydu" (they will tell) and M - "yegiyd" (he will tell). For the Hebrew student: Most of line 18 contains verse 43:9. Almost all the verbs are jussive. This is a good example of jussive verbs showing little change from normal imperfect verb forms. There is no subjunctive in Hebrew. "A wish" is expressed by jussive In this case "that they might tell," "that they might be justified," "that they might hear," "that they might say.

Line 20: last word: Q = "hayah" verb perf. and M = yihyeh verb imperf.

Line 22: 7th word: Q = conj. waw missing from "ve-aniy" found in M.

Line 27: 1st word: Q = waw conj. not in M. **3rd word:** Q = "yachdayv" and M = "yachdav".

4th word: Q = "yishkevu" with waw and M = "yishkevu" with scheva. In this case the Q scribe uses waw to indicate a vocal sheva. Another example of the same form of waw = scheva page [27 line 1](#). This is a good illustration of waw being used by the Q scribe as a vowel indicator for [any vowel sound](#). **next to last word:** Q has "tizkir" 2ms (you remember) and M = "tizkiru" 2mpl (you remember).

Line 28: 8th word: Q = conj waw not in M. **next to last word:** Q = "te:da 'u" (you shall know) and M = "te:da 'uha" (you shall know it).

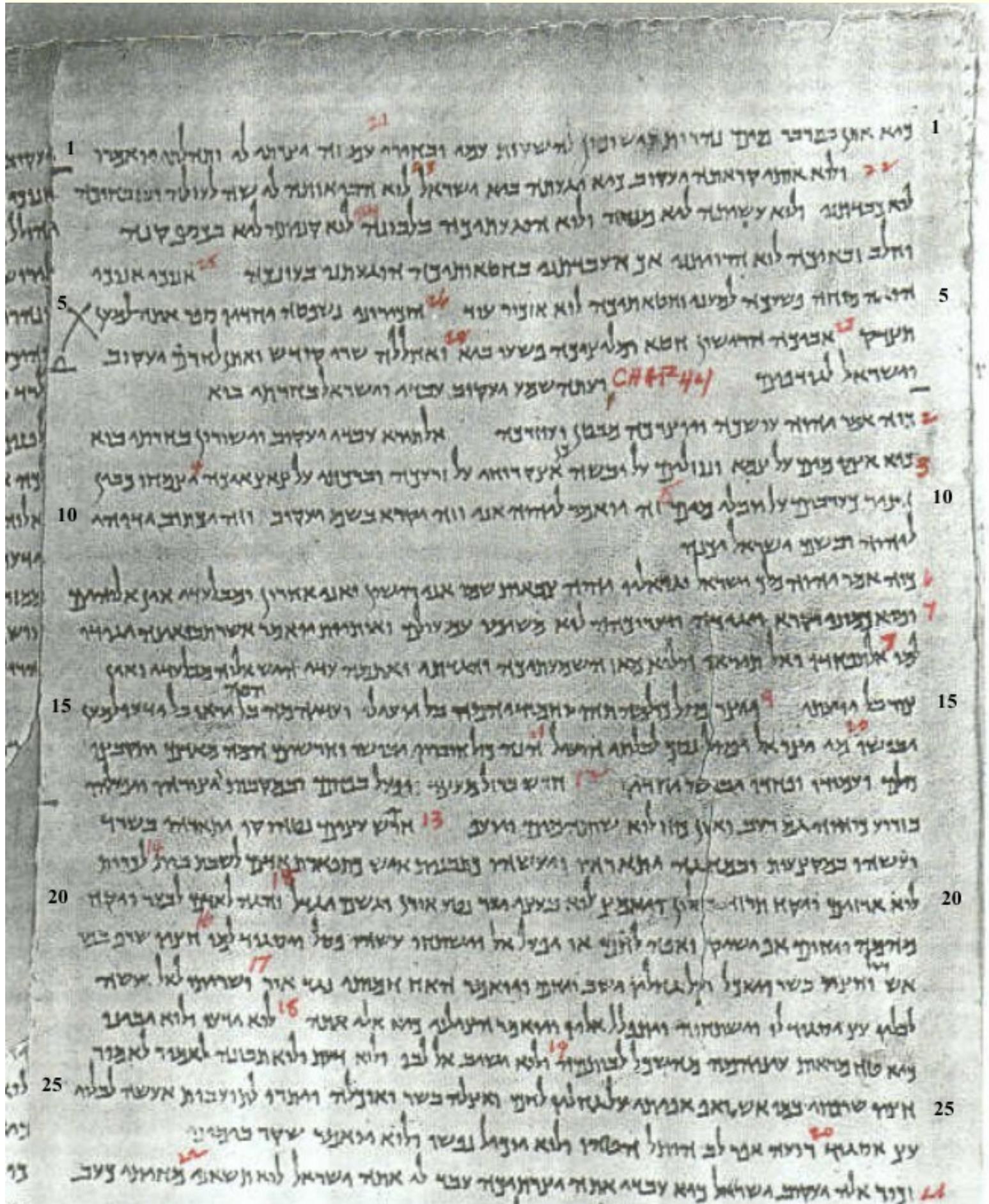
Line 29: last line: 5th word: Q = a different reading: "natiybiym" (pathways [in Jeshimon - the desert]) and M = "neharoth" (rivers [in Jeshimon - the desert]).

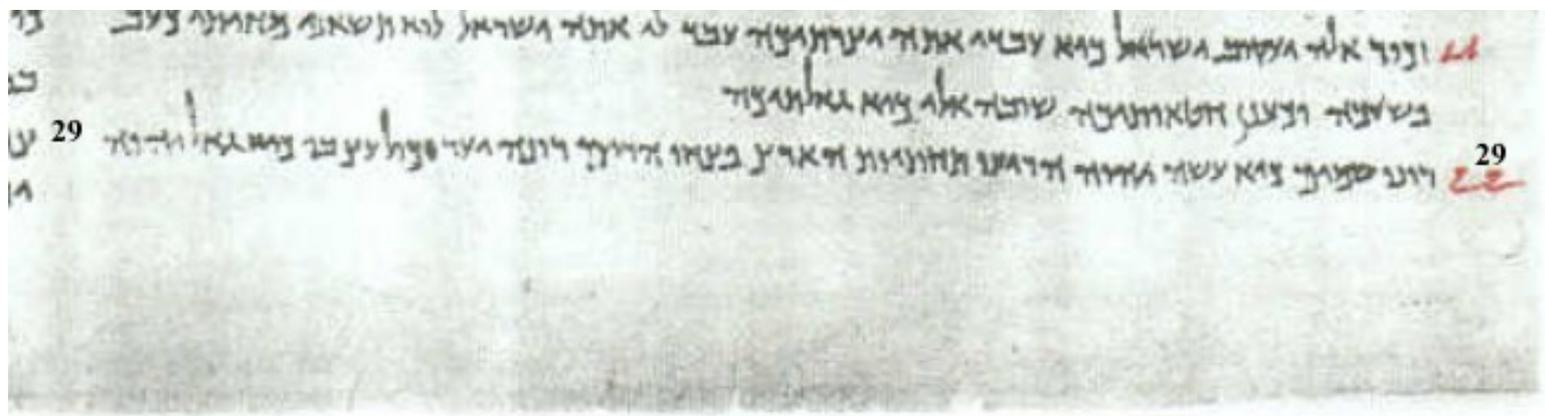
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Column XXXVII

The Great Isaiah Scroll 43:20 to 43:23





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 1st page of 4 in the 12th strip of leather that makes up the scroll. The usual size of the strips of leather hold 3 pages. This then is an exception. The good order of the seam that binds the scroll at the right is easily seen, There is a similar split on this page to the one on the preceding page on the right side of the scroll extending from lines 13 to 22. No letters are obscured by the split but there is a blemish crossing the split on line 20 that extends diagonally to the left into the next line. Three letters are obscured by this blemish, i.e.. the final "he" of "tirzah" and the initial waw and aleph of "ve- 'elon" The line that looks somewhat like a seam at the left will be described on the next page.

Easy reading:

This page and the next one (38) are easy reading. Isaiah has some very difficult Hebrew constructions with succinctness, among other things, making it difficult for even an accomplished reader to be sure he has gained the full sense. If you can read narrative material like Genesis and the historical books, which is much easier reading than Psalms or the prophets, then try your hand at these two pages and you will be surprised to see you can progress through them with a little help. To see the difference try reading page 39 after reading these two pages. The level of difficulty will become immediately obvious.

Paragraphs and Spatiums:

Paragraphs are indicated by an indentation in line 2 = 43:22; and by the preceding line being left unfilled in line 8 = 44:2 and in line 12 = 44:6 and in line 27 = 44:21; and in line 29 = 44:22. Spatiums mark each of the last verses in chapter 43 in lines 4, 5, and 6 where vss 25, 26, and 27 are set apart as separate statements. An X in the margin also marks the importance of this section to an editor. An unusually large spatium marks the beginning of Chapter 44 in line 7 which is also a short verse set off as a paragraph in itself. The first 7 words of line 8 end at a spatium which is the middle of verse 2. The spatium there does divide two clauses but they are related. There are also spatiums on .line 15 + vs 44:9 and line 17 = 44:12; and line 18 = 44:13 and line 23 = 44:18.

Editorial marks:

There is an X to the left of 43:26 in line 5 which emphasizes the editors evaluation of the importance of the verse or section.. The scribal mark that looks like a derby hat under the X belongs to the next page as do other horizontal marks in the left margin. The horizontal line in line 7 at the right completes the section marked which began in line 26 of the preceding page.

Editorial additions to the text:

The word "ken" (thus or so) is added by an editor to vs 44:3 after the 8th word in line 9. It is not found in M. A 3mpl pronoun "hem" spelled "hemah" is added above line 15 toward the end to correct the text. It was an omission by the Q scribe. In line 18 over the 8th word a waw was added but appears to have been crossed out. In line 22 after the 1st word an editor has added the word "ve-'al" (and with or and about) to correct an omission but he adds a conj waw not in M.

Q Scribal Spelling:

Addition of an aleph to short words ending in yod has already been pointed out. This sometimes causes confusion since "lo" (to him) with aleph added looks like "lo' " (not) and "bo" (in him) looks like "bo' " (come or go). An example is in line 7: last word where prep + suf is meant while it looks like come or go. Another example of the same is in line 2 : 5th and 7th words, where "kiy" and "biy" both have aleph appended. See also the introduction where [addition of Aleph and "He"](#) are given further treatment

Variations in Q from the Masoretic Text:

Line 1: 2nd word: Q = "ate:n" verb imp 1sing (I will give) and M = "nathatiy" verb pf. 1sing (I will give) **9th word:** a waw conj. added not in M. **last word:** Q = "yom'eru" (they shall speak) and M = "yesapheru" (they shall describe).

Line 2: next to last word: Q adds a prep lamed to " 'olah" (burnt offering) not in M. **last word:** Q has a misspelling with a superfluous beth as the 2nd letter. Q = "ve-be- zabacheykah" and M = "u-zebacheyka" and your sacrifice. Perhaps Q meant beth to be prep; thus: "and in your sacrifice."

Line 3: 3rd-6th word: Q = "lo' 'asiytah liy' minchah" (you have not made for me a gift) and M = "lo' he'abadiyka be-minchah" (I have not made you serve with a gift).

Line 4: 9th word: Q = "be- 'avonkah" (with your iniquity) and M = "be- 'avonteyka" (with your iniquities).

Line 5: 8th word: Q = extra word, " 'od" (longer time) not in M. **11th word:** Q = "yachdayv" and M = "yachad" (together).

Line 6: 3rd from last word: Q = " 'ethen" (I will give) and M = " 'ethenah" a cohortive (let me give)

Line 9: last word: Q = "ke-be:n" (as among) and M = "be-be:n" (in among).

Line 10: last word: Q = "yadohiy" for "yado" (his hand).

Line 12: 9th word: Q = an extra word not in M = "shmo" (his name).

Line 13 5th word: Q = spelling of 3fs suf. "hah" **10th word:** Q = a word on in M = "yo'amer" (he will speak).

Line 17: 2nd and 3rd word: Q = qal pf 3mpl verbs and M = qal imp 3mpl verbs. **4th word:** Q = "yachdayv" and M = "yachad" (together).

Line 18: 4th from last word: Q = verb pf 2mpl "netahu" (they stretch out) and M = "nataqh" pf 3ms. (he stretches out)

Line 20: 4th from last word: Q = "ve-hagah" (and it shall blaze) and M = "ve-hayah" (and it shall be)..

Line 21: 2nd word: Q = "ve-yachamiym" plural participle? (they warm?) and M = "ve-yacham" qal imp 3ms (and he warms)

Line 22: Q = the last part of vs 16 is much varied and jumbled from the M text. [see translation](#)

Line 23: first word: Q = "le-bilayv" (for his tree trunk) not in M but M = "lepeslo" (for his idol)

Line 24: last word: Q has a redundant word repeating "to say"

Line 25: last word: M = "lebal" Q = "lebaluiy" probably the same word as the first in line 23, (for

his tree trunk.)

Line 26: 2nd word: This is a good example of poor copying by the scribe since it is obvious from context that 'esgor and not 'esgod is required here. The scribe has written an obvious daleth where resh is required. This seems to be more evidence of a scribe copying from another text and of not listening to a reader. Most mistakes in Q seem to support that.

Line 27: next to last word: Q = tis'aniy, possibly you shall not be taken up (out of the way). and M = tinnashe:niy; you will not be forgotten *by* me

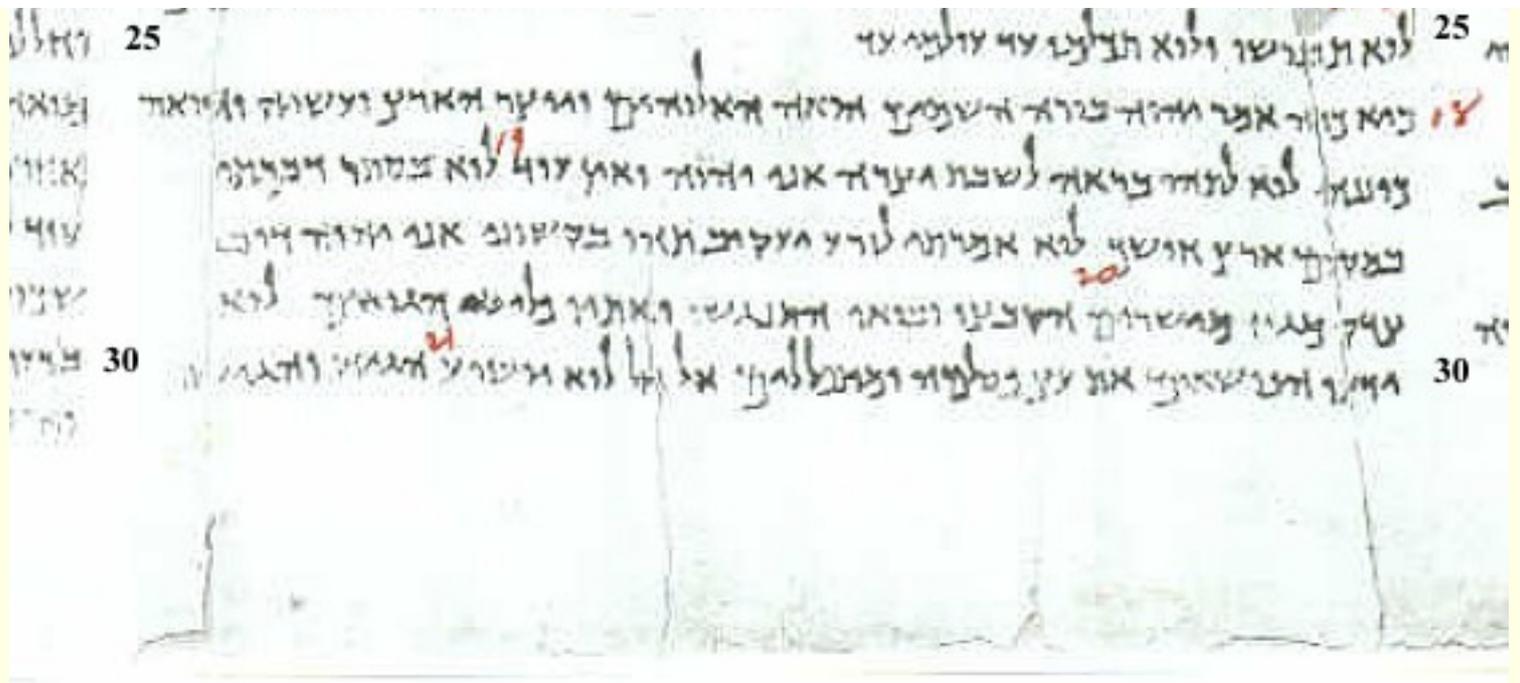
[Go to next "Q" scroll page](#) **Chapter 44:23 to 45:21**

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Column XXXVIII

The Great Isaiah Scroll 41:23 to 42:17

1 **24** יוה אהו יהוה גאלבד ומ צדד עבדו
 2 **25** אבדד יהוה עשה יול עטא שנת לבדו ידקע האיע נוא אה עבד איות דוסנת
 3 ואל עשב אהור דמות הדל עתה עבדו רענת עלאעו השנת דאונע
 4 ויו שלת תשב ולעמ יהוה תגבגד וחובותיה אסונע דאונע לעלד חרבה
 5 **26** גדרותו אהיש דאמר לעורש רעו רעול אפעו השנת האעור ליהושנת ונעש
 6 **27** דעלומה יוה אבר יהוה לשואו לנרש אשר חוסתו פבוע
 7 לבדו גאונע תננה עלתו אסטו לטוה לבדו איותו השנת לוא גבדו אנו
 8 לבדו אלע ודחיתו ואסד ואתו נאשד אשכד פבדא אפול אהע ונתו
 9 עד אוקותו אושך ועטבגב בתרתו לעע תרע נוא אנו יהוה דקודו בשבד
 10 **28** אלוה השאל לעע עבד מעסב השאל באמו דאקרא לעד ובכע דנעבד לוא
 11 **29** אנו יהוה ואן עוה ולעו ואן אלוהתו אאונדו לוא השנת לעע רעו
 12 **30** בעדא שנתו ועצטב נוא אנו בלעמ אנו חסד ואן עוה דער אוק ופדו חושע
 13 נואד טוב ונרודע אנו יהוה עושד עול אלד
 14 **31** אעע שנתו בעלד ושדיתו וול ערס דאנע לרעו ונבדא ישע ועדקדו חעמ
 15 **32** אהעב אהיערעו חרש את אהישד דאעבד ודא אונע
 16 **33** ערו נא השד דכוע לכה אן אהיערעו ע' דהו האונע לאב גסדוהו ונאשד
 17 **34** יוה אנו יהוה ויער האונע שאלנו על כעו
 18 **35** אנו עשהו אדעו ואתו עלהא כראונו אנו אהו נאשנתו ונעו
 19 **36** אונע אנו דערוהו בנעס ועול דעמ אנוש דאוד חבד
 20 **37** אנוהו השלח לוא כנאוד לוא בשוהו אנוהו עבאנו
 21 **38** יוה אנוהו אנו עערו ופאר כוש כפאנו אנש עמית עלתו מעבדו חעוהו
 22 **39** לעו כוסתו מעבדו דאלנה משוהוה ואלנה חבלק אנו כעו אל ואן יוה
 23 **40** אנו אלוהתו אנו אנוה אל כפתנה אלוה השאל עושע כישו ועבדו עלתו
 24 **41** דהלכו עלתו חרש עוריתו **17** השוהו נשע כדודו תשועת עולנתו
 25 **42** לוא תהישו לוא תכלעו עו עלתו עו



For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 2nd page of 4 on the 12th strip of leather that makes up the scroll. The most apparent anomaly on this page is the lacuna at the mid-bottom right of the page. The lacuna extends from line 16 to line 24 and is about 3/4 of an inch wide at the widest. The lacuna is associated with a fold or crease in the leather that matches the right margin of text from the top of the page through line 25 or slightly below the lacuna. A continuation of the crease follows the left line of the lacuna from line 25 to the bottom of the page. There is a similar crease on the left side of the page from top to bottom that is close to the left margin and actually matches the left margin in a number of lines (approx. 12 lines). The crease at the right margin may be evidence of a light line having been originally drawn to make a guide for a straight right margin and then later erased. This has been noticed and discussed in an earlier page. The impression of the line here may have been deeper on this page and then with usage, age and a careless fold may have resulted in the appearance of the crease and damage that created the lacuna. See [creases](#) in introductory pages.

Two letters are difficult to read: A resh is nearly obliterated by the crease at the left at the end of line 28 and just below it the shin in the last line is divided and made difficult to read.

Paragraphs and Spatiums:

Spatiums are the most significant textual dividers on this page. They are large spatiums marking divisions in thought in the text as they appeared to the original scribe. Line 1 = 44:24 and line 6: = the beginning of chapter 45. Line 15: sets off vss 45:9, 10 and line 17 = vs 45:11 and line 24: separates the last thought of the next to last paragraph from the rest of that paragraph while retaining it in the paragraph.

New paragraphs begin line 14; = 45:8; and line 15 = 45:9; line 21 = 45:14; and line 26 = 45:18.

Words Missing in the Lacuna:

The usual correspondence of the Q text with the M text makes the restoration of the missing letters, words, and partial words in lines 16 to 24 a simple task of copying from the M text with exceptions as below.. In **line 16:** "le-yo" is missing from "le-yotsro" (to his fashioner) and in **line 17:** "mah te" is missing from "mah tehiliyn" (What have you painfully borne). The waw and nun anomalies in the word "tehiliyn" will be cited under Variations below. **Line 18:** "yaday te-" is missing from "yaday te-tsav-vuniy" (my hands, you [may] command me). **Line 19:** "tseba'am" (their hosts or armies) is the missing word and in **line 20:** " 'iriy ve-galu" is missing from " 'iriy ve-galutiy' " (my city and my captives); and in **line 21:** the 1st two words of vs 14 "ko' amar" (thus says) is missing; and in **line 22:** " 'achoreykemah ye:-" is missing from " 'achoreykemah ye:lku" (they shall come after you); and in **line 23:** " 'ephes 'elo" is missing from " 'ephes 'elohiym" (no other gods), and in **line 24:** "chdayv" is missing from "yachdayv" (together). The next letter in M is "he" of qal pf 3mpl of "halak" thus "halku" But the Q text has a waw consec. imper. 3mpl "ve-ye:lku" (and they shall go) The first stroke visible on this line therefore is not the end of a missing "he" but a waw.

Editorial marks:

The horizontal mark between the 1st and 2nd line closes the section which also was marked by a large spatium as a closure of a section by the original scribe. The section marked includes chapter 44 1 to 23 which includes the material against the foolishness of making idols and the appeal to believe in the greatness of YHWH. There is a horizontal mark at the end of 45:10 in line 17. It is difficult to tell whether this mark belongs to the first mark at the top of the page since there is no corresponding closing mark on this nor the next page.

The "derby hat" symbol (see page 28) marks the beginning of chapter 45 which contains the most outstanding prophecies about Cyrus even naming him by name.

Editorial additions to the text:

Line 2: "badiym" (liars) is written above the last word in line 2 to correct the text for an omission. The word appears in M. **Line 3:** above the end of the 2nd word is a clumsily formed "chokmiym" (sages or wise men) inserted to correct the text for an omission.. **Line 6:** a yod is added between the 1st two words. the most likely reason is it is an addition to the last letter of the 1st word making "heykel" (temple) [the building] to read "heykliy" (my temple). **Line 10:** a yod is written above the next to last word which is a misspelling of " 'ekaneka" (I have called you). The yod seems to be used as a semi-vowel to indicate the addition of a suffix. and the result in Q is "hekaneykah" **Line 17:** Q editor corrects an omission by adding "qadosh yisrael" ([the] holy one of Israel) as M reads.

Q Scribal Spelling:

See the preceding pages for descriptions of the regular use of waw as a vowel indication and interchange of waw and yod. The use of "he" as an addition to the end of word especially to the end of 2ms suffixes with one exception on this page line 5: 1st word.

Variations in Q from the Masoretic Text:

Line 2: 10th and 11th words: Q = 2 words "miy' and 'itiy" interrog pr noun "miy" (who) with aleph and prep " 'eth" (with) + 1sing suf. (who was with me?) and M = "me:'itiy" prep, min (from) + prep with + 1sing suf: the idiom meaning "by myself" is the M qerey while the kituv of M agrees with Q..

Line 3: 5th word: Q spells "yesakel" with samek and M spells it with sin.

Line 6: 2nd word: Q = "tiyasad" qal pf 2fs (you shall be founded) and M = "tiv-vase: d" 2nd stem pf 2fs (your foundation shall be laid).

Line 7: 9th word: Q= "delatoth" (gates) and M = "delatayim" (a pair of gates).

Line 8: 3rd word: Q = "ve-harriym" (and mountainous area) and M = "ve-haduriym" (and crooked places). May just be careless copying by the Scribe in distinguishing dalet and resh which is frequent.

Line 9: next to last word: Q = spelling of "qore:' " (call) with final "he" instead of aleph. But it is spelled correctly with aleph in line 10: 8th word.

Line 10: next to last word: as also written above: Q = a yod is written above the next to last word which is a misspelling of " 'ekaneka" (I have called you). The yod seems to be used as a semi-vowel to indicate the addition of a suffix. and the result in Q is "hekaneykah"

Line 12: next to last word: Q = part. "bore' " (create) is spelled with "he" here and in line 13: 3rd word, and in line 26: 5th word, instead of aleph. Spelled correctly in line 27: 4th word.

Line 13: 2nd word: Q = "tov" (good) and M = "shalom" (peace).

Line 14: 1st word: Q = "hari'iy" [waw as final?] thus imperative. (thunder; idio. pour down) and M = "har 'iyphu" imperative (rain down)

Line 14: 5th word: Q = "ve-yizal" from "nazal" (and let it pour down) and M = no conj "yizlu" (let them pour down).

Line 14 and 15: There is a portion of vs 8 missing from the Q text. There is a large spatium or indentation at the beginning of line 15. This may be left to indicate the omission of several words. The Masoretic text marks the end of verse 8 with a samek (closed symbol) But this in itself does not require so large a spatium. A small indentation suffices in most places to indicate a new paragraph when the preceding line has been filled to the left margin. Beside the omission (noted last here) the reading of the first portion of vs 8 in line 14 is different in the Q text.. After the 6th word in line 14 Q reads "ha-'omer le-'arets ve-yiphrah yesha' yitsdaqah tatsmiyach" (speak to the earth and let it sprout salvation, let righteousness be made to spring forth) while M reads for the same section (let the earth open and let it bear the fruit of salvation and let righteousness spring up together) from the word together M continues on with the rest

of the verse not found in Q (4 words in Heb.) "I am YHWH I have created it."

Line 15: next to last word: Q = "hoy" (woe) not found in M.

Line 16: 1st word: Q = an omission of "chomer" (clay) found in M. This section in Q reads: "Woe to the one saying to his fashioner, what are you making?" and M reads : "Shall the clay say to his fashioner what are you making?" **6th word:** Q = " 'adam" not found in M.

Line 17: 2nd word; (1st after lacuna): Q = "tehiyliyn" verb imp 2fs (with euphonic nun) In Q the medial yod has waw as a substitute. Waw standing for yod is a frequent mechanism of the Q scribe..

Line 22: 5th and 7th words: Q = an appended yod to the end of " 'elayik" (upon you).

Line 23: words 4, 6, and 9 have a yod added to the kaf 2nd person suffix. This is to show it is a feminine suffix. See much more on this key point in Q grammar of adding yod to confirm a [feminine suffix](#) in the introduction.

Line 24: 1st 2 words: Q = lacuna as described above "chdayv" is missing from "yachdayv" (together). The next letter in M is "he" of qal pf 3mpl of "halak" thus "halku" But the Q text has a waw consec. imper. 3mpl "ve-ye:lku" (and they shall go) The first stroke visible on this line therefore is not the end of a missing "he" but a waw.

Line 26: 9th word and last word: Q = conj waw not in M.

Line 27: 3rd word: Q = prep lamed on "tohu" (empty or void) not in M.

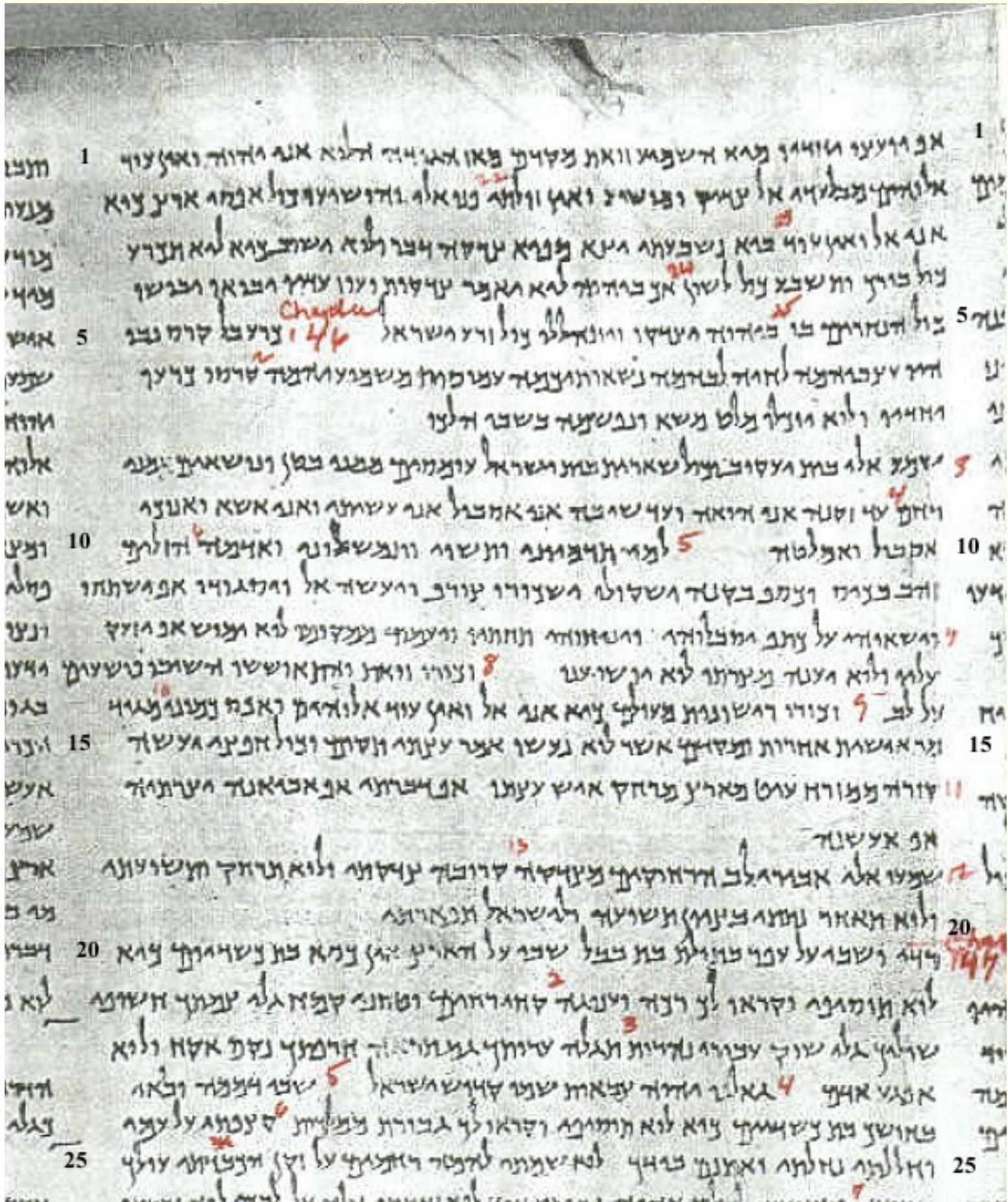
Line 29: 7th word: Q = ve-'itivy" (and with him) and M = "yachdav" (together)

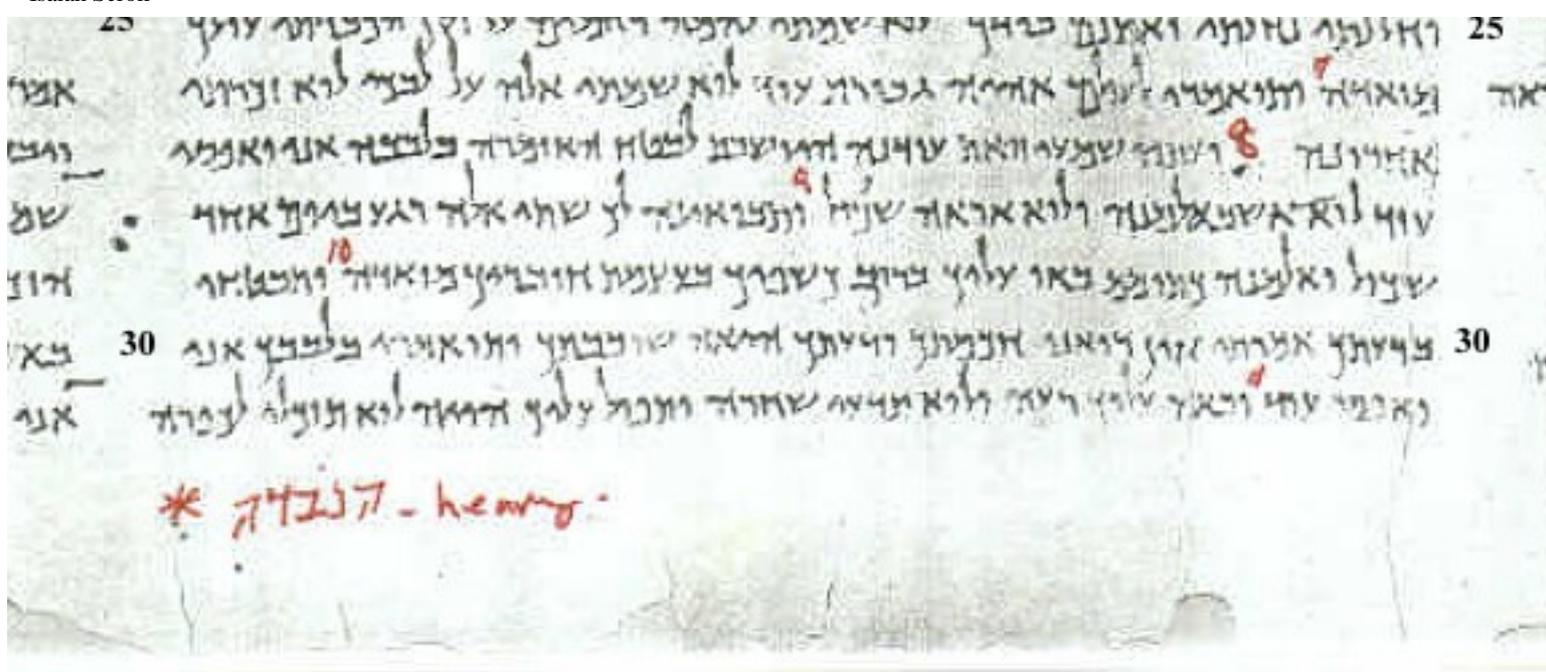
[Go to next "Q" scroll page](#) Chapter 45 :21 to 47:11

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Column XXXIX

The Great Isaiah Scroll 45:21 to 47:11





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 3rd page of 4 on the 12th strip of leather that makes up the scroll. There are very few blemishes on this page except for a small tear at the top middle and a slight crease mark at the lower right. Otherwise this page is in good condition with all letters easily read. But this is the end of most of the "easy reading" we made note of in page 37.

Paragraphs and Spatiums:

There are no paragraphs indicated by indentations but three paragraphs are indicated by incomplete filling of a line. New paragraphs begin: in line 8: = 46:3; and line 18 = 46:12 and line 20 is the first verse in chapter 47.

There are 7 spatiums on this page marking breaks in thought that correspond to current versification. The spatiums: in line 5: = the first verse of chapter 46; in line 10; = 46:5; in line 13: = 46:8; in line 14; = 46:9; and there are 2 in line 23: = chapter 47:4 and 5; and in line 27: = 47:8.

Editorial marks:

There are no editorial marks on this page.

Editorial additions to the text:

There are few editorial additions on this page. An exception may be above the 5th word in line 28. There a mark resembling a waw but more like a misprint is seen. In M the word calls for schva and a holem as pointing. But a waw is edited above the last

word in line 23.

Q Scribal Spelling:

The addition of aleph to the end of short words, the addition of "he" to suffixes and waw as a semi-vowel indicator of any vowel sound and as a substitute for yod and yod for waw is continued: thus we will not notice the individual occurrences on this page of these differences from the M text. Except you may look on line 21: 3rd word for an example of interchanging waw where yod is the obvious reading.

Variations in Q from the Masoretic Text:

Line 4: 9th word: Q = imp 3ms "y 'omer" and M = pf 3ms. " 'amar".

Line 6: 3rd from last word: a different reading: Q = "mashmiy'eyhemah" a 5th stem m.pl. part.. of "shama' " (cause to hear or your announcements? or ?) plus 2mpl suf.; The same form is translated "sounding" in 1 Chron 15:16. And M = "masa' la-'ayephah" (a burden to the weary).

Line 7: last word: Q = "halku" pf 3mpl (they have gone) and M "halakah" pf 3fs (she has gone)

Line 8: 1st word: Q = "shem'a" pf 3ms (hear) and M = "shem'u" pf 3mpl. **10th word:** Q = "mimeniy" and M = "miniy" **last word:** Q = "miniy" but it appears that "mimeniy" was written and the first letter rubbed out.

Line 9: last word: Q = " 'anachnu" 1cpl pr noun (we) and M = " 'aniy" 1cs pr noun (I). Only careless attention can account for this mistake in Q. It is contextually impossible.

Line 10: next to last word: Q = "ve-'admah" (and earth) and M = "ve-nidmeh" (comparison to another thing). The context clearly needs the M text and the insertion of "earth" is further evidence to the careless or less than cognitive copying of the Q scribe. He gets a poor mark here.

Line 11: 7th and 10th words: Q = all the rest of the five verbs in this verse are 3mpl and so are these 2 in M but the Q scribe wrote these two as 3ms. **6th word** A good example of waw for shva.

Line 12: last word: Q = "yiz'aq" (cry out) and M = "yits'aq" (call out as in pain). **words 1 and 4** end in hiy instead of hu for 3ms suffix.

Line 14 and others: There are too many misplaced yods for waws and waws for yods in this section for it to be a mistake. It may indicate a different pronunciation for these endings and suffixes among the Qumran community. Other additions of syllables with aleph and he at the end of a word and additions of yod to 2fs suffixes and feminine endings in he may indicate a different accent and pronunciation in what we already know was a different dialect of Hebrew than that which was spoken by those educated in Jerusalem. These are indications that the dialect varied from the "norm" more than previously thought.

Line 15: last word: Q = "ye'aseh" 3ms imp [an obvious mistake] and M = " 'e-'aseh" 1cs imp. (I will do or make).

Line 16: 1st word: Q = spelling "qore' " (part. calling) with final "he" and not aleph. The Q scribe alternates between this mistaken and the correct spelling. it is spelled properly in line 21: 3rd word and again see the same in Line 24: 7th word.

Line 18: 6th word: Q = "qarovah tsadaqtiy" (my righteousness is near) and M = "qaravtiy tsadaqtiy" (I will bring my righteousness near)

Line 21: 3rd word: Q = a waw begins the word where yod is the obvious reading. (see the same also in line 24: 7th word) The interchange of waw for yod and yod for waw is an often found anomaly of the Q scribe. This observation makes little difference here but it does in Isaiah 49:12 where modern editors ascribe "seveynim" (Aswan) to Q instead of siniym (China) which is the reading when this anomaly of the Q scribe is understood. See page 41.

Line 22: 1st word: Q = "sholeyke" noun + suf 2fs (your robe) and M = "shobel" (leg). **This line also** has good examples of the consistent use of kaph only (without a "heh" thus "ke") to indicate 2fs suf. (3 times 1st, 6th and 8th words). Q scribe uses "kah" for 2ms suf.

Line 25: next to last word: You must pardon my asterisk over "hikbadtiy" which is the 1cs verbal form of "hikbiyd" 5th stem pf 3ms, which is crucial to the proper translation of [Isaiah 9:1](#). All moderns translate "hikbiyd" as honor or glorification in 9:1 which is a mistake. Here the 5th stem counterpart of "hikbiyd" in Q is 5th stem pf and has the appearance of 1csing but it is actually 2fs... [Although "hikbadtiy" with "tiy" ending may be the [Q scribe's form of 2fs](#): see note under line 30 below] Also see the next note marked Line 25 6th word: for another example of "tiy" ending being 2fs. M = 2fs "hikbadte." (you have very heavily laid). In any case the word can not carry the idea of glory here but there is in the 5th stem a transmutative change in meaning from the root of "cavod" which may mean glory in some cases. But the root itself which often means glory, very frequently has a negative kind of heaviness in its meaning. There is no place in scripture where the 5th stem carries any other idea but a heavy chain or yoke or punishment.

Line 25: 6th word: Same as above. This is a good example of Q adding a yod to 2fs qal pf. verb "te" ending. M = "samte" (you put) Q renders the same form "samtiy." Which makes it look like 1cs "I" instead of "you." The subject of this verb is Chaldea. Hebrew Kasdiyym. The ending for 1cs is also "tiy" so one has to observe the context to see which is required. Adding yod to 2fs is frequent but not consistent. See line 30 for examples in words 1, 5, 6, 8, and 10 where no yod is added to 2fs suf.

Line 26 8th 11th and last words: Again Q = a yod added to 2fs endings including tau and kaf making tiy and kiy as 2fs. Which is common Q grammar. See words 7, 10 and 11.

Line 27: 1st word: Q = " 'acharonah" (her end) and M = " 'acharithah" (the latter end of it).

Line 28: 6th word: Q = " 'era'eh" (I will see) [not] and M = " 'e:da' " (I will know) [not].

Line 29: 6th word: Q = an example of correction of a simple scribal error probably by the scribe himself. The scribe originally wrote a kaph and corrected this by inscribing a beth with the "tail" of the final kaph left hanging down. The beth is correct.

Line 30: 2nd word: Q = addition of yod to the end of 2fs pf verb.

[Go to next "Q" scroll page](#) Chapter 47:11 to 49:4

[Return to Scroll Directory](#)

For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 4th and last page on the 12th strip of leather that makes up the scroll. The seam at the left shows a little restitching but is in very good condition. A small piece of leather has chipped away at the bottom of the seam and there are a few small tears at top and bottom but only those at the bottom extend into the text area.

There are four blemishes on the page one is in the blank place between lines 4 and 5 but causes no problem. The second is at the end of line 19 where it is possible that an attempted erasure by an editor to amend the text was aborted. The third is just below this in line 20 where a word has been obliterated (perhaps erased) but there is no text missing; and the fourth is in line 29 where a letter obliterated by the blemish is edited darkly above the next letter.

Smudges:

Smudges, at least one of which is likely a finger print caused by clumsy editing can be seen in lines 19 at the left side and mid page between lines 19 to 22 and again in line 29 associated with a crudely written kaph that was edited between the lines. See [page 44](#) for a more obvious fingerprint and links to other pages with fingerprints.

Paragraphs and Spatiums:

Paragraphs are shown by not filling out the last line or by indenting the next line after a line which ends a paragraph is completely filled. There are two indentations on this page. Paragraphs begin on Lines : 6 = chapter 48:1 and line 17 = 48:12; and line 23 = 48:17; and line 25 = 48:20; and line 28 = chapter 49:1; and line 31 = 49:4.

Spatiums which show a break in thought are here consistent with current versification. They are in lines: 8 = 48:3 and line 15 = 48:10.

Editorial marks:

There are two sets of horizontal marks on this page setting off two small sections as being important to the editor. These are in lines 21 to 24 and enclose verses 48:17 to 19 and the next is in lines 27 and 30 and encompasses verses 49: 1- 2. There is an X in the next margin on the other side of the seam which would seem to show it belonged to the next page but with the exception of this mark the others are related to material to the right of the mark.

A Blot or Smudge

The last 2 words on line 19: are "a'niy a'niy" (I *even* I). There appears to have been an attempt to edit above the line and then wipe out the un-needed correction.



Editorial additions to the text:

A waw is edited above the 7th word in line 1.

In line 9 a series of dots; 3 above and 3 below three letters are inserted to show that the letters were written in error. The aleph is left undotted but is an additional letter not in M. The correction is of the Q scribe's having written two words "me'asher" (from which) and : "yada'tiy" verb imp 3ms (I know) Eliminating the three letters makes it one word which conforms to M: "mida' tiy" an inf cs. + suf 1cs (my knowing) except for the aleph which is a part of the erroneously written "'asher" but not removed. Dots were also placed over "kiy' " at the end of line 13 to show that it was written in error; Also [see below](#) A "kiy' " which was omitted by the scribe is inserted between the lines by an editor. An attempted correction was added in error above the 10th word in line 19. Also an attempted correction made in error (a lamed) was abandoned over the 10th word in line 26; and a kaph was reentered above the 5th word in line 29.

Q Scribal Spelling:

Examples of added yod to pf. 2fs verbal sufform. can be seen in line 1: last word: and in line 4: 3rd from last word:

Variations in Q from the Masoretic Text:

There are more errors in this page than most other pages. Many words found in M are missing and words not in M are offered instead.

Line 1: There are 12 words missing from Q that are in M. After the 2nd word "alayik" (upon you) The words are:

רָעָה לֹא תִדְעִי שְׂחִתָּהּ וְתִפֹּל עָלֶיךָ הָהָה לֹא תִיכָלִי כִפְרָה וְתִבְאָ עָלֶיךָ

notice that the last word missing is the word just previous to the first word missing. Thus it is a common copiest error. He wrote what he saw and then returned to the page and lighted on the same word further on in the sentence and took up again at that point with the word pith'om (suddenly). The missing words in English are **"evil, you shall not know its rising, and ruin shall fall on you, you shall not be able to purge it, and it shall come on you"** (suddenly holocaust).

Line 2: vss 12 & 13: Q = omissions and additions beginning with the 2nd word in line 2: The 1st word ends the agreement with the M text. The last 5 words in M after this place are omitted and 2 words "ve-'ad ha-yom" (and until this day) are in their place.. The 5 words in the M text of this verse that are omitted are:

אִיִּלִּי תִיכָלִי הוֹעִיל אִיִּלִּי תִעָרֹצִי " 'ulay tukliy ho'iyl 'ulay ta'arotsiy"

(perhaps you can profit, perhaps you can cause fear). **The next word** which should be the first word of vs 13 is also omitted: "nil'e:te" (you are wearied). Then the first word in vs 13 in Q (**line 2: 4th word;**) = "karov" (according to [your] many) and M = "be-rov" (in [your] many). **5th word:** Q = "atsteke" singular (your counsel) and M = "atsatayik" plural (your counsels). **9th word** Q = "chovrey" agrees with M qerey, M kituv = "chovru." **next to last word:** Q = waw conj not in M.

Line 3: 5th word: Q = "aleyheymah" (upon them) and M = "alayik" (upon you). **3rd from last word** Q = "hotsiyu" 5th stem pf 3mpl (they will [not] deliver) and M = "yatsiyu" 5th stem imp 3mpl (they will [not] deliver).

Line 8: last word: Q = "yats'ah" pf 3fs (it went out) and M = "yats' u" pf 3cpl (they went out)

Line 9: 5th and 6th words: Dots: Q has two words that have been corrected by an editor to agree with the reading in M. The M reading is "Midda' tiy" prep min + pf 1cs verb translated (because I know). Q = "me:'asher yada 'tiy" and the editor has placed dots under and over the letters he considers to be incorrect (shin daleth and yod) which make the reading the same as M except for initial aleph after prep. mem. See more on the [use of dots](#) in the introductory page. **Last word:** Most of the 2nd person noun suffixes have been fem. thus far on this page. The gender now changes and this is a good illustration of the addition of "he" to the 2ms suf. to distinguish it from the 2fs suf which has no "he" appended. See the next word as well for the same form Line 10: 1st word)

Line 12: 3rd word: Q = "yada'te:n" pf 2ms + suf 3fpl (you know them) and M = "yada'tem" pf 3ms + suf 3mpl (same).

Line 13: 1st word: Same differences as the last entry. **4th word:** It is possible the Q scribe confused the gender of the verb and wrote his form of 2fs instead of 3ms which he follows in the next verb (7th word.) **Last word:** Q = "kiy" and an editor has placed dots over each of the letters to show the presence of the word here is a mistake. It is not in M.

Line 14: 5th word: Q = "yiqra'u" imp 3mpl (they shall call) and M = "qor'a" part. (called).

Line 15: 6th word: Q = "be-chantiykah" This must be a spelling mistake. It is prep beth + verb pf 1cs + suf 2fs (it would be translated: when I showed mercy to you) and M = "bechartiyka" verb pf 1cs + suf 2ms (I have chosen you).

Line 16: 3rd word: Q = possible spelling mistake? aleph added as 1st letter of "ye:chal" 2nd stem imp 3ms (it be polluted)

Line 18: 5th word: Q = "qoreh" part. (calling) should end with aleph. This is a common misspelling in Q. The scribe alternates between spelling this word with final aleph which is correct and final "he" which is incorrect. The word is spelled correctly 2 lines below as the 3rd word in line 20. **Last 3 words:** Q = "yiqebatsu" (verb 3mpl imp) "kulam" (noun ms + suf 3mpl) "ve-yishma'au" (conj + imp 3mpl) (All of them gather and they shall hear) and M = "hiqabetsu" (5th stem imper. pl) "culakem" (noun + suf 2mpl) "u-shma'u" (conj + qal imper mpl) (gather yourselves all of you and hear).

Line 20: suffixes: Q = **3rd word** 3ms suf. missing. **4th and 6th words** 2ms sufs. spelled "hu" 9th word: Q = a word that has been rubbed out. Nothing is missing from the text.

Next to last word: Q = conj waw not in M.

Line 21: Chap. 48:16: 2nd word: Q = a missing aleph from the word "ro'sh" (head).

[Read my commentary](#) on this verse for the interesting trinitarian implications in this verse. The grammar is discussed there showing that "spirit" (last word) is the secondary subject of a plural subject with a singular verb rather than the secondary object of the verb as almost all modern translators mistakenly render this verse.

Line 23: 1st word: Q = "hadereykah" The "kah" is obviously 2 ms suf. Thus "hadrey" leaves a "hdr" root or an article + "dr" This may be a misspelling but there is a "hdr" root of a Chaldean word and therefore is an Aramaic word that means "crooked paths." and M = "madrikeka" 5th stem part. (leading you). For the rest of this verse Q = "be-derek 'asher telek bah" (in the way which you shall go in it.) and M = simply "be-derek telek" (in the way you shall go.) For this phrase this is the possible Q rendering "I am YHWH your God who is leading you to profit in your crooked path to a way in which you should walk in it." See more on [Aramaic spelling](#) in Q.

Line 23: 10th word: Q = "ve-hayah" (and it is etc.) and M = "va-yehiy" a jussive (and it shall be.)

Line 25: 9th word: Q = after the 9th word "zoth" (this) a word found in M is missing in Q. The word seems redundant and superfluous in M as it has already been expressed in the preceding word. In M it is "hotsiy'uha" 5th stem masc pl imper. + suf 3fs. (let it go out).

Line 26: words 10 through 13: Q = "holiyko (5th stem part. + suf 3ms) mayim mitsor haziv (5th stem part of zuv)" (he led him, causing water to gush from the rock" and M = "holiykem (5th stem pf 3ms. + suf 3mpl) mayim mitsor hiziyl (5th stem pf 3ms)" (he led them, he caused water to flow from the rock.)

Line 29: 3rd from last word: Q = a misspelled word that is clumsily corrected. A kaph which is a mistake is over written with a lamed. **last word:** an extra word which has been partially obliterated. It is not in M and not noticed by at least one major editor. It is partially abraded but may have been an abandoned attempt by the scribe to write the next word and he left off after the first 3 letters "be'ash" of the word "be'ashpetayv" (in his quiver) which is the first word on the next line (30).

Line 31: 5th word: Q = "le toah" a misspelling of "le tohu"

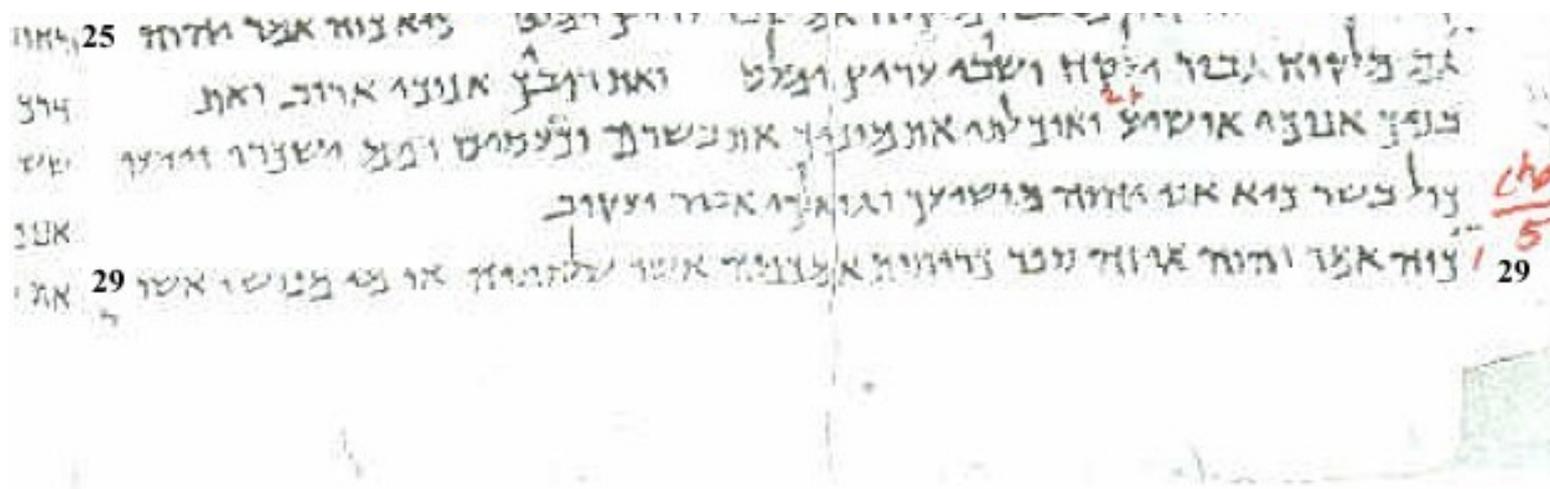
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Column XLI

The Great Isaiah Scroll 49:4 to 50:1

את אלהיך ¹
והשאל לך ואתם זמנכיהם בעתם והזדה ואוהך הויה עומה ותיאצו כל גמתי וצדיקה לך
כעש קדוה את שבטא ישראל ונצחה אשכנז לששבו ונשענן לאור גואתך לחיות
משועתה עי עיניו הארץ
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²⁵ ויהיה אהיה ויהיה אהיה ויהיה אהיה ויהיה אהיה ויהיה אהיה ויהיה אהיה
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For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the first page on the 13th strip of leather that makes up the scroll. The page is in good condition with only marginal splitting in the bottom center that extends the crease line up into the first four line from the bottom. Another crease is barely visible in the upper left side of the page. A small amount of material has chipped away from the bottom right margin. There is a blemish in the leather toward the end of line 15 extending across the 2nd from last word and although there is a dark mark over the word it is still easily read. The first letter (beth) in line 23 is faded and difficult to read. as is the middle letter (waw) of the 1st word in line 25.

Paragraphs and Spatiums:

There are 4 paragraphs on this page: in line 5 = 49:7; line 14 = 49:14; line 23 = 49:23 and line 29 = chapter 50:1. There are spatiums that begin in line 1 = 45:5; and line 12 = 49: 13 and line 25 = 49:24 and another in the same line = 49:25; and in line 26 in the middle of verse 49::25.

Editorial Marks:

There are horizontal marks setting off the section 49:6, 7. Encompassing lines 2 to 6. An X marks verse 49:7 as an important verse.

Editorial Additions to the text:

There is a dot over the 3rd from last word in line 7. A dot like this usually indicates the letter is a mistake but this word seems to be spelled properly and is the same as M except for inserted waw discussed in notes under line 7 below. In line 14 where "ve-adonay" is in the text an editor has corrected it and written "ve- 'elohay". above it. and M = "'adonay" Line 26 has yods added over two words .

Q Scribal Spelling:

The Q scribe's use of kah for 2ms and ke and kiy for 2fs suf and pf verb 2 ms tah and 2fs tiy are found on this page. Important places where waw is inserted as a vowel substitute are discussed under line 7 and line 12. The 2fs suf is simply kaph if preceded by a yod or a

theoretic vowel and is kiy if preceded by a consonant.

Variations in Q from the Masoretic Text:

Line 1: 6th word: Q = "yotsreyka" part. + suf 2fs (your maker - must refer to Israel as fem but the next reference to same antecedent is masc: see line 2 next to last word) and M = "yotsriy" part + suf 1cs. (my maker)

Line 3: 5th and 7th words: Q = reversal of order for Jacob and Israel. Q has Israel first and M has Jacob first. M = "tribes of Jacob and Nazarenes of Israel" while Q reads "tribes of Israel and Nazarenes of Jacob" **6th word:** Q = "netsiyrey" and M = "netsurey" This important word has mystical meaning when found in Isaiah. The same form in modern Hebrew means "Christians of" (lit Nazarenes). The word is used again as the third from last word in line 7 in a messianic context. See the article on Isaiah's use of the word "[Nazar.](#)" You will find this one of the most interesting comments on Isaiah in these files. Also see commentary on Isa. 49:6.

Line 4: 3rd word: Q - "qetsey" pl (ends of) and M = "qetse:h" sing (end of).

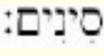
Line 5: 3rd word: Q = " 'adonay" not in M. **5th word:** Q = "go'elekah" noun + suf 2ms (your redeemer) and M = "go'e:l" (redeemer) **8th word:** Q = "libze:y" pl. cs. and M = "lebzoh" sing cs. (the hated or despised) **10th word:** Q = limt'aviv" (plural form or Q method of showing construct?) and M = "limt'a'e:v."

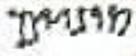
Line 6: 2nd word: Q = "ra'u" pf 3cs (they shall see) and M = "yir 'u" imp 3mpl (they shall see). **4th and 5th words:** Q = 4th word has conj waw not in M and 5th word lacks conj waw in found M and 5th word "yishtachavuu" (they shall worship) is spelled with aleph after initial yod in Q. An unusual spelling. **Last word:** Q = lacks conj waw found in M.

Line 7: 3rd from last word Q = "ve'e[n]tsorekah" and M = "ve-'e[n]ts-tsa-reka" In both cases verb imp 1cs + suf 2ms. (I will Natsar you) Comment is made here because this is an important word in the text and because it illustrates the use of waw as a vowel substitute which helps in pronunciation. In M the tsade is doubled and therefore there is a vowel vocalization before and following the tsade. The waw is inserted in Q to show there is a vocalization there. M uses a geminative dagesh and a qamets to show the same thing demonstrated by the waw in Q, Please refer to the notes below under line 12. Notice also the mystical use of this word in contexts that include messianic predictions, the name "Yeshuah" and the call of the gentiles and the new covenant.

Line 9: 2nd word: Q = "kol" (all) not in M. **and 3rd word:** Q = "hariym" (the mountains) and M = "derekiym" (ways). **6th word:** Q = "shaph'aiym" (high and bare places) spelled with aleph yod; and M = "shephayim a different spelling. Q adds aleph to retain the "a" sound after pe.

Line 10: last word Q has a redundant false start of "u-mes" of the next word "u-mesillotay" (my highways) which is complete as the first word on the next line.

Line 12: 1st word: (I have circled the word in red in the text above) In the Masoretic text this word is written as " sameq - yod - nun - yod - mem"  It is vocalized in M and the Masorettes recognized the yod as a semi vowel and pointed it as "hiriq yod" which recognizes the yod as a vowel with no consonantal value. The Q text gives this word as "sameq - waw -

nun - yod - yod - mem" . In these pages we have called attention to the numerous times that waw is inserted in the text as an alternate of yod. See references to these descriptions on both the Directory page and the Introductory page and the numerous occasions that we made notes on in the preceding pages that show the consistency of using or inserting waw in place of any vowel. If in fact we would note each occurrence of insertion of waw for a vowel sound this document would be too cumbersome. It is possible that Q scribe meant to write a different word than Siniym and wrote something similar to "Seve:niym" but it is more probable

that the peculiarities of using waw, that has been consistent with the Q scribes, either as a substitute for yod or for the indication of a vowel is at work here. See the discussion of the name of Hezekiah on [page 28](#) and comments there under line 29 for more on the use of waw as a semi vowel and how it relates to this discussion.

Furthermore, since the "hiriq yod" of "Siyniym" is recognized as a single vowel sound, then it is perfectly consistent with the Q scribes' practices for the insertion of waw here to stand for the "i" sound. This is further indicated by translators who give the English transliteration of the M text as "Sinim" being perfectly aware that there is a hiriq yod at the end of the word they simply put the single vowel "i" for the "hiriq yod;" thus illustrating that a single vowel sound is meant by the yods in this word. Therefore the substituting of waw for the first "hiriq yod" sound is perfectly consistent with the Q scribes' usage

In transcribing the Q reading many modern texts write Seveniym in the footnote as "seve: niym" while the actual Q reading ends the word with a double yod + mem. This is the usual method of denoting nationality in Q as "Kasdiyym" (Chaldeans) and other nationalities are denoted in the same way. See page 18; line 19: 3rd word and page 38, line 25: 2nd word. for 2 or the 64 examples where Chaldean nationality, not place is denoted by the use of the double yod in Q. Thus it is plain that the Q scribe referred to a nationality and not to a place. It more likely refers to "the land of the Chinese" as Gesenius and others suggest, than to the land of Aswan.

A reader who had received a long explanation as to why Aswan should be in the text at this place asked my opinion of the letter. I add here the answer I sent to him:

Brother Steve

I am not a "scholar" but I read Hebrew and have a small degree of ability to speak the language. Thus I often find fault with "scholars" who know all the grammatical terms for the printed text but with rare exception can not even answer the vocal question "ha-'im atah medaber 'ivrit?" (Do you speak Hebrew?) Fluency in the language gives me an advantage because I am familiar with "idiom" in the language. You do not have to be a "scholar" to understand language. If you know the language. Perhaps you speak Chinese. Do you need a scholar to tell you what a simple sentence means in Chinese?

In any case your writer says that the word in Isa 49:12, also appears in Eze 29:10, Eze 30:6. This simply is not the case. Strong's concordance does not accept the relationship of the roots of "s'veneh" in Ezek and "sin" in Isaiah. They are two different words.

I am sometimes at a loss to explain why translators make mistakes but there are reasons here. Often when one makes a mistake those who follow continue the same mistake. There may very well have been a town in South Egypt named S'veneh but the translation of the Hebrew in Ezek 29:10 that says "from the tower to Seneh" is simply incorrect. The passage in Hebrew is exactly what the KJV renders: "from the tower of S'veneh to the border of Ethiopia" is an indisputable rendition of the literal Hebrew text and any other rendition is an INTERPRETIVE translation. Probably based on the LXX which has the rendering that says "from the Tower and Suenes to ( or until) the border of Ethiopia." (But even in the LXX this puts Suenes at the opposite extremity to Ethiopia, not on its border.) The "scholars" have put other things and

their own idea into the Hebrew text and have not rendered the words from Hebrew to English as the KJV has and I just did.

The Hebrew text in both Ezekiel passages plainly say "from the tower of S'veneh." not "from the tower to S'veneh" That is an interpretation not a translation.

Listing names of people who accept the mistake does not change the text. It is still the same in Hebrew. In Hebrew therefore the tower of S'veneh is at the other extreme from the border of Ethiopia and therefore can not be Asswan.

The Hebrew text of Ezekiel 30:6 says of the "tower of S'veneh" that the Egyptian's pride shall "fall in it". "IT" is the tower of S'veneh. There are some linguistic complexities which I will try to explain that are at work here in the route the scholars take to go from "S'veneh" and arrive as "Syene": The V in this word is a Hebrew waw and is a semi vowel. It is either a consonant (v or w) or a vowel (u or o) It can not be both. It is either a vowel or a consonant in this word. If it is a vowel then there is no V in the word. As a vowel in later times (Dead Sea Scroll times) the waw was used as a sign of a vowel, any vowel and it could be and frequently was substituted for a yod which is also a semivowel. Keep this in mind as the "Sin" in Isa 49:12 could therefore be related (in this way as these scholars say) to the "Suneh" of Ezekiel 29:10 if you substitute yod for waw and drop the "h." Do you follow so far? Next: the "h" on the end of a word in Hebrew, particularly a place can mean "toward" (It is a locative "he". For instance Jerusalem is yerushalayim and going to Jerusalem often is "going yerushalaymah." As noted this adds another syllable to the word. I hope you can follow this. It is not that complex. Next

Thus in "S'veneh" some one might take the "h" to be locative and translate it "to S'ven." or (using the waw as a vowel) "Son" or "Syn." This is route "scholars" take. Notice the Masoretic scholars did not take it as such. The waw is considered a consonant by them In fact some of the translators use it as a consonant. IT, therefore according the masorah, can not be "toward Sin" in Ezekiel. Why? The Masoretes also pointed the word so that the "he" is part of the word and is not (in the Masoretic text) a directional "h" but is part of the root of the word. They also point the waw so the waw is a consonant. Using all these complexities and more, while ignoring the masorah, results in the "scholarly" rendering of "S'veneh" as "Syene" in some translations that favor Asswan. The "he" is dropped off and the waw becomes a "y" and in that round about way the attempt is made to relate the word to "syn" of Isa 49:12. However the Masoretes saw the waw as a consonant and pointed it with a vowel. To them it can not be Syn but Svnh as the name of a place.

As above: the use of waw as a sign of any vowel sound was not used as early as Ezekiel so the substitution of yod or Y for waw is very unlikely in the verses in Ezekiel.

But further complicating this word is the fact that the DSS scribes did use waw for any vowel and in this word in Isa 49:12 they inserted a waw to stand for the yod that is in the Masoretic text. I have fully explained this in my article above on this verse. It is plain that the waw above in this verse is a vowel but in the Ezekiel passages it is a consonant.

See also my comments on this verse in my [Isaiah commentary](#).

Line 16: 3rd from last word: Q = "se'iy" imper. fem s. (lift up)_ spelled with same and M = same spelled with sin.

Line 20: last word: Q = conj. waw not found in M.

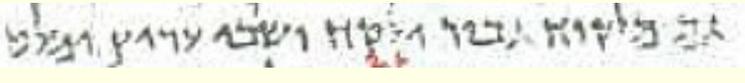
Line 21: 2nd word: Q lacks conj waw found in M. **5th word:** Q = "hineh" and M = "he:n"

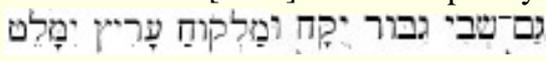
Line 22: 1st two words: Q = "kiy' tsivah" (for he commands) and M = "koh 'amar" (Thus says)

Line 23: 1st word: Q = a faded beth which makes the first word difficult to read. otherwise the same as M. **6th word.** Q = a misspelling and aleph is missing from "tinase'nah" v. imp 3fpl (they shall be carried)

Line 25: 7th word: Q = "'arits" (terror stricken) and M = "tsadiyq" (lawful).

Line 26: 7 words to Spatium:

Q =  Q reads: " Also the one taken by the hero shall be taken [back] and the captivity of the terrible one shall be delivered."

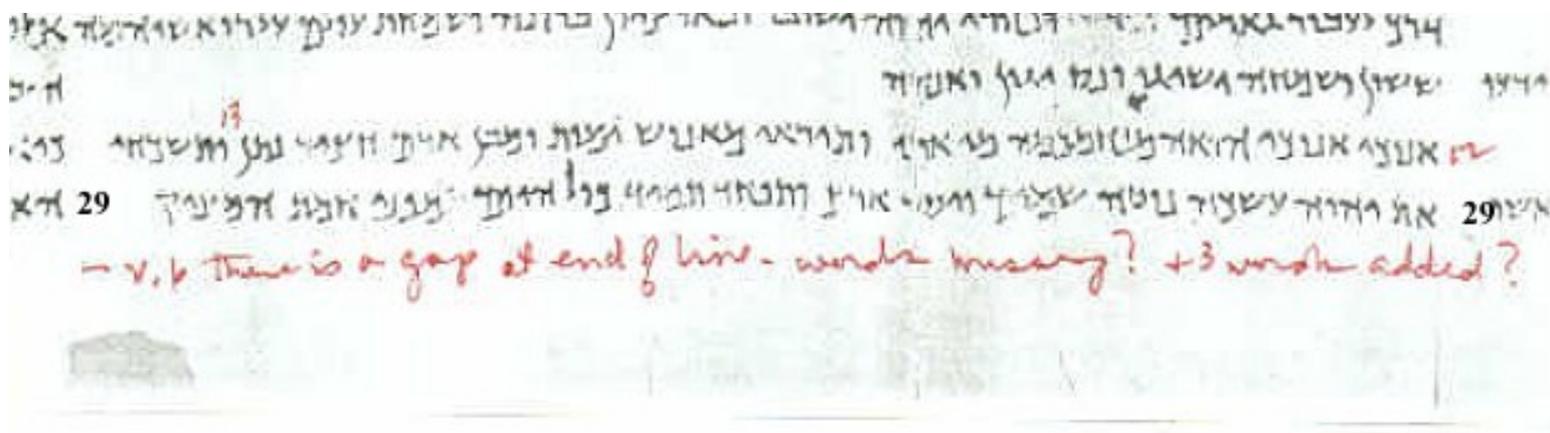
M =  M reads: "Also the captivity of a hero shall be taken and the one taken by a terrible one shall be delivered."

Line 27: 4th word: Q = same word as M but qal imp 1cs and M = additional initial "he" of 5th stem 1cs.

Line 29: 4th from last word: Q = notice "miy" spelled without the usual aleph Q scribes append to this word.

[Go to next "Q" scroll page Chapter 50:1 to 51:13](#)

[Return to Scroll Directory](#)



For the line by line translation of this page [click here](#)

Physical Characteristics:

There is a crease in the middle of the page probably due to original folding and later a darkening appeared at the place of the folded crease. This crease obscures a few letters but they can be reconstructed. Mem in line 7; nun line 8; resh in line 15; tau in line 16; mem in line 22. Creases are also seen at the upper left to mid page and in the middle of the page horizontally. The lines in the scroll that are formed this way are discussed in the [Introductory chapter](#).

Paragraphs and Spatiums:

New paragraphs begin in lines: 5 = vs. 50:4; and line 14 begins chapter 51. ; and line 18 = 51:4; and line 22 = vs. 51:7; and line 24 = vs 51:9; and line 28 = vs. 51:12. there are two interesting spatiums in lines 2 and 3 in the midst of vs 50:2

Editorial marks:

There is a horizontal mark between line 21 and 22. To set off a section beginning with 51:7. And there is an erasure in line 26.

Editorial additions to the text:

A waw is over the 3rd from last word in line 1. A waw is edited above the 4th word in line 18. A mem is edited in above the 11th word in line 22. It is added in error.

Q Scribal Spelling:

The addition of yod to feminine endings that usually end in tau with schva or kaph with schva are vocalized with a yod to indicate fem. A "he" is added to indicate masculine. See the 5th word in line 25 for an example. See the comments in the introductory page on addition of yod [for feminine](#) 2nd and 3rd person verb endings.

Variations in Q from the Masoretic Text:

Line 1: 4th word: Q = the same as in M except that Q exhibits peculiarities of the Q scribe in the addition of waw to the word for pronunciation help. The word is "be- 'avonoteykemah" In

M it is spelled "Be'avonoteykem" (for your transgressions.) Notice the double waw in the Q spelling and another waw after the nun. The double waw indicates the consonantal value of waw for the initial waw and then the vowel "o" for the next two uses of waw in this word.

Line 5: 11th word: Q = "dabar" but the resh has an ink blot on it that obscures it.

Line 6: 5th word: Q = " 'elohiyim" (God) and M = YHWH.

Line 7: 6th word: Q = "le-mitlayim" prep + part mpl (to the ones beating with iron) and M = "le-mortiyim" prep + part. mpl. (to the pluckers). The word beard is not in this verse. The next word is "penay" (my face.) M translators put face with the **next verb.** **9th word:** Q = "hisiriyti" 5th stem 1cs and M = "histartiy" 7th stem 1cs same root. (I hid not).

Line 9: 6th word: Q = "yachdayv" and M = "yachad" (together).

Line 10: 6th word: Q = "hineh" and M = "he:n" (behold). **next to last word:** Q = "yar'ey" (let him fear) and M is spelled without the yod. Q adds the yod for euphony as a vowel sign to help in pronunciation, not a plural or other pronoun, etc.

Line 12: 1st word: Q = "hineh" and M = "he:n" (behold **2nd word** Q = kulam" (all of them) and M = "kulkem" (all of you).

Line 13: last word: M = a euphonic nun and Q does not have it. (end chapter 50.)

Line 15: 3rd from last word: Q = "qaratiyv" (I called him) spelled without aleph, a misspelling). **Next to last word:** Q = "ve- 'aphare:hu" (and I made him fruitful) and M = "ve- 'avareke:hu" (and I blessed him.)

Line 17: 3 extra words: Q adds 3 more words to the end of this verse that are not in M. M ends at "zimrah." (music) and Q adds: "ne:s yagon ve- 'anachah" The same words end verse 11 in line 28. (it shall flee, sorrow and mourning).

Line 20: after 5th word: Q = after "mitachathah" (beneath) Q adds 3 words but omits 7 words in the midst of verse 6 that are found in M. "ur'u miy bara' 'eleh" are added and not found in M. (and they shall see who has created these..) There is a gap in the verse and the rest of the line is not filled out to show that there is an omission. The words left out are 7 words between "mitacheth: and ve-yoshviyim" in Hebrew and in English: "and the heavens shall vanish away like smoke, and the earth shall wax old like a garment."

Line 24: last word: Q = "ha-mochetset" art + part. (the divider of) related to "chetsiy" (half). and M = "ha-machtsebet:" art + part. (the cutter of)

Line 25: 3rd word: Q = "taniym" and M = "tamiyn". **11th word:** Q = "raba' " (great) spelled with aleph: and M = "rabah" **Last word:** Q = a prep. beth added to the word not found in M.

Line 26: 4th word: Q = an erasure. **5th word:** "u-phazurey" cj + pass. part mpl (the dispersed) and M = "uphaduyey" cj + pass part mpl (and the redeemed). **Last word:** Q = ro'sheyhemah" (their heads) and M = "ro'sham" (their head)

Line 27: 4th word: Q = ve-nas 3ms (flee) and M = "ve-nasu" 3mpl

Line 28: next to last word: Q = "nathan" 3ms pf and M = "yinathen" 3ms imp. **Last word:** Q = "ve-tishkachiy" imp 3fs (and you shall forget) and M = "va-tishkach" imp 2ms (and you shall forget).

Line 29: 1st word: Q = sign of accusative " 'eth" not in M.

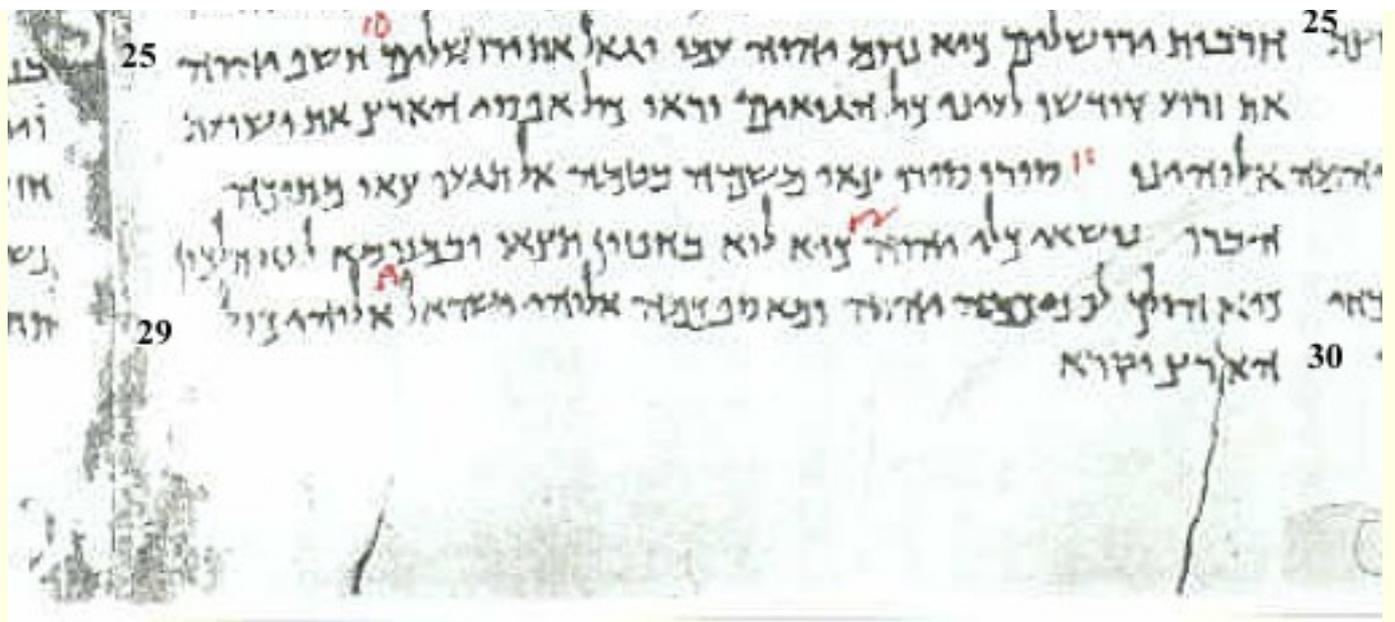
[Go to next "Q" scroll page](#) Chapter 51:13 to 52:12

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Column XLIII

The Great Isaiah Scroll 51:13 to 53:12

1 באשר צונו להישאמנו ונתת חפצנו
 2 כדור עיר ודרכו ולנא מצות לשאח ולוא וחדר לחמו
 3 אענה ודוד אלוהינו רובע חיים ודודנו גלוי ודוד עבאת שני אשתי
 4 וצדק בצדק ובעל הארץ צדקו וצדקו וצדקו וצדקו וצדקו וצדקו וצדקו וצדקו
 5 אומר
 6 ודודנו
 7 את אביעתי ויש חסד עליך שמוע מצות און פטול לך בנודו בעת הליך
 8 ואין נכחוק בודוק בעת בעת גאלה שותף חסדו דודנו וצדקו וצדקו וצדקו
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For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 3rd and last page on the 13th strip of leather that makes up the scroll. Although the seam is in fair condition with good stitching, the seam is marred by surface discoloration that has obscured only the last word in line 22.. There are two small rips in the bottom margin. Otherwise the page is in very good condition. There is a flaw in the surface of the leather of the scroll about 1/8th inch wide which extends from the right margin of line 28 diagonally downward through line 30. The flaw appears to have been there before the writing of the scroll. There is a gap between the 1st and 2nd words in line 28 which appears as a spatium but is the result of the scribe skipping over the original flaw in the surface of the leather. This flaw was not skipped in the next line and results in sight distortion of the letters in the flaw; also a wider gap between the pe and nun.

Paragraphs and Spatiums

New paragraphs begin in line 2 = 51:14; and line 3: = 51:15; and line 6 = 51 17; and line 22; = 52: 7 which is also marked by a new section marking in the margin. The most interesting spatium is in line 14 where it is the only sign of the beginning of chapter 22 in mid verse. Other spatiums mark the beginning of current verses: line 10: = 51:21; and line 11 = 51:22 and line 16 = 52;2; and line 17: = 52:3; and line 27: = 52:11.

Editorial marks:

The horizontal mark in line 5 ends the section that was initially marked in line 22 of the preceding page setting off 51:7 to 16 as an important section. The "derby hat" symbol shows 52:7 as beginning a new division.

Editorial additions to the text:

An article "he" is added between the line to correct the text in the 4th word of line 9 making (and the sword) agree with M. In the next line a waw is unneeded but added to the 3rd word. Line 15: Zion was left out of the text and added above the line as the 2nd word. A "scratch out" or overwrite correction is made in the first word of line 12.

Q Scribal Spelling:

The addition of yod to 2fs suffixes and sufformatives (see notes under variations lines 6 and 8 below) and the addition of "he" to suffixes and preformatives is continued on this page. See line 17 next to last word for an example of "he" added to 3mpl suf "tem" making "temah." The spelling of "kem" 2mpl suf is continued as "kemah" as seen in line 29: 3rd and 5th words. There are several omissions of aleph in words which require it and one addition of aleph where it is not suitable. Notice the spelling of the 3rd word in line 21. The spelling of "kiy" is discussed under variations note under vs 17 below.

Variations in Q from the Masoretic Text:

Line 2: 2nd word: Q = "tsarah" part m.s (the one sorrowing or straitened) and M = "tso 'eh" part. (captive)

Line 3: 1st and last words: Q = waw conj which is present in M is absent in Q.

Line 4: last word: Q = " 'amiy' " (my people) with an aleph appended to the word.

Line 6: 6th word: Q = a good example of Q scribe adding a yod to 2fs sufformative to distinguish it from 2ms..See it also in line 7: 5th word "shatitiy." But the yod is not added to the following word (7: 6th) and in M the usual schva is not in these forms. see also line 8: 9th word notes below and the last word in line 8: but to see that this is not always consistent see the 9th line: 6th word: see also next to last word in line 13 **9th word:** Q = "leka" to you and M = "lah" to her.

Line 8: 8th word: Q = "hemah" 3mpl pronoun (these) and M = "henah" 3fpl pronoun (these). **9th word:** Q = another example of adding yod to 2fs suf to distinguish it from masc.

Line 10: 2nd word: Q = a misspelling. "ke-tho' " (as a bull) lacks final aleph.

Line 11: 3rd word: Q lacks conj waw found in M. **Last word:** Q = adds unneeded aleph to the end of " 'amo' " (his people).

Line 12: 1st word: Q = what appears to be an attempt to over write a mis-stroke. A final "he" is written over what may have been a nun.

Line 13: 1st word: Q = waw 3ms suf and M = "he" 3fs suf. **6th word:** Q = **an extra word not found in M.** "u-me'anayik" conj + 5th stem part. mpl + suf 2fs (and those making you bow down) . This identical form is found in Isa 60: 14. **See page 49:Line 17: 5th and 6th words.** The Q scribe attempted the word in the 5th but mis-spelled it and scratched it out and wrote the same form where it means "cause you to bow down" in the 6th word.

Line 15: 1st word: Q = " 'uzo" noun + suf 3ms (his strength) and M = " 'uzzek" noun +

suf 2fs (your strength).

Line 16: 2nd word: Q = 2nd word which is found in M word is missing = " 'od" (yet or ever etc) **next to last word:** Q = agree with M kituv.

Line 17: 1st word: Q = misspelling with aleph missing as 3rd letter.

Line 19: 1st word: Q = "shamah" (to there) and M = "sham" (there). **6th, 7th and 8th words:** Q = agree with M qerey not kituv. **3rd from last word:** notice in Q that "kiy" is written without the aleph which is uncharacteristic of much of the mid section of the scroll.. See this again in the 4th word of line 21. But written with aleph in line 25: 3rd word and line 28: 5th word and line 29: 1st word.

Line 20: 2nd word: Q = agree with M kituv not qerey. **3rd word:** Q = 1st letter waw cj. and M = 1st let. yod of imp 3ms.

Line 22: 7th and 9th words: Q = These words are transpositioned, one for the other in this verse. Swap their positions and the verse reads as M.

Line 23: 3rd from last word: Q = "qolam" (their voice) and M = "qol" (voice).

Line 24: 8th word: Q = an extra word added to the end of vs 8 (when the Lord shall return Zion) "berechamiym" (in compassion.) **2nd from last word:** Q = "ronah" fem part (singing) and M = "rannu" imperative mpl (sing).

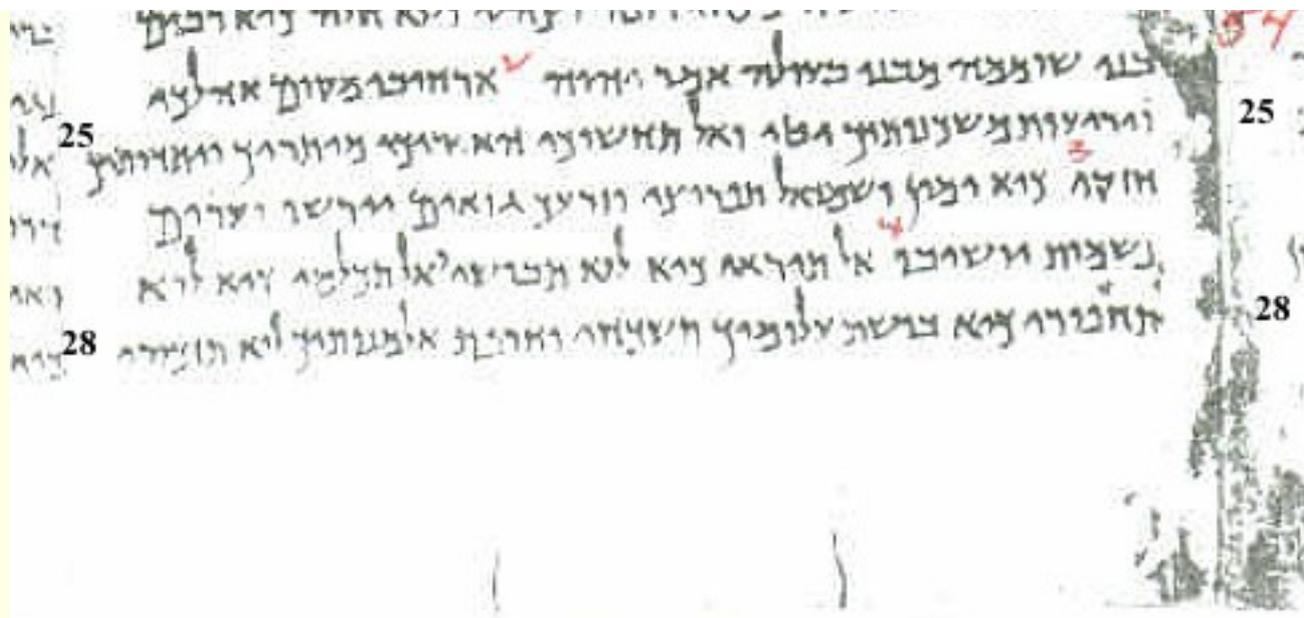
Line 25: 7th word: Q = "yig'al" imp 3ms (he will redeem) and M = "ga'al" (he has redeemed).

Line 27: 6th word: Q = "mi-shamah" and M = "mi-sham" (from there) **7th word:** Q = "be-timah" and M = "tim'a" (unclean). Q adds a prep "in" and writes final "he" for aleph which is a common mistake in Q.

Lines 29 and 30: last 2 words: Q adds the last 4 words of this verse which are not found in M. They are "He shall be called God of all the earth."

[Go to next "Q" scroll page](#) **Chapter 52:13 to 54:4**

[Return to Scroll Directory](#)



For the line by line translation of this page [click here](#)

For a line by line word for word translation of the Scroll text of Isaiah 53 [click here](#).

Physical Characteristics:

Thumb Print

This is the 1st page on the 14th strip of leather that makes up the scroll. In addition to the discoloration at the right along both sides of the seam there is also a finger-print-like smudge on the right margin extending from lines 10 to 12. What looks like a thumb print but has no print swirls evident is also found in mid lines 21 and 22. Some other copies of this page show signs of the fingerprint swirl especially the copy in the St. Mark's Monastery collection. See also pages [33](#) and [26](#) and [40](#) for smudges which may have been made by careless fingerprinting. There is a fold flaw on the left extremity of this page which extends all the way from top to bottom but which crosses the margin about line 15 and extends the rest of the way down the page on the extreme right margin of the next page's text. It does obscure some letters but all are reconstructible with certainty, for instance see the tsade as the last letter of line 14. The first letter in line 24 (a resh) is obscured by the marginal discoloration

Editorial marks:

There is a horizontal stroke in the right margin which would mark the end of chapter 52 and the beginning of chapter 53. There is no corresponding mark to show the end of the section so marked. The strokes usually come in pairs but this one does not seem to be paired. The mark above the last word in line 18 is mine and my error.

Paragraphs and Spatiums

A new paragraph is marked in the usual way to begin chapter 53 on line 5. A new paragraph is marked in an unusual way in lines 15 and 16. Line 15 ends a paragraph by not filling out the line and the usual manner would be to start at the right margin on the next line for a new paragraph. but line 16 has what must be described as a huge indentation to mark the new paragraph. This kind of a gap in the text is only associated in other places with missing text which is known to have been omitted so that when the text was not in the manuscript from which the scribe was copying he would leave a large gap to indicate the missing text. There is no such missing text in this place in the Masoretic text. Thus the reason for the large gap is not readily explainable. The usual way of indenting to show a new paragraph is seen two lines below in line 18, but this is in mid verse 53:10 and can not be thought to be a new paragraph. The new paragraph of lines 23 and 24 mark the end of Isaiah 53 and the beginning of chapter 54. The Spatium in line 12 does not mark a current verse-beginning but is an indication that the scribe thought it did or copied from a text which indicated a thought break here much like the beginning of a new sentence. There is also a spatium at the beginning of 54:2 in line 24 and perhaps also in the next two lines but they are smaller gaps.

. Editorial additions to the text:

A resh is added to the 2nd word in line 14 to complete and correct the word. **The 5th word in line 16** has been corrected and recorrected and an "s" like symbol written above the correction. There may be a stroke on the left side of this symbol which would be seen by some then as an edited tau but that is a very crudely formed tau if it is so. There are 14 taus in the last 4 lines of this page that you can compare this symbol with, It is difficult to see what the third letter was when first written but the word begins with waw and ayin which are clearly seen and certain and have no corrections on them but the 3rd letter could possibly contain the strokes of nun, mem and tau, having been written once and an attempt made to change it two times.. The mem and the nun are most certain but the tau which ought to be written here is less certain. The word should be sign of accusative spelled aleph-tau but may be misspelled ayin-tau or may be ayin-mem (with) when all is concluded. An editor added a waw to the 8th word in line 27 which makes the text the same as M. The marks over the 1st word in the last line are probably due to marginal discoloration and not editorial.

Q Scribal Spelling:

For an example of addition of "he" to 2ms suf to distinguish it from 2fs see the first word in line 2. An example of waw standing for any vowel can be seen in line 23: 6th word: An example of adding yod to 2fs suffix is seen in the last word in line 24. See [intro page](#) for other examples of addition of yod to make a sure 2fs suf.

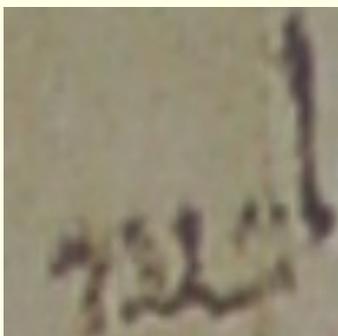
Variations in Q from the Masoretic Text:

Line 2: 4th word: Q = addition of yod to a noun (mishchat) making it plural construct

instead of sing. as in M. **last word:** Q = article "he" not in M.

Line 3: 5th word: Q = "ve-eth" conj + accus. not in M.

Line 5 last word: Not him but us. This is the first line of Isa 53. The last word written in the margin is a bit faded and M has **lephanayv** meaning "before him" or in his presence. But the Q scribe has clearly written **lephannu** meaning "before us" or in our presence. see the enlargement to note different spelling in Q.



Line 6: 3rd word: Q = addition of aleph to middle of word not requiring aleph. **9th word:** Q = "lo" (to him) not in M. **10th word:** Q = "ve-nir'e:nu" cj + verb 1cpl + suf 1cpl (that we see us) and M = "ve-nir'e:hu" same + suf 3ms (when we see him) Q must be a simple mistake with the wrong suf since the sentence does not make sense with a 1cpl suf.

Line 8: 4th word: Q = "ve-nibuzhu" (and we despised him) and M = "nibzeh" (he was despised).

Line 9: next to last word: Q = waw cj not in M.

Line 10: last word: Q = cj waw not in M.

Line 10 and 11 (10: 6th and 11: 3rd) Q adds yod to make these words plural and in M sing.

Line 13: 2nd word: Q = "piyhu" and M = "piv" for (his mouth). **Last word:** Q = "petach" pf 3ms and M = "yiphtach" imp 3ms (he opens)

Line 16: 1st word: Q = "va-yitenu" cj + imp 3mpl (and they shall give) and M = "va-yiten" cj + imp 3ms (and he shall give) **4th word:** See under [Editorial Additions](#)

above. **5th word:** Q = "ashiyriym" (wealthy ones) but it appears that an attempt to erase the plural ending was made; and M = " 'ashiyr" (wealth or wealthy)

Line 17: 6th word: Q = "be-piyhu" (in his mouth) and M = "be-piyv" (in his mouth).

Last word: Q = "Ve-yechallehu" cj + verb imp 3ms + suf 3ms (and he shall grievously afflict him) and M = "hecheliy" 5th stem pf 3ms. (he shall cause grief) no suffix but "to him" is understood.

Line 18: 2nd word: Q = a mistake in the first letter is heavily overwritten to leave a tau showing. **7th word:** Q adds waw cj not in M.

Line 19: 4th word: Q = addition of "he" to the end of the word "nephsho" (his soul).

6th word: Q = an extra word " 'or" (light).

Line 20: 4th word: Q = a good example of the addition of waw as pronunciation guide in Q. The word is the same as in M but has 8 letters instead of the 6 in M. Each of the "o" sounds is indicated by waw as well as the 2 consonantal waws making 4 waws in the word "ve-'avonotham" (and their iniquities)

Line 22: last 2 words: Q = "ve-laposh'aeyhemah yiphgia' " cj + prep + noun pl cnst + suf 3mpl and verb 1st stem imp 3ms (and he shall intercede for their transgressions) and M = "ve-laposhiym yaphgiya' " cj + noun ms and 5th stem verb 3ms (and he shall make intercession for the transgressors) .

Line 23: 7th word: Q = waw cj not in M.

Line 24: 7th word: Q = a spelling or "typo" mistake. first letter is aleph, should be "he." This may be the same kind of scribal error made in isaiah 63:3, where an Aramaic speaking scribe unconsciously substituted a 5th stem preformative "alep" for the required Hebrew 5th stem preformative "he." See a discussion of the same probable mistake as is done with this word above in [Isaiah 63:3](#).

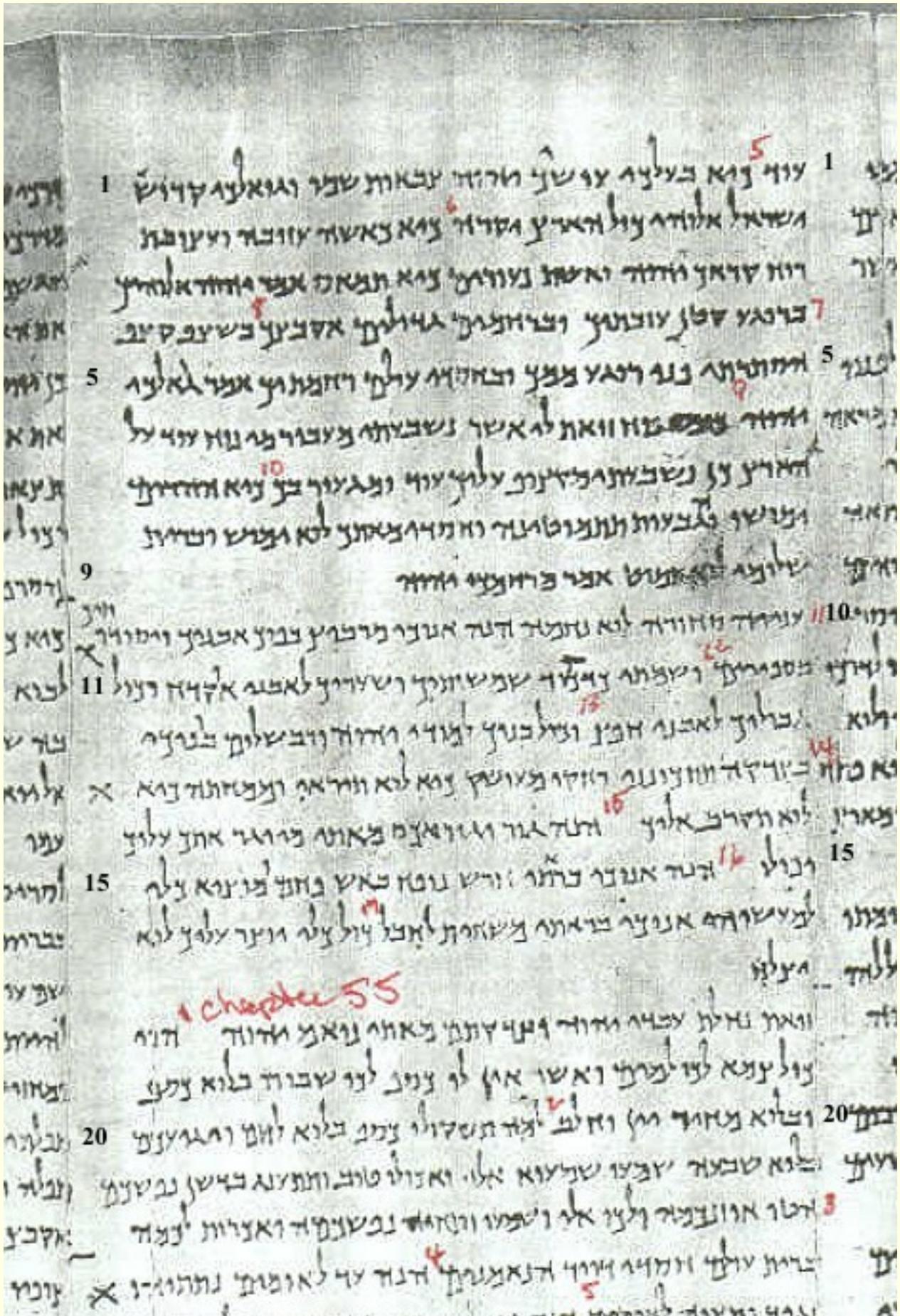
Line 26: next to last word: Q = "yiyrashu" imp 3mpl (they [your seed] shall inherit) and M = "yiyrash" imp 3ms (it [your seed] shall inherit)

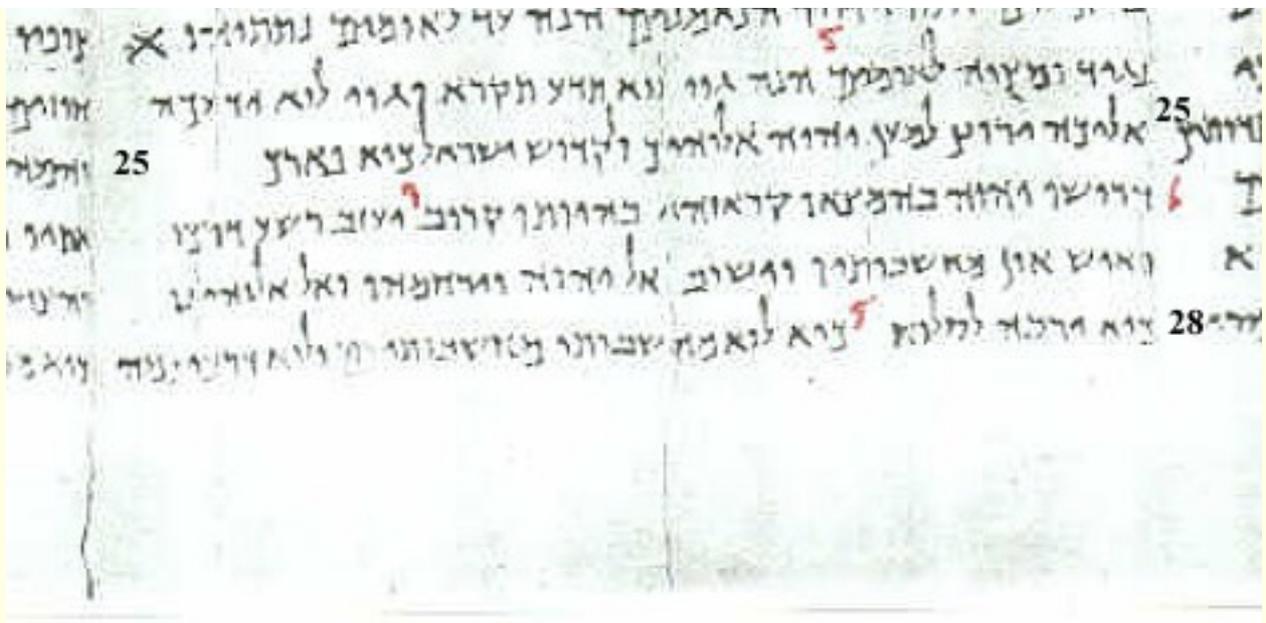
[Go to next "Q" scroll page](#) Chapter 54:4 to 55:8

[Return to Scroll Directory](#)

Column XLV

The Great Isaiah Scroll 54:4 to 55:8





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the middle page of three in the 14th strip of leather that makes up the scroll. The condition of this page is very good with only faint creasing marks visible in the bottom half of the page, right, left and center.

Paragraphs and Spatiums

An end of paragraph is marked in line 9 and vs 54:11 begins the next paragraph of line 10. Line 17 is not the end of a paragraph and the "gap" there is discussed below under "A Marked Omission," A new paragraph begins in line 26 and vs 55:6. Significant spatiums mark the beginnings of vss 54:15 and 16 in lines 14 and 15. A spatium at the end of line 18 marks the beginning of Chapter 55. A small spatium in the last line begins 55:8.

Editorial marks:

A marked Omission

There are a pair of horizontal marks which are a bit faded but can be made out in the right margin that set off part of the last verse of chapter 54. See them in lines 17 and 18. (Chapter 55 begins in the spatium of line 18.) These marks usually set off a section that appealed to the editor. But in this case it marks a large omission of 6 words of text which would have been understood by the scribe and by the editor to have been in the original text, but not in the text from which the scribe copied. The original scribe marked the omission by the gap in line 17 left after the word "yitslach" (imp 3ms shall succeed) and begins line 18 with the word "zoth" The gap left in the text means that the scribe knew that there were [6 words](#) of text missing but they were not in the manuscript that he was copying from and therefore he faithfully copied what he had received but marked the omitted text which would have been well known to him, by the gap left in

line 17. The editor marked the omission by the addition of the two horizontal marks.

Marks in the left margin

The three X's in the left margin follow the usual rule that they refer to text that is to the right of the X and not to the next page. An X in line 10 marks the beautification of Zion with Jewels in her foundation as an important text and the X in line 14 the X marks righteousness in the Foundation of Zion as important to the editor and in line 23 the X marks the sure mercies of David, a messianic reference as important enough to merit notice,

Editorial additions to the text:

A yod is edited above the 4th word in line 1. It is significant because it precedes a 2fs suf which would require a yod after the suf if the yod did not precede the suf if the rule the scribe was used to was followed. See note under [line 5: Last word](#) below. An article "he" is added to the 2nd word in line 8. The last word in line 10 is edited to properly correct the text by adding "tiyk" (1cs pf verb ending + 2fs suf) to the word below it. The attempt to edit the 3rd word in line 11 is scratched out as a mistake and waw is added to the next to last word in line 11. Waw is also added to the last word in line 12. Aleph was left out of the 4th word (create) in line 15 and is edited above it. On the same line a waw cj is added to the next to last word.

Q Scribal Spelling:

Examples of adding yod to 2fs suf can be seen in line 1: 3rd and 8th words and the next to last word in line 9, and the last word in line 12. Note the use of waw for any vowel sound in the editors addition of waw to the next to last word in line 11 and see the same i.e. waw stands for qamets in the last word in line 12 and waw stands for serey in the first word in line 16. 2mpl suf "kem" is spelled "kemah" 3 times in line 22 This suffix is spelled "kem" in the 3rd from last word on the page and "kemah" in the last word. See the addition of "he" to 2ms suf in last word in line 25 and 1st word in line 26.

Variations in Q from the Masoretic Text:

Line 1: 3rd and 4th words (Your husband and your maker) There is a yod edited above the 4th word intended as an addition to kaph to make it clear that it is a 2fs suf "your" as is also the yod after kaph in the 3rd word. Both words have a yod added to 2fs suf therefore. The same yod is added to suf 2ms in the next to last word in this line "and your redeemer." Addition of yod is explained below in the note under [Line 5: last word](#). Follow the link there to further notes.

Line 2: 5th word: Q = a common "error" in Q is the substitution of "he" for aleph especially in this word "qar'a" (call). It is spelled correctly in the 2nd word in the next line (3).

Line 5: 5th word: Q = addition of yod to the end of the word "chesed" or mercy is

plural construct ["chesedey"= mercies of.]

Line 5: last word: The addition of yod to the 2fs suf makes a different pronunciation. Q = "go'elkiy" (your redeemer) and M = "go'alek" same word. This is a normal usage of the Q scribe. A yod is added to kaph 2s suf to indicate the schva sound added to show it is 2fs. Q adds a He to 2ms suf kaph to indicate the extra syllable created by the addition of a qamets sound associated with 2ms suffix. The antecedent of the pronominal suffix in this case is Zion the bride of YHWH and thus the "your" in "your redeemer" is feminine. See the [introduction](#) for more on addition of yod to 2fs suffixes.

Line 7: above 1st letter There is a superfluous marking that may have been an attempt to begin the line in the wrong place. It may be a "he,"

Line 7: 6th word: Q = and extra use of " 'od" (any more) not in M.

Line 8: 3rd word: Q = "tithmotiynah" 7th stem imp 3fpl (they shall be vehemently moved)

Line 10: 2nd word: Q = "sachorah" 4th stem pf 3fs (being moved around) and M = "so'arah" 4th stem pf 3fs (tempest tossed).

Line 10: last word "I will lay your foundations." The pf. 1cs verb ending "tiy" + 2fs suf. kaph is edited at the end of the word above the line. Beside this it is a good example of 2fs suf not requiring an added yod since a yod precedes the suffix and therefore the kaph closes the syllable. For further understanding of addition of yod to 2fs suffixes and other fem. forms see [Line 5: last word](#) note above.

Line 13: 2nd word: Q = "tithekoneniy" 7th stem imp 2fs (you shall be firmly established) and M = "tikoneniy" 1st stem imp 2fs (you shall be established).

Line 14: 7th word: Q = a scribal mistake: " 'ekes' is written but " 'ephes" is correct.

3rd from last word: Q = "yagar" imp 3ms (he will assemble) and M = "gar" pf 3ms (he will assemble).

Line 15: 1st word Q = "yipolu" imp 3mpl (they will fall). and M = "yipol" imp 3ms: (he will fall). **2nd word:** Q = "hineh" which is M qerey. ("hen" = kituv).

Line 17: after 1st word: Q omits the following phrase that would be in the gap. The words in M: "and you shall condemn every tongue that shall rise against you in judgement"; are not in Q

Line 19: just before the next to last word: Q = two words found in M are missing in the Q text. They are "ve-'ekolu ulku" imperatives (and eat and come)

Line 21: 4th word: Q = a different spelling (Aramaic accent?) = "shimoa' " (aleph ending) and M = "shimoa' " (ayin ending).

Line 22: 5th word: Q = add waw cj not in M. **6th word :**Q = add final "he" not in M.

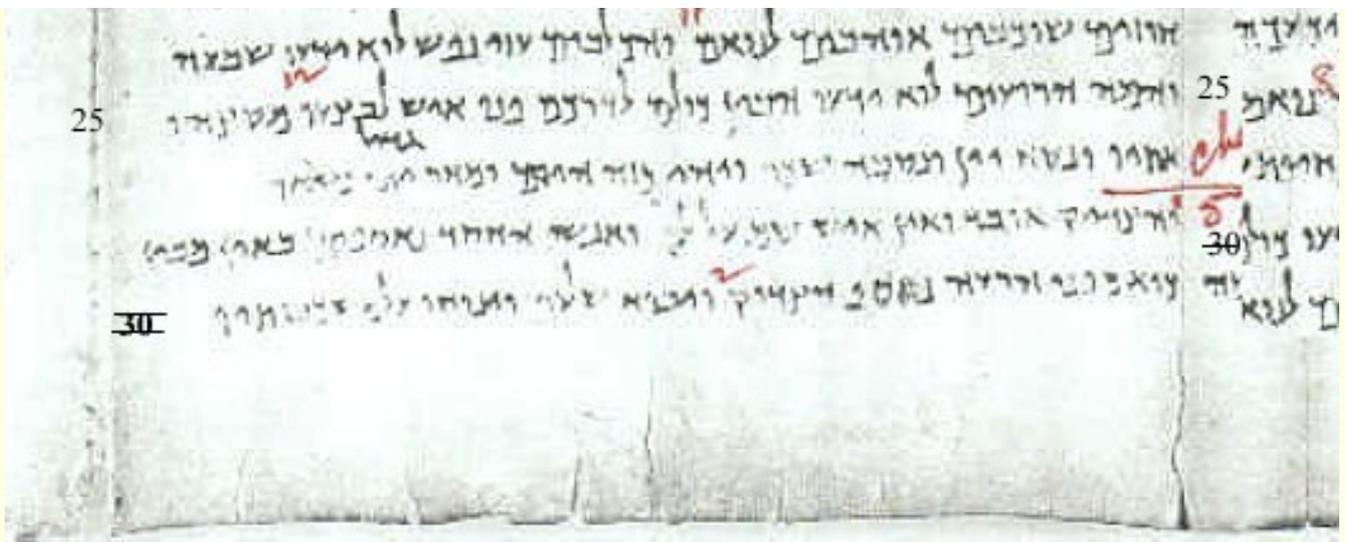
Line 23: 6th word Q = "hineh" and M = "hen" **Last word:** Q = "natatiyhu" (I will give him) and M = "netatiyv" (I will give him).

Line 24: 4th word: Q = "hineh" and M = hen"

Line 25: 2nd word: Q = "yarutsu" imp 3ms (they shall run) and M = "yaruts" imp 3ms (he shall run).

[Go to next "Q" scroll page](#) Chapter 55:8 to 57:2

[Return to Scroll Directory](#)



For the line by line translation of this page [click here](#)

I apologise for the misnumbering of the lines on the page above. Rather than recopy the page I have crossed out the mistaken numbers and have inserted the proper numerals.

Physical Characteristics:

This is the 3rd and last page on the 14th strip of leather that makes up the scroll. The seam at the left is slightly unraveled at the top and a bit loose but in good condition. There is a split in the leather that shows up in a line from top to bottom that follows precisely the right margin. This has been pointed out before and is discussed in the introduction. It is quite possible that the Q scribes drew a line to make a strait right margin and then later erased the line but the impression made by marking the line has showed up after time has gone by. Pages with similar lines are listed in the introduction.

Paragraphs and Spatiums

The first new paragraph is in line 10 with the beginning of chapter 56. Line 13 = 56:3; and line 23 = 56:10; and line 27 is the first verse in chapter 57. There are spatiums in the following lines: Line 1 = 55:9; and line 2 = 55:10; line 4 has a spatium that does not correspond with a current verse. line 6 = 55:12; line 14 1st spatium does not conform but 2nd is vs 56:4; line 17 = 56: 6.

Editorial marks:

There are two (a pair) horizontal marks in the right margin which mark chapter 56:1 to 56:9 as an important passage to the editor.

Editorial additions to the text:

There is only one editing addition in line 26 where "gadol" is edited above the line where it was left out. The editing makes it agree with the M text.

Q Scribal Spelling:

The spelling of 2mpl suf "kem" spelled "kemah" is seen 2 times in line 2 and continues a few more times for the rest of the page. The addition of "he" to the 3mpl suf "hem: making it "hemah" can be seen in line 16: 3rd word and line 17: 4th word and the 2nd and 3rd words of line 20.. For an example of Q scribe putting aleph for "he" see line 9: 3rd word and line 13: 4th word. An example of putting "he" for aleph where aleph is obviously correct is in the 3rd word of line 19: There "bo" (come or go) is spelled with "he." For the same also see the 2nd word in line 21.

Variations in Q from the Masoretic Text:

Line 1: 5th word: Q = "ke-gavah" prep + noun (as [it is] high[er]) and M = "kiy-gavhu" cj + verb pf 3cpl (as they go high[er])

Line 7: 3rd word: Q = "telku" imp 2mpl (you shall go) and M = "tubalun" verb 6th stem imp 2mpl + euphonic nun (you shall be led)

Line 9: 6th and 7th words: Q = reversal of the order of these words. They are the same as M except that "lashem" has a conj waw in Q.

Line 10: 1st word: Q = an extra word "kiy' " (because) is not in M.

Line 12: 4th word: Q = "me-challelah" inf + 3fs suf and M = "me-challelo" inf + 3ms suf; "shabat" is either fem or masc. Q chose to refer to it as fem.

Line 14: 5th word; Q = "hineh" and M = "hen" **6th word;** Q = "anokiy" and M = "ani"

Line 16: last word: Q = two words "umin banoth" and M = umibbanoth

Lines 17, 18, 19. Compare these two versions of 56:6:



This is the Q version which leaves out much of the verse as it is in M and alters some of the rest of the verse. Compare it with the M version.

וּבְנֵי הַנֶּכֶר הַנְּלוּיִם עַל־יְהוָה לְשָׂרְתוֹ וּלְאַהֲבָה אֶת־שֵׁם יְהוָה לְהוֹיֹת לוֹ לְ
עֲבָדִים כָּל־שֹׁמֵר שַׁבָּת מַחֲלָלוֹ וּמַחֲזִיקִים בְּבְרִיתִי:

The first 5 words are the same in both texts except the prep in Q = "el" and in M = "al" I have marked the phrase beginning with the first YHWH in the text to indicate the next 5 words that are left out of the Q text to the next mark. The would be translated "to serve him and to love the name of YHWH" Then after the word "la-'avediym" (for servants) the phrase "u-le-barek eth shem YHWH" (and to bless the name of YHWH) is in Q at the point where my next mark in the M text is found. Then in Q "ve-shomriym eth ha-shabat" (and the keepers of the Sabbath) corresponds to M "kol shomer shabat" (everyone who keeps the

Sabbath) The next word in the sentence (from polluting it) is the same except that in Q the suf is 3fs and in M it is 3ms and the last two words are the same.

Line 20: 4th word: Q = an extra word not found in M. Q= "ya'alu" (they shall offer up)

Line 22: 3rd from last word: Q = waw cj not in M

Line 23: 1st word: Q = agree with qerey not kituv **Last word:** Q = an extra word not in M. Q = "hemah" pronoun (they or them).

Line 24: 3rd word: Q = " 'ohaviym" pl abs. (ones loving) and M = " 'ohavey" pl const (ones loving).

Line 26: 2nd word: Q = "ve-niqach" (and we will take) and M = "ve- 'eqchah" (let me take)

4th word Q = aleph left out of the spelling of the word "tesab'ah" (you will be satisfied):

Line 27: 9th word: Q = article "he" not in M

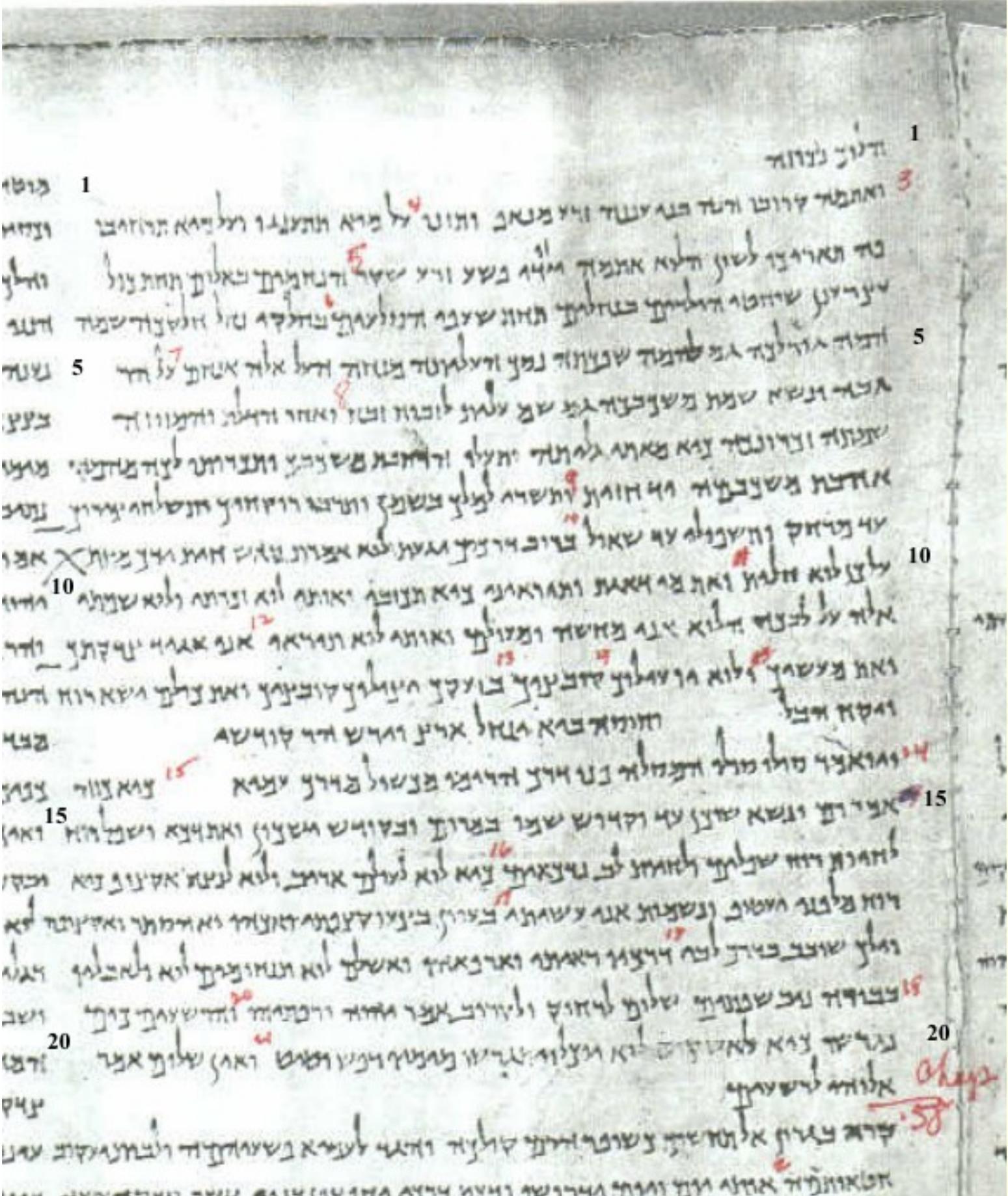
Line 28: 6th word: Q = waw cj. not in M. **Last word:** Q = "Mishkavotayv" noun mpl + suf 3ms (his beds) and M = "miskabotham" noun mpl + suf 3mpl (their beds).

[Go to next "Q" scroll page](#) Chapter 57:2 to 58:6

[Return to Scroll Directory](#)

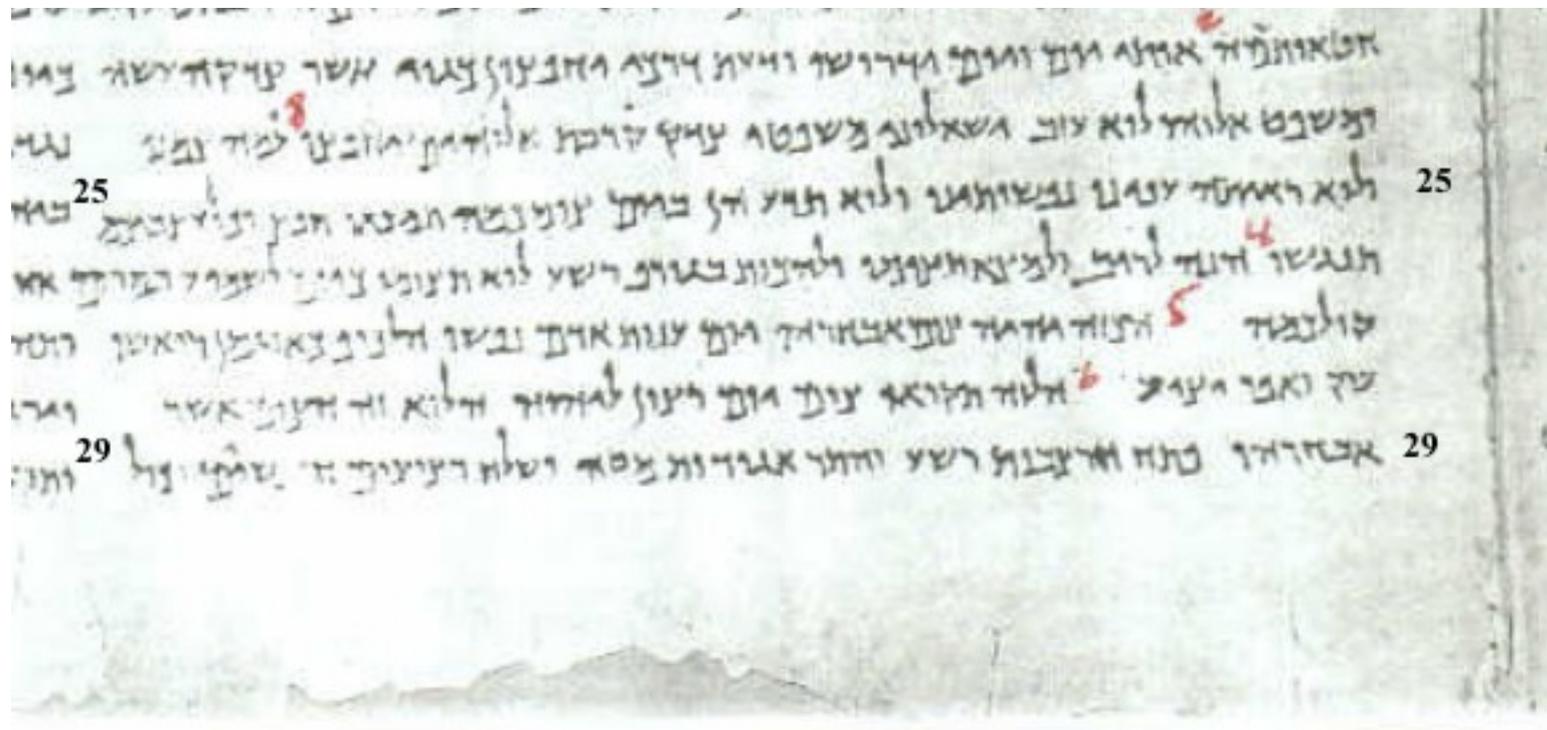
Column XLVII

The Great Isaiah Scroll 57:2 to 58:6



1 דלוק נצוח

3 ואתמר קרוש ודע כי עשד ויז מנאב ותוט⁴ על מיה תתענגו וכל ימא תרוזאבו
 5 כד תאריצו לשון חלמא אתמך מיה בשע ויז יסר⁵ דנחמיתך כאלס תחת עול
 5 ודבר גודלנך גפ שדמך שפנותך נמץ ודעלמטך מנזח ודעל אלה אנתם על חד
 5 גבא ונשא שמת משפכצד גפ שפ עלת לוכתו וכוז ואחר ודעל ודעל
 5 יפנות וצרונטי צא שאר גלותך ותעל ודעלמט פשכב ותצרוט לנד מדינתי
 5 אדמת משפכצד וי חזות ותשרה לנלץ בשפכ ותצרו רוקחתי תנסיחתי יצרו
 5 עי כחק ותשפלה עי שאל ציוב דרצת געת לא אצות עגא חמת ודעל מיתר אבו
 10 לצלמא חמת ואת צי אצת ותוראני ציא תצופי ואתם אוה ונדת ולא שפנת
 10 אלה על לבנך דלוא אבו פאשד ומפולץ ואותם לוא תחיא¹² אפי אגרי יפולץ ודעל
 10 ואת פשפך ולוא חרעלנך קדענך בועקץ הימלנך קובענך ואת צלם הימא ווח דעל
 10 ודעל חבלי
 10 חותמך ברא וצול ארץ ודעל ודעל קושיש
 15 וואצד סלר מרל דעמלך נע ודעל דעל פנשול פדע עמא
 15 אצד רת ונשא יצנע עי וקדוש שצו בצרות ובפושש משען ואת ציא ואת חז
 15 לחנות דוח שלתך לחזות לב שצאצת ציא לוא לעלץ ארית ונשא אפינו ציא ופד
 15 דוח פלפז המטב ונשפנת אבו עשותה בעיות ביצוד צמט דאנצוד ואת חמתי ואת חמתי
 15 ואלץ שוכב כבוד לכה ודעל דאנצוד ואת חמתי ואת חמתי ואת חמתי ואת חמתי
 15 עבדך נכ שפנת שלום לחוק ולעזוב אצד ודעל ודעל ודעל ודעל ודעל
 20 נגיש ציא לא שפנת לוא ונעל ונעל ונעל ונעל ונעל ונעל ונעל ונעל
 20 אלוה לישעתי
 20 קדש עמתי אלת דעל צשוכר ודעל קלעך ודעל לעיא בשעל דעל ודעל ודעל
 20 אטאותמיה אלת דעל ודעל ודעל ודעל ודעל ודעל ודעל ודעל ודעל ודעל ודעל



For the line by line translation of this page [click here](#)

Inconsistent gender identifications:

This has been one of the most difficult pages thus far to catalog the differences between the Q and M texts due to the Q scribe's inconsistent and indiscriminate use of masc. and fem suffixes. The whole page is thus written. Previously one of the consistent spellings found thus far is that 2ms suf will often have a "he" added and 2fs suf will have a yod added to distinguish them from each other. The same is true for verb pf 3fs and 2ms which end in a tau in an unpointed text. The M pointed text places a scheva in the fem tau and a qamets in the masc tau. In Q a "he" is added to masc and a yod to fem endings to distinguish them. This page has completely inconsistent agreement with gender in M and with itself. This can be seen in the first 10 lines especially in lines 5 to 7 and is a source of confusion here on this page. See note under Variations re: line 5.

Physical Characteristics:

This is the first page of the 15th strip of leather that makes up the scroll. the seam to the right is very good with some loss of stitching but all material is still in good shape. There is not as much discoloration with just a small amount of chipping away of the bottom portion of the page well away from the text area. There is a slight fading of the ink in the text in the bottom left portion of the page. No fold lines are apparent on this page.

Paragraphs and Spatiums:

Line 1 ends a paragraph and line 2 begins a new paragraph with vs 57:3; the next paragraph begins on line 14 with vs 57:14; and the 3rd paragraph on this page is the

beginning of chapter 58 on line 22.

There is a fairly large spatium in line 13 which divides vs 57:13 into two parts. The 2nd part is like a short memory verse: "he who trusts in me shall divide the earth and inherit my holy mountain," Spatiums mark the beginnings of vss 57:15; and 58:4,5, and 6.

Editorial marks:

There is only one editorial mark in the left margin. The X's in the left margin as a rule emphasize the text to the right of the X.. In this case however the X extends between the line of the next page as well as between the line of this page. And since the adjacent passages on the next page are highlighted by horizontal marks, perhaps a second editor also marked the same passage as a previous editor. The passage here on this page is descriptive of Israel's having neglected YHWH while the next page contains an exhortation to keep the Sabbath.

Editorial additions to the text:

In line 5 a waw is edited above the 6th word to vocalize a syllable that is not vocalized in M. A lamed is added where it was omitted in "kol" (all) in line 25, next to last word. And a yod is edited over the next to last word on the page in line 29. This word then ends in a double yod. The word is an adverb whose root ends in yod ("chophshiy") and the yod is added to make certain that the ending is identified as masc plug.

. Q Scribal Spelling:

"my" spelled with final aleph in line 2 : 10th and 13th words. Substituting "he" for aleph is in line 19: 1st word. Aleph is omitted from line 19: 9th word. Aleph added to the end of "'Amy' " (my people) in line 14: 9th word; and line 22: 9th word;; Find "he" added to 2ms suf "ka" > "kA" see line 22: 7th word. Suf 3mpl with "he" appended: "am" "hem" line 22 10th word and line 23: 1st word; "am" "Amax." Examples of 2mpl suf "em" as "Kaman" is found in line 25: 4th from last and last words, and the 1st word in line 27. An example of adding "he" to pf 2ms sufformative is in line 25: 2nd word. The pronoun 2mpl "ate" is "heth" in line 2: 1st word and line 3: 5th word;; The 2ms Q ending "Tao" would be "ti" in Q for 2fs. In line 2: 8th word, a pos. Aramaic spelling of imp 3fs.

Variations in Q from the Masoretic Text:

Line 1: last word: Q = "nikochah" n + suf 3fs (her uprightness) and M = "nikocho" n + 3ms (his uprightness).

Line 2: 3rd word: Q = "hineh" and M = "hen." **8th word:** Q = "ve-tizno" (from zonah) to play the harlot and M = "ve-tizneh" cj + v imp 3fs **3rd from last word** Q = waw cj not in M.

Line 4: 7th word: Q = "se'iphey" spelled with sin instead of M = same . **Last word: Q** = extra word "shaman" (there)

Line 5: words 2, 4, 5 and 7: Q = addition of final "he" to these words contrary to all former syntax since all these should be fem and a different method of marking fem has been used to here. Yod has usually been added to 2fs verb endings and suffixes. The confusion is continued through verse 7 but the rule is followed in the last word and 3rd from last word in line 10.

Line 9: last word: Q = "mat's" pf 2fs (you find) Aleph is omitted from the spelling of this word.

Line 10: 8th word: Q = "ve-tir'iyniiy" imp 2fs + suf 1cs (and shall you fear me?) and M = "tiyr'iy" imp 2fs (have your feared). **next to last word:** Q = waw cj not in M.

Line 11: 1st word: Q = " 'elah" (these) not found in M.

Line 12: 5th word: Q = a word not found in M . Q = "qobetsayik" (your gatherings). This word is repeated properly in the correct position 3 words further on. There it follows a word that has the same basic configuration as the 4th word preceding this 5th word. Thus the mistake would indicate a lapse of attention and a copiest who was not cognitive of the content of what he was copying. Rote copying is probably responsible for most of lapses and errors.

Line 14: 4th word: Q = an extra interpretive word: Q = "ha-maslah" (that which is cast up). **10th word:** Q = " 'amiy' " (my people) spelled with final aleph.

Line 15: 8th and 9th words: Q = addition of beth (prep in) to both words. **10th word:** Q = "yishkon" imp 3ms (he dwells) and M = " 'eshkon" imp 1cs (I dwell).

Line 16: 1st and 4th words: Q = lack of article "he" found in M in both words.

Line 17: 11th word: Q = "ve- 'ehesether: cj + 5th stem imp 1cs (I hide) and M = "hoster" 5th stem inf. (hiding) **Last word:** Q = addition of a final "he" unneeded. This "he" and the aleph of line 14: 10th word: add syllables to words that suggest an Aramaic "accent."

Line 18: 8th word: Q = lacks a word that appears in M. M = "ve 'anechahu" (and I will lead him) **10th word:** Q = "tenachumiym" this is probably a misspelling and "menachumiym" mpl part (comforters) is meant; this form is found in (Heb) Ps 69:21 and M = "nichumiym" nmpl (comforts). Another possibility is that the tau is a simple mistake and then without it the forms are the same, although this is less likely.

Line 19: 1st word: Q = "be-boreh" prep + part. (in creating) and M = "bore' " part (creating). **2nd word** Q = M qerey not kituv. **4th word:** Q = only one "shalom" M = 2. **9th word:** Q = omit medial aleph from spelling of this word, Q = "ve-rephateyhu" and M = "ve-reph'atayv."

Line 20: 1st word: Q = "nigrashu" 2 stem pf 3mpl (they are troubled) and M = "nigrash" 2nd stem part. (troubled). **3rd word:** Q = "le- 'eshqot" possibly a misspelled infinitive form with idiosyncratic aleph added. (to quiet) and M = "hashqet" 5th stem infinitive (to cause quiet). **6th word:** Q = "ve-yithgareshu" verb 7th stem imp 3mpl (and they shall cast out) and M = "yigreshu" qal imp 3mpl (they shall cast out).

Line 23: 5th word and line 24: 10th word:: M = euphonic nun not in Q.

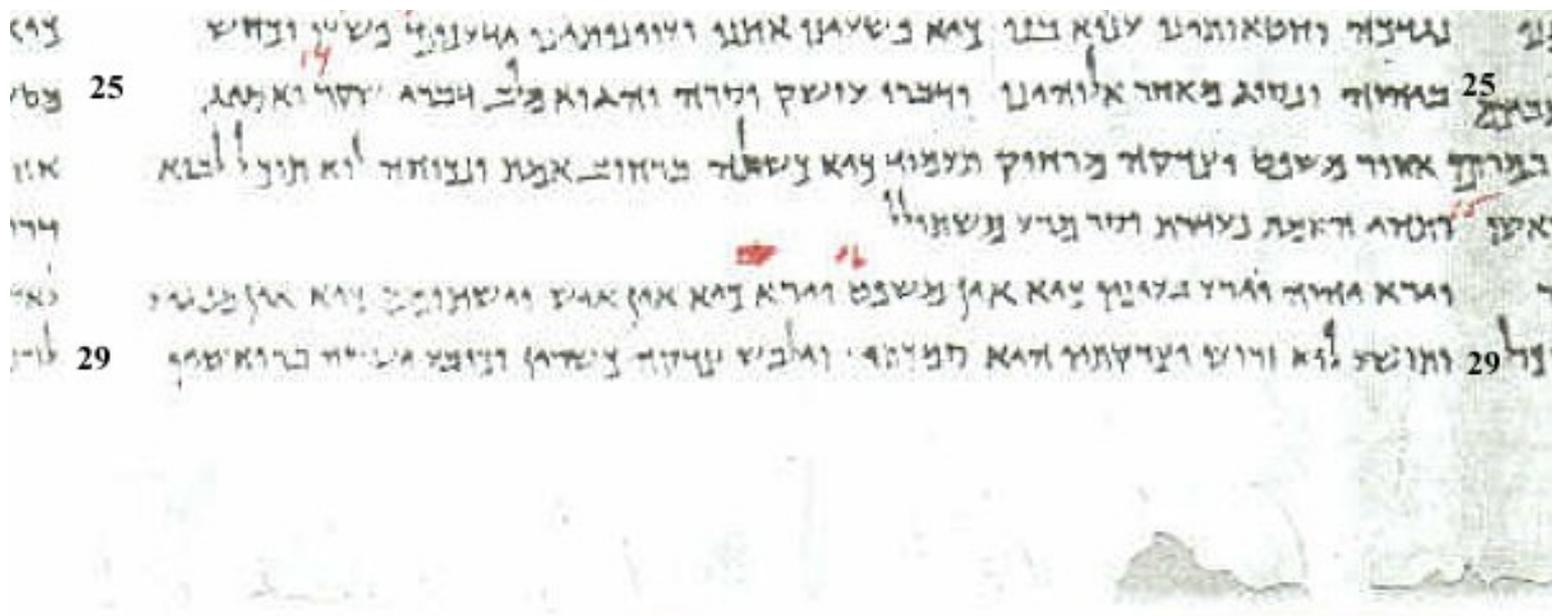
Line 24: 2nd word: Q = " 'elohu" noun ms + suf 3ms (his god) and M = " 'elohayv" noun mpl + suf 3ms (his God).

Line 25: 4th word: Q = "naphshoteynu" noun mpl + suf 1cpl (our souls) and M = "naphshenu" noun ms + suf 1cpl. (our soul).

Line 26: 4th word: Q = prep lamed not in M. **7th word:** Q = an aleph missing from the spelling of this word..

[Go to next "Q" scroll page](#) Chapter 58:6 to 59:17

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For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 2nd and middle page of three on the 15th strip of leather that makes up the scroll. These 3 pages are by far the widest pages in the scroll. This page is at least 25% wider than the average page in the scroll, The page is in good condition showing no fold lines or blemishes of any kind. The script is bright and there are no faded letters except for one letter, the tau in the 1st word in line 8 which is actually due to a smudge.

Paragraphs and Spatiums:

New paragraphs begin on Line 9 = vs 58:13; and on line 12 = beginning of chapter 59; and on line 28 there is an unusual paragraph division. It is midway through 59:15. The received text paragraph marking begins with vs 16 and not with the phrase that describes YHWH's displeasure with what he saw.

There are only a few narrow spatiums on this page in lines 2, 3, 7, and 20.

Editorial marks:

Two horizontal marks enclose verses 58:13, 14. The passage includes an appeal to faithfulness and to keep the Sabbath. The X in the margin at the same position seems to be related also to this verse although it is possible that it highlights a passage on the preceding page.

Editorial additions to the text:

The yod that is edited in line 1 makes the word to conform to the spelling in M. And the "he" added to the 3rd word in line 6 makes certain that the suffix is 2ms and not 2fs as also the 6th word in line 1. The confusion relating to these suffixes encountered in the preceding page seems to have been overcome on this page and a return to consistency is to be observed. A waw is added to last word in line 9 and to the next to last word in line 24.. The

addition of ayin to the 2nd word in line 9 is a editor's mistake.

Q Scribal Spelling:

Continue addition of aleph to some words, 2ms suf "kem" = kemah and 3mpl "hem" and "am" = "hemah." "Hen" in M is consistently "henah" in Q.

Variations in Q from the Masoretic Text:

Line 2: 2nd word: Q = "begad" **5th word:** Q = a suf "am" 3mpl" is missing.

Line 4: 6th word: Q = waw cj not in M.

Line 6: 1st word: Q= a misspelling. a heth is left out of the word "be-tsachtsachoth." **4th word:** Q = "yechaliytsu" 5th stem imp 3mpl. and M = "yechaliyts" 5th stem imp 3ms.

Line 7: 10th word: Q = "ve-qar 'u" cj + pf 3mpl (and they shall call [to you]) and M = "ve-qor'a" 4th stem 3ms (it shall be called [to you]).

Line 9: 4th word: Q adds prep mem (from) to " 'asoth." (doing).

Line 11: 1st word: Q = "ve-harkivekah" cj + 5th stem imp 3ms + suf 2ms. (he will cause you to ride) and M = " ve-hirkavtiyka" cj + 5th stem pf 1cs + suf 2ms (I will cause you to ride). **4th word:** Q = "ve-ha 'akiylekah" cj + 5th stem imp 3ms + suf 2ms. (he will feed you) and M = "ve-ha 'akaltiyka" 5th stem pf 1cs + suf 2ms (I will cause you to eat).

Line 12: 8th word: Q = "kavdu" v pf 3cpl (they are heavy) and M + "kavdah" v pf 3fs (it is heavy). **9th word:** Q = " 'oznayv" nmpl + suf 3ms. (his ears) and M = " 'azno" nms + suf 3ms (his ear).

Line 14: 5th word: Q = after the 5th word omits 3 words that are found in M and then continues the verse as in M. The missing words are "siphoteykem diberu sheqer" (your lips have spoken lie[s]). **Next to last word:** Q spells "qore" " (call) with "he" instead of aleph.

Line 15: 4th word: Q = "batchu" and M = "batoach" **8th word:** Q = omits final aleph. **9th word:** Q = "haroh" and M = "haro" same word different spelling. **11th word:** Q = "ve-holiydu" cj + v. pf 3cpl (they bring forth) and M = "holeyd" 5th stem inf. (bring forth).

Line 17: 5th word: Q = "yikesu" v imp 3mpl (they shall cover) and M = "yithkasu" 7th stem imp 3mpl (they shall cover).

Line 18: 7th word: Q spells "naqiy" (innocent) with final aleph.

Line 19: 2nd word: Q = an extra word "ve-chamas"

Line 20: 5th word: Q = article "he" not in M.

Line 21: 7th word: Q = "be 'aphelah" prep + n.fem s. and M = "be- 'apheloth" prep + n fpl (darkness) **9th word:** Q spelling: lacks final "he."

Line 23: 7th word: Q = waw cj not in M.

Line 24: 3rd word: Q = " 'annu' " v pf 3cpl (they testify) and M = "anthah" v pf 3fs. (she testifies)

Line 25: 5th word: Q = "ve-dibru" (and they speak and M = "daber" inf. (speaking). **last word:** Q = 've- 'asig" v imp 1cs (and I turn away) and M = "husag" 6th stem pf 3ms. (And it is turned away).

Line 29: 4th word: Q = "tsadaktayv" appears plural and M = "tsadakto" singular. But this is a peculiarity of the Q grammar. A yod is added to feminine sing. construct nouns before a 3ms suffix. This is not Masoretic grammar. See an explanation and links to other illustrations of this in the [introductory page](#). as well as the next two words noted where the same mechanism operates. **Last word:** is an illustration of the same mechanism of adding a yod to singular nouns before the 3ms suffix. Here the yod, as in the last illustration, is added

before the 3ms suf but added to a masculine noun. In Q = "**be-roshayv**" it appears plural but is not and M = "**be-rosho**" singular without the yod. This is a frequently found grammatical anomaly in the Isaiah Scroll but the scribes are not consistent in its usage. **6th word** is a little more difficult to see because the yod is overwritten and the waw is blurred a bit, but this is no doubt the same mechanism at work. It definitely does not have the "hu" ending that is in M (and is overlooked by Kittel.) Here the word in Q = "**samaktayv**" and M = "**smakat-hu**" I would dispute the common identification here as not being a qal fem verb, but a fem participle. The presence of the fem pronoun "hiy" makes it obvious that the continuous action concept that is associated with this form of pronoun + participle in biblical as well as modern Hebrew is meant here. Thus "His righteousness sustains him" or interpretive "is his continual sustaining *power*."

[Go to next "Q" scroll page](#) **Chapter 59:17 to 61:4**

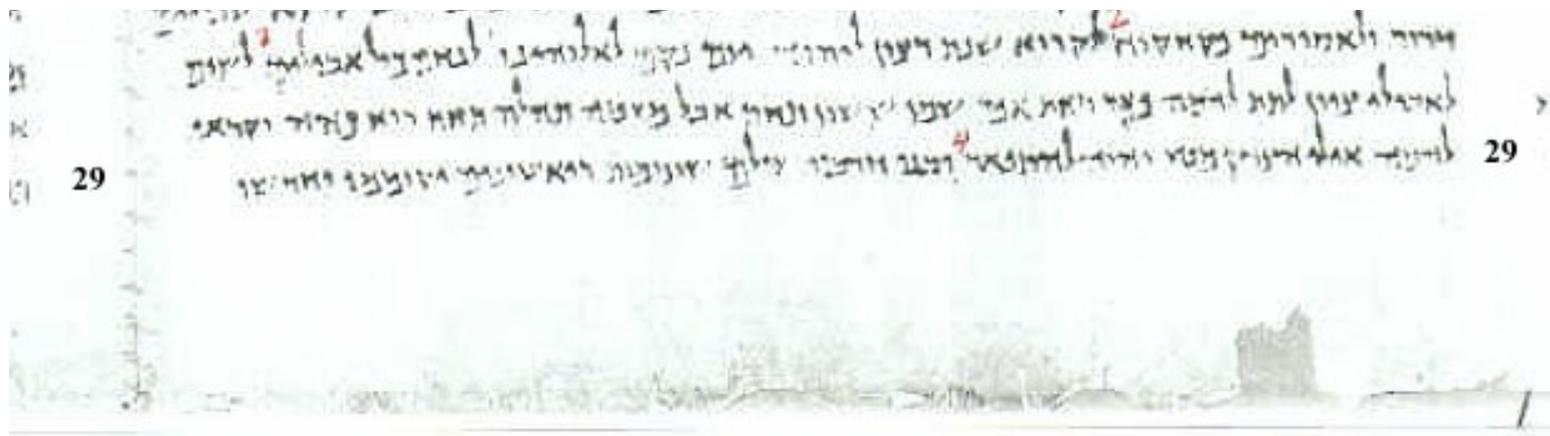
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Column XLIX

The Great Isaiah Scroll 59:17 to 61:4

1 וְלִבֵּשׁ בְּגָדֵי נֶקֶם וְלִבְנוֹשׁת וְיִשָּׁר צַעֲמֵי צִנְאָה עַל גְּבוּלֵהוּ עַל אֲשֵׁלֵהוּ חִפְזֵי לְעִינֵי גִבְרָא לְאוֹיְבָיו
 לְאַתְרֵי גִבְרָא אֲשֵׁר יִמְאָדוּ גְּבוּרַת אֲתִישׁ אֲחִיהֶוּ וְעַמּוּדֵי יִשְׂרָאֵל נִסְחָדוּ צִנְאָה וְצִנְאָה עֵרֶר
 דִּיהָ דְהִידָה נְחִמָה בְּיָד וְכֹא אֵלֵינוּ גִבְרָא וְיִשְׁבֵּי בְּעַמּוּדֵי נִצְאָה דְהִידָה וְאֵנִי וְוֹאֵת שְׂרִיתָה
 אֲתֵי אֲעֵר דְהִידָה דְרִחֵהוּ אֲשֵׁר עֲלִינָהּ וְהִנְהִי אֲשֵׁר שְׂפָתָהּ בְּבִינָהּ לֹא וְעִשִׂי בְּעִמּוּדֵי וּבְבִינָהּ דְרִחֵהוּ
 5 דְרִחֵהוּ וְרִי וְרִינָהּ צִנְאָה וְעֵי עֲלֵי
 צִנְאָה אֲחִיהֶוּ כֹּא אֲחִיהֶוּ נְכִיז דְהִידָה עֲלֵינוּ וְרִי צִנְאָה אֲחִיהֶוּ אֲשֵׁר וְנִמְחָה אֲרֵעַ וְרִינָהּ לְאַתְרֵי הַסֵּךְ
 וְרִינָהּ וְעַמּוּדֵי עֲלֵינוּ וְיִמְאָדוּ חִלְעֵי גִבְרָא וְרִינָהּ לְאַתְרֵי אֲשֵׁר חִפְזֵי עֲלֵינוּ וְיִמְאָדוּ
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 15 אֲחִיהֶוּ וְנִמְחָה וְרִינָהּ לְאַתְרֵי צִנְאָה וְכֹא לֵי עֵי אֲעֵרָה אֲחִיהֶוּ וְנִמְחָה וְרִינָהּ לְאַתְרֵי צִנְאָה
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 25 וְרִינָהּ לְאַתְרֵי צִנְאָה וְכֹא לֵי עֵי אֲעֵרָה אֲחִיהֶוּ וְנִמְחָה וְרִינָהּ לְאַתְרֵי צִנְאָה וְכֹא לֵי עֵי אֲעֵרָה
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 אֲחִיהֶוּ וְנִמְחָה וְרִינָהּ לְאַתְרֵי צִנְאָה וְכֹא לֵי עֵי אֲעֵרָה אֲחִיהֶוּ וְנִמְחָה וְרִינָהּ לְאַתְרֵי צִנְאָה



For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 3rd and last page on the 15th strip of leather that makes up the scroll. All the pages on this page are in very good condition. Like the other 2 this one is also wider than most pages being almost 20% wider than the average page. The page is bright and the script is very clear. The page has no blemishes on it. The seam at the left has had most of the stitching dissolved and no repair work has been done to rebind the seam as has been the case in other earlier seams. The original stitching remains only in the bottom 1/5 of the page. Fragments of the original stitching remain in the top two needle holes. The seam edges are in good condition and none of the leather has chipped away at the seams. There is just a small piece of leather in the bottom margin that has chipped away.

Paragraphs and Spatiums:

The only paragraph marked on this page begins in line 6. It is the beginning of chapter 60. This section is also marked with the section mark in the margin which indicates a new section of content. Below in line 26 chapter 61 is marked only by a spatium indicating that the scribes considered no break in thought between these chapters. The same is true for chapter 62 on the next page. There are spatiums also in lines 3, 13, and 25 but nothing to note any important spacing.

Editorial marks:

There is one editorial mark after the 5th line in the right margin. This is the mark that I describe as a "derby hat." It always is placed in the right margin of the section to be marked. There are 6 occurrences of this mark in the scroll. This mark has been primarily used to mark distinctive divisions in the content of the book. The beginning of Chapter 60 is marked by the symbol on this page and indeed there is a distinct change in thought content in Isaiah at this place. From this point on, Isaiah speaks of the Messiah and the restoration of Zion in clear ways that DO NOT include appeals to the nation to repent so as not to lose their heritage which has characterized most of the book preceding this section. Chapter 40 is the sharpest change in content in Isaiah and the "derby hat" marks that section. It first appears on page 28, and then on page 32: line 28 and page 35: line 23 and page 38: line 6 and on page 43: line 21, and on here on page 49: line 5. See more complete comments on page 28 which is the first page on which the mark appears where it marks the end of the prophetic material about the

invasions of the Assyrians and the beginning of the historical description of Sennacherib's siege of Jerusalem. See [page 28](#) for links to pages with the "derby" mark. See the introductory page for a discussion of other common editorial marks in the scroll.

There is an oblique stroke at the right of the first word in line 14. Two words that are in the M text at this point are missing from Q. The editor has marked the omission with this stroke. This is an indication that the editor knew the text was faulty here and did not conform to the text as he knew it.

Editorial additions to the text:

In line 26 the original scribe omitted a word from the text. The word "shelachaniy" (he has sent me) is written above the place it was omitted. It is probably the most crudely inscribed correction in the entire scroll. The word is split by the extension of the lamed in the word in the line below it. If the scribe had begun the word after the lamed it would have been less confusing. Other editorial additions include a waw added to the 3rd word in line 3; a cj waw added to the 9th word in line 15; a waw as a vowel added to the 7th word in line 18; and an article "he" added to the 10th word in line 20.

Q Scribal Spelling:

Consistent matching 2fs and 2ms suffixes with the same genders that appear in M marks this page. Also the rules that the Q scribe follows is consistently followed in these suffixes on this page. 2ms suf "ka" is spelled "kah" to distinguish from 2fs suf which is "k" when preceded by a vowel sound and "kiy" when preceded by a consonant.. There was much confusion in these suffixes two pages back on page 47 which was marked by inconsistency with matching genders and in applying the rules properly. See illustration of 2ms in line 5: 3rd word and 2fs in line 7: 5th, and 8th words, 2fs spelled as "kiy" is seen in Line 15: 7th word although not completely conforming with the usual rule.

The addition of yod to 2fs pf verb ending when the tau is not preceded by a vowel is seen in line 19: 1st and 7th words.

"he" is added to many words not having final "he" in M on this page which is characteristic of the Q scribe and spelling "hem" and "kem" as "hemah" and "kemah" is continued

. Variations in Q from the Masoretic Text:

Line 4: 4th word: Q = waw cj not in M.

Line 6: 6th word: Q = omit waw cj which appears in M.

Line 7: 10th word: Q = "le-nagad" inf (to the announcement) and M = "le-nagah" (to the brightness). LXX omits a word in this phrase and the Targum has "to receive" Targum translators give "toward" The letter dalet instead of "he" in the Q text is unmistakable. The word has been emphatically written over with the two characteristic tittles that the Q scribe ordinarily puts atop the dalet clearly indicated.

Line 8: 2nd, 3rd and 4th from last words: Q = "ve-nahar ve-rachav le-vave:k" (and your heart shall flow and be widened) and M = "ve-naharte u-phaqad ve-rachav le-vave:k" (and you (fem) shall flow on and your heart shall fear and be widened.)

Line 9: 3rd from last word: Q = spelling of proper name with final waw and M = final "he"
last word: Q = addition of waw to proper name "sheb'a"

Line 10: last word: Q = waw cj not in M.

Line 11: 1st and 2nd words: Q = "le-ratson 'al" adverbially and M = " 'al ratson" adverbially (both mean willingly.) **10th word:** Q = a double pe in this word not in M.

Line 12: 7th word: Q = "beney" (my son[s]) and M = "benayik" (your sons).

Line 14: 1st words: Q omits 3 words found in M. They are "kiy be-qitspiy hikiytiyk" (because in my anger I struck you.) There is a horizontal line in the margin that marks this omission.

Line 15: last 2 words: Q = "nothen lak" (is given to you) not in M

Line 16: 1st word: Q = waw cj not in M. **4th word** Q spelling: medial "he" added.

Line 17: 3rd word: Q = "'kol" not in M. This is a mistake which includes the next 2 words which were carelessly copied from the text about 7 words further along. The word "mena'atsayik" was written down and the mistake discovered and the original scribe uncharacteristically scratched out the wrong word and left the scratched out text and then wrote the right word. He did not correct the addition of "kol" which should have been obvious to him.

Line 21: last word: Q = 2ms verb form instead of 2fs with which the scribe has been consistent to this point. The context calls for 2fs.

Line 22: 1st word: Q = article "he" not in M. **Last word:** Q = "be-laylah" (by night) not in M.

Line 24: 5th word: Q = "'or" (light) spelled with ayin instead of aleph.

Line 25: 1st two words: Q = "mata 'ey YHWH" (the plantings of YHWH) and M = "mata 'ay" (my planting). YHWH is not in M. **3rd and 4th words:** Q = "ma 'asey yadayv" (the works of his hands) and M = "ma 'asah yadiy" (the work of my hand).

Line 26: 5th word from last: Q = above the line a scribe has crudely written in a word that was originally left out. "shelachaniy" (he sent me)

Line 27: 8th word: Q = a waw cj found in M is not in Q.

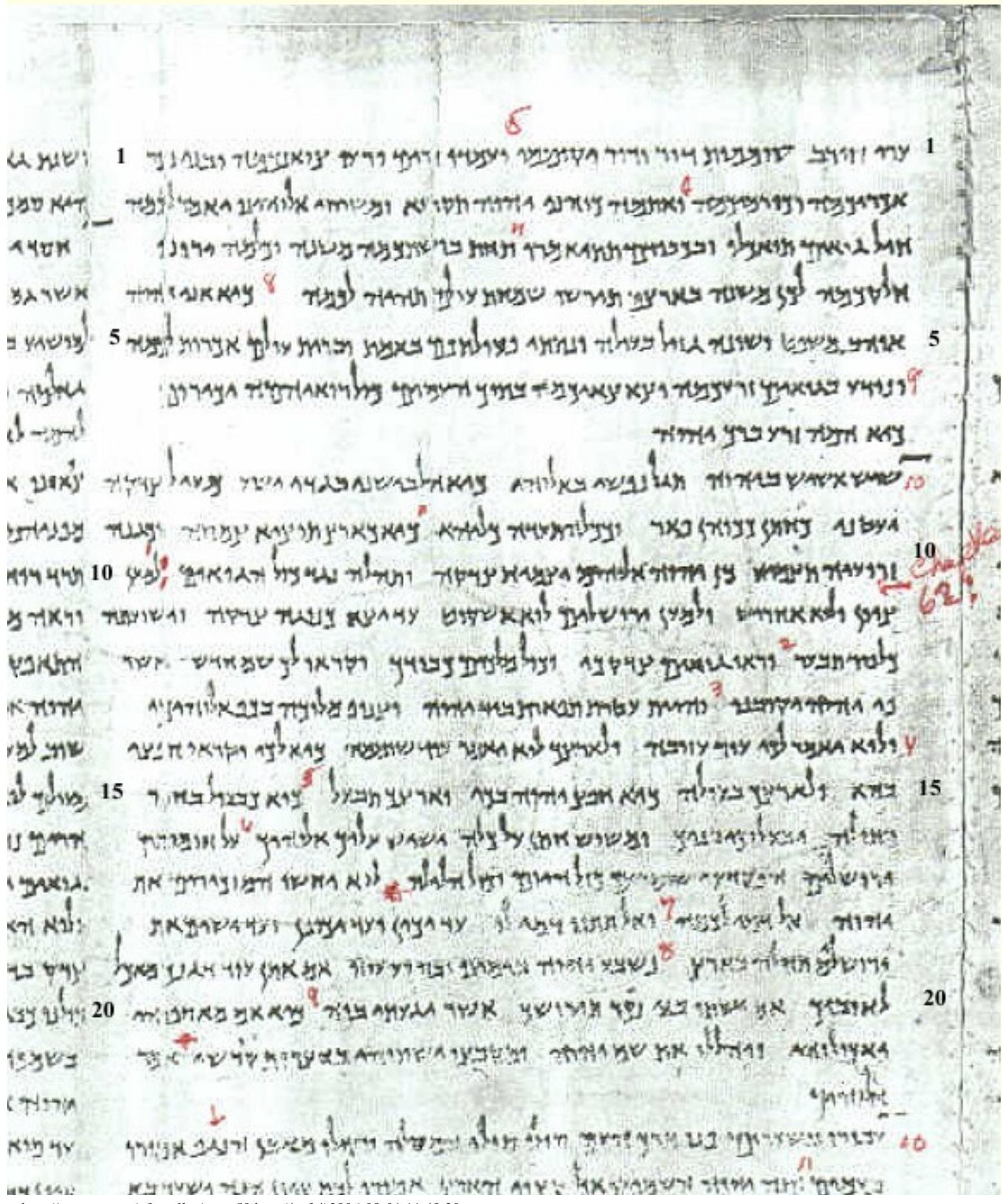
Line 28: last word: Q = "ve-qar 'a-u" cj + v pf 3pl (and they shall call) and M = "ve-qora' " cj + masc part. (and called)

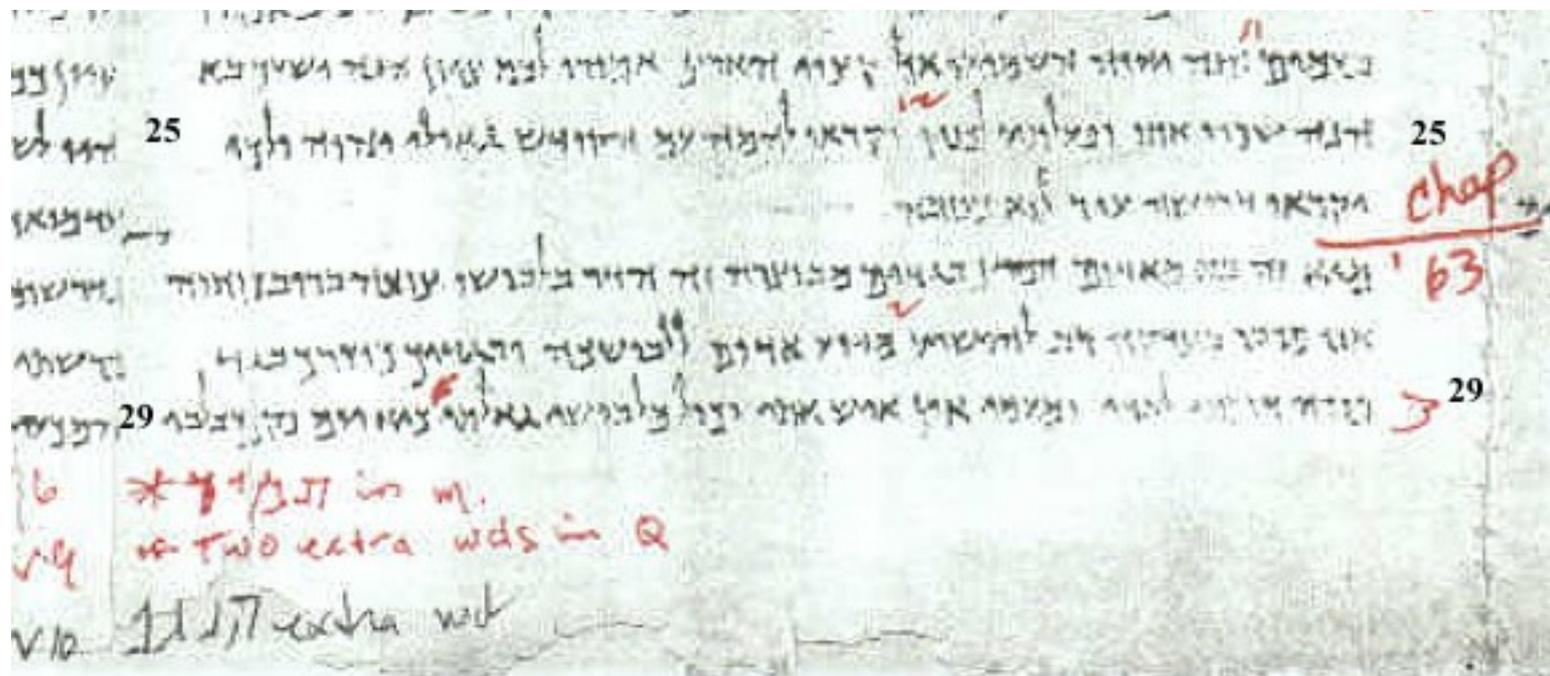
[Go to next "Q" scroll page](#) Chapter 61:4 to 63:4

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Column L

The Great Isaiah Scroll 61:4 to 63:4





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 1st page on the 16th strip of leather that makes up the scroll.. It is in fairly good condition although there is some fading in the lower quarter of the page. The seam at the right has been repaired to draw the seam back together. This had to be done by those who were preparing the scroll for photographs since the last page (page 49) shows the seam all the way open from the top of the page to 4/5 of the way to the bottom. Thus a modern hand is responsible for retacking the seam at the top. How much of the repair on the scroll seams were done by modern hands is impossible to tell in this study. The top margin is in good condition but the bottom margin has suffered some chipping of the edge of the leather. There are some "split" lines in the left side of the whole length of the page . See the introduction for the origin of these lines. There are other faint lines in the middle of the page that appear to be associated with wrinkling of the page during rerolling the scroll at some time in the past.

Editorial marks:

There is a set of two horizontal strokes that set off the passage from 61:10 through 62:9 as a passage that was important to the editor. Notice that the passage begins in the last two verses of chapter 61 and from there the section is marked as one paragraph by the original scribe. The paragraph division does not follow the chapter division.

Editorial additions to the text:

There are very few editorial additions on this page and the one that is found is not needed. There is a yod edited into the first word on line 19. This word "Jerusalem" is not consistently spelled with the yod.

Q Scribal Spelling:

Last word in line 13 adds yod to 2fs suf. In lines 14 and 15 yod is added 3 times to "k" to indicate 2fs suf. Yod added to 2fs verb in line 16: 2nd word and line 20: 8th word. Aleph is added to some words where it is not needed on this page. There are also additions of aleph as final letters and "he" as final letters where they are not expected which is frequent in Q.

Variations in Q from the Masoretic Text:

Line 1: 6th word Q = an extra word not found in M. It has already appeared in this verse as the next to last word on the last page.

Line 2: 6th word: Q = "tiqr'a" 2nd stem imp 2ms (you shall be called) and M = "tiqare 'u" 2nd stem imp 2mpl (you shall be called).

Line 4: 3rd and 4th words: Q reverses the order of these words from the order they appear in M. Q = "mishneh be-'aretsam" and M = "be-'aretsam mishneh" **5th word:** Q = "tiyrshu" imp 2mpl (you shall possess) and M = "yiyrashu" imp 3mpl (they shall possess).

Line 5: 3rd word: Q = "son 'eh" fem sing part. (hating) and M = "son 'e" masc sing part (hating) **last word:** Q = "la-kemah" prep + pronoun suf 2mpl (to you) and M = "la-hem" prep + pronoun suf 3mpl (to them).

Line 6: 3rd word: Q = "zar'akemah" n + suf 2mpl (your seed) and M = "zar 'am" n + suf 3mpl (their seed). **4th word:** Q = "ve-tse'ayseykemah" cj + n mas pl cs + suf 2mpl (your offspring) and M = same with "hem" 3mpl suf (their offspring).

Line 9: 3rd word: Q = "ke-kohen" prep + noun (as a priest) and M = "yekahen" imp 3ms (he robes [himself])

Line 10: 4th and 5th words: Q = "YHWH 'elohiym" and M = "'adonay YHWH"

Line 11: 3rd word: Q = "'e charish" verb imp 1cs (I will [not] be silent) and M = "'echesheh" v. imp 1cs (I will [not] hold my peace)

Line 12: 2nd word: Q = "tib 'ar" imp 3fs (she burns) and M = "yib 'ar" 3ms (she burns)

5th word: Q = "tsadaqniy" n + suf. 1cs (my righteousness) and M = "tsadqek" n + suf 2fs (your righteousness). **9th word:** Q = "ve-qar'u" imp 3pl (they shall call) and M = "ve-qor'a" cj + part (and calling)

Line 14: next to last word: Q = 'yiqra'u" imp 3mpl (they shall call) and M = "yiqqare' " 2nd stem imp 3ms (it shall be called) KJV translates 2fs. (you shall be called).

Line 15: next to last word: Q = "ke-ba 'ul" prep + pf 3ms (as he marries) and M = "kiy yib'al" cj + imp 3ms (as he marries)

Line 16: 4th word: Q = "u-mashosh" cj + part (and rejoices) and M = "u-yashosh" cj + imp 3ms (and he rejoices)

Line 17: 7th word: Q = a spatium following this word and a word that is found in M is missing: "tamiyd" (always) . The spatium may mark the missing word but it is more likely just a space in the thought flow that is marked.

Line 18: 9th and 10th words: Q = a redundancy of extra words not found in M.

Q = "'ad yakiyn" with euphonic nun (until he establish) which also just precede these

Line 19: 2nd and 3rd from last words: Q reverses the order of these words from the order they follow in M.

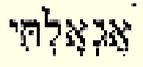
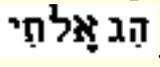
Line 20: next to last word: Q = " 'im" not found in M

Line 21: 4th word: Q = "shem" (name) non in M. **Last word:** Q = " 'amar 'eloheyik" pf 3ms + n + suf 2fs (your God says) M does not have these words. and M = " 'avru" (pass over) 2 times but Q only one time. in next line.

Line 23: last two words and line 24 1st word: Q = "hanagaph 'imaru be-'amiym" [the stones are] (the stroke [which] they speak against the people) and M = an altogether different reading M = "hariymu nas 'al ha 'amiym" (they raise an ensign over the people)

Line 26: 1st word: Q = "yiqra 'u" 2 stem imp 3mpl (they shall be called) and M = "yiqar 'e" 2 stem imp 3ms. (it shall be called)

Line 29: 7th word: Following this word there is a large omission of text that is found in M but not in Q. The words that are translated "for I will tread them in my anger and trample them in my fury and their blood shall be sprinkled on my garments" are missing from the Q text. Then the Q text continues on to parallel the M text . There is nothing to indicate the omission of so large a group of words which seem vital to the full description in chapter 63 of the one treading the winepress.

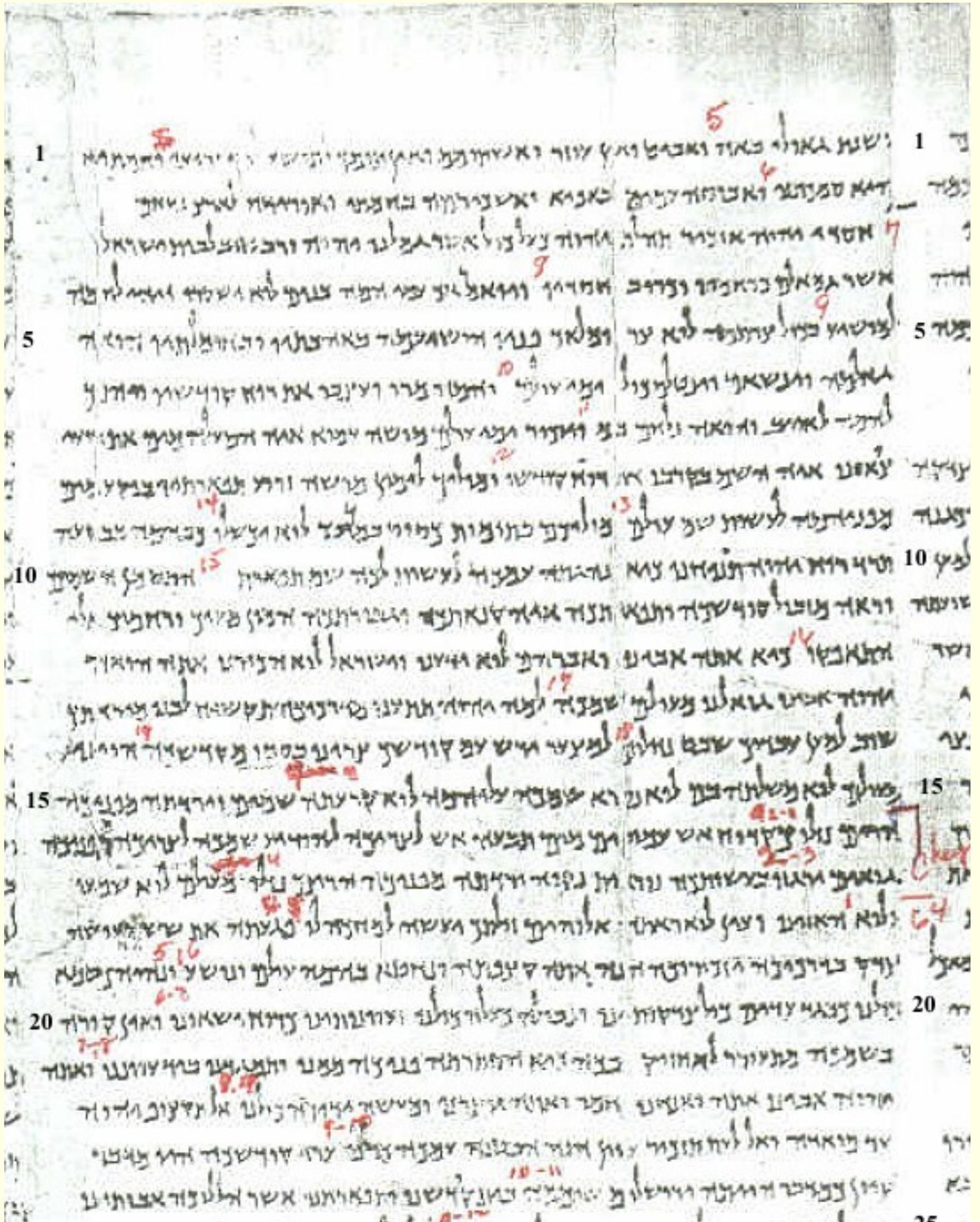
Last line: 4th from last word: The Q text reads "ga'altiy"  (I apologize for the red mark which I inserted into the text.) This verse and this word are controversial in the M text because of the Aramaic spelling in the M text which is  The Hebrew spelling is "higaltiy"  . For the importance indicated by the different form used in the Q text see my commentary on [this passage in Isaiah 63:3](#). Click here for several examples of [Aramaic spelling](#) in Q. But "ga 'altiy" is not one of them.

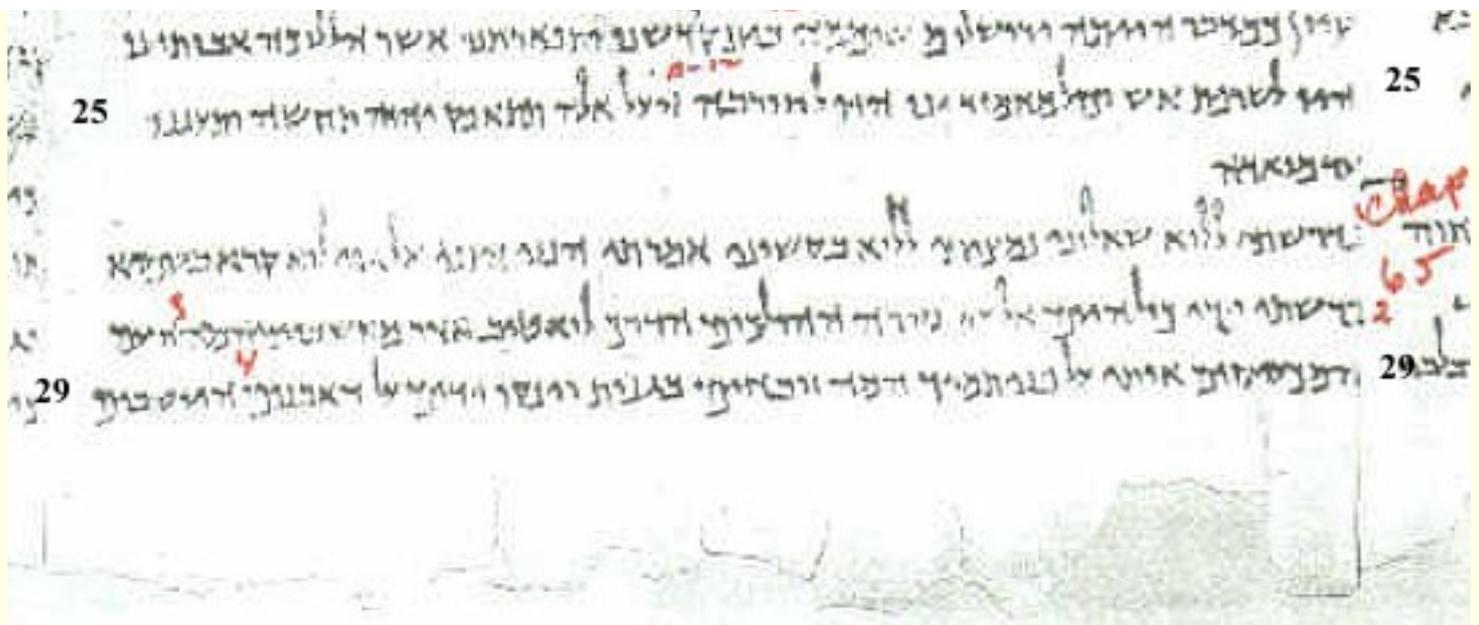
[Go to next "Q" scroll page](#) Chapter 63:4 to 65:4

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Column LI

The Great Isaiah Scroll 63:4 to 65:4





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 2nd page in the 16th strip of leather that makes up the scroll. As the scroll end is reached there is a decrease in the quality of the leather of the scroll. The inner most pages suffered the least damage due to oxidation because of their being tightly wrapped. The first pages and the last pages of the scroll have suffered most damage due to exposure to oxygen. Beside the chipping of the bottom margin across the whole width of the page there are also distinct "fold" lines, one which is just off center to the right that extends the whole length of the page from top to bottom. Some letters are slightly obscured by this fold. The "fold" lines at the left of the page do not extend the whole of the page beginning at the top left of the page they extend to about mid page. There are some letters that are slightly obscured by this line as well. There are a few other light "crease" lines at the center and mid-left of the page. The crease associated with the right margin is seen in only part of the text portion of the page. This line which is thought to be due to the scribe having marked a straight margin line which was later erased shows up clearly on the rest of the final pages of the scroll.

Paragraphs and Spatiums:

A new paragraph begins in line 3: = 63:7, which is also marked by an editors horizontal mark and a companion mark as well as end of paragraph is seen in line 26. Line 27 begins chapter 65 and a new paragraph. There are small spatiums at the beginnings of new verses in only the upper portion of the page with line 10 which marks 63:15 being the largest gap. Chapter 64 is not marked as a division in any way , neither by paragraph nor spatium.

Editorial marks:

There are a pair of horizontal marks, one between lines 2 and 3 and one between lines

26 and 27. These mark the intervening text as important to the editor . This is the portion of scripture that has highly imaginative description of the Messiah trampling out the grapes or sins of the people and redeeming them while he himself is bloodied.

Editorial additions to the text:

Line 4: 6th word A resh was left out of the word "va-y'omer" and edited in just above the line. **in line 8: 1st word:** A waw is replaced from with in a word one letter back which is unusual and not needed The scribe crossed out one waw and wrote another above the line. **In line 9: 8th word:** dalet is edited above the word to complete "midbar" (desert) but overwrites the top of what is probably semi vowel waw, here standing for an "i" sound. An unintentional ink dot is above the **4th word in line 10.** The **last word in line 16** begins with a mem which is separated by a blemish and there is the appearance of a small mem written above this letter. The **7th word in line 24** has a waw over "qodesho" (his holy).

Q Scribal Spelling:

Spelling and gender is often arbitrary with the Q scribe. He will spell a word differently with in a few lines. "qara' " (he calls) is spelled with final aleph and a few words onward the word will be spelled with final "he" as seen in the last word in line 20. In line 20 and 21 the word for "our iniquities" is written as fem pl in line 20 and masc pl in line 21.

The addition of "he" to 2ms suffixes is continued on this page and is seen often as is the addition of "he" to pf 2ms verbs. One example among many of this spelling can be seen in line 21: 6th word. The addition of "he" to : "hem" 3mpl suf is regular throughout Q with a few exceptions where "hem" or simple mem are found, see **Line 5: 3rd word** as an example or he added to mem 3mpl suf.; and the next word **line 5: 4th word:** is a good example of addition of aleph which causes confusion. Here aleph is added to prep. Lamed waw, 3ms suf "lo" (meaning to him or his). The addition of the aleph makes the form identical with negative "not." And also on this page 2mpl "kemah" most often in Q is sometimes "kem." For illustrations of addition of varieties of "he" see notes below 2 [under line 11](#) in Variations,

Variations in Q from the Masoretic Text:

Line 1: 9th word: Q = "tomek" and M = "somek" a possible spelling mistake in Q, i.e. tau for samek. Some current pronunciation schemes make tau a sibilant and/or the shape of the letters is similar especially when carelessly formed. **Last word:** An aleph is added as an extra syllable. This is what is considered Aramaic "accent." See also next entry for line 2.

Line 2: 3rd, 5th, 6th, 8th words: Q = all these word have either an aleph or "he" added to the end of the word that is not in M. See further notes on addition of [Aleph and he](#). There are several more examples of adding final he on this page to make an open syllable where M writes the word with a final closed syllable. You might look for

them as a good exercise.

Line 4: 2nd word: Q = "gema'lam" (he bestowed on them) with an aleph added to the root of the word not as in M. This is clearly a spelling mistake. Aleph is not known to be added as a semi vowel. But this may be a case where the scribe did so.

Line 5: last and 2nd from last words: Q = each of these words are singular in M and Q adds a yod before the 3ms suf which may indicate plural or may be a Q peculiarity in adding 3ms suf to a fem sing construct ending or any construct ending. Notice also in this word "u-be-chemlato" (and in his mercies) an addition of waw after heth to indicate a short "e" sound. See [waw stands for any vowel](#). And see for instance line 6: next to last word as an example of a singular word with yod added before 3ms suf. See the same in line 8: 3rd from last word. But the Q scribe is not consistent in this. Compare line 8: 7th word which is the same form as line 6: next to last: without the yod.: For a greater discussion of adding superfluous yod before fem suf see [introductory page](#).

Line 6: 2nd and 3rd words: Q reverses the order of these words as they are found in M..

Line 7: 3rd word: Q = waw cj not in M.

Line 7: 10th word: Q = " 'amo' " noun + 3ms suf (his people) with aleph appended (Aramaic "accent") **3rd from last word:** Q = "hamma'alehamayim" and M = "hamma'alem" These words are the same and illustrate the method of addition of letters and syllables in Q to suffixes. Both forms are 5th stem participles + 3mpl suf. with the same meaning (the one raising them up).

Line 9: 3rd word: Q lacks "lo" prep + 3ms (to him) found in M. **Line 9: 6th word:** Q = "be-tomoth: a mistake in spelling with missing "he" and M = "bat-tehomoth" n fem or masc pl, (in the abysses) .

Line 10: 5th word: M = "kiy' " (because) and M = "ken" (thus) **6th 7th and 9th words:** The 6th word has "he" added to 2ms pf verb ending and 7 and 8 have "he" added to 2ms suf.. This is a Q scribal spelling peculiarity that is not always consistently used. **last 2 words:** Q = min ha-shamayim" and M = "mishamayim"

Line 11: 5 words + 1 word: This line illustrates the normal usage of adding "he" to 2ms sufs. There are six words on this line with 2ms suf. All but one has added "he" The third from last word "me 'eyka" does not have the "he." This is may be because all other 2ms sufs on this line are preceded by a consonant sound or closed syllable and this suf is preceded by a vowel sound . However the Q scribes are not consistent in appending or not appending "he." [See more about he above](#).

Line 12: 3rd from last word: Q = hakiyrenu" 5th stem pf 3ms + suf. 1cpl (he recognizes us) and M = "yakiyranu" 5th stem imp 3ms + suf 1cpl (he recognizes us)

Last word: Q = "hu'h" pronoun he not in M.

. **Line 13: 7th and 8th words:** Q = reverse order for these two words from the order in M.

Line 14: 4th word: Q = "shevet" (tribe) and M = "shevtey" (tribes) **7th word:** Q = "yarash" imp 3ms (he possesses) and M = "yarashu" imp 3mpl (they possess).

Line 15: after 7th word: The Hebrew text in m continues verse 19 which is the first verse in the English text. Thus in chapter 64 the numbering for the Hebrew text is one verse ahead of the English text. The **3rd word in Line 16** is the 1st verse in Hebrew and the 2nd in English..

Line 16: 5th word: Q = a misspelling; " 'amasiym" and M = "hamasiym." Q begins the word with ayin and M with he. **Words 11 through 14:** These words are rearranged in a different order in Q and one of them is the 11th and 14th is a repetition of the same word "letsareyka." Only one is in M. **Last word:** It appears that the Q scribe wrote the first letter of the word as he and attempted to cross diagonally through it to indicate a mistake and then wrote the proper letter, a mem, above it. The word should be "mipheneykah" (from before your presence.)

Line 18: 1st and 3rd words: Q = waw cjs not in M.

Line 19: 4th word: Q = "hineh" and M = "hen" (behold)

Line 20: 10th word: Q = "va- 'avonoteynu" nfpl cs + suf 1cpl (our iniquities) and M = "va 'avonone:nu" nmpl cs + suf 1cpl (our iniquities). Q writes this word as masc in line 21 next to last word.

Line 21: 9th word: Q lacks a medial waw found in M which is unusual.

Line 23: 4th word: Q = a scribal mistake. Q = "le- 'at" (slowly) and M = "le- 'ad" (forever). **8th word:** Q = "habetnah" (please look) and M uses two words for the same meaning: "habet na' " Q spells "nah" without aleph and M spells "na' " with aleph.

Line 24: 2nd word: Q adds prep kaf (like or as) to "midbar" (desert or desolation.)

Line 25 1st and 5th words: Q = "hayu" pf 3mpl (they are) and M = "hayah" pf 3ms (it is).

Line 27: 3rd word: Q = "sha'aluniy" pf 3cpl + suf 1cs (they asked [for] me) and M = "sha 'alu" same word without the suffix. Q seems to be a better reading as will be noted in the next verb (6th word).

Line 28: 6th word: Q = "sorach" (unrestrained) and M = "soror" (rebellious)

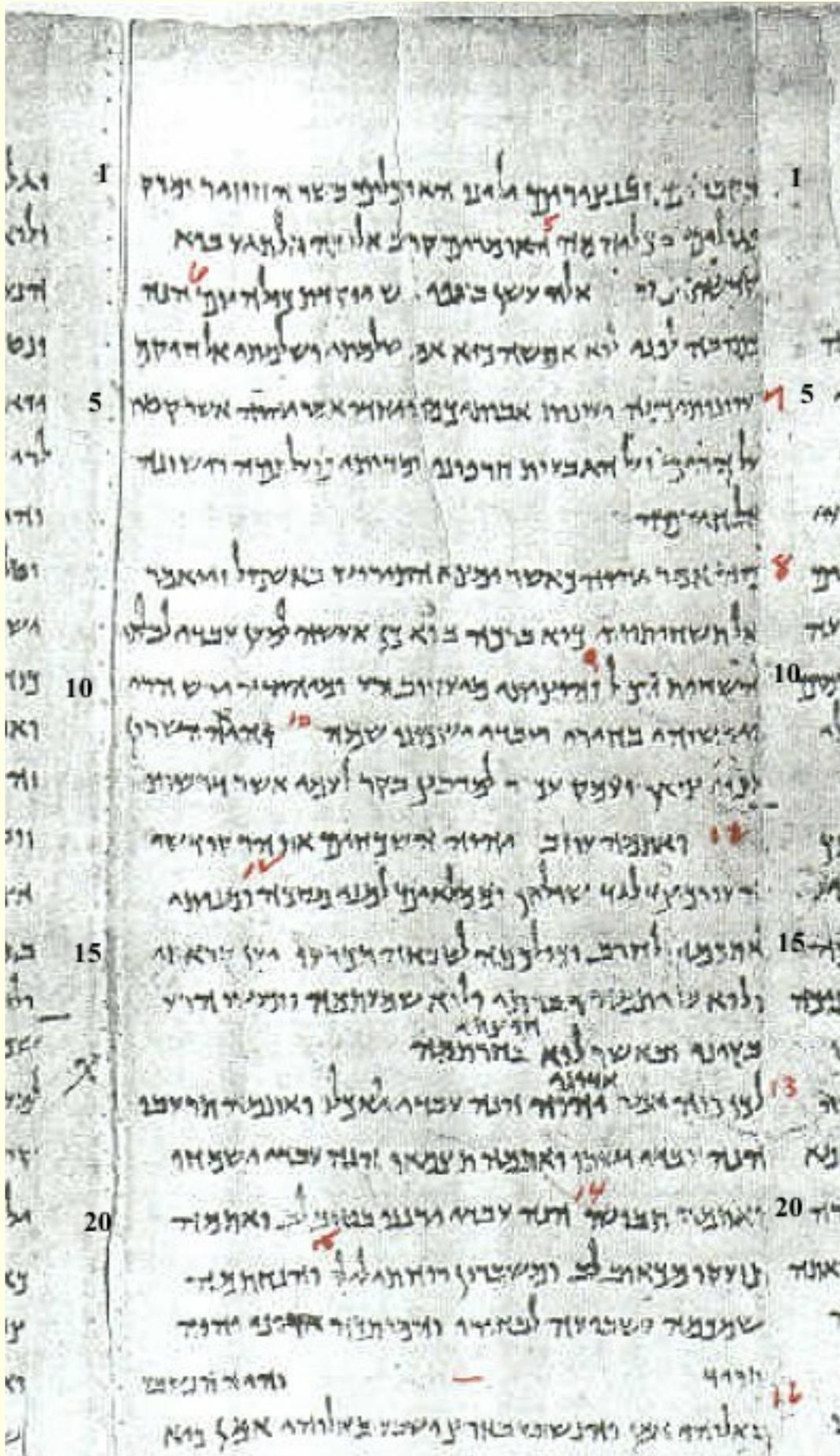
Line 29: word 8 through 11: These words in Q provide a different reading altogether from what is found in M. Q = "ve-yinaqu yadayim 'al ha 'eveniym: (and they pour out an offering [with their] hands upon the stones). and M = "u-meqatteriyim 'al ha-levaniym." (and burning incense upon the bricks) More importantly the word used by Q for "pour out" is an Aramaic word which has a related but different meaning in Hebrew. This is by far one of the more convincing additions that shows Aramaic influence in the Q Scribes. They wrote with an Aramaic accent. Other examples of Aramaic words can be found in the [Introductory page section VIII](#).

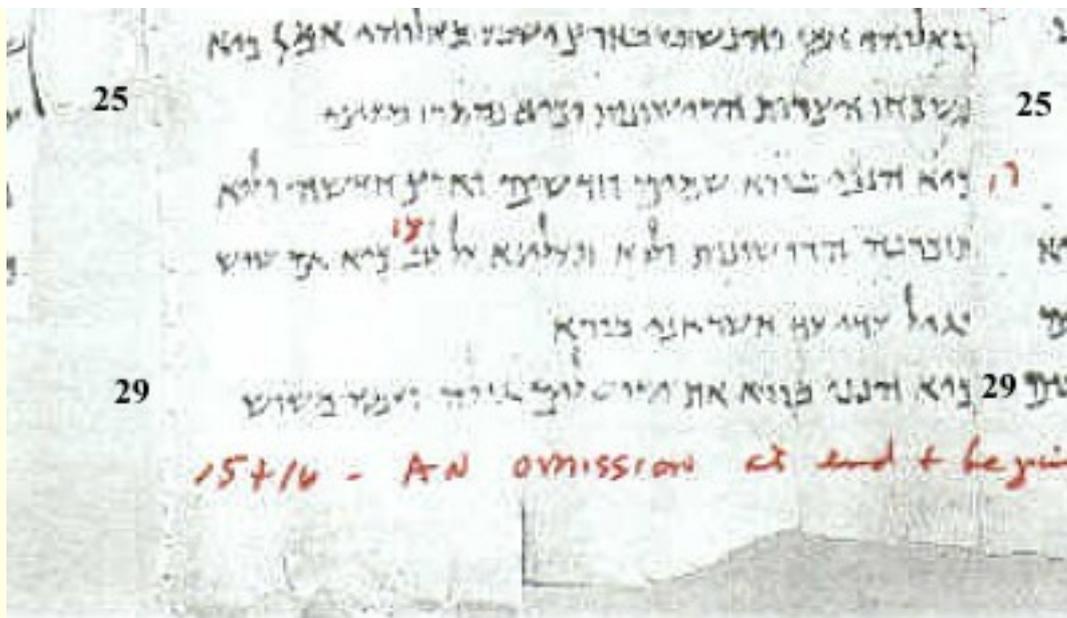
[Go to next "Q" scroll page](#) Chapter 65:4 to 65:18

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Column LII

The Great Isaiah Scroll 65:4 to 65:18





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 3rd and final page on the 16th strip of leather that makes up the scroll. It can be easily seen that this is the most narrow page in the scroll taking up only half the space of an ordinary page. The page is easily read with only a few superficial crease marks. The seam is in good condition at the left although there is no stitching material left at the top and bottom and the pages just lie adjacent being held together with only a few stitched in the center. The line marking the right margin is easily seen on this page. There is a blemish which has eroded a few letters in the middle of the page between lines 11 to 13..

Paragraphs and Spatiums:

A new paragraph begins in line 8: = 65:8 and line 18: = 65:13; and in line 26; = 65:17 and a most unusual paragraph spacing begins in mid verse of 65:18 in line 28 which ends the verse and the page. An indentation in line 13 marks the beginning of a paragraph in 65:11. An unusual pair of spatiums separate the phrase "these are smoke in my nose" in line 3. The huge gap in line 18 is described under variations in notes under line 18 below.

Editorial marks:

There is a horizontal mark under line 12. No companion mark appears to couple with this mark, which usually but not always sets off the beginning of an important passage and ends the passage with a similar mark.

Editorial additions to the text:

In Line 17 "chaphatstiy" (I delight) is edited above the line to edit in a word that is the same as M. In Line 18 "adonay" is written above YHWH as an addition and not a replacement,

Q Scribal Spelling:

In line 1: next to last word: Q = "ha-chaziyr" (the pig or swine). Notice that it is spelled with waw after heth. This is a good example of waw standing for any vowel sound. Here it is the short "a" sound. (hateph pathach) Waw is inserted in words by Q scribes to indicate a vowel sound but it is not limited to "o" and "u" sounds as in the masoretic text but it can stand for any vowel. See further discussion of [waw as semi vowel](#) insertions by Q scribes in the introductory page. **1st word in line 11**, 3rd fems suf is spelled "hiy" in. Continue to notice the addition of "he" to suffixes and sufformatives and pronoun "atem" as "atemah." There are similar additions to 2m and 2f suffixes.

Variations in Q from the Masoretic Text:

Line 1: 2nd word: Q= "be-notsriym" anywhere in modern Hebrew text this would mean "among Christians." [See comments](#). See also [comments in the commentary](#) on this word. **Line 1: last word:** Q agrees with M qerey not kituv,

Line 2: 2nd word: Q adds prep. beth (in) to this word. "In" is not in M. **3rd from last word:** M = "'aleyka" and Q has "'aleykah" the same word (upon you) This is a good example of Q scribes' addition of "he" to 2ms suf. to indicate an open syllable. Without the "he" it would indicate a closed syllable and be mistaken for 2fs suf. See the [addition of "he"](#) in the introductory page for more on this usage.

next to last word: Q = "'al-tig'a" (don't touch) and M = "al tigash:" (don't come near) However the negative "'al" does not begin with aleph. The letter is improperly shaped and resembles a "he" or heth. **last word:** "biy' " spelled with aleph (on me).

Line 3: 1st word: Q = missing word "kiy" (because) is in M but not in Q.

Line 8: last word: Q = "va-yo'mru: cj + imp 3mpl (and they said) and M = "va-'amar" cj = pf 3ms (and he said).

Line 10: 2nd word: Q = an aleph missing from the mid-word,

Line 11: next to last word: Q editor adds an aleph to the verb "ve-hayah." This must be a mistake since the addition of aleph would make this a 3fs pronoun instead of verb 3ms which corresponds to M.

Line 12: 5th word: Q = "la-merevets" prep + part (for lying down) and M = "revets" noun (a lying down).

Line 14: 4th word: Q = missing article "he" found in M. **6th word:** Q = missing prep "min"

Line 20: 6th word: Q = "be-tov (in good) and M = "mi-tov" (from good)

Line 21: 1st word: Q = "tiz 'ach" imp sms (you cry out) and M = "tits 'achu" imp 2mpl (you cry out).

Line 23: all the line: vs 15 and 16 Perhaps the first word in Q does not follow the context of the last line. This is mid way through vs 65:15. But this 1st word in line 23

appears to be "tamiyd" (continually). The word "yithbarak" (he will bless) has been suggested but the word is obviously not "yithbarak" even though the word "hamithbarek" art + part (and blessing) appears in the text as the 2nd word in vs 16 or 6 words after the beginning of the gap. But this word in question falls before the gap and belongs in the Q scribe's allocation to the end of vs 15 not the beginning of vs 16. The suggested word itself is also in vs 16 and is 8 words from the beginning of the gap but is also subject to the fact that the Q scribe considered this word to be part of vs 15 before the gap which includes the last four words of vs 15 and the first 6 words of vs 16 and an intervening verb "to be" not in M.

In the first word in line 23 the letter suggested as kaph is a dalet (or less likely a resh). There is no room on the margin for the supposed yod that does not appear. and the second letter is more likely samach than beth. If this is so the word is "tassod" 2nd stem imp 2ms. (you shall be intimately spoken of). Compare the dalet in this word with the dalet two words back where the scribe doubly inked over the dalet so it would not look like a resh. It is without doubt not a kaph. Whether the other letter is waw or yod makes little difference in identifying the word since it is used by the Q scribe as a semi-vowel. Q scribe interchanges waw and yod as semi-vowels without discrimination. This word "tasod" conforms with the context as the next 4 missing words here should be "ve-'avaday yiqr'a shem achar" (and he shall call his servants by another name) which is the M text.

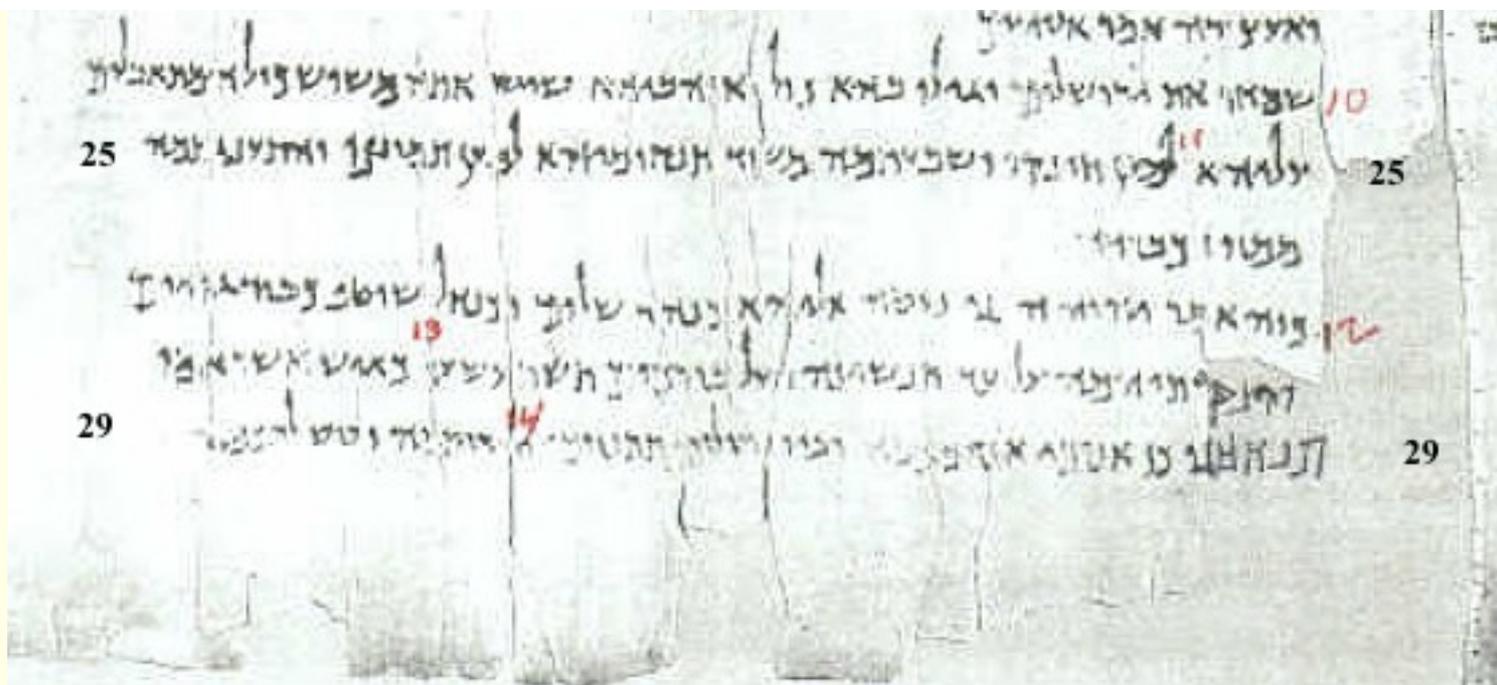
Then there is a large gap in the line to indicate that the scribe knew there is missing text. Perhaps the manuscript he was copying from was faulty or blemished at this point. Then there are 6 words missing from vs 16. After the gap the text begins in mid way through vs 16 but with "ve-hayah" (and it shall be) which is not in M. But the next word "ve-ha-nishb'a" (and the one who swears) begins anew the coincidence of both texts. The words missing from the first part of vs 16 in translation are: "that he who blesses himself in the earth shall bless himself in the God of truth." There is still further confusion in the verse with word order changed but begins properly and continues in the next line.

Line 27: last word: Q = "shosh" imper sing (rejoice) and M = "shiyshu" imper pl (rejoice)

Line 28: 1st word Q = "ve-gil" cj + imper sing (and be glad) and M = "ve-giylyu" cj + imper pl (and be glad).

[Go to next "Q" scroll page](#) **Chapter 65:19 to 66:14**

[Return to Scroll Directory](#)



For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the first of two pages on the 17th and last strip of leather that makes up the scroll. The page shows some damage due to wear and tear and time. There is a lacuna at the lower right of the page and one word each in the last 2 lines are partially lost. In line 28 "viynaq" is missing from the Q word "viynaqteyhamah" and in line 29 "tenacham" is missing from the Q word "tenachamenu." There are multiple crease marks on this page particularly in the middle of the page some of which slightly obscure some letters. The margin does not follow a straight line after line 25. The page seems to be pulled by warping to the left at the bottom. See the oblique line on the margin of the next page to see this leftward pull on the bottom portion of the page. The text in line 24 extends as far as the margin line of the next page.,

Paragraphs and Spatiums:

New paragraphs begin in line 10: = 1st verse of chapter 66; and in line 17: = 66:5; and in line 19: = 66:6: and in line 24: = 66:10; and in line 27: = 66:12. Spatiums are not significantly large but the do mark verse beginnings in lines 3, 4, 7, 12, and 20.

Editorial marks:

There is a horizontal mark in the right margin under line 16. This mark has a companion on the next page under the 1st line and therefore encompasses verses 66:5 through 14, This is the prophecy of the birth of Zion in one day and the call of the Gentiles into Zion at Jerusalem. Another editor marked the beginning of verse 5 with an X in the right margin.

Editorial additions to the text:

A waw is edited above the 4th word in line 9. Article "he" is added to "arets" in line 10 and to "shor" in line 12 and interrogative "he" to "aniy" in line 22.

.Q Scribal Spelling:

Aleph is added to the end of "amiy' " (my people) in the 4th word in **line 1** and again in the 6th word in **line 5**; and to "mi-sham' " (from there) in the 3rd word in **line 2**. and in the 5th word in **line 4** aleph is added to "piry'am;" Then the 10th word in **line 2**: is "yimalah" which should be spelled with final aleph and not "he" as it is here. Continue to note all superfluous "he" additions and "hemah" for 3mpl suf "hem." Addition of aleph to the end of prep + 3ms suf "lo' " makes it look like a negative, see last word in **line 10**. **In line 12**: Aleph is added to the 4th word and substituted for "he" in the 5th word and the same in the 2nd word in **line 13** and is added to the next to last word in **line 22** and to the 5th and the 7th words in **line 24** and the 1st and 6th words in **line 25**. and also in **line 27**: 6th word:

See the introductory page for more information on addition of [aleph and "he"](#)

Variations in Q from the Masoretic Text:

Line 1: next to last word: Q has waw cj not in M.

Line 5: last word: Q = "ga'au" pf 3cpl (they shall [not] labor) and M = "yiyg 'u" imp 3cpl (they shall [not] labor).

Line 6: 7th word: Q = "barak" nfs cs (blessing of) and M = "barukey" part masc pl (blessings)

Line 7: last word: Q spells "ze'av" (wolf) without aleph.

Line 8: 4th word: Q = Aramaic phonetic spelling of "ve- 'ariy" cj + n. (lion) but without Aramaic aleph. and M = "ve- 'aryeh" cj + n. (lion) See more on [Aramaic spelling](#) in Q.

Line 12 : 7th and 8th words: Q = "ve- he-hored le-divriy" cj + art + part. and prep + nms + suf 1cs. (and the one who trembles at my word) and M = "ve-hored 'al debariy" cj + part + prep upon + nms + suf 1cs (and who trembles at my word). **Next to last word:** Q = addition of prep 'kaph" (as or like) to part "macah" (strike.)

Line 15: 2nd word: Q = addition of prep beth (in) to this word which is the same in M without the beth, **3rd from last word:** Q lacks cj waw found in M.

Line 18: 5th word: Q = "ve-yar'ah" 2nd stem imp 3ms [with superfluous "he"] (and he will appear) and M = "ve-nir 'eh" 2nd stem pf 3ms (and he will appear).

Line 19: 3rd word: Q = "ba-'iy'r" prep + n. (in the city) and M = "me-'iy'r" prep + n. (from the city)

Line 20: last word: Q = "yar'ah" imp 3ms (he has seen) and M = "ra 'a" pf 3ms (he has seen).

Line 21: 2nd word: Q = "hithchayel" 7th stem pf 3ms (it shall bring forth) and M = "ha-yuchal" interog. "he" + 6th stem 3ms (shall it be brought forth). The context favors the Q reading here.

Line 23: 1st word: Q = "ve- 'e 'atsarah" cj + imp 1cs + superfluous "he" (and I will shut) and M = "ve- 'atsartiy" cj + pf 1cs (and I will shut)

Line 27: 1st word: Q = first word "kiy" in M is missing in Q.

Line 28: 7th word: (4th from last) Q = "tishta 'asha 'u" 7th stem imp 2mpl (you shall be petted) and M = "tesha'asha'u" 3rd stem imp 2mpl (you shall [be] petted).

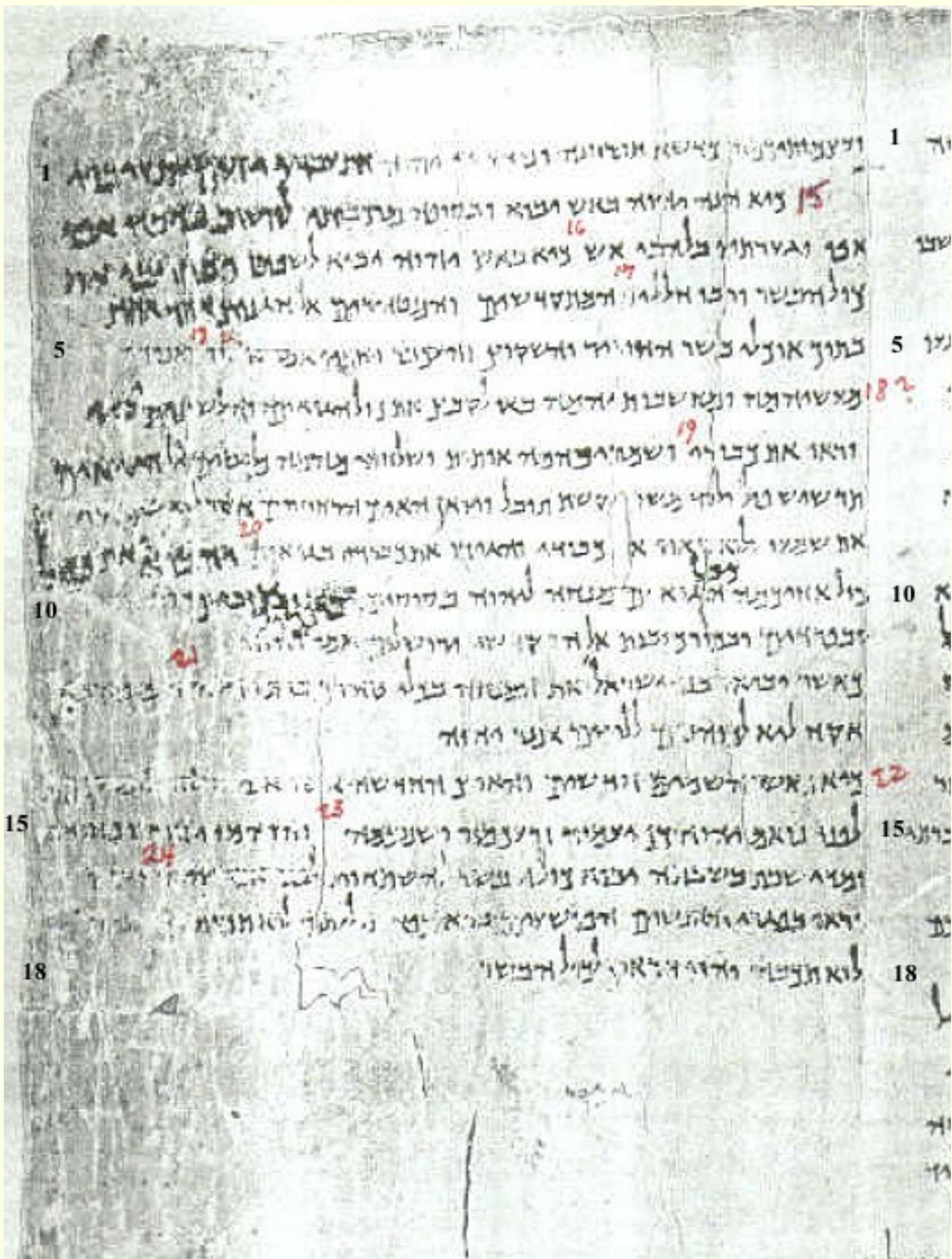
Line 29: 7th word: Q = "tithnachamu" 7th stem imp 2mpl (you shall be comforted) and M = "tenuchamu" 4th stem imp 2mpl (you shall be comforted).

[Go to next "Q" scroll page](#) Chapter 66:14 to 66:24

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Column LIV

The Great Isaiah Scroll 66:14 to 66:24





For the line by line translation of this page [click here](#)

Physical Characteristics:

This is the 2nd and last page on the 17th strip of leather that makes up the scroll. This is not the page in the worst condition in the scroll but it is not in the best condition either. Since it is the last page in the scroll it suffers from exposure to what ever elements were present in the container it was in as the inner most page. It is actually remarkable that the page survived at all. The leather is darkened at the left end of the page and much fading of the letters had previously taken place. An editor has tried to re-ink the letters that faded and they appear very dark and are also blurred. This page is not easily read due to the blurred letters of the edited portions and faded letters that were not reconstructed.

There is some surface chipping on the leather with a letter lost due to chipping away of the surface in line 9. Fortunately there was no text below line 18 where there is also a portion of surface chipped away. There are a number of creases on this page but surprisingly not as many as on the preceding page. The horizontal crease line in line 14 joins with the fading problem to make some of the final letters difficult to read. The line that forms the right margin is easily seen on this page.

Editorial marks:

The horizontal mark under the first line has been commented on in the preceding page. The two marks encompass the text between Isa 66:5 through 66: 14.

Editorial additions to the text:

The last word in line 6 has a yod edited to the beginning of the word. Without the editing the text agrees with M. With the Yod the verb is changed from pf to imp which

conforms with the usual Q syntax but not with M. In line 10 the word "be-kol" is added above the line to correct an omitted word. It is written with the same blotting ink that the other corrections were made with.

There appears to have been a word written at the end of the text just off center which corresponds to about line 20. The first two letters seem to be aleph beth or mem. It may be a faded "amen."

Q Scribal Spelling:

Notice aleph added to prep + suf 1cs in line 13: 2nd word (liy') and in line 17: 5th word (biy')

Variations in Q from the Masoretic Text:

Line 2: 6th word: Q = beth prep (in) in this word instead of kaph (like or as) which is in M.

Line 3: 1st word: Q = a repeated word; " 'apho" (his anger) is repeated after having been written as the last word in line 2.

Line 3: 8th and 9th words: Q = "yabo ' le-shaphot" imp 3ms + prep + pass part. (and he will bring to the judging) and M = "nishphat" 2nd stem pf 3ms (he will contend)..

Line 4: last word: Q agrees with qerey not kituv.

Line 5: 2nd and 3rd from last words: Q = "amar y[hw]h" (says YHWH) "yasuphu" (they shall be consumed) in M is omitted in Q.

Line 8: 4th word: Q = a yod is missing due to a chipping lacuna. This word refers to Meshek not to a part.; (drawers) **7th word:** Aleph added to "yav'an" (Greece).

Lines 9 and 10: last word in 9 and 1st in 10: Q = "kol" written two times at the end of 9 and at the beginning of 10.

Line 10: last two words: Q = both words are accurately represented but "be-rekevim" (in chariots) is reedited in a small space and written diagonally to the line to fit it in. The last word in the line must have been reedited first and then the diagonal word did not have enough space left to insert the word due to the hand and runny ink the scribe was using and the absorbent nature of the deteriorating leather that he was working with. The next word "u-be-tsaviym" (and in litters) is obscure but complete with the addition of what may be a superfluous "he" appended.

Line 11: 2nd word: Q = "be-kircarkovoth" probably a misspelling and M = "be-kirkaroth" nfpl (dromedaries) **3rd word:** Q = " 'el" (to) and M = " 'al" (upon).

Line 12: last two words: Q is obscure. M = "ve-gam me-hem" (and also from them) In Q the last word is fairly easily seen. It is "me-hemah" and the waw and mem of "ve-gam" is seen flanking a blank space where the gimmel should be.

Line 13: 2nd word: Q = an extra word: "liy' " prep lamed (to) and suf 1cs (me) + appended aleph which is common to Q scribe. The phrase is "I will take [them] to me for Priests" In M the "to me" is understood and in Q the "them" is understood. There is no cj in this phrase in either text Q or M.

Line 16: 3rd word: Q = "be-shabatah" nfs + suf 3fs (in her sabbath) and M = "be-shabato" nfs + suf 3ms. (in his sabbath).

Line 17: last word: Q = the last word in this line is too faded to be seen.. It is "

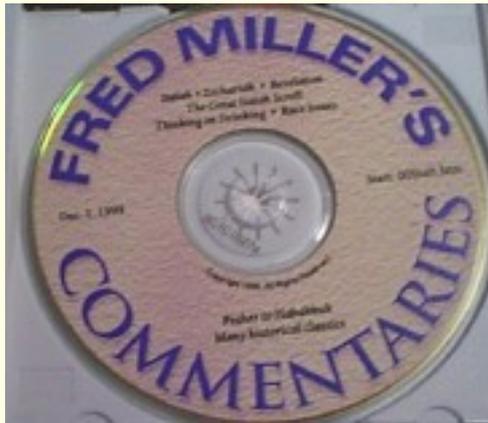
'isham" (their men)

Line 18: last word in the text: Q = added article "he" not in M.

[Go to Introduction page.](#)

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Archaeological Items

1. Nebuchadnezzar and the Conquest of Jerusalem Cylinder 2. The Babylonian Chronicle 3. Cyrus' Cylinder Seal 4. Puru "The lot of Yahali" 9th Century B.C.E. 5. Sennacherib's Prism 6. Siloam Tunnel Inscription 7. Photos of Petra

Bible Commentaries, Jamison Fawcett and Brown, Matthew Henry's Concise Commentary on the Bible; Four Fold Harmony of Gospels by J.W. McGarvey; Acts of Apostles by J.W. McGarvey; Vision of the Ages Revelation: by B.W. Johnson (1881); Gospel of John, by B.W. Johnson; People's New Testament: by B. W. Johnson; Galatians, by Martin Luther; Horae Apocalypse by E B Eliot, The Classic of the Historical View;

Other classics: Fox's Book of Martyrs; First Maccabees; Second Maccabees; Hammurabi's Code; Thomas Mallory's Le Morte D'arthur; Post Nicene: Volume II Socrates; Sozoman Histories, Volume III Theodoret, Jerome; Volume VII Cyril of Jerusalem; Gregory Nazianzen.

Bible Translations:

Spanish Bible complete;
Alexander Campbell's Living Oracles;
Fred Miller's revision of the KJV complete
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Apologetics:

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Jesus said:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5:39

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Isaiah 13 - 14

The Fall of Babylon

Isaiah Chapter Thirteen and Fourteen

Chapters 13 and 14: The Future History of Babylon is given by Isaiah throughout his book in outline form. The future and ultimate fall of Babylon is announced here first which is the proper place because the rehearsal of the trials brought on the nation by Assyria are now completed. Historically Babylon filled the position of oppressor of Israel immediately after the fall of Nineveh in 612 BC, Thus after giving the future events and trials that the nation of Judah would face from the expansion of the Assyrian Empire it is proper to begin to outline the heritage which was passed on by the Assyrians to the Babylonians. The Babylonians are said here in Isaiah to follow and to continue the oppression of the Jewish nation.. In his book Isaiah describes Babylon: its founding and its rise to power, subsequent history, capture and destruction of Tyre, captivity and destruction of Judah and Jerusalem, and its decisive fall and destruction of the Chaldean dynasty at the hand of Cyrus,-- all are outlined in detail by Isaiah. The following passages are in contexts and/or are references to all of the above history. Isaiah 13:1,19; 14:4,22; 21:9; 23:13; 43:14ff; 47:1,5; 48:14,20. Some of these verses are in the midst of a whole sections or complete chapters devoted to Babylon and its future fall and return of the Jewish captives to Zion. Particularly chapters 13, 14, 23, and 42 to 48. In these contexts also the theme of the future return to Zion introduces many messianic prophecies because as a result of the fall of Babylon the nation was reestablished and grew over centuries into a large and prosperous nation. Isaiah says that in the period of the return to Zion from Babylon the Messiah will come and add the dimensions of a universal support of Zion by the Gentile nations resulting in the coming of the Messiah. Chapter 40, written specifically to the Babylonian captives, long before the rise of Babylon to power, offers comfort to those who will endure the captivity. The comfort there is centered in the news of the visit of YHWH himself and a messenger who will go before him to announce his coming. The comfort to the captives also includes the fall of Babylon announced first here and which in chapters 40-48 is enlarged upon in an even greater detail than is announced here in the two following chapters (13 and 14) and in chapter 23. The certainty of the fall of Babylon and the deliverance of the Jews by the Median King Cyrus predicted by Isaiah two centuries previous to the events is one of the most outstanding historical prophecies of the Bible.

1. The Oracle of Babylon, which Isaiah the son of Amoz saw.

Verse 1: The word "Oracle,"[masa' מָסָא] is consistently rendered this way in modern translations. It means "burden" in a literal sense but is used to introduce a separate vision from among others in which it may be found. It is so used by Jeremiah 23:33ff, Ezekiel 12:10; Nahum 1:1; Habakkuk 1:1; Zechariah 9:1; 12:1; and Isaiah uses

it very often to introduce a new and separate vision as in Isaiah 13:1; 15:1; 17:1; 19:1; 21:1,11,13; 22:1; 23:1; 30:6. Here in 13:1 the use of the word signals a break in the content and a new vision is begun. What is past is the interaction of Assyrian kings which brought about the fall of Israel and its disappearance as a nation among other nations. What follows will concern the destruction of Babylon and after that introduction then the destruction brought on by them on Judah and the Babylonian captivity of the Jews. Even though Judah, historically, was punished first, the destruction of Babylon is given as the first "Oracle." Thus assurance is given beforehand, (as was done with Israel concerning Assyria, that that nation which was used by God to punish his sinning people and to purge idolatry from them) will suffer terrible judgements and disappear from the pages of history. So with Babylon, it will suffer extinction but Judah will be reborn and Israel will be gathered back to the restored Zion and have a future in the history of a world which will have lived for centuries without Assyria or Babylon who are never to be restored. Restoration will be a fact of history for Judah and Israel but not for Assyria and Babylon. This historical prophecy is more than nationalistic bravado. It is one more of the amazing precognitions that abound in the Bible.

2 Lift up a banner on the high mountain, raise the voice to them, wave the hand, that they may go into the gates of the nobles. 3 I have commanded my sanctified ones, I have also called my mighty ones from my anger, even them that rejoice in my majesty.

Verse 3: Sanctified ones: See Jeremiah 50:20-30 for God's elaborate call to arms against Babylon. The "sanctified ones" are those who are chosen by God to carry out the work of the demise of the great Babylonian power. It does not necessarily mean angels, but it does not exclude them but more likely refers to Cyrus, who led the Medes and Persians to destroy Babylon. The Medes as the leaders in Babylon's destruction are mentioned by name in verse 17 below. See Daniel 10:12-21 for a description of angels influencing the turn of historical events or in inhibiting the advance and/or direction of military power. It is ultimately God who rules in the affairs of men. As Nebuchadnezzar was told and learned, recorded in Daniel 4:25 **"till you know that the most High rules in the kingdom of men, and gives it to whomsoever he will."**

4 The noise of a multitude in the mountains, like a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts gathers the host of the battle. 5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

Verses 4-5: Multitudes in the mountains, kingdoms of nations gathered, from a far country, from the ends of heaven: Cyrus was born in Media and escaped to Persia where he rose to power and returned to conquer Media and weld them together. He subdued all the tribes from the Indus to the east to the Scythian Steppes to the north including Assyria and then invaded and conquered Lydia, the Greek Empire of Croesus even forcing the cities of Greek Europe to seek treaties with him. All of Asia minor and Syria as well as Assyria, Media and Persia and numberless minor tribes were in his

power when he turned his face toward Babylon and Egypt. Thus his army was indeed a kingdom of nations. The Chaldeans expected his attack but trusted in the powerful defenses of Babylon. Thus though fearful they did not take the advance of Cyrus seriously. Herodotus says of Cyrus' march on Babylon and the Babylonian response:

"The Babylonians, encamped without their walls, awaited his coming. A battle was fought at a short distance from the city, in which the Babylonians were defeated by the Persian king, whereupon they withdrew within their defenses. Here they shut themselves up, and made light of his siege, having laid in a store of provisions for many years in preparation against this attack; for when they saw Cyrus conquering **nation after nation**, they were convinced that he would never stop, and that their turn would come at last." (emphasis mine) Herod. Bk I:191

6. Howl; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. 7 Therefore shall all hands be faint, and every man's heart shall melt: 8 And they shall be afraid: pangs and sorrows shall take hold of them as in birth labor pains: they shall be astonished one at another; their faces appear as flames. 9 Behold, the day of the LORD comes, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners there out of it. 10 For the stars of heaven and its constellations shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. 11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

Verse 11: I will punish the world: The word translated consistently by all translators "punish" is from the Hebrew word "Phaqad" [פָּקַד] which means to appoint despotically or it can mean the despot himself. Here it is a verb "Paqadtiy" [פָּקַדְתִּי] and should carry the meaning of making a judgement, appointing, or ordering a course of action. Thus also in this sense it is sometimes translated "I will visit" in a sense of punishing. It means "I will visit evil upon the world." The World: The word "world" is the Hebrew word "Tevel" which does not mean the whole world as the LXX renders it calling it the "oikomene" [οἰκουμένη] or inhabited earth. But I think the LXX correct in making "evil" the object of the verb. That version says "I will appoint evil upon the whole inhabited earth." But Isaiah is prophesying about the destruction of Babylon and his comments are to be limited in this place to that event. The word "World;" The word "Tevel" [תֵּבֵל] is a use of the word "world" in the same sense that it is used in 1 John 2:15 **Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.** or in John 7:7 **The world cannot hate you; but me it hates, because I testify of it, that the works thereof are evil.** It refers to what we mean when we say "worldliness" in a Christian sense. Thus this passage is speaking of the visitation of YHWH against the world system of the Babylonians especially as already outlined in the preceding verse (10) which describes the "worldliness" in which the Babylonians trusted, that is their

preoccupation with astrology. As many do today, they asked answers from the planets and stars instead of Him who made the planets. It is this system that is meant by "I will visit (or order) evil things upon the "world system."

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. 13 Therefore I will shake the heavens, and the earth shall remove out of her place, by the wrath of the LORD of hosts, and in the day of his fierce anger. 14 And it shall be as the chased roe, and as a sheep that no man takes up: every man shall turn to his own people, and flee every one into his own land. 15 Every one that is found shall be thrust through; and every one that is joined to them shall fall by the sword. 16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. 17 Behold, I will stir up the Medes against them, who shall not regard silver; and as for gold, they shall not delight in it.

Verse 17: The Medes: Here the name of the conquering nation is mentioned. Later in chapters 44 and 45 intimate details of the conquest of Babylon will be given as well as the name of Cyrus the great leader of the Medes. The details confirm the laxity of the Babylonians which Herodotus charges them with. They actually left open the huge brass gates which were in the walls that flanked the river Euphrates in its passage through the city. These gates provided access to the water of the river for the citizens and could be closed as a defense if needed. Herodotus I:191 says these gates were left open allowing access to the Persian troops after Cyrus had reduced the water level of the river. This great historical event recorded for centuries was predicted by Isaiah 200 years before the event in these remarkable passages. See Isaiah 45:1-2.

18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. 19. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. 20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch his tent there; neither shall the shepherds make their fold there.

Verses 19-20: Never be inhabited: This is a statement about one of the world's greatest cities. It is tantamount to saying Rome will lie in dust and never be inhabited or New York or some other equally as important and well situated city. It is one thing to predict the destruction of a city and another to foresee its complete disappearance and the location itself be desolate forever! The city of Babylon was not razed to the ground in the conquest of Cyrus but actually continued to be an important city in the ancient world for several centuries. But at last it found its end after numberless conquests and was finally abandoned shortly after the beginning of the Christian expansion in the time of Constantine. It was then lost to historical sight and was so completely obliterated having been covered from view by silt and sand that its very existence was doubted by some 19th century "higher critics." Their scholarship should be held in question since the historical records are replete with the descriptions of Babylon and its history does not depend on mentions of it found in the Bible.. None the

less the great discoveries of the latter half of the 19th century brought the walls of Babylon to light again and one portion of the city joined the seven wonders of the ancient world. Today the site of Babylon is still uninhabited and is just as described by Isaiah as a desolate place except for a kiosk where postcards are sold to the few tourists that may pass that way to view the ruins.

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. 22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Isaiah 14

1. For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

Verse 1: Yet chose Jacob: This chapter continues the picture of the future fall of Babylon. It is interesting that the fall of Babylon is depicted before the rise of Babylon to power. In like manner the return of Israel from Babylonian captivity is spoken of before the Babylonian captivity of the Jews is predicted. One reason why this may be so is: that "Jacob" includes all 12 tribes. And many of the tribes had all ready gone into exile forced by the Assyrians and at least a few more were imminently to be similarly lost in Isaiah's lifetime. The return of those captives would not take place until after the Jewish remnant tribes of Judah, Simeon, Benjamin, and Levi were taken captive between 606 to 585 B.C. and returned after 536 B.C. Then after the end of the Jewish Babylonian captivity remnants of all the tribes would join the increasing number of returnees in the newly founded second commonwealth which lasted from 536 B.C. to 70 A.D. The sequence of the historical events exactly matches the obscure predictions which could not possibly have been presaged with out divine foreknowledge.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take captive, those whose captives they were; and they shall rule over their oppressors. 3 And it shall be in the day that the LORD shall give you rest from your sorrow, and from your fear, and from the hard bondage in which you were made to serve, 4. That you shall take up this proverb against the king of Babylon, and say, How has the oppressor ceased! the golden city ceased! 5 The LORD has broken the staff of the wicked, and the scepter of the rulers. 6 He who struck the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and no one hinders. 7 The whole earth is at rest, and is quiet: they break forth into singing. 8 Yes, the fir trees rejoice at you, and the cedars of Lebanon, saying, Since you laid down, no cutter is come up against us. 9 Sheol from beneath is moved for you to meet you at your coming: it stirs up the dead for you, even all the chief ones of the earth; it has raised up all the kings of the nations from their thrones. 10 All they

shall speak and say to you, Are you also become weak as we? are you become like us? 11 Your pomp is brought down to Sheol, and the noise of your viols: the worm is spread under you, and the worms cover you.

Verses 9, 11: See footnote [under 5:14](#) for use of Sheol instead of grave and Hell.

12 How are you fallen from heaven, O Lucifer, son of the morning! how are you cut down to the ground, you who weakened the nations!

Verse 12: Lucifer: The name "Lucifer" does not appear in the Hebrew text. It is from a Hebrew word meaning "shining one" הִלֵּל (pronounced hey-leyl). The LXX translated it by a word meaning "the shining one" [ὁ ἑωσφόρος heosphoros] and via euphonic changes this became Lu-si-phor or as we have it in English, Lucifer. It is not a name in either the Hebrew or the Greek LXX texts. Personifying the word has given rise to the idea that Satan is portrayed in this passage and that Satan's name is "Lucifer.". It is more likely that the attributes of Satan are in those who are obsessed with power and jealous of duly constituted authority. If a description of Satan's rebellion and fall is given here it is only secondary to the lofty desire of the Babylonian monarchy. The means of the destruction of Babylon by the Medes is clearly named in 13:17 above.

13 For you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet you shall be brought down to Sheol, to the sides of the pit. 16 They that see you shall narrowly look to you, and consider you, saying, Is this the man that made the earth to tremble, that shook kingdoms; 17 That made the world as a wilderness, and destroyed its cities; that opened not the house of his prisoners? 18 All the kings of the nations, even all of them, lie in glory, every one in his own house. 19 But you are cast out of your grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

Verse 19: As a rejected abominable branch: Hebrew : "ke-natsar nith'av"

[כְּנֹצֵר נִתְאַב] This construction is another one of the uses of Nazar which is connected with Matthew 2:23 and can be translated "as a despised Nazarene," just as other "Branch" prophecies relate to the despised and rejected Nazar נֹצֵר or branch and is therefore a subtle messianic reference. Isaiah 53 says "he" (the nazar) is despised and rejected of men." Here the Babylonian king is to suffer the same kind of rejection. From his lofty position of glory he is to be reduced to being treated like the Nazari.

20 You shall not be joined with them in burial, because you have destroyed your land, and slain your people: the seed of evil doers shall never be renowned. 21

Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. 22 For I will rise up against them, says the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, says the LORD. 23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the broom of destruction, says the LORD of hosts. 24. The LORD of hosts has sworn, saying, Surely as I have thought, so shall it happen; and as I have purposed, so shall it stand: 25 That I will break the Assyrian in my land, and tread him under foot upon my mountains: then shall his yoke depart from off them, and his burden depart from off their shoulders.

Verse 25 The Assyrian: Assyria as the precursor of the Babylonian Empire is sometimes substituted for Babylon and her successor. Darius, king of Persia, is called king of Assyria in Ezra 6:22 more than 100 years after the fall of Nineveh. That, however, is not the case here. Rather, this is a reversion to the former prophecy in chapters 7-12. Here at the close of the vision of the overthrow of Babylon it is inserted because this Babylonian vision is dependent on the Assyrian. This, therefore, is the conclusion of all that God had determined which begins with Assyria and will end with the overthrow of Babylon. Both nations are to be used as instruments of punishment for the house of Israel and both will go down to oblivion while the house of Israel lives on. Delitzsch agrees and gives a clear explanation of the reason for the mention of Assyria which at first seems to be out of place. The introduction of Assyria is abrupt, and is not in harmony with this section being the "Oracle" of Babylon, and at first sight is a complete change of the subject. However, after investigation it is easily seen as the summary of the "Oracle." The whole summary is in verses 24-27. It says: God's purpose has been predetermined for Babylon and it begins with Assyria. It was further assurance to those living through this two century period that the unfolding of God's purpose was on schedule as the years rolled by. The main theme: Assyria and Babylon will be lost in Sheol and never rise again. Israel and Judah will be restored and live on to become the Zion of God. And for those who patiently looked for "Zion" it did happen.

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. 27 For the LORD of hosts has purposed, and who shall annul it? and his hand is stretched out, and who shall turn it back?

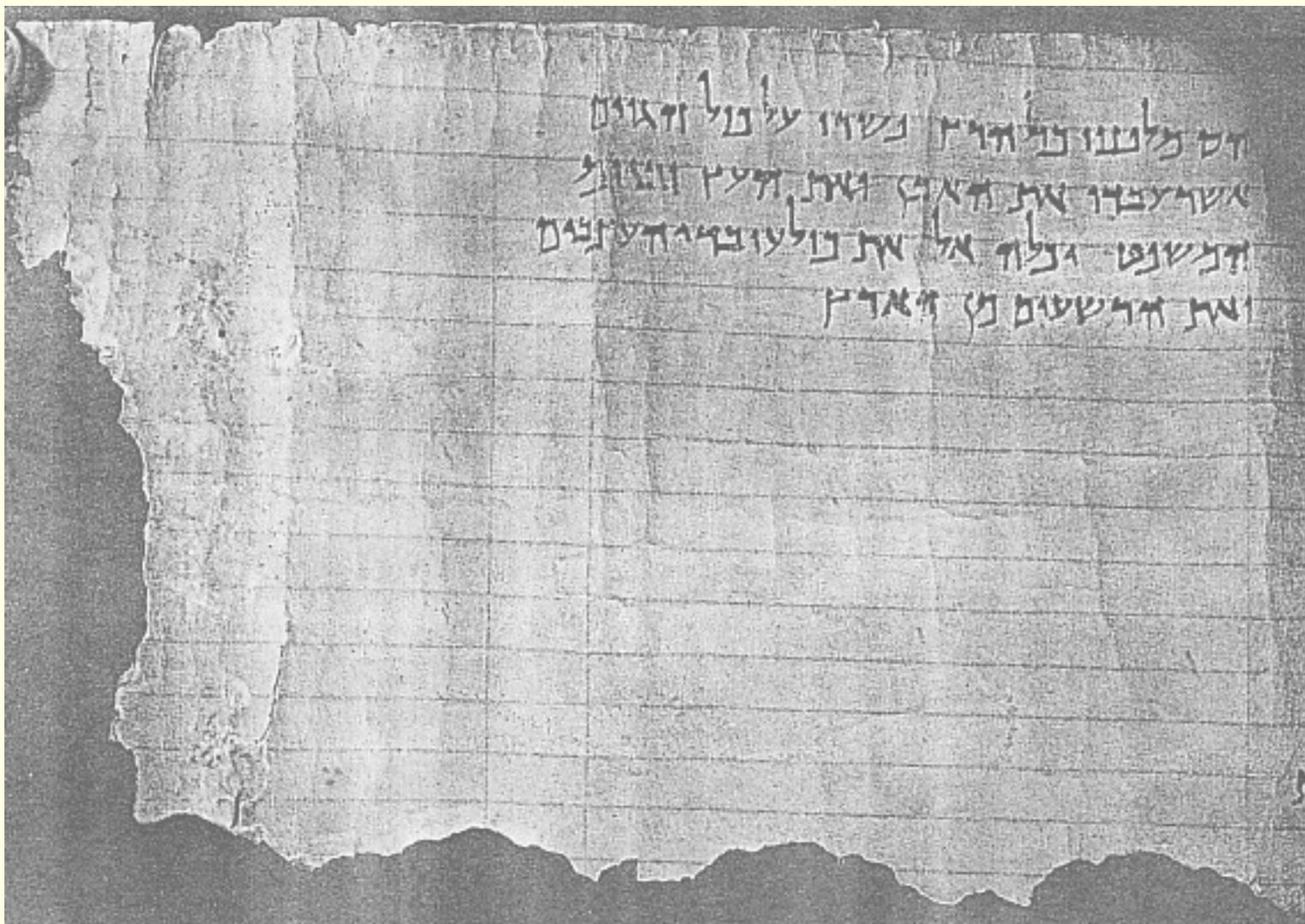
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The Peshar to Habakkuk

Page 13

Chapter 2:20



The formatting lines

The formatting of the page itself has interest value in that the guide lines to help the scribe are clearly seen. It can be seen that the top of the letters used the line above as a guide to the scribe. Margin lines can be clearly seen as well, In the great [Isaiah Scroll guide lines](#) must also have been used but they were erased. Although there is some evidence of the margin lines there. It can also be seen that the missing 3rd chapter of Habakkuk was omitted on purpose. It is not lost in a lacuna. Even though there is much of the original last page (14) missing it is empty as is most of page 13. There was plenty of room to include the 3rd chapter of Habakkuk but the scribe chose not to make it part of the Peshar. This may be because of the content. The first two chapters are prophecies centering on the coming of the Chaldeans or Babylonians (verse 1:6) to

punish Judah and the final judgement of the Babylonians. The 3rd chapter is a psalm of praise to YHWH.

Habakkuk 2:20

וַיְהִי בְהִיכַל קִדְשׁוֹ יְהוָה מִכָּל־תְּאֵרֶץ׃

This is the last page of the peshet containing only a portion of verse 20 the first 4 words of the verse ("And the LORD is in His holy temple") is not a part of the peshet unless it is lost in the lacuna at the bottom of the preceding page 12. Only the first 4 words in line 1 are a part (the last 4 words) of Habakkuk 2:20. They are "Keep silence before Him all the earth." The rest is commentary, the next word (5th) is peshru or "they explain" and the explanation is about those among "all the goyim" who worship stone and wood idols. The last two lines speak of a coming judgement on the servants of the idols which will banish all the evil ones from the earth.

Differences noted in these 4 words from the M text are: 1. "before him" or "in his presence" is spelled in M "mippanayv" and in P is "milliphnayv." Characteristically the yod in P is shaped like waw. 2. There is a waw added to "Kol" (all) in P. 3. The aleph is omitted from "ha 'arets."

The name of God YHWH is in the portion of the verse not found in Habakkuk. Without doubt, if it had been written, it would have contained the symbols the Peshet scribe used for the divine name.

In the 4th word on line 1 there is an aleph missing from "ha-'arets."

And YHWH is in His Holy Temple. Let all the earth be silent before him.

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Isaiah 63

Garments Bloody from the Winepress

This chapter has little to do with Edom and Bozrah. Those words are symbols and are used in accordance with Isaiah's use of "play on words" as a literary device. Bozrah was a place known for the vats in which they dyed cloth crimson in iridescent glowing shades. Edom is inescapably connected with the color "red." It has been since the time that Esau was born covered with red hairy exterior which was one of the reasons he was nicknamed "edom" or "red;" the other event being the selling of his birthright for a pottage of red lentils, Gen 25:30 stating that as the reason he was from then on called Edom. Esau later chose the mountainous country southeast of Israel which then took his name Edom and is known for the red rocks out of which, the capital Petra "the Rose Colored City" of world renown, was carved. Thus, it is the connection of the color red with the one coming to tread down the winepress of fury which is being spoken about in this prophesy. Some commentators of especial reputation still see the chapter as some kind of prophetic destruction meted out on Edom. This has to be a mistake. Notably, Delitzsch makes the chapter to refer to Edom. However it would be out of place if Isaiah had interjected a "Burden" or "Oracle" about Edom in this place. The "Oracles" are in a section all together from Chapters 13 through 23 and even though there is no separate "oracle" about Edom in that listing, Edom is mentioned as being under a curse in 34:5.6 and the picture of her final destruction is pictured there. Ezek 35:15; 36:5 speak of the same final overthrow of Edom. Other mentions of the final disappearance of Edom as a nation are in Jeremiah and Malachi but most notably in Obadiah, but not here. Petra which has one of the most beautiful sites for a city and was very defensible was desolate long before its defense system became obsolete. Idumea was still a strong nation at the time of Christ and the last of the great Idumean Kings was Herod the Great. Notwithstanding, this chapter does not refer to the downfall of Edom; and the fury in the wine vats is not expended on Edom. The chapter is messianic and the paradoxes of the messianic visitation are interwoven in the chapter. The one coming is furious but full of loving kindness, he is angry and covered with the life-blood of the enemies, but he redeems them; he treads the people down and bestows on them his mercies and calls them his people. It is in these paradoxes that the messianic mission is seen. Only the events from Gethsemane to Calvary can be properly linked to this passage. The one coming red from the sheepcote; crimson from the blood of his enemies; his garments stained with the spurting blood from stamping out the iniquities and the afflictions of the people whom he now calls his own, which afflictions, he himself is now afflicted with, can only be linked to the victim of Golgotha.

1. Who is this that comes from Edom, with dyed garments from Bozrah? this one who is glorious in his apparel, traveling in the greatness of his strength, It is I, who speaks in righteousness, mighty to save.

Verse 1: Edom and Bozrah are places. Bozrah was a city in Edom about 22 miles south

of the Dead Sea. Edom is the word for "red" in Hebrew. The same word is used below in verse two. "Why are your clothes "red?" Bozrah means a "sheepfold." The prophecy is not about Edom or Bozrah as geographical locations or as nations but is rather a prophecy about the one who comes red from the sheepfold. And his garments are red with the blood of sacrifice. The use of Edom and Bozrah is a play on words and the chapter is about the reconciliation brought about by the Messiah. The reconciliation is confused with retribution and vengeance against sin while those who are not recognized by the natural nation live to enjoy the blessings and claim kinship with Abraham although they are not actual descendants. Beside reconciliation there is a mix of salvation, punishment, loving kindness, vengeance, fury, savior of aliens, redemption, afflicted with their affliction, mercy, and anger which would be difficult to interpret were it not for the hindsight we have of the Nazarene visitation of the "messenger of his presence." This is a vision of the Messiah who will be associated with all the above and blood red stains; it is not of Edom.

2 Why are your clothes red, and your clothing like him who treads in the wine vat?

3 I trod the winepress alone; and there was none with me of the peoples: for I will tread on them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my clothing

Verse 3: The following portion of the verse is omitted from the Qumran text: "**for I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments.**" It is interesting that this portion which is linked to the messianic mission is confirmed as correct by the later Masoretes.

Verse 3: The word translated "stain" is from a Chaldean form in the Masoretic text.

The Chaldean form appears as shown here: " 'eg'altiy" אֶגְאַלְתִּי The Hebrew form is similar; thus: "Hig'altiy." הִגְאַלְתִּי The only difference is the substitution of the preformative h "h" (he:y) in Hebrew for the Chaldean A (aleph) or "a". This is used by some scholars to support the idea of a second Isaiah, who according to them had to write after the Babylonian captivity and used the Chaldean spelling which would be anachronistic for Isaiah. But this is an over simplification, since there are other reasons why the "aleph" is mistakenly in the Masoretic text beside the fact that the Masoretic text can be called in question. The Qumran text (which is older than the Masoretic text) does not have a preformative at all but uses the entirely Hebrew form "ge'altiy"



which can not be mistaken for Chaldean. Also the scribes of the Qumran texts often made it difficult to distinguish between "aleph" and "he:y." It can therefore be supposed that other older antiquated script in early manuscripts could also be equally difficult and therefore that the Masoretic reading is simply a variation from the original which either corresponded to the Qumran (without preformative) or a poorly written "he:y" that was copied as an "aleph" was handed down to Masoretes who

carefully copied what they had received. This is more likely than that there were two Isaiahs, one during the Assyrian period and one during the Persian period. (See also note under [63:18](#) and [64:11](#)) below, See also the text and comments in the [Qumran](#)

[Scroll](#) where this word  can be viewed in context.

4 For the day of vengeance is in my heart, and the year of my redeemed is come.

5 And I looked, and there was none to help; and I was astonished that there was none to uphold: therefore my own arm brought salvation to me; and my fury, it supported me.

6 And I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Verses 6 ff: Do not miss the paradoxes in these verses. It becomes obvious that the "treading down of the people" redeems them and removes their iniquities through the love and mercy of Him who has the blood stains on his clothes and who had to do it alone even though he sought in vain for help from anyone. The events in the Garden of Gethsemane are depicted here including His disappointment with those "who could not watch one hour." These paradoxes are harmonized in the life of Him who has been called the "Absolute Paradox" by one astonished thinker, himself an unbeliever, who tried to harmonize fury, death, blood and anger with love, mercy and redemption.

7. I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD has bestowed on us, and the great goodness toward the house of Israel, which he has bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses

8 For he said, Surely they are my people, children that will not lie: so he was their Savior.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was changed to be their enemy, and he fought against them.

11 Then he remembered the days of old; Moses; his people; saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he who put the spirit of his holiness within him?

Verse 11: The construction here is ("ro'ey tso'no") that is "shepherd of his sheep," in

which "shepherd" is plural construct. The KJV translates the construction accurately in the singular because it is a plural of majesty. just as the word "God" in Hebrew is plural and the majestic plural is meant to be understood as "Great." Just so, other words are placed in this construction. For instance the word mother-in-law is always plural in Hebrew. Thus, the shepherd of his flock is to be understood as "the great shepherd." Who is the great shepherd? but the one who comes out of Edom to tread the winepress alone and who stains his garments red in treading out the iniquity of the nations!?

Moses was a shepherd, but who actually was the "great shepherd?" Who actually did the leading? Was it not the pillar of fire, the shekina glory, which did the actual leading? It is YHWH himself who did the leading and who did the saving! In vs 10 above the LXX says: **"it was the LORD himself who redeemed them."** In this chapter He is: the one who treads the wine press alone, The Angel of his presence, the one in whom he has put the spirit of his holiness, savior, redeemer, and in the verses that follow he is described as the shekina pillar which led them in the wilderness.

12 Who led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 Who led them through the deep, as a horse in the wilderness, that they should not stumble?

14 As farm animals go down into the pasture, the Spirit of the LORD caused him to rest: so did you lead your people, to make yourself a glorious name.

15. Look down from heaven, and behold from the habitation of your holiness and glory: where is your zeal and your strength, the tumult of your heart and of your mercies toward me? are they restrained?

16 Doubtless you are our father, though Abraham be ignorant of us, and Israel does not acknowledge us: you, O LORD, are our father, our redeemer; your name is from eternity.

17 O LORD, why have you made us to wander from your ways, and hardened our heart from your fear? Restore for your servants' sake, the tribes of your inheritance.

18 The people of your holiness have possessed it but a little while: our adversaries have trodden down your sanctuary.

Verse 18: The Temple: This verse (and more specifically 64:11 below) is used by critics who couple it with the apparent Chaldaicism of verse 3, ([See the note above](#)), to establish a "Deutero" or second Isaiah. Because Isaiah speaks of the desolation of the temple by foreigners as an event that is past it is assumed by skeptics that he had to live after the end of the Babylonian captivity. This assumption readily fits the skeptical mind which then can conclude that all of Isaiah must be written after the fact. However

the miraculous nature of the book does not depend entirely on the historical material of the Assyrian and Babylonian periods. There is too much of the messianic mission which is fulfilled by Jesus of Nazareth which can not be explained away and which validates the book. If Isaiah can predict the virgin birth of the Messiah, the spiritual nature of His kingdom, His close association with YHWH, and the garments of the Messiah which will be eternally linked with blood, why is it so great a thing to predict the events associated with the rise and fall of Assyria and Babylon and their interaction with Israel and Judah? Isaiah's style of speaking of the future as though it is an ongoing event or as though it is in the past has already been pointed out. Don't stumble over a matter of visionary style and miss the miracle of Isaiah.

19 We are yours: you never bore rule over them; they were not called by your name.

Verse 19: The Qumran text confirms the Masoretic text. They are both the same. However the LXX is very different as to person and number of subject and object pronouns which changes the meaning considerably. Also the masoretic text continues the verse through verse one of the next chapter. The LXX also includes verse one of the next chapter as the conclusion of verse 19. LXX reads: "We have been the same from the beginning, when you did not rule over us, neither was your name called upon us. If you would open heaven the mountains will tremble before you and they will melt."

Isaiah 64

1. Oh that you would rend the heavens, that you would come down, that the mountains might flow down at your presence,

This verse ends chapter 63 in the Masoretic and the LXX texts

10 Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised you, is burned up with fire: and all our pleasant things are laid waste.

12 Will you hold yourself back for these things, O LORD? will you excessively keep silence and humble us?

Verse 11: See the note on [63:18](#) above which in that chapter mentions the destruction of the temple as an accomplished fact. It is Isaiah's style to relate his visions as though the events had already happened. Reasons for rejecting "Deutero-Isaiah" are given above. The visions of Isaiah relate the future destruction of Jerusalem and the restoration and the birth of Zion under the Messiah, which will result in the call of the Gentiles into a Jewish root, and the new heavens and the new earth which is to follow the messianic period. Shall we say that Isaiah lived after those times too? It is simply

short sighted skepticism which does not require a great deal of literary skill which creates doubt from such superficial exegesis.

Fred would like to hear your comments or answer any questions you may have [via e-mail](#).

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singular. Even though the translators all put "they" and "them" the Hebrew personifies the Chaldean force as "it" and "him" or "he." Also notice that the 7th stem verb "yitqalas" (3rd word in M text) is written as a 1st stem verb in the peshet or "yiqalas" or perhaps "ve-qalas" conj. + qal pf3ms. The rest of the verse is seen after the peshet beginning with the last word in line 3 (hu') and continues to the last word in the verse in line 4. A blemish in the page obscures the word slightly. In M it is "yilkedah" ip3ms + suf 3ms "he (they) conquered it (her)" In the peshet there seems to be an extra letter but it is probably "ve-yilkedehu" the yod looking like a waw and extended due to the blemish and the 3ms suf spelled "hu."

And they shall deride the kings and make fun of the commanders, they shall make sport of every stronghold for they shall heap up dust and capture them.

Habakkuk 1:11

וַיִּקְלַח רִיחַ הַיַּעֲבָר וְאָשָׁם עָי כְּחַר לְאֱלֹהִים׃

This verse is found intact except for slight variation. It begins with the 2nd word on line nine and ends with the 1st word on line 10 followed by a spatium and peshet. The 6th word on line 9 in the peshet is "ve-yasem" cj + imp3ms (and he put or placed). The M text has a different word "ve-'osem" beginning with aleph which never drops out. Also it is a participle meaning "doing wrong." In the peshet the object of "put" is "zeh" (this) In M the participle has no object and for zeh we find "zu" a more demonstrative form meaning that which. Thus the peshet lacks the word "offend" and rather has the sense that the translators have arrived at. That is: "he imputes his power to his god." It is doubtful that the word is misspelled in the peshet, dropping out an aleph, but is a different reading which may be preferable.

X's in the left margin

There are two peshets associated with this verse The last line on the page begins with peshru and the section is marked by a later editor by two x's enclosing the section which is similar to the Qa scroll, i.e. the x's mark the text to the right of the x's. See the section under marks in the [Qumran Introduction](#).

Then shall he change his spirit and he shall pass over attributing this, his power, to his god

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The Qumran "Qb" Isaiah Scroll



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Isaiah's Use of the word "Branch" or Nazarene

By Fred P Miller

Preface

This study is much better viewed with the actual Hebrew script so that the comparisons are evident. There is Hebrew text with transliteration here. If the Hebrew text is unfamiliar and confusing to you the you should read the previous article with just the transliterated Hebrew words and their explanation.

Interpretation of prophesy is necessarily mystical and miraculous by its very nature. The boundaries of time and eternity were broken in the moment when the Almighty told us the future before it was lived.. As an example in Isaiah one of these startling moments is the naming of Cyrus as the one who would rebuild the temple. The precognitive details are given not only before Cyrus lived but before the nation was taken captive and the temple destroyed by the Babylonians. Thus, peering into prophecy is like peering into the transcendental moment. When success is the companion of the one seeking for truth to be revealed that is not readily available on the surface it is a semi-mystical experience. However, the interpreter of prophecy is not like those who follow the Khabbalah. The student of Khabbalah looks for special revelation in hidden meanings under the words themselves. Khabbalah as a system discards the natural meaning, and a different mysticism, which is more akin to spiritism, with specters and ghostly apparitions is a possible accoutrement to the discovery of the second and, to him, more important, Khabbalah, or "hidden meaning." I reject the concept of hidden meaning in the sense of Khabbalah. The true interpreter of prophecy seeks, in the visions, a transportation beyond the natural ordinary experiences. But he seeks by natural and ordinary means of studying the literal meaning of written prophetic words that were written in a precognitive time frame. He then goes on to discover their fulfillment in historical time. The experience of connecting the precognitive and the historical is mystical and can leave one with the feeling of having touched eternity.

What follows therefore is not a venture into mystical non-reality but an attempt to get further meaning in prophesy from the literal meaning of the actual text in the Hebrew language that defies translation. Isaiah has many nuances that can not be translated. These are usually associated with an ironic "play on words." This characteristic of style is a major literary mechanism in the style of Isaiah's writing.

Isaiah is noted for poetic hyperbole and the use of play on words. The meaning of the text is often dependent on these untranslatable literary devices. Some times these are merely rhyming words which do not rhyme in translation and therefore the play upon words is missed. At other occasions there is the use of "double meaning" (*double entendre*) or a similarity in sound and meaning that continues the idea in the context of

a passage as the form of the word may continue to be used in the passage to carry along what is being spoken about. (This is noticed by Keil and Delitch's commentary on Isaiah in the use of the terms that are repeated in Isaiah 8:22 - 9:1. There is a play on the words mu'aph and mutasaq , that are properly commented on by Keil as such a play on similar sounding and similar meaning words.) When the device of "double entendre" is connected to words that have similar written configuration and /or sound it is not possible to show it in translation as the translated words will have no such similarities and the original meaning is obscured or at least less certain, unless we are told. The literary device of "play on words" is more pronounced in Isaiah than any other prophet. Rawlinson says:

"Play upon words is also a common feature in Hebrew literature but only a few of the sacred writers use it so frequently or give it such prominence as Isaiah...As, however, this ornament, depending generally on the assonance of the Hebrew words, is necessarily lost in translation and can only be appreciated by a Hebrew scholar, we do not propose further to dwell on it."*

Even though the subtlety of the use of play on words is lost in translation it should not be thought of as an ornament. It is a part of the inspired thought process and in at least one case it is a vehicle of miraculous revelation. Isaiah's use of the word translated "branch" in 11:1 is almost kabbalahistic. The word has a great variety of possible translations. Euphonically it is linked to Nazarene, Nazarenes, or Nazareth. It is translated keep, keeping, kept, watchman, watchers, besieged, preserve, preserver, subtle, hidden things, monuments, and branch. In the majority of places it is translated as "keep," in the sense of guarding and keeping something safe. It is translated "branch" in Isaiah three times and once in Daniel. Isaiah's use of the word is startling to a believer and must at least raise interest in the incredulous. When Isaiah uses the word, there is an almost complete possibility of "double meaning" or "play on words" in contexts that are obviously messianic. Invariably they point to Jesus as the Messiah because of his connection with Nazareth and because he is called "the Nazarene" even by his detractors. Matthew had reference to Isaiah's use of the word when he said that Jesus's home town of Nazareth was a fulfillment of the prophets.

Matthew 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

There is no prophet in the Old Testament who states the Messiah will be called a Nazarene! Matthew also says that the birth at Bethlehem fulfilled "that which was spoken by the prophet." A verse can be found where this is recorded in Micah 5:2. He also said that the flight into Egypt fulfilled "that which was spoken by the prophet." That verse also can be found, it is in Hosea 11:1. But no verse in the Old Testament says "He shall be called a Nazarene." Since Matthew knew that, then his words "***which was spoken by the prophets,***" indicate that there is no one prophet that makes the statement but when you put together the bits and pieces of the verses in the Old Testament about Nazareth and Nazarenes then the combination of those pieces make it

plain that Jesus was to be called a "Nazarene." Predicted, not by a prophet but by a compilation of "the prophets."

Of particular interest is Isaiah's use of the Hebrew word "nazer" נָצַר or "branch" and of "nazereth" נְצֻרֹתָהּ which is obviously identical with "Nazareth" in form. Isaiah uses other related forms of the same word which have meaning when seeing them in their connection to Nazarene fulfillment of "that which was spoken by the prophets." The same passages when translated in different ways are mediocre in meaning but come alive when seen as mystical conveyances of eternal truth. We will notice them more fully later but first let us see how the passage in Matthew 2:23 fulfills *"that which was spoken by the prophets."*

"His name is the Branch."

The prophecies in Zechariah of the one whose name is "the Branch," use Joshua, the High Priest, as a symbol of the one to come. The symbol of the Branch does not refer to Joshua himself. It is again important to have an acquaintance with other "Branch" prophecies in the Old Testament if we are to understand these in Zechariah.

There are two Hebrew words translated "Branch" in the branch prophecies. The two Hebrew words for Branch are obviously interchanged. One is "tsemach" צֶמַח (transliterated zemach) used in all the verses for "branch" except the major messianic link in Isaiah 11:1 (and two others in Isaiah and one in Daniel already noted) where

"natser," נָצַר (transliterated Nazer) is found. Jesus is called this latter word literally. The hometown of Jesus is Nazareth (Fem. plural of Nazer is Nazereth). Many religious Jews will not mention Jesus' name. They certainly will not call him Christ (Messiah) since calling him Christ would be an oblique confession of what they do not believe.

He is most often referred to by pious Jews as "The Nazarene" (Heb. Notsri, נֹצְרִי, and Christians as the Nazarenes or Notsriym, נְצֻרִים, There is no common corresponding word "Christian" in modern Hebrew usage. Practicing Jewish scholars call Jesus Christ "The Nazarene" and Christians the "Nazarenes." The Nazarene literally means "the one who is the branch!" Consequently his name is "The Branch," literally fulfilling this prophecy and so called by those who believe in him least.

(Zec. 3:8) Hear now, O Joshua the High Priest, you, and your fellows that sit before you: for they are men wondered at: for, behold, I will bring forth my servant the Branch (Zec. 6:12) And speak to him, saying, Thus speaks the LORD of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the Temple of the LORD.

"He shall build the Temple of the LORD." The Branch refers to the Messiah. The Temple is the kingdom of the Messiah. It is clear that Gentiles have trusted in the

LORD since the time of the Nazarene (Branch) through the building of the church done by Jesus the Nazarene who as we have shown is literally "the Branch."

These two references to the Branch must speak of the same person. It is obvious that Joshua who is being addressed cannot be the branch which he is told will come in the future. Joshua, who bears the same human name (Joshua is the Hebrew form of the Greek Jesus), is a symbol and type of the "Branch" because he had a leading part in building the second Temple which was under construction when this message was given to him. The Messiah is spoken of here as in other Branch prophecies, all of which follow:

(Isa. 4:2) In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. (Isa. 11:1) And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; (Isa. 11:2) And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; (Isa. 11:10) And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. (Jer. 23:5) Behold, the days come, says the LORD, that I will raise to David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. (Jer. 23:6) In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. (Jer. 33:15) In those days, and at that time, will I cause the Branch of righteousness to grow up to David; and he shall execute judgment and righteousness in the land. (Jer. 33:16) In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, The LORD our righteousness.

According to these verses, the man, "the Branch," to come shall be of the house of David, he will be a judge, he will be a king, he will be a priest, he will be the Lord Our Righteousness, he will save Israel and Judah, he will build the Temple of God, in him will the Gentiles trust. Attention given to the context of these Branch prophecies will show that the Branch is the same person who will fulfill the David prophecies. They clearly refer to the Messiah and Jesus of Nazareth has astonishingly paralleled these predictions, so wonderfully fulfilled, yet unwittingly completed by those who reject him. Attention given to the context of these Branch prophecies will show that the Branch clearly refers to the Messiah, and Jesus has astonishingly paralleled these predictions, especially the last, that is, *"in him will the Gentiles trust."*

See Zec. 3:8; 6:12 above and other branch prophecies. Two words ("tsemach" צִמַח

and "natser" נָצַר) are used in these prophecies. The second word is related to Nazareth and Nazarene as in Isa. 11:1 and other places referring to the Messiah: those are Isa. 1:8; 14:19; 26:3; 27:3; especially messianic are 42:6; 48:6; 49:6; 49:8; and also see 60:21; 65:4. The Holy Spirit called the name of Nazareth in Isa. 48:6. It is these passages with those in Zechariah that Matthew had in mind when he said in Matthew 2:23 "And he came and dwelt in a city called Nazareth: that it might be fulfilled which

was spoken by the prophets, He shall be called a "Nazarene."

Below are all the verses where the word is used by Isaiah. One or two are not as obviously connected with the messianic event but the connection is there. In some cases the connection is so startling that no other possible solution seems to present itself. What else is extraordinary is that of all the multiple uses of this word in the scriptures where it has its most common meaning of preserving or keeping, there is no possibility of "double meaning." In Isaiah the use of double meaning is unavoidable in contexts that refer to the Messiah. This is also true as well for two occurrences in Jeremiah. All these are noted below.

Isaiah's Use of the Word "Nazer."

.1. Isaiah 1:8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a "besieged" city.

וְנוֹתְרָה בַת־צִיּוֹן כְּסֻכָּה בְּכַרְם בְּמִלְּוּנָהּ בְּמִקְשָׁה כְּעִיר וְנִצְרָה.

8. Ve-nothrah Bath Tsion ke-sukkah be-carem ke-melunah bi-miqshah ke-'iyr
netsurah.

The word "natser" from which the words Nazareth and Nazarene are derived is here translated "besieged." This is the first of many passages in Isaiah where Nazarene prophecies are found in a play on words. This is a prediction of the true Zion being rejected by its inhabitants as a house of lesser importance, like a small watch tower or garden shed, not the main house or like a Nazarene or Christian city, not really Jewish. This verse speaks of the Jewish neglect of the true Zion while they pursue false riches and earthly goals. The palaces of Zion are treated like they were garden sheds or a Nazarene city. The concept of a besieged city conveys little of the thought in the comparison. Isaiah is very precise in his use of comparisons and would not be guilty of this mixed comparison of Zion being treated with disdain and avoided by its inhabitants as though it was a building beneath contempt like a small gardener's house or a shed. Avoidance of a garden shed or a small cottage is an act of discrimination requiring the one discriminating to make a choice. No choice is made in avoiding a besieged city but it is avoided out of necessity not from prejudice. You could, if you chose to, enter a gardeners shed. You could not enter a besieged city even if you chose to. The Jews rejected Zion as though it were "beneath them" Thus the translation "a besieged city" is not as likely a comparison as the mystical meaning of "Netsurah" **וְנִצְרָה** as a "Nazarene" city or as the passive participle is more literally translated, "a Nazarized" city; which by Jews might be avoided out of contempt.. [Return to Commentary](#)

2. Isaiah 26:3 Thou wilt "keep" him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

יָצַר סָמוּךְ תִּצַר שְׁלוֹם שְׁלוֹם כִּי בְךָ בְטוּחִים:

3. yatser samuk **ti[n]tsor** shalom shalom kiy be-ka batuach

This is more properly translated: "You will preserve the man of steadfast purpose in perfect peace, because he trusts in you." The Nazarene connection is less obvious here. But the one who is the Nazarene is the bringer of perfect peace that he is kept in by the Father. Or more to the point, God will "nazarize" (make like Jesus) him whose mind is steadfast in purpose.

3. *Isaiah 27:3 I the LORD do "keep" it; I will water it every moment: lest any hurt it, I will "keep" it night and day.*

אָנִי יְהוָה נִצְרָה לְרִגְעִים אֲשַׁקֶּנָּה פֶּן יִפְקֹד
עָלֶיהָ לַיְלָה וְיוֹם אֲצַרְנָה:

3. 'ani YHWH **notserah** le-rega'ym 'ashqen-nah phen yiphqod 'aleyha laylah va-yom 'a [n]ts-tsren-nah

God's protection of Zion is spoken of here but in a Nazer context. The text could easily translate. "I will make Zion Nazarene."

4. *Isaiah 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will "keep" thee, and give thee for a covenant of the people, for a light of the Gentiles;*

אָנִי יְהוָה קראתיך בצדק וראתיך בְּיָרֵךְ וְאֲצַרְךָ וְאֲתַנְךָ
לְבְרִית עִם לְאוּר גּוֹיִם:

6. 'ani YHWH qar'atiyka be-tsedeq ve'achezeq be-yareka ve-'e[n]tsreka ve-'at-teneka le-beriyth 'am le-'or goiym

The use of the phrase "I will keep you" in Hebrew can be "I will make you a Nazar" or Nazarene. This is in the context of the coming Messiah being also a covenant and a light to the Gentiles. Tell me dear reader, What Jew connected with the word Nazar has had any influence greater than Jesus of Nazareth on the Gentiles?

5. *Isaiah 48:6 Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even "hidden things," and thou didst not know them.*

שָׁמַעְתָּ חֲזֵה כֻלָּה וְאַתָּם תִּלְוּא תְּגִידוּ הַשְּׂמֵעֹתֶיךָ
תִּדְשָׁרַת תִּשְׁעָה וְנִצְרוֹת וְלֹא יִדְעֹתֶם:

6. shama'ta chazeh kulah ve-atem ha-lo' tagiydu. hishma'atiyka chadashoth u-**netsaroth** ve-lo' yeda'tam.

Nazareth is literally named in this extraordinary passage. "Nazuroth נִצְרוֹת is translated "hidden things" in the KJV. The context has God telling us that he will tell

things that they do not suspect but that after they happen you will know that he is able to show the future. He says "I have shown you new things even Nazareth." What an incredible verse that had to be in the mind of Matthew when he penned the words in Matt. 2:23.

See [Isaiah commentary](#) on this verse.

6. Isaiah 49:6 *And he said, Is it a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the "preserved of Israel:" I will also give thee for a light to the Gentiles, that thou mayest be "my salvation" unto the end of the earth.*

נִיאָמֵר נֶקַל מִהַיּוֹתֶךָ לִי עֶבֶד לְהַקִּים אֶחָד־שִׁבְטֵי
 יַעֲקֹב וְנִצְרֵי יִשְׂרָאֵל לְהַשִּׁיב יְהִנְתְּחִיךָ
 לְאֹר גּוֹיִם לְהִיֹּת יִשְׁעֵתִי עַד־קֶצֶה הָאָרֶץ:

6. vayo'amer naqal mihayothka liy 'eved le-haqiyim 'eth shivtey Ya'aqov u-**netsurey** yisrael, ve-nethatiyka le'or goyim le-hayoth **yeshu'a-tiy** 'ad qetsah ha-'arets

This remarkable passage is obviously messianic. Especially since the one spoken of is to be the "light of the Gentiles" and salvation is to the ends of the earth. What is not obvious is the Hebrew use of words in this verse. The return of the "preserved" of Israel is another of Isaiah's use of the Nazarene words in messianic contexts of which this is one. Preserved of Israel is notsurey yisrael. This would be rendered "Nazarenes of Israel" or as the more common modern Jewish usage, "Christians of Israel." The Hebrew here literally says: "I give you as a light to the Gentiles to be my yeshua' to the end of the earth." The Hebrew form is the name of Jesus or Yeshua. The coincidence is startling when this verse is read in Hebrew. "Is your being my servant to establish the tribes of Jacob and restore the Israeli Nazarenes a light thing, when I have also given you as a light of the Gentiles to be my Jesus to the ends of the earth." Make what you will of this verse but that is what it says.

7. Isaiah 49:8 *Thus saith the LORD, In an acceptable time have I heard thee, and in a day of "salvation" have I helped thee: and "I will preserve thee," and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;*

כֹּה אָמַר יְהוָה בְּעֵת רְצוֹן עֲנִיתִיךָ וּבְיוֹם יִשְׁעָה עֲנִיתִיךָ
 וְאַצְרֶךָ וְאַתְּנֶךָ לְבְרִית עִם לְהַקִּים אֶרֶץ לְהִנְתְּחִיל
 נְתִלּוֹת שְׁמָמוֹת:

8. koh 'amar YHWH be'eth ratson 'aniytiyka u-beyom **yeshu'ah** 'azarityka ve-'e[n] **tsarka** ve-'ettaneka leberiyth 'am, le-haqiyim 'erets le-hanechiyl nachaloth shomamoth.

This continues the use of the word Nazar (**נָצַר**) which was just introduced in verse 6.

The passage in the same context as the preceding one is so obviously Messianic. The repeated use of the word "Nazer or Notser" נָצֵר (which Matthew 2:23 says is spoken by the prophets in reference to Jesus growing up in Nazareth) is further extension of Isaiah's use of "play" on this word to reveal prophetic truth. It is extraordinary to say the least. If one were to write in English, "In the day of Jesus I've helped you and I will make you a Nazarene and I will give you for a covenant of the people," and then translate that English sentence into Modern Hebrew it would read exactly as this much of the text does here in verse 8.

Isaiah 65:4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

הַיֹּשְׁבִים בְּקִבְרִים וּבְנִצְוֹרִים יְלִינוּ הָאֲכִלִים בְּשֵׂר
הַתִּזְוִיר וַיִּמְרָק פְּגָלִים קְלִיָּהֶם:

ha-yoshviym ba-qevariym u-ban-**netsuriym** yaliynu ha-'okliym basar ha-chaziyr
piguliym keleyhem,

Notice that the construction is the same and could therefore be: "who dwell among the graves and lodge among the Nazarenes." From the Jewish stand point they are among the most despicable.

.Jeremiah 4:16 Make ye mention to the nations; behold, publish against Jerusalem, that "watchers" come from a far country, and give out their voice against the cities of Judah.

הַזִּכִּירוּ לְגוֹיִם הִנֵּה הַשְּׁמִיעוּ עַל-יְרוּשָׁלַם נֹצְרִים
בְּאִים מֵאֶרֶץ הַמִּרְחָק נִתְּנוּ עַל-עָרֵי יְהוּדָה קוֹלָם:

16. hazikiyru la-goyim hineh hashmiy'u 'al yerushalam, **notsriym** b'aiym me'erets ha-mer-chaq va-yittenu 'al 'arey yehudah qolam.

This construction is precisely what a modern Hebrew writer would use to say "Christians are coming from a far country. "Notsriym ba'iym me'erets ha-mer-chaq" נֹצְרִים בְּאִים מֵאֶרֶץ הַמִּרְחָק If this construction were in an Israeli newspaper it would be read as "Christians are coming from a far country." The phrase ('al yerushalam) עַל-יְרוּשָׁלַם is translated "against Jerusalem." This construction does not necessarily imply an attack. It could just as easily be translated in or upon Jerusalem and the latter phrase in the verse would be "in the cities of Judah." In that case the verse would read "Remind the nations, behold, cause it to be heard in Jerusalem, Nazarenes (Christians) are coming from a far land and they will give their voices upon the cities of Judah."

10. Jeremiah 31:6 For there shall be a day, that the "watchmen" upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

כִּי יֵשׁוּ יוֹם קָרְאֵי נֹצְרִים בְּהַר אֶפְרַיִם קִימֹו
וְנִעְלָה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ׃

6. kiy yesh yom, qare'u **notsriym** be-har 'ephrayim, qumu ve-na'alah tsiyon 'el YHWH 'eloheynu.

The context of this chapter is one of the return of Israel who at the time of the writing were "the Lost Ten Tribes." The prophecy promises a visit of messengers in a messianic context to Samaria. Verse 31 of the same chapter predicts the slaughter of the innocents in Bethlehem and thus places the chapter after the birth of Jesus. Mount Ephraim is the region of Samaria where most of the population lived. The context of the passage contains many events that will be associated with "the day" or period leading up to the Nazarenes calling out a message in mount Ephraim. These prophecies would include the return of all the tribes to the land after the Babylonian captivity, the silent years of the growth of the second commonwealth at the end of which the Messiah would come and according to verses 31 to 34 of this chapter he will make a new covenant with his people. This is quoted by the writer of Hebrews as meaning the Christian covenant when Sinai gave place to Golgotha. In that period the verse we are looking at says that Nazarenes would invite Samaritans to Zion. The verse should be translated "There will be a day when Christians will cry in Mount Ephraim, Get up, let us go up to Zion, to the LORD our God." See Acts 1:8 where Jesus set the stage for the fulfillment of this verse.

The Same Word "N T S R" is Translated Branch in Four Places in Isaiah.

11. Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a "Branch" shall grow out of his roots:

וַיֵּצֵא תֵצֵר מִגִּזְעַ יֵשׁוּ נֹצְרַיִם מִשְׁרָשָׁיִם יִפְרָח׃

1. ve-yatsa' choter migeza' yisay **ve-natsar** mish-sharashayv yiphrach.

This is a key messianic verse which show that the Tsemach Branch prophecies and the Nazer Branch prophecies are linked and are one and the same because they are both "David" prophecies. Both forms of Branch prophecies teach that He is the son of David. Here the coming Nazarene is to be of the family of Jesse who was the father of David. This verse makes it plain that the word Nazer is to be linked to the Branch prophecies and that other occasions of its use should be investigated. Just as every use of the word "branch" translated from Tsemach" in the Bible is not in a messianic context and is therefore not a revelation about the coming of the Messiah so also the use of Nazar will only have such mystical connection in contexts that are clearly messianic. In some of them, like this one, the connection is perfectly clear. Jesus whose name is the "Branch" is just so because Nazarene means "The Branch."

12. Isaiah 14:19 *But thou art cast out of thy grave like an abominable "branch," and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.*

וְאַתָּה הַשְׁלַכְתָּ מִקְבְּרֶךָ כִּנְצֹר נִחְעַב לְבוּשׁ הַרְגִים
מִטְעָנֵי תֶרֶב יוֹרְדֵי אֶל־אֲבְנֵי־בּוֹר כִּפְגַּר מוּיָבָס׃

19. ve-atah hashlakta miq-qibreka ke-**natsar** nith'av le-bush ha-rugiym miso'amey cherev yordey 'el 'avney-bor ke-peger muvas.

Isaiah's use of comparisons in poetic vision is extensive and descriptive, usually very much to the point. This comparison reveals little however in its literalness. Babylon, who has enjoyed the position of primacy and wealth among the nations, is to suffer rejection and be cast off like a corrupted dead body or clothes that are ripped and bloody. These comparisons are to the point. But how much does "a branch" fit this category? It is open to much speculation and the connection is not immediate as are the

other "to the point" comparisons.. However take the mystic meaning of "nazar" נָצַר (branch) or the "Nazarene." Babylon is to be treated like the Jews treat the "Notser" or "Notsriy" or Nazarene, נֹצְרִי--complete and ultimate rejection. This word clearly refers to the Messiah in Isa. 11:1.

13. Isaiah 60:21 *Thy people also shall be all righteous: they shall inherit the land for ever, the "branch" of my planting, the work of my hands, that I may be glorified.*

וְעַמְּךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נְצֹר
מִטְעֵי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

21. ve-'ameka kullam tsadiqiym le-'olam yirshu 'arets, **natsar** masa'ay ma'assah yaday le-hithpa'er'

Chapter 60 ought to begin in 59:20 above which says, *And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, says the LORD.* This makes it clear that what follows is a description of the coming messianic Zion. This is supported by the mention of the Gentiles bringing their strength to the renewed Zion in verses 3, 5, 11, and 16. The Gentile motif is continued in the next chapter (61) which gives greater description of the Messiah's mission.

It is in this context that Isaiah 60:21 is found. "Thy people" refers to the inhabitants of the new Zion under the Messiah. The prophet says they will be Nazarene of God's

planting and that this will produce a great marvelling at God. Le-hith-pa'aer לְהִתְפָּאֵר which is translated "that I may be glorified" is a hithpiel infinitive. It is plurative and reciprocal or passive and it means "for the purpose of producing a marvelling of me."

Indeed these verses that contain the word Nazer are pregnant with meaning and it can

not be mere coincidence that the word is in so many messianic contexts. Since it is well known tradition that Matthew wrote originally in Hebrew which was later translated into Greek, then it reasonably follows that his knowledge of the Hebrew text would prompt him to be the only Gospel writer to call attention to the fact that: *he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

* Rawlinson, G.; Commentary on Isaiah in Pulpit Commentary; Erdmans, pg xiv.

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Isaiah 1 - 2

Introduction to the Prophecies of Isaiah

Isaiah Chapter One

1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Verse 1: Isaiah makes Judah and Jerusalem that which will be central in his visions. The first chapters are an indictment of the Judeans for their abandonment of worship of God and their obsession with idolatry. But the main event in the lifetime of Isaiah is the loss of the "ten tribes" of Israel as a result of the rise of the Assyrian Empire which plays a principal part in the prophecies of the first portion of the book. The most important contemporaneous events in Isaiah's imminent future are the piecemeal dissolutions (in three stages described in chapters 7-12) of the northern kingdom of Israel, and its complete annihilation as a state. But in harmony with Isaiah's design, the interaction of Assyria with Israel is seen from a Judean stand point while Israel's demise and loss is the central theme from chapter seven to chapter twelve. In harmony with this verse, that is, that his visions are those concerning Judah and Jerusalem, Isaiah delivered his prophecies of the end of Israel to the house of David in Jerusalem and describes the imminence of their loss in graphic terms. He said the spoil of the nation is to be completed in a matter of a few years from a marked event recorded by witnesses, according to Isaiah 8. After chapter twelve, beginning in chapter thirteen, Isaiah then will predict the punishment of Judah for the same reasons which God allowed the Assyrians to punish Israel. But, not without reason does he predict the fall of Babylon first before outlining God's use of the Babylonians to take the Judeans into a purging captivity. This theme of the use of Assyria and Babylon which will not thwart the ultimate appearance of "Zion" in a restored remnant will echo repeatedly through the book. That is, Assyria is an agent of Immanuel to purify Israel. Babylon will be Immanuel's agent to do the same to Judah in the distant future. After God has used these nations as his agents of punishment Isaiah says they will disappear from the march of history but Israel and Judah will be restored to fulfill God's purposes for them and have a continuing history. Initially Isaiah gives this final great result in Chapter two, that is, that the word of God will go out from Jerusalem and all nations will learn about the true God from the center of a restored Judah and Jerusalem ([Isa 2:2](#)). After this assurance in chapter two he gives the reasons for impending punishment and exile through chapter 5 and then records his call to the prophetic office in chapter 6 and then for many chapters describes the details of the Assyrian and Babylonian punishments. Into these passages he will intermingle messianic references which give assurance that the whole house of Israel has a glorious future in spite of the horrors that Isaiah's generation will experience. This method continues until chapter forty when the main theme will give details of the physical restoration of the nation during which time the Messiah will appear and establish Zion. In that section the messianic details become extraordinarily clear about his person and his kingdom.

2. Hear, O heavens, and listen, O earth: for the LORD has spoken, I have nourished and brought up children, and they have rebelled against me. 3 The ox knows his owner, and the ass his master's crib: but Israel does not know, my people do not consider. 4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel to anger, they are gone away backward. 5 Why should you be punished any more? you keep on rebelling: the whole head is sick, and the whole heart faint. 6 From the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and fresh sores: they have not been closed, neither bound up, nor softened with oil.

Verses 2-6: Listen!: This introduces the conditions that will bring forth the punishments on both Israel and Judah. The reasons for the punishment are elaborated in chapter two particularly in the notes under verse 18 where idolatry is pointed out as the chief sin of the divided nation which must be purged.

7 Your country is desolate, your cities are burned with fire: your land is devoured by strangers in your presence, and it is desolate, as overthrown by strangers.

Verse 7: The literal translation of the variant reading in the Qumran Isaiah scroll which contains one extra word is "and its desolation upon her is like the destruction by foreigners." The phrase in Hebrew has "destruction" as a noun in construct, therefore definite. The passage is prophetic although it had partially been fulfilled when this was written if, as is likely, this portion of Isaiah introduces the main theme which begins in chapter seven, that is, of the imminent destruction of the northern kingdom of Israel by the Assyrians. The tribes east of the Jordan were very likely in captivity by the time of this writing as will be explained in the comments below, particularly in chapters seven through twelve, and has also been noted in the [introductory chapter on the interaction of Israeli and Assyrian kings](#). Some of the cities of Judah were to be overthrown by the Assyrians but they would not and did not capture Jerusalem nor did her cities remain "desolate" as did the cities of Israel. The cities of Israel became desolate for at least 200 years. Judah's desolation was not brought by the Assyrians, but by the Babylonians, 120 years later. In the design of the book of Isaiah he takes up the Assyrian destruction of Israel first in chapters 7-12 and then the future destruction and desolation of Judah by the Babylonians beginning in chapter 13. These two events then will be referred to randomly throughout the book and they will be mingled with extraordinary messianic prophecies as contrasts, to what the Assyrians and Babylonians (strangers) do to Israel, as opposed to what the Messiah will do in the restoration of the nation.

8 And the daughter of Zion is left as a cottage in a vineyard, as a shed in a garden of cucumbers, as a besieged city.

Verse 8: Zion: This is the first mention of the word "Zion" in the text. For the meaning

of the word in various contexts see the note under [10:24](#).

Verse 8: Is left: In the literal Hebrew text the word "left" is a participle which is an adjective modifying the word daughter. Thus the translation should be "the remnant (or abandoned) daughter of Zion is like a hut etc." "The daughter of Zion" refers to the true believer who is the Zion of God but a minority who lives among those who are "earth bound" but outwardly appear to be the real physical nation. When seen in this way the naturalness of the Nazarene portion of this passage noted in the next note is that much clearer a reference to the prophetic nature of the true Nazarene Zion. Interestingly, the Septuagint translation (LXX) uses a future passive verb for "left" and reads: "The daughter of Zion shall have been abandoned etc...." Did the LXX translators, during the silent years of the restored nation (285 BC) imply that this abandonment by the Jewish nation of the true Zion was future to them? It seems so. These translators knew the same future abandonment of Zion with the natural nation joining the enemy was predicted by Zechariah. [See Zechariah 12:2](#).

See also [Zech 11:14](#) where the covenant between Judah and Israel is broken. Judah (the natural nation) is to be cut off from the covenant of Israel-Zion.

Verse 8: The word  "natser" from which the words Nazareth and Nazarene are derived is here translated "besieged." The Morphologically tagged edition of the Hebrew Text in the Logos Bible program gives the root of this word as nazar rather than a passive participle of "tsur" which is assumed by the translation "besieged." We concur with the Morphologically tagged text. The word here is a passive participle of nazar or . This is the first of many passages in Isaiah where Nazarene prophecies are found in a play on words. This is a prediction of the true Zion being rejected by its inhabitants as a house of lesser importance, like a small watch tower or garden shed, not the main house or like a Nazarene or Christian city, not really Jewish. [See the comment on this verse in the chapter called Excursus on the Nazarene.](#)

9 Except the LORD of hosts had left to us a very small remnant, we should have been as Sodom, and we should have been like Gomorrah. 10. Hear the word of the LORD, you rulers of Sodom; give ear to the law of our God, you people of Gomorrah. 11 To what purpose is the multitude of your sacrifices to me? says the LORD: I am full of the burnt offerings of rams, and I do not desire the fat of fed beasts, or the blood of bullocks, or of lambs or goats. 12 When you came to see my face, who sought this trampling of my courts from your hand? 13 Bring me no more empty oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies, I cannot bear them; it is evil, even the solemn meeting. 14 My soul hates your new moons and your appointed feasts: they are a trouble to me; I am weary of bearing them.

Verse 14: The LXX says that God is satiated and "bored" with the abundance of empty religious observances

15 And when you spread out your hands, I will hide my eyes from you: when you make many prayers, I will not hear: your hands are full of blood. 16. Wash yourselves, make yourselves clean; put away your evil habits from before my eyes; cease doing evil; 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 18 Come now, and let us reason together, says the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If you are willing and obedient, you shall eat the good of the land: 20 But if you refuse and rebel, you shall be devoured with the sword: for the mouth of the LORD has spoken it. 21. How is the faithful city become a harlot! I had filled it with judgment; righteousness lodged in it; but now murderers. 22 Your silver is tarnished, your wine mixed with water: 23 Your princes are rebellious and friends of thieves: they are all lovers of gifts and pursuers of bribes: they do not judge the fatherless, neither does the cause of the widow come before them. 24 Therefore says the Lord, the LORD of hosts, the mighty One of Israel, I will ease myself of my adversaries, and avenge myself of my enemies:

Verse 24: This verse is a good example of Isaiah's use of play on words as a literary device. Here the words "ease" and "avenge" are homonyms, that is, they both have the phonetic sound: "na kahm" in Hebrew although spelled differently ['ennaqemah and 'ennachem] It does not, in this place, add anything to the meaning of the text but there are verses, particularly those in which the word from which Nazarene is derived where the meaning is governed by the play on words. For another good example of this literary device where it does make a difference in additional understanding see the last verse of chapter eight and the first verse of chapter nine ([8:22-9:1](#)) where "dimness and anguish" are found used in the same mechanism as used here and there they carry the sense of the passage forward.

25 And I will return my hand on you and as with lye melt away your backsliding, and take away all your divisiveness:

. Verse 25: This verse is a good example of Isaiah's use of double entendre. The words "dross and tin" used in the KJV are literal renditions of the Hebrew text but there are homonyms in Hebrew of those words which we use here. It is Isaiah's style to use these "play on words." There are important places in his prophecy where the use of "play on words" delivers unusual revelation. The use of the words for Nazarene and Nazareth is only one of the many uses of this mechanism which is also illustrated here.

Verses 24 and 25: The Qumran text is substantially the same as the Masoretic (received text) in this verse but the LXX reading is so different that the present received Hebrew text could not support its rendition of these verses. Even though the LXX is more of an interpretive translation than it is a word for word translation, (much like the "dynamic parallelism" of the NASV and the NIV), the LXX is expected to add only what is implied. Perhaps it is the use of "play on words" in both verses, which, as explained above contains more than meets the eye, that gave liberty to the LXX translators to embellish the text. What ever the reason, the LXX reading of verses 24

and 25 are added to show this freedom they used here: "Therefore thus says the despotic LORD of hosts, Woe to the strong ones of Israel: who will not stop my wrath upon the opposers or judgement upon those hated of me which I will do. I will turn my hand on you and I will burn you into purity, indeed I will destroy the doubters and effeminate and all the lawless ones from you and I will humble the arrogant ones."

26 And I will restore your judges as they were at first, and your counselors as at the beginning: afterward you shall be called, The city of righteousness, the faithful city. 27 Zion shall be redeemed with judgment, and her captives with righteousness.

Verse 27: "Zion" is a word like "Israel" which can have different meanings depending on the context in which it is found. As "Israel" may be: the name of a man, a label for Jacob's sons, the whole of the twelve tribes, or just the ten tribe kingdom of Israel, or it can mean the true church of all ages. So Zion can mean: a place in Jerusalem, physical Jerusalem itself, the restored remnant nation, or the perfected condition (not a place at all) to which God's people will come under the Messiah. Isaiah uses "Zion" in all these meanings and the context will determine which is meant. [See notes under 10:24.](#) Click Back Button to return to this place.

Verse 27: Captives: The KJV has "converts" but this is not supported by any reading. "Captives" or "returnees" is the reading of both the Hebrew and the LXX texts. The verse therefore is a portent of further predictions of the predicted captivity of first Israel and then Judah which Isaiah is to describe in this book. It is the design of prophecy to introduce the themes to be developed obscurely, as here, and then to add to the information until a crescendo of information overwhelms the mind. Such overwhelming predictions and descriptions of the destruction of Jerusalem, the burning of the temple, the captivity, and the restoration of the tribes (all twelve) into one nation at the command of Cyrus the Persian have caused skeptics to brand the book of Isaiah as a compilation of at least two writers, one at the time of the Assyrian Invasions (circa 720 BC) and another "Deutero-Isaiah" at the time of the completion of the second temple (circa 450 B.C.). See notes under [63:3](#); [63:18](#); and [64:11](#) for further discussion of verses criticized by skeptics as well as a discussion of Chaldean forms in Isaiah which are anachronisms and seem to support skeptical critics.

28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. 29 For they shall be ashamed of the oak idols which they have desired, and they shall be confounded by the gardens that they have chosen.

Verse 29: They shall be ashamed. There is no doubt about the person and number in the Hebrew participle and third plural suffix in the received text. The Qumran Isaiah text confirms the same reading (third person masculine plural) of "they." The LXX is consistent with the use of third person plural in all the verbs in this verse using Greek "ontai," "onto," or "san" third plural endings. The NIV chooses "you" but the reference is not to those being addressed in the days of Isaiah. It is either to inhabitants of a

cleansed Zion who will abandon idolatry as ashamed of the past or to those who in the day of vengeance (the period of attack by the Assyrians and later the Babylonians) still forsake the Lord looking for earthly answers and who will be ashamed in the day when they, to no avail, seek for help from helpless images made of oak.

30 *For you shall be like an oak with falling leaves, and as a garden that has no water. 31 And the strong shall be as lint, and the maker of the idol as a spark, and they shall both burn together, and no one shall quench them.*

Verse 31: Strong and maker: The LXX makes the two classes to be the laborer and the businessman. The one who struggles to make the idol and the one involved in the business for profit from the selling the product. Both are to burn together; and LXX adds "the lawless and the sinners."

Isaiah 2

1. *The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall happen in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.*

Verse 2: established: For the importance of this word (verb = nakon and noun = makon) see notes under [Isa 4:5](#).

Verse 2: "The last days:" be'acharith hayyamim. בְּאַחֲרֵית הַיָּמִים This Hebrew construction is found 13 times in the Old Testament. It is translated "last days, latter times, latter days, days to come (NIV)." It refers to the last portions of various and different eras. For instance [Genesis 49:1](#) refers to the mature tribal existence of the sons of Jacob after the bondage in Egypt and their wandering and conquest of the land and finally their settling down to statehood. Jacob calls that time the "last days," if the same construction as found in [Isaiah 2:2](#) is followed.

[In Numbers 24:14](#) the "last days" describes the final days of the people of Midian who were destroyed in the over throw by Gideon.

[Deut 4:30](#) and [31:29](#) describe the period of maturity of the twelve states of Israel during the Kingdom Period as the "latter days." While Jeremiah [23:20](#); and [30:24](#); and [Dan. 10:14](#); and [Hosea 3:5](#); and [Micah 4:1](#) and [Jer. 48:47](#); and [49:39](#) all describe events that take place during the second commonwealth or the Persian and Greek and Roman periods of what we call Ancient History. That would mean that the "last days" refer more times than any other to the last period of Jewish history. In Jer. 48:47 and 49:39 the return from captivity of the Elamites and Moabites (one in S.W. Persia and the other east of Sinai) is said to be "in the latter or last days." This was fulfilled when both nations (led into captivity by the Assyrians and Babylonians) were restored to their

land areas when Cyrus The Persian decreed the return of captive nations. The cuneiform steele describing the different captive nations is in the library of Yale University where I was able to view it in its perfect undamaged completely readable condition. Thus these two passages also speak in prophecy of the "last days" as the era of the second commonwealth. Jeremiah also calls the same period "in those days and at that time." This is more likely what is meant in Isaiah 2:2. That is, the "latter days" or time of the final Jewish commonwealth which ended in 70 A.D.

[Micah 4:1](#) makes the identical prophesy as [Isaiah 2:2-4](#) and is more certain about placing its fulfillment after the return from Babylonian captivity and states that Jerusalem would be overthrown but not to fear because, there will be a return of the remnant and out of Bethlehem will come forth the deliverer. Thus Micah makes the "last days" be the days of the return from Babylon when the Messiah will come out of Bethlehem and the Word of God goes forth from Jerusalem. This means that Isaiah 2:2 refers to the ministry of Jesus and the day of Pentecost where the Gospel was preached for the first time on mount Zion in Jerusalem. [Ezekiel 38:16](#), using the same construction as allthese just noted above, is alone in referring the period of the "latter days" to the "latter years" of [verse 38:8](#) when the Prince of Rosh would arise and lead the nations against God and his people. He refers, no doubt, to the rise and demise of Communism led by the USSR

Thus it is seen that the phrase "last days" refers variously to the end of the nation of Midian, the Kingdom Period of Israel and Judah, the period after the Babylonian captivity, and the latter time of the Christian era. Thus the phrase "the last days" is not used once in the scripture of the end of the world but refers to the end of a particular era which the context will explain. Its most common reference is to the last epoch of the Jewish national state, and of the law of Moses and of the Temple and of the Old Testament Covenant. Which is what is meant here in Isaiah and will be elaborated upon in the unfolding of his book. He will give great detail as to how the true Zion will reach maturity in the "last days."

The time of the end.

A similarly misused phrase found only in Daniel is "the time of the end." Daniel uses it 5 times. It never refers to the end of the world. It is more precise than "last days" which speaks of a period of time, since it refers to the finality or completion of an event. In [Daniel 8:17](#) it refers to the cleansing of the Temple under the Maccabees; in [Dan 11:35](#) and [Dan 11:40](#) the phrase refers to the completion of wars between the Selucid and Ptolemaic Empires which affected Israel; in [Dan 12:4](#) and [Dan 12:9](#) it refers to the general completion or fulfillment of the visions of Daniel. What is meant is that they can not be understood until they are viewed after their completion. The phrase "**end time**" or "**end times**" is not in the Bible. For a more elaborate explanation of "the time of the end" in Daniel 12 see

[Revelation A Panorama of the Gospel Age](#): by Fred P Miller, pub Moellerhaus,

1992

3 And many people shall go and say, Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Verse 4: Compare Isaiah 2:2-4 with Micah 4:1-4 which follows:

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow to it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make [them] afraid: for the mouth of the LORD of hosts has spoken it.

5 O house of Jacob, come, and let us walk in the light of the LORD. 6. You have cast off your people the house of Jacob, because they have filled themselves with eastern religions, and are fortunetellers like the Philistines, and they applaud the ways of the children of strangers.

Verse 6: Philistines: See note under [9:12](#) for the LXX use of this name and why the LXX translators never use the name "Philistine" in translation. The text here in the LXX has "allophulon" ἄλλοφύλων which means "foreigners" for Philistines.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

Verse 7: The description of Israel as a prosperous nation which was rich in resources and produced wealth for a large number of inhabitants is repeated in a number of places. The presence of military might is also stressed here and other places (seen before the destruction of the nation by the Assyrians. See notes [on prosperity](#)

under 7:21 - 23 for further description of the agricultural blessings that the Galileans took for granted. See [Isaiah 28:1,2](#) where the nation is proud of their "glorious beauty" and "glorious beauty above fruitful fields" Implied is the fact that Israel was a prosperous and politically strong nation, enjoying power among nations and "the good life" when it was overthrown. They were not in decline but lost their exalted position in the midst of pride and power and plenty.

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: 9 And humanity bows down, and mankind humbles itself: therefore do not forgive them.

Verse 9: [See 5:15](#) for same construction. Humanity from "adam" and man from "ish." Humanity and mankind might be a better rendering.

Verse 9: Therefore do not forgive them. This phrase and all of verse 10 following this phrase is omitted from the Qumran Isaiah scroll.

10. Enter into the rock, and hide you in the dust, for fear of the LORD, and for the glory of his majesty.

Verse 10 is not in the Qumran Isaiah Scroll. The LXX adds after majesty: "**when he arises to terribly shake the earth**" to this verse making it identical to the last part of verse 19 below.

11 Humanity's lofty looks shall be humbled, and the haughtiness of mankind shall be bowed down, and the LORD alone shall be exalted in that day. 12 For the day of the LORD of hosts shall be upon every one that is proud and haughty, and upon every one that is lifted up; and he shall be brought low: 13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, 14 And upon all the high mountains, and upon all the hills that are lifted up,

Vss 12 - 14: Cedars, Oaks, Mountains and Hills God is not against trees and topography. But these trees, cedar and oak, were the materials of which idols were made and the mountains and hills were where they were placed. The word for "idol" in Hebrew is derived from the word for "oak."

15 And upon every high tower, and upon every fenced wall, 16 And upon all the ships of Carthage, and upon all pleasant pictures.

Verse 16: Carthage: See notes under [chapter 23 1](#) for why we choose Carthage in North Africa, the major Phoenician colony of Tyre for the Hebrew Tarshish, instead of Tartesus, the remote outpost of Carthaginian trade in southwestern Spain beyond the "Gates of Hercules."

17 And the loftiness of humanity shall be bowed down, and the haughtiness of mankind shall be made low: and the LORD alone shall be exalted in that day. 18 And he shall utterly abolish the idols. 19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he arises to terribly shake the earth. 20 In that day a man shall cast, to the moles and to the bats, his idols of silver, and his idols of gold, which each one made for himself to worship; 21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he arises to terribly shake the earth. 22 Therefore stop trusting human nature whose life force is in his nostrils: for of what account is he?

Verse 18: Abolish the Idols: This announcement is the major reason for the impending doom to be brought on the divided nation of Israel. The northern kingdom is to receive punishment first and idolatry is therefore to be purged from that nation which will lose its political identity. The first portions of Isaiah's predictions after his call begin in chapter seven. The northern kingdom of Israel is to be purged, scattered among the nations and later a remnant will return, purged from idolatry. Judah shall suffer a similar fate later under the Babylonians and be taken into captivity. The captivity of Judah and its purging punishment begins in chapter 13. Chapter forty begins the section that describes in detail the tribal return, having been purged from idolatry, to the land and the rebuilding the true religion of YHWH following the release from captivity by Cyrus, whom Isaiah names. The rebuilding according to Isaiah is the precursor to the advent of the Messiah who will come in those days after the return and after idolatry has been purged from the nation.

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Isaiah 3 - 6

Preaching not Prophecy

In this section there is prophetic material but much of it is found in an environment of reasoning and preaching against the sinful apathy of the people of God and of warning of the consequences of their "habits." There is much "prophetic preview" in short references of things that will "come up again." A few of these key words, used obscurely here, but which will be enlarged upon in the content of the book are: "burning, remnant, branch, Zion:" which are mentioned in this context of preaching and warning. However one of the most interesting interpretations of prophecy is found in the last comment concerning the remnant which is to return from the punishment that the nation is bringing on itself by their own sins. This is found at the end of chapter 6 and relates to the answer to Isaiah's question: "How Long?"

Isaiah Chapters 3 through 6

Isaiah 3

1. For, behold, the Lord, the LORD of hosts, takes away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

Verse 1: Isaiah uses the name of God a number of times in conjunction with other words that make the construction difficult for translation. The Hebrew word for

"lord" ("adonai" Heb. אֲדֹנָי) is translated "Lord" here and the name of God, "YHWH"

(יְהוָה) is translated "LORD."

Verse 1: The words "stay" and "staff" are the same words in Hebrew. One is masculine and the other is feminine. Mash'en masc. is translated "stay," and Mash'enah fem. is translated staff. Both mean support or a crutch to lean on, that which you use to support yourself.

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, 3 The captain of fifty, and the honorable man, and the counsellor, and the gifted artisan, and the eloquent orator.

Verses 2 and 3: These are the supports of the nation that will disappear and what follows in the next two verses is what will be left afterward. The prosperity of the nations of Judah and Israel with the "stays and staffs" were still in place when this prophecy was given. Not only was the wealth of the nation to be gone but the leaders would disappear. The prosperity that Israel enjoyed has been described in the last

chapter in [Isaiah 2:7](#).

4 And I will give children to be their princes, and babes shall rule over them. 5 And the people shall be oppressed, all by each other, and each one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable. 6 When a man shall take hold of his brother of the house of his father, saying, You have clothing, you be our ruler, and let this ruin be under your hand: 7 In that day he shall swear, saying, I can not be a provider; for in my house is neither bread nor clothing: do not make me a ruler of the people. 8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their practices are against the LORD, to provoke the eyes of his glory. 9. The appearance of their countenance witnesses against them; and they declare their sin as Sodom, they hide it not. Woe to their soul! for they have rewarded evil to themselves.

Verse 9: Appearance of their countenance; there is a similar accusation laid at the door of Cain whom God said had a "fallen" face. If Cain was doing well he would be "lifted up" but as it was his face gave away the evil in his heart. So then the inhabitants of Jerusalem who take on the aspects associated with their sin. This is often the case, though not always so else there could be no hypocrites, with those who are committed to certain sins.

10 Say to the righteous, that it shall be well with him: for they shall eat the fruit of their practices.

Verses 8 and 10: Practices (or habits) is: Ma'al-leyhem מַעַלְלֵיהֶם from ma'alaliym as in verse 8. This word refers to the daily ordinary habits that are routine. See comments under [Zechariah 1:4 and 5](#). In verse 8 the conditions were not that of committing sins as a violation of what is considered the "norm" but that sin was itself the ordinary way of life which was practiced thoughtlessly as the propriety of their perceived world. The righteous would also fare in the same way: that is the habits of anyone will have an ultimate natural outcome. Whether the righteous or the wicked, their habits will have an end that is predictable, as the next verse says..

11 Woe to the wicked! it shall be ill with him: for the reward of his hands shall be given them. 12 As for my people, children are their oppressors, and women rule over them. O my people, those who lead you cause you to err, and destroy the way of your paths. 13 The LORD stands up to plead, and stands to judge the people. 14 The LORD will enter into judgment with the ancients of his people, and their princes: for they have eaten up the vineyard; the spoil of the poor is in your houses. 15 What do you mean by beating my people to pieces, and grinding the faces of the poor? says the Lord GOD of hosts. 16. Moreover the LORD says, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: 17 Therefore the Lord will strike the crown of the head of the daughters of Zion with a scab, and the LORD will discover their secret parts. 18 In that day the Lord will take away the beauty of their

tinkling ornaments about their feet, and their headbands, and their crescent ornaments, 19 The chains, and the bracelets, and the mufflers, 20 The bonnets, and the ornaments of the legs, and the sashes, and the tablets, and the earrings, 21 The rings, and nose jewels, 22 The changeable suits of clothes, and the cloaks, and the coats, and the crimping pins, 23 The glasses, and the fine linen, and the hoods, and the veils. 24 And it shall be, that instead of sweet smell there shall be stink; and instead of a girdle a tear; and instead of well set hair baldness; and instead of a sash a belt of burlap; and burning instead of beauty. 25 Your men shall fall by the sword, and your mighty in the war. 26 And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

Isaiah 4

1. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by your name, to take away our reproach. 2. In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellence and majesty for them that are the escaped of Israel.

Verse 2: Branch: The introduction of the future day, describing it as the day of the "Branch.," means that the words are full of symbolism and the rest of the chapter describing Zion in the day of the Messiah is illustrated with figurative events which are to be understood spiritually, not literally. It must also relate this verse to other symbolic "Branch" prophecies. See Zek. 3:8; 6:12 and others for branch prophecies. Two

words: "tsemach" צִמָּח and "natser" נָצַר are used in these prophecies. The second word is related to Nazareth and Nazarene as in Isa. 11:1 and other places referring to the Messiah: those are Isa. 1:8; 14:19; 26:3; 27:3; especially messianic are 42:6; 48:6; 49:6; 49:8; and also see 60:21; 65:4. The Holy Spirit called the name of Nazareth in Isa. 48:6. It is these passages with those in Zechariah that Matthew had in mind when he said in Matthew 2:23 "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." See the chapter [Excursus on The Nazarene](#) in this book. The Aramaic Targum of Isaiah (probably 300 B.C.) paraphrases "Messiah" for "branch" here as it also does in 11:1. It is clearly established that all inter-testament Jewish scholars saw all branch prophecies as Messianic.

Verse 2: LXX: It is difficult to understand why the LXX leaves out the word "branch" in this verse. The word is translated "branch, shoot, growth, or bud" where ever it is found but here it is treated as an adverb of purpose by the LXX. The literal Hebrew favors the use of the word as the "Branch of YHWH." The LXX renders the verse: "In that day, God, with a will and with glory, will lay hold on the earth, to glorify the remnant of Israel." Neither "branch" nor "fruit of the earth" are in the LXX. The literal Hebrew is: "In that day the branch of the LORD (tsemach YHWH) will be beautiful (lit. like a deer) and glorious and the fruit of the earth shall be exaltation and magnificence to the escaped of Israel."

Verse 2: "escaped of Israel" The Qumran Great Isaiah Scroll adds the words "**and Judah**" to this text. See the Qumran text with the [insertion of "Judah"](#) at the end of this verse, i.e. Isa 4:2. This is interesting in a "nazar" context and is a confirmation that interpretation of restoration prophecies in the "silent years" saw the return of the remnant of all 12 tribes to have been completed in the foundation of the second commonwealth when the return of the Jews to Palestine made possible the waves of "aliyahs" for the 300 years after the decree of Cyrus in 536 BCE. In Ezekiel 37 the word "Judah" is added by the LXX translators to make the same idea clear (i.e. Judah contained all 12 tribes in the restoration during the "silent years.") See the comments surrounding [Ezekiel 37:21,22](#).

3 *And it shall be, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:*

Verse 3: For more on the remnant called those "left in Zion." see notes on [10:24](#)

4 *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst of it by the spirit of judgment, and by the spirit of burning.*

Verse 4: Spirit of burning: The forgiveness of sins in the day of the "Branch" in this verse is another connection to the messianic visitation about which Isaiah will yet speak many things. In chapter 9 he contrasts the visitation of Tiglath Pilezer which destroyed Galilee with the future visitation of the Messiah. When he changes from the physical destruction wrought by the Assyrian to the Messiah in 9:5 he uses similar language to describe the messianic visitation (which is properly translated in the KJV but is missed by those who use the method of "dynamic parallelism") Messiah's coming, he says, is to be in contrast to the noise and blood of battle. He says of the Messiah: "this will be with burning and fuel of fire, for unto us a child is born...etc." This verse then is introductory to the spiritual "burning" to be enlarged on later. See also comments on verses [6:12,13](#) where burning is the means of spreading God's "seeds of holiness" in the time of the future restoration.

5 *And the LORD will create over every establishment of Mount Zion, and over her assemblies, a daily cloud and smoke, and the shining of a flaming fire by night: thus the glory shall be a shelter over all. 6* *And there shall be a shelter for shade in the daytime from the heat, and for a place of refuge, and for a cover from storm and from rain.*

Verse 5: Establishment: This word "ma-kon"  (long "o") is found 10 times in the O.T. In each and every case it refers to the place where the shekina glory dwells, whether in earth or heaven. (see [Ex 15:17](#); and [1 Kings 8:13](#), translated "the place" and [1 Ki 8:39](#), translated dwelling "place" and [1 Ki 8:43](#) translated: dwelling "place", and [1](#)

[KI 8:49](#) translated: dwelling "place"; and [2 Chron 6:30](#) translated: dwelling "place"; and [Ps 89:14](#) translated: "habitation" of your throne; and [Ps 97:1](#) translated: "habitation" of his throne; and [Isa 4:5](#) translated: "establishment" but KJV "dwelling place"; and in [Isa 18:4](#) translated "dwelling place" [Dan 8:11](#) translated: "place" of his sanctuary .) The rest of the verse has other references to the same "motif" of the shekina glory, i.e. the pillar of fire and the pillar of cloud which led the nation of Israel in the wilderness in their travels but inhabited the sanctuary of the tabernacle when they were settled. These further references to the shekina glory confirm that "ma-kon" is to be understood as the place of the sanctuary of the habitation of the Almighty. In the Mosaic dispensation that would refer to the Holy of holies in the temple in Jerusalem. But in the messianic period Isaiah is predicting here it would be a picture of the restoration of Zion under the Messiah when Zion's churches would be inhabited by the Holy Spirit. That would be hard to miss in this highly figurative section. See important notes under [Isa 2:2](#) where the word is used verbally and refers to the establishment of messianic Zion. See especially [16:5](#) for the use of the cognate [hu-kan]  which can refer to an establishment of a sanctuary in general but there refers there to the final reestablishment of David's throne.

Verse 5: Assembly, Hebrew is Miqra' It is implied in the word that the assemblies are for the purpose of hearing the scriptures read and explained. Other words translated assembly are: simply a gathering for what ever purpose; as a gathering to bear witness. The New Testament word corresponding to Miqr'a is "ekklesia," or "church." These words are to have a spiritual application in keeping with the spiritual nature of the preceding verses which speak of the messianic Nazarene or Branch.

Isaiah 5

1. Ah, let me sing to my dearest, a song of my beloved, about his vineyard. My dearest has a vineyard in a very fruitful hill: 2 And he fenced it, and gathered the stones out of it, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress in it: and he hoped it would bring forth grapes, and it brought forth wild grapes. 3 And now, O inhabitants of Jerusalem, and men of Judah, I ask you, judge between me and my vineyard. 4 What more could have been done to my vineyard, that I have not done in it? why, when I hoped for it to bring forth grapes, did it bring forth wild grapes? 5 And now allow me; I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be eaten up; and break down its wall, and it shall be trodden down: 6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. 7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a bitter cry. 8. Woe to them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! 9 In my ears said the LORD of hosts, Truly many houses, even great and fair, shall be desolate, without inhabitant. 10 Yes, ten acres of vineyard shall only yield five gallons, and the seed of

a barrel shall only yield a bushel. 11 Woe to them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! 12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands. 13 Therefore my people are gone into captivity, because they are without knowledge: and their glory is hungry men, and dry thirsty multitudes.

Verse 13: The captivity of Israel, ie. the northern kingdom, began during the life of Isaiah, but there is nothing to preclude the idea that Isaiah is predicting the coming captivity of Judah too, as he does later in his book. Commentators who consider the last part of Isaiah as a product of a second person and not Isaiah do not consider that the destruction of the temple and the captivity were miraculously predicted by a number of other prophets. The same prophets predicted the restoration of the temple and the nation,--fulfilled in the founding of the second commonwealth -- long before the events took place. It should be no surprise that Isaiah would do the same and speak of these future events as if they had already happened because they are the ultimate outcome of the continuing waywardness and idolatry of the nation which he condemns. The warnings of the coming punishment of first, the Assyrians and second, the Babylonians as God's agents for the punishment is only natural in the context of the book. After all he predicted the restoration of the temple in Isa 44:28 and named Cyrus as the one who would issue the decree for the rebuilding. If he miraculously predicted, these events about the rebuilding of the temple then why would he not also predict the destruction and exile which preceded it. What an elaborate web unbelievers weave when they deny the miraculous!

14 Therefore Sheol has widened her soul, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoices, shall descend into it.

Verse 14: Sheol in Hebrew is neither the grave nor the place of eternal punishment, but rather corresponds to Hades ('adas) which indicates the abode of the departed spirits. Bodies go to the grave. Spirits rest in Sheol-Hades. Sheol is found in the original where the KJV uses the word Hell. Hell is the place of eternal torment where no one is staying at this time. It is not meant in any of the places where it is used in Isaiah in the KJV.

15 For humanity is brought down, and mankind is humbled, and the eyes of the lofty are humbled:

Verse 15: Humanity and mankind: [See 2:9](#) for same construction in Heb. However there the bowing and humbling is done by the worshipper of Idols. Here the same subjects are made to bow by an angry God.

16 But the LORD of hosts shall be exalted in judgment, and the holy God shall be made holy in righteousness. 17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. 18. Woe to them that draw iniquity

with cords of vanity, and draw sin as it were with a cart rope: 19 Who say, Let him hurry, and hasten his work, so we may see it: and let the counsel of the Holy One of Israel draw near and come, so that we may know it! 20 Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! 21 Woe to them that are wise in their own eyes, and prudent in their own sight! 22 Woe to them that are mighty to drink wine, and men of strength to mingle strong drink: 23 Which justify the wicked for reward, and take away the righteousness of the righteous from him! 24 Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root shall rot, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. 25 Therefore the anger of the LORD is kindled against his people, and he has stretched out his hand against them, and has struck them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

Verse 25: For all this his anger is not turned away, but his hand is stretched out still. This phrase introduces a series of punishments that God is going to bring on his people, Judah and Israel. The series of predicted calamities is to begin with Israel first. It is introduced here and is continued in 8:12 below. These warnings are prophetic. They are imminent but have not happened to the nations yet. Here, in the first warning, is the vision of an invading force which leaves many dead bodies in the cities of Israel. It no doubt refers to the invasion of Tiglath-pilezer, king of Assyria when he emptied Galilee and Gilead of its occupants but left Samaria. But that is only the beginning of the series of Woes that are a result of the nation abandoning their faith in God and His word. Those affecting Israel, more than Judah, will be elaborated on in chapters 7 - 12.

26 And he will lift up an ensign to the nations from far, and will hiss to them from the end of the earth: and, behold, they shall come with speed swiftly: 27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: 28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: 29 Their roaring shall be like a lion, they shall roar like young lions: yes, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. 30 And in that day they shall roar at the prey like the roaring of the sea: and if one looks to the earth for answers he will see darkness and sorrow, even the light will be darkened in its overcast.

Verse 30: Looks to the earth: This phrase is similar to the description of those "who dwell in the earth." These both are contrasts between the spiritual and the unspiritual inhabitants of Israel and of the ungodly and godly residents of the nation. Those who look to the earth are contrasted with those who look upward and look to their God and those who dwell in the earth are contrasted with those who dwell in Zion. The former are destined to frustration and misery which will be explained in detail in chapter 8 and the latter will be justified in their faith by the final and intermediated outcomes of the plans that God has for "Zion." Those who trust in Zion will find eternal joy in spite of

the difficulties and pain of earthly life. This theme will occur over and over in Isaiah. See [Isa 8:22](#)

Verse 30: This is an introduction to chapter seven: "Light darkened in its overcast:" The picture here is the same one drawn and fulfilled at the same time as that described in the companion verses in 8:22-9:1. The idea of seeking political answers while neglecting to ask and trust in God is seen in both places. In 8:22 "they turn from above" and they "look to the earth" for answers and the result is described in key words that will be used again there as here by Isaiah: "and if one looks to the earth for answers he will see darkness and sorrow, even the light will be darkened in the mists." This is the same picture as the similar words of 8:22: "But they shall look to the earth; and find trouble and darkness, and they shall be driven to darkness and dimness of anguish;" Isaiah gives a general picture here of the anguish to come and then, as almost all the prophetic books do, he begins, as here, supplying limited information, and then elaborates more and more until, as in chapter 8 and 9 where it is finally overwhelmingly apparent that the condition of anguish, darkness, trouble, sorrow, dimness and dead bodies left unburied in the streets is to be brought on the nation by the rise of the Assyrian Empire which is heralded by the invasion of Tiglath-pilezer and his devastation of Damascus and the northern part of the kingdom of Israel. This is the subject of chapters seven through twelve and is introduced here in these words.

Isaiah 6

1. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Verse 1: In the Year that Uzziah died: Uzziah had a long and eventful reign of 52 years. His reign overlaps the reign of Jeroboam II who was the last of the powerful kings of Israel. Jeroboam had established control over all the former territories held by David and Solomon, making Syria a vassal state as far as the Euphrates and he gained control of Eilat which is the important port on the Gulf of Aqabah with access to the Indian Ocean. Damascus regained their own sovereignty after the death of Jeroboam 2 Chr 26:2 says that Uzziah restored Eilat to Judah. 2 Chr 26:22 says: Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

The Age of Isaiah

Age of Isaiah is a conjecture. Oral Tradition, not the Bible, says he was sawed in half under Manasseh son of Hezekiah. His mouth was washed with fire in the last year of Uzziah and he continued therefore through the reigns of Jotham, Ahaz and Hezekiah. How much longer into the reign of Manasseh can only be speculative. Manasseh had a very long reign of 55, mostly wicked, years. After the death of Uzziah, Jotham reigned 16 years, Ahaz also reigned 16 years after the death of Jotham, and Hezekiah who followed him had a long reign of 29 years. Thus the ministry of Isaiah may have been spread over 62 years. He was therefore a very old man when he was allegedly put to

death by Manasseh; how many years later?. He is not called a child as was Jeremiah when he was called as a prophet so he was a man when called. I suspect that about 30 years old is a fair "educated" estimated guess of the age of Isaiah when he answered the call of God and he must have died in his 90's..

2 Above it stood the seraphim: each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. 3 And one cried to the others, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5. Then I said, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, the LORD of hosts. 6 Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 And he laid it upon my mouth, and said, Lo, this has touched your lips; and your iniquity is taken away, and your sin purged. 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. 9. And he said, Go, and tell this people, Indeed you hear, but do not understand; and indeed you see, but do not perceive. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD has removed men far away, and there be a great forsaking in the midst of the land 13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance of it.

Verses 11, 12 and 13: These verses have a different reading in the LXX which is supported by the Qumran text. The KJV translation in vs 11 says that Isaiah should keep preaching until there is no one left. The KJV also makes vs 12 to support the same idea and it emphasizes the emptiness of the land. **But this is not the meaning.** The broader context of Isaiah predicts the expulsion of the nation of Israel with a remnant of true believers "left in Zion" who will be returned to the land and to whom a restoration of former blessings will be given. The Septuagint (LXX) predicts this return to holiness as the answer to Isaiah's question, "**How long?**" The return to holiness is the terminal point, not "until no one exists any longer." The LXX text says: After these events take men far away, God will increase those having been abandoned (the remnant) and they will fill up the earth. And the tenth (remnant) which is yet in the earth shall again be for God's providential thought, as a great tree or an oak when it sheds it leaves, which leaves are the seed of holiness, her memorial The reading "the seed of holiness" instead of "holy seed" is possible in the Masoretic text while the Qumran text clearly has a construct form adding a definite article to the word "holiness" which makes certain that the phrase is "the seed of holiness" and not "holy seed." It is the providential thought which is the seed.

Burning: The Hebrew text also contains the word "burning" לִבְיָרֵר (lit. for burning) [translated "shall be eaten"] to refer to the spread of the remnant which is also pictured "like a tree shedding leaves." It is this word "burning" that the LXX translates as "providential thought." The burning is a part of the Messiah's method of spreading his message. See also notes under [4:4](#) and [9:5](#) where "burning" occurs as key words in understanding the text although seemingly obscure. "Burning" is consistently linked (at least through chapter 12) with the spiritual power and enthusiasm of the Messiah and his method of conquest, as described where he is said to strike the earth with the rod of his mouth and to slay the wicked with the breath of his lips. Thus Verse 13 describes the restored remnant as a tenth part of the nation becoming effervescent and spreading the restored truth it already contains. It will "again" be strong and spread like "wildfire" and like a great tree shedding its leaves so the remnant, which has within it, as a memorial, the seed of holiness, shall shed it abroad. The KJV word "substance" is from a word that refers to: a memorial, pillar, representative stone, or a statue. The word appears twice in the Hebrew text of vs 13 in Hebrew, Thus: (**matstseventh bam zera' qodesh matstsavtah**) which means "her memorial is in them, the seed of holiness is her memorial." The idea that the substance of the seed of holiness is already in the remnant or those "left in Zion" is able to be seen in the KJV too, although a bit more obscure, but it is clearer in the original language and the variant reading of the LXX which makes the main message in these last two verses: "the future will see a rebirth of the holiness of God's message" which the LXX sees as "already existent precognitive thoughts." When this condition is reached then Isaiah's commission will have expired.

As an addenda to the last thought I am adding the translation of the Aramaic Targum to Isaiah of verse 13. The Targums which are a translation and interpretive explanation of the text, were initially made in the intertestament period from 300 to 400 BCE and forward. Although added to after the time of Jesus they were initially composed before.

Translated Targum in British English of Isaiah 6:13 *And a tenth shall be left in it, and they shall be burnt up again: like a terebinth and like an oak, which appear to be dried up when their leaves fall, though they still retain their moisture to preserve a seed from them: so the exiles for Israel shall be gathered together, and shall return to their land; for a holy seed is their plant.*

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Chapters 7 - 8

Assyrian Destruction of Israel is Not the End God Will Bring the Messiah to the Same Territory and the Same Restored People

Isaiah 7

1. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not overcome it.

Verse 1: The Date of the Prophecy. The events mentioned date the prophecy: Ahaz is king in Judah. That means that Tiglath-Pilezer is king of Assyria. Rezin is king of Damascus so the time is before the fall of Damascus to Tiglath-Pilezer in 731 B.C. Pekah is king of Israel in Samaria so it is not a long time before the fall of Damascus. The attacks on Judah by the allies, Rezin and Pekah, have taken place. That narrows down the time considerably. The time can not be more than one or two, at the most three, years before the fall of Damascus. The invasion of Syria-Israel into Judah against Ahaz was still going on. The attacks will precipitate an invitation by Ahaz for Tiglath-Pilezer to help him fight against Damascus and Israel. Isaiah enters to tell Ahaz to trust God instead of an alliance with the Assyrians.

Verse 1: Alliance of Rezin and Pekah to fail to conquer Judah: The history of the attack against Judah (by the allies, Rezin of Damascus and Pekah of Samaria, that is, of Syria allied with the northern kingdom of Israel) introduces the conflict which was to follow, with Assyria, as the most important contemporaneous event in the lifetime of Isaiah. The invasion by Syria and Israel into Judah caused Ahaz to appeal to Tiglath-Pilezer king of Assyria,--an invitation that resulted in the invasions by the Assyrian kings and the consequent loss of statehood for Israel and of the "ten tribes" to historical sight. The assaults of Syria and Israel against Judah were real enough and their intensity is described in a terse section of [2 Chronicles 28:5,6](#)

"Wherefore the LORD his God delivered him (Ahaz) into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, [at a different time] who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the LORD God of their fathers."

But Isaiah showed Ahaz that this allied attack from Syria and Samaria, even though intense and destructive, would fail and was only secondary. While the expansion of the

Assyrian Empire was the event to which all other actions were simply reactions. It was the main event of the period which made any attempt to alter the outcome an exercise in futility. The Syro-Samaritan attack on Judah was a reaction to Assyrian expansion and was futile. It served only to exhaust the participants and leave them vulnerable to Assyria. Isaiah's message to Ahaz actually is that he should not concern himself about the war with Israel and Syria because the worst is yet to come and will follow shortly,--"even the kings of Assyria." So he says in verses 17 ff. This history needs to be well in mind or the reader will not understand the imagery of Isaiah. An introductory chapter (link below) is added on the history of Assyria and the interaction with Israel, Judah and Syria at this time. The names of the kings in the period are foreign to most readers. Attention to learning the background of those kings and nations and the historical events will open these next chapters (7 - 12) as well as great portions of the rest of Isaiah for you. Without the preliminary historical backgrounds of the Assyrian kings (from circa 735 to 695 B.C.) and their interaction with Israel and Judah, the book will remain closed. [Read the chapter on Assyrian Kings](#) and their interaction with Israel and Judah now. A chart showing the interaction is in the chapter on Assyrian kings.

2. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. 3 Then said the LORD to Isaiah, Go out now to meet Ahaz, you, and Shearjashub your son, at the end of the conduit of the upper pool in the highway of the fuller's field;

Verse 3: Hebrew She'ar yashuv means "a remnant will return." So in the very beginning of this section Isaiah, through his son's name, introduces the assurance that the coming deportation of the northern tribes will not be their extinction as the people of God, even though this is the beginning of a long section (chapters 7-12) describing the loss of statehood and political identity for all the northern tribes. So here, very subtly, he astutely implies that there is a future for Israel before he details her demise and disappearance from among the nations of the earth.

4 And say to him, Watch, and be quiet; fear not, neither let your heart fail for these two tails of smoking firebrands, or for the intense anger of Rezin and Syria, and the son of Remaliah.

Verse 4: Intense anger: The end of this verse is very different in the LXX. Instead of "the fierce anger of Syria and the son of Remaliah" The LXX says: "*for when (or after) the anger of my wrath has been begotten I will again (spiritually) heal also the son(s) of Syria and the son(s) of Remaliah (Israel).*" In partial support of a different reading the Hebrew text has (**be-char-iy 'aph**) which can be translated, "in my wrath" (lit. "in the heat of my face"). Thus the Hebrew text can say that it is God's wrath which is expended. However, the words "I will heal again" are added by the LXX but they are not in the Hebrew text. The LXX translators may have added what they felt was in the larger context and what in the immediate context was implied in

Shearyashub's name. (See note above under verse 3.)

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against you, saying, 6 Let us go up against Judah, and vex it, and let us make a breach there for us, and set a king in the midst of it, even the son of Tabeal: 7 Thus says the Lord GOD, It shall not stand, neither shall it happen.

Verse 7: It did not happen, Ahaz was not overthrown by Syria or Israel. Nevertheless, his kingdom was severely damaged because Ahaz did not put his trust in nor seek the protection of God. He actually made things worse by his invitation of the Assyrian king, Tiglath-Pilezer, to come and help him. The notes under verse one above give an account of the initial bloody successes of Syria and Israel against Ahaz. Their conspiracy against Judah was real and it resulted in great loss of life and of many captives in Judah. Thus the advice, not to get involved with those who had the conspiracy news on their mind (below in chapter 8:11), did not mean that the conspiracy was not true. Isaiah makes it plain in verses 5 and 6 that the conspiracy to depose Ahaz by invading his kingdom is real. It means that these events in history were inevitable but that the true believer needed to trust in the ultimate victory of the plan of God which will not be altered by historical injustice. The advice to trust in God and not get involved with current human political fears even though we are in harm's way and not to seek and trust in human, worldly answers, is correct but would be very difficult for those whose homes and families were being destroyed. But that is the correct advice given to and by Isaiah. Ahaz sought political answers, not just without asking for, but by rejecting the help of God. His refusal to ask God for a sign is not humility but hypocrisy. He was simply an unbeliever.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty five years Ephraim shall be broken, and it will not be a people.

Verse 8: Not be a people. This cannot refer to loss of statehood because loss of statehood happened only a few years later in 722 B.C. and this prophecy was circa 735 B.C.; not nearly 65 years. Nor could it refer to tribal extinction because Ephraimites are mentioned as part of the second commonwealth after 536 B.C. They never ceased to "be a people" in the sense of tribal identity. Israel and therefore Ephraim lost it's political identity as a nation among other nations in 722 B.C. That lost "statehood" would never be regained. That event could not have been much more than a few years following the time that Isaiah wrote this prophecy. He could not have had so short a term completion in mind. Furthermore he does not propose loss of statehood as a fulfillment but that the Ephraimites would cease to be a people, likely meaning an ethnic group connected with a territory. What does that imply?

As already said, It can not mean that within 65 years they would lose their tribal identity and that they would cease to be a tribe. Because a remnant of the tribe was later in the return after the Babylonian captivity of Judah ([see 1 Chronicles 9:1-3](#)) however the Ephraimites never regained the territory of Mt Ephraim. Not regaining their territory after the return may be the answer to what "not be a people" means. For

they had lost statehood in 722 B.C. at the fall of Samaria with a large scale deportation of many of the Ephraimite inhabitants, but many of the Ephraimites must have remained in Mt Ephraim living among the mixed multitude whom the Assyrians had imported. Those brought in were a mixed racial group, displaced from their homelands, who had been forced by Sargon II to immigrate to Samaria in 722 B.C.. Later, more were additionally forced to settle there in the days of Esarhaddon. It was these mixed peoples who, in the period of the return of Judah from Babylonian captivity, later asked the Jews to be allowed a part in Zerubbabel's second commonwealth but were rejected.

Ezra 4:2 Then they came [from Samaria] to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

In the late 600's B.C. Esarhaddon, son of Sennacherib, invaded Judah, took its king captive to Assyria, and may then have completed the forced removal of the remaining Ephraimites from Samaria, so that they **"ceased to be a people."** That is, they ceased to be an ethnic group within a specific territory. One might think of the Armenians as an example, who long have been stateless but are still a "people" in their own territory but ruled by others.

If Isaiah penned this prediction in approximately 738 to 733 B.C. then its terminus would be 678 to 673 B.C. (Esarhaddon's reign ended in 668 B.C.) and the deportation may therefore correspond to the latter time of the reign of Manasseh, son of Hezekiah, whom Esarhaddon took captive to Assyria in the latter period of Manasseh's 55 year reign. ([See 2 Chron. 33:11-13](#)) In that one group was brought in to settle Samaria by Esarhaddon as recorded in [Ezra 4:2](#), it implies the departure of the then current inhabitants, or the last of the Ephraimites, in the days of Esarhaddon, which would be 65 years after Isaiah said they would lose their identity as "a people."

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you do not have faith, you shall not be believed. 10. Moreover the LORD spoke again to Ahaz, saying, 11 Ask a sign of the LORD your God; ask it either in the depth, or in the height above. 12 But Ahaz said, I will not ask, neither will I tempt the LORD.

Verse 9, If you do not believe: The verb is used twice here. The first occasion is a causative verb and the second a simple passive. Thus the translation: "If you will not believe you will not be believed" is almost accurate as to verbal idea. However the verbs are both plural second person verbs. The KJV acknowledged this and used "ye" as the subject pronoun. The reason for Isaiah addressing Ahaz in the plural is seen below in verse 13, since Ahaz is spoken to as the representative of the House of David and not simply as a personality. Thus in this whole section the house of David is to be asked to believe and seek a sign from God which God is to give, not to Ahaz only, but to the House of David. Hence the use of the plural verbs as the "sign" is first introduced.

13 And he said, Hear you now, O house of David; Is it a small thing for you to weary men, but will you weary my God also?

Verse 13: House of David. Even though the one addressed is Ahaz and it is he to whom the sign is given it includes the larger audience to whom it is directed. That is, to the whole house of David. It is to them that the sign is given and the house of David would look for the fulfillment of the prophetic sign long after Ahaz was dead.

14 לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אֹת הַנָּה הָעַלְמָה
הָרָה וְיִלְדֶת בֵּן וְקָרְאת שְׁמוֹ עִמָּנוּ אֵל:

There is no "Time" as English speakers understand tense in Hebrew verbs. The context sets the time. The word "give" in this sentence is in a future context and requires that the rest of the verbs and participles in this sentence carry future time. Some scholars who oppose accepting Jesus of Nazareth as the virgin birth God-with-us child would change the time to something that was current in Isaiah's time. What ever their motive, future time is required by the context of the "time" of the first verb and therefore for the rest of the action words in this sentence. See following my comments on the Qumran spelling of this word which differs from the Masoretic or received text.

The 5th word (Call) in the last line is "ve-qar'a" or may be "yiqar'a." This would be an imp. 3ms 2nd stem (his name) "it shall be called." The Masoretic has "qar'atha" which may be a 2ms pf and the context would require "you will call" (his name). Or: Q = "ve-qar'a" cj + pf 3ms (and he shall call) and M = "ve-qar'at" cj + pf 3fs (and she shall call). Or this latter form may be a feminine participle corresponding with the participle earlier in the verse i.e. "yoledeth be:n" she (shall bear a son) The name which follows is Immanuel which in the Masoretic is written as two words meaning "God [is] with us" and in Q the two words are written as one word, thus acknowledging it as a proper name, Immanuel." All the verbs and participles in this sentence are future since the context sets the time with "yithen" as in (YHWH) shall give you a sign. That sets the time. The tenses following are either complete., incomplete or continuing. The time is set by the context of the main verb.

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Verse 14: A Virgin: The Hebrew word in the text that is translated virgin is "**almah.**" It has a definite article in Hebrew as can be seen in the last word in the first line in the Hebrew text above. It is "ha'almah" or literally "the virgin." Only after the beginning of

the Christian dispensation did Jewish scholars insist that the word means a young woman who is not necessarily a virgin and therefore they say a virgin birth was not predicted. Irenaeus is the first one to answer that argument and his points have not been improved upon. One of the most telling arguments he uses is that the Septuagint translators not only translated the verse here but they told what it meant, to them, before the advent of Jesus. It is obvious from their translation that they believed that one who would be called "**God with us**" required a virgin birth.

Jewish Sages Who Translated the Septuagint Version of Isaiah in 285 BC believed that "ha'almah" Ment Virgin and not Young Woman.

ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει

Jewish scholars used the words "ha parthenos" (the virgin) for the Hebrew "ha-'almah"

Irenaeus wrote about 140 A.D., and is one of the first to show that Jews before the time of Christ knew that Isaiah 7:14 predicted a virgin birth. Irenaeus points out that the Septuagint translators in 285 B.C. used a word in Greek that means exactly what "virgin" means in English. Since the Jewish Septuagint translators used the Greek word "parthenos" to translate the Hebrew word "**almah**" in Isaiah 7:14 they therefore "interpreted" the passage as well as translated it to mean that a virgin would conceive and bear a son. Irenaeus said:

" 1. God, then, was made man, and the Lord did Himself save us, giving us the token of the Virgin. But not as some allege, among those now presuming to expound the Scripture, [thus:] "Behold, a young woman shall conceive, and bring forth a son," as Theodotion the Ephesian has interpreted, and Aquila of Pontus, both Jewish proselytes. The Ebionites, following these, assert that He was begotten by Joseph;.....

" and [since] this interpretation [of "virgin" by the Septuagint translators] of these Scriptures was made prior to our Lord's descent [to earth], and came into being before the Christians appeared--for our Lord was born about the forty-first year of the reign of Augustus; but Ptolemy was much earlier, under whom the Scriptures were interpreted;--[since these things are so, I say,] truly these men are proved to be impudent and presumptuous, who would now show a desire to make different translations,"*

***Irenaeus Book III Chapter XXI**

That is: a "desire to make different translations" than those made by the Septuagint

translators whose genius had been approved by Jewish historians like Josephus and Philo and other Jews from the time of Ptolemy Lagos through the first century.

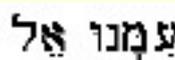
Origen, in the third century, used arguments against the objections of the post first century Jews that are as good today as when first elucidated.

"But that we may not seem, because of a Hebrew word, [**almah,**] to endeavor to persuade those who are unable to determine whether they ought to believe it [virgin birth] or not, that the prophet spoke of this man being born of a virgin, because at his birth these words, "God with us," were uttered, let us make good our point from the words themselves. The Lord is related to have spoken to Ahaz thus: "Ask a sign for thyself from the LORD thy God, either in the depth or height above;" and afterwards the sign is given, "Behold, a virgin shall conceive, and bear a son." What kind of sign, then, would that have been--a young woman who was not a virgin giving birth to a child? And which of the two is the more appropriate as the mother of Immanuel (i.e., "God with us"),--whether a woman who has had intercourse with a man, and who has conceived after the manner of women, or one who is still a pure and holy virgin? Surely it is appropriate only to the latter to produce a being at whose birth it is said, "**God with us.**" And should he be so captious as to say that it is to Ahaz that the command is addressed, "*Ask for thyself a sign from the LORD thy God,*" we shall ask in return, who in the times of Ahaz bore a son at whose birth the expression is made use of, "**Immanuel,**" i.e., "**God with us?**" And if no one can be found. then manifestly what was said to Ahaz was said to the house of David, because it is written that the Savior was born of the house of David according to the flesh; and this sign is said to be "in the depth or in the height," since "He that descended is the same also that ascended up far above all heavens, that He might fill all things." And these arguments I employ as against a Jew who believes in prophecy. Let Celsus now tell me, or any of those who think with him, with what meaning the prophet utters either these statements about the future, or the others which are contained in the prophecies? Is it with any foresight of the future or not? If with a foresight of the future, then the prophets were divinely inspired; if with no foresight of the future, let him explain the meaning of one who speaks thus boldly regarding the future, and who is an object of admiration among the Jews because of his prophetic powers."*

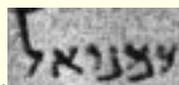
*Origen Contra Celcus XXXV

Verse 14: Immanuel Hebrew 'im-manu 'el: The name appears three times as two words, all in Isaiah, here and 8:8, and 8:10 and no where else in the O.T. It is translated "God is with us" in the KJV and NIV in 8:10 but there it should also be translated as a name and not as "God is with us."

Immanuel is written as two words in the masoretic text.



Immanuel is written as one word in the Qumran Scroll.



See below for further discussion under 8:8, 10. and see the [Qumran scroll page](#) where Immanuel is used 2 times in the first 3 lines..

15 Butter and honey shall he eat, for he will know how to refuse evil, and choose good. 16 But before the child shall know to refuse evil, and choose good, the land that you abhor shall be forsaken of both her kings.

Verse 16: Forsaken of both her kings: The general announcement that Damascus and Samaria will lose their sovereignty is given here. It does not have a date for its inception nor completion because no date has been given for the "virgin birth" which is a miraculous sign from God. This sign is included as one of many evidences to show God's future interest in Israel in spite of the loss of statehood that is imminent. The future sign of the "virgin birth" shows that God is not finished in his dealings with the children of Israel even though extinction of the Kingdom of Israel is in the near future. The promise that both of the kings would be gone before and extend to the virgin birth, is incredibly historically correct. It adds an element to the coming messianic period to look for. Isaiah said here that the period of the "virgin birth" will commence with no king having been in Samaria or Damascus from the time of the loss of their sovereignty under the Assyrian kings. In Isaiah's view the coming of the Messiah will be characterized by many things, one of which will be that there will have been no sovereign in Samaria nor Damascus when the "virgin birth" child shall be with us. Damascus lost sovereignty to Tiglath-Pilezer in 731 B.C. Sovereignty of Damascus was held by foreign powers from then until very recently. Syria first lost home rule to Assyria, then Babylon, followed by Medo-Persia, Greece, Rome, then Arabs, then Turks and Crusaders reciprocated control until the Turkish Empire took over from the 1200's until 1917. Samaria never seated a king again from 722 B.C. until the present. The "land that you abhor" has certainly "been forsaken" of both her kings.

17. The LORD shall bring upon you, and upon your people, and upon your father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

. Verse 17: Assyria: This verse, and verses 18 and 20 and 8:4, 7, name Assyria (not Samaria and Syria) as the real coming scourge which God promised to use to punish and purge Israel. The five fold mention of the name of the nation emphasizes the certainty of the soon coming events to Isaiah's hearers. The Assyrians would bring about the extinction of the political entity of the northern kingdom of Israel and the political existence of the associated tribes erroneously called the "ten tribes." Thus the warning is given and Assyria is mentioned in 5 separate verses in these two chapters as the coming invader of whom Israel and Judah should both fear. See also [10:5](#) where Assyria is described as the rod of God's punishment.

18 And it shall be in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. 19 And they shall come, and shall rest all of them in the desolate valleys, and in the

holes of the rocks, and upon all thorns, and upon all bushes. 20 In the same day shall the Lord shave with a hired razor, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

Verse 20: Shave with a hired razor: Assyria is actually to be a tool used by God to do his will of punishing a sinning Israel. This is later elaborated on by Isaiah in chapter [10:5,6](#) and [verse 15](#) where he shows that Assyria has been chosen to do this task, but there he says Assyria has done much worse than God intended. Thus it is God who is bringing the Assyrians and not Ahaz; all the more reason why he should let the will of God be done and not interfere.

21 And it shall be in that day, that when a man shall nourish only one young cow, and two sheep; 22 That from the abundance of milk that they shall give he shall eat butter, and butter and honey shall every one be eating that remains in the land.

Verse 21: Only one cow needed: This is a description of the abundance in the land of Galilee where with minimal effort a man could have a good living. For his family to live a good life he required but one cow and two sheep who would provide more than he needed for sustenance. Galilee is a geological blessing, beautiful scenery, well watered, protected by mountains which surround the whole of the area, amazingly fertile plains and hills which bring forth an abundance of olives and vineyards and the climate enhanced by the location of the Sea of Galilee 650 feet below sea level, where, as a result of a slight salt content from adjacent mineral springs, fish were abundant so that many could make a living on the fishing industry. [Isa. 2:7](#) describes the abundance of the nation just before its destruction: "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots": It was into this good land that Tiglath-Pilezer was to enter and leave its cities in ruins, its cattle slain or taken as a prize, and its fields filled with stones, and the dead lying unburied in the cities, the region depopulated and the "lucky" ones carried away to a life of servitude. See also [Isa 28:1](#).

23 But then it will happen, that every place, where there were a thousand vines priced at a thousand pieces of silver, that place shall become only for briers and thorns. 24 With arrows and with bows shall men come there; so that all the land will become briers and thorns. 25 But the fear of briers and thorns shall not come on any of the hills cultivated with the hoe, but oxen shall be sent there, and they shall be for the treading of lambs.

Verse 23 - 25: Then it will happen: The condition of the beautiful land is described after the visit of Tiglath Pilezer who left little of any population to till the ground or tend cattle. Even the attempt to repopulate the land with foreigners according to Assyrian policy would create little progress in restoration while the best land would be used only for grazing, while grazing land would grow up in briers and thorns, literally..

Isaiah 8

1. Moreover the LORD said to me, Take you a large scroll, and write in it with a man's pen concerning Mahershalalhashbaz.

Verse 1: Hebrew written from right to left: Maher-Shalal-Chash-Baz.

מָהֵר שָׁלַל חָשׁ בַּז

Maher mean "hurry" or "fast;" Shalal is the common word for "spoil" or "loot" taken as a result of war; Chash is another word meaning "quickly;" Baz is another common word for "booty." Thus the meaning of Isaiah's son's name predicted the same thing that is spoken of him. That is that the "Shalal" of Samaria and Damascus is soon to be taken by the King of Assyria before the child begins to speak. While She'aryashuv's name predicted the long range future return of the faithful remnant among the Israelites, Mahershalalhashbaz's name predicted the swiftness of the impending destruction coming on Damascus and Samaria soon after the birth of the son.

Also note that the name is given before the son is conceived by the prophets wife. A fact which Isaiah was careful to document and date. It is apparent then that this son is not to be confused with the virgin birth son, Immanuel, of chapter seven who is to be born of a maiden as a sign. Mahershalalhashbaz's birth was not a sign but a time mark from which to measure the truth of Isaiah's prediction. That is the reason for taking the witnesses to record the time and the promise followed by the conception by Isaiah's wife, here called "the prophetess." There is no such time limitation related to the virgin birth child of chapter seven; Except that Samaria and Damascus would be kingless when he became aware of his own moral accountability. Here there is a very strict time limit attached to the event predicted. It would be a matter of a few years from the time the prediction was recorded until the beginning of the end for Damascus and Samaria.

2 And I took to me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. 3 And I went to the prophetess; and she conceived, and bore a son. Then said the LORD to me, Call his name Mahershalalhashbaz. 4 For before the child shall have knowledge to call, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away by the king of Assyria.

Verse 4: Before the child shall have knowledge: The imminence of the overthrow of both Damascus and Samaria is spoken of here. This dates the prophecy at just a year or two before the fall of Damascus which took place in 731 B.C. What ever the time frame, from the commandment to beget a son, until Isaiah's wife conceived, it would then be only a period of gestation and a year or two until he could cry "Mother or Father." There were nine years between the fall of Damascus which fell first, and the fall of Samaria in 722 B.C. Thus the prophecy probably was uttered in 733 or 734 B.C. and its fulfillment began a short times later with the fall of Damascus to Tiglath-Pilezer in 731 B.C. and was completed in the fall of Samaria nine years later.

Verse 4: The king of Assyria: This verse introduces the coming punishment to be brought on the northern kingdom of Israel through the agency of the kings of Assyria, called in the text "the king," however several kings of Assyria from Tiglath-Pilezer to Sennacherib would be used to fulfill God's purpose in punishing Israel and Judah and fulfilling these next 4 chapters. Judah would be invaded in this period but not conquered by the Assyrians which is made plain in the prophecy. Afterward the Assyrians would be punished by God because they went beyond his will in what they did to Israel and the other nations whom they destroyed. The description of punishment of Israel by the kings of Assyria introduces a contrast at the end of this chapter in both the level of destruction wrought by them and that to be wrought by the future Messiah, the latter being far worse. After the Messianic portions are introduced they will then be brought up again in the ensuing paragraphs describing the Assyrian assault and contrasting it with the messianic coming, as will be noted in the verses below. These seemingly unintelligible verses (8:22-9:2&ff) are opened to clear understanding when the two visitations are seen as being contrasted in the next several chapters. The first, or "light," visitation of the kings of Assyria is to be drenched in blood. The second "heavier" visitation is described as a visitation of burning and of fire. The second visitation is to be understood as a spiritual visitation which is greater in destructive force because the spiritual is real while the physical is transitory and will not have eternal consequences on the true remnant of Israel who will unfortunately have to endure the physical calamities while they remain in the love of God. With this in mind, read chapters 8 through 12 and see the contrast continued. The main theme will be the imminent, that is, Assyrian destruction of the northern kingdom of Israel and the invasion of Judah and Assyria's punishment in the not too distant future placed in contrast with the future Messianic visitation to the same people and area that was visited by the Assyrians. Those who believe in God are exhorted to await God's purpose for the nation in the future restoration of the purged remnant as well as the not too distant future destruction of the Assyrians. But their destruction will not be until after they have been used as a "rod of God's anger" upon Israel.

5 The LORD spoke also to me again, saying, 6 Forasmuch as this people refuses the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

Waters of Shiloah Euphemism for Jerusalem. [See Chapter 22.](#)

Verse 6: This is a further dating of the prophecy. Rezin was still king of Syria and Pekah the son of Remaliah was still king of Israel at Samaria. Thus it must be shortly before 731 B.C.

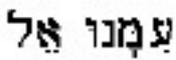
7 Now therefore, behold, the Lord brings up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his embankments: 8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of your land, O Immanuel.

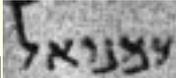
. **Verse 8: He will pass through Judah.** "He" meaning the king of Assyria, probably refers to the kings of Assyria from Tiglath-Pilezer to Sennacherib, rather than to any one king. "But not take it captive" as he is said to do to Israel. This came to pass in the way that Isaiah described it. Sennacherib raised a siege against Hezekiah's Jerusalem but was not able to conquer it. However the northern kingdom of Israel and its capital at Samaria were lost forever through the invasions of Tiglath-Pilezer, Shalmanezzer, and Sargon II, all kings of the Assyrian Empire who were followed by Sennacherib.

Verse 8: O Immanuel: The mention of the virgin birth child assures the "inhabitants of Zion" but not those who "**look to the earth**" that "God with us" is still in control and the land belongs to him and his will in spite of the Assyrians. It is actually Immanuel's will that the Assyrians come into the land to punish a sinning Israel. The LXX translates Immanuel as "God with us" here and not as a name. The Hebrew text (Masoretic and Qumran) writes the words as one word indicating they understood it as a name.

9. Associate yourselves, O you people, but you are broken in pieces; and give ear, all you in far countries: gird yourselves, but you shall be broken in pieces; gird yourselves, but you shall be broken in pieces. 10 Take counsel together, but it shall come to nothing; speak words, but it shall not stand: because Immanuel has spoken.

. **Verse 10: Immanuel:** All three occurrences are meant as a name with meaning. The name is Immanuel: the meaning is "God with us." See notes on 7:14 and 8:8 above for the reason for not following the traditional translation here of "God is with us." Isaiah

obviously meant Immanuel as a name. The translation of the Hebrew form  "immanu el" as "God is with us" follows the example set by the Septuagint translators who chose these words in 8:8 and 8:10 instead of seeing the form as a name which Isaiah intended. The Qumran text is interesting as it does not follow the Masoretic text in writing the form as two words but writes it as a name, Immanuel, as one word in

each of the three verses in which it occurs, thus: ['imanu'el] . The Qumran copyists saw, as we do, that it is the name that is intended and that the assurance that God is with us in the destruction by the Assyrians is not what is meant. But this is rather further assurance that "God with us" has invited the Assyrian scourge into the land (his land) and that any alliances, associations, plans of men, or pleas to other nations for help to oppose the Assyrians are in vain and futile since he, Immanuel, has decreed their success. In the next verses he further states that Isaiah is not to involve himself, nor should any of the "inhabitants of Zion," in the political realities of the time but they should place their trust in God. Don't fear the Assyrian, fear God, it is his land and he is in control. See [notes on 10:24](#) for the meaning of the "inhabitants of Zion."

11 For thus the LORD spoke to me with a strong hand, and caused me to turn from walking in the way of this people, saying, 12 Do not say, A conspiracy, to all them to whom this people shall say, A conspiracy; neither fear their fear, nor be terrified.

Verse 12: A conspiracy: See previous comment [under 7:7](#)

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. 14 Then he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

Verse 14: Stone of Stumbling: God warns his people "dwelling in Zion" in these passages that the coming of Immanuel will cause confusion. The irony and paradox is that the savior is to be rejected and become a stumbling stone and an offense to many in both Judah and Israel and the natural Jerusalem. He gives strong encouragement to learn these details in advance which are given in these passages where there are thrilling descriptions of Immanuel, the virgin birth child who is in control now and in the future, will control this land which belongs to him. Bind these messages up so you will understand them when the time comes. The restoration of Israel and Judah is again taken for granted in this passage. See notes under [10:24](#) for the meaning of those "dwelling in Zion."

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken. 16. Bind up the testimony, seal the law among my disciples. 17 And I will wait upon the LORD, who is hiding his face from the house of Jacob, but I will look for him. 18 Behold, I and the children whom the LORD has given me are for signs and for wonders in Israel from the LORD of hosts, who dwells in mount Zion.

Verse 18: Glory of the LORD: "me'im YHWH tseba'oth ha-shokeyn be-har tsion." (From YHWH of hosts the one dwelling in Mount Zion) The word "shokeyn" (one dwelling) is the masculine form of the feminine "shekinah." This is a reference to the Shekinah of which there are several in Isaiah. (See Isaiah [4:5](#); and [37:16](#); and [57:15](#); and [63:11ff.](#))

19 And when they shall say to you, Seek to them that have familiar spirits, and to wizards that peep and mutter: should not a people seek answers from their God, instead of seeking from the dead on behalf of the living, concerning the law and its witness?

Verse 19 and 20: "concerning the law and its witness" This phrase, which usually begins the next verse, is placed here for clearer conclusion of the idea in verse 19. The phrase belongs also at the beginning of verse 20 which continues the same thought. The LXX reading of this and verse 20 is a variant from the usual translations of the verse. Considering the difference between God's revelation in the Torah and psychic wizardry, the LXX reads: "*Because the law has been given for a help, in order that they might not be as this (psychic) utterance, concerning which (utterance) it is not a gift of theirs to give.*"

The Crisis of the Assyrian Captivity and the Extinction of Israel

20 If they will not speak according to this word, which has no darkness in it, 21 Then they shall pass through this, hard pressed and hungry: and it shall be, that when they are hungry, they shall enrage themselves, and curse their king and their God, and turn from him above.

Verse 21: Turn from him above: This means that they reject Godly advice while they "look to the earth" for human answers, but only to their own anguish.

22 But they shall look to the earth; and find trouble and darkness, and they shall be driven to darkness and dimness of anguish;

Verse 22: Dimness of Anguish: Isaiah is noted for poetic hyperbole and the use of "play on words." The meaning of the text is often dependent on these untranslatable literary devices. Some times these are merely rhyming words which do not rhyme in translation and therefore the play upon words is missed. At other occasions there is the use of "double meaning" or a similarity in sound and meaning that continues the idea in the context of a passage as the form of the word may continue to be used to carry along what is being spoken about in the context. When the device of "double entendre" is connected to words that have similar written configuration and /or sound it is not possible to show it in translation as the translated words will have no such similarities and the original meaning is obscured or at least less certain, unless we are told. This is noticed by Keil and Delitzsch's commentary on Isaiah in the use of the terms that are repeated in Isaiah 8:22 - 9:1. There is a play on the words "mu'aph and mutsaq," that are properly commented on by Delitzsch as such a play on similar sounding and similar meaning words. The literary device of "play on words" is more pronounced in Isaiah than any other prophet. Rawlinson says:

"Play upon words is also a common feature in Hebrew literature but only a few of the sacred writers use it so frequently or give it such prominence as Isaiah...As, however, this ornament, depending generally on the assonance of the Hebrew words, is necessarily lost in translation and can only be appreciated by a Hebrew scholar, we do not propose further to dwell on it."*

* Rawlinson, G.; *Commentary on Isaiah in Pulpit Commentary*; Erdmans, pg xiv.

Even though the subtlety of the use of play on words is lost in translation it should not be thought of as an ornament. It is a part of the inspired thought process and in at least one case it is a vehicle of miraculous revelation. (The use of the word Nazar or Branch) It is also an essential part of the connecting thoughts in the context of 8:22 to 9:2, where the sense is lost by not seeing the mind of Isaiah. "Play on words" establishes "**dimness of anguish**" as that which is left unmentioned in the contrasts of verse 9:1 following. It also makes it clearer that the verses are linked and it identifies the "first

affliction" with Tiglath-Pilezer. The "play on words" also requires that the contrast of the "**second time**" will also be "**dimness of anguish.**"

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The Crisis of the Assyrian Captivity and the Extinction of Israel

Author's Preface

This section is the most important document in the Isaiah files. If you understand this chapter properly it will unlock the rest of Isaiah for you. Chapter 9 verse one is the most important verse. We have therefore written a great deal, explaining it because it is pivotal to understanding the rest of Isaiah's style. It is not easy to say: but none of the modern translators have seen the import of this verse. Almost all make the mistake of making the contrast in verse one, a contrast of quality rather than of intensity. If you will read this chapter carefully and see the reasons why the contrast is as we state it you will then see clearly the changes in "scenes" between the Assyrians and the Messiah that Isaiah outlines. If you read anything with deliberation in these documents we recommend that you spend some quality time here.

Text follows:

8: 20 If they will not speak according to this word, which has no darkness in it, 21 Then they shall pass through this, hard pressed and hungry: and it shall be, that when they are hungry, they shall enrage themselves, and curse their king and their God, and turn from him above.

Verse 21: Turn from him above: This means that they reject Godly advice while they "look to the earth" for human answers, but only to their own anguish.

22 But they shall look to the earth; and find trouble and darkness, and they shall be driven to darkness and dimness of anguish;

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device of "play on words" is more pronounced in Isaiah than any other prophet. Rawlinson says:

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Even though the subtlety of the use of play on words is lost in translation it should not be thought of as an ornament. It is a part of the inspired thought process and in at least one case it is a vehicle of miraculous revelation. (The use of the word נָזַר "Nazar" or Branch) It is also an essential part of the connecting thoughts in the context of 8:22 to 9:2, where the sense is lost by not seeing the mind of Isaiah. "Play on words" establishes "dimness of anguish" as that which is left unmentioned in the contrasts of verse 9:1 following. It also makes it clearer that the verses are linked and it identifies the "first affliction" with Tiglath-pilezer. The "play on words" also requires that the contrast of the "second time" will also be "dimness of anguish."

Isaiah 9

This Verse is Pivotal to all of Chapters Seven through Twelve

1. Nevertheless the dimness shall not be such as was in her anguish, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

1. Nevertheless the dimness shall not be such as was in her anguish, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

Verse 9:1: Nevertheless the dimness: This verse, is verse 23 of the preceding chapter in the Masoretic Hebrew text. Probably because the word "dimness" is related to, or is in a contrast of a "play on words" with, the "dimness of anguish" in verse 22 above. Thus it is understood that the anguish (dimness) produced by the events described in chapter 8 above, was fulfilled when the king of Assyria (Tiglath-pilezer) devastated Galilee and took captive that portion of the nation of Israel and invaded but did not conquer the nation of Judah. That anguish, Isaiah says, is nothing when compared with that anguish which will be produced by the one who will afterward or later on "afflict" the north shore of the Sea of Galilee. Indeed, Isaiah says, the affliction of the Assyrian

king is light when compared with the Messiah who will bring a great light to those sitting in darkness when he more grievously "afflicts" the same area. The verse is not as easily understood when disconnected with what goes before but neither is it to be disconnected with what comes after. The chapter division is in the wrong place in both the English and the Masoretic texts. There is a continuance of thought from verse 22 above which obviously runs through 9: 2 of the English text that continues to the first part of verse 5. The terms "light" and "heavy" refer to two different afflictions. One was the **first** affliction of the King of Assyria and the other one, that Isaiah says was to be **in the future** from his time, was to be heavy and include the Gentiles. The Hebrew text plainly shows that there is a "first" and a "latter" "affliction" and that these two are in contrast. The contrast of the play on words using different forms of "dimness" and "anguish" confirms that "affliction" is a better choice of translation for what is in contrast than the "glorification" which is the choice of other translators. In this case the KJV is by far to be preferred as is explained in the next footnotes. The chapter division hinders seeing the meaning of Isaiah.

Verse 1: At the first he: In this passage "**when at the first HE lightly afflicted the land of Zebulun and the land of Naphtali,**" who is "he"? It is God, or Immanuel, who acts both before and after. Obviously it is God who uses the Assyrian king as his agent of punishment in the first instance and the Messiah in the second.. YHWH used the Assyrian king as his instrument of affliction the "first time" but Matthew applies the "second time" to Jesus' ministry on the north shore of the Sea of Galilee at Capernaum where the borders of Zebulun and Naphtali meet at the sea of Galilee. Matthew 4:13-16 **And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, [by] the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.**

Verse 1: "When at the first he lightly afflicted the land of "

[Heb. **ka-eth ha-ri'shon** heqal eretsah]

קָעַת הַרְאִשׁוֹן הַקָּל אֶרֶצָה

Lit: "As or when at the **first time** he lightly treated the land..."

"First time" is in the Hebrew text. "Afflicted" is not. It understood from "dimness of anguish" above.

Verse 1: "And afterward did more grievously afflict her ..."

(Heb. **וְהָאֲחֵרִון הַקָּבִיד** ve-ha-'acharon hikbiyd)

The whole phrase above translates the Hebrew construction below it.

The word "time" (as the second time) is in the context having been introduced in the first part of the contrast so that two "times" are contrasted. No quality for what is to be caused is mentioned here since that has been held in the context of the whole passage. It is "dimness of anguish" that will be lightly administered the first time and the same

"dimness of anguish" is still in the context to be administered **הַכְבִּיד** "more heavily" the latter time.

The rest of the passage follows:

וְהִשְׁחִיבֵהוּ הַכְבִּיד דֶּרֶךְ הַיָּם עַבְרַת הַיַּרְדֵּן גְּלִיל הַגּוֹיִים

(Heb. ve-ha'acharon hikbiyd derek hayam 'ever hayarden galil haggoiyim.

Lit.: **"and the latter time he caused heavy treatment the way of the sea, over the Jordan, Galilee of the Gentiles."**

The word "afflicted" is certainly implied but is not in the actual text. It is implied where it is introduced in vs 22 above in the "dimness of anguish." Each word in my translation following, except for those in italics, has a corresponding Hebrew form in the original text. The text is completely translated, there are no extra words not in italics.

Nevertheless the dimness of anguish shall not be like her anguish when he lightly afflicted the land of Zebulun and the land of Naphtali the first time, but the latter time he will cause a heavy affliction the way of the seaside, over the Jordan in Galilee of the Gentiles.

Verse 1: More grievously: The word **הַכְבִּיד** "Hikbiyd" is translated "more grievously" in the KJV. Supporting this view, every biblical occurrence of this same construction **הַכְבִּיד** (hikbiyd) is translated "made heavy." Thus in 1Kings 12:10, 14; and 2 Chron. 10:10 where the text says "Your father **הַכְבִּיד** (hikbiyd) **made** our yoke **heavy**" and "My father **הַכְבִּיד** (hikbiyd) **made** your yoke **heavy**." Lamentations 3:7 also renders it "make heavy" "you **הַכְבִּיד** (hikbiyd) **made** my chain (or fetters of brass) **heavy**" The NIV has "**weighed** me **down** with chains" in Lamentations but renders the identical construction by the words "will honor" in Isa. 9:1. Further reason for preferring the former rather than the NIV rendering in this verse is explained in the next comments, beside the fact that no where else is it translated as "to honor" or "glorify." This word is used as a verb in [Isaiah 47:6](#) (Heb. **הִכְבַּדְתָּ** hikbadte) referring to the Assyrian nation treating even old people with harshness (Isa. 47:6 KJV "I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou **הִכְבַּדְתָּ** **very heavily laid** thy yoke."

. Verse 1: Afflict anguish not glory: The ASV, NASV, NIV, and others translate this verse as a contrast but make the second a contrast of quality not quantity. The KJV uses "lightly and "more grievously" as a contrast of quantity. Only the NKJV among the popular translations agrees with the KJV. The Hebrew words can be translated "light" and "heavy" with "affliction" or "despair" as the quality that is to be treated in a lesser and greater degree. "Anguish" is the idea understood from the context that is in contrast, but neither the word "anguish" nor the word "afflict" are in the text after either of the contrasting words (first light, and latter heavy). The NASV makes a contrast of the concept of affliction and misery in the first visitation with the second and different quality of glorifying the same region. The Hebrew word **הַכְבִּיד** "hikbiyd" can either mean "to more heavily cause" something or there is a remote chance it may mean "to

cause glory" but as we have shown it is never used this way in the Scriptures. The context of the passage in question introduces and carries the meaning of the first or KJV rendering. The contrast is one of the quantity of the "dimness of anguish" introduced in 8:22 and continued in the contrast of 9:1. "Never the less the dimness" has got to mean the dimness of distress and anguish are in contrast. Thus no quality is expressed in the text after "lightly" and more grievously." The first "dimness of anguish," is light anguish, the second is greater "anguish," not glory. Jesus' visitation to the same area was the beginning of his "striking the earth with the "rod of his mouth" and "slaying the wicked with the breath of his lips." (Isa. 11:4) So great is the destructive forces of Immanuel, to the wicked, using the "Sword of the Lord" that it is seen in contrast, as much greater than the destruction wrought by Tiglath-pilezer which utterly annihilated the inhabitants of Galilee and Gilead in 731 B.C. It is true that Jesus brought glory to the area of Galilee but the translation that makes this verse say so is an interpretive translation and based on isolating **הַכְּבִיד** hikbiyd, from the context and is not based on the contextual meaning required in this text.

. **Verse 1: In conclusion**, in this passage there are two times of affliction and they are contrasted. The latter messianic affliction is greater in dimension to that which was inflicted by a series of invasions of the Assyrians under Tiglath-pilezer in the 8th century B.C. when he depopulated the land and deported two thirds of Israel (the northern kingdom) when six of the nine tribes were taken into captivity. Samaria with three remaining tribes survived. But he set the stage for a few years later when his successor Shalmanezzar began the siege of Samaria in 724 B.C. which Sargon II completed in the overthrow of Samaria and the deportation of the remaining tribes three years later in 722 B.C.

The second or more grievous messianic affliction is fulfilled spiritually when Jesus struck the area with "the rod of his mouth." (See 11:4) Although there are some possible literal applications, because Jesus uttered woes against three of the cities, Capernaum, Chorazin, Bethsaida, and these either lie uninhabited in ruins or can not be found at all. Magdala and Tiberius, as examples, were not under any pronouncement of woe and they have continued as places of habitation without interruption to this day; but this series of contrasts between the visitations of first, the Assyrians, and afterward, the Messiah, emphasizes the spiritual nature of the Messiah's coming and not physical destructive force which, God says, is not to be compared with that which is inflicted by the Messiah..

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them has the light shined.

Verse 2: The people that walked in darkness: Verse two is a parenthesis which is attached to the latter or second "affliction" and is so interpreted as such by Matthew. What is primarily spoken about in these chapters is the imminent Assyrian invasion and extinction of the kingdom of Israel of the 8th century B.C. Thus the contrast of the second and more serious affliction of the future is a parenthesis in the main discourse while elements of the contrast are continued. Thus verses 3 to 5 follow and refer to YHWH's use of the Assyrians to punish Israel but then places it in contrast again to the

latter or second or messianic affliction of Immanuel, which is one of fire. The switch from the first to the second is in the last part of verse five below.

Assyrian Assault on Israel Described

3 You have multiplied the nation, and not increased the joy: they joy before you like the joy in harvest, and as men rejoice when they divide the spoil.

Verse 3: You have multiplied the nation, [*Assyria increased its borders with cruel bloodshed*] and not increased the joy: [*those conquered had extreme anguish*] they joy before you [*your own troops*] like the joy in harvest, and as men rejoice when they divide the spoil. [*because they have won so much.*]

4 For you have broken the yoke of his burden, and the staff of his shoulder, the scepter of his oppressor, as in the day of Midian.

Verse 4: His Oppressor: The preposition and pronoun [Heb. **בו** bo] which follows "oppressor" is not "**of his**" as translated in the KJV but rather "**with it**" or "**by it.**" Of the 355 times the word appears in the Old Testament this is its most common meaning. Of the thirty times Isaiah uses the word it is always used objectively and not possessively as it is in this verse. In Isaiah it is most often translated "in it." There it carries this sense in 9 of the 30 occurrences, and makes the pronoun a simple object of a transitive verb 4 times, and the rest of the occurrences are translated: "against him," "upon it," "among them," etc. The word "oppressor" in Hebrew is a participle which is a verbal cognate. Thus it is an action word and this verse speaks of the destruction of Israel's power by the Assyrians who "have broken his yoke of servitude, and his tribal insignia, and the ruling scepter by which he oppresses." Even if we would concede (without any biblical example) that it could be translated "of his" the sense would still be that Assyria has broken the scepter "of his oppressing." It is not speaking of Immanuel's protection of Israel but of the Assyrian overthrow of Israel which is final, complete and absolute.

Verse 4: Day of Midian: *Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more.* Ju. 7:28 The same figure of the destruction wrought by Israel is applied to their future destruction at the hands of the Assyrians. This figure of the completeness of overthrow and destruction refers to Israel, not as the victor but as the victim. Verses 3 through the first part of 5 describe the Assyrian assault on Israel and their complete control. The figure used to illustrate the degree of defeat is of the complete route of all the forces of Midian under Gideon when the Midianites were completely defeated and their kings were taken and killed. And that is what Assyria did to Israel and is what is described here. The same figure is used of Assyria's future downfall ([in 10:26](#)) which Isaiah said will parallel, in many ways, the destruction of Israel, particularly in the suddenness with which they will suffer extinction in the same degree as the "10 tribes." But their downfall would not come at the hands of an extinct Israel. Israel never overthrew Assyria, ever. It is a mistake to

apply this figure in this place to a victory for Israel. The figure, "the day of Midian" illustrates the completeness of the overthrow of Israel by the Assyrians. Commentators miss the point when they see Isaiah's remarks as a confusing array of thoughts instead of the contrast between the two visitations of the Assyrians and the Messiah to the same region and people. The same commentators have influenced translators who remove the switch from the Assyrian battle to the Messiah's battle and victory in the contrast in verse 5 and make the switch to the description of the coming Messiah look as though it is inserted out of nowhere. This mistake begins in 9:1 with the "interpretive" translation that makes the contrast one of dishonor verses honor instead of extent of the result of the visitation, i.e., light and heavy. See 10:26 and notes there for the application of the figure to the destruction of Assyria.

5a For every battle of warfare is with confused noise, and garments rolled in blood;

Verse 5: Thus far, from verse three, it refers to the Assyrians who bring a bloody onslaught against the land of Galilee but what follows is the latter affliction in the same area wrought with fire which is in contrast with that of the Assyrians as introduced in 8:21 through 9:2.

Contrasted With Messiah's Visitation

5b but this shall be with burning and fuel of fire.

Verse 5b: But this: The second affliction, which Matthew says is fulfilled in the ministry of Christ. The switch from the Assyrians anguish to the Messiah and back again is illustrated here in a very pronounced and abrupt way. The Assyrian assault is "garments rolled in blood." But "this one with burning and fuel of fire" is immediately followed with information that is incredibly messianic. "For unto us a Child is born etc." "this" is a word that is supplied by the KJV translators which suggests they understood a contrast is called for by the use of a feminine verb that "this" is attached to. The figure of fire as a picture of messianic motivation is mentioned here and in 4:4 and 10:17. See next note.

Verse 5b: "Shall be" is Heb. **הִיְתָה** "Hayetha" a feminine Perfect (past tense) verb. The subject of the verb has not been stated. Thus the KJV translators provided the word "this" to refer ahead to the kind of spiritual battle the Messiah will bring which the contrasting verb introduces. "Battle" and "warfare" in the first part of the verse are both masculine and can not be the subject, so the feminine verb requires "this" to show that a different sort of battle will introduce the Son of Righteousness. The Masoretic translation supplies "this" since the contrast is also seen by them. Modern translators missed the contrast in verse one and therefore fail to carry it forward. They may follow the Septuagint which has a confusing rendering and is difficult to harmonize with the Masoretic text which is confirmed by the identical forms in the Qumran text.. The LXX

which is faulty here reads: *"because all equipment has been gathered in confusion and a garment with exchange shall be taken off, and they will wish that they became fire-fuel."* But fire is what characterizes the child to be born whose description gives further information about Immanuel already introduced several times. (See [4:4](#); and [6:12-13](#); and [10:16 and 17](#).)

6 *For to us a child is born, to us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

Verse 6: For The Hebrew word, "for" Heb. כִּי "kiy" (meaning because, that or for) which begins this verse requires it to be linked to the preceding clause. Like any "because" introduces an explanation of that which goes before this one also is linked to the "burning and fire fuel" of the preceding verse. The correct reading is as provided by the Masoretic and KJV texts. "But this one shall be with burning and fuel of fire, **because** unto us a child is born and a son is given... etc."

7 *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

The Rest of the Chapter Reverts to the First or Assyrian Assault.

8. *The Lord sent a word to Jacob, and it has lighted upon Israel. 9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,*

Verse 8: "Sent a word:" Heb. דָּבָר "dabar" it means "word" but as דִּבְרָה "deber" it means "pestilence." The LXX chooses the latter, using Gr. Θάνατον "thanaton" or "death" for Heb. דָּבָר "DBR". In this announcement, in either case (either a message or a scourge of death) it marks the switch back to the first Assyrian visitation introduced first by warnings in chapters seven and eight and contrasted with the messianic mission beginning in 9:1. The second half of 9:1 and all of 9:2 refers to the messianic visit. The Assyrian attack on Israel is then spoken of again from 9:3 to 9:5a. The move back to the messianic visit is described in 9:5b through 9:7. The rest of the chapter 9:8 through chapter 10 verse 34 speaks of the Assyrians and earthly punishments related to the rise and fall of Assyria in which also a future return of the natural nation of Israel is promised. Chapter 11:1 marks the return of Isaiah's pen to the description of the coming of Immanuel, the branch of David. The move reciprocating between the current threat of Assyria to the future messianic kingdom will continue to be a part of the style of this book.

Verse 9: Ephraim and the inhabitant of Samaria: This is a historical note that

makes it plain that the people he speaks to is the northern kingdom and it is still before their captivity by the Assyrians, since Ephraim did not inhabit Samaria after 722 B.C. ever again. What follows therefore is a prophetic picture of the same series of events introduced in chapter seven, events imminent to Isaiah, leading to the fall of the northern kingdom of Israel and the dispersion of the northern tribes into the cities of the Median mountains.

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

Verse 10: We have only lost a few bricks: The tribes east of the Jordan had already been taken captive, when these words were penned, and that was followed shortly by the devastation of Galilee which left the tribes of Ephraim, Issachar, the half tribe of Manasseh and Asher in Mount Ephraim and the capitol of Samaria. Pekah then considered that the loss was "not too bad." The loss was "bricks" as compared to "hewn stones." Compare this verse with the loss of some of the tribes while others remained that is indicated in 2 Chron. 30:6 and 31:6. Hezekiah invited those of the remaining tribes to worship at Jerusalem. The time can be surmised by the names of the tribes who were not invited because they had already been lost to the Assyrians.

2 Chronicles 30:6

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. 11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

Thus this must have been before the fall of Samaria but after some of the tribes had already been taken captive.

2 Chronicles 31:6

And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps

Thus some of the tribes of Israel had escaped from the Assyrian conquest and taken residence in Judah. This helps to date the events again probably after the fall of Galilee but before the fall of Samaria.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

Verse 11: Adversaries of Rezin: Not the Assyrians but guerilla forces of factions in

his own country. See next verse where Syrians and Philistines join the assault on Israel while Israel was still allied with Rezin. This further synchronizes the time since Rezin still rules in Damascus and is an ally of Pekah King of Israel. Thus this part of the prophecy was given just before the attack on Damascus by Tiglath Pileser but after some of the tribes had been taken captive,--most probably those tribes beyond Jordan. (Reuben, Gad and Manasseh).

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this God's anger is not turned away, but his hand is stretched out still.

Verse 12: The Syrians before and the Philistines behind: The context is still one where the northern kingdom of Israel is the subject of the many calamities that are coincident with the Assyrian invasions. Guerilla Syrian forces which were not loyal to Rezin are spoken of in the preceding verse. Philistine (Hebrew: פְּלִשְׁתִּים Philishtiym) forces were harassing Judah in this period and they may have penetrated also to a weakened Samaria to add one more horror to the already escalating series of calamities befalling Israel. 2 Kings 17:20 supports the idea of many groups harassing Israel before the final fall. It says: *"And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight."*

The LXX makes what is a remarkable interpretation here and substitutes Gr. Ἑλλήνας "Hellaenas" (Greeks) for Philistines. The LXX reads: *"Syrians from the rising of the sun and Greeks from the going down of the sun."* This is not only a remarkable insertion which was done in 285 B.C. during the sovereignty of the Greek Empire, but it is illustrative of the method of interpretive translation that characterized the LXX translators. The same liberty is taken by modern translators who adopt a "dynamic parallelistic" method. The NIV and the NASV are examples of two important translations using this method. For another illustration of loose interpretive translation see 9:19 below.

The word Philistines appears also in [2:6](#) and [11:14](#). The LXX translators use the word ἀλλοφύλων "allophulon" in each of these cases for Philistines. The word means "foreign race." They never use the Philistine name in Isaiah. In 11:14 the LXX uses the words "a race of foreign seafarers" for Philistines. For the LXX use of the word "Palestine" and a possible reason why they translated it οἱ ἀλλοφύλοι (hoi allophuloi, the foreigners) see notes under [14:28-31](#).

Verse 12: His hand is stretched out still: Woes added to the dimness of anguish: 9:8-12 This continues the series of woes that the nation of Israel is to suffer as a result of seeking human answers instead of trusting in God and His word. The series was introduced in 5:25 warning of an invasion causing the death and destruction and dishonor of many. This is described in 8:22 - 9:1 above and is identified as the invasion of Tiglath-pilezer into Galilee. Much of the history of this period is known from the Assyrian Inscriptions. Much detail that is not in the Assyrian inscriptions is supplied and supplemented in the visions of Isaiah. Here we get the information that while

Tiglath-pilezer was attacking the allies, Rezin and Pekah, (Damascus and Israel) when portions of Galilee were already lost, that Pekah, at least, considered the loss as small consequence to himself. He concluded that he would rebuild Samaria stronger with greater defenses, enough to resist further attack. Indeed, Samaria did with stand a three year siege only a few years later. However Pekah's weakened position at this time attracted other invaders from the Philistines and factions of Syrian forces who were resisting Rezin. But this further anguish, added to the loss of Galilee, would not be the end of the calamities God would allow to be brought on sinning Israel. **"For all this his anger is not turned away, but his hand is stretched out still."** The next woe in the series follows.

13 For the people do not turn to the One who strikes them, neither do they seek the LORD of hosts.

Verse 13: The One who strikes them: Not the Assyrians but Immanuel. It is he who has determined that Israel is to suffer and that His land is to be entered by the Assyrians and that they will serve Him in the mission he has sent them on. As in the last part of chapter 8 above-- "they look to the earth" for answers instead of to the one who is directing the course of human events.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. 15 The ancient and honorable is the head; and the prophet that teaches lies, is the tail. 16 For the leaders of this people cause them to err; and they that are led by them are destroyed. 17 Therefore the Lord shall have no joy in their young men, neither shall he have mercy on their fatherless and widows: for every one is a hypocrite and an evildoer, and every mouth speaks folly. For all this his anger is not turned away, but his hand is stretched out still.

Verse 16: More woes added to the dimness of anguish--corrupt leaders: 9:13-17 Here God again declares himself as the one who is bringing these calamities. The reason: because the punishments have not turned the people to him. Since they continue in their abandonment of the source of their help he will allow further calamities to overtake them. Their leaders are completely corrupt and willing to sacrifice any amount of the inhabitants of the nation for their own self preservation. The people are sold out by their leaders. But this does not end the series of punishments since the nation still does not look to the Lord. This series will only end with the complete destruction of the northern kingdom of Israel and their extinction as a political entity.

18 For wickedness burns as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

Verse 18: Sin has within itself the seeds of its own destruction.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

Verse 19: LXX translation here reads: "Because of hot wrath, The LORD Sabaoth has burned up the whole earth, and the people shall be as, having been burned up by fire." The word in the Hebrew text "darkened" is made to be "burned up" and the word **Σαβαωθ** "hosts" in the phrase "the LORD of Hosts" is transliterated "Sabaoth" as in almost all other occurrences in Isaiah, from יהוה צבאות "YHWH Tsebaoth." The word has no reference to the sabbath. (See verse 12 above)

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: 21 Manasseh against Ephraim; and Ephraim against Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

Verse 21: More woes--anarchy and civil war--added to the dimness of anguish: 9:18 - 21. More calamities of a destructive nature are poured on Israel at this same period (approximately 734 to 722 B.C.) for a little more than ten years. The evil of Idolatry produced such factionalism so that in the time of distress compatriots turned on each other instead of the enemy. Civil war among the factions in Israel itself constantly were breaking out and there was a fast turnover of rulers involving bloodshed in the transition of power from Menehem on. His son Pekahiah, was assassinated by Pekah who was overthrown and killed by Hoshea. The civil wars, corrupt leaders who sacrificed large portions of the nation, the invading Syrian guerrillas and the Philistine marauders and other bands attacking the land, happened at the same time as the expansion of the Assyrian kings who were worst of all. As in the siege of Jerusalem under Titus in 70 A.D. more Jews were killed by the Jewish factions within the city than by the Romans. So in the time of the Assyrian attacks, Ephraim pitted himself against his brother Manasseh instead of against the enemy. But even this extremity did not, according to verse 21, end the "dimness of anguish" of this dark period. Nor did it end God's direct dealing using the Assyrians as the "rod of his anger." (See 10:5.) **For all this his anger is not turned away, but his hand is stretched out still.** There was more to come from the hand of a wrathful God. The series continues in 10:6 after giving more reasons why the woes have befallen the nation so catastrophically through 10:5. The woes and further calamity due to internal political corruption and hopelessness due to collapsed alliances which leave them helpless are in 10:1-5. They are now completely at the nonexistent mercy of the Assyrians who are "the rod of God's anger."

*Rawlinson, G.; *Commentary on Isaiah in Pulpit Commentary; Erdmans, pg xiv.*

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The Day of the Nazarene

Isaiah

Chapter 11: Here an abrupt change is made from the events associated with the Assyrian Kings who began their assault on the nations of Israel and Judah to a further description of the Messiah and his times. The last of the important interactions of the Assyrians under Sennacherib has just been described which introduced the prophet's return to the future visit of the Messiah; and the glories of his reign as reason for rejoicing which carries through to the completion of chapter twelve. Reciprocating between Assyrian and the Messiah has been part of the style of Isaiah from chapter seven onward to this place. Identifying the points at which the "scene" changes in Isaiah is part of the key to understanding the literary style and therefore the message of Isaiah

1. But there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Verse 11:1 The Branch of David: [ve-yatsa' choter migezar yishshay ve-natser mishsharashayv yiphrah]. וַיֵּצֵא חֹטֶר מִגֵּזַע יֵשׁוּעַ וְנֹצֵר מִשְּׂרָשׁוּי יִפְרָח

There are two Hebrew words translated "branch" which are used in the "Branch"

prophecies. The word Nazar (natser) נָצַר is used here in this verse. This is a key messianic verse which shows that the "Tsemach" (צֶמַח) Branch prophecies and the "Nazer" Branch prophecies are linked and are one and the same because both forms of the Branch prophecies teach that He is the son of David. Here, the coming Nazarene is to be of the family of Jesse who was the father of David. This verse makes it plain that the word Nazer is to be linked to the Branch prophecies and that other occasions of its use should be investigated. Just as every use of the word "branch" translated from Tsemach" in the Bible is not in a messianic context and is therefore not a revelation about the coming of the Messiah so also the use of "Nazar" will only have such mystical connection in contexts that are clearly messianic like this one. In some of them, as here, the connection is perfectly clear. Jesus, whose name is the "Branch," is just so because Nazarene means "The Branch." See the chapter "Excursus on "the Nazarene" in this book for a more detailed review of this word and its use by Isaiah. The Aramaic Targum of Isaiah of the inter testament period substitutes the word "Messiah" for "Nazar" in the commentary-paraphrase of this verse where it makes this a long range prophecy. It says a "king messiah" will come from Jesse's son's sons. The same idea and words are inserted in the Targum of 14:29 with less apparent reason.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the

hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and shall slay the wicked with the breath of his lips.

Verse 4: "Rod of his mouth and breath of his lips:" Today's most popular explanation of the warrior motif relates it erroneously to the "second coming." I think the reason that Jews of the first century, even the apostles at first, missed the warrior motif the first time was because they did not read the total context of Messiah **"striking the earth with the rod of his mouth and slaying the wicked with the breath of his lips."**

They did not and some still do not understand the nature of the war. The contrast between the messianic mission and the warriors of the Assyrian Empire-- the physical as opposed to the spiritual impact-- is made clear particularly where Tiglath Pilezer is mentioned in 9:2 and then swinging back and forth for the rest of the section (chaps 9-12) between the Messiah and the Assyrians; contrasts the physical with the spiritual war and victory for a future Zion wrought by the Nazarene root of Jesse. If it is hind sight that helps see that, then that is in harmony with prophecy being complete in its fulfillment,-- not speculation. Speculation caused many to miss him the first time because they missed the kind of war he is in. **"There was war in heaven..."** I fear that many will miss him the second time because the popular and exclusive but questionable doctrine of dispensational premillennialism holds a preeminent albeit speculative position in the evangelical world today and it teaches what is now, but has not always been, most popular: that Jesus will come the second time as a conquering majesty since he missed doing that the first time. There is no need to separate the two motifs. He is at the same time the suffering servant and the conquering warrior in the event of the cross and at the acme of which he administered the death blow to Satan which caused Satan's removal from heaven to his exclusive access to the physical universe. The event of Calvary is still, and will remain, the most important act of the Bible and it is the center of the Warrior's struggle of words. The second coming will not upstage that event but will simply be the consummation of what began on Golgotha. The current thought that the plain of Esdraelon will be a locale for a physical war in which Messiah will fight a literal battle because he didn't do it the first time seems incongruous to me because the same verses which describe the battle and victory (accomplished in the central act of his visit to earth) are still construed to include Russians dying in the shadow of Carmel on the banks of the Kishon. This, to me, minimizes the events that have made him the central character of all history. His means of having his name apportioned among the greatest of history was rejected by our Jewish friends' ancestors at his first coming. Will those who look for a "White Steed" reject the "foal of an ass" again? He came the first time with power and glory and established Zion. Those who, from Isaiah's time, looked for Zion and those who found their life in it have not been disappointed with what went forth from Zion on Pentecost. And I remain convinced that at the second coming He will take those who bow to the carpenter, not the majesty, since he gave his life to convince us where true power, glory and majesty are found. It remains in the **"rod of his mouth and the breath of his lips."**

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Verse 6: "The wolf...etc" The Aramaic Targum paraphrase places this verse: "In the days of the Messiah of Israel."

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the nursing child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glory.

Verse 10: "In that day" The day of the Nazarene of verse one. The Nazarene prophecies of Isaiah are extraordinary. See the excursus on the [Nazarene](#) in this book. Since this encompasses the period or "day" when the events of this chapter take place then the return of the remnant "the second time" in the next verse (verse 11) speaks of the ingathering of Jew and Gentile into the messianic kingdom. It can not refer to the first return at the founding of the second commonwealth since it is to happen after the appearance and "in the day" of the branch out of Jesse. No one has suggested that any contender for the office of Messiah appeared in the period from the founding of the second commonwealth under Zerubbabel through the Silent Years. Thus the gathering spoken of here would have to be after the ingathering of the silent years. Isaiah sees both the first ingathering when the nation was reborn and a season of return would take place from Egypt and Assyria and beyond and the second ingathering at the time of the Root of David. Isaiah mentions both of these events and speaks of them in their proper contexts.

11 And it shall happen in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from [Hamath](#), and from the islands of the sea.

Verse 11: The second time: This plainly sets the stage of fulfillment in a distant future recovery and ingathering after the first ingathering of the remnant tribes from the scattering of Israel at the hands of the Assyrians and later, Judah, at the hands of the Babylonians who will be introduced by Isaiah immediately after this section (chapters 7 to 12) is complete. The first recovery is also in the future. Hind sight tells us that the first recovery began in 536 B.C. or about 200 years from the commencement of the prophecy of Isaiah. That "day" of recovery would last almost 300 years during the period or "day" that we call the "silent years." The prophecy sets the second recovery to be done the "second time" after this first recovery period and places it at the time of

the appearance of the "root of David" who is the Nazarene or "branch" of verse 1. This is a startlingly accurate outline of the future of God dealing with his people.

Verse 11: From Assyria etc: The list differs slightly in the LXX. It is: Assyria, Egypt, Babylonia, Ethiopia, Elam, the sun rising, Arabia, and the isles of the sea. The Isaiah Targum omits Ethiopian Cush and chooses Indian Cush as the remotest part of the then known world. Herodotus (fourth century B.C.) described Cushites of two kinds,-- eastern and western. Those in India and those in Africa are described by him in Book VII:70. In or about 40 B.C. Strabo, the Greek geographer, outlined the distribution of Ethiopians in the most remote extremes of the known world. He, like Herodotus, describes the differences of those south of Egypt with those farthest east, i.e., India, in Geography: Book I:2,20-26 and Book II:3,8. In choosing India for Ethiopia (Cush) the Targum translators interpreted the passage to mean the Messiah would cause the return of exiles from every part of the inhabited earth during the "second" time. Both the LXX and the Targum put Babylonia for Shinar. The Targum paraphrase indicates that the translators believed this predicted event of the second return was future to them while the first was a part of their historical experience. For dating the Targum of Isaiah see the chapter on translation in this book.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Verse 12: An Ensign: As above in verse 11 the ensign is a standard to gather the combined remnant of all the tribes and the nations or Gentiles in the "day" of the "branch of David." This confirms again that the gathering is that of all nations into Zion in its perfected form, the church, after the first coming of the Messiah. ***13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.***

Verse 13: Members of the restored Zion to dwell in peace: They will stop attacking each other and join forces to attack the enemy as in the verse following. Instead of Ephraim and Judah attacking each other they will fly against the Philistines, their common enemy. The mention of Moab and Ammon being subdued at the time that Israel and the gentiles are gathered must therefore speak of a future event after the return from Babylon in a second ingathering. Since Moab ceased to be a nation early in the Christian era, this makes the figurativeness of the completeness of Zion's conquest of its spiritual enemies very evident. This is to be spiritually understood, as is the rest of the chapter, since it speaks of the restoration of Israel after the appearance of the Nazarene of verse 1 which sets the stage and time of all of chapter 11.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

Verse 14: Philistines: See note under [9:12](#) for LXX usage of this name. Follow other

links in notes under 9:12 for further information on the Philistine name.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall strike it in the seven streams, and make men go over dryshod. 16 And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

. Verse 16: The highway to Zion: This is not a new thought of a different return. He speaks here of the large numbers who will be brought into the restored Zion in the "day" of the "branch of David" and illustrates it by what will then have been two former mass migrations of the people to Zion. The first was at the Exodus and the second, Isaiah has already promised as a future final result of the loss of Israel to the Assyrians as a national state. He has promised that they, as a remnant, will return to their land. That long term migration is described also by Zechariah when he says that those returning of Ephraim will fill up Gilead (Galilee) so that place will not be found for them. [See Zec 10:10](#). The description of the large numbers who made up that return to the second commonwealth which return began in 536 B.C. and extended 300 years through the "silent years" is described in greater detail in Zechariah and Jewish Renewal, Pub. Moellerhaus, Clermont, FL 1992. Thus the mass migrations of the Hebrews from Egypt to Palestine and the mass migration of the tribes of Israel lost in Assyria which repopulated Gilead and Galilee are portents to the dimensions of the ingathering which is called in this chapter "the second time." This refers to the growth of the Zion of God through the ensign set up as and by the Nazarene.

Isaiah 12

1. And in that day you shall say, O LORD, I will praise you: though you were angry with me, your anger is turned away, and you comforted me.

Verse 1: "In that day" The day has not changed. it is still the day, or period, of the Nazarene Branch of the family of David. The messianic day of the David prophecies are the completion of the promised comfort and the cause of praise to YHWH for his provision for the final glorious outcome for his people Israel.

2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. 3 Therefore with joy shall you draw water out of the wells of salvation. 4. And in that day you shall say, Praise the LORD, call upon his name, declare his doings among the people, repeat them so that his name will be exalted. 5 Sing to the LORD; for he has done excellent things: this is known in all the earth. 6 Cry out and shout, you inhabitant of Zion: for great is the Holy One of Israel in the midst of you.

Verse 6: Final assurance to the "inhabitant of Zion." This is the final encouragement given to the true believer who is a remnant among the unbelievers in

Israel. The former are called "inhabitants of Zion" while the latter "look to the earth." The true believer is here encouraged by the assurance that God will complete his work with the nation of Israel whom he has promised would be a blessing to the Gentiles in the future.

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Isaiah 24 -26

The End of the World

Isaiah 24

1. Behold, the LORD makes the earth empty, He makes it waste, and turns it upside down, and scatters abroad its inhabitants.

Verse 1: This chapter makes a turn in a direction that is not followed in any other Old Testament book with the exception of short portions of Job. The end of the world and the conditions immediately leading up to the end of the world is described. These events are: the resurrection of the dead and the general judgement at the end of time. The Douay and Ryrie Bible call it "Isaiah's Apocalypse" Rawlinson calls it "God's general judgement upon the earth." The Amplified Bible calls it the "end of all things." The section introduced will include not just the events imminent to the end of the earthly system but the consummation of the purpose of the establishment of the church or Zion in the days of the first advent of Jesus and the description of the break up of the physical system followed by the judgement, not only of humanity but of the powers in the heavens of whom we know very little. This is followed in the ensuing chapters by a description of the rewards of the saints interspersed with justification for accepting the miseries of this life with peace of mind because the outcome is sure for those who trust in him. This section includes chapters 24 - 27.

2 And it shall be, that as it is with the people, so with the priest; as it is with the servant, so with his master; as it is with the maid, so with her mistress; as it is with the buyer, so with the seller; as it is with the lender, so with the borrower; as it is with the taker of usury, so with the payer of usury to him.

Verse 2: All classes: all classes are to experience this coming physical calamity thus describing the universal nature of the end of the world events.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD has spoken this word. 4 The earth mourns and fades away, the world languishes and fades away, the haughty people of the earth languish.

Verses 3 and 4: A Protracted calamity. Intensifying Hebrew idioms are used in each of the descriptive events in these two verses not just in the words emptied and spoiled. The mourning, fading and languishing are also intensified in the text. Not only the earth itself but the "world" as the world system meaning the whole of human interaction in trade, travel, communication, arts, sciences and technology; all are to be brought to a withering before the end. It is the word "languish" or "wither" that carries the idea of the events being a protracted calamity and not an event of a moment of time.

5 The earth also is defiled through its inhabitants; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. 6 Therefore has cursing devoured the earth, and they that dwell in it are at fault: therefore the inhabitants of the earth are burned, and few men left. 7 The new wine mourns, the vine languishes, all the merry hearted sigh. 8 The mirth of tabrets ceases, the noise of them that rejoice ends, the joy of the harp ceases. 9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it. 10 The city of confusion is broken down: every house is shut up, so that no man may come in. 11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. 12 Desolation is left in the city and the gate is struck with destruction.

Verses 5 - 12: The Withering is Due to Human Responsibility : The condition of the earth just before the end seems to be one of exhaustion of resources. This certainly brings to mind the depletion of natural resources, the hole in the ozone and increase in withering effects of the sun through the inhabitants who have broken natural laws to their own cursing. In verse 5 "The earth is defiled by its inhabitants" and in verse 6 "they that dwell in it are at fault." The final destruction is to be brought by YHWH but the calamities leading up to the end of the earth are the responsibility of these living on the earth.

13. When this happens: in the midst of the land among the people, it shall be as the shaking of an olive tree, and like the gleaning grapes when the vintage is done. 14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. 15 Wherefore glorify you the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea. 16. From the furthest part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe to me! the treacherous dealers have dealt treacherously; yes, the treacherous dealers have dealt very treacherously. 17 Fear, and the pit, and the snare, are upon you, O inhabitant of the earth. 18 And it shall be, that he who flees from the noise of the fear shall fall into the pit; and he who comes up out of the midst of the pit shall be caught in the snare: for the windows from on high are open, and the foundations of the earth shake. 19 The earth is completely broken down, the earth is fully dissolved, the earth is exceedingly moved. 20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and its transgression shall be heavy upon it; and it shall fall, and not rise again.

Verses 13 - 20: The Withering is the harbinger of a final calamitous end: YHWH will bring the last stroke which will be felt universally and there will be no escape. The pictures of the olive tree with all of its olives on the ground and none left to harvest and of all the grapes of the vineyard not only on the ground but crushed gives an image to total and sudden destruction. The reeling of the earth through space is coincident with its final moments.

21 And it shall happen in that day, that the LORD shall punish the host of the

highest of those on high, and the kings of the earth upon the earth.

Verse 21 The Highest of those on high: A reference to a spiritual battle in heavenly spheres that is hinted at in the scriptures but which we have little information about. A distinction is clearly made between those above the earth and those "high ones" on the earth. Thus the reference is to not only the great powers of this world but to angelic and other powers in spiritual places.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited. 23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Verse 23: When YHWH shall reign in Zion: This sets the stage and the timing of the context of the next two chapters. It speaks of the whole scope of the events set in motion when the Kingdom is finally set up in Zion and the next chapter will encompass the whole of the "day" of Zion from beginning to end. That is from the day of Pentecost in 30 AD until the second coming of Jesus the Messiah the resurrection from the dead and the final judgement.

Isaiah 25

1. O LORD, you are my God; I will exalt you, I will praise your name; for you have done wonderful things; your counsels of old are faithfulness and truth. 2 For you have made of a city an heap; of a defended city a ruin: a palace of strangers to be no city; it shall never be built. 3 Therefore shall the strong people glorify you, the city of the terrible nations shall fear you. 4 For you have been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. 5 You shall bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the song of the terrible ones shall be brought low.

Verse 5: As heat in a dry place: In Hebrew the word for dry place is Zion. The Hebrew text reads "in Zion" The Septuagint does not translate this "dry place" as all other English versions read, that is "heat in a dry place" It reads "those thirsting in Zion" (dipsontes en Sion) **διψῶντες ἐν Σιών** which is closer to the Hebrew text. The LXX plainly says "Zion" as a name of a place. The LXX translation of the rest of verses 4-6 is also at wide variance with the Hebrew text. This is characteristic of the LXX in passages where there is alliteration, as it is here in the use of the construction "in Zion," (be-zion) **בְּצִיּוֹן** which has the obvious double entendre of either "in Zion" or "in a dry place." The verses that follow make it more plausible that Zion is meant and not a "dry place" because the contrast is between the enemies of Zion and "**in this mountain**" mentioned three times in verses 6, 7, and 10. Which mountain is meant is introduced in verse 5. It is Mount Zion.

6. And in this mountain shall the LORD of hosts make to all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

Verse 6: In this mountain: It is Mount Zion as in verse 5 and in the last verse of the preceding chapter (24:23) just a few verses above where the "day" spoken of here is the day that YHWH is to "reign in Mount Zion and Jerusalem." The phrase "in this mountain" is in the next verse and in verse 10 as well. The repetition of the phrase is not accidental. It emphasizes the location and the events that are spoken of in the chapter.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

Verse 7: in this mountain: This is again Mount Zion as in the preceding notes.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD has spoken it.

Verse 8: Swallow up death in victory: This is a final act of the last day events which begin by the introduction of Zion. The fulfillment of the introduction of the blessings of Zion began on the day of Pentecost in 30 AD when the good news of the sacrifice of YHWH's "Salvation" 50 days previous was announced and 3000 souls were added to the kingdom of God. This verse speaks of the final events that complete the "day of Zion." The section begun in chapter 24 and which extends to chapter 27 speak of "last day" or "end time" events such as the resurrection of the dead, the end of the physical structure of the earth, the final end of Satan, so that the mention here of the final end of Death (which will end in victory at the resurrection at the second coming of Jesus) is in its proper place in the book of Isaiah.

9. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Verse 9: His Salvation: "Salvation" is the name "Jesus" in Hebrew.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

. Verse 10: in this mountain: This is the third time in a short space that this phrase is used and it identifies the chapter with the events of the establishment of the hope of Israel, when Zion will be the seat of God's government and a reign of peace is enjoyed. The verse here emphasizes the certainty that the hope of Israel will not be aborted and her enemies will be brought down. Here Moab is mentioned as being humbled and

destroyed but there is a bright future for those who wait and put their trust in the coming of Zion.

Verse 10: Moab....dunghill: Moab is to be treated with disgusting retribution but Israel will be renewed in Zion . The Hebrew text is very expressive. The LXX felt the need to be more genteel and changed the picture of the manure-filled watery pit that would approximate the end of Moab, that is in Hebrew, to a picture of a refuse filled wagon leaving a threshing floor. This too may bring a picture to those knowledgeable enough of a wagon filled with chaff mingled with manure from the animals treading out the grain on the threshing floor. After long consideration the images will be approximate but not the same. The Holy Spirit through Isaiah is not so genteel. He pictures Moab in a pit of wet manure and straw. See the next note.

11 And he shall spread forth his hands in the midst of them, as he that swims spreads forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. 12 And the fortress of the high fort of your walls shall he bring down, lay low, and bring to the ground, even to the dust.

Verse 11: And he shall spread forth: The text is still speaking of a personified Moab in the watery manure in which he will find himself swimming. This must describe the view that YHWH holds of the life style of the Moabites which they will find themselves in at the time of their destruction. Is it possible to surmise from this disgusting picture that there are times when only shocking pictures of the sinful condition of a person or nation are enough to wake up those who may still have a spark of spiritual life left in them so as to bring them to repentance?

For a summation of the history of interaction of Moab with Israel and Judah (and a very good photo of the Moabite Stone) until its disappearance see [Moab Revisited](#) . Click the "Back" key to return to this commentary. For a picture of the text of the Moabite Stone and the translation of the text see [Stele of Mesha](#) Click the Back button to return to this commentary.

For further comments on the end of Moab see my comments on [chapters 15 and 16](#)

Isaiah 26

1. In that day shall this song be sung in the land of Judah; We have a strong city; God will appoint salvation for walls and bulwarks.

Verse 1: In that day: What day? is the question that needs to be posed when this phrase appears. The **day** spoken of in a particular context will not always be the same but will be the **day** that has been described already in that immediate context. The day here has been identified in the preceding chapter as the **day of Zion**. It will be a day that will come after the destruction of Moab. It is identified with Zion in 25:5 and the events of Zion are identified as "in this mountain" in 25:6,7,10. The day of Zion in the

preceding chapter is a "day" of great spiritual blessings at which time the Gentiles will have the veil of unbelief lifted from their eyes, tears will be wiped away and the greatest enemy "death" will be destroyed by a great victory, at least in prospect, when his long awaited "salvation" is introduced. This theme has been introduced in Isaiah 2:2,3 *And it shall come to pass in the last days, that the mountain of the LORD S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.* The same theme has been repeated often in Isaiah and will be brought up again and again and will be the theme of the very last chapter of the book. It is the day of the events that will justify the patience and suffering of the nation as they await God's promises.

Verse 1: Salvation: In Hebrew "salvation" is the identical form of the name of Jesus, (Yeshu'ah) **יְשׁוּעָה**. The passage could be translated "he will place Jesus for walls and bulwarks." The whole passage is mystically messianic. The "Nazarene" play on words in verse 3 confirms the flight into mystic vision. The introduction of messianic ideas confirming the continuance of Judah and the nation of Israel after the disappearance of Moab (was a theme in the "Burden" of Moab given in chapters 15 and 16 where there are also messianic allusions. The point of the prophesy is that Moab will disappear but there is a messianic visit to the people of Judah which will come "in that day" or the period after Moab has been overthrown. (See 25:10 ff above.)

2 Open the gates, that the righteous nation which keeps the truth may enter in. 3 You will preserve the man of steadfast purpose in perfect peace, because he trusts in you.

Verse 3: Preserve: The word Nazar [**נָצַר**] which is related to the "Branch" prophecies is used here and translated "preserve." The literal Hebrew of this passage reads: "An established mind, you will "nazarize" because he trusts in you. The current Hebrew word for Christian is identical to this word. The word salvation (the name of Jesus) in verse 1 and the call of the Gentiles or any "righteous nation" into the fold of God's people in verse 2 and the Nazarene word used in verse 3 mark this as one of the many verses in Isaiah where these thoughts and key words are used in combination and contain "more than meets the eye."

4 Trust in the LORD for ever: for in the LORD Yah is everlasting strength: 5. For he brings down them that dwell on high; he causes the self exalted city to fall; he causes it to fall, even to the ground; he brings it even to the dust. 6 The foot shall tread it down, even the feet of the poor, and the steps of the needy. 7 The way of the just is uprightness: you most upright, do weigh the path of the just. 8 Yes, in the way of your judgments, O LORD, we have waited for you; the desire of our soul is to your name, and to the remembrance of you. 9 With my soul have I desired you in the night; yes, with my spirit within me will I seek you early: for

when your judgments are in the earth, the inhabitants of the world will learn righteousness. 10 If favor is shown to the wicked, yet he will not learn righteousness, he will deal unjustly in the land of uprightness, and he will not behold the majesty of the LORD. 11 LORD, when your hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yes, the fire of your enemies shall devour them. 12. LORD, you will ordain peace for us: for you also have formed all our works in us. 13 O LORD our God, other lords beside you have had dominion over us: but by you only will we make mention of your name. 14 They are dead, they shall not live; they are deceased, they shall not rise: therefore have you visited and destroyed them, and made all their memory to perish. 15 You have increased the nation, O LORD, you have increased the nation: you are glorified: you had removed it far to all the ends of the earth. 16 LORD, in trouble have they visited you, they poured out a prayer when your chastening was upon them. 17 As a woman with child, who draws near the time of her delivery, is in pain, and cries out in her pangs; so have we been in your sight, O LORD. 18 We have been with child, we have been in pain, but we have only brought forth wind; we have not worked any salvation in the earth; neither have those who live in worldliness fallen. 19 Your dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust: for your dew is as the dew of herbs, and the earth shall cast out the dead.

Verse 19: My dead body: This is one of three passages in the Hebrew scriptures which speaks of the resurrection of the physical body. The others being in Job 19:28 and Psalms 16:10. The word translated "dead body" is the word for carcass or corpse. The rest of the verse speaks of the ones whose habitation is in the dust of the earth, clearly the physical bodies of the departed, and they are to sing again. Thus this is a clear reference to the resurrection of the physical body in the "last day." The confidence of the survival of the spirit beyond physical death is often noted in the scriptures many times beginning in Genesis but the rare mentions of the resurrection of the physical body has caused some to erroneously assume that the concept is a progressive doctrine that did not appear until the post exile period when the division between the Pharisees and the Sadducees was marked by the different views held on the resurrection. (Acts 23:6-8. See also Mt. 22:23 ff.; Lu. 20:27 ff.) This passage, falling in the section that describes "end time" elements beginning in chapter 24 and extending to chapter 27, is here in its proper place as an "end time" event-- that is the resurrection of the dead associated with the period when Satan will be destroyed along with the dissolution of the physical universe.

20. Come, my people, enter into your chambers, and shut your doors about you: hide yourself only for a little moment, until the indignation be past. 21 For, behold, the LORD comes out of his place to punish those who dwell in the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

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Isaiah 27

Events Associated With and Following The Stroke Against Leviathan

Isaiah Chapter Twenty Seven

Isaiah 27 1. In that day the LORD, with his sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

. **Verse 1: Leviathan:** The entity set for destruction is called Leviathan the piercing (or fugitive) serpent, Leviathan the crooked (coiled) serpent, and the Dragon or Sea Monster. Delitzsch sees the repeated use of a preposition to indicate three separate worldly powers which he is at a loss to name. Rawlinson also sees three earthly powers or entities but all as extensions of Satan's influence and he suggests several trilogies of nations but is indefinite because, he says, the figures given in the text of earthly powers are too copious and varied to apply to any three individual nations. Scott proposes a threefold description of Satan himself but also holds to an earthly manifestation of Satanic power and a time toward the end of the world when God will destroy the power of Satan. The threefold destruction of the beast, false prophet and dragon in Rev. 16 are suggested.

There is no reason to assume three powers any more than to assume that God must have three swords, one sore, one great, and one strong, with or without prepositions. The three figures are poetic hyperbole used for emphasis not to call up three different entities. Satan is pictured under the three figures and what follows gives the event to be associated with his destruction. That is the event of Calvary, the death of Christ on the cross, the most important act in the whole of the Bible and which was the death blow dealt to Satan. The mention of the vineyard in verse 3, without doubt, refers to the establishment of the Zion of God under the Messiah and the double use of the mystical word NAZAR in verse 3 is further evidence, to this writer, that it is the first coming of Jesus and the establishment of the church that is spoken of. That event deals the death blow to Satan, that old serpent and dragon. John 12:31. Jesus said that it would be his death which would cause Satan to be cast out and Rev. 12:7ff makes the point that Satan was cast out at the announcement of salvation and the blood of the Lamb and the covenant. Genesis 3:15 is an allusion to the same moment when Leviathan received his judgement on Mt Calvary. It is the cross of Christ which is the sore, great and strong sword. On account of that judgement Isaiah is given a song about the vineyard, the church of Christ. More on leviathan in the next note.

Verse 1: Leviathan is the name of a sea monster or dragon that may now be extinct. Since there is no presently existing counterpart in nature of this animal which is here used as a symbol for Satan, the translators have not been able to come up with a word in English that corresponds to this creature. They have solved the problem by

transliterating the Hebrew name. Leviathan is found in the Hebrew text and the translators simply wrote the same sounds with English letters. It is described as breathing fire in Job. Such a dragon-like creature may be supposed to have existed and may now be supposed to be extinct. There is no reason to believe that a fire breathing dragon did not exist anymore than any of the other extinct animals with which we are fascinated upon learning of them. Satan is pictured under the symbol of the serpent or dragon in a number of places in the scripture and it is his punishment which is spoken of here. The blow received at Calvary assures us that the casting of the dragon beast into the bottomless pit and lake of fire will have its completion. The destruction of Satan properly completes this section of terminal events of the history that began in Genesis 1:1. This section has described the end of the earth and system of things on this planet, the resurrection from the dead, the general judgement of all in earth and heavenly places and most properly ends therefore with the final destruction of Satan.

2 In that day, a desirable vineyard. sing of it!

Verse 2: Sing of the Vineyard: please see notes under [Isaiah 42:10](#).

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

Verse 3: "I the Lord do keep it" is from the Hebrew **אֲנִי יְהוָה נֹצְרָה** "Ani YHWH notserah." In speaking of the pleasant or desirable vineyard YHWH says that He will Nazarize her or make her Nazarene. In keeping with the plan of this interpretation therefore this chapter must be fulfilled in a messianic context and refers to the ingathering of remnants of the Assyrian or Babylonian captivities except only in a secondary way. The contrast of the earlier scattering and ingathering with the second and more important visitation as noticed in Isaiah 9:1ff is continued here. Also see the note under 19:24. and the note under verses 12-13 below.

Verse 3: I will KEEP it: This is a second use of (nazar) **נָצַר** in the same verse. The word is related to the "branch" of 11:1 and is partial fulfillment of Matthew 2:23 "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.". Thus when speaking of his vineyard which is a synonym for Zion in its perfected form he says that God will make it Nazarene!

4 Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. 5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. 6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Verse 6: Israel shall blossom and bud: Thus far in this chapter Isaiah has given the

last details of the final events of the world in verses 1 and 2. The introduction of the church, that is the vineyard related to the Nazar or branch of chapter 11:1, is a part of the events that are associated with the destruction of Satan under the figure of Leviathan. As seen that blow was struck at Mount Calvary at the cross of Christ Jesus. The introduction of the vineyard which will rise as a consequence of the blow against Satan, follows in order and is the end of what the nation has and will patiently await. There is then further assurance of events that will take place to Israel up to that time which have already been and will yet be given attention by Isaiah, that is, the use of Assyria to punish the nation and the future exile and return from exile. During the period of the return from exile the messianic kingdom will be set up as is indicated in the verses below when the exiles will return from Egypt and Assyria. It is the mention of Assyria that brings the prophet back to the events that are contemporary with him and therefore the next chapter (28) returns to a summation of the Assyrian deportation of the Kingdom of Israel and the fall of Samaria. Following that in chapter 29 is the warnings to Judah and Jerusalem of the imminent attack of the Assyrians. Many will suffer during that time but the assurance is given that there will be a rescue by YHWH and an overwhelming destruction of Assyrian forces. This then is a chapter of transition from the "end time" events resulting from God's complete plan as a result of the setting up of Zion, or the vineyard as he says here. The end time events covered chapters 24 to the beginning of 27 and then the transition to return to current and imminent events takes place in the final part of this chapter. .

7. Has he struck him, as he struck those that attacked him? or is he slain according to the slaughter of them that are slain by him?

Verse 7: Has he struck as: This is assurance to the nation that they will not be blotted out of history as will their oppressors who are mentioned in these pages, that is Assyria and Babylon and to a lesser degree Moab. They, Israel, are struck but not in the same measure. But also see the end of the next note.

8 In measure, when it shoots forth, you will debate with it: he stays his rough wind in the day of the east wind.

Verse 8: In measure...you will debate: Several different interpretations are offered in the differing translations of this passage. One suggests arguing during the exile (RSV); contending now while sending them away (ASV); driving them away was the contention" (NASV); the more obscure NIV says: by exile and war you fought with her (her = Zion?); God's quarrel brushes her away (NEB); God drove them out by contending (Amp.). The meaning here it seems to me is: "When She (Israel-Zion) is in exile she will consider with argument, even in rebellious terms and come to the conclusion in verse 7. That is we have survived and YHWH is still working with us as a special people." The next verse follows this thought. It is the exile that will purge the nation for future glory. The literal word for word translation of verses 7 and 8 are a contrast. I supply the contrasting "no, but." (7) ***Is the striking of his striking like he struck him or is the slaughter of his slaying like he slew [them]*** (8) ***[No, but] by driving them out and by sending them forth you argued with them, He drove them***

out with his strong wind in the day of the east [wind] The word for east here is "*qadiym*" which often refers to the east of ancient times when civilization was limited to the Mesopotamian valley before 3500 BCE.

Verse 8: The east wind: In the day of the east wind: In Hebrew "east" is plural and is a construction that is similar to our expression "in the day of the easterlies" that is: the attacks by Assyria and Babylon.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he makes all the stones of the altar as chalkstones that are beaten apart, the groves and images shall not stand up.

Verse 9: By this...iniquity ...is purged: This is consistent with the interpretation posed, that in spite of the arguing against God the exile will purge the iniquity of the nation. We will see that "iniquity" more clearly identified in chapters 40 - 49 as idolatry.

10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume its branches. 11 When its boughs are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favor. 12 And it shall be in that day, that the LORD shall thresh from the channel of the river (Euphrates) to the stream of Egypt, (the wady El Arish) and you shall be gathered one by one, O you children of Israel. 13 And it shall happen in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

. Verse 12 and 13: In that day: The phrase "in that day" means a period of time. The period of time is in the context of the nation of Israel's return from exile when Zion will ultimately appear. There are two "returns" spoken of in Isaiah. Both of them use, as a euphemism, the coming back of the nation from dispersion in Assyria and Egypt. The first return is that of the return to the second commonwealth of the Jews from Babylon and the subsequent repopulation of the whole land by remnants of all the tribes as is seen in Zechariah 10:9.10. The second return is called the "second time" in [Isaiah 11:11](#). Isaiah 11 mentions both the first and the second return because it is obvious that you can not have a second return without a first return.. The first is the return from Babylonian exile and the second is completed by the Nazarene Branch seen in the context of the eleventh chapter. Here in this chapter both returns are telescoped and are spoken of as are the other events which were precipitated by the defeat of Satan. They are, according to this chapter, to take place when the nation is restored and Jacob, Israel, blossoms again and fills the earth with fruit. That period was the restoration in the second commonwealth from 536 BC to 70 AD. That period is called "in that day" here. For further comment on the reunion of exiles and the cooperation of Assyria and

Egypt with Israel in that period see notes under [Isa. 19:24.](#)

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Isaiah 30 - 32

One Year Before the Siege of Jerusalem

Part 1

Introduction to Chapters 30-35

Chapter 30 can hardly be understood with out the historical context being well in mind. The great historical event of the defeat of the Assyrian army recorded in Isaiah 36-37 is predicted in these chapters in great detail. The historical background or chapter thirty needs to be well in mind, while reading it to understand the words of the chapter.

The following outline of historical events leading up to and including the siege and the final results are gleaned from: (1) historical portions of the scripture, (2) Classical historians who record the events: Josephus and Herodotus and others, (3) Isaiah's prophecies about the invasion of Judah and the siege of Jerusalem recorded in Isa; 10:28ff; 20:1ff; 22:15ff, and Isa 29-33. (4) historical events associated with the period recorded by Isaiah (Isa 36-39.) The documentation for each event outlined here will be found in the notes on these cited passages.

That the defeat of the Assyrian forces is what is spoken of in Isa 30 is seen in verse [31](#) (and in [31:8](#)) which associates the descriptions of this chapter with the overwhelming defeat of the besieging Assyrian army under Sennacherib. There it says, "The Assyrian shall be beaten down." This chapter then , introduces all the prophecies contained in chapters 30 to 34 which were given immediately before Sennacherib's siege of Jerusalem. (Only a little over a year before. See notes on [32:10](#) for the time of the prophecy.)

The historical context is this: Sennacherib's armies had taken most of the fenced cities of Judah and preparations were under way to begin the siege of Jerusalem if Hezekiah did not surrender. Shebna ([see Isa 22:15ff](#)) the former mayordomo or head of the king's household which would correspond to Prime Minister, was the major leader in getting the nobles to disregard the prophecies and advice of Isaiah; which advice was to remain calm and quiet within the city and to await YHWH's deliverance of the faithful. Hezekiah, in contrast to the rest of the nobles, believed the prophet and urged the people to trust in YHWH. Shebna and the nobles negotiated with the Egyptians to send military help and they sent large amounts of wealth to the Egyptians as a bribe but received only empty promises in return. Sennacherib, after capturing the rest of the cities of Judah around Lachish invaded Egypt after having first sent Rab-Shakah and Tartan with a large armed contingent to besiege Jerusalem. Sennacherib began his assault on Egypt and settled into a [siege of the city of Pelusium](#) on the eastern most delta of the Nile. The Egyptians while receiving the bribes from the Nobles in

Jerusalem entered into lengthy negotiations with Sennacherib sending ambassadors from Zoan and Hanes, cities further up the Nile which incidentally had large Jewish settlements. After these conditions had gone on for some time Sennacherib's armies suffered from a plague of mice that swept through their encampments at Pelusium. One of the stunning results was that the mice ate the bow strings of the Assyrian soldiers making their weapons useless and forcing Sennacherib's withdrawal from Egypt.

In the meantime the siege of Jerusalem wore on and the news that no help was coming from Egypt moved Shebna to lead the unfaithful nobles to abandon their compatriots by a treacherous flight from the besieged city in order to save themselves. They were soon caught by the Assyrians and ironically were the only inhabitants of Jerusalem to go into Assyrian captivity as a result of this siege.

YHWH, through his prophets, had told the faithful to wait and that He Himself would deliver the city "not with the sword of man." (31:8) Sennacherib was not present when the "visitation" took place but arrived just afterward to see the results of a decimated army with the majority dead. The "visitation" that he missed was associated with eerie natural and supernatural phenomena,--pulsating, rhythmic vibrations, lights and sounds swept repeatedly back and forth in waves through the Assyrian camps and the result was a morning that dawned on 185,000 dead Assyrians. Sennacherib arrived at this juncture and gathered the remains of his army and returned to Assyria. A hiatus of more than 20 years free from the threat of Assyrian invasion resulted. A huge funeral pyre of the 185,000 corpses was gathered into the Valley of Hinnom where they were burned amid the jubilation of Hezekiah and the inhabitants of Jerusalem who took the spoil of the Assyrian's goods. This is an outline of the predictions found in chapter 30.

Thus four chapters (30 to 33) are filled with predictions and poetic descriptions of events that came immediately before the siege and culminated in the end of the siege brought on by the mighty deliverance by direct intervention of YHWH. Chapters 34 and 35 which follow are flights into the future when Edom will have disappeared and the purpose for the Jewish nation will have been completed when the Messiah will come to complete the mission of the nation, which Isaiah has said is after the Babylonian captivity. He has already and will still make clear mention of the Babylonian captivity by further intricate and detailed predictions. Following that in chapters 36 and 37 Isaiah adds the actual history of the events here predicted so as to confirm them by comparing them with what these chapters presage. For further details please read the introduction to chapter 36.

Isaiah 30

1. Woe to the rebellious children, says the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: 2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! 3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow

of Egypt your confusion. 4 For his princes were at Zoan, and his ambassadors came to Hanes.

Verse 4: Zoan and Hanes: These are both locations in Egypt connected with Pharaoh's forces. Zoan was a fortress not far from Pelusium in the eastern part of the Nile Delta where [Herodotus](#) says that Sennacherib was attempting to invade Egypt but was thwarted by a plague of mice which ate the bowstrings of his archers. See notes in the introduction to chapter 36.

5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. 6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. 7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

Verses 5-7: Fruitless dependence of Israeli nobles on the Egyptian alliance: The nobles of Jerusalem are described in very unflattering terms and the delivery of their wealth to Egypt and its uselessness is described in these verses. Egypt entered into negotiations with Sennacherib until his withdrawal from Egypt and did not draw battle lines with him nor pursue him on his way out of Egypt when he hoped to finish the siege of Jerusalem in his favor. That this did not materialize was in no way related to the uselessness of the hope the nobles placed on Egyptian salvation. "Their strength was to sit still" just as Isaiah predicted and warned. The Egyptians did not even send a relieving force to help the citizens of Pelusium who were being besieged. If the Egyptians were not going to save their own people when attacked, what hope was there that they would come to the aid of Jerusalem.

Verse 7: "Their strength was to sit still" The word "strength" in Hebrew is Rahab which is a synonym for Egypt pride and arrogance. Isaiah's use of "play on words" is well illustrated here. See other places where Rahab refers to Egypt under [Isa 51:9](#).

8. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

Verse 8: Write it in a book: so that there will be confirmation when the time comes to those who have lived through the period that YHWH had known the things that were to come to pass and that placing hope in the unrighteous was foolish indeed. With hindsight we can always see that it is best to put ones trust in YHWH and not in human deliverance but how weak we humans are is seen in the temptations that we still do not overcome and we put our trust in alliances and missiles which will surely be used as instruments of destruction against us at some point especially since our generation so perfectly matches the decline in prevailing morality and since our leaders produce the moral decline of the general population in the same way, by setting the examples for it. ([See the comments on 32:1-9](#))

9 That this is a rebellious people, lying children, children that will not hear the law of the LORD: 10 Which say to the seers, See not; and to the prophets, Prophecy not to us right things, speak to us smooth things, prophecy deceits: 11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. 12 Wherefore thus says the Holy One of Israel, Because you despise this word, and trust in oppression and perverseness, and are supported by them: 13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly at an instant. 14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a shard to take fire from the hearth, or to take water with it out of the pit.

Verses 10-14: Punishment of complete destruction will come on the unfaithful:

Some commentators see this and similar warnings as unfulfilled because Jerusalem was delivered. But it was the faithful who were delivered and the unfaithful were eliminated. Their destruction was completed when they fled the city at the beginning of the siege. The next verses confirm this.

15 For thus says the Lord GOD, the Holy One of Israel; In returning and rest shall you be saved; in quietness and in confidence shall be your strength: and you would not.

Verse 15: Wait and trust quietly in YHWH: Hezekiah believed this message and repeated the same instructions to the inhabitants of Jerusalem. This was well known to the Assyrians who warned the population not to listen to the "foolish talk" of Hezekiah. The faith of Hezekiah, even though supported by a miracle of healing and the regression of the shadow on the sun dial, should not be minimized. He was a great example of faith even in the light of the signs he had already witnessed. (See notes on chapter 38 for the chronology of the healing events.)

16 But you said, No; for we will flee upon horses; therefore shall you flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

Verse 16: We will flee: The unfaithful rulers of the city fled and abandoned the people of Jerusalem when they were needed most in order to save themselves at the beginning of the siege. They were soon pursued by the Assyrians and easily captured and were taken to Assyria as captives. Ironically those who treacherously and traitorously fled were the only inhabitants of Jerusalem to suffer captivity during this siege. Those who followed Hezekiah's and Isaiah's instructions to "quietly wait" were delivered with a mighty hand.

17 One thousand shall flee at the rebuke of one; at the rebuke of five shall you flee: till you be left as a beacon upon the top of a mountain, and as an ensign on an hill. 18. And therefore will the LORD wait, that he may be gracious to you, and therefore will he be exalted, that he may have mercy on you: for the LORD is a God of

judgment: blessed are all they that wait for him. 19 For the people shall dwell in Zion at Jerusalem: you shall weep no more: he will be very gracious to you at the voice of your cry; when he shall hear it, he will answer you. 20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not your teachers be removed into a corner any more, but your eyes shall see your teachers:

Verses 17-20: Adversity is the teacher: Isaiah here gives the reasons for the delay in YHWH's intervention. After all He could have destroyed the Assyrians before the siege had reduced the city and its inhabitants to such distress and destruction. But the false teachers and unfaithful were exposed by the distress and their disloyalty was demonstrated which also demonstrated and confirmed the faithfulness of the faithful. They endured even in the face of what looked like certain death. Isaiah promised the deliverance and the result, that is, a revival of trust and in YHWH and consequent growth of righteousness and prosperity for the city for a long period, that is, most of the lifetime of those who had seen the siege. Incidentally Manasseh was born after this and did not himself experience the miracle. He just heard of it and obviously did not believe.

21 And your ears shall hear a word behind you, saying, This is the way, walk you in it, when you turn to the right hand, and when you turn to the left. 22 You shall defile also the covering of your graven images of silver, and the ornament of your molten images of gold: you shall cast them away as a menstruous cloth; you shall say to it, Get out of here. 23 Then shall he give the rain of your seed, that you shall sow the ground with it; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall your cattle feed in large pastures. 24 The oxen likewise and the young asses that serve the ground shall eat clean provender, which has been winnowed with the shovel and with the fan. 25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. 26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD binds up the breach of his people, and heals the stroke of their wound.

Verses 21-26 Prosperity: These verses describe the prosperity due to the ones who endure this great trial and remain faithful. What follows for the rest of the chapter is a description of the actual events of the night of the plague that left 185,000 dead Assyrians and caused the departure of the Assyrian armies, never to return again for a generation.

27. Behold, the name of the LORD comes from far, burning with his anger, and the burden of it is heavy: his lips are full of indignation, and his tongue as a devouring fire: 28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. 29 You shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goes with a pipe to

come into the mountain of the LORD, to the mighty One of Israel. 30 And the LORD shall cause his glorious voice to be heard, and shall show the coming down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

Verse 30: hailstones: Hail is mentioned in 32:19 as an element in the destruction of Assyrian troops described in these verses.

31 For through the voice of the LORD shall the Assyrian be beaten down, who struck with a rod.

Verse 31: The Voice of YHWH is to Strike: The LXX says here "the voice of the Lord will bring the Assyrians low by the plague with which he will beat them." Bringing them "low" or into humiliation of fear is mentioned again in verse 8 of the next chapter.

32 And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

Verse 32: Grounded: Or rather "founded." The ASV has "appointed" and the Hebrew is from the word for foundation, (musadah, מוֹסָדָה) thus appointed staff is accurate. The staff of the LORD is "appointed" to strike the Assyrians and corresponds to the punishment that will leave 185,000 dead in their tents in one night. This "stroke" of the "rod" of punishment is described like a reverberation here as "passing over" the ones being punished and being laid on them by God. The recurring passing over is seen in the word tenupah (תְּנוּפָה) which is the word for waving or wave offering. Do the musical instruments mentioned describe an eerie accompaniment of the angelic forces who visited Sennacherib's troops that night? There is also an apparent play on words in the text, the words for "tabret" and "Tophet" are the same. (See next verse.) As in most places where this literary mechanism is used the play on words affords difficulty in seeing the meaning in the literal translation. It is in these contexts that the LXX translators used the greatest latitude in translating and they do not disappoint us here. Their rendition of this verse is not remotely related to the literal translation of the verse in literal Hebrew.

καὶ ἔσται αὐτῷ κυκλόθεν, ὅθεν ἦν αὐτῷ ἡ ἐλπίς τῆς βοηθείας, ἐφ' ἣ αὐτοῖς ἐπεποίθει, αὐτοὶ; μετὰ αὐλῶν καὶ κιθάρας πολεμήσουσιν αὐτόν ἐκ μεταβολῆς.

"And he from whom was expected the hope of rescue shall be surrounded, by which (hope) he himself had been persuaded, and they themselves shall fight him in a revolution with tabrets and harps."

It is Herodotus who says that Sennacherib was not present when the plague struck,

having sent his army under Rab Shakah to Jerusalem while he himself went on to Egypt and fought at Pelusium (see [introductory notes for chapter 36](#)) He returned from there due to a misfortune and the news that the Ethiopians were on the move. This may indicate that the news of his coming was some hope to those caught in this mystical calamity described in these verses.

33 *For Tophet is ordained of old; yes, it is prepared for the king; he has made it deep and large: the pile of it is fire and much wood; the breath of the LORD, like a stream of brimstone, kindles it.*

Verse 35: Tophet is prepared: Tophet is the valley near Jerusalem where idolaters burned their victims to Moloch. It takes little thought to realize that some one had to dispose of the 185,000 corpses which were in the proximity of the walls of Jerusalem. It would appear from this poetic verse that there was a huge pyre of death that filled the valley of Tophet and the bodies of the Assyrian army were burned there. Thus does Isaiah fill out the details that are not in the historical narratives. (See notes on [10:28-34](#) for another example of supplementing the historical record through the visions of Isaiah.)

Isaiah 31

1. *Woe to them that go down to Egypt for help; and hope in horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel, neither seek the LORD!*

Verse 1: The siege of Jerusalem by Sennacherib is still the topic at the heart of these predictions as will be noted in verse 8 below where the fall of the "Assyrian" is mentioned again having been introduced in the last chapter . Thus the warning to avoid looking for help from Egypt is to be seen in this historical context. It may also be that Egypt was the straw on which Shebna was placing his trust. He may have tried to defect to the Egyptians and seek their help at this time when he was captured by the Assyrians instead, to his own and his family's disgrace. [See chapter 22.](#)

2 *Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.*

Verse 2: house of evil doers: The house of evil doers are those nobles who seek political answers by seeking an alliance with Egypt. The Egyptians who have accepted bribes are those who offer help.

3 *Now the Egyptians are men, and not God; and their horses flesh, and not spirit.*

When the LORD shall stretch out his hand, both he that helps shall fall, and he that is helped shall fall down, and they all shall fail together.

Verse 3: He that helps and he that is helped: He that helps is Egypt who has been invited to fight against Assyria and save Jerusalem by the unfaithful leaders who are the ones helped by the flawed succorer. Both fail together.

4 For thus has the LORD spoken to me, as the lion and the young lion roaring on his prey, when a multitude of shepherds are called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion and its hill.

Verse 4: Come down....Zion: This is not a prophecy of a future event in our time as some myopic seers conclude. Zion is not only a symbol of the perfected state to which the nation should arrive when the Messiah has appeared, it is also a the name of a literal place. Here is described what the whole context has been referring to, that is, the tenacity of YHWH who is to deliver the city from what appears to be certain destruction by superior forces by direct intervention. YHWH will not be "run off" in the same way that a lion will not be run off from his kill by the noise of a crowd of people.

5 As birds flying, so will the LORD of hosts defend Jerusalem; in defending he will also deliver it; and in passing over he will preserve it.

Verse 5: Pass over: פָּסַח [pasoach] from "Pesach" meaning "The Passover" not the ordinary word for "passing over" which is עָבַר [a-vor]. "A-vor" is used in verse 9 as "pass over" to describe the Assyrian retreat and return to their own land. The word פָּסַח "pesach" confers the same action by God that was carried out with the Israelites during the 10th plague of Egypt when the plague struck the Egyptians but the same plague which visited the whole area "passed over" the Hebrews. This word for "Passover" carries with it a pretermission of guilt and punishment, that is, a forgiveness before the transgression. The punishment is deserved but the "death angel" passed over. All the same eerie things accompanying the Egyptian Passover were experienced by the Israelites but not the plague which came with them. Thus, in the same way, the city would have seen and heard the miraculous visitation from heaven vividly described in the last few verses of chapter 30, which describes the visitation as being visible and audible.

6. Turn you to him from whom the children of Israel have deeply revolted. 7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made to you for a sin. 8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be enslaved.

Verses 8 and 9: There is a play on words here between this word translated "flee" (nas) **נָס** in this verse and the word "ensign" (naes) **נִס** in the next verse. As in verses like this where there is a play on words we expect to find the LXX to be at great variance with the Hebrew text because they properly understood that the "play on words" is mystical and contains more revelation than "meets the eye." The LXX translation of verse 9 is as follows: "They shall be captured with a stone or as with a pointed stick and they will be dismayed. The ones fleeing will be captured. Blessed is He who has a seed in Zion and a dwelling in Jerusalem." ("He" is YHWH) The translation does not correspond to the Hebrew text at all. Some had written me from a Hebrew forum in which I posted verses in Isaiah in which a "play on words" in the Hebrew text provided the "raison d'etre" for LXX translators to use great latitude in their translation in those verses containing this alliteration. I had proposed this, that is, that there is a mystical content in the use of Isaiah's "play on words" that can not be transmitted in translation which the LXX translators used as a license to vary greatly from the Hebrew text and give a broad interpretive translation rather than follow the text, to which if one were true to, would not render the IDEAS in the text if a word for word rendering were followed. In Isaiah 31:8 and 9 the play on words is on a homonym of n-s or nun samech translated "flee" in verse 8 and "ensign" in verse 9. Also because verse 9 is an obvious "Shekina" passage that adds even more to the mystical aspect of this particular passage. The subject of the discussion is the Assyrian king and his army who are to flee in humiliated fear. The KJV is very true to the Hebrew text and other versions (NASV, NIV, ASV, NIV, etc.) (although having great variety in 9a) are identical with the KJV in the rendering of 9b in spite of the fact that the Hebrew text could be seen differently: the word ordinarily translated "light" as in "let there be light" is translated consistently by all the aforementioned "fire." And in spite of the fact that 8 and 9 in the LXX could not remotely be seen to come from the Hebrew text. I have proposed that it is Isaiah's use of "play on words" that prompts the wide latitude of LXX translator because they properly considered them "mystical" and containing "more than meets the eye." I propose this as one reason (among several) that accounts for variation and latitude in the LXX rather than the simplistic assumption that the LXX is translated from a different text than the one we and the Qumran community used and are using. A similar example can be seen in verses 32 - 35 of the last chapter. A further comment: The LXX is said to have originated about 285 BC but at least a few are aware that there was a re-editing of the LXX by Jewish scholars about 100 years after Christ because some of the translation, particularly the book of Daniel was so faulty and far from the original text, that the revision of the text into Greek was necessary. It is this historical revision of the LXX that also adds weight to the arguments above since it is a text which was not pre-Qumran which Daniel and other portions which needed revision were being compared to.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, says the LORD, whose fire is in Zion, and his furnace in Jerusalem.

Verse 9: Afraid of the ensign: The banner or ensign is a visible sign held aloft to which a force can rally. The ensign of Jerusalem in this case is the visible appearance of pulsating light that was associated with the plague that visited the Assyrian camp. it

is similar to the "Shekina" glory of self enfolding fire described by Ezekiel.

Isaiah 32

Introduction to Chapter 32:

Introduction to Chapter 32: This chapter opens with a contrast between the prevailing ethics that accompany a society when they have good in contrast to evil rulers. When the portion here was written the King, Hezekiah and a minority of citizens were deemed righteous but the majority of citizens were led by a ruling class that was not faithful to YHWH and they were self serving. The contrast is made between the prevailing good, which was to be the result from the visit of YHWH in the coming trouble when he delivered the city from the Assyrians by a miraculous intervention, and the current evil ethic that prevailed at the time of the prophecy. The description is made between what kind of a society is naturally produced when the ruling class is totally committed to godliness. Goodness filters down to the lowest citizen who becomes himself a bastion of righteousness. On the other hand when the ruling class is sinful and self serving the results also filter down to those who are ruled and there is a break down in society. This is described in the first 8 verses and then the women of Jerusalem are invited to a period of lamentation because all the blessings of a good society are lost. In this event however there is a removal of the evil ones and a revival of faith for at least a period (in the lifetime of the first hearers) which is to follow the miraculous deliverance to come.

1. Behold, a king shall reign in righteousness, and princes shall rule in judgment.

Verse 1: A king shall reign: It is all too obvious that a king shall reign. But "how" is what is described. Almost all commentators make this a messianic allusion in Isaiah. It is quite possible therefore that the first part of this chapter to verse 8 is a messianic prophecy but I have doubts that that is so. The main reason is that this is introductory to the lamentation for coming hardship and loss of blessings which also contains a promise of a restoration of spiritual blessings for the faithful who will endure the period of extreme hardship. The idea that this is messianic makes the chapter and total section too fragmentary. It is more likely a description in contrasts and explanation of what is expected of the rulers in Zion and, if a prediction, is a forecast of the conditions which will accompany the revival of faith and the preeminence of blessings because of renewed faith in YHWH for a brief period of time for the "minority" who put their complete confidence in YHWH. The siege is still the major focus of the section and a return to this major theme of chapters 30 to 33, picturing the events preceding and during the siege, begins again in earnest in verses 9 and 10. This section (vss 1-8) describes the conditions as they ought to be. A king (ought to) reign in righteousness. the second part of the sentence (as a metered parallelism, i.e. poetry rather than prose) is grammatically supportive of this idea in that the original says "it is for rulers to rule with judgement." In other words A king should reign in righteousness and rulers ought to be just. The whole of chapter 35 is a preview of messianic times but probably not this section.

To support this view Gesenius' Hebrew Grammar (#109) says: The jussive is used "to express a desire that something should or should not happen...its form frequently coincides with that of the ordinary imperfect." The verbs in this verse, "reign and rule" could easily be jussives here. Especially since according to Gesenius (#48,f) "very frequently the form does not admit any alteration" from ordinary imperfects. The jussive expresses a "wish." Thus: "It is (proper) for a king to reign in righteousness and it is (proper) for rulers to rule with justice."

2 And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a mighty rock within a weary land.

Verse 2: a covert...a hiding place: This verse should carry on the subjunctive idea of the preceding verse of what ought to be, or might be, if the conditions of verse one are met; that is, that a climate of right and justice is the prevailing ethic. In that climate ordinary men will shelter (as concealing) the word of truth and it will prevail. The Hebrew word for a "covert" carries the idea of a secreted shelter from a storm or other raging elements. The word for "hiding place" has a construction that should be looked at because it does not seem to be properly translated. It may be possible to arrive at the word "from" as in "hiding place from the wind." But that is not the ordinary idiom connected with the construction. **כְּמַחֲוֵה רוּחַ** ke-machava' ruach (in construct) means literally "as a hiding place of the Spirit" or "a spiritual shelter." The next phrase **וְסֶתֶר זֵרֵם** (ve-sether zarem) "and a storm shelter" precedes the rest of the description of ordinary people when the king is righteous and rulers are just. They are as a river of water in Zion and as a shelter of a mighty rock in a thirsty land. In the LXX this verse is rendered "The man sheltering his words shall himself be sheltered as from mighty waters and he shall shine in Zion as a river bearing glory in a thirsty land." From the Hebrew these verses mean "When the king is righteous and the rulers just, an ordinary person is a spiritual haven and storm shelter and like a river of waters in Zion and as the shadow of a great rock in a thirsty land."

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall listen. 4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. 5 The vile person shall be no more called liberal, nor the churl said to be bountiful. 6 For the vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. 7 The instruments also of the selfish are evil: he proposes wicked plans to destroy the poor with lying words, even when the needy speaks right. 8 But the generous man proposes noble things; and by generous things shall he stand. 9. Rise up, you women that are at ease; hear my voice, you careless daughters; give ear to my speech. 10 Within a year and a few days you shall be troubled, you careless women: for the vintage shall fail, the gathering shall not come.

Verse 10: Within a year and a few days: This dates the entire section of prophecy from at least chapter 30 to 35 and may also include chapters 28 and 29. These

predictions came a year before the loss of all blessings, which would be seen when Rab-Shakah and Tartan arrived with Sennacherib's army to begin the siege of Jerusalem and introduce the activities described beginning in the next verse and continuing on to the end of the chapter.

11 Tremble, you women that are at ease; be troubled, you who are without care: strip yourself, and make yourself bare, and gird sackcloth upon your loins.

Verses 10 - 11: A little more than a year ...will be carefree: Verse 10 is not translated properly in the KJV and the rest of the modern translations have showed the idea present here. That is, that Isaiah was predicting the end of the life of ease for Jerusalem to begin in a little more than a year. Thus these prophecies from chapter 30 to 35 were uttered just a year before the beginning of the siege.

Verse 11: "Make yourself bare" Lit. nude" See comments in [qumran scroll](#) on a different reading for "nude"

12 They shall lament for the breasts, for the pleasant fields, for the fruitful vine.

Verses 11-14: Lamenting Breasts: 'Al shadayim sophdiym על-שָׂדִים סֹפְדִים
The phrase is a noun modified by a participle used as an adjective, not verbally. Thus it gives a picture of breasts being beaten upon. The train of thought begun in verse 11 where women are addressed in particular continues through verse 14. Throughout as with the use of " 'al" in 'al shadayim above. The use of the particle ('al) is used to introduce each successive element that is to be debased in spite of it then being taken for granted. by women at ease and with not a care in the world. Also Isaiah uses present participles to picture conditions in a realm of continuous action in the current time of his hearers. These conditions or elements are: the well dressed bodies to be stripped to the sackcloth-girdled loins, the breasts filled with remorse, the fruitful fields filled with thorns and weeds, the now languid vineyards, festive houses and a jubilant city to be bedimmed, and unkempt by the same thorns and weeds, the palaces of lesser rulers are desolate because of the flight of the rulers, and the places of assembly are empty.. The scene describes the city of Jerusalem just before and during the arrival of Sennacherib's army and the decline into despair which followed their appearance.

13 Upon the land of my people shall come up thorns and briers; yes, upon all the houses of joy in the joyous city: 14 Because the palaces shall be abandoned; the crowds of the city shall be forsaken; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

Verses 10-14: This ends the description of the despair and chaos accompanying the siege and what follows is the result of the miraculous victory due to the intervention of YHWH.

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. 16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. 17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. 18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

Verses 15-18: Return to Righteousness: With the destruction of the Assyrian forces and the elimination of the self serving ruling class who had abandoned the citizenry in the time of their greatest need there was a revival of the faithful in the city described as a pouring out of the Holy Spirit which sounds very much like a New Testament motif. It is surprising to see this here in Isaiah and although it needs no explanation to a "trinitarian" it should pose a problem for the Jewish mind. The Spirit being poured from on high refers to revival and not to the miraculous visitation which decimated the Assyrian armies. The removal of the unfaithful rulers was marked by a return to righteousness as the prevailing social ethic for at least the rest of the reign of Hezekiah and into the reign of Hezekiah's son Manasseh. Due to the "fallout" of the righteousness of Hezekiah's reign and even though Manasseh's reign is marked with a return to idolatry and evil the return of the Assyrian invader was not experienced again until the latter part of his 52 year reign. Essarhaddon took him captive to Assyria but he was returned and repentant at the end of his life but the damage he inflicted on the nation during the period of his sinfulness was never removed until the purging of the Babylonian captivity.

19 In the midst of extreme hail, coming down on the forest; and the city shall be low in a low place.

Verse 19: Hail...forest: This verse deserves a comment of its own even though falling into this section describing the revival of faith in the city after the destruction of the Assyrian army. As it is in this section it refers also to the destruction of Assyrian troops. The "hail" coming down has already been described (30:30,31) as part of the natural phenomena coupled with the pulsating, vibrating, reciprocating lights and eerie musical sounds that were present at the time of the Assyrian destruction. The location is given here. That is, their tents were in the forests that surrounded Jerusalem and the lightning and hail were a part of the elements of destruction.

20 Blessed are you that sow beside all waters, that send forth there the feet of the ox and the ass

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After Babylon Look for the Messiah

Isaiah 49

Chapter 49: The emphasis of prophecy now leaves the Babylonian period behind. The impending visit of the Messiah is spoken of in greater detail in verses 1-13 and the paradoxes to accompany his visit are very apparent in this chapter. He is called by YHWH from his mother's womb and is to be greatly rewarded by Him. But in spite of his life appearing fruitless (vs. 4) he is to restore Israel-Jacob to God. The "Nazarene" word is used 2 times in this chapter (there are 4 occurrences in the section beginning with chapter 42:9, 48:6, 49:6 and 49:8) and all of them are connected with the Messiah and his mission. In this chapter the word is connected with restoration of Israel and the call of the Gentiles into Zion and "Salvation" which in Hebrew is the name "Jesus." The chapter divides into two sections: (1.) 1-13 describes the main characteristics and goals of the Messiah. His mission to restore the tribes of Israel extends to the call of the Gentiles. (2.) The second section describes the call of the Gentiles into the restored Zion after many hard trials. The nation is exhorted to faithfulness because their faith will not be in vain. But because of the many events to transpire it will appear that their faith is in vain. Even the Messiah will have moments of depression. These hard trials were unnecessary for the nation but the hardness of their hearts meant that the "furnace of affliction" would bring them to the place of usefulness. See notes under 48:10 and 48:18-19 above. The last part of the chapter describes the future age of the restored Zion and the admonition that the glory of Zion, although deferred, will make its appearance and that looking forward to that time will be justified while the ultimate end of the wicked will be no peace for them.

1. Listen, O isles, to me; and listen you people, from afar; The LORD called me from the womb; from my mother's belly he named me. 2 And he has made my mouth like a sharp sword; in the shadow of his hand has he hid me, and made me a polished shaft; in his quiver has he hid me; 3 And said to me, You are my servant Israel, in whom I will be glorified.

Verse 3: My servant Israel: The divine mission of the whole nation of Israel was delivered to Abraham, that is: "In your seed shall all the nations of the earth be blessed." The mission of the nation is epitomized in the Messiah. This mission was partially fulfilled by the nation in the course of its development and trials. This was particularly true in the days of David and Solomon when the message about the one true God was going out from Jerusalem to all the nations. The Messiah is called "Israel" here because he completes the task to the uttermost which has been assigned to the children of Jacob. According to the rest of the chapter he is to restore Jacob, that is, the tribes of Israel, to faithfulness which is a light thing when compared to being a covenant of the Gentiles and bringing them, the Gentiles, into a restored Zion. Since he is to restore Israel-Jacob as per verse 6, he is called Israel here because both Israel and Messiah have the same mission and Messiah is said here to finish the mission.

4 Then I said, I have labored in vain, I have spent my strength for nothing, and in vain: yet surely my judgment is with the LORD, and my work with my God. 5 And now, says the LORD that formed me from the womb to be his servant, to return Jacob to him and that Israel be gathered to him, I will be glorified in the eyes of the LORD, and my God shall be my strength.

Verse 5: Restore Jacob and Israel to YHWH: This verse introduces a thought that is finished in verse 6. The Messiah was formed from the womb to be the one to restore Jacob and Israel to faithfulness. The contrast noted in the KJV (Though Israel be not gathered, yet shall I be glorious) is a rare mistake in simple translation by the KJV scholars that is corrected in all other versions. The text does not imply the possibility that Israel may not be gathered. On the contrary the gathering of Jacob-Israel into Zion is the assured purpose of the Messiah's visit and the next verse makes a contrast between this predetermined design of the Messiah's ministry and what is a greater accomplishment. The next verse shows that returning Jacob-Israel is a "light thing" when compared to bringing the multitudes of the Nations into Zion as well.

6 And he said, Is it a light thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the Gentiles, that you may be my salvation to the end of the earth.

Verse 6: This remarkable passage is obviously messianic. Especially since the one spoken of is to be the "light of the Gentiles" and "salvation to the ends of the earth." What is not obvious is the Hebrew use of Nazarene words in this verse. The return of the "preserved" of Israel is another of Isaiah's use of the Nazarene words in messianic contexts of which this is one. Preserved of Israel is "notsrey yisrael" נְצוּרֵי יִשְׂרָאֵל. This could be rendered Nazarenes of Israel or as the more common modern Jewish usage, "Christians of Israel."

See in the [Qumran Isaiah Scroll](#) the order of the words Israel and Jacob are reversed.

Verse 6: Jesus name: The Hebrew here literally says : "I give you as a light to the Gentiles to be my (yeshua') יֵשׁוּעָה, to the end of the earth." The form is the name of Jesus in Hebrew. The coincidence is startling when this verse is read in Hebrew. "Is your being my servant to establish the tribes of Jacob and restore the Israeli Nazarenes a light thing, when I have also given you as a light of the Gentiles to be my Jesus to the ends of the earth." Make what you will of this verse but that is what it says.

7. Thus says the LORD, the Redeemer of Israel, and his Holy One, to him whom man despises, to him whom the nation abhors, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD who is faithful, the Holy One of Israel, shall choose you. 8 Thus says the LORD, In an acceptable time have I heard you, and in the day of salvation I have helped you: and I will preserve you, and I will give you for a covenant of the people, to establish the earth, to cause them to inherit the desolate heritages;

Verse 8: Nazar: This continues the use of the word Nazar, נָצַר, introduced in verse 6. The passage is so obviously Messianic. The use of the word נָצַר which Matthew 2:23 says is spoken by the prophets in reference to Jesus growing up in Nazareth, is Isaiah's use of "play" on this word to reveal prophetic truth. It is extraordinary to say the least. If one were to write in English, "In the day of Jesus I've helped you and I will make you a Nazarene and I will give you for a covenant of the people," and then translate that English sentence into Modern Hebrew it would read in Hebrew exactly as this much of the text does here in verse 8.

Verse 8: Salvation The name Jesus appears here without any additional suffixes. It is יֵשׁוּעָה (yeshuah).

9 That you may say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. 10 They shall not hunger nor thirst; neither shall the heat nor sun strike them: for he that has mercy on them shall lead them, even by the springs of water shall he guide them. 11 And I will make all my mountains a way, and my highways shall be exalted. 12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Verse 12: Sinim: The Chinese: according to Gesenius, Strong, Davidson and others. The name appears no where else in the Bible. The context is of the peoples who will enter Zion from the earth's extremities. North and west are mentioned. it is only reasonable that Isaiah would use the nation farthest east as a synonym for the east. China was then in the beginning stages of its first dynasty when Isaiah wrote. As remote as it was and as protected from the west as it was by the Himalayan Mountains its existence was still heard about. Alexander the Great was turned back by the remoteness and the Himalayas and the discontent of his troops. But not because he had not heard of the civilization beyond the Himalayas. A great ingathering into Messiah's kingdom of Zion is prophesied in this text. Such an acceptance of Zion, in the biblical sense, began in China shortly before the First World War and the ingathering began to accelerate after the rise of Communism and has accelerated again in the 90's to proportions that were not anticipated even by the Christians. It is interesting to note that historical interpreters of the Apocalypse, including this one, have said for years that the 21st century belongs to Asia not only in technology but in the shift of Christian influence.

Siniym: The Qumran Isaiah scroll has a peculiarity in spelling of this word. For a discussion of the spelling peculiarities of the Q scribes which shows that the textual critics, who have chosen "Seveynim" (Aswan) as a possible reading for this word in the Q text, are most probably wrong see the [scroll page 41](#) where this is discussed. Press the back button to return to this page

13. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD has comforted his people, and will have mercy upon his afflicted. 14 But Zion said, The LORD has forsaken me, and my Lord has forgotten me.

YHWH has forsaken the nation: Isaiah says here: The deferred fruition of the hope of Zion which is to be extended over a long period of time will be accompanied by hardship which will test the endurance of the faithful resulting in near despair. Chapters 46 to 48 just preceding this have shown that the Babylonian captivity and the restoration of the nation from that captivity into a second commonwealth are in a small way, a mirror of the future appearance of the restored messianic Zion. Thus there has been a need to urge the nation to abandon the comforts of Babylon and return to build a desolate Zion which will ultimately grow to immense proportions. See under verse 19 below. [Also see Zechariah 10:10](#) which speaks of the growth of the returned remnant to Zion after the Babylonian captivity that had already begun in the days of Zechariah. He says there that Galilee in particular would eventually overflow with population so that "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into **the land of Gilead** and Lebanon; **and place shall not be found for them.**"

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yes, even they may forget, but I will not forget you. 16 Behold, I have graven you upon the palms of my hands; your walls are continually before me. 17 Your children shall make haste; your destroyers and they that made you waste shall go away from you. 18. Lift up your eyes round about, and behold: all these gather themselves together, and come to you. As I live, says the LORD, you shall surely clothe you with them all, as with an ornament, and bind them on you, as a bride. 19 For your waste and your desolate places, and the land of your destruction, shall even now be too small by reason of the inhabitants, and they that swallowed you up shall be far away.

Verse 19: Too Small: The need to urge the recalcitrant captives to leave the comforts of Babylon are here emphasized by foreshadowing the results of the return. That is that the return would be to a "desolate" land but that the initial settlement would grow to immense proportions Then there would be a land teeming with inhabitants and that would set the stage for the entrance of the messianic Zion. The next verse and the rest of the chapter indicates that the messianic Zion would experience the same growth process. A small obscure remnant would endure hardship and ultimately extend to all nations including China, mentioned in the last verse of the first section of this chapter. see verse 12.

20 The children which you shall have, after you have lost the other, shall say again in your ears, The place is too narrow for me: give me room that I may dwell.

Verse 20: Messianic Zion needs more room that Palestine can provide: This show

that the growth of messianic Zion will mirror the events of the return of the Babylonian captives to the second commonwealth. It is the first return that has been spoken of thus far but now Isaiah turns to the restored Zion of the Messiah when the same sequence of events will be experienced. That is: from a small remnant a teeming population will at last be realized. Most of them will come from among the Gentiles as the next few verses make clear. They also make it clear that this growth is in messianic Zion after the first return. These prophecies in this section are truly wonderful. Isaiah has outlined from chapter 40 that the nation's obsession with idolatry will be purged and suffering is necessary to make the purging possible. That God is to raise up the Babylonians who will oppress the nation and take it captive. Cyrus will then be called as a messianic figure who will restore the nation and its temple and bring Babylon down to destruction and it will eventually disappear. The return to the land will result ultimately in a large expanding population after which the paradoxical Messiah will appear who will restore the true purpose of Israel and Jacob and will call out of the Gentiles a people to inhabit Zion. From this point on in the book the nature of the Messiah and his kingdom with all the paradoxes involved in his appearance, some of which have already been introduced, will be the main subject of the rest of the chapters to the end of the book. This outline of Isaiah of the coming events for the nations of Judah and Israel is extensive, covering over 500 years and is accurate in every detail and the sequence of events accurately following the revelations granted to Isaiah. What a great man he must have been.

21 Then shall you say in your heart, Who has begotten me these, seeing I have lost my children, and am desolate, a captive, and moving to and fro? and who has brought up these? Behold, I was left alone; these, where were they? 22 Thus says the Lord GOD, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring your sons in their arms, and your daughters shall be carried upon their shoulders. 23 And kings shall be your nursing fathers, and their queens your nursing mothers: they shall bow down to you with their face toward the earth, and lick up the dust of your feet; and you shall know that I am the LORD: for they shall not be ashamed that wait for me.

Verses 21-23: Who has begotten these:... the Gentiles: In the 2,700 years since Isaiah penned these words one might seek, but in vain, for anyone who has restored large numbers of people from all nations, from all classes of society, from kings to the lowest nanny and manservant, male and female alike, to the worship of the God of Israel and to the acceptance of the heritage of Jacob, in place of their own history. You would search in vain for such a one if you omit the name of Jesus of Nazareth from the search. When his name is added it can be seen that no one has yet appeared nor is there any hope that anyone in the future will appear who will do more than Jesus the Nazarene, nor remotely approach the success he has had in bringing multitudes to the heritage of Abraham, Isaac, and Jacob.

24. Shall the prey be taken from the mighty, or the lawful captive delivered? 25 But thus says the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contends with

you, and I will save your children. 26 And I will feed them that oppress you with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am your Savior and your Redeemer, the mighty One of Jacob.

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Isaiah 36 - 39

The Siege of Jerusalem

Introduction to the History of Chapters 36 through 39. Sennacherib's invasion of Judah and siege of Jerusalem

The biblical account in Isaiah 36-39 is obviously a condensed account of many events that though contemporary were stretched out over a number of years with other events overlapping these as well.

It will take some thorough study of these events before one will conclude that the siege of Jerusalem by Sennacherib took place, not in the 14th year, but in the very last years of Hezekiah's 29 year reign, which began six years before the fall of Samaria in 722 BCE and ended about 698 BCE. The miracle of the sun dial recorded in Isaiah 38 added 15 years to Hezekiah's life. It occurred therefore in the 14th year of Hezekiah's 29 year reign. (29-15=14). Sennacherib's siege of Jerusalem probably took place after 701 BCE which would have been the 27th or 28th year of the reign of Hezekiah. Now read on to see why this has to be so.

The text seems to say that the siege took place in the 14th year of Hezekiah. (Isaiah 36:1ff) There is no hope at present of harmonizing the biblical chronology with the Assyrian historical sources if the 14th year of Hezekiah is coincident with the invasion of Sennacherib (during which the siege of Lachish, which just preceded the siege of Jerusalem,) took place. If the biblical account means that in the 14th year of Hezekiah Sennacherib sent Rab Shakah to announce the coming siege which followed shortly after, then there is a hopeless problem in the chronology.

However the siege of Jerusalem is not the beginning of the interaction of Assyrian kings which precipitated the events that are outlined in the biblical documents as being a part of this period. There is a lengthy preliminary period of appeasement of Assyria by Hezekiah and diplomacy which preceded the actual invasion. There is also a lengthy period of preparation for the inevitable attack on Jerusalem. It is in this light perhaps that the discrepancy may be answered. From the first attempt to subject Hezekiah to Assyrian oversight, until the invasion, followed by the siege, there are several years that had to transpire, perhaps enough to make up the discrepancy because the 14th year of Hezekiah is only 8 years after the fall of Samaria in 722 BC ([2Ki 18:10](#)) which would make the Bible chronology of these events begin in 716 or 715 BC. Rawlinson gives the years 714 or 713 BC and notes that Sargon was succeeded by Sennacherib, his son, in 705 and he did not invade Palestine until 701 BC. Hence this is at least 11 or 12 years after the 14th year of Hezekiah. The text in [2 Chronicles 32:1-9](#) indicates that many preparations, including the building of water courses, aqueducts and the Gihon to Siloam tunnel dug through solid rock, ([see chapter 22](#)) were started and completed before the siege because of the initial invasion of Sennacherib. The invasion in 701 BC

that included the siege of Lachish is much too close to the siege of Jerusalem to have afforded time to complete the vast public works programs which Sennacherib's threats caused Hezekiah to put in motion.. Thus the preparations for the impending attack by the Assyrians occupied a lengthy period. of time

2 Chron 32:1 After these things, and this faithfulness, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fortified cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, 3 he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they helped him. 4 So there was gathered much people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, Why should the kings of Assyria come, and find much water? 5 And he took courage, and built up all the wall that was broken down, and raised it up to the towers, and the other wall without, and strengthened Millo in the city of David, and made weapons and shields in abundance. 6 And he set captains of war over the people, and gathered them together to him in the broad place at the gate of the city, and spoke comfortably to them, saying, 7 Be strong and of good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there is a greater with us than with him: 8 with him is an arm of flesh; but with us is Jehovah our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah. 9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (ASV)

Thus in verse 1 above, the encamping around Judean cities before they were actually taken, is the event that precipitated the preparations for a siege in Jerusalem. It is suggested that Sennacherib was a regent with his father Sargon and that a first invasion of Judah which set the preparations in progress while he was regent is more in harmony with the 14th year of Hezekiah as beginning the events that would lead up to the inevitable siege. Sargon's army assaulted and took Ashdod in Judah (Isaiah 20:1) in 712 BC. He sent an army led by his emissary Tartan. The general at the time of the siege of Jerusalem has the same name and it is possible it is the same person. It is easily possible that Sennacherib was acting as king regent by 712 BC and the preparations would have begun at that time which sets the stage for the events described within the framework of the siege being the central event of the events begun in the 14th year of Hezekiah (714 BC if the biblical chronology is to be considered correct.). The biblical account is obviously a condensation of a great many events over a long period of time. For instance Sennacherib's death is described as happening in the same frame work . He is reported to have gone home in disgrace after the loss of 185,000 men, lost in one night, and to have been assassinated by his sons. His death at the hands of his sons was actually 20 years later
The preparations which follow the beginning point of the 14th year of Hezekiah were

extensive and would occupy a great length of time,-- so vast were the projects which include:

1. Immediately after Sennacherib began his expeditions against Judah Hezekiah began dialog and exchange of letters with the Assyrians. Ambassadors were sent to try to achieve a political solution.

2. This was followed by an attempt at appeasing Sennacherib through sending an indemnity that had been agreed upon in the exchange of letters, which finally resulted in Hezekiah stripping the temple of gold and silver to be sent to Sennacherib which was then transported to Assyria. This was done but the appeasement was not successful. ([2 Kings 18:14-15](#))

3. That which began the process just mentioned was the taking of fortified cities in Judea. But just before the siege of Jerusalem began "all" the fortified cities of Judah had already fallen to the Assyrians. Thus the completion of the sieges and taking of the fortified cities followed, in time, the sending of the useless bribe. How long would it take to gain access to one city after another by the Assyrian armies? Even three such supposed expeditions at one time would require sieges that would be time consuming. It is obvious from the text that Sennacherib had more than one expeditionary army operating at the same time.

4. Preparations of vast public works for the coming siege were set in motion in the 14th year of Hezekiah. **These included:**

**** a. Covering** and hiding of all springs and water courses north of the city and the building of conduits, aqueducts and reservoirs (also disguised and covered) hidden from view to bring water into the city. ([2 Chron. 32:1-4](#)).

**** b. Building a second wall** (I think inside) the city rather than outside and repairing the old wall. Reservoirs and aqueducts were placed within the two walls and the rubble from the houses that had to be razed was used to cover the pools and conduits. No small undertaking

**** c. From these pools** an underground aqueduct was built to take water to other parts of the city via the Gihon spring, a distance of just about one mile. A full description of the Gihon-Siloam tunnel from *Harpers Bible Dictionary* can be found in [chapter 22](#).

**** d. The sources of the spring at Gihon** were excavated by following the source back into the cliff face of the Hill Ophel. This resulted in building a large cave big enough for 50 to 60 people to stand in which was carved out of the solid rock. The opening of the cave was then walled up and made so that it could not be distinguished from the cliff face. ([2 Chron. 32:30](#))

**** e. Probably the most ambitious project** was attacking the solid rock and digging a tunnel through the hill Ophel to carry the water of Gihon Spring into the city to the Pool of Siloam. This water still courses through the same tunnel to this day. A shaft was then dug from the tunnel upward to the top of Hill Ophel to provide water to the main part of the city and the palaces that were located there in those days. The

Gihon-Siloam tunnel was dug through almost 1800 feet of solid rock and was so narrow that only one man at a time could face the rock wall. Digging from both sides they met more or less in the middle. A project that would obviously consume more than one year. ([2 Chron. 32:30](#))

**** f. Hezekiah created** an armaments industry which produced a large quantity of arms implying that there were troops mustered to wield them. ([2 Chron 32:5,6](#))

In [2 Chronicles 32:9](#) which follows this description of creating these defenses the text reads "**After this.**" Thus the actual siege begins long after the things set in motion in the 14th year of Hezekiah.

Let us compound the difficulties in the historical material in the 36 to 39th chapters of Isaiah. The two events whose recounting in 38, 39 follows the account in 36-37 of invasion and loss of Assyrian armies are

1. (38) the illness of Hezekiah which gave him 15 more years to live and contains the miracle of the receding shadow on the sun dial and
2. (39) the visit of Merodach Baladan from Babylon. The first event starts with the words, "in those days." The Hebrew could easily be construed to mean "during the same period." The LXX implies "approximately the same time." Investigation of the chronology would make these two events take place before the siege of Jerusalem by Sennacherib. This being the case the extent of Hezekiah's confidence and faith is given some support if he would have had seen a miracle assuring him of "peace and truth" in his time as well as assurance that his life was not going to end during a siege in the near future.

Hezekiah's reign lasted 29 years. ([2Kings 18:2](#)) If after his illness he was promised 15 years of added life then the illness had to take place in the 14th year of his reign and he would have experienced the miracle before the siege of Jerusalem. Not long afterward, the events of Isaiah 39 are introduced with the words "At that time." This, with the context of Isaiah 39, places the visit of Merodach Baladan during the period of recuperation of Hezekiah's illness and it means that these events preceded the siege of Jerusalem by Sennacherib.

Josephus adds even more to the account. He makes the siege of Jerusalem (which according to him) was to be led by Rabshakah while Sennacherib himself proceeded on to Egypt where he laid siege to the outpost city of Pelusium which guarded the border of Egypt from the Assyrians. The eastern most mouth of the Nile was called the Pelusian Nile. Josephus quotes Herodotus to verify this bit of a skirmish. ([Herod Book II:141](#)) According to him it was at Pelusium that he heard the rumor of the approach of the Ethiopian king and returned from there breaking off the siege of Pelusium and arriving at Jerusalem in time to view the plague-smitten troops and then making his hasty retreat to Assyria. Herodotus and his history still read the same as when Josephus quoted it. Josephus, to support his account used other "secular" historians, also quoted another source whose books unfortunately did not survive to the present. But he quotes

one Berosus:

And Herodotus does indeed give us this history; nay, and Berosus, who wrote of the affairs of Chaldea, makes mention of this king Sennacherib, and that he ruled over the Assyrians, and that he made an expedition against all Asia and Egypt; and say thus:

" Now when Sennacherib was returning from his Egyptian war to Jerusalem, he found his army under Rabshakeh his general in danger [by a plague], for God had sent a pestilential distemper upon his army;"

[Josephus Book X:I:i,5](#)

Adding to this Whiston, the translator and editor of Josephus, says in a footnote in this place that the sickness of Hezekiah and miracle of the sun dial happened in the 14th or 15th year of Hezekiah's reign but the ruin of Sennacherib's army took place in the 18th year. Thus, to Whiston the miracle was before the siege began. But Whiston is mistaken on the 3 or 4 years he thought were between the miracle and the siege. He must have arrived at that through his own perusal of the things we have already mentioned. Two or three years difference will not help in accounting for the time between the 14th year of Hezekiah and the actual siege. Whiston did his work before the Assyrian cuneiform texts were able to be read so his suggestion of the 14th and 18th years are approximations which are not close enough. Deciphering the Assyrian text was not accomplished until after Rawlinson deciphered and translated the text at Behistun about 1850. Learning the language and reading other texts followed in the late 1800s.

Sennecherib recorded his campaigns on a prism on which he described his version of the siege and its aftermath. Of course he left out the part about the defeat of his army. See the prism and the translation of the portion that deals with [Hezekiah here](#).

1. Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

Chapter 36 Verse 1: Fourteenth year: For difficulties encountered in harmonizing the historical dates with the Bible Chronology [see notes under 20:1](#).

2 And the king of Assyria sent Rabbi Shakeh from Lachish to Jerusalem to king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

Verse 2: A great army: Tartan led the army. See [2 Ki. 18:17](#) and Isaiah [20:1 and note under 20:1](#).

Verse 2: Rabbi: The word is used often of the Assyrian officials and is written as a separate word in the Hebrew text. It means "Great one." It is altogether an Assyrian

appellation and was passed on to the Babylonians. After the Babylonian captivity it was appropriated by Jewish teachers who called themselves and others Rabbi or simply Rab when addressing the master teacher to whom the label was given. The Hebrew is simply רַב (Rab) as the names appear in the Hebrew text here and [2 Ki. 18:17](#). e.g. (Rab Saris and Rab Shekah)

3 Then Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder, came out to him .

Verse 3: Over the household: The Mayor Domo, second only to the King. Shebna had formerly held that position but was demoted. See [note under verse 22](#) below.

4 And Rabbi Shakeh said to them, Say now to Hezekiah, Thus says the great king, the king of Assyria, What confidence is this which you trust in? 5 I ask, Do you say these vain words? I have counsel and strength for war: But who is it in whom you trust, that you rebel against me?

Verse 5: Vain Words: The LXX renders this verse *"You could not with a wish or a laughable word make a battle line."* This is a good illustration of the freedom used by LXX translators in rendering nuances of thought.

6 Lo, you trust in the staff of this broken reed, on Egypt; on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all who trust in him. 7 But if you say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah has taken away, and said to Judah and to Jerusalem, You shall worship before this altar?

Verse 7: The LXX omits the rest of this verse, i.e.: *"is it not he, whose high places and whose altars Hezekiah has taken away, and said to Judah and to Jerusalem, You shall worship before this altar?"*

8 Now therefore give promises to my master the king of Assyria, and I will give you two thousand horses, if you be able on your part to set riders on them. 9 How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? 10 And am I now come up without the LORD against this land to destroy it? The LORD said to me, Go up against this land, and destroy it. 11. Then Eliakim and Shebna and Joah said to Rabbi Shakeh, Please speak to your servants in the Syrian language; for we understand it: and do not speak to us in the Jewish language, in the ears of the people that are on the wall.

Verse 11: This verse reads differently in the Qumran Text. *"Then Eliakim and Shebna and Joah said to Rabbi Shakeh, Please speak to your servants in the Syrian language; for we understand it: and do not speak to us in the ears of the people that*

are on the wall." The request is not to speak in a language that would not be understood by the men of the city who sat on the wall. It is doubtful that Aramaic, a similar Semitic language to Hebrew, would not have been understood. Thus the request is to speak privately in Aramaic. Rabbi Shakeh responded that it is to the men on the wall that he is sent to speak and therefore speaks in 'Yehudith." See below in verse 13.

12 But Rabbi Shakeh said, Has my master sent me to your master and to you to speak these words? has he not sent me to the men that sit upon the wall, that they may eat their own excrement and drink urine, the water of their own legs, with you? 13 Then Rabbi Shakeh stood, and cried with a loud voice in the Jewish language, and said, Hear the words of the great king, the king of Assyria. 14 Thus says the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. 15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us and this city shall not be delivered into the hand of the king of Assyria. 16 Listen not to Hezekiah: for thus says the king of Assyria, Give me a present, and come out to me: and eat you every one of his vine, and every one of his fig tree, and drink you every one the waters of his own cistern; 17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. 18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Has any god of the nations delivered his land out of the hand of the king of Assyria? 19 Where are the gods of [Hamath](#) and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? 20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand? 21 But they held their peace, and answered him not a word: for the king's commandment was, Answer him not. 22 Then Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with torn clothes, and they told him the words of Rabbi Shakeh.

. **Verse 22: Shebna the scribe:** The passage in [Isaiah 22:15-25](#) needs to be read in conjunction with this chapter to understand both places and the reason why the LXX adds a description of Shebna as "the mighty one." After "Shebna" the LXX has added "*Ho grammateus tas dunameos*" which means Shebna "the scribe the mighty [one]." The reasons for the demotion of Shebna to a lower position than that now held by Eliakim is hinted at in 22:15-25. Delitschz supposes that he cast doubt on Isaiah's prediction of the anguish of Jerusalem during the siege described by Isaiah in the first 14 verses of chapter 22. And Isaiah there gave a denunciatory prediction which said that he would be disgraced and demoted. Shebna lived to see such an outcome. The event that he ridiculed when it was predicted came to pass and he was an eyewitness to the precise fulfillment which included his removal from being the head of the Royal household to simply "the recorder" of events. See the notes under 22:15-25 especially 22:25 (*Septuaginta, (Deutsche Bibelgesellschaft Stuttgart) 1979.*)

Isaiah 37 1. *And it came to pass, when king Hezekiah heard it, that he tore his clothes, and covered himself with sackcloth, and went into the house of the LORD. 2*

And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, to Isaiah the prophet the son of Amoz. 3 And they said to him, Thus says Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. 4 It may be the LORD your God will hear the words of Rabbi Shakeh, whom his master, the king of Assyria, has sent to reproach the living God, and will reprove the words which the LORD your God has heard: wherefore lift up your prayer for the remnant that is left. 5 So the servants of king Hezekiah came to Isaiah. 6 And Isaiah said to them, Thus shall you say to your master, Thus says the LORD, Be not afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed me. 7 Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land. 8 So Rabbi Shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he had left Lachish. 9 And he heard it said that Tirhakah king of Ethiopia is come out to make war with you. And when he heard it, he sent messengers to Hezekiah, saying, 10 Thus shall you speak to Hezekiah king of Judah, saying, Let not your God, in whom you trust, deceive you, saying, Jerusalem shall not be given into the hand of the king of Assyria. 11 Behold, you have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered? 12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? 13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? 14 And when Hezekiah received the letter from the hand of the messengers and read it he went up to the house of the LORD, and spread it before the LORD. 15 And Hezekiah prayed to the LORD, saying, 16 O LORD of hosts, God of Israel, who dwells between the cherubim, you are God, even you alone, of all the kingdoms of the earth: you have made heaven and earth.

Verse 16: God who Dwells: A reference to the Shekinah or "Cavod YHWH" which was seen in the Temple as a light. For a complete discussion of the Shekinah references in the Bible see this author's work, [Zechariah and Jewish Renewal](#) where all Shekinah events including the departure from the first Temple and restoration to the second Temple are treated.

17 Incline your ear, O LORD, and hear; open your eyes, O LORD, and see: and hear all the words of Sennacherib, which he has sent to reproach the living God. 18 Truly LORD, the kings of Assyria have laid waste all the nations, and their countries, 19 And have cast their gods into the fire: for they were not gods, but the work of men's hands, wood and stone: therefore they have destroyed them. 20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that you are the LORD, even you only. 21. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus says the LORD God of Israel, Where as you have prayed to me against Sennacherib king of Assyria: 22 This is the word which the LORD has spoken concerning him; The virgin, the daughter of Zion, has despised you, and laughed you to scorn; the daughter of Jerusalem has shaken her head at you. 23

*Whom have you reproached and blasphemed? and against whom have you exalted your voice, and lifted up your eyes on high? even against the Holy One of Israel. 24 By your servants have you reproached the Lord, and have said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars there, and their choice fir trees, and I will enter into the height of his border, and the forest of his Carmel. 25 I have digged and drunk water and with the sole of my feet have I dried up all the rivers of the besieged places. 26 Have you not heard long ago, how I did it, and of ancient times, that I have formed it? Now have I brought it to pass, that you should lay waste defenced cities into **ruinous heaps**.*

Verse 26: Ruinous Heaps. See comment on Qumran Isaiah scroll for a different reading for [the word ruinous](#).

27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. 28 But I know your abode and your going out and your coming in and your rage against me. 29 Because your rage against me, and your tumult, is come up into my ears, therefore will I put my hook in your nose, and my bridle in your lips, and I will turn you back to the way by which you came. 30 And this shall be a sign to you, you shall eat this year such as grows of itself and the second year that which springs of the same and in the third year you will sow and reap and plant vineyards and eat the fruit thereof. 31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: 32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. 33 Therefore thus says the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

Verses 31 - 33: The Remnant: The same words (as is the rest of this history of the siege of Jerusalem) is in [2 Ki. 19:30, 31](#). Here Isaiah concludes that the assured future of the "remnant" precludes this being the coming punishment and exile for Judah which he has already outlined in his prophecies. (Outlined in Isa. 14 - 29) He predicts here that Sennacherib would not get into the city. His main reason for this conclusion is stated: There is to be a remnant of Judah to take root in the future in the literal earth of Palestine, and he said, that root would grow until it produced the fruit of the messianic age. Isaiah's confidence is without doubt based on his previous predictions and not on a special vision at the time of this request of Hezekiah for answers. It is rather based on prophecies like [Isa. 2:2](#) that the word of God would go out to all nations from Mt Zion in Jerusalem. His confidence is further supported by his previous predictions (see [Isaiah 8:8](#)) that the Assyrian kings would conquer Israel but would "pass through" Judah and not conquer it. Isaiah had also the support of a past vision depicting the entire siege now being described in these chapters. The vision which he "saw" ([Isa. 10:28-34](#)) depicted every advance of the Assyrian armies and the frustration of the King shaking his hand against Jerusalem but little more. One more important prophecy

(among others) which would increase the self assurance of Isaiah's bold assertions was that he has already predicted the punishment and exile and the resultant "remnant" which he describes here as foreordained to return and take root physically in Jerusalem and later to produce the fruit of Isa. 2:2 But the future punishment and exile, he has said, is to be inflicted by Babylonia, not Assyria. Without doubt, Isaiah understood his own political predictions and here he makes application of his previous visions for which, at this point, he did not require a further seer's "vision." He knew Assyria was not the appointed instrument of Exile, but rather for Judah, was an implement of short term discipline. Isaiah knew this: Assyria was the implement of long term punishment and exile for the nation of Israel while Babylon was reserved for future use by God as His instrument of punishment and exile for Judah. Therefore, just as I had said for almost 25 years before 1991, "do not look for the second coming of Christ as long as Russia is an enemy of the Gospel of Christ," and now I say, "do not look for the second coming of Christ until there is religious and political freedom in Islamic lands like Arabia, Algeria and Iran," so Isaiah would understand the political consequences of his prophecy and would be able to say, "Sennacherib will not enter this city."

34 By the way that he came, by the same shall he return, and shall not come into this city, says the LORD. 35 For I will defend this city to save it for my own sake, and for my servant David's sake. 36 Then the angel of the LORD went and struck one hundred eighty five thousand men in the camp of the Assyrians and when the rest arose early in the morning, they beheld all the dead corpses. 37 So Sennacherib king of Assyria departed, and went and returned to dwell at Nineveh. 38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons struck him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

Verse 34: By the way that he came: Sennacherib approached the city from the north as Isaiah described in the vision of [10:28-34](#) and not from the south west, as has been supposed because he was involved with the siege of Lachish, when the news of the Ethiopian intention to attack him hastened his attack on Jerusalem. The ascent from the plain of Sharon to the high passes approaching Jerusalem is a danger point for an invader. Since the Assyrians already had long term possession of Samaria the return there and the descent from higher ground from the north was chosen by Sennacherib but to little avail. He returned by the way that he came to the north and went back to Nineveh. Thirty some odd years later his son would make an invasion and take captive Hezekiah's son but this too would be a short term discipline as Esarhaddon would cause no exile of Judeans and would return a repentant Mannaseh to his throne

. Isaiah 38

1. In those days was Hezekiah sick to death. And Isaiah the prophet the son of Amoz came to him, and said to him, Thus says the LORD, Set your house in order, for you shall die, and not live. 2 Then Hezekiah turned his face toward the wall, and prayed to the LORD, 3 And said, Remember now, O LORD, I beseech you, how I have

walked before you in truth and with a perfect heart, and have done that which is good in your sight. And Hezekiah wept sore. 4 Then came the word of the LORD to Isaiah, saying, 5 Go, and say to Hezekiah, Thus says the LORD, the God of David your father, I have heard your prayer, I have seen your tears: behold, I will add to your days fifteen years.

Verse 5: Add Fifteen Years: If Hezekiah reigned for a total of 29 years as it says in [2 Kings 18:2](#) then this illness and miracle happened in the 14th year of his reign at which time all the events that led up to the siege of Jerusalem began. All of his greatest public works, including the digging of the Gihon-Siloam tunnel were still to be achieved. And the defeat of Sennacherib's army by divine intervention had not happened yet. Thus the events of chapters 38 and 39, -- Hezekiah's illness and the miracle of the sundial, and the visit of Merodach Baladin from Babylon -- all preceded the siege of Jerusalem by Sennacherib.

6 And I will deliver you and this city out of the hand of the king of Assyria: and I will defend this city.

Verse 6: Deliver out of the hand of the King of Assyria: In the introduction to this section at the beginning of chapter 36 we give a fuller discussion and further evidence that shows that these events took place before the siege of Jerusalem by Sennacherib. This verse and what follows confirms this view. It confirms again the source of the confidence that Hezekiah had which he was also able to convey to the inhabitants of Jerusalem. He knew on the basis of this miracle that the siege recorded in chapters 36 and 37 would not be successful.

7 And this shall be a sign to you from the LORD, that the LORD will do this thing that he has spoken; 8 Behold, I will bring again the shadow of the degrees in the sun dial of Ahaz, which is gone down, ten degrees backward. So the sun returned ten degrees, by which degrees it had gone down. 9. The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: 10 I said concerning the cutting off of my days, I shall go to the gates of Sheol: I am deprived of the residue of my years. 11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world. 12 My age is departed, and is removed from me as a shepherd's tent: I have my life cut off like a weaver: he will cut me off with pining sickness: from day even to night will you make an end of me. 13 I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night will you make an end of me. 14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: my eyes fail with looking upward: LORD, I am oppressed; undertake for me. 15 What shall I say? he has both spoken to me, and himself has done it: I shall go softly all my years in the bitterness of my soul. 16 O Lord, by these things men live, and in all these things is the life of my spirit: so will you recover me, and make me to live. 17 Behold, for peace I had great bitterness: but you have in love to my soul delivered it from the pit of corruption: for you have cast all my sins behind your back. 18 For the grave cannot

praise you, death cannot celebrate you: they that go down into Sheol cannot hope for your truth. 19 The living, the living, he shall praise you, as I do this day: the father to the children shall make known your truth. 20 The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD. 21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover. 22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

Isaiah 39

1. At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. 2 And Hezekiah was glad for them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah did not show them. 3 Then came Isaiah the prophet to king Hezekiah, and said to him, What did these men say? and where did they come from to you? And Hezekiah said, They are come from a far country to me, even from Babylon. 4 Then said he, What have they seen in your house? And Hezekiah answered, They have seen all that is in my house there is nothing among my treasures that I have not shown them. 5. Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: 6 Behold, the days come, that all that is in your house, and that which your fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, says the LORD. 7 And of your sons that shall issue from you, which you shall beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. 8 Then said Hezekiah to Isaiah, Good is the word of the LORD which you have spoken, he explained, Because there shall be peace and truth in my days.

Verse 8: "Peace and truth." This reply by Hezekiah sounds a little unfeeling for others in translation. The original does not carry that note of cynicism but rather a resignation to accept what is good from the will of God. The companion passage where the event is retold in 2 Ki. 20:19 contains a question and a subjunctive "if" which indicates quite a different sense of feeling in Hezekiah's heart. That passage says *"Good is the word of the Lord that you have spoken. Is the word not good if there is peace and truth in my days."* In this verse in Isaiah 39:8 "moreover" is an added word and the text gives the sense: *"The word of the Lord that you have spoken is good because there will be peace and truth in my days."*

Questions., comments or suggestions on the historical problems in these chapters are appreciated by Fred. You can reach him, [Click here for EMAIL](#)

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The Peshar to Habakkuk

In this introduction we emphasize the text of Habakkuk and the next introduction majors on the peshers or comments on the text. Although in actual fact the commentary is run together,- Scripture text and comments.

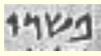
The Qumran (Dead Sea Scroll) Peshar of Habakkuk is a valuable document to those who believe in the integrity of the Biblical text. The reason being that it is, after the Isaiah Scroll, one of the few other books of the Old Testament that has the degree of completeness necessary to compare it favorably with the current received text of Habakkuk. Other books of what is known as the Old Testament are referred to and quoted in the scrolls but they are largely incomplete or are too fragmentary to be of great importance when comparing the ancient text with the modern. Only the first two chapters of the three in Habakkuk in the received text were commented on by the author of the Peshar.

The most reasonable explanation to the absence of the third chapter relates to its character. That is, it is a psalm rather than a prophecy which is the character of the first two chapters. It is apparent from the manuscript that it was the purposeful intent of the scribe to write an explanation of only the first two chapters. It is not to be considered as missing because the scroll was damaged in some way. A view of the [last page](#) shows conclusively that there was plenty of room on the last 2 pages to include more text if that was the author's intent.

The copies of the pages of the scroll are offered in black and white photo copies for the following reasons: Actually the photo copies reveal more of the condition of the pages than the full color does. There are marginal lines and horizontal lines that were used to keep the scribe within bounds and keep the manuscript lines straight. These are much more easily seen in the photocopies as can other blemishes in the leather. The differences between difficult letters are also more easily seen. Thus, for reading, the photo copies actually are easier reading than the full color photos. The word "peshar"  has the approximate meaning of "to explain." The Peshar of Habakkuk is a rough equivalent to a commentary. There are 13 surviving pages beginning with a portion of verse 2 of Chapter 1. All of verse 1 is missing and most of the content of verses 2 through 6 are very fragmentary due to most of page one (approx. 3/5) is lost due to deterioration and the text is missing.

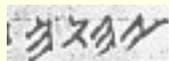
The text itself is "run together" with the peshers. In fact each break in the verses of Habakkuk is followed by the word "peshar" or a derivative. There is often a spatium or paragraph break although there is sometimes no spatium to show the break between scripture text and commentary except the word "peshar." Sometimes there are no scribal indications at all of the end of the peshar and a return to the text of Habakkuk. Thus the only indication of the end of the peshar or comment may be the text itself

which therefore must be already known by the reader, else he may think he is still reading commentary. However, often the peshar leads up to introduce further text with the words " 'asher 'omer" (where he says) and then the text of Habakkuk follows. See the [introduction to Peshers](#) for a discussion on this phrase.

Actually two forms introduce a comment. They are peshar  and peshru . Peshar means "to explain" and peshru is a 3mpl verb and means "they explain." Thus the scribe is offering his comments in a peshar and is noting what others also say after peshru.

There are similar spelling differences in the manuscript as that found in the Isaiah Scroll which will be explained below. However, there is a marked difference in the style of forming the letters. (This causes some scholars to date the Peshar in the Herodian period just before the birth of Jesus of Nazareth.) The major differences are the difficulties in distinguishing some letters from others. "He" and heth are very close and only a trained eye will distinguish the difference without close scrutiny. Kaph and Beth are more similar in this text than in other scripts. Daleth and Resh, as usual, need care in some words especially because the scribal copiest may have been mistaken. But the letters are more easily differentiated here than in similar texts. Waw and yod continue to be used in the same way as in the Isaiah scroll. That is, they seem to be interchangeable. Yod appears to look the same as waw more often than not. And waw is frequently an added semi vowel. Although there may be the use of double waw. Aleph is added to words with less frequency than in QA. He is added to 2ms suffixes to show the extra syllable formed by the addition of the suffix.

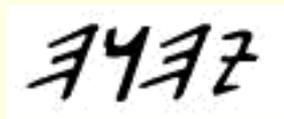
The most unusual notation found in the Habakkuk Peshar is the four symbols that take the place of the Tetragrammaton (the four letters YHWH which are the name of God). The set of symbols of the four letters appears 4 times in the Peshar in what is the scripture text. Once on page [VI](#) at the bottom and 2 times on page [X](#) and once on page [XI](#). The symbols are actually old Paleo-Hebrew script. A font of the alphabet may be seen along with many other ancient fonts by [clicking here](#). The name is not used by the scribe in a peshar, or comment, on the text. And where the word YHWH would have originally appeared in the Habakkuk text the antique symbols are substituted for the name YHWH. This is the ancient script for YHWH used in the Peshar to Habakkuk.



There are similar ancient near eastern scripts. Moabite script for YHWH



which is identical to the script used in the Siloam inscription which described the construction of Hezekiah's tunnel in the 7th - 8th century BCE. A full description of the Tunnel and a facsimile of the inscription with translation can be [seen here](#).



The same divine name is seen here in early Aramaic script. . As can be seen the early Aramaic is similar to the script used by the scribe of the Pesher to Habakkuk.

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Isaiah 48

Isaiah Chapter Forty Eight

Chapter 48: This chapter completes the section begun in Isaiah 40:1 where the 5 major themes are introduced that are interwoven in the next eight chapters, this being the final one in the section. These themes are:

1. Idolotry is shown to be foolish by God's prenamings historical events and persons.
2. The coming punishment, exile of the Jews and their captivity by the Babylonians.
3. The fall and ultimate disappearance of Babylon.
4. The future restoration of the nation and the temple at the direction of Cyrus who has messianic similarities.
5. The appearance of the Messiah who will introduce Zion and the comparisons of Cyrus with the Messiah.

This chapter contains the major remaining comparisons of the Messiah and Cyrus interwoven. Cyrus and the Messiah are spoken of together and because the passages mingle YHWH, the Messiah, The Holy Spirit, and Cyrus the section has very mystical qualities, especially in verse 6 and again in verse 16. In verse 6 YHWH reveals the name of Nazareth and in verse 16 it is very hard to distinguish the sender YHWH from the one sent who was present at the creation. After this chapter, Cyrus will not be referred to again and beginning with the next chapter the Messiah and the coming of Zion will be described with progressively greater detail until the crescendo of chapter 53.

1. Hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, who swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. 2 For they say they are from the holy city, and rely upon the God of Israel; The LORD of hosts is his name. 3 I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass. 4 Because I knew that you are obstinate, and your neck is an iron sinew, and your brow brass;

Verse 3: I have declared the FORMER things from the beginning: There are two evidences offered again to his people that YHWH is the only God. No idol has been able to declare history from the beginning. God through Moses has declared even the pre-flood history of those first civilizations and the creative days that no man saw. But even more than this is offered in the next verses.

5 I have told you, even from the beginning, before it came to pass I showed it to you: lest you should say, My idol has done them, and my graven image, and my molten image, has commanded them.

Verse 5: Before it came to pass: God is not only telling the future before it happens but he is telling it such a way that only in the progress of time will historical events occur that will fulfill scriptures that no one suspected. The point is that God is telling things in such a way that when they come to pass no one can say "see we knew it all along." Such is the nature of the mystical vision he refers to in verse 6. There will be no way anyone can say that we knew he would be called a "Nazarene." But God revealed it in such a way that it is obvious that the name "Nazarene" was spoken by the prophets! See Matthew 2:23.

6 You heard, and all this you have seen in a vision and will you yourself not announce it? I have caused you to hear new things from this time, even hidden things, which you did not know.

Verse 6: Seen in a vision: The Hebrew for "see" is **chazon** which is the word for receiving revelation in a trance-like state. The word "Nazareth" in this verse was seen in a state of special revelation. Isaiah was in a trance when he received the special revelation in this verse as befits the mystical nature of what is revealed here. This extraordinary verse actually names Nazareth. The Hebrew for "hidden things" is "netsoroth" **נְצֻרוֹת** which is Nazareth! Isaiah's special use of the word Nazar is covered in the Chapter called "[Isaiah's use of the word Nazar](#)" which is must reading if you are to get the most out of Isaiah.

For instance, one of the verses noticed there is the one following from Jeremiah 4:16.

(Notsriym b'aiym mey-'arets ham-mer-choq.) **נְצָרִים בָּאִים מֵאַרְץ הַמִּדְבָּר** If this phrase were found in a modern Hebrew newspaper it would be translated "Christians are coming from a far country." The Hebrew word for Christians is "Nazarenes" or notsriym **נְצָרִים**. The whole verse is given in the next comment.

Jeremiah 4:16

הַזְכִּירוּ לְגוֹיִם הִנֵּה הַשְׁמִיעוּ עַל־יְרוּשָׁלַם נְצֻרִים
בְּאֵים מֵאֶרֶץ הַמִּדְבָּר נִתְּנָה עַל־עַרְיָ יְהוּדָה קוֹלָם:

(hazkiyru la-goyim hineh hashmi'yu 'al yerushalam notsriym ba'iyim me'erets ha-merchoq va-yitnu 'al 'arey yehudah qolam)

Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. KJV ('al

yerushalam) **עַל־יְרוּשָׁלַם** translated "against Jerusalem." It is unnecessary to translate this construction as "against" instead of merely "upon Jerusalem." The hifiyl causative of the verb translated "publish" actually means "Cause it to be heard" or "announce it" which would better fit **in** Jerusalem." So also "they shall give their voices **upon** the cities of Judah" rather than against. As said previously,

(**נְצֻרִים בְּאֵים מֵאֶרֶץ הַמִּדְבָּר**) the same construction in a Modern Israeli newspaper would be translated "Christians are coming from a far country." Thus the entire passage would read, "Cause the nations to be reminded, Look here, cause it to be heard in Jerusalem. Christians are coming from a far land and they will give their voices upon the cities of Judah."

7 They are created now, and not from the beginning; even before the day when you did not hear them; lest you should say, Behold, I knew them. 8 Yet, you did not hear; still, you did not know; neither was your ear opened from that time: for I knew that you would deal very treacherously and were called a transgressor from the womb. 9. For the sake of my name I will put off my anger, and I will desist my praise for you, so as not to cut you off. 10 Behold, I have refined you, but not with silver; I have chosen you in the furnace of affliction.

Verse 10: Furnace of affliction: The years of punishment are seemingly interminable. They began in earnest with Tiglath-pileser about 735 BC and have not passed through the whole of the Assyrian affliction as yet. Israel as a kingdom is lost. The period of Babylonian oppression is yet far in the future and many decades, even centuries are to be endured. this is truly a furnace of affliction out of which the nation is to arise as purged from idolatry. The period of affliction was the fault of the nation and was not necessary. According to the verse 18, the messianic age could have come sooner.

11 For my own sake, even for my own sake, will I do it: for how can my name be polluted? and I will not give my glory to another. 12 Listen to me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. 13 My hand also has laid the foundation of the earth, and my right hand has spanned the heavens: when I call to them, they stand up together. 14 All of you, assemble yourselves, and hear; which among them has declared these things? The LORD has loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

Verse 14: I have called him do his pleasure on Babylon: This is the last reference to

Cyrus in this section that began in chapter 40 and reached its climax with the naming and detailed description of Cyrus and his actions against Babylon in the last few verses of chapter 44 and the first several verses of chapter 45. He is called "messiah" in chapter 45 so the comparison issues the extraordinary reference to The Messiah of whom Cyrus is a comparative shadow) in the next verses.

Verse 14: "His Arm:" Cyrus as a type of the Messiah to come has the attributes of the Messiah ascribed to him because he is the restorer of the Nation to the Zion of the second commonwealth and the initiator of the rebuilding of the temple. Because of these similarities he is called "YHWH's arm" which is a messianic reference, [See notes under 51:9](#) But this reference is so mystic that it triggers further reference to the one who comes from eternity himself in the next few verses where he (the Arm of YHWH) is pictured as being present at the creation.

15 I, even I, have spoken; yes, I have called him: I have brought him, and he shall make his way prosperous.

Verse 15: His way prosperous: Still speaking of Cyrus but now also includes the man of Destiny who has spoken from the moment of creation is announced in the next verse as being sent by YHWH and the Spirit..

16. Come near to me, hear this; I have not spoken in secret from the beginning; from the time that it was, I was there: and now the Lord GOD, and his Spirit, has sent me.

Verse 16: (whenever the beginning was) "I was there": This makes the messianic reference plain. He is speaking yet YHWH is directing him. Who is HE? He is being sent by and is YHWH at the same time.. Compare this to Zech 2:8 where it says "*For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. KJV.*" In the same way as Isa 48:16 it says YHWH "sent me" after Glory, which is a "Shekina" reference.. See also Zechariah 2:11 *And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.* "You shall know that YHWH has sent me" Who is me? YHWH is coming to dwell but he "sent me." I, me, my, and YHWH are all the same person in this passage. This is another one of the passages where YHWH and the Messiah and therefore the finite and the infinite are combined. Compare this to Zechariah 12:10: *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.* It is YHWH who pours the spirit of grace and they look upon ME and mourn for HIM. These verses that mention YHWH and the Messiah in the same verse often have a metaphysical confusion in them which should accompany verses where activity of the Father, Son and Holy Spirit is mentioned in the same verse

in human terms. In eternity I am sure that "I will pour and they shall look on me and mourn for him" makes sense. As also will the verses in Isaiah here where the ONE who spoke openly from the point of the creation, and was already there at that point, is now sent by YHWH and His Spirit. What an incredible verse. If you are earth bound don't try to understand it.

Verse 16: YHWH and his Spirit: "YHWH and His Spirit sent me" so the text reads in KJV English and may therefore call forth a doctrine that the Son proceeds from both the Father and the Spirit. After his visit to the earth the Son sent the Spirit and the orthodox doctrine is that the Spirit proceeds from both the Father and the Son, which I deem to be correct. The Hebrew construction in this verse however does not have a plural verb with a plural subject and interestingly the KJV has attempted to show that by using a singular verb as it is in Hebrew and by rendering it "YHWH, and his Spirit, has sent me." The Hebrew construction favors this. [ve-'atah adonay YHWH shelachaniy ve-rucho] וְעַתָּה אֲדֹנָי יְהוָה שְׁלַחֲנִי וְרוּחֹי לִירְדוּחֹי: Literally: "and now the lord YHWH has sent me and his Spirit." In Hebrew: when two subjects are involved in the same action but not to the same degree, that is one is more responsible than the other, the plural subject does not take a plural verb. The responsible actor takes a singular verb and the secondary subject is and adjunct. Thus in Genesis 3:8 and Adam and his wife hid themselves from the face of YHWH in Hebrew is

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה "ve-yit-chava' ha-'adam ve-'ishto mipney YHWH" and is from a Hebrew construction that says "And Adam hid himself, and his wife...". It does not mean Adam hid his wife, but that Adam was the leader in the action. In the same way Numbers 12:1 says And Miriam and Aaron spoke against Moses -- the literal Hebrew says וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה (va-tedabar Miryam ve-'Aharon be-Mosheh) "And she spoke, Miriam and Aaron against Moses." Miriam was the leader in the action and even though Aaron acted in concert with her she was held responsible as the leader. A similar idiom is used in Hebrew when plural accusatives take on the attributes described to the first object without repeating the qualities already mentioned. For instance in Genesis 1:16

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת
הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת
הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

(vay-ya'as 'elohiym eth sh-ney ha-me'oroth ha-gedoliym eth - ha-me'eoroth ha-gadol Lememsheleth ha-yom **ve-eth ha-me-'or ha-qatan lememsheleth ha-layleh ve-eth ha-kokoviym**)

The bolded parts says literally: (and God made) "the lesser light to rule the night and

the stars." This construction does not mean that "God made the moon and, oh yes I forgot He made the stars too" as most modern translation render the thought. That way, it is as though the stars are an after thought. But the Hebrew idiom means God made the lesser light (moon) and the stars to rule the night. There is no "also" in the text. Both the moon and the stars are accusative subjects of the infinitive "to rule." The moon is the primary subject and the stars the secondary subject and the idiom does not require the repetition of the infinitive to refer the stars to the word "to rule." It does not mean God made the moon to govern the night and, as an after thought, "He made the stars too." Thus in Isaiah 48:16 the primary subject is identified by this Hebrew idiom and the KJV translators were correct in identifying this common Hebrew construction. It does not mean that YHWH sent his son and the Spirit anymore than it means in Genesis that Adam did more than lead in the action of hiding which both the man and the woman did. **Both YHWH and the Spirit sent the one spoken of in this passage but YHWH is the primary mover while the Spirit acted in concert with Him.** It does not say nor mean that YHWH sent the Spirit. What does this say about modern versions which almost all concur in translating the passage. "The Lord sent me and his spirit" or "The Lord sent me with his spirit."

17 Thus says the LORD, your Redeemer, the Holy One of Israel; I am the LORD your God who teaches you to profit, who leads you by the way that you should go. 18 O that you had listened to my commandments! then would your peace be as a river, and your righteousness as the waves of the sea: 19 Your seed also would have been as the sand, and the offspring of your loins like the gravel of it; their name should not have been cut off nor destroyed from before me. 20 Go out of Babylon, flee from the Chaldeans, with a voice of singing declare it, tell this, utter it even to the end of the earth; say, The LORD has redeemed his servant Jacob.

Verses 18-19: It could have been different: See notes under verse 10 above. The affliction was chosen because of the obstinacy of the nation and their predilection to idolatry that had to be purged. Hence the unusual amount of "preaching" and nagging about that sin in this whole section from 40 to 49. If they had been obedient then they would have had great blessings and the nations also would have turned to God sooner. But as it was the Babylonian captivity was now a certainty created to purge the nation from idolatry and those who will have lived in that period in the future to Isaiah are urged to flee from Babylon when the time comes. So much has been revealed in this section that the pressure would have been great on the believer to obey and leave Babylon. In the event, when the time came, most of the nation was reluctant to leave the economic security of Babylon to return to rebuild a desolate nation. Hence the need for the urging in the next two verses.

21 And they did not thirst when he led them through the deserts: he caused the waters to flow out of the rock for them: he split the rock also, and the waters gushed out. 22 There is no peace, says the LORD, to the wicked.

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The Translation of Isaiah 53

There are no words in the Masoretic text of Isaiah 53 without its mate in a corresponding word in The Great Isaiah Scroll. There is only one extra word in the Scroll text that is not in the Masoretic text. The texts of both are nearly identical.

The Essenes in Qumran are not to be considered the protectors of an accurate text identical with the Tanach which would have been revered by the Rabbis. They were actually far from the main stream and it is clear that the Q text of Isaiah is a "dialect" of Hebrew. It is not a translation, but is characterized by modifications in spelling and personal pronouns to match the then current Aramaic dialect that the Essenes would have spoken. It was much like changing "ye," "thee" and "thou" to "you" and "thine" to "yours" would be to us. Thus the preservation of an identical letter for letter received text was not the motivation in their use of the scriptures. The Qumran texts that I have translated (1QaIsa) and (1QpHab) are dialects of Hebrew and not the Hebrew of the Tanach. Preservation of the original Hebrew letter for letter text was the role played by the Rabbis of the "main stream" in Jerusalem and Babylon (Pumbedita) and they had a special class, an office called Scribes, who carefully copied manuscripts then kept the new and destroyed the old. The Essenes were not and did not claim to be copiests of the same genre.

With this fact in mind, that the Qumran scribes used their own discretion to alter the text to fit their own dialect, the correspondance between the text of the Great Isaiah Scroll and the Masoretic text of Isaiah is all the more remarkable.

In the following translation I am only changing word order within some lines but not between lines; for instance the Hebrew word order in line 6 is "ground dry" and I am changing it to dry ground. In English adjectives usually precede nouns and in Hebrew they follow after the noun they modify. If you are able to make sense out of the word order even though it is clumsy in English I am leaving it as it is in a word for word order where possible. I am making as nearly as possible a word for word translation and using the person and number of verbs and number and gender of nouns and pronouns that is in the Q text. If the person number or gender of nouns, pronouns or verbs differs from the M text in this translation you can be fairly certain that the Q text contains that reading. There are idioms that are difficult to translate word for word. For instance "he has healed us" in verse 5 in line 11 is a possible rendering of the text. Most translators have chosen "with his stripes we are (or were) healed" The word for word Hebrew is idiomatic and hard to translate word for word. It is "in the wounds of him we are healed to us." (Heb. "u-va-chavuratiyv nirp'a lanu)

Words that are implied but not in the actual text I have placed in italics. I am certain that the rendering below is accurate but as it is possible for humans to make mistakes I would appreciate it if you find one to point it out to me.

The only additional word in Q not found in M is in line 19. It is marked {+ +}. There is also a repeated possessive form also marked [+ +] in line 6, ninth word "lo" (to him). **There are no other extra words in the Q text that are not in M and there are no words in M that do not have a corresponding word in Q.** The text is the same except for the person and number of some words which will be evident in the translation. If you check it with an English translation you will find that the KJV is more faithful to having an equivalent word in the translation for each word in the text.

One other variation that is frequent in Q but not in the M text is a superfluous use of the conjunction waw (and) which I am including as "and" each time it occurs however clumsy it makes the translation. Beside "and" the waw conjunction, is also often rendered by translators "also, for, but, as, when, then, etc."

Relative to the time of a verb: as to it being past or present time: Hebrew verbs are not time defined. Only the context can determine the time (past, present, or future) Thus in the translation it is legitimate for you to change the tense of the verb to suit what you believe to be the case. For instance line 8 it would be just as accurate to write "he is despised and we do not esteem him. Surely our griefs he bore."

I have not corrected idioms but left them word for word: for instance in line 15 at the end of verse 8 I have left the literal words "a wound was to him" instead of smoothing it out to "he had a wound" or "he was wounded."

Paragraphs which are part of the Q text are shown by adding (PP) to the end of the paragraph and leaving a blank line between the numbered lines.

Translation of Qumran Scroll Isaiah 53 begins with line 5 of Column 44

- 5. (Chapter 53:1)** Who has believed our report and the arm of YHWH to whom has it been revealed (2) And he shall come up like a suckling before him
6. and as a root from dry ground *there is* no form to him and no beauty [+to him+] and *in* his being seen and *there is* no appearance
7. that we should desire him. (3) He is despised and rejected of men, a man of sorrows and knowing grief
8. and as though hiding faces from him he was despised and we did not esteem him. (4) Surely our griefs he
9. is bearing and our sorrows he carried them and we esteemed him beaten and struck by God
10. and afflicted. (5) and he is wounded for our transgressions, and crushed for our iniquities, the correction
11. of our peace *was* upon him and by his wounds he has healed us. (6) All of us like sheep have wandered each man to his own way
12. we have turned and YHWH has caused to light on him the iniquity of all of us (7) He was oppressed and he was afflicted and *he did* not
13. open his mouth, as a lamb to the slaughter he is brought and as a ewe before her

shearers is made dumb he did not open

14. his mouth. (8) From prison and from judgement he was taken and his generation who shall discuss *it* because he was cut off from the land of

15. the living. Because from the transgressions of his people a wound was to him (PP)

16. (9) And they gave wicked ones *to be* his grave and [a scribbled word probably accusative sign "eth"] rich ones in his death

17. although he worked no violence neither deceit in his mouth (10) And YHWH was pleased to crush him and He has caused him grief. (PP)

18. If you will appoint his soul a sin offering he will see his seed and he will lengthen *his* days and the pleasure of YHWH

19. in his hand will advance. (11) Of the toil of his soul he shall see {+light+} and he shall be satisfied and by his knowledge shall he make righteous

20. *even* my righteous servant for many and their iniquities he will bear. (12) Therefore I will apportion to him among the great ones

21. and with the mighty ones he shall divide the spoil because he laid bare to death his soul and with the transgressors

22. he was numbered, and he, the sins of many, he bore, and for their transgressions he entreated.

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Isaiah 65

A Final Review

1. I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, to a nation that was not called by my name.

Verse 1: This chapter begins and ends with the advent of the Messiah and the setting up of his reign. What lies between this first verse and the last is a review of all conditions and events that stretch from Isaiah's time until the coming of the of perfection of Zion. Much has been said already in very specific descriptions of each event in detail. These include: the sinfulness of the nation which results in their poor choices, punishment and exile of both Israel and Judah, the future return of all 12 tribes into one nation when they would enjoy the physical blessings promised to them when they remain faithful, and the spiritual blessings of the messianic age when the new heavens and new earth take the place of the old system.

2 I have spread out my hands all the day to a rebellious people, which walk in a way that was not good, after their own thoughts; 3 A people that provoke me to anger continually to my face; that sacrifices in gardens, and burns incense upon altars of brick; 4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

Verse 4: Monuments: The mystical word NAZAR is here translated monuments. It has this meaning in no other place in Hebrew literature. The fact is that translators do not know what to do with this word. In Isaiah they have translated it as watchers, besieged, hidden things, guard, keep, preserved, and branch. In every one of the places in Isaiah where the word is so rendered the passage is a prophecy of the Messiah. The translators simply do not know what to do with the word and depend on the context to arrive at an arbitrary meaning. So since a graveyard is being spoken of the assumption is that the most abominable person you could describe in that context would be one who finds his lodging among the grave stones. But how could this be a description of something messianic? In Isaiah 1:8 the "Nazarene" city is the one which is completely avoided and despised. Here in like fashion the most despised person from the view of the natural nation which rejected Zion and the continuing Israel after the advent of the Messiah is still labeled with the despised name of Nazarene. The most abominable from the natural Jewish mind is a Jew who lodges with the Nazarenes. See the Chapter on the [Nazarene](#) for further discussions on this word.

5 Which say, Stand by yourself, come not near to me; for I am holier than you. These are a smoke in my nose, a fire that burns all the day. 6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense your iniquities together with the iniquities of your fathers into your bosom, 7 Says the LORD, They have burned incense upon the mountains, and blasphemed me upon

the hills: therefore will I measure their former work into their bosom. 8. Thus says the LORD, As the new wine is found in the cluster, and one says, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. 9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and my elect shall inherit it, and my servants shall dwell there. 10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

Verses 9 and 10 Jacob and Judah: The historical context of this prophecy would have seen "Jacob," a synonym of the northern kingdom of Israel, just having gone into captivity and just being lost as a nation permanently or of that condition being imminent. Judah would have continuity for over 100 years longer after this prophecy was uttered. Thus here is the prediction of the return of all 12 tribes into one nation in the future given before both had gone into captivity. Isaiah has already given great detail to the loss of Israel in chapters 7 - 12 and to the exile and return of the kingdom of Judah from Babylonian exile in chapters 40 - 49. This prediction of return was fulfilled in the days of the second commonwealth when Judea and Galilee were repopulated by the multiple "aliyahs" beginning in the reign of Cyrus the Persian and extending for hundreds of years into the "silent years." In that period there was peace and prosperity and unprecedented religious freedom enjoyed under the Persian government and the population grew to extensive proportions from the tribes who were in a condition of continuous return to their homelands. Sharon indeed was refilled with flocks and the Valley of Achor indeed had become pasture land again by those who returned from among the nations to enjoy the hundreds of years of religious revival and prosperity that the restored nation of united Jacob and Judah enjoyed during the golden age of the silent years.

11. But you are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering to that number. 12 Therefore will I number you to the sword, and you shall all bow down to the slaughter: because when I called, you did not answer; when I spoke, you did not hear; but did evil before my eyes, and chose that in which I did not delight. 13 Therefore thus says the Lord GOD, Behold, my servants shall eat, but you shall be hungry: behold, my servants shall drink, but you shall be thirsty: behold, my servants shall rejoice, but you shall be ashamed: 14 Behold, my servants shall sing for joy of heart, but you shall cry for sorrow of heart, and shall howl for grief of spirit. 15 And you shall leave your name for a curse to my chosen: for the Lord GOD shall slay you, and call his servants by another name:

Verse 15: This verse is Isaiah's further comment on Isa. 62:2. There the "other" name is called a "new" name. The Septuagint translators made the connection and use the word "new" instead of the word "other" in verse 65:15 above. In their translation, the LXX chose the Greek, **καινόν** "kainon" (new) for Hebrew **אָחֹר** "achor" (another). The LXX is an interpretive translation. This shows that in 285 B.C. the idea of a new name for the nation was already understood. by scholars who

expected a future call of the gentiles into a Zion which had been rejected by the natural nation. For support of this farsightedness of the LXX translators see note under [66:19](#).

16 That he who blesses himself in the earth shall bless himself in the God of truth; and he that swears in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from my eyes. 17. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But you will be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die an hundred years old; but the sinner being only a hundred years old shall have been cursed. 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

A letter was sent to me with the following question. The answer and explanation of the verses 17 to 21 follows

I come across this verse as I was preparing a Bible study. This verse seems to suggest people do not have everlasting life in the New heaven and New earth. I just wonder if you have any insight to the apparent contradictive implication with teaching of the Christ about everlasting life.

Sincerely Yours,

a friend

Dear Friend

Your question is a simple one but requires a complex answer. Probably too complex for this letter but I can outline some of the prerequisites to putting the passage into proper context.

First, whether you are a Christian believer or not, the wisdom of Jesus interpretation of the words from the bush to Moses upon the Mount support many other scriptures, from the first writings of the O T (Job) to the last, that is that we survive in our spirits consciously, the death of the body. Jesus quoted YHWH's words from the bush and said "God is not the God of the dead but of the living," the conclusion being that Abraham, Isaac and Jacob were not only alive but secure with the Lord when Jesus spoke.

But to the Isaiah 65 passage it must first be remembered that Isaiah lived approx. 700 years before the present era began or 2700 years ago and he predicted the future. There has been at least 2700 years of "future" since then so some of the things in this passage

are now in the past. I view Isa 65 as a contextual whole with a panorama of events beginning with the warnings to his own generation (vss 1-8) which warnings were not heeded and which resulted in the dispersion of the so called 10 northern tribes called "Jacob" in vss 9 in Isaiah's near future lifetime and the then future but now past punishment and exile of Judah also in 9. The fact that a remnant of all 12 tribes would survive the dispersions and exiles and form a new commonwealth is also in vs 8-10. Then beginning with vs 11 the coming punishments and exiles are reiterated through vs 15 where following this the promise already implied in vs 1 is taken up again, that there was a successor to HIS rebellious people already in mind, (the remnant who look to and trust in Zion and who do not look to the earth) who would get the promises of Israel under a new name. The pages of Isaiah are replete with the passages that promise the restoration of all 12 tribes and then following that, in that period God would call the Gentiles into the permanent and perfected Zion. That is recalled in vs 1 and in the rest of the passage to the end of the chapter.

The end of the chapter ([verse 25](#)) which describes conditions in the New Jerusalem has a verse which must be a companion to Isa 11:6 where the wolf and the lamb dwell safely together. There in Isa 11 the restoration of Israel is connected to the "Nazar" or Branch out of David's father Jesse and is assumed by all to be a messianic passage. Christians believe the Isa 11:1 passage is fulfilled in Mt 2:23 when Joseph moved from Egypt to Nazareth. The conditions that the Messiah was to bring to the restored Israel in Isa 11 and in 9:5 to 7ff are similar to those spoken in Isa 65:25 which context would include the vss that you have in question.

For Christians the key passage to interpret these O. T. visions of peace and prosperity in the restoration promised is in Amos 9:11 which is quoted by James the brother of Jesus of Nazareth in Acts 15 where he applies the restoration of the tabernacle of David and reglorification of all the 12 tribes to his own time when all 12 tribes dwelt together in a single commonwealth and the call of the Gentiles into Zion was begun with the day of Pentecost in 30 CE. The Amos passage describes the blessings of those days with hyperbole as mountains melting and brooks running brim full with sweet wine. They are physical pictures of blessings that describe in physical terms the spiritual blessings coming since we do not actually expect all the rivers being full of grape juice. The promise not to find hurt or destruction in all HIS holy mountain (Zion) is taken to be in the messianic age or the New Jerusalem or restored Zion or as Christians view it: the church age and (but not only) in heaven except that Zion is transcendent. It exists here in this system for those "who dwell in heaven" or as Isaiah described the faithful of his day as already being "those who dwell in Zion" (by prospect or by faith or in the spirit which is real).

It is in this sense that Zion is a part of the New Order that Messiah was to (and for some us did) bring. Thus making new heavens includes the messianic call of the Gentiles which began in Jerusalem and although this Zion is "above," it exists for a time in the physical universe waiting for the time of restitution of all things. It will transcend.

You may not be able to assimilate these ideas but some of them become obvious after getting the rest of the context of Isaiah in mind. When you can unify all the visions of Isaiah and see the total unity in the visions of Isaiah instead of fragmentary and unconnected series of visions -- (that is the usual way the uninitiated see Isaiah due to our lack: 1; of a historical context; 2: the total context of Isaiah's visions,)-- then that will open most of the book to understanding. If we saw Isaiah's world and his times as Isaiah saw them the book begins to open to understanding, but not before. I say this for understanding the whole of the book not just this passage.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree so will be the days of my people, and my chosen will grow old enjoying the work of their hands

. **Verse 22: the days of a tree:** For instance, some Palestinian olive trees are more than 2000 years old. Also the word is definite in Hebrew. It is "the tree" and the LXX makes it more specific: "the tree of life."

23 They shall not labor in vain, nor produce for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. 24 And it shall be, that before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, says the LORD.

Compare this with Isaiah 11:6-9:

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. (KJV)

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Isaiah 19

A Temple Built in Egypt

This chapter is divided into two sections. The first is from verse 1 through 18 and the second is from verses 19 to 25. Isaiah calls the first section an "oracle." Thirteen of the 16 times Isaiah uses the word "mas'a" (burden or oracle) it has the meaning of a coming series of calamities rather than simply a load to carry. See for instance 13:1. The first section is therefore a description of troublous times for Egypt within the time context when there was a strong Jewish state (verse 17) that is described in the chapter and the extension of Jewish worship with a temple in the heartland of Egypt. The last part of the chapter may very well have been fulfilled in the Macabbean period which is the opinion of this writer. In that case the first part of the "Mas'a" is said to take place "in that day." See verse 17 below for a historical condition that will limit the context to the period just previous to and following the Hellenization of the nation under Antiochus the Great and Antiochus Epiphanes and the Hasmonean period which followed. Judah had regained independence and military strength under the protection of a rising Roman power.

The outline of the sequence of events after Alexander the Great was: Judah was at first under the extended political oversight and relatively gentle patronage of the Ptolemies in Egypt from 325 BC. That was changed when the control over all of Palestine passed to the Selucids under Antiochus the Great about 180 BC and Hellenization of the Jewish state was pursued in earnest. After the Macabbean revolt (circa 160 BC) the Jews reclaimed religious freedom first and political freedom followed shortly after the Hasmonean dynasty was established and an appeal by the Macabbees to the Roman Senate for protection brought recognition of an independent Jewish state which lasted about 100 years. It is during this period of regained political power that the events forecast in this chapter were fulfilled. Much of human life matches the paradoxes in Egypt in this passage. The period predicted is one in which Egypt will be weakened from a number of internal disorders and natural disasters. Paradoxically, at the same time the prophecy says Egypt will be visited with spiritual blessings. They will have a form of true religion introduced to them and there will be a consequent decline in idolatry at the same time. Finding spiritual blessings during trying times is an experience that all humans can identify with. Egypt experienced these things during the period of the Hasmonean Jewish state.

Josephus records the following history about 160 BC:

Onias, son of Onias the high priest, was forced by a usurper to abandon his rightful claim to the high priesthood in Jerusalem, and he fled to Egypt, where he built an alternative Temple in Egypt over 150 years before the Christian era. He convinced Ptolemy king of Egypt that this was predicted in this prophecy given 500 years previous to his time. The prophecy indeed speaks of the not yet (in Isaiah's time nor when Onias moved to Egypt) built Temple in Egypt. It would have been easy for Onias

to convince himself that this prophecy meant him. To that end I insert concurrent historical circumstances in the Scripture text that would have helped lead Onias to that conclusion.

Historical Review of the Period of Building the Alternative Temple in Egypt.

The prophecy in verses 19-25 below, that there would be an altar on which sacrifices would be offered to the God of Israel in the land of Egypt was literally fulfilled by Onias and the Ptolemies.

In the days of Antiochus Epiphanies (about 165 BC) Onias (father of the aforesaid Onias, and also called Jason) the High Priest was supplanted by Menelaus the defector during whose priesthood the sacrifice ceased because he cooperated with the Hellenizing of the Jewish traditions. Menelaus was later put to death after the death of Antiochus Epiphanies. Alcimus, not of the family of the priests, was then placed in the office by the Greeks who still ruled the area from Antioch. It was at that time that Onias, son of the previous Onias who had been deposed, fled to Egypt and received permission to build a Temple near Alexandria. The new Temple was loosely patterned after the Temple in Jerusalem, and was served also by priests and Levites who offered sacrifices according to the Law of Moses. Alcimus, also called Jacimus, the High Priest at Jerusalem appointed by the Greeks of Antioch, survived only three years and there followed seven years during which there was no High Priest in Jerusalem. How much more that would convince Onias that he was correctly viewing this Isaiah passage! Ptolemy and Cleopatra, his wife-sister, were induced by the above prophecy in Isaiah to grant the permission to build the Temple. The Temple was duly built and Josephus says it survived for 343 years, when it was destroyed at the command of Vespasian after the suicidal end of Masada. Josephus must be mistaken on the length of time the Temple served, however, since Onias could not have fled to Egypt sooner than 160 BC.. and the Temple in Egypt closed no later than 79 C.E.--Vespasian, still being the Caesar, gave the order to close the Egyptian Temple. He died June 23, 79. That period would contain about 240 years, rather than 340, which is still a considerable time for an alternative Temple to survive along side the one in Jerusalem. For this history see Josephus Antiq. XIII:3 and for a discussion on the chronology see Josephus Diss. V:3. This material appears in the Author's work, *Zechariah and Jewish Renewal*

Isaiah 19

1. The burden of Egypt. Behold, the LORD rides upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst.

Verse 1: Idols moved: The announcement of the coming of YHWH into the land of Egypt may have its fulfillment in the increase in a faithful Jewish population which began before the large exodus back to Egypt coincident with the fall of Jerusalem to Nebuchadnezzar. That community increased and experienced a revival when Onias son

of Onias received permission from Ptolemy and Cleopatra to build an alternative temple in Egypt. (See below) The consequences of the revival of the worship of the true God "moved the idols of Egypt," that is, decreased interest in them, but did not remove them.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom. 3 And the spirit of Egypt shall fail in the midst of it; and I will destroy their counsel: and they shall seek to idols, and to charmers, and to them that have familiar spirits, and to wizards. 4 And I will give the Egyptians over into the hand of a cruel lord; and a fierce king shall rule over them, says the Lord, the LORD of hosts.

Verses 2 -4: The internal discord and disorder in the ruling classes during the Hasmonean period led to a Roman intrusion into the affairs of Egypt and finally to a domination of Egypt before 65 BC. Julius Caesar had established himself as the "protector" of Egypt before the death of Pompey and became a dictatorial ruler with a submissive Cleopatra before his death which was passed on to Antony. Finally in Octavian (Augustus,) by 31 BC, the rule of Rome in Egypt was absolute.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

Verse 5: Waters Fail: The LXX sees the word that is translated "fail" as coming from a different root. The form "ve-nish-shetu" is taken by the KJV and others to be from the root "nashat" (to become dry or fail) while the LXX has it from the root form of "shatah" to drink and rendered it "piontai," (they drink) Thus the LXX carries the idea for this verse that the river will dry up, forcing the Egyptians to drink sea water. The verses that follow may have influenced the LXX scholars to choose "dry up" instead of fail since each of the verses following contains consequences of the river "drying up."

6 And they shall turn the rivers far away; and the brooks of defense shall be emptied and dried up: the reeds and flags shall wither. 7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more. 8 The fishers also shall mourn, and all they that cast lines into the brooks shall lament, and they that spread nets upon the waters shall languish. 9 Moreover they that work in fine flax, and they that weave networks, shall be confounded. 10 All that make sluices and ponds for fish shall be broken in their purposes

Verses 6 - 9: The consequences of a drought which caused the river to "fail" or "dry up" are listed. They will be forced to go far for water and use up those resources as well. All the swamp grass will wither, including that cultivated for paper making, fisheries, both in the river itself and in man made ponds used to raise fish, shall be destroyed, industries associated with weaving cloth and net making will disappear and the canal system will be destroyed and broken down. These natural calamities

accompanied the political disorders and further weakened the nation and left it ripe for the Roman take-over.

11 Surely the princes of Zoan are fools, the counsel of the wise counselors of Pharaoh is become brutish: how can you say to Pharaoh, I am the son of the wise, the son of ancient kings? 12 Where are they? where are your wise men? let them tell you now, and let them know what the LORD of hosts has purposed upon Egypt. 13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the support of their tribes. 14 The LORD has mingled a perverse spirit in the midst of it: and they have caused Egypt to err in all their work, as a drunken man staggers in his vomit. 15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. 16 In that day shall Egypt be like women who are afraid and they shall fear because of the shaking of the hand of the LORD of hosts, which he shakes over it.

Verses 11 and 13: Zoan: a major trade center in the northeast delta of the Nile about 70 miles northeast of Cairo.

Verse 13: Noph or Memphis: Memphis which was about 15 miles south of Cairo was known as a seat of learning and culture. It is also one of the cities mentioned by Jeremiah as having a large Jewish population which, during the Hasmonean period, would have been sympathetic with Roman interests. Both of these places were under threat of the Romans and because of the calamities (internal political and natural disasters) they were in decline and suffered confusion as to how to face the Roman incursion.

17 And the land of Judah shall be a terror to Egypt, every one that makes mention of it shall be afraid in himself, because of the counsel of the LORD of hosts, which he has determined against it.

The military strength of Judah prevailed during this period when at the beginning of the period the Romans protected the Hasmoneans and entered into a military alliance with them and afterward the Romans, first by Antony and later confirmed by Augustus, raised Herod the Great to be King of the whole region of Syria-Palestine. Thus Judah was a threat to Egypt during the Roman period of expansion .

18. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

Verse 18: Five cities: Many Jewish exiles lived in Egypt. Beside those who had, previous to 600 BC immigrated for mercantile reasons, there was a mass immigration of the remnant of Jews who joined this dispersion after the destruction of the Temple by the Babylonians in 585 BC. According to Jeremiah they joined cities that were already largely inhabited by Jews. See Jeremiah 44. Almost 300 years later Ptolemy I moved large numbers of Jews to Alexandria and imported the Septuagint translators of

the Old Testament which resulted in large numbers of non Jews being able to read the Scriptures for the first time. Thus the Word of God was made known to the Egyptians and Alexandria became an important Jewish city. Over 100 years later about 160 BC Jews who fled from Antiochus Epiphanes and within a few years those who fled with Onias joined the large community previously started over 400 years earlier in the days of Jeremiah. Of the cities that were altogether Jewish Jeremiah 44:1ff names four of them as Tahpanhes, Noph, Migdol and Pathros. Papyri found at Elephantine indicate a thriving trade emanating from these cities. To these earlier settlements Onias and his compatriots fled and thus a large third wave of immigration was brought about with many following Onias to the area near Heliopolis where Onias built his alternative temple. Thus a large Jewish community, well dispersed through all Egypt abounded. By the first century of the Christian era Philo is said to give the number of Jews in Alexandria alone at nearly one million.

Verse 18: The City of Destruction: Heliopolis/On, located near the first juncture of the Nile delta on the east side, means in Greek: "City of the Sun." In Hebrew that name is Beth Shemesh (House of the Sun) and without doubt Jeremiah makes reference to Heliopolis/On in Jeremiah: 43:13 **"He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire."** The Egyptian name of the city is On. It is one of the cities of Egypt that Ezekiel 30:17 says will be punished and there is called AVEN in the KJV which in Hebrew has the same spelling as On. This may be a "play on Words" in Ezekiel because the word for iniquity or evil is also the same spelling and pronounced Ah-van or Ah-von. "Ah-von" is also a synonym for idol and is so used in Isaiah 66:3. Thus, following the precedent set by Isaiah, Ezekiel and Jeremiah may be using alliterations to refer to Heliopolis and its idols to Ra the sun god. Jeremiah calls it Beth Shemesh which is Hebrew for Heliopolis and Ezekiel calls it "evil" (Ah-van) which are the Hebrew letters for On. This name and spelling is found in many Bible references (beginning with Gen 41:50 which refers to Joseph's father in law who was priest of On or Heliopolis and was a priest of Ra the sun god as his name indicates,-- Potephe-Rah. He was priest of the Sun God in the "City of the Sun" or "ir ha-cheres" which is Isaiah's "play on words."

Now as for Isaiah's "play on words." It should be obvious to all acquainted with Isaiah that alliteration or "play on words" is more frequent with him than any other prophet. Thus the different readings in some codices of "ir ha cheres" instead of "ir ha haras" as an interpretive insertion by later scribes. (Codices did not appear until after the mid first century of the Christian era.) That is, they were explaining what Isaiah meant when he used the term "ir ha- haras," so that by the "play on words" he may have meant to refer to the "City of the Sun"

Can you see the difference?

עִיר הַחֶרֶס או עִיר הַהֶרֶס

The first is "ir ha-cheres" and the second "ir ha-heres.

City of the Sun -- or -- City of Destruction

The only difference in the use of these words is with "heth" in the first example that we transliterate "ch" and of "he" or "h" in the second which is the reading in the Masoretic of Isaiah. "Heres" means destruction while "Charas" or "Cheres" is a reference to the sun, although not the ordinary word for sun which is "shemesh." "Cheres" is translated "sun" in Judges 14:18 "**before the sun went down;**" and in Job 9:7 "**Who commands the sun and it rises not.**" Thus in Isaiah 19:18 he names one of the 5 cities and identifies it through a "play on words" as Heliopolis, city of the sun. That city is first mentioned over a millennium before as an important city in Gen 41:50 and it was still an important city at Isaiah's writing. It was destroyed by the Persians and never rebuilt but a city was rebuilt close by in the actual environs of Heliopolis by Onias who built his Temple there and it became another refuge for Jews where people worshipped YHWH for more than 200 years. Thus the city of the Sun ('ir ha-cheres) was the city On (Aven) whose evil or idols (Ah- von) to the "Sun God" were destroyed physically by the Persians and spiritually by Onias. The textual proximity of the naming of this city should not be lost as the very next few words prophesy the building of the altar which was accomplished by Onias at or near Heliopolis.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border of it to the LORD.

An Altar: This was to be accomplished by Onias and was actually done. Josephus gives a detailed account of the building of the Temple in Egypt at "nomas," near or actually within the "city limits" of Heliopolis where Onias also built a fortress. The Temple was the center of worship for the large Jewish community in Egypt and was active as an alternative temple until approximately 77 AD. See Josephus Wars Book VII x 3

20 And it shall be for a sign and for a witness to the LORD of hosts in the land of Egypt: for they shall cry to the LORD because of the oppressors, and he shall send them a savior, and a great one, who shall deliver them.

Onias was the rightful successor to the High Priesthood that was given by Antiochus Eupator to Alcimus (who did not come from the family of priests). Onias fled and built his alternative Temple for a witness that the one in Jerusalem was led by a corrupt priesthood.

The Great One Onias son of Onias felt that he was the great one spoken of. Josephus says that Onias relied on this prophecy in Isaiah and felt that he fulfilled it. Josephus said "But then the son of Onias the high priest, who was of the same name with his father, and who fled to king Ptolemy, ...out of a desire to purchase to himself a memorial and eternal fame, he resolved to send to king Ptolemy and queen Cleopatra, to ask leave of them that he might build a temple in Egypt like to that at Jerusalem, and might ordain Levites and priests out of their own stock. The chief reason why he was desirous so to do, was, that he relied upon the prophet Isaiah, who lived about six hundred years before, and foretold that there certainly was to be a temple built to

Almighty God in Egypt by a man that was a Jew." Josephus Anitq. Book XIII:3:1

Savior and Great One: This verse has some interesting original language variations and the LXX adds an interpretation to indicate that they did not think it was a messianic prophecy. The Hebrew text says "He will send them a savior (moshiy'a) and a high one." "High one" is from (Rab), the word for Rabbi .The LXX reads: (Kai apostelei autois, kurios anthropon hos sosei autous, krinon sosei autous] Which means: **"And he shall send to them a human lord who will save them, one judging will save them."** The LXX is an interpretive translation and it indicates that the Hebrew translators in 285 BC did not think the passage refers to the Messiah and they made it clear that the one spoken of here is not a divine personage like the Messiah. They did this by adding words to the text. The LXX was translated more than 100 years before Onias built the altar in Egypt. For more detail of Onias as the "deliverer" spoken of here see note under verse 25.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow to the LORD, and perform it.

Do sacrifice: The Mosaic sacrificial system was established for Jews with Egyptian converts also taking part in offering sacrifices through the priests and Levites and continued until the Egyptian Temple was destroyed shortly after 70 A.D

They shall vow: Lest they anger the LORD, Ptolemy and Cleopatra fulfilled this part of the prophecy for their own protection from the heavenly powers.

22 And the LORD shall strike Egypt: he shall strike and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them. 23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

Peace between Assyria and Egypt: This promised peace which was to result from building the Temple would be of particular appeal to Ptolemy because just then Assyria and Egypt were in an interminable adversarial relationship, the end of which would be a blessing indeed. Thus these passages were used by Onias to convince Ptolemy that God had called him directly to build the alternative Temple. Peace was imposed on these former competitors by the Romans.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

Verse 24: Futurists all see this as a part of the so-called Millennial Kingdom of 1000 future years which is fancifully attached to the "Pretribulation-Rapture Dispensational Premillennialism" doctrine that they have troubled the Christian religion with since

1830. Although the doctrine did not become popular until the end of the 1960's. Its popularity is part of the philosophical season of the existential abandonment of the past as relevant to the present. In the season of existentialism history becomes irrelevant. One of the continuing factors in this doctrine is the reestablishment of the Jewish State in Palestine which is a harbinger, to the Premillennialists, of the imminence of the "rapture" when they, the so-called true believers, will all disappear, in an unseen second coming of Jesus. As fantastic as this doctrine is it has many adherents in the Evangelical Christian World and is looked on with approval by Zionists, who use the religious motives of the "Pre-Mils" to gain sympathy for their Zionist goals. This is not to criticize the political interests of Zionism, but to call attention to the motivation behind the "Pre-Mil" backing of the Jewish state. They believe its establishment is a necessary precursor of their supposed "secret" Rapture which, according to them, will be followed within seven years by the setting up of the Millennial Kingdom in Jerusalem with Jesus literally ruling on planet Earth for 1000 years with headquarters in West Jerusalem. It is small wonder that the Christian religion is held in such disrepute by educated unbelievers. Their problem is not unbelief it is rather being appalled at such credulity.

This passage speaks of the **first** recovery of the nation which was fulfilled during the time of the second commonwealth when Israel, all twelve tribes, was restored in the nation of Judah. They then were the Zion of God. They went on to a period, during the silent years, of religious purity. Idolatry was purged away and the nation, all twelve tribes, enjoyed religious prosperity and complete freedom to practice their religion under the Persian rule. The intellectual religious center was at Babylon while Judea was the center of the religious life of the people. Many Jewish communities in Egypt flourished and incorporated many in that nation into the Jewish worship even to establishing an alternative Temple in Egypt that flourished for hundreds of years. See this author's commentary "*Zechariah and Jewish Renewal*" pub. Moellerhaus, 1993, for details about flourishing religious life of this period and the interaction between Mesopotamia and Egypt in the Golden Age of the Silent Years. This section of Isaiah was fulfilled at that time. A fuller commentary of the passage showing a fulfillment during and shortly after the "silent years" is in the next footnote.

The second recovery is described first in Isaiah earlier in chapter 11; particularly in 11:10,11. The second recovery is obviously messianic. See the notes on the verses in chapter 11. It is mentioned first as a part of the assurance to the "remnant of believers in Israel and Judah that God's ultimate purpose would be accomplished in the nation despite the terrible losses they would suffer. Loss of statehood permanently for the "ten tribes" and calamities to be inflicted by Babylon to the remaining kingdom of Judah would not thwart God's purpose in blessing all mankind through his people Israel.

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.

Since Israel was the source of most of the friction between Egypt and Assyria, When the Romans were able to bring a relative peace to the area beginning in 64 BC the time

fit the prophecy very closely.

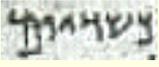
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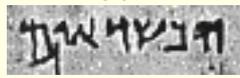
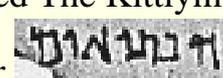
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The Comments of the Peshar to Habakkuk

Even if you are a novice but have interest in these manuscripts read the suggestions that are given here and search out the words that are located for you. It will make you much more able to make some sense out of the value of the scrolls in general.

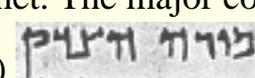
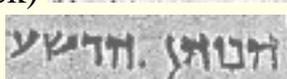
Sectarian Nature of the Comments The Romans

The Commentary or Peshar on the first two chapters of Habakkuk were made from a sectarian viewpoint, much like some evangelicals treat the O T scriptures today. They saw their own current events as the prophetic aim of Habakkuk. This can be seen in the comments that apply what Habakkuk said to the Romans who occupied Palestine when the Peshar was written sometime in the Herodian period just before the birth of Jesus of Nazareth. The Peshar applies the prophecy to the Romans even though Habakkuk makes it plain that he is predicting the coming destruction of Judah and Jerusalem by the Chaldeans whom he calls by name in 1:6 "ha-kasd'im" (which can be seen in the right hand fragment of [Page IIa](#), 5th line from the bottom, 1st word). The spelling of Chaldeans in the Isaiah scroll (1Qa) has the usual method of adding a double yod or "kasdiyyim"  for nationality. Here in the Peshar an aleph is added

 before the yod mem ending to denote nationality. In the Peshar aleph is also added to the word for Romans but between a double yod in the word for Romans who are here called The Kittiyim In the Peshar the Hebrew form for the word "Romans" is "Ha-kittiyim" or . Seven examples of the Peshar use of the word "The Romans" or "ha-kitt'iyim" can be seen on [Page IIa](#), 4th line from bottom 2nd word; and 2nd line from bottom 1st word, and on [Page III](#) line 4, 3rd word and line 9, next to last word; and [Page IV](#), line 5, 4th word and line 10, last word; and on [Page VI](#) line 1, 1st word; and on [Page IX](#), line 7, 2nd word.

The "moreh tsedek" and the "koheyn ha-rasha"

Application of the terrible things that are done in Judah, Jerusalem, and the temple are also ascribed to the actions of the "wicked priest" and good things to the "teacher of righteousness"

Thus the commentary on Habbakuk has only small value in helping to explain the meaning of the text which was in the mind of the Prophet. The major comments often contrast how the "righteous teacher" (moreh ha-tsedek)  acts in contrast to "the wicked priest" (ha koheyn ha-rasha)  The words "righteous teacher" (or teacher of righteousness) can be seen on the [1st fragmentary](#)

[page](#), 3rd line from bottom just under the 4th line which ends in "ha-tsadiyk" (the righteousness) where the 3 words remaining are "hu' moreh ha-tsedek" (He is the teacher of Righteousness.) You can see references to the "moreh ha-tsedek" as noted above on the first fragmented page in 3rd from last line; and on [Page V](#), last 2 words in line 10; and on [Page VII](#), 3rd and 4th words on line 4; and on [Page VIII](#), line 3, 1st 2 words, and on line 8, 4th and 5th words; and on [Page IX](#), line 9, last and line 10, 1st word; and on [Page XI](#), line 5, 3rd and 4th words;

While references to the "wicked priest" may be seen in the peshers on [Page VII](#), line 8, 4th and 5th words and referred to in 3rd from last word on the page; and on [Page IX](#), line 9, 3rd and 4th words and find "priests of Jerusalem" on line 3 last two words; and on [Page XI](#), line 4, 3rd and 4th words and is referred to in line 12, 3rd word; and on [Page XII](#), line 2, 4th and 5th words, and line 8 "the priest" is the 4th word and "the evil" is between the lines above;

The End Time A Most Important Topic

On [page IIb](#) at the end of the 5th line there is an interesting comment which may be describing text itself as the words "le-'acharith aleph" may be translated "the last (or final) aleph." The next word on the next line (ha-yamiym) however indicates the Peshar is about the "end time."

References to the "end time" are noted several time in the Peshar. On the page just mentioned in the paragraph above the words are "le-'acharith ha-yamiym" (to the last days). Mention of "the last (or final) priests of Jerusalem" can be found on [Page IX](#), last 2 words in line 4 and the first in 5. And "the final end" (ha-qets ha-'acharon) is found on [Page VII](#) line 12 4th and 5th words. Other references to the "end time" can be seen [Page V](#): line 7; and on [page VII](#); Lines 2, and 7 and 12, and on [page IX](#); line 5 and on [Page XI](#): on line 6. "End time," therefore is one of the most important religious topics for the Peshar scribe.

Other Themes

Other words that may be parts of themes in the Peshar are "Torah" (Law) "beth mishpat," (House of Judgement) "mishpat" (Judgement) and "men of truth." See a reference to "all those practicing the [Torah](#) in the house of Judah." on [Page VIII](#), line 1. A peshar mentioning the " 'anshey ha-'emeth" (men of truth) can be seen on [Page VII](#), line 10, last 2 words.

I suppose that the reference to the "house of Absalom" refers to a sectarian group by that name. See this in a Peshar on [Page V](#), line 9, last 2 words

The Peshers

There are two forms that introduce a comment. They are peshar  and peshru . Peshar means "to explain" and peshru is a 3mpl verb and means "they explain." Thus the scribe is offering his comments in a peshar and is noting what others also say after peshru.

As said already the end of a peshar is sometimes not noticed at all. An example of this can be seen in [Page IV](#), line 9 where the 1st word ends a peshar and the 2nd word is the beginning of Hab. 1:11.

The words "ve-'asher 'omer" Introduce Text of Habakkuk

However, often the words " 'asher 'omer" or ("where he is saying") introduce a return to the text of Habakkuk immediately following. See this where these words are followed immediately by further text from Habakkuk:

on [Page III](#), line 2, 3rd and 4th words; and again on this same Page III at the bottom of the page in the last line, 1st word and the word preceding it as the last word in the line above. This would be introducing a further comment on a phrase in Habakkuk beginning with a mem;

and on [Page VI](#), line 2, 2nd and 3rd words;

and on [Page VII](#), line 3 1st 2 words;

and on [Page IX](#), line 2, last word and 1st word on line 3;

and on [Page X](#), line 1, last word and 1st word on line 2;

Value Received

If you perform the searches on this page you will have gained ability to search through the unfamiliar manuscript script and you will have seen the way the commentary is arranged and now be ready to follow on to the descriptions of the scripture text in the pages of the Peshar. Try now to go through the pages one by one. Return to the directory and begin with page 1.

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Isaiah 40 to 45

Cyrus' Coming is a Comfort to God's People

(unfinished)

This portion of Prophecy introduces Cyrus and a thread of predictions concerning Cyrus begin here in chapter 40 which continue. There are some very interesting observations made in the notes here. Thus even though the section is not finished it is being "uploaded" for the value it has already and it will be edited and added to from time to time.

Isaiah 40

Chapter 40 begins a new section separate from but not unrelated to what has gone on before. As in the first section where Tiglath Pileser, as a messenger of God, was contrasted with Messiah and the interaction of the Assyrian Empire with Israel and Judah occupied a large portion of the first section so in this section Isaiah foretells the interaction and the rise and fall of the Babylonian Empire with Israel and Judah and makes the contrast of two Messengers of God both of whom are Messiahs. Cyrus the Mead or Persian will be introduced and his activity, person and the details of his life will be offered up as proof that only the Almighty could write such details before they happen. Cyrus will be contrasted with the Exalted Messiah of Paradox who rises after the fall of Babylon and the return of Israel and Judah to the blessings promised to them. There is great comfort offered but only because there are centuries of agony for the nation to suffer before the promises of God will be realized. Much evidence is offered that God is revealing the future and they will know that the deferred promises are at the end of the trials because God predicts great historical events along the way so that the future will be reconfirmed to each generation. Most of these events which will convince the Jews that the messianic kingdom will ultimately come relate to Cyrus the Persian overthrowing the Babylonian Empire which will end their oppression of the Jews. It must be remembered that Babylon had not risen as a great power at the time that Isaiah wrote and the captivity that Judah was to be released from was yet in the future by over 100 years and the return to the land and rebuilding of the Temple (which had not yet been destroyed when he wrote this) was over 200 years further on and in that period of the return beginning with the down fall of Babylon begun by Cyrus the true Messiah would appear. It is this future restoration that is offered as the comfort to the nation. The comfort offered to the Remnant of Israel and the Jewish nation is much like the Christian receives in the New Covenant. For instance the parable of the ten virgins has one major teaching among others of lesser importance and that is that the bridegroom's future appearance is assured but that he may delay his coming. You will need enough oil to hold out. Thus in the same way comfort is offered of future blessings and God's continual watch care of the nation until the promises are realized. The prophecies to follow therefore are urgings to stay faithful in the only true God in spite of the many trials to be endured while the pictures of the beauties of the future

age are intermingled with the trials and triumphs along the way. This intermingling creates similar difficulties as encountered in the first portion of the book where the cast of characters and the scenes change without notice making interpretation difficult. With some outstanding exceptions the obscurity of change of scene will be a characteristic of the rest of the book but especially from chapter 40 through 52.

There are four major themes which will be intermingled but are separate while related to each other. These are given here but not in the order that Isaiah introduced them. He begins with the announcement of the coming of the Savior: But the four main themes of the final section are:

1. There is only one God and idolatry is foolish.
2. God's assurances of future promises being fulfilled are guaranteed by predictions already fulfilled, (the fall of Israel and Assyria would be in the past when anticipation of those in this section were in order) and historical events which will precede the setting up of Zion. Some of these are:
3. Babylon will rise as a great people and lead the Jews captive. God will raise up the pre-named Cyrus the Mead to punish Babylon whose fall to him will begin her final disappearance. The downfall of Babylon is to sudden but her disappearance is extended, and finally complete.
4. The messianic age is promised as being God's purpose for Israel. The Person of the Messiah, his visit, appearance, kingdom, conquest of the Gentiles is described in precise terms. Each of these themes will be interwoven and the transfer of thought from one to the other is only easily seen after these definitions are made. Isaiah begins with the consummation of what the future holds and that is the messianic age with the visit of YHWH himself.

1. Be comforted, be comforted my people, says your God. 2 Speak comfortably to Jerusalem, and cry to her, that her warfare is accomplished, that her iniquity is pardoned: for she has received double for all her sins from the LORD'S hand.

Verse 2: Her warfare is accomplished: The season of struggle against idolatry and punishment for the nation will be past. This indicates that punishment of the nation will be finally completed. As we shall see the punishment will include a Babylonian servitude from which God will restore the nation. At the consummation of the struggle against idolatry and after the return to the land to a rebuilt temple the messianic age will be introduced. The announcement is made beginning in the next verse.

3. The voice of him that cries in the wilderness, Prepare the way of the LORD, make straight in the desert a highway for our God.

Verse 3: Prepare the way of YHWH: This passage is quoted by all four Gospel writers as referring to John the Baptist as the forerunner and precursor of the kingdom message. Mt. 3:1-3; Mk. 1:2-4; Lu. 3:2-6; Jo. 1:23

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5 And the glory of

the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD has spoken it. 6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness of them is as the flower of the field: 7 The grass withers, the flower fades: because the spirit of the LORD blows on it: surely the people are grass. 8 The grass withers, the flower fades, but the word of our God shall stand for ever. 9. O Zion, who brings good tidings, get you up into the high mountain; O Jerusalem, who brings good tidings, lift up your voice with strength; lift it up, be not afraid; say to the cities of Judah, Behold your God!

Verse 9: Cities of Judah: Jesus is a Nazarene from Galilee. It may be argued, to fulfill this passage, that he was first introduced as the Messiah to those in Judea at his baptism by John the Baptist not far from Jerico on the banks of the Jordan River. However most of his teaching ministry took place in Galilee. Peter's confession of his Godhood, which this verse makes the center of the announcement, was in Galilee and his most important miracles (excluding the resurrection) were performed in Galilee. However what is specifically pointed out here is that the cities of Judah are to receive him. Historically, in the return from Babylon, the second commonwealth of all twelve tribes was known as the Kingdom of Judah. The state of Israel was not reconstituted. Israel was contained in the nation of Judah. In that sense all the cities of the nation to which Jesus the Nazarene ministered and was announced as Messiah were, whether in Judea or Galilee, in Judah. Thus even Nazareth, Cana of Galilee and Capernaum were in Judah.

10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. 12. Who has measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 13 Who has directed the Spirit of the LORD, or being his counselor has taught him? 14 With whom took he counsel, or who instructed him, or taught him in the path of judgment, or taught him knowledge, or showed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he takes up the isles as a very little thing. 16 And Lebanon is not sufficient to burn, nor the beasts of it sufficient for a burnt offering. 17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity. 18. To whom then will you liken God? or what likeness will you compare to him? 19 The workman melts a graven image, and the goldsmith spreads it over with gold, and casts silver chains. 20 He that is so impoverished that he has no oblation chooses a tree that will not rot; he seeks for himself a cunning workman to prepare a graven image, that shall not be moved. 21 Have you not known? have you not heard? has it not been told you from the beginning? have you not understood from the foundations of the earth? 22 It is he who sits upon the circle of the earth, and its inhabitants are as grasshoppers; who stretches out the heavens as a curtain, and spreads them out as a tent to dwell in:

Verse 22. Circle The Hebrew word here for "circle" is "chug" and is used in only two

other places in the O.T. in Job 22:14 where it describes the circle of the heavens as seen from earth but more importantly in Proverbs 8:27. There it is in a context describing the person of ultimate wisdom (not YHWH but his embodiment of wisdom) who was present at the creation. The word means circle there as well and gives a description of when the earth in its shapeless and formless mass took on a circular shape. Thus this passage in Isaiah is indeed also like Proverbs a scientific precognition of a circular earth

23 That brings the princes to nothing; he makes the judges of the earth as vanity. 24 Yes, they shall not be planted; yes, they shall not be sown: yes, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. 25 To whom then will you liken me, or shall I be compared? says the Holy One. 26 Lift up your eyes on high, and behold who has created these things, who brings out their host by number: he calls them all by names by the greatness of his might, because he is strong in power; not one fails. 27. Why do you say, O Jacob, and speak, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? 28 Have you not known? have you not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, faints not, neither is weary? there is no searching of his understanding. 29 He gives power to the faint; and to them that have no might he increases strength. 30 Even the youths shall faint and be weary, and the young men shall utterly fall: 31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Verse 31: Wait upon the Lord: Those who divided the Scriptures into chapters and verses had a difficult time because there is much continuity of thought from one chapter to the next as is evident here. The introduction of the messianic age in the beginning of the chapter and the ending of the announcement of YHWH's presence in the Messiah is punctuated with the poetic beauty of verse 11. This is then followed by the Rhetorical questions about and descriptions of the omniscience and omnipresence of the Almighty and contrasted with the foolishness of making a wood or stone god. This verse ends the section with the assurance that the first promises of the coming of the Messiah will be realized. But it will be necessary to wait. This assurance is further strengthened in the next chapter where a further set of rhetorical questions about future events relative to Cyrus are introduced in verse 2 below. See next note.

Isaiah 41

1. Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. 2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

Verse 2: The righteous man from the east: This refers to Cyrus who is also called

righteous in 45:13. As in all other places in Isaiah, important people and events are introduced obscurely at first and then more details are subsequently added with additional mentions of the same person and events. It is this continuity of description of the two messiahs, the fall of Babylon, the return of the remnant, and the setting up of the messianic Zion which unifies this section and gives it continuity. The section at first appears but is not fragmentary. Cyrus, called the LORD's anointed in 45:1, is introduced here for the first time. He and his exploits will be mentioned again and again. The fall of Babylon to Cyrus is the great event which is here placed in contrast in this section to the setting up of Zion under the Messiah and which is behind all of the pleadings to prove God by history and forsake idolatry. Who else could tell the future things, about the fall of Babylon to Cyrus, his release of the captives of Israel as well as the Nazarene Savior who later will call the gentiles into a reestablished Zion, except the one true God.. The introduction of the future fall of Babylon is in 43:14-21. The next obscure mention of Cyrus is in 41:25. The next and stunning mention of Cyrus is in 44:26 - 45:4,5; 45:13, 14; 46:11; 48:14,15; Seeing all these references together may help.

41:2-3 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. 3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

41:25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treated clay.

44:26-45:5 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: 27 That saith to the deep, Be dry, and I will dry up thy rivers: 28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. 4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. 5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

45:13-14 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts. 14 Thus saith

the LORD, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

46:11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

48:14-15 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. 15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

3 He pursued them, and passed safely; even by the way that he had not gone with his feet. 4 Who has wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he. 5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. 6 They helped every one his neighbor; and every one said to his brother, Be of good courage. 7 So the carpenter encouraged the goldsmith, and he that smoothes with the hammer him that strikes the anvil, saying, It is ready for the soldering: and he fastened it with nails, so it would not be moved. 8 But you, Israel, are my servant, Jacob whom I have chosen, the seed of Abraham my friend. 9 You whom I have taken from the ends of the earth, and called you from their chief men, and said to you, You are my servant; I have chosen you, and have not cast you away. 10. Fear not; for I am with you: be not dismayed; for I am your God: I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of my righteousness. 11 Behold, all they that were incensed against you shall be ashamed and confounded: they shall be as nothing; and they that strive with you shall perish. 12 You shall seek them, and shall not find them, even them who fight with you: they that war against you shall be as nothing, and as a thing of nought. 13 For I the LORD your God will hold your right hand, saying to you, Fear not; I will help you. 14 Fear not, you worm Jacob, and you men of Israel; I will help you, says the LORD, and your Redeemer, the Holy One of Israel. 15 Behold, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff. 16 You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them and you shall rejoice in the LORD, and shall glory in the Holy One of Israel. 17 When the poor and needy seek water, and there is none, and their tongue fails for thirst, I the LORD will hear them, I the God of Israel will not forsake them. 18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. 19 I will plant in the wilderness the cedar, the acacia tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: 20 That they may see, and know, and consider, and understand together, that the hand of the LORD has done this, and the Holy One of Israel has created it. 21. Produce your cause, says the LORD; bring forth your strong reasons, says the King of Jacob. 22

Let them bring them forth, and show us what shall happen: let them show the former things, as they were, that we may consider them, and know the latter end of them; or declare us things to come. 23 Tell the symbols of the latter days, that we may know that you are gods: indeed, make either a good thing or an evil thing, that we may be amazed, and behold it together. 24 Behold, you are of nothing, and your work is worthless: he that chooses you is an abomination. 25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treads clay. 26 Who has declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yes, there is none that shows, yes, there is none that declares, yes, there is none that hears your words. 27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that brings good tidings. 28 For I beheld, and there was no man; even among them, and there was no counselor, that, when I asked of them, could answer a word. 29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

Isaiah 42

1. Behold my servant, whom I uphold; my elect, in whom my soul delights; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor shout, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment to truth. 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 5. Thus says God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which comes out of it; he that gives breath to the people upon it, and spirit to them that walk therein: 6 I the LORD have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. 8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. 9 Behold, I declared the former things and they have come to pass, and new things do I declare: before they spring up I tell you of them.

Verse 9: New things: The new things are not declared here but they are cause for rejoicing described in the next three verses. The "new things" are declared in 48:6 where he incredibly names Nazareth.

10 Sing to the LORD a new song, and his praise from the end of the earth, you that go down to the sea, and all that is in it; the isles, and the inhabitants of them.

Verse 10: Sing a new song: It has been suggested that this refers to the time after the second coming of Christ as the final results of the Messiah's visit. From chapter 40 onward the new section is decidedly messianic from the announcement of the Baptist's ministry through the personality and manners of the Messiah and His conquest of all

through chapters 40 to 43. The first part of chapter 42 describing his speaking and servanthood and especially the call of the Gentiles establishes that the Messiah is spoken of. Especially pregnant with meaning is verse 6 which contains the mystical word "Nazar" and can be translated "I will make you a Nazarene and give your for a covenant and light of the Gentiles." There is no good reason to translate the word "keep" except that they don't know what else to do with it. The passive participle of the same word is "Nazareth" [Heb. netsuroth] נְצֻרָה and where THE LORD shows them the "new things" mentioned in verse 9 --- They are declared to them in 48:6,--there the new things are "hidden things" or "Nazareth" The translators really didn't know what to do with the word in that verse either. It is not related to anything remotely like "hidden things" in any lit. past or present. Isaiah identifies Nazareth and Nazarene and relates them to the Messiah in 42:6 and 48:9. But that is not what we address here. There are two messianic visitations spoken of in this section. the first is identified by the Almighty as Cyrus the persian who will restore the faithful remnant to their land and a glorified period of rebuilding the nation. Even though it is possible for rejoicing relating to the second of the messianic visits to extend to the final results i.e. second coming -- there are no second coming references in Isaiah that I have been able to identify. Isaiah speaks of a dual glorification of the remnant, the major one in the coming of the Messiah who will set up Zion which admittedly is transcendent, but the conditions Isaiah sees are those of the call of the Gentiles into Zion and the glories that accompany the messianic completion of the national hope at the end of the Assyrian and Babylonian oppression, and "in those days and at that time" there would be a time worth singing about. That has already and is still happening and many of us are still singing about it. These passages [42:10-13] sound like "When the Messiah comes we will rejoice and carry the message, evangelizing to the ends of the earth." The only "end time" prophecies seen in Isaiah are from chapters 24 to 27 which describe the end of the world, the final judgement, the resurrection from the dead and the end of Satan. 27 describes the end of Satan in the first verse followed by the assurance for the rest of the chapter that the Nazarene vineyard [Nazar is used twice in 27:3 relating to the vineyard, the church] will endure through it all. And even though the admonition to identify the vineyard and "sing to it" is mentioned after the destruction of Satan, (27:2,3) it is only in that position to assure us that that which started at the first coming of Jesus, when the word of the Lord went forth from Mt Zion, is to endure and transcend. The first coming of Jesus and the events surrounding Calvary still inspire the loftiest human thoughts and the greatest music. Sing of the vineyard,-- not, as I see it,-- to the second coming.

11 Let the cities of the wilderness lift up their voice, the villages that Kedar inhabits: let the inhabitants of the rock sing, let them shout from the top of the mountains. 12 Let them give glory to the LORD, and declare his praise in the islands. 13. The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, even, roar; he shall prevail against his enemies. 14 I have held my peace a long time; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. 15 I will lay waste mountains and hills, and dry up all their vegetation; and I will make the rivers islands, and I will dry up the pools. 16 And I will bring the blind by a way that they knew not; I will lead them

in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do to them, and not forsake them. 17 They that trust in graven images shall be turned back, they that say to the molten images, you are our gods, shall be greatly ashamed,, . 18. Hear, you deaf; and look, you blind, that you may see. 19 Who is blind, but my servant? or as deaf as my messenger that I sent? who is as blind as he that is perfect, and as blind as the LORD'S servant? 20 Seeing many things, but you observe not; opening the ears, but he hears not. 21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honorable. 22 But this is a people robbed and spoiled; all of them are snared in holes, and they are hid in prison houses: they are for a prey, and none delivers; for a spoil, and none says, Restore. 23 Who among you will give ear to this? who will listen and hear for the time to come? 24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient to his law. 25 Therefore he has poured upon him the fury of his anger, and the strength of battle: and it has set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

Isaiah 43

1. But now thus says the LORD who created you, O Jacob, and he that formed you, O Israel, Fear not: for I have redeemed you, I have called you by your name; you are mine. 2 When you pass through the waters, I will be with you; and through the rivers, they shall not flow over you: when you walk through the fire, you shall not be burned; neither shall the flame light upon you. 3 For I am the LORD your God, the Holy One of Israel, your Savior: I gave Egypt for your ransom, Ethiopia and Sheba for you. 4 Since you were precious in my sight, you have been honorable, and I have loved you: therefore will I give men for you, and people for your life. 5 Fear not: for I am with you: I will bring your seed from the east, and gather you from the west; 6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; 7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yes, I have made him. 8. Bring out the blind people that have eyes, and the deaf that have ears. 9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring on their witnesses, that they may be justified: or let them hear, and say, It is truth. 10 You are my witnesses, says the LORD, and my servant whom I have chosen: that you may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11 I, even I, am the LORD; and beside me there is no savior. 12 I have declared, and have saved, and I have showed, when there was no strange god among you: therefore you are my witnesses, says the LORD, that I am God. 13 Yes, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall stop it? 14. Thus says the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

Verse 14: Babylon: The section beginning with Isaiah 40 and extending through 49 blends and merges the four themes of: 1. The foolishness of Idolatry; 2. The proof that YHWH is the only God by predicting the history of Cyrus the Persian who will release the Jews from their Babylonian captivity which has already been predicted (39:6-8). 3. The fall of Babylon and: 4. The final outcome of all: the setting up of Zion by the Messiah and the call of the Gentiles into Zion. Here in verse 14 is the first mention in this section (40-49) that refers directly to Babylon. The rise and fall of Babylon and the captivity of the Jews has already been covered by Isaiah in chapters 13 and 14; also in 21:1-10; 39:6-8. The other references to Babylon in this section are 46:1,2; 47:1-15; 48:14; 48:20.

15 I am the LORD, your Holy One, the creator of Israel, your King. 16 Thus says the LORD, which makes a way in the sea, and a path in the mighty waters; 17 Which brings forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are snuffed out like a wick. 18 Do not bring to mind the former things, neither consider the things of old. 19 Behold, I will do a new thing; now it shall spring forth; shall you not know it? I will even make a way in the wilderness, and rivers in the desert. 20 The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

Verses 19 and 20: Desert In Hebrew the word "desert" in the phrase "rivers in the desert" is "Jeshimon" used also in Numbers and I Samuel (see 1 Sam 23:19,24) as a place name which describes the wilderness of Judea, south of Jerusalem between Hebron and the Dead Sea which is a desolate desert place indeed.

21 This people have I formed for myself; they shall show my praise. 22. But you have not called upon me, O Jacob; but you have been weary of me, O Israel. 23 You have not brought me even the small cattle of your burnt offerings; neither have you honored me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense. 24 You have bought me no sweet cane with money, neither have you filled me with the fat of your sacrifices: but you have made me to serve with your sins, you have wearied me with your iniquities. 25 I, even I, am he who blots out your transgressions for my own sake, and will not remember your sins. 26 Remind me, let us judge together: explain how you are justified. 27 Your first father has sinned, and your teachers have transgressed against me. 28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Isaiah 44

1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen: 2 Thus says the LORD who made you, formed you from the womb, and who will help you; Fear not, O Jacob, my servant; and you, Jeshurun, whom I have chosen.

Verse 2: Jeshurun: From "yashar" plus an affectionate diminutive ending meaning "straight" or upright. The passive participle as a name means that she has been made straight, i.e. "having been straightened." It implies that she had been crooked previously. Thus it speaks of the condition of Israel at any time including in Isaiah's day and looks forward to the future when God will have completed his will with his people Israel. The word used as a term of affection by YHWH for Israel is also found in Deut 32:15, 33:5, 33:26

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon your seed, and my blessing upon your offspring: 4 And they shall spring up as among the grass, as willows by the water courses. 5 One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to the LORD, and surname himself by the name of Israel. 6 Thus says the LORD the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. 7 And who is like me, who can call, and explain, and arrange before me the things that have happened since I placed the people of antiquity? Let them show to us the things that are in the near and the distant future.

Verse 7: Antiquity...Future: This chapter, which is largely a description of the foolishness of making a "god" out of a piece of stone, wood or metal, predicates the contrast between a foolish idol and the everlasting God in the fact that YHWH has revealed the history of the worlds before the flood (here called am-'olam עַם-עוֹלָם literally: people of the ages or eternity) He not only reveals the remote past to his people Jacob but he also reveals the future to the same people. To illustrate this element of future revelation, (among other things in Isaiah see the astounding revelation of 48:6). In this chapter YHWH reveals the most incredibly accurate outline of Cyrus, future king of Persia. (See verse 28 below and ff.)

8 Fear you not, neither be afraid: have I not made it known to you from that time, and have told it? you are even my witnesses. Is there a God beside me? I do not know any stone god. 9. They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they do not see nor know; that they may be ashamed. 10 Who forms a god, or casts a graven image that gives no profit? 11 Behold, all his companions shall be ashamed for the workmen are mere humans; When they gather themselves together and stand up they shall be terrified and suffer shame together. 12 The iron worker works with tongs in the coals, and fashions it with hammers, and works it with the strength of his arms: he is hungry, and his strength fails: he drinks no water, and is faint. 13 The carpenter stretches out his ruler; he marks it out with a line; he fits it with planes, and he marks it out with the compass, and makes it in the shape of a man, according to human excellence, so it may abide in the home. 14 He hews down cedars, and takes the cypress and the oak, which he strengthens for himself among the trees of the forest: he plants an ash, and the rain nourishes it. 15 Then it shall be used for a man to burn: because he will take a piece, and warm himself; yes, he

kindles it, and bakes bread; yes, he makes a god, and worships it; he makes of it a graven image, and falls down before it. 16 He burns part of it in the fire; with part of it he eats flesh; he roasts meat, and is satisfied: he warms himself, and says, Ah, I am warm, I have seen the fire: 17 And with the residue he makes a god, even his graven image: he falls down before it and worships it and prays to it, and says, Deliver me; for you are my god. 18 They have not known nor understood: for he has shut their eyes, so they cannot see; and their hearts, so they cannot understand. 19 And none considers in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; also I have baked bread upon the coals of it; I have roasted flesh, and eaten it: and shall I make the residue of it an abomination? shall I fall down to the stock of a tree? 20 He feeds on ashes: a deceived heart has turned him aside, so that he cannot deliver his soul, nor say, Is this not a fraud in my right hand? 21. Remember these, O Jacob and Israel; for you are my servant: I have formed you; you are my servant: O Israel, you shall not be forgotten by me. 22 I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: return to me; for I have redeemed you. 23 Sing, O you heavens; for the LORD has done it: shout, you lower parts of the earth: break forth into singing, you mountains, O forest, and every tree there: for the LORD has redeemed Jacob, and glorified himself in Israel. 24 Thus says the LORD, your redeemer, and he that formed you from the womb, I am the LORD who makes all things; who stretches forth the heavens alone; who spreads abroad the earth by myself; 25 Who frustrates the tokens of the liars, and makes diviners mad; who turns wise men backward, and makes their knowledge foolish; 26 Who confirms the word of his servant, and performs the counsel of his messengers; The one saying to Jerusalem, You shall be inhabited; and to the cities of Judah, you shall be built, and I will raise up your decayed places:

Verse 26: The One saying In Hebrew the participle "ha-omer" is accurately translated here and may refer to the "messenger" Cyrus although the rest of the participles have YHWH as the subject. In verse 28 below it is confirmed that YHWH put this message into Cyrus' mouth.

Verse 26: You shall be inhabited: This is one of those characteristic prophecies of Isaiah. The Seer predicts the rehabilitation of the forsaken city of Jerusalem and the rebuilding of the city as well as the towns of Judah. Isaiah thereby implies the destruction of the kingdom of Judah and her cities and the exile by predicting the return of the exiles to the same city which was abandoned as well as the rebuilding of the nation. This was accomplished after the 70 years of Babylonian exile which was ended by Cyrus which Isaiah predicts in the following verses. The purpose of the precision of these predictions, even to calling Cyrus by name in the next verse, is to offer proof that God will perform the good works which are promised for his people and would hardly seem possible during the time of extinction of statehood for Israel and Judah. Who would believe during the exile, with or without these prophetic assurances, that there would be a second commonwealth joining all 12 tribes into one nation and a second temple? Only those who put their faith in the future of "Zion" and did not "look to the earth" for answers and as Isaiah puts it, those who trust in Zion, would have the confidence in God's purpose. To confirm that YHWH is the only God he calls the name

of Cyrus and gives specific descriptions of the things that he will undertake.

27 Who says to the deep, Be dry, and I will dry up your rivers:

Verse 27: Dry up your rivers: In the context of using Cyrus as His Messiah (see note under 45:1 below) and of describing the things that Cyrus would do (next verse) Cyrus is said to "dry up rivers." Herodotus tells how Cyrus, upon losing his favorite steed when attempting to cross the torrent of a tributary of the Tigris punished the river with his troops by spending the whole summer digging 360 separate channels (I:190) to divert the waters of the river and make it so "a woman could get over without difficulty." Cyrus also redivided the Euphrates in a number of channels to subdue it and rediverted the river into an old lake bed which works had been done in previous generations before the fall of Nineveh. (See Herod 1:179-185) Diverting the river into the lake bed that had been previously dug by Nicrotis (Herod 1:185) so that his army could go under the walls of Babylon in the dry river bed in water no deeper "than a man's thighs" is recorded in Herod. 1:190-192).

28 Who says of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, you shall be built; and to the temple, your foundation shall be laid.

Verse 28: Who says of Cyrus: The record of the decree to rebuild the Temple can be found in 2 Chron. 36:22, 23; Ezra 1:1, 2 with several other references in Ezra. The precision of the prediction made by Isaiah about 720 BC concerning events following 536 B,C more than, 184 years later is illustrated here and by the subsequent history. Cyrus reversed the policy of moving and resettling captive nations in unfamiliar places to keep them submissive, which policy had been started by the Assyrians and improved on by the Chaldeans. Ending this period, Cyrus declared the policy of restoring the captive nations to their homelands where possible. There is a well preserved cylinder seal in the Yale University Library from Cyrus which contains his commands to resettle the captive nations. Cyrus died within 5 years of the decree to rebuild Jerusalem and thus he served YHWH exactly as the prophecy says. Cyrus commanded the return and rebuilding and that the Temple be "founded." He did not live to see the Temple built nor the structure to rise above the foundations. So precise is the prophecy!

Isaiah 45

1. Thus says the LORD to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him the two doored gates; and the gates shall not be shut;

Verse 1: To Cyrus his anointed לְמִשְׁחֹוֹ לְכוֹרֶשׁ "le meshicho le Koresh," lit Hebrew is "to his Messiah to Cyrus." The LXX has τῷ χριστῷ μου Κύρω: "to christo mou koro," lit. Grk "to my Christ Cyrus" Cyrus is called by name and his mission for God is

described in detail before he was born. That God knows the personalities of men's lives before they are conceived is awe inspiring and should fill one with the fear of God. This certainly proof to those listening that YHWH is God and there is none other! Cyrus is the only secular king who is called the anointed or messiah of God. This may be because Cyrus is the instrument of the return to Zion, and the land of Palestine which is the province of the Messiah in many passages.

Verse 1: Two Doored Gates These gates are described in this prophecy in great detail and here the detail that they were not a single door is added.

Verse 1: Gates shall not be shut: Cyrus, in preparation for completing his greatest work for God, that is decreeing the return of the nation and the rebuilding of Jerusalem and the Temple, his most important moment was the conquest of the city of Babylon. How Cyrus diverted the river to make it possible to enter the city is described above. The river went through the middle of the city and its banks were walled on either side with periodic huge gates of brass which would be used to shut out an invader in just such an assault as was raised by Cyrus. Herodotus in recording the history of the event includes these words:

"If the Babylonians had learnt what Cyrus was doing they could have let the Persians enter then, by shutting the Gates which led to the water side and manning the walls on either side of the river they could have caught them in a trap and wiped them out. But as it was they were taken by surprise. The Babylonians themselves say that owing to the great size of the city the outskirts were captured without the people in the center knowing anything about it; there was a festival going on, and even while the city was falling they continued to dance and enjoy themselves, until hard facts brought them to their senses." (Herod 1:193)

The fall of the city and the festival going on at the same time is described by Daniel who was there and told Belshazzar that the city was to be taken by the Medes and Persians the same night. The historical description of Herodotus perfectly supports what Isaiah wrote about the event before it happened and verifies what Daniel wrote about in Daniel 5 when he was an eyewitness.

2 I will go before you, and make the crooked places straight: I will break in pieces the gates of brass, and cut apart the bars of iron: 3 And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, the LORD, who calls you by your name, am the God of Israel. 4 For my servant Jacob's sake, and Israel my elect, I have even called you by your name: I have surnamed you, though you have not known me.

Verse 2: Gates of Brass (or bronze): The accuracy of the things faced by Cyrus and what he would overcome no doubt convinced him of the integrity of the Isaiah prophecy. He was to find not only open gates but over come Gates of brass. Herodotus'

description of the walls and gates of Babylon makes an interesting insertion at this point.

"Babylon lies in a wide plain, a vast city in the form of a square with sides nearly fourteen miles long and a circuit of some 56 miles, and in addition to its enormous size it surpasses in splendor any city of the known world. It is surrounded by a broad, deep moat, full of water and within the moat there is a wall 50 royal cubits high (approx 80 feet, ed note) .. The soil dug out of the moat was used to build the wall. While the digging was going on the dirt that was shoveled out was formed into bricks, which were baked in an oven as soon as they were made; then using hot bitumen (a natural product of crude oil, ed) for mortar the workmen began by building parapets along each side of the moat, and then went on to erect the actual wall. In both cases, they laid rush mats between every 30 courses of brick. On the top of the wall they constructed along each edge, a row of one room buildings facing inward with enough space between for a four horse chariot to turn. **There are 100 gates in the circuit of the wall, all of bronze with bronze uprights and lintels.** ...The Euphrates, a broad deep swift river which rises in Armenia and flows into the Persian Gulf, runs through the middle of the city and divides it in two. The wall is brought right down to the water on both sides and at an angle to it there is another wall on each bank build of baked bricks without mortar running through the town. There are a great many houses of three and four stories. The main streets and side streets which lead to the river are all dead straight, and **for every one of the side streets or alleys there** was a bronze gate in the river wall by which the water could be reached." (emphasis mine) Herod. Book I:179

5. I am the LORD, and there is none else, there is no God beside me: I girded you, though you have not known me: 6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. 7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Verse 6: Create evil: Delitzsch, we agree, properly thinks this a reference to oppose the false doctrine of Dualism which would be the religion of Cyrus' Zoroastrian roots. In that system there are two equal gods, one who is in charge of good and light while the other is the champion of darkness and evil. The Sovereign YHWH declares that all that exists is His responsibility even evil. There is therefore no evil sovereign. The choice to do good can not exist without its opposite of evil. God did not commit evil acts but created the possibility of evil when he gave mankind free will.

8 Drop down, you heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. 9 Woe to him that strives with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that

fashions it, What are you making? or your work, He has no hands?

Verse 9: Woe to the one striving against his maker: This admonition is for Cyrus. His task that God has made for him is required and he is warned not to question it. That the context continues to be instructions and revelations to Cyrus is seen in the continuing reference to Cyrus and his work in verse 13 below where it is repeated that he will cause the city to be built and the captives to be released.

10 Woe to him that says to his father, What did you beget? or to the woman, What have you brought forth? 11. Thus says the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command me. 12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. 13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let my captives go, not for price nor reward, says the LORD of hosts. 14 Thus says the LORD, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over to you, and they shall be yours: they shall come after you; in chains they shall come over, and they shall fall down to you, they shall make supplication to you, saying, Surely God is in you; and there is none else, there is no God.

Verse 14: Egypt, Ethiopia, and Arabia: Assurance is given here to Cyrus in prophecy. According to Herodotus (Book I:174-178) he captured the eastern provinces of Media and Persia and the Punjab as far as the Indus River first and then turned to Babylon and Palestine where Daniel would show him these passages. He would afterward turn his attention to Egypt, Arabia and Ethiopia with the assurance that these verses contain. They told him the rest of the nations would totally and unconditionally submit to him, which was the case.

15 Truly you are a God who hides yourself, O God of Israel, the Savior. 16 The makers of idols shall be ashamed, and also confounded, all of them: they shall go to confusion together. 17 But Israel shall be saved in the LORD with an everlasting salvation: you shall not be ashamed nor confounded world without end. 18 For thus says the LORD creator of the heavens; God himself who formed the earth and made it; he has established it, he did not create it in vain, he formed it to be inhabited: I am the LORD; and there is none else.

Verse 18: In vain: Although often used by those who believe in a pre-adamic race this verse is not teaching that doctrine. Even though the word "vain" () tohu) is translated void or empty in Gen. 1:2 and some say that the verse means that the earth became empty after the original creation and according to them Genesis 1 is an account of recreation after the rebellion of Satan in a first creation. We consider this a "far-fetched" idea not supported by the scriptures. The word in question could just as easily be correctly translated unprofitable which is the meaning it has in the next verse where it says that YHWH did not say to Jacob "Seek me in vain.". In other words God created

the earth with a purpose of it being inhabited. That he made the earth to be inhabited is attested by daily experience of all environments on the earth being able to support life. At the time of this writing space exploration advocates are alive with the possibility that life may exist on Mars and that men may colonize it. Lost in this fervor are the facts that equatorial Martian territory is colder than the Antarctic and the winds are stronger and the storms more severe. It is easier to colonize and sustain a colony in the coldest part of the Antarctic than on the warmest part of Mars. God made the earth to have a balanced eco-system which supports and sustains life. That is the meaning of "He made the earth to be inhabited." Even if humans can create a limited shell in which to live on Mars it is obvious that God did not make it to be full of life and to be inhabited.

19 I have not spoken in secret, in a dark place of the earth: I did not say in vain to the seed of Jacob, Seek me; I the LORD speak righteousness, I declare things that are right. 20. Assemble yourselves and come; draw near together, you that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray to a god that cannot save. 21 Proclaim, and bring them near; let them take counsel together: who has declared this from ancient time? who has told it from that time? Have not I the LORD? and there is no other God beside me; a just God and a Savior; there is none beside me. 22 Look to me, and be saved, all the ends of the earth: for I am God, and there is no one else. 23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return empty, That to me every knee shall bow, every tongue shall swear. 24 Surely, one shall say, In the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. 25 In the LORD shall all the seed of Israel be justified, and shall glory.

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A Commentary on the Book of Revelation

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Jesus said:

Search the scriptures; for in them ye think ye have eternal life:

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Zechariah and Jewish Renewal: From Gloom to Glory

A Commentary on the Book of Zechariah

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Many believe that all Glorification of Israel prophecies are fulfilled in the coming of the Messiah in the person of Jesus of Nazareth and his calling the Gentiles into the spiritual Zion of the church. Others believe that Glorification of Israel prophecies have not been fulfilled as yet and they see much of Zechariah as an "end time" prophecy.

The view taken here:

The basic proposition of this commentary is that **Glorification of Israel Prophecies** given by Isaiah, Jeremiah, Ezekiel, and others, centuries before Zechariah's life time, began to be fulfilled with the founding of the second commonwealth called Judah (into which all 12 tribes were restored) and the founding of the second temple into which the "Glory of the Lord" (commonly called The Shekina) returned and indwelled in the same measure that it inhabited the first Temple and Tabernacle. And further it would be "in those days and that time that YHWH would raise up a righteous Branch unto David. There are many startling prophecies in this book about the nation of Israel and the Messiah to come. I hope you find the answers here that will be a blessing to you, These files are copyrighted. You are welcome to copy them for your own study or for teaching. Please ask permission before copying for reproduction in multiples. A [paper bound](#) book is available of these files A course of study with 21 lessons is also available.

Zechariah is a prophecy, much of which can easily be understood, if you are acquainted with the historical context of the writer, -- Zechariah. Therefore the first introductory chapters are must reading. For the student who really wants to know the message of the prophet Zechariah the chapters that are preliminary will provide the background. They are "must reading."

Last Update, June 26, 2006



Jesus said:

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and they are they which testify of me. John 5:39**

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of a Dead Sea Scroll

The Pesher to Habakkuk

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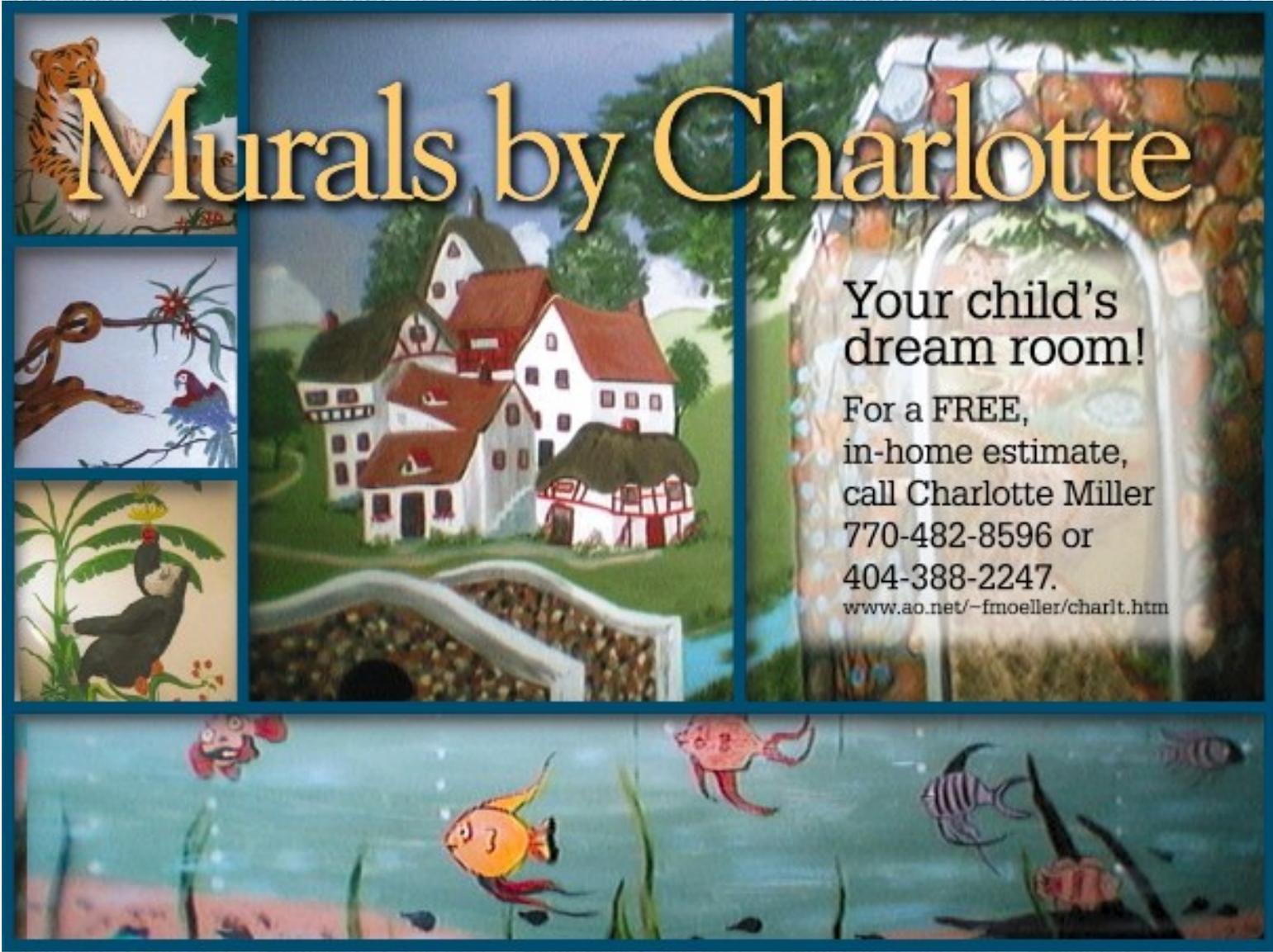
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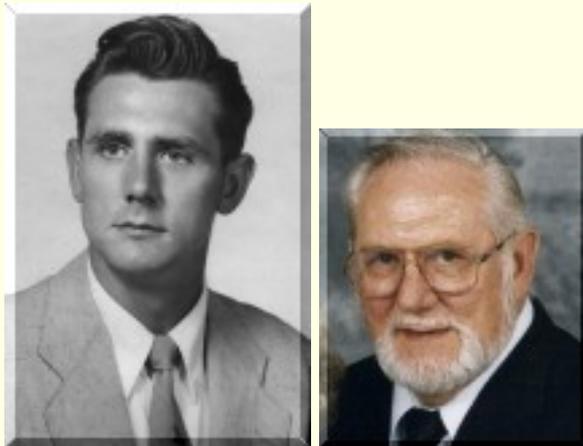


The Moeller Family



When we were Eight and Joy was in the House

Who are we?



Before and After

The [Fred Moeller Family](http://www.ao.net/~fmoeller/freds.htm) traces their origin in the USA to German immigrants from Hamburg and Quackenbruck near Osnabruck, Germany. Those from Hamburg came as factory workers with Singer Sewing machine company. Those from Quackenbruck became "truck" farmers, first in Long Island on land that is now part of Kennedy airport and later they moved to New Jersey where many still live near Mount Holly and Burlington. Names in this family include Possenreide, Stuckoff, Bishoff, Mollenhoff,

Kepler, Moller, Miller and Moeller.

The Hobbs Family



Before and After

Charlotte Hobbs married Fred P Miller. The names in the Hobbs family go back to pre-revolutionary war settlers. Some are Mohny, Perin, Davis, Barton. Charlotte's father William was an engineer. His brothers and sisters were all professional people. The most illustrious was J.C. Hobbs whose inventions are common knowledge to all in the atomic and steam electrical energy spheres of research.

[Where We Worship: Gresham Park Christian Church](#)

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The Shekinah

The section which follows is a chapter from Fred P Miller's book, [Zechariah and Jewish Renewal](#)

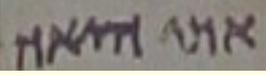
Prophecies of the return of the "Shekinah," which had left the Temple and city of Jerusalem in the days of Ezekiel, are repeated in Zechariah. These same prophecies are also fulfilled in the historical period and record of Zechariah. To better understand these prophecies it is necessary to have an acquaintance with the history of the "Shekinah."

Objection is made that the word "Shekinah," (שְׁכִינָה), is not found in the scripture in its noun form and that it describes a concept that is not scriptural. It is said that the word is coined by Post-biblical Rabbinic scholars. While it is admitted that the Rabbinic concept of God being a hovering non-personal force is an unacceptable extension of meaning, the concept of a physical manifestation of God's localized dwelling is none-the-less scriptural. We have chosen to use the word "Shekinah," (shknh) , to name this "presence" since this meaning is in general distribution among many Christians, albeit ignorant of the origin of the word.

The word was coined from verbal cognates in the Bible which describe the "presence" of God in a locality. The verbal cognates are copiously used to describe the "Shekinah" appearances. The word "Shekinah," itself is not in the biblical text but the concept, as I have defined it, clearly is. The word most certainly is derived from "shakan," and whoever first used the word "Shekinah" coined it as a substantive (noun form) from the verbal forms used to describe the "abiding, dwelling, or habitation" of the physical manifestations of God described in [Ex 24:16](#); [Ex 40:35](#), [Nu 9:16-18](#); and numerous other places where "shakan" is used. The word is also used to describe the mystical "Shekinah" presence in the tabernacle. The word "mishkan," (מִשְׁכָּן), a derivative of "shakan," (שָׁכַן), is often translated "tabernacle." The Hebrew for tabernacle is more

often simply "ohel," (אֹהֶל), or tent. "Mishkan" means "dwelling place." That is, the "dwelling place" of "Him who dwells" or "Shekinah."

"Shekinah" in Hebrew is a feminine noun, It is interesting that Isaiah refers to the Shekinah using feminine pronouns. Especially in Isaiah 51. Particularly in [Isaiah 51:9 and 10](#) and its context the pronouns are feminine. In verse 10 the KJV uses thou and it to refer to the Shekinah. Both pronouns are feminine in Hebrew. The Qumran

text makes the feminine form certain by adding a yod to 2fs. 

Literally feminine "you she" translated in KJV "thou it." Without doubt this is why the inter-testament Rabbis coined the word Shekinah to describe the events where the physical presence performed miracles to guide and protect Israel. In the same passage (Isa 51:9) there is a phrase "arm of YHWH" that is used exclusively for the Messiah. This means Jesus was the Shekinah presence in the Old Testament events. That is why the coming of the Messiah and the return of the Shekinah to the second temple are intermixed in the extraordinarily mystically mixed passage of [Zechariah 2:8-11](#).

Zechariah uses cognates of the word in referring to the return of, the then absent, "presence" which he supposed was imminent. We will show that Zechariah previewed an imminent restoration of what Ezekiel (seventy years previously) saw depart in his day and then predicted the return of to a restored temple. What ever noun one calls it, such physical representations of the "presence" are in the Bible. What did Ezekiel see leave the temple? It is certain that what ever name you call the "presence" it is linked with the fiery cloud of Sinai. We have chosen to use the word "Shekinah" to name the biblically described mystical thing "dwelling" or thing "abiding."

I also accept that "Cavod YHWH," (כְּבוֹד יְהוָה) (glory of the LORD) and "Shekinah" are identical in the contexts I make reference to, such as the fire enfolding cloud on Sinai, ([Ex. 24:15-17](#)) the dedication of Solomon's temple, and that which is associated with Ezekiel's vision of the departure and return.

To say that "Shekinah" is not in a text where the presence of God is described by a cognate of "shakan" may be closely akin to saying "baptism" does not appear in the great commission passages and Acts 2:38 because verbal cognates (baptized, baptizing) are used and not the noun "baptism" itself.

The Hebrew verb "shakan," (שָׁכַן), simply means to take up residence with long continuity in a neighborhood. The distinction between this word and "yashav" which is also translated "dwell" is just this: You can use the latter to mean an individual doing the dwelling without reference to others or to duration while "shakan" means a protracted dwelling in the midst of a neighborhood or a group of people or might be limited to one other person but only by extension. The primary meaning is to reside and continue as a member of the community. This is a common word used for all classes to convey this idea. However, when it refers to God it takes on an added

mysticism which is obvious upon small consideration.

When verbal forms are translated as nouns the word sometimes means "habitat." It is the habitat of animals and birds as well as humans and God. ([Dan. 4:21](#))

Grammatically, when verbal forms are translated as nouns, in Hebrew, they are called "substantives." Technically, "Shekinah", therefore is a substantive rather than a noun.

God speaks of his "desire" for this relationship with his people. The "Shekinah" therefore refers to the presence of God that was, but is not now, physically manifested in the time- space continuum. It could be seen. The presence was a vehicle of the person of God in the three dimensional world. The understanding of Solomon that God can not actually be limited to Temples on earth because of his eternal nature is seen in 1Ki. 8:27:

"But will God indeed dwell ["yashav"] on the earth? behold, the heaven and heaven of heavens cannot contain you; how much less this house that I have built?"

This omniscient eternal presence of the Almighty, that Solomon recognized, is the heavenly, but not the earthly, "Shekinah." Although the infinite spiritual presence is and was coincident with the physically discernable "Shekinah," it was distinguished from the physical even in Mosaic times. It is only in this infinite way that the "Shekinah" is now manifested. He indwells his people as a spirit. Isa. 57:15 says as much:

"For thus says the high and lofty One who inhabits ("shakan") eternity, whose name is Holy; I dwell ("shakan") in the high and holy place, and with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Who inhabits" In this passage the word "shokeyn," (שׂוֹכֵן) translated "who inhabits," is as close to the meaning and direct use of the word "Shekinah" (שְׁכִינָה), in the Bible, as one will find. The Hebrew letters, in the order they are pronounced, are sh = sh, = o, k = k, = ey, n = n. The unpointed original Hebrew is simply (שׂוֹכֵן). The form is a masculine participle and literally means "He who inhabits" or "the one who is inhabiting." This refers to God Himself. According to this verse, He is the "Inhabiter" of heaven and human hearts at one and the same time! The word "Shekinah" , which describes the physical thing which was "proof" of his "dwelling" on earth in the Mosaic dispensation, is akin to this construction. In fact, it is the identically same word, only the gender is changed. If you simply add the feminine ending to change it from a masculine to a feminine participle "shokeyn," (shkn), becomes "Shekinah" (shknh). Thus, the masculine form of the substantive "Shekinah" does appear in the Bible in Isaiah 57:15.

In the Mosaic period the added physical "Shekinah" presence was evidence of the real which is omnipresent and unseen. In the Mosaic dispensation the "Shekinah" presence was physically disturbing. The presence was not God. It was a physical manifestation of the actual presence of God among his people and is to be distinguished from the "angel of the LORD." It was first evident in the crossing of the Red Sea in the escape from Egypt. There the "Shekinah" appeared as a cloudy pillar in the day and a fiery pillar at night. The nation was led by the "Shekinah" for forty years after which the "holy presence" of the omniscient God inhabited the tabernacle and the land of Israel. It was not always afterward physically manifested. Thus:

(Num. 35:34) *"Defile not therefore the land which you shall inhabit, wherein I dwell: ["shakan"] for I the LORD dwell ["shakan"] among the children of Israel."*

However when that presence was physically manifested it was frightening to those who beheld it.

(Ex. 24:15) *And Moses went up into the mount, and a cloud covered the mount. (Ex. 24:16) And the glory of the LORD ["Cavod YHWH"] abode ["shakan"] upon mount Sinai and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. (Ex. 24:17) And the sight of the glory of the LORD ["Cavod YHWH"] was like devouring fire on the top of the mount in the eyes of the children of Israel.*

Earlier, the seventy elders had gone up into the cloud and actually saw the "Shekinah" glory, and they were so afraid they asked Moses never to take them again. As far as they were concerned, they saw God! You can only imagine their hair on end and their wide eyed appearance as they came down from the mountain exclaiming "We saw God! It was terrible!"

(Ex. 24:10) *And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. (Ex. 24:11) And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink.*

The mixture of clarity and confusion in similar passages is evidence of the mystical nature of the experience. They were disoriented and afraid and the later writing of the event records the confusion.

The appearance a few days earlier of the physical presence of God on Mount Sinai is described as fire and cloud and thick darkness when the ten commandments were given. The Psalms contains a description of this event calling it a "Shekinah" presence. The description is in a Messianic portion and the Messiah is the "Shekinah" presence. He indwells ["shakan"] his people.

(Ps. 68:16) *"Why do you leap, you high hills? this is the hill [Sinai] which God*

desires to dwell ["shakan"] in; yea, the LORD will dwell in it for ever. (Ps. 68:17) The chariots of God are twenty thousand, even thousands of angels: the LORD is among them, as in Sinai, in the holy place. (Ps. 68:18) You have ascended on high, you have led captivity captive: you have received gifts for men; yea, for the rebellious also, that the LORD God might dwell [shakan] among them."

He was on Mt. Sinai when the hills leaped, and verse 18 speaks of the resurrection and ascension which results in the indwelling of his people! These are New Testament applications that place Jesus of Nazareth in the events of Sinai in the Old Testament.

Later the physical "Shekinah" presence of God took up residence in the completed tabernacle and was apparent to the whole nation. This is recorded in Ex. 40:34:

Then a cloud covered the tent of the congregation, and the glory of the LORD ["Cavod YHWH"] filled the tabernacle. (Ex. 40:35) And Moses was not able to enter into the tent of the congregation, because the cloud abode [shakan] on it, and the glory of the LORD ["Cavod YHWH, "] filled the tabernacle. (Ex. 40:36) And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys; (Ex. 40:37) But if the cloud were not taken up, then they journeyed not till the day that it was taken up. (Ex. 40:38) For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The same event is recorded in Num. 9:15

And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. (Num. 9:16) So it was always: the cloud covered it by day, and the appearance of fire by night. (Num. 9:17) And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents.

There are other mystical moments when the direct intervention of God was manifest in a "Shekinah" presence to Moses. At the time of the setting up of the tabernacle before it was furnished God spoke to Moses out of the cloud and Moses realized the "Shekinah" was a vehicle and not God. He asked for more -- to "see" God! God allowed him to see a larger portion of his physical presence. Thus:

(Ex. 33:18) "And he said, I beseech you, show me your glory. [He was speaking to God's voice coming from the "Shekinah."] (Ex. 33:19) And he said, I will make all my goodness pass before you, and I will proclaim the name of the LORD before you, and will be gracious to whom I will be gracious, and will show mercy on whom I will shew mercy. (Ex. 33:20) And he said, You can not see my face; for no man shall see me, and live."

After the entrance into the promised land God's presence was manifested spiritually in the tabernacle and not often in a physical way. The actual presence was always accepted as being in the tabernacle, and later in the Temple, but was not always physically confirmed by the visible "Shekinah." But to the people of that dispensation under the Mosaic covenant there were occasional renewals of a miraculous appearance of the "Shekinah." This happened again when the Temple of Solomon was dedicated. There was an initial appearance in a vision when the LORD promised that he would "shakan" or dwell in the house that Solomon was constructing.

(1Ki. 6:11) And the word of the LORD came to Solomon, saying, (1Ki. 6:12) Concerning this house which you are building, if you will walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with you, which I spoke to David your father; (1Ki. 6:13) And I will dwell ['shakan'] among the children of Israel, and will not forsake my people Israel. (1Ki. 6:14) So Solomon built the house, and finished it.

Solomon then visited the tabernacle which was not in Jerusalem but at Gibeon. The ark of the covenant was in Jerusalem, however in a different tent.

(1Ch 16:39) And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was in Gibeon, (1Ch 21:29) For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.

The ark of the covenant, which had been taken from the tabernacle by the sons of Eli and was captured by Philistines, had then been sent by the Philistines back to Judah. Eli's daughter-in-law called the taking of the ark the departure of the glory of Israel.

(1Sa 4:21) And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

After an unhappy experience with the ark the Philistines sent it back to Israel. Cows heavy with milk had left their calves and borne the ark from the Philistines to the house of Obed Edom. It was from there after many years that David would bring up the ark to Jerusalem, in the part of the city called Zion, where he set it in a specially prepared tent. It was not restored to the Tabernacle.

(2Ch 1:4) But the ark of God had David brought up from Kiriath Jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

But the tabernacle stayed in Gibeon about ten miles north of Jerusalem.

(1Ch 21:29) For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon

It was from there about ten miles north, that its furniture was brought to the completed Temple of Solomon.

(2Ch 5:2) Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion...(2Ch 5:5) And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

They brought the tabernacle and its furniture from Gibeon and the ark was brought from Zion, less than a mile from the Temple. Then the Temple was dedicated.

(2Ch 5:13) It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord;

Thus the same incident is recorded in 1 Ki.8, when on the day of the dedication of Solomon's Temple there was a physical miracle of the presence of God. The "Shekinah" would no longer be associated with the tabernacle but was to be transferred to the Temple; therefore this manifestation was necessary to that generation because the Law of Moses was being amended in this point, and God showed his approval of the amendment to His legal system by the manifestation of the "Shekinah."

(1Ki. 8:10) And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, (1Ki. 8:11) So that the priests could not stand to minister because of the cloud: for the glory of the LORD ["Cavod YHWH"] had filled the house of the LORD. (1Ki. 8:12) Then spoke Solomon, The LORD said that he would dwell [shakan] in the thick darkness. (1Ki. 8:13) I have surely built you an house to dwell in, a settled place for you to abide in for ever.

There are conditions connected to God's "forever" promises as is already seen since he was to indwell the tabernacle forever. Thus, at the destruction of the first Temple, He did not allow his "Shekinah" presence to stay in the Temple after a certain level of corruption had taken place. The surprise is that God's indwelling remained so long. He evidently loves us so much that he endures more than any human judge would think possible. Jerusalem was more corrupt than we would think God would endure all of the last days of Jehoiakim and Jehoiachin and most of the reign of Zedekiah. However, Ezekiel's vision of the departure of the "Shekinah" from the Temple and city was not until after the beginning of the final siege of the city by Nebuchadnezzar just before its destruction.

Ezekiel's description of the "Shekinah" is more detailed but is similar to what the seventy elders saw on Mount Sinai recorded in Ex. 24. (It might be inserted here as a warning to those who have the Holy Spirit living in them that Nadab and Abihu were among those who "saw God.") Ezekiel's description of the "Shekinah" in chapter one of his prophecy is physically exciting just to read. Imagine actually seeing it! It is described as fire enfolding itself borne by cherubic creatures whose appearance pulsated with undulating light, themselves borne by gyroscopic double wheels. Lightning came out of the midst of the fire surrounded by clear sapphire where a man like person on a throne sat in an electric eye. If electricity is anachronistic, the word is none the less "chashmal" which is the modern Hebrew word for electricity. The Septuagint has "electrum" and so does the Vulgate! What ever "chashmal" and "electrum" meant to the ancients who used these words it can only be said that "'eyn chashmal" in Hebrew and "opsin electrou" in Greek and "speciem electri" found in Latin in Eze. 1:27 is not "amber" as in the English translation. The word "color" does not appear in the text. There are other descriptions of the elements of the "Shekinah" that Ezekiel saw leaving a then desolate Temple. The building was still there but was desolate before it was destroyed!

The Departure and Return of the "Shekinah."

Ezekiel saw both the departure of the "Shekinah" and the return in two separate visions separated in time by a number of years. The "Shekinah" would later return to the Temple after the initiation of the building under Zerubbabel but before the arrival of Ezra and Nehemiah. Ezekiel saw the restored Temple in a vision while it actually lay desolate and Jerusalem and Judea were all but uninhabited. Ezekiel's vision, of events that happened after his own death, describes the same "shekinah," which he saw first in chapter one, afterward leave the Temple in chapter ten. At the beginning of chapter ten the "Shekinah" was still in the Temple:

(Eze. 10:4) Then the glory of the LORD ["Cavod YHWH"] went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory ["Cavod YHWH"].

But preparations were made to take the "Shekinah" from the Temple and then from the city itself.

(Eze. 10:19) And the cherubim lifted up their wings, and mounted up from the earth in my sight; when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.

Then the actual departure is recorded:

(Eze. 11:23) And the glory of the LORD ["Cavod YHWH"] went up from the midst

of the city, and stood on the mountain which is on the east side of the city.

Ezekiel, still in a vision, returned to the captives in Babylon and reported this event. He would later see in a vision the restored second Temple which is recorded in chapters 40-43. In his vision of the Temple, as it would be after it would have been rebuilt, Ezekiel saw the "Shekinah" return to the Temple. Thus is that event recorded which he says was the same "Shekinah" that left the Temple and would then be returned to a future restored Temple:

(Eze. 43:2) And, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth shined with his glory.

(Eze. 43:3) And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell on my face. (Eze. 43:4) And the glory of the LORD ["Cavod YHWH"] came into the house by the way of the gate whose prospect is toward the east. (Eze. 43:5) So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD ["Cavod YHWH"] filled the house. (Eze. 43:6) And I heard him speaking to me out of the house; and the man stood by me. (Eze. 43:7) And he said to me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell [shakan] in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

This event which Ezekiel saw in a vision was fulfilled. It happened in the days of Zerubbabel and is recorded by Zechariah. The lives of Zechariah and Ezekiel overlapped. They were both prophets and priests. Surely they knew of each other and it is likely they met. Zechariah knew of the visions of the departure of the "Shekinah" and the return and therefore he records the predictions of the return that would fulfill the same future event which Ezekiel saw. Thus God first foretells his "Shekinah" return.

(Zec. 2:10) Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell [shakan] in the midst of you, says the LORD.

This verse is a prediction of the return of the "Shekinah" which was imminent but had not happened yet when Zechariah wrote this in the second year of Darius. In what follows he foretells the, future but imminent, long period of continuity of the restored "Shekinah" called "that day," meaning that the period of time beginning with the restoration of the "Shekinah" would extend to the call of the Gentiles.

(Zec. 2:11) And many nations shall be joined to the LORD in that day, and shall be my people; and I will dwell ["shakan"] in the midst of you, and you shall know that the LORD of hosts has sent me to you.

This verse also introduces references to a dual "Shekinah" return and presence. One is

to take place at the completion of the Temple and the other to extend to the presence of the one who will actually be the "Shekinah, whom YHWH will have sent to call the Gentiles.

See also notes on [Zecariah 2:8-11](#).

The Return of the "Shekinah" to the Restored Temple

From the time that Zechariah began to prophesy in the second year of Darius it would be approximately four years before the Temple would be finished and dedicated. The building itself would be partially finished and complete enough after two years of committed rebuilding that it would be called, in chapter seven, "the house of God." It is in chapter eight that God speaks and says that He has returned the "Shekinah." There is no record of the actual event. Whether it was associated with physical phenomena is not told. The only physical description is in the vision of Ezekiel which was not a material event. Nonetheless the "Shekinah" and the real presence of the omniscient God returned to the rededicated Temple on time, either at the dedication or in anticipation as noted in [Zec. 8:3](#).

"Thus says the Lord; I am returned to Zion, and will dwell ['shakan'] in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain."

(See notes in the text on these verses where the tenses of the verbs are discussed. The reason for different translations of the tenses of the verbs in several different versions which say that the "Shekinah" has returned or shall return is discussed there)

Before the dedication of the Temple Darius the Persian, a non-Jewish believer, sent letters, to the neighboring Syrians in response to their attempts to stop the rebuilding then progressing under Zerubbabel, in which he spoke of the "Shekinah" as present in Jerusalem.

(Ezr. 6:12) And the God that has caused his name to dwell [shakan] there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

Here Darius attributes to God his decision to dwell or "shakan," as being completed. Thus the return of his "Shekinah" presence in Jerusalem is considered as a fact. This is before the dedication of the completed Temple and was before or would nearly coincide with the time of [Zec. 7:1](#) and [Zec. 8:3](#).

A generation later a new Persian king would send Ezra and mention the "Shekinah."

(Ezr. 7:15) And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation [Heb. mishkan] is in Jerusalem.

This last comment is made by Artaxerxes Longimanus who commissioned Ezra and who says the habitation ["Shekinah"] of God is in Jerusalem. These sources are quoted by Porten, an active Jewish writer currently living in Jerusalem. His position seems to favor the return of the "shekinah" before the actual dedication.

The Golden Age to come, which Zechariah said was to follow the return of the "Shekinah," describes the city and surrounding areas being at peace in an age where people can grow old in a secure environment. To those who lived in Jerusalem, in the hearing of Zechariah, that would indeed be a marvel, so great was the continuing desolation of the place. This continuing desolation, after the return but before the rebuilding, was portrayed by Daniel:

(Dan. 9:12) And he has confirmed his words, which he spoke against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven has not been done as has been done upon Jerusalem.

But of the conditions which will follow the return of the "Shekinah" Zechariah says:

(Zec. 8:4) Thus says the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. (Zec 8:5) And the streets of the city shall be full of boys and girls playing in its streets. (Zec 8:6) Thus says the Lord of hosts, If it be marvelous in the eyes of the remnant of this people in these days, should it [not] also be marvelous in my eyes? says the Lord of hosts.

The Golden Age is described in the chapter on the ["Silent Years"](#) in this book and in the verse by verse exposition of the text. Zechariah tells in his prophecy that there will be times of trouble in the distant future after the "Golden Age" and speaks of the presence of God who would then stand on Mt. Olive. We know that that one who stood on Mt. Olive is the embodiment of the mystery of the Godhead. "In him all the fullness of the Godhead dwells bodily."

Jesus of Nazareth, himself the embodiment of God, the manifestation of the Almighty, lived in Israel while the "Shekinah" indwelt the Temple! He prophesied the departure of the "Shekinah" which would make the Temple desolate:

(Mt. 23:37) "O Jerusalem, Jerusalem, you who kill the prophets, and stone them which are sent to you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! (Mt. 23:38) Behold, your house is left to you desolate."

When he died on the cross and his spirit left the body there were accompanying earthquakes, darkness, and that slippage between time and eternity that one would expect at such extraordinary, inexplicable moments when the finite and infinite meet. The dead bodies of many arose and walked in the city as a result of his resurrection from the dead! But when he died, at that very moment:

(Mt. 27:51) "the veil of the Temple was torn in two from the top to the bottom; and the earth quaked, and the rocks rent."

That the veil of the Temple was rent in two indicates the departure of the "Shekinah" from the then desolate Temple. The Temple became desolate with the departure of the "Shekinah," not at the time of its destruction. It was made desolate by the departure of the presence of God. Daniel, when prophesying of the destruction of the city and the Temple, says that the destruction would be poured out on that which had already been made desolate. [Dan. 9:26,27](#).

From thenceforth the Temple would be manifested in two ways. Not in buildings but in the hearts of spiritual Israel, the exiled ones called from among the Gentiles to bring their treasures to Jerusalem. The assembled body of believers also has the indwelling presence of which the "Shekinah" was a representation in type. This same presence is in each obedient believer. These dual aspects of the "Shekinah" were seen by Zechariah who completes the Old Testament references to the "Shekinah" events.

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Genesis One

A Commentary

by Fred P Miller

The Bible is the inspired word of God. And we are reading in the first chapter of Genesis an outline of the order in which the universe was created by God and then how He made the earth to become a planet for habitation. Other beginnings follow. If I were to surmise how this book came to be written, where it was written, and under what circumstances and what its original purpose was I would begin with Moses and the Children of Israel wandering in the Wilderness of Sinai for forty years. The question that is being answered is directed to the Children of Israel. They asked Moses, "What are we doing here in this wilderness wandering about for forty years." "How did we get here?" "Where have we come from?" and "Where are we going?" And "Why?" The rest of the book is Moses answer to these questions. Moses answer starts with, 'I will tell you how we got here,' "In the beginning."

Genesis speaks of beginnings, many beginnings. The initial beginning is in verse one. Ask your self, when did this beginning take place? The answer, the beginning is timeless. Time is difficult to define without mentioning the duration of some kind of motion or change. It is really a philosophical subject. Time does not exist outside of the physical universe and inside, only as it is relative to some motion. Genesis 1:1 does not contain the beginning of time for the earth. The first that "time" begins for the earth can not be before the earth had morning and evening as described in verse four below. There was no morning and evening in the original creation because the earth was in a chaotic condition and light did not penetrate to the surface of the planet far below the roiling clouds. Therefore the original creation as far as the earth is concerned was timeless. There were no days and nights in the period of the chaotic condition. In describing the following texts we just want to see what the text says. The concept, held by many, that the whole creation took place in six creative days, does not hold up in examining the text. Our first proposition is that verse one is not in the six creative days. The first creative day begins with the words "let there be light." There is no earth-time before that moment. When the text says, "There was evening, there was morning, day one." time begins for the earth. Was there anything before there was evening and morning when light penetrated to the surface of the earth? Yes. There were the heavens and a chaotic earth.

After verse two, as is seen below, the text concentrates on the six creative days of bringing order out of the chaos in the earth and making the earth a habitable planet with life. The text looks at this six day period of change from the stand point of one standing on the earth and looking out even though there is no one there at the inception of the commands to change, and not from the point of looking in or down from outside.. This

is an important point and will clear many misconceptions of what the Bible actually says about the initial creation and the ensuing six "creative" days.

In reading for understanding attention should also be given to the different verbs that are used to describe the changes that God is said to have brought about in the physical creation. These words are Create, Make or Made, and Form or Formed or Fashioned, and to some extent "Let there be." Only the first word "create" carries with it the idea of bringing something into existence that had no previous existence. Although this is not exclusive it is the main meaning of the word. Make or Made, and Form or Formed, and to some extent "Let there be " are all expressions that denote changes in that which has already been created. For instance "let there be." is used when the open space that we call the atmosphere in which birds are to fly is brought into existence. "Let there be" is also used when the waters covering the earth are formed into oceans by the appearance of dry land, thus the change is wrought in something that already existed. And "let there be light" does not mean that light was created at that moment but that it was to be allowed where it had not been before, i.e. the surface of the earth. There is simply a change of state in that light then penetrated to the surface of the earth where it had not been before and the change in the waters is not bringing into existence a new thing but changing the condition of what had already been "created.". The change is not a creation but a Making or Forming. When the text says "and God made" this will introduce changes in things that are already created and "God formed" is used in the same way. As to mankind he "created" them male and female after his own image, "in the image of God created he them" but he "formed" their bodies out of pre-existing material. Pay close attention to these words and the text will make more sense and you will not make claims about the creation that the text does not support.

It is the opinion of the writer that false claims about what Genesis chapter one says, are similar to the mediaeval church insisting that the Bible taught earth centric universe. I believe that the Genesis one says that the beginning of God bringing order out of chaos and the creation of life took place a matter of thousands of years ago. But that the original creation was before day one of the earth and that chaos prevailed in a timeless period. People of faith say, God could have done immediately in six days all of it if He wanted to." I believe that too, that God could do anything. But did He? And does Genesis say all the Galaxies, and manifold cosmic phenomena were created during the six days? Or does it say that all the universe was brought into existence in one primordial moment and existed in a timeless period during which the earth was in a chaotic state. After which God turned his attention to the earth. What does the Genesis record say? That's the question.

Genesis 1:

1 In the beginning God created the heaven and the earth.

What beginning? What was **not** begun in this beginning? Was God before the beginning? Yes. Were angels in existence before this beginning? Yes. Was Satan in

existence before this beginning? Yes. It seems obvious that the "beginning" spoken of here is not a beginning of any heavenly powers or dominions. But that this verse speaks of the creation or beginning of the physical universe only. It should be understood that the word translated heaven here is a Hebrew plural form. It should read: "In the beginning God created the **heavens** and the earth." Many translations including the RSV, ASV, NKJV, Rotherham, etc. etc. render the word as plural.

What then is included in this beginning? What "heavens" are spoken of? If the heaven was created in the beginning does it include the third heaven spoken of by Paul where conditions are not governed by the laws of the physical universe. (See 2 Cor 12:4) That seems to be answered rhetorically above already as a no. God's and angelic abodes are not being described here. The cosmos is being described here. But not the sky which is called "heaven" in verse six and was not formed until the second day. It was not "created in the beginning" when the earth was a chaos.

If God created the heavens in the beginning does that include stars? The planets? The sun? The moon? Are the galaxies and quasars, novae, nebulae, comets, and all cosmic phenomena included in "In the beginning God created the heavens and the earth?" If the heavens mean the physical universe then the sun, moon, planets and stars came into existence in the beginning when the earth also was a part of the initial creation. The earth was created in the beginning when all the other cosmic elements were created according to this verse. But it was not habitable.

²And the earth was without form, and void;

This verse introduces a literary form that will be continued throughout the book of Genesis. That is the explanation of the total picture and then moving on to the something specific in the whole just described. The heavens and the earth are spoken of in verse one and verse two begins with "and the earth" From this point on in this chapter the earth will be the central subject and all other heavenly bodies will be mentioned only they relate to the changes taking place during the six days on the earth. In verse 2 we have left the rest of the cosmos that exists and now we see only the earth as it existed from the beginning. The condition described is of a chaotic shapeless and formless and lifeless mass.

How long did this condition last? As mentioned above this condition lasted until God began to bring order out of chaos in six "creative" days. The chaotic condition is in a timeless period. It is not included in the first day. There is no way to know "how long" this condition lasted. There is no measurement of time in the description "The earth was shapeless and formless." It could be any amount of time but there was no clock to measure the time.

The so called "gap theory" allowing for a period of time between verses one and two often makes an argument based on the Hebrew verb "to be" and suggests that the earth "became" void and the theory speaks of a pre- adamic race. There is no evidence in the

language itself that this kind of a theory is valid. Never the less there was a "time"? When the earth was chaotic after which God, through the Word, turned his attention to the earth. **"And the earth..... was without form, and void"**

and darkness was on the face of the deep.

We are now describing the earth, not the cosmos. The text does not say the cosmos was dark. It says that the earth was shapeless and formless and darkness was on the face of the abyss. The majority of places the Hebrew word Tehom, or abyss, appears in the Bible it refers to the ocean depths. Thus the darkness is described as a condition of the earth covered by roiling seas, mists and gaseous clouds. Somewhere in the depths of the waters that covered the whole of the earth there was solid ground but only darkness covered the face of the waters and the abyss all the way to the ground. The darkness here is limited to the earth, other places are not being described, only face of the deep on the earth. The text does not say the universe was dark, it says the earth was dark.

Let's take time to look at this again. In verse two the narration turns exclusively to the earth which is described as dark to the bottom of the abyss. No light penetrates to the surface of the earth. From the rest of this verse through verse four the darkened condition is pictured as being changed. When God said, "let there be light" where was the darkness that was to be removed? What is described in this text, is that the surface of the earth received light to the bottom of the abyss,-- the chaotic mists, dense clouds, and occluded waters were settled and partially cleared so that light now penetrated to the surface of the planet as through thick but opaque clouds.. Look again and see if this is not what the text says.

And the Spirit of God moved on the face of the waters. ³And God said, Let there be light: and there was light.

When God said let there be light, what did He "light up?" Look again at the text and decide where the darkness was. Was it not from the outer surface of the roiling waters to the bottom of the abyss and the surface of the earth? And when the darkness was dispelled by the light what did God call the light? Look at the next verses.

⁴And God saw the light, that *it was good*: and God divided the light from the darkness. ⁵And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

"God saw the light;" what light? The light that He had just brought into existence on the face of the earth dispelling the darkness that had been the condition of the earth previous to this point. And now he calls that light "day." Is there any light called day in any other part of the universe? The text is not speaking of light anywhere else in the universe. It is day-light on the earth that is spoken of here. The text does not say that God created light in the universe on the first day, but that light was "allowed" (let there be) to cause day and night to begin on a chaotic earth which also implies rotation under

a source of light that produced morning and evening.. It is from this point, and not before, that "time" begins for the earth. Let us look at it again; day one begins with the words "let there be light." Since a chaotic earth existed before the beginning of day one, the chaos is not a part of day one so therefore neither is the original creation a part of day one.

⁶And God said, Let there be an expanse in the midst of the waters, and let it divide the waters from the waters. ⁷And God made the expanse, and divided the waters which *were* under the expanse from the waters which *were* above the expanse and it was so. ⁸And God called the expanse Heaven. And the evening and the morning were the second day.

It is said that before God made anything he made a place to put it. This is the beginning of making a world fit to live in. The description of the earth given above sees all the liquids and gases associated with the primordial earth as mixed together. At first it was in one chaotic shapeless mass and so roiled up that no light was able to penetrate to the surface of the solid part beneath the waters. The first day was given to just one change and that was making the surface of the earth receive light and the rotation making night and day made the first day. The second day, this one, also deals with one great change. The atmosphere in which birds will fly is not created, but is brought into existence by the fiat of the Almighty, "Let there be an expanse." The waters covering the planet are divided into two parts according to the description given to us. On this day, one part still covers the land but the second part is now suspended over the atmosphere. This cosmology is given extensive description by many authors. What ever the make up of the water over the atmosphere, either liquid, gaseous vapor or ice crystals or more probably a combination of all,- there is described here a water barrier between the outer space and the atmosphere.

The benefits to the first world's ecology (which without doubt disappeared at the time of the flood in the time of Noah) are described by more than a few scholars with scientific credentials. Some of the most beneficial conditions that would have been produced by the vapor layer are: the conditions which no doubt contributed to the lush vegetation, larger and denser, that fossils especially in coal deposits attest to. More importantly the water barrier would have filtered out radiation and cosmic rays and ultra violet light which contribute to the aging process. This may account for the longevity of man seen before the barrier disappeared at the time of Noah's flood. A third benefit of such a water barrier around the whole of the globe would be a green house effect. In a green house there is highly ionized air because the sun light continues to bounce around and so in the earth the light would be reflected from the surface to the cloud barrier and back. In such an atmosphere plant life flourishes. A fourth benefit would be that the mild climate caused by such an effect would be global. This may account for the fossil life, coal deposits, and large elephants called mammoths found in polar regions, including Antarctica What ever else one may want to add or detract from this explanation the Bible text describes the second "creative" day as producing an atmosphere over an earth covered with water and water in what ever form over the

atmosphere. The atmosphere is called heaven in this description. Why, will be made clear on the fourth day.

As we go along we will be able to see that the water barrier at the time of the second day was still opaque. It allowed light to enter but if one were on such a sea below he would not have been able to see out any more than one can see the sun moon or stars when the sky is overcast with very dense clouds. Just so the world would have looked at the end of the second "erev boker," Hebrew for evening morning. Thus one standing on the earth would experience evening and morning but not see the source of light.

⁹And God said, Let the waters under the heaven be gathered together into one place, and let the dry *land* appear: and it was so. ¹⁰And God called the dry *land* Earth; and the gathering together of the waters he called Seas: and God saw that *it was good*. ¹¹And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after its kind, whose seed *is* in itself, on the earth: and it was so. ¹²And the earth brought forth grass, *and* herb yielding seed after its kind, and the tree yielding fruit, whose seed *was* in itself, after its kind: and God saw that *it was good*. ¹³And the evening and the morning were the third day.

Again "let there be" is a phrase in which God brings into existence new conditions in that which already exists. This includes even the vegetable matter which is made from minerals from the original creation. Nothing new had been added to the original creation but the state of some elements have been changed. The fact that the continents rose out of the depths and basins were formed to be called seas or oceans is a contradiction of the theory that all the continents were connected at one time and broke away and floated around drifting to their current positions. Even though this position is called science and the ridiculousness of the idea should be easily seen with a lopsided earth with all the land mass including antarctica on one limited side of the planet and the rest, well, please, you visualize what they propose. It is obvious from real science, (that is, observation of and presentation the facts,) - that changes in the continents have taken place, For instance they are smaller than they were originally, which can be seen in the river valleys carved out through ordinary erosion in the continental shelves. The shelves were above water at some time in the past and the coast line of the continents is now further "in land.." Other facts like the Bering Strait land bridge attest to this fact too. Forget Continental Drift, it is a poorly thought out Theory.

¹⁴And God said, Let there be lights in the expanse of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ¹⁵And let them be for lights in the expanse of the heaven to give light on the earth: and it was so. ¹⁶And God made two great lights; the greater light to rule the day, and the lesser light and the stars also to rule the night. ¹⁷And God set them in the expanse of the heaven to give light on the earth, ¹⁸And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*. ¹⁹And the evening and the morning were the fourth day.

To understand what the text says here let us give a literal interpretation to the description and then see that it will require further interpretation. The most important second look will use what I have said above about the point of view of the description. It is of one looking out and not of one looking in or down upon the earth. The literal interpretation says that the author of Genesis believed that on the fourth day the sun, moon and stars existed in the atmosphere because that is what the text says. They are described as lights **in** the firmament . Now we know that is not so, don't we? The sun is not in the atmosphere, but to one standing on the earth it appears to be in the atmosphere or sky on a cloudless day.

Just as the "let there be" referred to things that have previously been changed, then changes in the conditions of the sources of light that already exist are "made" here. That is two great lights and the stars are "made" for the earth, for times signs and seasons. "Let there be lights in the expanse or atmosphere" speaks also of things that already exist but previously did not appear to one standing on the surface of the earth.

So with the appearance of the sun, moon and stars. They were not created on the fourth day. They were created in the beginning. Relative to the earth they were "made" on the fourth day. If the sun, moon and stars were created, as some erroneously think the text says, on the fourth day, then what did the heavens consist of which were created "in the beginning" with a chaotic earth? No, the meaning is that if a man were on the earth on the fourth day, the roiling nature of the water barrier changed. The dense opaque cloud barrier cleared.. Water vapor is transparent. The cloud barrier was made clear by the voice of the Almighty who said "Let there be." The sun and the moon and the stars appeared in the expanse of the heavens on the fourth day and from then on. From then on, other times could be recorded beside day one and day two and day three, like months and years. Also Times and seasons from the moon and the zodiac were possible from then on. (However there is no astronomical reason for what is the ubiquitous seven day week that makes up an important unit of time. more on this later.)

The KJV says "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. The Hebrew text does not support the translation "and the lesser light to rule the night: *he made* the stars also." The way the KJV text reads it is like the stars are an after thought. Like: "Oh yes, He made the stars too." It is not at all like the original text. The word "also" is not in the text even though not italicized in the KJV. It simply is not there. What is there is a Hebrew form not used in English, a sign indicating that both "moon" and "stars" are the direct object of the verb "made" and infinitive "to rule." It reads properly "And He made the lesser light and the stars to rule the night. These changes took place on the fourth day as they would appear to an observer on the earth. The text does not say God created the sun, moon and stars on the fourth day. The text says God "made" the sun, moon, and stars, as lights for time, and seasons like months, years, equinox, solstice. etc. on the fourth day. And He set them in the atmosphere.

20And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl *that* may fly above the earth in the open expanse of heaven.

21And God created great fish, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. **22**And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23And the evening and the morning were the fifth day.

Sea creatures and fowl of all kinds were created on the fifth day. All these are living creatures with a brain and self locomotion. That all animals share "spirit" and "soul" with mankind will be noted later in the text. Perhaps this is why the word "create" is used here. That is, they contain some kind of "spirit." And they are able to reproduce after their own kind. This can not be said of created beings who existed before the creation of the physical universe. Angels, Satan, other spirit dominions and beings that are a part of God's creation can not reproduce themselves. This may be the reason for the use of the word "create" rather than "made" as was implied for vegetable life.

24And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and the animal of the earth after its kind: and it was so. **25**And God made the animal of the earth after its kind, and cattle after their kind, and every thing that creeps on the earth after its kind: and God saw that *it was* good.

The land animals were now brought forth from the earth and made and perhaps the word create is not used because there is now an order of animals in the sea and air who exist previously by one day who also share soul and spirit life. Thus large land animals come into existence. They are made after their own kind. There

26And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth.

27So God created man in his *own* image, in the image of God he created him; male and female he created them

The word "create" (Hebrew ארב barah) means to bring into existence that which had no previous existence is used three times in the chapter. One of these times is more difficult to fit into the definition just given but those two times in verse 27 relating to mankind are not. God did not "make them" after his image, He created them in his own image. No other creature in heaven or earth before or after has that distinction. Also He created them Male and Female which is a distinction that makes it clear that men and women are equal,-- bearing the image of God. This verse speaks of the spiritual nature of mankind not the physical.

. **28**And God blessed them, and God said to them, Be fruitful, and multiply, and

replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves on the earth.

There is no evidence that man has lost the dominion over the physical creation. With dominion comes responsibility. There is also no evidence in the word "replenish" that there was a pre adamic race or that the earth had previously been habitable and now was being resettled. The Hebrew word translated replenish does not carry with it a concept of doing it over again as is in the English translation. It simply means to fill up.

²⁹And God said, Behold, I have given you every herb bearing seed, which *is* on the face of all the earth, and every tree, in which *is* the fruit of a tree yielding seed; to you it shall be for meat. ³⁰And to every animal of the earth, and to every fowl of the air, and to every thing that creeps on the earth, in which *there is* life, *I have given* every green herb for meat: and it was so. ³¹And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

These verses say that all animal and human life was vegetarian in the original world and paradise into which they were initially brought into existence. The world was made with no provision for death for either man or beast. In the next chapter we will see that death did not enter the world until sin entered first.

Genesis 2

¹Thus the heavens and the earth were finished, and all the host of them. ²And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Moses plan of this total narrative this should end of Chapter one here. Since this is the seventh of the seven creative days. Chapter two should begin with the next verse. Most to the six creative days were not a creation per se since most of the six days were spent in bringing order out of the chaotic condition of the earth. God made and formed and fashioned his original creation in the six "creative" days.

The Seventy Week Prophecy

The section which follows is a chapter from Fred P Miller's book, [Revelation: a Panorama of the Gospel Age](#)

9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

There are good reasons to conclude that this Darius is the same person under whom the Temple was rebuilt and rededicated from 519 to 515 B.C. (Unknown to Daniel, the restart of the building under Joshua and Zerubbabel was only a matter of months away.)

The questionable conclusion that Cyaxares, the King in whose behalf Cyrus was supposed to be acting, is the true "Darius the Mede" is gendered by a faulty interpretation of Dan. 5:31. That is, that Dan. 5:31 gives Darius as the immediate successor of Belshazzar. (See below under "Other Evidence.")

Identification of the Darius mentioned here with Cyaxares II, a Median king, is based on conjecture. Only an assumption, with no historical evidence, links the name "Darius" with Cyaxares. In fact the very existence of Cyaxares II is in question! * Cyaxares II, who is conjectured to have commissioned Cyrus and therefore is thought to have succeeded Belshazzar by proxy, may have never existed. He was placed in the Median dynastic record with only questionable evidence to support his existence because some Bible commentators thought he is needed between Belshazzar and Cyrus to make Dan. 5:31 understandable.

There is no historical evidence at all to support the idea that Cyrus was anything but sole king or that he shared the sovereignty with anyone. Herodotus gives a lengthy and detailed account of Cyrus' overthrow of the Median king, Astyages, the supposed father of, the probably nonexistent, Cyaxares II. He details Cyrus' birth by Astyages' daughter. (Herodotus. I:92) He says plainly that Cyrus dethroned Astyages (I:73) and details the armed overthrow which was long before the fall of Babylon. He states plainly that Astyages had no son. (I:109) He says Astyages was kept after his defeat, until his death, in the court of Cyrus. (I:130) Herodotus gives the detailed history of all Median Kings from the first king Deioces, who begat Phraortes, who begat Cyaxares who begat Astyages, whose throne Cyrus took in a decisive battle. Cyrus is said to have ruled as a Median king for 29 years, (I:215) however he only survived the fall of Babylon by 5 years. There is only poor evidence that any ruler ruled between the deposed Astyages and Cyrus. The insertion of Cyaxares II is not based on history but partly on a need to harmonize Dan. 5:31 which appears to say that Darius succeeded Belshazzar, while other scriptures and historical evidence make Cyrus the successor.

One answer, but not the best, as to why Cyrus, Cambyses, and Pseudo-Smerdis who ruled between Belshazzar and Darius Hystaspis are left out in Dan. 5:31 is simple. Darius Hystaspis** is the actual historical dynastic successor. The reason that Cyrus and others up to Darius Hystaspis are omitted is because Cyrus established no dynasty. He had no hereditary successor. A confusing period began posthaste after the demise of Belshazzar with the death of Cyrus following shortly, (within 5 years) and that was followed almost immediately by the death of his inept son, Cambyses, which was followed by the misrule of the usurper, the false Smerdis, who was overthrown by Darius. In this light Dan. 5:31 makes sense, that is, that Belshazzar was followed by Darius as the first ruler who actually restored dynastic stability to the world order. The dynasty of Darius lasted until it was replaced by Alexander of Macedon.

Objection is also made that Darius, under whom the Temple was completed and dedicated, is called son

of Hystaspis by Herodotus while here in Dan 9:1 he is called son of Ahasuerus. But Ahasuerus is a hereditary name, much like Pharaoh, and Hystaspis could easily have carried the title Ahasuerus by which his grandson (the great Xerxes son of Darius Hystaspis) was called. (See Esther 1:1) Even critics of this view agree that Darius Hystaspis was of royal lineage

The name, Darius the Mede, could easily have been ascribed by Daniel to Darius Hystaspis who was related to the Median royal family. In the same way Cyrus was born to a Median princess and raised in Media until he was about 12, yet he is called Cyrus the Persian. Beside "The Persian" Herodotus also calls Cyrus "King of the Medes." (I:205)

Dan. 11:1-5 seems to say that there would be four kings from Darius the Mede to Alexander. Alexander must be the one meant in verse 4. It is difficult to harmonize this passage but it more readily fits the period from Darius Hystaspis to Alexander than from the supposed Cyaxares to Darius Hystaspis. The latter is the assumption of some earlier commentators.

Dan. 1:21 does not mean Daniel died in the first year of Cyrus but simply that he continued in Nebuchadnezzar's dynastic government through the whole of the Babylonian period. He was still alive in the first year of Darius Hystaspis, when the Temple foundations still lay unbuilt upon.

The best answer lies in other evidence: In the Masoretic and Septuagint texts Dan. 5:31 is the first verse of chapter six. A reading of the text shows that this is the natural and correct division. Verse 31 therefore is not a completion of verse 30 which tells that Belshazzar died that night. Verse 30 completes one narrative and verse 31 starts another. Darius is introduced as the leading character of the next narrative which is properly separated from the last and it is not meant that he "took the kingdom" the same night Belshazzar died.

"Took" the kingdom: The word "qibel" does not mean conquer or grab but should be translated "received." It would ordinarily be used of one to whom the kingdom had been passed down. The original text does not intend the meaning that Darius "conquered" Babylon from Belshazzar. That erroneous meaning is derived from misplacing verse 31, moving it from the beginning of chapter six to the place it now occupies in the English text.

120 Provinces into which Darius divided his kingdom refer more easily to Darius Hystaspis than to someone in Media who preceded Belshazzar or to the divisions in a single province made by Gobrius, a petty official appointed by Cyrus, as others propose. Any historically literate person recognizes that the 120 provinces speak of the Medo-Persian Empire after it was thus divided by Darius Hystaspis.

The Prayer: Internal evidence also points to Darius Hystaspis. The intensity of the prayer following indicates that he appeared after Cyrus, not before the expiration of the seventy years. Daniel would not have prayed so earnestly for God to do His part if the seventy years had not yet expired. Other internal evidence makes it certain that he is the Darius who ascended the throne after Cyrus died; if so, with the interval of Cambyses and the usurper, false Smerdis, (see Herodotus Book 3:66-79) it would be almost twelve years after Daniel supposed the desolations of Jerusalem should have been accomplished that he prayed this prayer.

9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

By books: Jeremiah 25:11, *"This whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years."* Daniel was taken captive in 606 B.C. and the decree by Cyrus, ending the captivity and sending the return under Zerubbabel, was in 536 accomplishing exactly 70 years. This decree is found in both the last chapter of II Chronicles and the

first chapter of Ezra. The frustration indicated in Daniel's prayer is brought on because that date was, to him, in the past by up to twelve years and Jerusalem was still desolate.

Seventy Years: By Daniel's reckoning it would be more like 85 years since the desolation began, thus his concern for God to do what he had promised and the search for cause in the sins of his people and himself. See note on verse 17 below.

9:3 And I set my face toward the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 9:4 And I prayed to the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; 9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from your precepts and from your judgments: 9:6 Neither have we listened to your servants the prophets, which spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. 9:7 O Lord, righteousness belongs to you, but to us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, that are near, and that are far off, through all the countries where you have driven them, because of their trespass that they have trespassed against you. 9:8 O Lord, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against you. 9:9 To the Lord our God belong mercies and forgiveness, though we have rebelled against him; 9:10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. 9:11 Yes, all Israel have transgressed your law, even by departing, that they might not obey your voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 9:12 And he has confirmed his words, which he spoke against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven has not been done as has been done upon Jerusalem. 9:13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand your truth. 9:14 Therefore has the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he does: for we obeyed not his voice. 9:15 And now, O Lord our God, who has brought your people forth out of the land of Egypt with a mighty hand, and has gotten you renown, as at this day; we have sinned, we have done wickedly. 9:16 O Lord, according to all your righteousness, I beseech you, let your anger and your fury be turned away from your city Jerusalem, your holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and your people are become a reproach to all that are about us. 9:17 Now therefore, O our God, hear the prayer of your servant, and his supplications, and cause your face to shine upon your sanctuary that is desolate, for the Lord's sake. 9:18 O my God, incline your ear, and hear; open your eyes, and behold our desolations, and the city which is called by your name: for we do not present our supplications before you for our righteousness, but for your great mercies. 9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for your own sake, O my God: for your city and your people are called by your name.

This prayer: This is probably the most insistent and pleading prayer in the whole Bible outside of Gethsemane.

To the inhabitants of Jerusalem, and to all Israel, that are near, and that are far off, verse 7: There are those who insist on a Median Empire between the Babylonians and Persians. We have explained that the reason for this confusion is caused by trying to harmonize Daniel 5:30, 31 which seems to make an intermediate person, either Gobrius or Cyaxares II rather than Cyrus, the successor to Belshazzar. Please note there would have been no men living in Judah nor would there have been "inhabitants of Jerusalem" if this prayer is dated at 538 B.C. which is two years before the decree of Cyrus. Commentators knowing this work very hard at explaining differently what appears obvious, that is, that Daniel was praying for a city then inhabited but in very poor condition with a desolate sanctuary. This

description would only be possible after the return from exile and preclude the need for another Darius to be invented.

Your sanctuary that is desolate, verse 17: The foundation of the second Temple was laid some two years after the initial return (see Ezra 3:8,ff), however the building was kept from being built and dedicated until some 21 years later in the sixth year of Darius. It was not to be actually completed until the days of Ezra. He was sent to Jerusalem in 456 B.C. (some 80 years after the decree of Cyrus) and, with Nehemiah, accomplished the completion of the Temple and walls of the city. Jerusalem and the Temple were in a very sad state, therefore, all the days of Daniel and beyond. Daniel was a youth of perhaps fourteen to sixteen in 606; He would have been about 86 at the time of the return in 536 and approximately 98 at the time of this vision if our identification of Darius is correct.

9:20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; 9:21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 9:22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give you skill and understanding. 9:23 At the beginning of your supplications the commandment came forth, and I am come to show you; for you are greatly beloved: therefore understand the matter, and consider the vision.

The vision come from the angel and does not originate with Daniel.

9:24 Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Seventy weeks: 70 times 7 or 490 years. This prophecy is a key to other time prophecies. A day equals a year in prophetic language. Thus this prophecy is to be accomplished in 490 years. Daniel's prayer concerning the 70 years is answered; however the angel gave him details of the city beyond his request.

The things to be accomplished: The first three items, i.e., to end sin, to finish transgression, and make reconciliation for iniquity, must point to the cross. The next two point to the completion of the things to be revealed: that is, bring in everlasting righteousness, and to seal up the vision and prophecy, i.e., the events that complete revelation in the New Testament; and finally the anointing points to the Messiah. These generally longed-for events, including the coming of the Messiah, are to be within the 490 years. More specific breakdown of the 490 years follows.

9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The commandment to restore Jerusalem: Which commandment? The commandment to Cyrus was in 536 B.C. Ezra was sent in 456 B.C. Usher places the decree to send Nehemiah at 448 B.C.

The sixty nine weeks: This is one of the most incredible, yet clear, time prophecies in the Bible. 7 times 7 plus 62 times 7 equals 69 times 7, or 483 years. There is one more week to complete the seventy described in the verses immediately below. The whole period of 490 years is thus divided: $(7 \times 7) + (62 \times 7) + (1 \times 7) = 490$. The 69 weeks bring you to the advent of the Messiah. It is not proper to separate the last week from the prophecy to a future date just as the first seven weeks are not to indicate a period unconnected with the 490 years. The violence this does to the prophecy is explained below. This 69 week statement says that from the commandment to restore and build Jerusalem to the appearance of the

Messiah will be 483 years. We choose the date from the decree to Ezra contemporary with Nehemiah the builder because this accomplished the spiritual return with the cleansing of the priesthood and because of the incredible fulfillment. From 456 B.C. (the decree to Ezra) the 483 years will extend to 27 A.D. ($456 + 27 = 483$) Jesus was born 4 B.C. He would have been 1 in 3 B.C., 2 in 2 B.C., 3 in 1 B.C. and 27 years later in 27 A.D. he would have been 30 years old. This is the exact year of his baptism when he was anointed, that is, when he became the Messiah. He did not become the Messiah when he was born. He has always been the Son of God but he became the Messiah when he was anointed. This incredible prophecy numbers the exact time period from the most important commandment to restore Jerusalem to Jesus' anointing by the Holy Spirit when he was baptized.

One day equals one year: It is from this prophecy that the day-year principle is derived. One day in prophetic language is equal to one year in the fulfillment.

Troublous times: The books of Ezra and Nehemiah record the long period of difficulties met in accomplishing the completion of the city. The 7 weeks or 49 years refer to this period beginning with 456 B.C. then the 62 weeks follow, or 434 years of waiting until the appearance of Messiah. It is the accuracy of this time prophecy which has caused Talmudic Jews to place Daniel in the writings rather than the prophets in the Jewish division of the Old Testament.

9:26 *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and to the end of the war desolations are determined.*

After: the 483 years of waiting--how long after is specified below. The important prediction is that Messiah will not be cut off for himself but will die for others. Quite a prophetic statement, isn't it?

After - destroy the city: Here the future destruction of Jerusalem, after the Messiah has been cut off, is foretold, but not how long after. It extends beyond the period, and the exact time of the destruction of the city (end of the war, desolations, etc.) is not given in the prophecy. We know the people of the prince (the Romans) did come and destroy the city and temple in 70 A.D. after the 483 years. The concept is that as a result of the cutting off of the Messiah the people of the prince will come to destroy the temple that has now been abandoned by God. In that sense it was already desolate when Titus destroyed it in 70 A.D. Titus did not make it desolate; Jesus made it desolate.

9:27 *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

He shall confirm: "He," the Messiah will confirm the covenant. Not the prince who destroys the city. This latter is the violent method of interpretation offered by premillennial scholars. With their interpretation the prophecy ceases to be a 490 year prophecy, as the seventieth week is yet to come. Incredibly they see the last seven years of the history of the world and Antichrist. But this is a 70 week prophecy, The last week refers to the seven years following 27 A.D., or it is not a 70 week prophecy.

Jesus confirmed the covenant: We would hope to find a fulfillment of the confirmation of the covenant that would extend not only to Pentecost but to the conversion of the Gentiles in Cornelius' house. It does not go so far; but 33 A.D. does encompass the conversion of the apostle Paul, the apostle to the Gentiles, and last apostle chosen to be in the foundation of the church; thus in prospect the confirmation of the covenant is complete.

The seventieth week: Messiah came to bring and confirm a New Covenant. That confirmation would be accomplished in the seven years following Jesus' baptism in 27 A.D. The rest of 27 then 28, 29, 30,

31, 32, 33, would make 30 A.D., the midst of the week. It is the year Messiah was cut off, but not for himself, as in verse 26, which is consequently when Jesus made the sacrifice and the oblation non effective. He caused it to cease in effectiveness. Once Jesus died on the cross you can offer lambs by the millions and they have no validity -- they are desolate. Jesus made the Temple worship desolate at the cross and it would remain desolate until that which was already determined was poured out later by the Romans on that which had already been made desolate by Jesus before they got there. What remarkable coincidence in this wonderful 70 week prophecy. No human could have devised this before the events transpired. It is a faith-building prophecy.

Prophetic conclusions: Besides the marvelous coincidence of the prophetic words in this chapter, one can note the following conclusions as well:

1. The premillennial interpretation is forced and does violence to the natural divisions in the prophecy. As in Daniel 2 the feet must be cut off the image and placed 1500 years away from the ankles, or the toes must be pictured as more than twice as long as the statue; (see diagram below) so here too, the final week must be separated from the rest of the fulfilled prophecy waiting, yet unfulfilled, how many more years beyond the now 1,900 plus already passed? It is hardly a 70 week prophecy is it? Such a system of interpretation has to be wrong.
2. The validity of one day equals one year in prophetic symbolism is established.***
3. The 1260 days, 42 months, 3 1/2 years, time, times and half a time of Daniel and Revelation all refer not to a literal 3 and 1/2 years but to 1,260 years. Other time prophecies in Revelation are to be understood the same way. That is, one day in prophecy equals one year in the fulfillment.

*** Cyaxares II may be the product of Xenophon's imagination (c. 350 B.C.). He is known to have fictionalized his exploits among the Persians. Cyaxares II appears in no other ancient histories except those after Xenophon. All who believe that Cyaxares II is the Darius of Dan. 5:31 quote Xenophon and reject Herodotus (c. 475 B.C.).**

**** For a more thorough discussion of all theories of who this Darius might be, see Barnes Notes on Daniel, introduction to chapter VI. Barnes comes to a different conclusion using extensive but conjectural evidence.**

***** The so called, 2300 day prophecy of Daniel 8 is excluded from this method as the word "day" is not used in the Hebrew text. The period is 2300 mornings and evenings, not days. The KJV use of "day" caused many to predict future events erroneously, particularly the Millerites of the late 1800s out of whom the Seventh Day Adventist group arose due to the false use of the 2300 "day" prophecy. For more on the 2300 Day Prophecy, see the chapter by that name in this book.**

Premillennial Interpretations do Violence to the Prophecy

The following diagram illustrates the way that some interpreters force the scripture into their interpretation instead of diagramming the scripture and fitting the interpretation to the scripture. Such a forced interpretation as that illustrated below could not be done by our Omniscient God, He would not create a freak to represent what is real. Imagine a god who said that "History will look like a statue" and then to match the interpretation you have to draw toes as long as the rest of the statue. Such a statue has to lie on his side because he can not stand on such deformed feet. Since premillennial scholars know that the division of the Roman Empire into 10 kingdoms took place about 500 years after the advent of Jesus of Nazareth and they err in not believing "the little stone" has hit the image in the feet as yet, then they are forced to draw toes that are 1500 years long. The diagram is not actually proportionate however since an honest picture of the toes make them 1 and 1/3 times longer that the complete standing image.

The section which follows is a chapter from Fred P Miller's book, [Revelation: a Panorama of the Gospel Age](#)

Revelation 13

THE LITTLE HORN AND 666

THE LITTLE HORN AND 666

Revelation 13 is Built on the 7th Chapter of Daniel:

This chapter is placed first in the book for two reasons. First, there is historical material in the book of Daniel that is easier to interpret and upon which symbols in the Book of Revelation are based. Second, the earliest expositors of the prophecies in Revelation, in the second century A.D., began with, and were most successful in understanding these prophecies in Daniel.

That Daniel could make such predictions, as follows, is verification of the divinity of the Source. They read like historical hindsight, not like a look to the future, because his predictions not only predict the outline of future events but name by name the participants. No one could have predicted these events before they happened unless God revealed them to him. They are too clear.

There is, of course, one other option -- that the book of Daniel is a fraud and that it was written after the events that it describes. There are many who adopt this view. They, of course do not believe in divine inspiration, therefore, to them, the prophecies have to be some form of literary style, rather than visions of the future. They are said to have been written in the days of Antiochus Epiphanies in the Greek period, or about 160 B.C. It is easy to show this can't be true and empirically prove the existence of the book of Daniel before the fulfillment of the prophecies which validate it.

The Book of Daniel in the Mishnah

The Mishnah contains quotations from most of the books of the Old Testament. However it does not contain any quotation from the book of Daniel. It does refer twice, however, directly to the book of Daniel as follows:

Speaking of the preparation of the High Priest for the day of Atonement in Mishnah Yoma 1:6 it is said that the High Priest would listen to the scriptures read, and their exposition as a diversion, because of the importance of the event and worship which he only could perform.

The importance of the event is highlighted by information that the High Priest had a substitute High Priest ready to be installed in the event that he (the first) would die on the inception or during the performance of his duties. There was also a woman at ready to be married to him in case his wife died, since he had to offer first for himself and his house, it being understood that if his wife died he would have no house and could not therefore fulfill the scripture!

In this context, the book of Daniel is mentioned. The books said to be read to the High Priest because they were highly exciting and could divert his attention from the pressing duties of the coming Day of Atonement, were Job, Ezra, and Chronicles. The text continues "Zechariah b. Kabutal says: Many times I read before him out of Daniel."

Rabbi Kabutal lived during the lifetime of the early church, before the destruction of the temple. This is a historical note which indicates the use of, and the presence of, the book of Daniel in the apostolic period and the lifetime of Jesus and its acceptance as Scripture by the Mishnah and those who lived

before the writing of the Mishnah.

Following is quoted from the Mishnah tractate Yadaim 4:5:

"The [Aramaic] version that is in Ezra and Daniel renders the hands unclean. If an [Aramaic] version [contained in the Scriptures] was written in Hebrew, or if [Scripture that is in] Hebrew was written in an [Aramaic] version, or in Hebrew script, it does not render the hands unclean. [The Holy Scriptures] render the hands unclean only if they are written in the Assyrian character, on leather, and in ink."

We make no comment here about the main thought of the passage of whether we are clean or unclean but that the book of Daniel is again cited as historically accepted for a long time by Jewish sages as Scripture. We say "for a long time," because the Mishnah contains applications and comments on the Law of Moses which have been handed down from the time of the Babylonian captivity and onward. In the above quoted section the Aramaic passages in Daniel (Dan 2:4 to 6:28) are not in doubt as Scripture. This passage in the Mishnah would have been a part of Oral Law indicating the long term acceptance of Daniel as Scripture. It would also tend to show the prejudice of later Jewish Masoretic scholars who placed Daniel among the Kethuvim or writings rather than among the Prophets. At the time of the writing of the Mishnah there is no indication of demoting Daniel from the prophets. As the book of Daniel began to be used by the Christians in a greater way, because of the clearness of the prophecies concerning the Messiah and other prophecies concerning the Roman Empire, it was later avoided and downgraded by the Masoretic scholars in the fourth and fifth centuries A.D. The existence of Daniel as a canonical book and its use before and at the time of Christ is clearly evidenced in these passages in the Mishnah.

The New Testament

Jesus mentioned Daniel and quoted from the book of Daniel. This is recorded by both Matthew and Mark (Matt. 24:15; Mk 13:14) and is further evidence of the book of Daniel being empirically present among the hearers of Jesus as a book that had acceptance among the people for some time. That Jesus quoted and referred to Daniel is evidence enough to Christians. But we write these lines, not just for Christians, but that unbelievers might believe.

The Dead Sea Scrolls

The fact that surviving large portions of manuscripts of the book of Daniel were found among the Dead Sea Scrolls is empirical evidence of the existence of the book over 100 years before Christ, which is the time of the writing of the scrolls. There are 3 separate fragments of copies of Daniel among the Scrolls and one fragment attempting to counterfeit Daniel.. At Qumran there are 11 caves in which manuscripts were found. The manuscripts are named by the number of the cave they were found in. Two portions of Daniel were found in cave 1 and one partial manuscript of Daniel in cave 6 and a copy of what is known as Pseudo Daniel in cave 4. In order: these are "1Q71; 1Q72; 6Q7 and 4Q243. Empirical evidence is evidence that you can touch. You don't have to "believe" it to be true. You KNOW it to be true. By the scrolls we know the book of Daniel existed 100 years before Christ because we can "touch" a copy that is that old..

The Septuagint Translation

At the time of Ptolemy Philadelphus, Greek ruler in Egypt and heir to Alexander the Great, the Jewish Scriptures were translated and deposited in the library at Alexandria. The Septuagint, called LXX, became the Scripture version used among the dispersed Jews and others. Almost all New Testament quotations of the Scriptures are from the LXX.

The book of Daniel is the only book of the Old Testament canon to have had controversy about its translation. Because its translation into Greek was always considered faulty, it was done later, again, from the Hebrew text, after the time of Christ. This controversy about the text proves the following: There is no doubt about the Hebrew text in the time of translating the LXX. The book existed then and could be compared from that time on with the original and the new Greek text. Complaints were consistently made from the time of its translation and onward. This proves the existence of the text and continuation of its existence up to and after the LXX was corrected!

The Hebrew Text of Daniel was translated at the time of the translation of the Septuagint Version,-- 285 B.C. This is another empirical evidence of the existence of the book of Daniel, pushing it back to 285 B. C. The controversy about its translation simply punctuates that existence and makes sure to us that it was there. We do not have to "believe" this. We know that it was there empirically, due to the translation of the LXX. You cannot translate a book that you do not have!

The Great Synagogue

The return from Babylonian captivity, in 536 B.C.. was followed by a distressing period of getting the nation rebuilt. About the year 456 B.C., almost 100 years later, Ezra and Nehemiah restored the city of Jerusalem and the religious rites. The law of Moses was reinstated fully. The priesthood was purified. (Many interpretations of the Torah concerning marriage eligibility to priests which are in the Mishnah arose at this time)

The Great Synagogue which closed the canon of the Old Testament met at this time. We do not have the records of the Great Synagogue. We only know historically that it met and determined what books were a part of the canon of the Old Testament and which were not. [For a discussion of the Talmudic references to the Great Synagogue and the forming of the canon of the Old Testament before Artaxerxes Longimanus, as attested by Josephus, see the introduction to Daniel in: Spence and Exell; The Pulpit Commentary, Daniel, Volume 13; Erdmans, Grand Rapids; pgs.xxxv to xlvi. For a discussion of the antiquity of the Canon before 300 B.C. see also: Milligan, R.; Reason and Revelation; St. Louis, 1867. pgs. 207-212. And also, Stanley, Arthur; Lectures on the History of the Jewish Church, Vol. III, The Captivity to the Christian Era; London, 1906. pgs. 130-134.]

No books were added to the Jewish scriptures by Jews since the Great Synagogue of Ezra's time. Daniel has been a part of the Old Testament canon since the time of the Great Synagogue. There was not a time, as we have noted, that Daniel has not been accepted as a part of Jewish Scripture. It could only be deemed as such if it had been included at the time of the Great Synagogue. The Great Synagogue, before 400 B.C. is further evidence of the empirical existence of the book of Daniel before the time of the events it predicted.

Josephus, who was present and recorded the history of the fall of Jerusalem in 70 A.D. also wrote a complete history of the Jewish people. He gave the basic principle that a book was not canonical if it was written or received after the time of Artaxerxes king of Persia -- the time of the Great Synagogue. He said that many accurate histories had been written since that time but neither literary value nor historical accuracy was the criteria for canonicity.

"We have... only twenty two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws, and the traditions of the origin of mankind until his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history has been written since Artaxerxes, very particularly, but has not been esteemed of

the like authority with the former by our forefathers, because there has not been an exact procession of prophets since that time; and how firmly we have given credit to those books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, [to be] willing to die for them." [Josephus; Against Apion; 1:8.]

Needless to say, it would have been impossible to sneak a book into the canon of the Old Testament, unnoticed by the Jews, after the time of Artaxerxes. Only the historically naive would make such claims. The idea of a late date for Daniel has been refuted in a number of works, expending great effort and making many historical searches with references. [Spence and Exell; op. cit. pgs. xi-xl]. Those who are skeptics need no such scholarship. Uncertainty and doubt are bosom companions; they arise from ignorance of facts.

Daniel a Great Man

Daniel was a great man in his own time. He had gone into captivity in Babylon in 606 B.C. in the first stage of the three stages of exile. Ezekiel was a prophet who joined the exile, (unwillingly, of course) at its second stage -- about 595 B.C. After that event, but before the final destruction of the city of Jerusalem in 585 B.C., he mentions Daniel as among the great men of the ages! Daniel would have been in his mid to upper 30's at the time that Ezekiel wrote about him.

(14:14) Though these three men, Noah, Daniel, and Job, were in it, they should deliver {but} their own souls by their righteousness, saith the Lord God.

(14:20) Though Noah, Daniel, and Job {were} in it, {as} I live, saith the Lord God, they shall deliver neither son nor daughter; they shall {but} deliver their own souls by their righteousness.

In these verses above Ezekiel is saying that Jerusalem will be destroyed. Even Noah, Job, or Daniel could not save it, or even their own families, if they were there. He mentions Daniel again:

(28:3) Behold, thou {art} wiser than Daniel; there is no secret that they can hide from thee:

In the verse above, Ezekiel mentions Daniel in the context of the King of Tyre passage, which speaks either of the King of Tyre's or Satan's rebellion against God. He does not compare his presumption with Solomon, but with Daniel! Daniel was recognized by the men of his own generation!

There is no historical reason to doubt that Daniel lived and wrote 150 years before the Great Synagogue, when the Book says it was written.

The Roman Empire -- Its Rise and Fall

It is understood by all who have followed Daniel's time that Daniel predicted the rise and fall of the Roman Empire although he does not name it.

The second chapter of Daniel contains the vision of the dream of Nebuchadnezzar, which Daniel interpreted as an outline of future world empires. He said there would be four world empires, beginning with the one which at his time was ruling the earth. The vision says, "History looks like a statue."

There is basically no disagreement among interpreters, either Catholic or Protestant, on the

interpretation of the image of Nebuchadnezzar's dream in Daniel 2. All agree that the image predicts the four world empires: Babylon, the head of gold; Medo-Persia, the chest; Greece, the loins; and Rome represented in the legs and feet.

There is difference of opinion on the meaning of the little stone, described in the prophecy as destroying the whole system when it hits the image in the feet:

2:34 You saw till that a stone was cut out without hands, which struck the image upon his feet [that were] of iron and clay, and broke them to pieces. 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that struck the image became a great mountain, and filled the whole earth.

Daniel interprets the little stone as the Kingdom of God which strikes the image in the feet, and destroys the system represented by the image and itself goes on to fill the whole earth:

2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 2:45 Forasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king what shall come to pass hereafter: and the dream [is] certain, and the interpretation thereof is sure.

The positions taken by interpreters is divided among those who believe the little stone is the church, and those who think the event still future. The former see a spiritual kingdom -- the church -- which later overcame the system of government, based on paganism, started first by Nebuchadnezzar and which system was then received in sequence by the Persians, and then by the Greeks and finally by the Romans. The little stone destroyed the image with some immediacy when it hit the empire in the feet. The location which was struck by the little stone, because of its position down the scale of the legs, would indicate the latter time of the Roman Empire. The toes, on the other hand, would indicate, not the latter times but a time after its division into ten kingdoms. To those seeing the church as the spiritual kingdom, the little stone's filling of the whole earth is progressive and still going on.

On the other hand are the Futurists who say that the little stone will hit the image in the toes (even though the text does not so state) which to them means: after the Roman Empire was divided, the kingdom of David is to be restored at Jerusalem. Because Jesus did not restore the earthly rule of David's throne, the Futurists believe that the event was postponed. Thus they see the little stone as the Millennial Kingdom which is yet to come.

One must remember that there is no basic disagreement that the fourth empire refers to the Roman Empire. To which discussion I will return, but first this application:

Which View Does the Image Fit?

This divinely inspired figure says, "History will look like a statue." Visualize with me the statue, and see the correspondence. Ask yourself why did God use the figure of a statue? Should there be some correspondence as to time? In other words should not the statue be proportionate to what it predicts? Certainly so! And so it does.

For the head was barely 69 years (unless you date it from Nebuchadnezzar's first taking of Babylon, which would add a few more years) before the portion of chest and shoulders allotted to the Medo Persians, came and went, consuming some 214 years, from Cyrus to Alexander. If we date the

beginning of the Roman Empire at the Battle of Actium, as many do, then the Greek period of the loins stretches 290 years. From that point the legs, and feet, representing the Roman Empire are 511 years long. That would make the upper torso and head be 504 years long and the rest of the body 511 years long. If you will use those proportions you will find that not only did Daniel predict the coming four empires but gave an accurate prediction of their proportionate rules.

If you used this proportion allowing seven inches for the head, twenty one for the chest, twenty nine from diaphragm to hips, and fifty one from hip joints to feet, you will find that history indeed does match the proportions of a statue. And the church starting in the days of the Roman Empire, with its consequent struggle that saw the old pagan system pass away and Christianity take its place, fits the vision exactly, by the little stone striking the image, chronologically as well as physically in the spot, at or toward the latter times of that Empire, but before it was divided into ten kingdoms.

But what if the image hasn't been hit in the toes yet. Since there were 511 years from Actium to the fall of Rome, and the fall of Rome should be the time of the appearance of the ten toes, that would make the toes over 1500 years long and still growing! There is obviously something wrong with that interpretation. We will let the reader's imagination fill in the rest of this conclusion. [[See Appendix B.](#)]

To return to the main point. There is no difference of opinion among writers in the Christian community, Catholic, or Protestant, concerning the identity of the fourth empire. In general terms, all agree it is Rome.

The Four Beasts of Daniel 7

The content of the meaning of the vision of the image in chapter 2 is continued here in chapter 7. Here the four empires are pictured as beasts. They are still the same four. And again, even though not named in the text, almost all expositors, agree that the ten-horned fourth beast of this chapter is the Roman Empire. The meaning of the vision is the same but the details are much more amplified. But simply stated, the saints of God will struggle with the fourth beast and in the end will replace it completely. Thus in Daniel:

7:16 I came near to one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. (17) These great beasts, which are four, [are] four kings, [which] shall arise out of the earth. (18) But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

The fourth beast is described as having ten horns which are ten kingdoms which shall rise out of it. Among them after they arise another little horn will arise and kill three of them: This little horn will work against the saints of God and over-come them. They are given into his hand until he is judged, then the saints take the kingdom. Thus:

7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts that [were] before it; and it had ten horns. (8) I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. (11) I beheld then because of the voice of the great words which the horn spoke: I beheld [even] till the beast was slain, and his body destroyed, and given to the burning flame. (12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

[The next corresponds to the little stone of chapter 2.]

7:13 I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.

[There follows a fuller description of the little horn:]

7:19 Then I would know the truth of the fourth beast, which was different from all the others, exceedingly dreadful, whose teeth [were of] iron, and his nails [of] brass; [which] devoured, broke in pieces, and stamped the residue with his feet; (20) And of the ten horns that [were] in his head, and of the other which came up, and before whom three fell; even [of] that horn that had eyes, and a mouth that spoke very great things, whose look [was] more stout than his fellows. (21) I beheld, and the same horn made war with the saints, and prevailed against them; (22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. (23) Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be different from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. (24) And the ten horns out of this kingdom [are] ten kings that shall arise: and another shall rise after them; and he shall be different from the first, and he shall subdue three kings. (25) And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of a time. (26) But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] to the end. (27) And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom [is] an everlasting kingdom, and all dominions shall serve and obey him. (28) This [is] the end of the matter.

There is no difference of opinion about the fourth beast. Almost all agree, with rare exception, that it is the Roman Empire. The Roman Catholic Douay version has footnotes that are interesting in this place.

"Chapter 7 ver 3: **Four great beasts;** The Chaldean, Persian, Grecian, and Roman Empires."

"Ver 7; **Ten horns;** That is ten kingdoms, (as in Apoc. 17:13) among which the empire of the fourth beast shall be parcelled."

"Ver 8: **Another little horn;** This is commonly understood of antichrist."

Rome is unmistakable; although Antichrist is not identified, the figure is properly applied. This is pretty fair interpretation, don't you think? Especially since the Roman interpreters see the ten horns here as representing the same powers in Revelation 17. The same beast is mentioned in Revelation several times. Rome is identified in those places too.

The 13th chapter of Revelation has a picture of three entities. The first of these, a beast with seven heads and ten horns is based on the seventh chapter of Daniel. The fourth beast of Daniel and the beast of Revelation 13 are the same, and so agree our Roman Catholic friends. The following is a footnote from chapter 13 from the Roman Catholic version of the Bible.

Rev. 13:1 "The picture of the first beast is based on the seventh chapter of Daniel. This beast is the figure of the kingdoms of this world, kingdoms founded on passion and selfishness, which in every age are antagonistic to Christ and seek to oppress the servants of God. Imperial Rome represents this power."

It could not be said better. The two-horned beast of chapter 13 is not identified in this version. But further in Rev. 17, there is a picture of a whorish woman who is riding the same beast and in this place the footnote says, "The beast spoken of here seems to be the Roman Empire as in Chapter 13."

Babylon is another figure of the Antichrist. The Antichrist appears under the figure of (1) a little horn in Daniel that rises up out of a fragmented Roman Empire among ten other horns; (2) a beast that looks like Jesus (two horns like a lamb) but speaks like the Devil. This Antichrist beast gives power to a wounded Roman Empire and makes an image to the Roman Empire in Rev. 13. (3) In Rev. 17 Antichrist is represented under the figure of a scarlet colored woman, called a whore and Babylon, who rides the power of the Roman Empire.

Incidentally where Babylon is mentioned in Rev 14:8 the Roman Catholic Bible footnote in that place reads: "Babylon: In Jewish and Christian circles, Babylon was a synonym for Rome."

Thus the Roman Empire is clearly seen as being pictured by these figures. The Fourth beast of Daniel and the seven headed ten horned beast of Revelation represents the Roman Empire. We are now a long way toward understanding that chapter. The first beast is the Roman Empire. We will continue our discussion of Revelation 13, after a short discussion on Antichrist.

Antichrist is not a Person

In Daniel 7 the ten horns are taken to be kingdoms amongst whom the Roman Empire would be scattered. Among them would rise a little horn. What is a horn? The ten horns are kingdoms. What is the little horn then? It, too, must be a kingdom, not a person.

In Rev 13, Antichrist is pictured as a beast. What are the four beasts of Daniel. They are Empires. The first beast of Revelation 13 is taken by all to be an empire. What therefore is the second beast who looks like Jesus but talks like the devil? That's right, not a person. If the beasts are empires, then the lamb-like beast is a little empire. Antichrist is thought by some to be a soon coming person. A man who will sit on a throne in Jerusalem. But Rev. 17 gives the picture of Antichrist as a woman dressed in scarlet who rides the power of the Roman Empire. Is Antichrist a woman? She is called "Babylon, mystery, the Mother of harlots." Antichrist is not a woman. The picture of Rev 17 is as the others, of some false religious power which assumes the power of the Roman Empire and claims to have the power of God. Antichrist is not a person. Antichrist is predicted to be a political power rising out of the Roman Empire, and the church as in II Thess. 2, which we will notice later.

Revelation 13:1-10 pictures the Roman Empire as being wounded and fighting against God's people. From verse 11 - 14 the lamb-like beast is described. In verse 14 he makes an image to the first beast, and uses the image to control the minds and economic areas of men. In verses 17 and 18 he identifies the name of the beast as 666.

This chapter actually does open up if one simply substitutes the name of the Roman Empire for its code name as the first beast. Let's try the paraphrase of Chapter 13.

Verses 1 - 8 I saw the Roman Empire rise up having seven heads (or the seven forms of government through which it was to pass) and ten horns (or the ten kingdoms into which it was to be divided.) It had the appearance of the Babylonian, Persian and Greek empires that were before it and the Devil gave it its authority. I saw one of its forms of government wounded to death, but its wound was healed; and all the world wondered after the Roman Empire. And they worshipped the Devil who gave power to the Roman Empire, and they said who is like the Roman Empire or is able to make war against it? And the Roman Empire blasphemed and (after it was wounded to death and healed of the

wound) it was given power to continue 1260 years. And the Roman Empire blasphemed the name of God and the church and the Christians. Besides having power over all nations and tongues he also made war with the true believers and overcame them. The non-christians worshipped him and they remained unsaved.

Verses 9, 10: If you are spiritually inclined listen: Be patient for the coming of the Lord; because human struggles based on selfishness and pride will keep on going on. But the Lord will make it right in the end. Don't try to set this world's ills right by warfare or other such human means.

Verses 11 - 14: I saw another empire rise up from the world system. It looked like Jesus but spoke like the Devil. He exercises all the power of the Roman Empire. This is after the wound of the Roman Empire was healed, and he caused people who live for this world to worship the Roman Empire. He is able to do signs and wonders and miracles in the Roman Empire, with which he deceives people who live for this world.

Verses 14 - 16: After the time of the healing of the wound of the Roman Empire, he says to those who live for this life that they should make a copy (an image) of the Roman Empire. And he empowered the newly living image of the Roman Empire, and caused the image of the Roman Empire to speak and he put to death all who would not obey the power of the image of the Roman Empire. And he caused men in all stations of life to give mental assent and to work for the renewed image of the Roman Empire.

Verses 17 - 18: He made it so no one can be involved in the economy unless he has the mark or the name of the Roman Empire, or the number of his name. Here is wisdom let him who has understanding count the number of the Roman Empire, which is also the number of a single person. And his number is 666.

This chapter outlines the history of western Europe. The Roman Empire fell in 476 A.D. The Bishop of Rome entered the vacuum of power left by the wounded Roman Empire. In the process of time this relationship developed into a world political power. The Papacy rose up into a divided Roman Empire.

As the little horn of Daniel it actually did take over three of those kingdoms. The Papal states were accumulated in pieces between the years 755 and 800. The Exarchate of Ravenna was conferred on the Papacy under Pope Stephen II by Pepin, father of Charlemagne, in the year 755. The kingdom of the Lombards was conquered by Charlemagne, son of Pepin; he conferred that kingdom on the Papacy, laying the documents on the altar of St. Peter in Rome in the year 774, and the Roman senate itself was taken over by the Papacy by degrees. Shortly after 800 the three principalities were included in the Papal states which were held by the Papacy until 1870,- over 1000 years. [See Appendix F. Map 4.] These states were accumulated with no small amount of intrigue, war, bloodshed and other adjuncts of political turnovers.

As the two-horned beast, The Papacy did become an empire in its own right. In the year 800, when Charlemagne came to Rome the Pope crowned him Emperor of the Romans. The image to the beast could not be a clearer picture of the creation of the Holy Roman Empire. This foundation of feudal society would last for over 1000 years until it was dismantled by Napoleon in 1804. During that 1000 years the Papacy truly wore out the saints of God and prevailed against them. Uncounted numbers of people who were simple believers were put to death because they would not worship the beast nor his image. While masquerading as the Vicar of Christ, this beast, for so a political power is styled in prophecy, waged wars, dominated politics, made kings, dethroned kings, and literally exercised naked arbitrary power over the lives and deaths of many souls throughout the Papal states and the image he made to the Roman Empire called the Holy Roman Empire.

The Image of the Beast

The picture in the 13th chapter of Revelation is one of a pseudo religious-political organization restoring power to the Roman Empire. Historically such events as are pictured did occur. We have noted above the land grants of Pepin and Charlemagne and the usurpation of the Roman senate by the Vatican. At the conclusion of this period, in the year 800 Pope Leo III crowned Charlemagne emperor of the Romans. This act produced the image of the Empire called the Holy Roman Empire. It became the political framework which would be handed down for over 1000 years. It would dominate European politics and economy until its dissolution under Napoleon. The actual end of the Holy Roman Empire came, in 1804, ironically in Napoleon's assumption of the title of Emperor, without the authority of the Pope. The legal dissolution came in 1806 when the hereditary possessor of the title, Frances II of Austria, (who called Napoleon the new Odoacer) abdicated from the office of Emperor of the Holy Roman Empire. This officially ended the entity.

Of this entity, the most well known history was compiled by James Bryce, Fellow, Trinity College, Oxford, first published in 1864, and republished in numberless editions for use in colleges and universities as a standard text. (That is, until our existential age, when the past has no relevance to the moment of existence. Hopefully that nonsense will soon pass). Bryce documents the list and history of the Emperors from Charlemagne to Frances II, all of whom were crowned or confirmed by Papal authority, most in Rome, though they were most often German or French kings. In his introduction to the eighth edition Bryce gives an analysis of the meaning connected with the announcement of the abdication of Frances II in London newspapers, in 1806.

"Of those , in 1806, who read in English newspapers that the Emperor Frances II had announced to the Diet his resignation of the imperial crown, there were probably few who reflected that the oldest political institution in the world had come to an end. Yet it was so. The empire...extinguished, was the same which the crafty nephew of Julius [Caesar] had won for himself against the powers of the East, beneath the cliffs of Actium; and which had preserved almost unaltered, through eighteen centuries of time, and through the greatest changes in extent, in power, in character, a title and pretensions from which all meaning had long since departed. Nothing else so directly linked the old world to the new... From the days of Constantine untill late into the middle ages it was, conjointly with the Papacy, the recognized center and head of Christendom, exercising over the minds of men an influence such as its material strength could never have commanded... Strictly speaking, it is from the year 800 A.D. when a king of the Franks was crowned Emperor of the Romans by Pope Leo III that the beginning of the Holy Roman Empire must be dated." [See: Bryce, James, D.C.L.; *The Holy Roman Empire*; Pub. David McKay, Philadelphia, eighth edition, 1896. pg. 23.]

Bryce continues, noting that there is nothing isolated in history, and the Holy Roman Empire harks back to the Empire before its fall. As he has stated above, the power that dissolved in 1806 is that which was begun by Augustus in 35 B.C. at Actium.

The history of the power of a wounded and seemingly dead Roman Empire being assumed and arrogated to the Papal system, and the Papal system in the name of Rome creating an image to that first political system, called the Holy Roman Empire, is so clearly outlined in history, and then is so clearly outlined in Revelation the thirteenth chapter as to give no room for other application.

It seems strange to me that evangelical Christians have abandoned leaders who have for many centuries outlined these prophecies in more detail and greater precision than we do here. That they would cast away their prophetic heritage for the fantasies that are currently being harked in the name of prophetic fulfillment is frustrating and shocking! Why, when they are so clearly fulfilled, does anyone look for a future fulfillment? Antichrist has long since come. His reign of 1260 years is long since over. He has

suffered most of the blows aimed to bring him from his place of arbitrary control of the physical and spiritual lives of men. He has but little time left.

Is it right to call the Papacy a power with the mouth of the Devil? Believe me, dear reader, when I tell you it gives me no joy to do so! Is it right to call the Papal system a whore who rides the power of the Roman Empire? Believe me, dear reader, I cringe at those words as much as you do. I would like to submit the following outline of historical events, that again give me no pleasure, but that enumerate some of wilful sins of those in the list of "successors of St. Peter":

The Darkest Period of the Papacy

Adrian II, John VIII, Marinus, 867-884. These popes begin the darkest period of the papacy. 870-1050, called by historians the midnight of the dark Ages. Bribery, corruption, immorality, and bloodshed, make it the darkest period in the church's history.

Sergius III, 904-911 A.D., had a mistress, Marosia. She and her mother Theodora, and her sister, filled the papal chair with their paramours and bastard sons, and turned the papal palace into a den of robbers. This is known in history as the Pornocracy or Rule of Harlots

. John X, 914-928, was brought from Ravenna to Rome and made pope by Theodora (who had also other paramours) for the more convenient gratification of her passions. He was smothered to death by Marosia, who then raised to the papacy her creatures.

Leo VI, 928-9, Stephen VII 929-31, John XI 931 - 936 her own illegitimate son. Another of her sons appointed the four next popes.

John XII, 955-963: a grandson of Morosia was guilty of almost every crime; violated virgins and widows, lived with his father's mistress; made the papal palace a brothel; was killed in the act of adultery by the woman's enraged husband.

The Depths of Papal Degradation

The next six popes, 963-984: (Average 3 1/2 years per pope).

Boniface VII, 984-985, murdered pope John XIV, and maintained himself on the bloodstained Papal throne by distribution of stolen money. The bishop of Orleans referring to Boniface VII and his immediate predecessors called them "monsters of guilt reeking in blood and filth; Antichrist sitting in the Temple of God."

Benedict VIII, 1012-1024, bought the office of pope with open bribery or Simony as it was called -- after Simon the sorcerer.

John XIX, 1024-1033, bought the papacy; he passed through all the clerical degrees in one day.

Benedict IX, 1033-1045, was made pope as a boy of twelve with money and a powerful family. Surpassed John XII in wickedness; committed murders and adulteries in broad daylight; robbed pilgrims on the graves of martyrs; a hideous criminal, the people drove him out of Rome.

Gregory VI, 1045-1046, had two rival popes: Benedict IX, and Sylvester III. Rome swarmed with hired assassins; the virtue of pilgrims was violated; the churches desecrated

with bloodshed.

Clement II, 1046-1047, was appointed pope by Holy Roman Emperor, Henry III because no Roman clergyman could be found who was free from bribery and fornication.

Damascus II, 1048: protests at the continued filth, called for reform and found a leader in the following pope:

Hildebrand or Gregory VII, 1073-1085: although moral reforms were effected, the consolidation of power under Hildebrand was so strong that the next two hundred years are marked by a new evil -- that of going to war by papal armies. Armed force maintained several of the popes. Many of the next popes would be driven into exile by armies when they found their own forces overcome! In the previous period one would be justified in calling the Papacy a "whore." In this period, 1073 and the next 200 years, the most evident characteristics of the two horned beast using the image of the beast are so evident as to be unmistakable.

Following that period, the Inquisition would follow as the Papal instrument of political power and many poor souls of simple believers would die under this inhuman instrument of the "vicar of Christ." [Halley, Henry H.; Pocket Bible Handbook Pub. by Halley, Chicago, eighteenth edition, 1948. Above is a condensation of material found on pgs. 683-685.]

The above scheme copied from H.H. Halley an evangelical, could be reproduced from the pages of Roman historians as well. The Papacy is not ignorant of this history. Malachi Martin, who is still a member of the Roman church, was a member of the Vatican under John XXIII. He is more than a priest. In his book *The Decline and Fall of the Roman Church*, he gives similar history with greater detail. He calls Morosia, "The Nymph who made popes." [See Martin, Malachi; *The Decline and Fall of the Roman Church*; Pub. Putnam, 1981, in hard cover and by Bantam, 1983, in mass market paper. The book is now out of print and none are available from either publisher, even though I was told there was still demand for the book. Another book by the same author, *The Final Conclave*, is a historical novel predicting a scenario in which a conclave of Cardinals will fail to produce a pope. It is recommended reading.]

This same history of moral and political corruption is more briefly but accurately recorded by Butler, another Roman author, who wrote an account of the Vatican Council 1869 - 1870. This book has an *Imprimatur* and a *Nihil Obstat* which means that Roman authorities had declared the book has no doctrinal errors. He says:

"In 1044 the condition of the Papacy had become so scandalous that the emperor Henry III intervened...[to lift the Papacy] out of its state of prostration and degradation in which it had lain for well nigh two hundred years." [Butler, Dom Cuthbert; *The Vatican Council 1869 - 1870*; Newman Press, Maryland, 1962. pg. 12.]

Butler also gives the history of the Donation of Constantine, a fraudulent set of decrees which were knowingly used by the Papacy to justify holding temporal power. Butler says:

"it was believed that the first Christian emperor had, in the plenitude of his power, handed over to the Pope...the power to rule over Italy, the Islands, and in a vague way all the West. It was on the strength of the Donation that the Popes gave authority for the Norman invasions of England and of Ireland, and many similar assignments of territory." [Ibid. pg. 17.]

It gives me no pleasure to have to call these events from the past. But the Papal system has not repented. There are still the same stains of blood, money manipulation, alleged assassinations, and political intrigue which causes the sufferings of countless victims, done in the name of Christ. Yes, it is historically right to call the Papal system a whore. Yes, it is historically correct to see the Papal system as a political power that looks like Jesus and talks like the devil. At least one Papal insider sees the same thing.

The Number 666

The number 666 obviously refers to the name Roman. The text says so. It is the name of the beast.

13:17 And that no man might buy or sell except he who had the mark or the name of the beast, or the number of his name.

The number 666 not only does but it ought to refer to the name Roman. The reason arises from the incredible prophecies of Daniel where he predicts four world empires and proceeds to name three of them. In Daniel 2, Nebuchadnezzar's empire begins the new world order of one nation ruling all the other civilized nations around the Mediterranean. The next three are described but not named here. The first is named: the Babylonian empire. It is the head of Gold.

2:37 You, O king, [are] a king of kings: for the God of heaven has given you a kingdom, power, and strength, and glory. 2:38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven has he given into your hand, and has made you ruler over them all. You [are] this head of gold. 2:39 And after you shall arise another kingdom inferior to you, and another third kingdom of brass, which shall bear rule over all the earth. 2:40 And the fourth kingdom shall be strong as iron:

In the eighth chapter, Daniel describes in a vision the incredibly accurate occurrence of the Medo-Persian struggle with the rise of the Greeks. The first kingdom of the Greek empire defeats the Medo-Persians inside their own territory and then in the height of power the first kingdom is broken and divided into four horns or kingdoms. The incredible part is that Daniel not only gives this precise outline years before 325 B.C. when the events happened, but he also names the participants by name, before they had risen to power!

8:20 The ram which thou sawest having [two] horns [are] the kings of Media and Persia. 8:21 And the rough goat [is] the king of Grecia: and the great horn that [is] between his eyes [is] the first king.

Thus are the first three empires of the four named by name in the Bible.

The fourth beast is described in Daniel 2, and 7, in much greater detail than these here named. Certainly, if God inspired Daniel to name 1. Babylon; 2. Medo-Persia; 3. Greece; 4. ?, He could have named the fourth beast. The fourth beast ought to be named. He is described in greater length in the book of Revelation where he, again, is not named. Why?

There is good reason why the fourth beast is named in a code in Revelation. The number 666 is the number of the name of the fourth beast. The text says so -- no matter the many voices who see some mysterious person arising during the last seven years of the world's history, who will have the number. The number is clearly stated to be the name of the fourth beast. So 666 ought to be the name Roman. Significantly the text rules out the name being Rome, it must be Roman, because it is the name of a single person as well as the name of the beast. Rome is a place. Roman is the name of both the empire, the beast, and a citizen, a single person, who is also a Roman.

We now use the Arabic number system with numerals 1 through 9 and then adding a zero, invented by the Arabs in the eighth century. Previous to that time numbers were attributed to each letter of the alphabet. A = 1, B = 2, C = 3, ... J = 10 then K would not be 11 but 20 and L = 30 etc. Continuing, R would be 90, S would be 100, T = 200 and so on. Any name therefore would have a numerical value. Both Hebrew and Greek alphabets used this system. [See Appendix D.]

It is well known, and has been for centuries, that the name Roman in both Greek and incredibly also in Hebrew has the number we are looking for. It ought to have it. The number is the name of the beast, and the name of the beast is Roman. Every Historical interpreter with few exceptions, from Irenaeus forward, has recorded this fact. In the old world Tertullian, and Hippolytus did. Isaac Newton, the scientist, did in the 17th century; Robert Fleming at the turn of the 17th century; Bishop Newton in the 18th century; Faber, Barnes, Elliott, Cunningham, Johnson, and a host of others from almost every denomination of Protestantism in the 19th century.

The book of Revelation and New Testament are written in Greek and the rest of the Scriptures are written in Hebrew. In Greek the name Roman is Lateinos; it has the number. In Hebrew, the name Roman when modifying empire or beast is feminine, Ro-mi-ith, (empire and beast are feminine in Hebrew). The Hebrew form also has the number! Would it be possible to find any other name which would have the number in both Biblical languages? This must be more than coincidence. [Click here](#) to see the Greek and Hebrew Number systems and Bishop Thomas Newton's chart which he composed in 1750.

My good friend David Wood, upon reading this fact said, "I would think it incredible if any two words would have any identical number, let alone 666!"

But why is the beast named in a mystery code? Answer: The Roman Empire fulfilled the prophecies concerning its persecution of the woman, (Rev. 12), and, "make war with the saints and overcome them," (Rev.13:7). The Roman Empire waged ten official persecutions against the church for almost 300 years. These were legally sanctioned by the senate and carried out under the Roman legal system. The Christians were tortured, whipped, burned, torn apart, beheaded, thrown to lions, and crucified by official Roman authority according to law, for three centuries. Pastors were killed, Bibles confiscated and burned, church buildings destroyed, and the flocks scattered.

How much worse might the Roman persecutors have been if they found their nation named by name as a beast in the Holy writings of those they persecuted? The conditions were bad enough without adding more fuel to the fire. So God couched the name in a mystery. He called the fourth beast 666, so no one could know it except the mind that has wisdom. The first three beasts of Daniel are named by name in the Bible. The fourth beast of Daniel ought to be named in the Bible. He is; his (It would be more accurate to refer to the beast as "It" or "She" since in Greek, the word "beast" is a neuter gender noun, while in Hebrew the word "beast" is a femine gender noun) name is 666. Did the early Christians so understand it? They should have. They read the book of Daniel and could count and know that Rome was the fourth Empire to come on the earth. They could see in Daniel that it would pass away by being divided into ten kingdoms and Antichrist would rise among the ten kingdoms of a divided Roman Empire. See this understanding in II Thess. 2, which is commonly understood to refer to the same Antichrist as the other passages. In this passage Paul is correcting an impression that the second coming of Christ was imminent. It was not imminent, and he was telling them why. First, though, he says that the source of the misunderstanding is not from him:

II Thessalonians Chapter 2

(1) Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, (2) That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at

hand. Paul says, no word, letter, nor inference came from him that the second coming was imminent. In fact, he says, it is not. Something that they know about has to happen first:

(3) Let no man deceive you by any means: for that day shall not come, except there come a falling away first, This is often, but erroneously, taken to mean that the church must fall away first. But that cannot be so. Paul says below this that the man of sin will come after the falling away. In verse 6 he says, **and now you know what holds him back.** In verse 7 Paul says, **that which is now holding back Antichrist will continue to do so until it be taken out of the way.** Paul states here that something that now exists in his time, that they knew about, which **when I was yet with you I told you these things,** was holding back Antichrist.

If Paul had told them about the fourth beast of Daniel, he would have told them that as long as the Roman empire stands the Antichrist will not come, because it will rise up out of a shattered Roman Empire **and then that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God,** He is to arise out of the church which is the true Temple from the time of the coming of the Holy Spirit to this day; **...shewing himself that he is God.** This is the same description as the little horn of Daniel and the lamb-like beast of Rev. 13. He arrogates to himself the power of the Roman Empire but masquerades as the Lamb sitting in the church!

Paul reminds them that he told them and that they know what it is that holds back Antichrist. **(5) Remember ye not, that, when I was yet with you, I told you these things?** He does not tell them plainly by name who or what it is even though it is something they both know. **(6) And now ye know what withholdeth that he might be revealed in his time.** He further states that the kind of thing Antichrist will bring is already at work. **(7) For the mystery of iniquity doth already work:** He then repeats that the entity that they both knew about, which they had talked about while he was with them would continue to restrain the coming of Antichrist until he or it was taken away: **only he who now restrains will restrain, until he be taken out of the way.** Thus Paul knowing the book of Daniel would say: **"then after the departure of the Roman Empire, as we all know from Daniel; (8) then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.**

Early Christian Writers

Would it not be interesting to know what early Christians thought about these passages? Writers whose lives overlap the lives of apostles are called Apostolic Fathers. Their writings are fragmentary and few have been preserved. Christian writers who were born after the death of the apostles but before 325 A.D. are called Ante-Nicene Fathers. They wrote before the council of Nicea which marked the triumph of the Christian religion in the empire. Ancient writers who lived after the council of Nicea are called Post-Nicene Fathers. There are many writings which have survived and been preserved from these times.

Irenaeus

Would it not be interesting to see what someone thought about these passages hardly fifty years after they were written, and before they were fulfilled? It is easier to interpret prophecy after its fulfillment. Let us see how Irenaeus did before the fulfillment. We can sympathize with him if he doesn't get it completely right due to not being able to parallel the prophecy with the events of history. But the incredible thing is that the "fathers" knew the general outline of future events. They, therefore, were not in ignorance, that that day would overtake them as a thief.

(I Thess 5:4) But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Why were they not in darkness? Because they knew that as long as the Roman Empire had not fallen the second coming was not imminent.

Irenaeus was born about 135 and lived into the next century. He wrote a commentary on portions of Daniel and Revelation, especially of the thirteenth chapter and the seventh chapter of Daniel. The epitome of the chapter (XXI) on the Antichrist in his writings begins:

"John and Daniel have predicted the dissolution and desolation of the Roman Empire, which shall precede the end of the world,..." [See Schaff, Philip, editor; Ante-Nicene Fathers, Pub. Erdmans, Grand Rapids. 1971 The Ante-Nicene and Post Nicene Fathers are considered in the same way as the classical writers. They have been published numberless times. Erdmans has published a multi-volume set well edited. Irenaeus; Against Heresies XXVI,1]

Irenaeus had no difficulty in interpreting Daniel: "concerning the ten kings who shall then arise, among whom the empire that now rules the earth shall be partitioned." [Irenaeus, *ibid.*]

He believed the Roman Empire would pass away and be divided into ten kingdoms, and so it did happen in his future. There was no way for him to know that except through the prophecies. The opinion of those living in the empire was that it would last forever -- they called it "eternal Rome." But seeing that John and Daniel had predicted the decline and dissolution of the empire into ten kingdoms is not all that Irenaeus saw. He said, "It is manifest that he that shall come," he means the little horn, "shall slay three" of the 10 horns, "and subject the remainder to his power." He believed that the coming entity would overcome three and then dominate the other seven states left to a divided Roman Empire.

He calls the power that would rise in the place of the Roman Empire an "apostasy," and warns that God, "has prepared eternal fire for every kind of apostasy." In quoting Justin Martyr, who lived before Irenaeus, he considers that Satan is the author of "apostasy" and eternal fire is "reserved for all apostasy." This is a remarkable passage in that Irenaeus foresees the division of the Roman Empire as yet to come and sees the Antichrist power rising out of the church, for that is the meaning of apostasy. It refers to an enemy, not from without but one who rises up from within.

A few paragraphs further Irenaeus makes the first known attempt to interpret the number 666. Remember that this is only a short time after Revelation was written. It was also at the time that the Roman Empire was at its zenith -- the most peaceful, successful time of the empire. It is the period of the Five Good Emperors or the Pax Romana, when there was no war within the empire and no unsuccessful military action outside the empire for a hundred years.

Irenaeus reminds us that since 666 -- the name -- has not been fulfilled as yet in a coming power, (which he, as most others of the period, thought to be a single man), then it is wise to be cautious in looking around for the right name. These interpreters living before the fall of the Roman empire did not see the anti-Christian power that would rise up and persecute true believers for centuries -- they understood everything else but the time frame. But they did know that he would rise up in a shattered Roman Empire. They did not have the hindsight we have to see that an anti-Christian kingdom did rise up out of the Christian religion and seize the authority of God and man; and with the falsely assumed authority of God and the sword of man, attempt to dominate, and actually dominate, European and world politics for almost 1300 years. [*ibid.*]

But he makes some startling observations on the number:

"It is not for the want of names that contain the number that I say this, ...for there are many names that can be found that have the number... for the name Evanthas contains the required number" [Then this remarkable statement,] "Then also Lateinos has the number 666 and it is a very probable solution, this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule. I will not, however, make any boast over this [coincidence]."

This comment was made barely before the ink was dry on the book of Revelation, and although it is made with caution, those who followed used more boldness in the application of the name. But Irenaeus knew certain things. He knew that the Roman Empire had to fall and that an Antichrist would arise in its ruins and that the second coming of Christ would be after that. And He was right!

Tertullian

Tertullian was a Christian living in Carthage, born after Irenaeus, about the year 150. He carries the interpretation forward. In his essay, *On The Resurrection of the Flesh*, he speaks of the coming Antichrist and quotes from the second Thessalonian letter. He says:

"That day shall not come, unless, indeed, there come a falling away, he means indeed of this present empire...and he who now hinders must hinder, until he be taken out of the way. What obstacle is there but the Roman state, the falling away of which, by being scattered into ten kingdoms shall introduce Antichrist upon its ruins?" [Tertullian, *On the Resurrection of the Flesh*, chap. XXIV.]

Here the prophecy of Daniel and the Thessalonian passage are put together to predict the future. Tertullian could not have believed in the imminent return of Christ. He, like Irenaeus, would have said the Roman empire has to fall first and be divided. An Antichrist will come but not before the fall of the Roman empire and Christ will come after that. He not only had a correct view of the future from his time, but he was able to give the obviously true meaning of a passage of scripture over which most still stumble.

Hippolytus

Hippolytus wrote about the year 200. He is thought, by some, to be in the line of Roman bishops which the Catholic church would claim reaches back to Peter. If he was, he did not know that made him the POPE. His writings give no implication that he would think of himself as a super bishop much less the Supreme Pontiff! In fact he takes for granted that all the church understood that Lateinos is the name of the beast.

"The wound of the first beast was healed and he (the second beast) was to make the image speak, that is to say to become powerful; and it is manifest to all, that those who at present still hold power are Latins. If then we take the name as the name of a single man it becomes Latinus. Wherefore we ought neither to give it out as if this were certainly his name, nor again ignore the fact that he may not be otherwise designated." [Hippolytus, *Treatise on Christ and Antichrist* (50) pg. 215.]

Hippolytus is convinced that the name of the beast is Latin and that the word Latinus, or Latin man, has the number 666. He then makes some faltering attempts to name the three kingdoms to be taken over by Antichrist. Since they are in the future to him he has little success. But Rome has been identified, and he living in Rome at the time knows it is to fall. He continues:

"These things shall then be in the future, beloved, and when the three horns are cut off he

will begin to show himself as God." [ibid.]

Hippolytus has a composite of Daniel and Revelation in his fulfillment. He has had to put together the fourth beast of Daniel and the little horn with the beasts of Revelation 13 and 17 as well as the image to the beast to make this interpretation. Out of that he has properly identified Rome as the beast and has the name 666 identified with the Romans because, "they still, at present, bear rule." In other words they are the fourth empire from the Babylonians as per Daniel's prophecy. I am impressed.

Scolia

Between the years 250 to 300 some unnamed person wrote comments called scolia in the margin of the writings of Hippolytus. They are really good and there is a detailed exposition of Daniel 7, where each of the beasts are analyzed and interpreted. He says, Babylon, of course, is the first, the bear is Persia, the leopard is Greece and the four heads of the leopard are the fourfold division of Alexander's kingdom. He names each of the principalities. He makes a very accurate historical interpretation of Daniel's prophecy. The scolia then go on to the fourth beast:

"...a fourth beast. Now that there has arisen no other kingdom after that of the Greeks except that which stands sovereign at present, is manifest to all....for there is no other kingdom [bearing rule over all the earth] remaining after this one, but from it will spring 10 horns.

"And it had ten horns, for as the prophecy of the leopard with four heads...was fulfilled, and Alexander's kingdom was divided into four principalities, so also now, we ought to look for the ten horns which are to spring up from [the fourth beast] when the time of the beast shall be fulfilled, and the little horn, which is Antichrist shall appear suddenly in their midst." [Hippolytus, Fragments from the Commentaries, Scolia 6-9, pg. 189.]

In reading the prophecies, the author of the scolia has concluded that the four world empires spoken of by Daniel will end with the Romans. He concludes that the imperial system will then end! (This is a very clever and accurate deduction for someone who has not the advantage of hindsight.) He says there will be no further united empire after this one! What incredibly accurate insight which gave him a view of the future that we know was correct. (Notice with the lengthening of the time since the giving of the prophecy the fulfillment is no longer expected to be sudden.) That is, the sudden appearance of Antichrist is now seen to take place after the empire is divided for some space of time. The same unfolding of events, rather than instant fulfillment, is surmised in Hippolytus above, i.e. "he shall begin to show."

The scolia goes on to suggest patience and prayer, that we might avoid these things which he is convinced will come. If we have the date of this scolia correct, it is ironic that the author is living contemporaneously with, or just slightly before, the severest persecution the church would ever suffer, yet he shows great concern for the time of the little horn.

"So we ought not to anticipate the counsel of God, but exercise patience and prayer that we fall not on such times. We should not, however, refuse to believe that these things will come to pass. For if the things which the prophet predicted in former times have not been realized, then we need not look for these things. But if those former things did happen in their proper seasons, as was foretold, then these things also shall certainly be fulfilled."
ibid.

St. John Chrysostom

Chrysostom's name means "golden mouth." He must have been a great orator. Chrysostom moves us ahead a little less than 100 years. He died in 408 A.D. This would place his death just two years before the first sack of Rome, which historical interpreters apply to the first trumpet, being the first of the four invasions and sacks of Rome which would bring the Roman empire to its end, in the year 476. The fall of Rome therefore, which all these interpreters have been looking for, is now just imminent to Chrysostom.

His works are preserved in "Homilies." In "Homily IV" he left a commentary on II Thess 2:6-9. The passage on the man of sin, which synchronizes with the little horn of Daniel and the lamb-like beast of Revelation, has been commented on by most of the previously cited writers. His incidental comments, on some who were saying the gifts of the Spirit hold back Antichrist, are interesting.

"What is that which withholds," and "why Paul expresses it so obscurely. What then is it that hinders him [Antichrist] from being revealed? Some indeed say the grace of the Spirit, but others the Roman Empire, to whom I most of all accede. Because if he meant the Spirit, he would not have spoken obscurely, but plainly, that, even now the grace of the Spirit, that is, the gifts, withhold him. Otherwise he ought now to have come, if he was about to come when the gifts ceased; for they have long since ceased!" [Chrysostom, Homily IV, 1]

This is a most amazing comment on the presence of charismatic gifts, or actually their non-presence in the church at the time of Chrysostom. He is obviously a Bible believer and believer in the Holy Spirit, and the gifts. He just knows they have ceased and could not be "that which hinders," because they are gone, and the Roman Empire has not fallen yet to invite the coming of the man of sin. The use of the information about the fall of the Roman empire is further described as he goes on to explain why Paul spoke covertly about what "withholds."

"Because he said this of the Roman Empire he naturally ... speaks covertly and darkly. For he did not wish to bring upon himself ... useless dangers. For if he had said, that after ... a while the Roman Empire would be dissolved, they would immediately have even overwhelmed him as a pestilent person, and all the [other] faithful as living and [seeking] this end." [ibid]

Speaking of how long it might be till he comes he said:

"And he did not say it would be quickly, although he is [often] saying that [he is to come] - but what? 'that he may be revealed in his own season.'... (The mystery of iniquity already works) He speaks [of] Nero as if he were a type of Antichrist. ... But he did not wish to point him out plainly and this not from cowardice, but instructing us not to bring upon ourselves unnecessary enmities, when there is nothing to call for it. So indeed he says here: Only there is one that restrains now, until he be taken out of the way, that is, when the Roman Empire is taken out of the way, then he shall come, and naturally. For as long as the fear of this empire lasts, no one will willingly exalt himself, but when that is dissolved, he will attack the anarchy and endeavor to seize upon the government both of man and of God!" ibid.

Jerome

Jerome, the translator of the Latin Vulgate Bible, upon which version all later Roman Catholic vernacular translations would be based, including the English Douay version, was born about 340 and died in 420. He lived well into the first of the Barbarian invasions and actually saw his home town on the border of Dalmatia destroyed by the marauding Goths. He, as those preceding, sees the fall of Rome as necessary to the coming of the Antichrist. The events of his later life would have anticipated the

event of the fall, and those living just a few years longer, would have seen the fall of the Roman Empire. Of II Thess. he says:

"that antichrist shall sit in the temple of God, either at Jerusalem (as some imagine) or in the church (as we more truly judge) showing himself that he is Christ, and the son of God: and unless the Roman Empire be first desolated, and antichrist precede, Christ shall not come." [Newton, Thomas; Dissertations on the Prophecies; in two volumes, tenth edition, London 1804; Vol. II, pgs. 115, 116.]

There are others who came to the same conclusions about the fall of the Roman Empire and its division into ten kingdoms based on the seventh chapter of Daniel. We have not quoted them but it might be noted that Justyn Martyr, Origen, Cyril of Jerusalem, Lactantius, Ambrose, Austin, and others, left writings with similar views, i.e. the Roman Empire will be dissolved into ten kingdoms, and Antichrist will arise among them preceding the second coming of Christ. None of these Christians were in ignorance that that day would over take them as a thief. They knew the second coming of Christ was not imminent in their lifetime. Only those like Jerome, in the latter time of the empire, thought the time was near, because the fall of the empire was near.

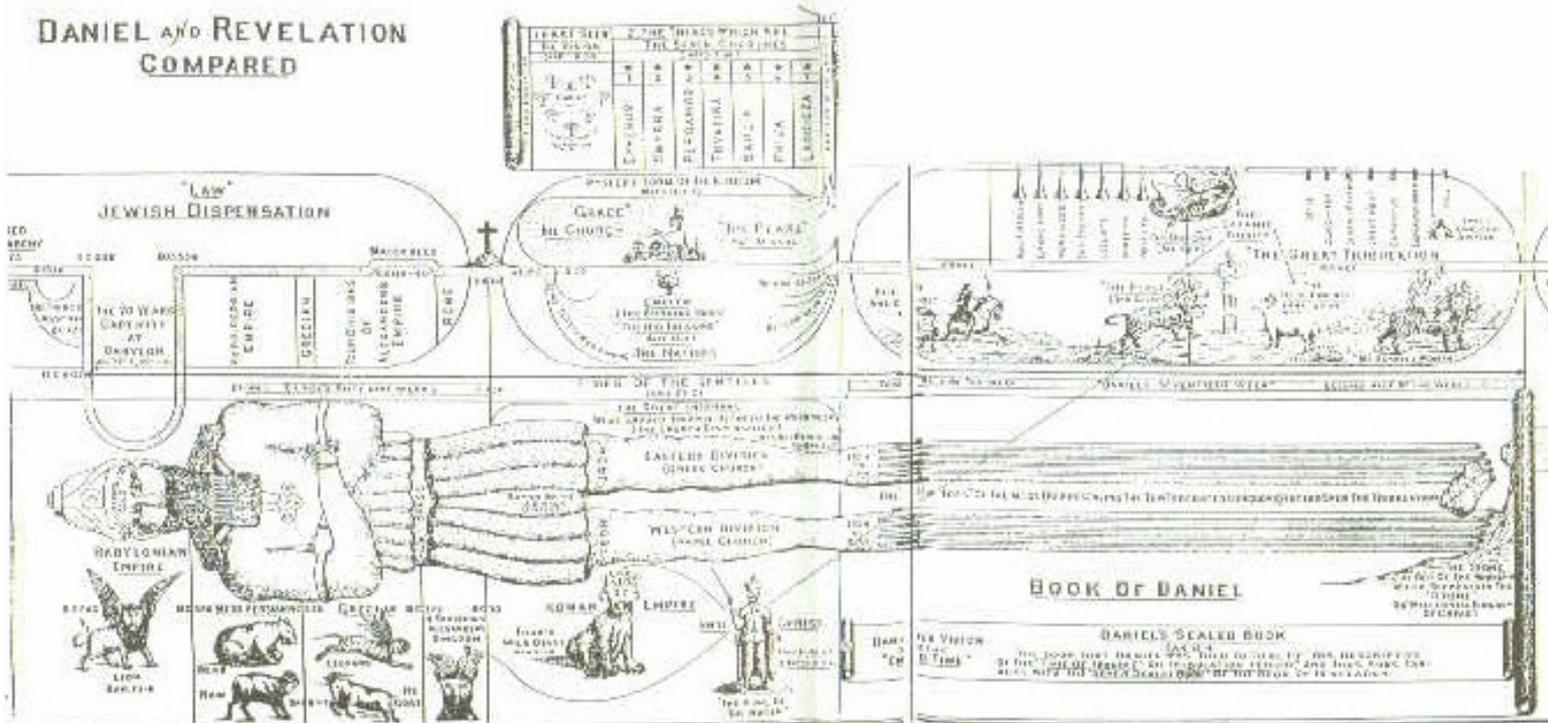
Just as Chrysostom, others knew the Roman Empire would fall and on its ruins "out of the church of Christ," one would rise who would feign himself to be Christ, and "seize the power of God and man." What power was it that actually did step into the vacuum of power left by fallen Rome and with the name Roman sit in the church, seize the authority of God and man, then arrogate three states to itself, and dominate the other seven, for hundreds of years? Does the reader need a clearer picture of the past to name the Antichrist? These brethren of the past gave us this clear picture before it happened!

Appendix B:

Premillennial Interpretations do Violence to the Prophecy

The following diagram illustrates the way that some interpreters force the scripture into their interpretation instead of diagramming the scripture and fitting the interpretation to the scripture. Such a forced interpretation as that illustrated below could not be done by our Omniscient God, He would not create a freak to represent what is real. Imagine a god who said that "History will look like a statue" and then to match the interpretation you have to draw toes as long as the rest of the statue. Such a statue has to lie on his side because he can not stand on such deformed feet. Since premillennial scholars know that the division of the Roman Empire into 10 kingdoms took place about 500 years after the advent of Jesus of Nazareth and they err in not believing "the little stone" has hit the image in the feet as yet, then they are forced to draw toes that are 1500 years long. The diagram is not actually proportionate however since an honest picture of the toes make them 1 and 1/3 times longer that the complete standing image. The rest of the statue is proportionate to the time periods that each symbolic portion predicted. Surely God did not predict history represented by a freak statue.

DANIEL AND REVELATION COMPARED



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The Scarlet Woman

The section which follows is a chapter from Fred P Miller's book, [Revelation: a Panorama of the Gospel Age](#)

17:1 And there came one of the seven angels who had the seven bowls, and talked with me, saying to me, Come here, I will show you the judgment of the great whore who sits on many waters.

Verse 1: This chapter (and the two to follow) is a supplement to the vision of the seven last plagues and is meant to give a clearer picture of the recipient of the plagues which are poured out in the last chapter. Hence the angel is one of the seven who poured plagues on the beast in chapter 16. The Roman Empire has been identified as the beast with seven heads and ten horns. In Daniel 7 it is the little horn or a little kingdom which arises among the ten kingdoms of a divided Roman Empire to take the power of the Roman Empire. In Revelation 13 the Roman Empire is pictured as having its power taken by a lamb-like beast. He does the same thing, and for the same period of time as the little horn of Daniel -- that is, he works against and overcomes God's people for 1,260 prophetic day-years. In this chapter the power that fights God's people and rides the power of the Roman Empire is pictured as a whore and represents the false religious aspect of that power more than the political aspect, which is figured later in the chapter as the eighth head.

17:2 With whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication. (3) So he carried me away in the spirit into the wilderness; and I saw a woman sit on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

As seen above, the woman rides the Roman Empire. The picture here is of an apostate, profligate religious organization, committing spiritual adultery and controlling the Roman Empire. It is the same entity pictured in Daniel 7 as the Little Horn and in Revelation 13 as the Lamb-Like-Beast. These three symbols describe different facets of the same entity. Here the false religious nature of the antichrist kingdom is symbolized by a harlot woman.

17:4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; (5) And upon her forehead was a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. 6) And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus and when I saw her I wondered with great admiration.

Verses 4-6: Babylon is a figure of Rome and of paganism. The picture here is of a false religious power who gives birth to other false religions and works against true religion. This woman must be in contrast with the woman of chapter 12, who is arrayed with the sun and moon and has twelve stars on her head. There she represents the true church which issued forth Christ to the world. This scarlet woman therefore is a picture of the false church, who issues forth other false churches. The picture of overcoming the saints and killing them is the same as in Rev. 13 and Dan. 7. It is not hard to reach into history and call out the Papacy as a Roman religious power which killed many souls for having innocent but contradictory faith.

17:7 And the angel said to me, Wherefore did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and ten horns.

A repetition of the supporting power being Rome. The woman rides the power of the Roman Empire and as we shall soon see she herself is Roman.

17:8 The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. (9) And here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits.

Verses 8-9: Not the seven hills of Rome but seven forms of government which Rome had passed through since her founding, for so we found the figure of a mountain to be in Chapter 6 under the sixth seal. See the comment on the next verse for the details.

17:10 And there are seven kings; five are fallen; and one is; and the other is not yet come; and when he comes he must continue a short space.

The seven heads, seven hills, and seven kings more likely mean the seven forms of government that Rome, from its inception, was to pass through. The text says they are seven kings or kingdoms, i.e. governments. This solution is more in harmony with the text than the fact that Rome may have been built on seven arbitrary hills. More than one city is built on seven literal hills. Seven mountains in prophetic literature is a figure of seven governments, not seven literal hills.

The prophecy says that five are fallen or in the past, and that one is, or exists, at the time of the writing of Revelation. Consequently the first six forms of government were a matter of historical record to all living in that generation. The simple facts of history are not mystical and therefore should be found in historical literature contemporary with the same period in which the Revelation was written. This is actually the case and the changes in government, numbering six from the beginning, are outlined clearly in both Livy (59 B.C. to circa 17 A.D.) and Tacitus (56 A.D. to circa 118). These classical

historians give the six forms up to their own time as follows:

Livy _____	Tacitus
1. Kings _____	1. Kings
2. Republic _____	2. Republic
3. Council of 10 _____	3. Council of 10
4. Tribunes _____	4. Military Triumvites
5. Dictators _____	5. Dictators
6. Imperial (Principate) _____	6. Imperial

Tacitus in the opening of his Annals of Imperial Rome gives the outline to his time. I insert the numerals:

(1.) "When Rome was first a city its rulers were kings. (2.) Then Lucius Junius Brutus created the Consulate and free Republican institutions in general. Dictatorships were assumed in emergencies. (3.) A council of Ten did not last more than two years; (4.) and then there was a short lived arrangement by which senior army officers -- the commanders of contingents provided by the tribes -- possessed consular authority. (5.) Subsequently Cinna and Sulla set up autocracies [dictatorships] but they too were brief. Soon Pompey and Crassus acquired predominant positions, but rapidly lost them to Caesar. (6.) Next the military strength which Lepidus and Antony had built up was absorbed by Augustus. He found the whole state exhausted by internal dissensions and established over it a personal regime known as the Principate." *

Livy makes clear statements about the changes in forms of government and actually gives dates for the changes:

He says (1) "The whole period of the monarchical government was 244 years... After the liberation [setting up the Republic] two consuls were elected by popular vote."** (2) He later says that the Republican forms lasted in purity for 58 years. This is the political golden age for which all future generations longed for restoration. Livy describes it when superseded as being the second change, making the Councils of Ten that followed to be the Third form of government. (3) "Thus it happened that 302 years after the foundation of Rome the form of government was for the second time changed; once power had passed from kings to consuls, now it passed from consuls to decemvirs."*** Later he notices the next change to the fourth form saying, (4) "Thus 310 years after the founding of Rome military tribunes with consular power first entered upon office."**** Livy was born during the (5) Dictatorship of Julius Caesar the fifth "head," and was a young man during the civil wars which revolutionized Rome by introducing the sixth form, or (6) Imperial system, which was extant all his life and extended for several hundred years more.

These two sources are in agreement with these political changes as are the extensive histories of Rome both contemporary with the Empire and later. There is no reason to

suppose that these were not well known facts of history. That is that Rome had passed through five forms of government, all of which were in the past just before New Testament times and then a new form of government, the sixth, was subsisting from 30 B.C. through the whole of the New Testament period and beyond.

This key to whom the symbol of the beast would apply was part of contemporary history and would have been clear to any literate person. In fact we have shown in chapter 2 that the earliest commentators had the greatest success in interpretation of those symbols connected with the Roman Empire. The fact that five forms of government had fallen and the Imperial form was the sixth would be known to John who wrote the book. The fact that he knew it does not imply that he manufactured the symbol since it is authenticated by also being prophetic. He, John, could not have known that there would be a seventh and that would finish the transition of power as far as the Roman government was concerned. Nor could he have known, that following the seventh head, a corrupt religious power would assume the authority of one of the first seven, which had a deadly wound, and then it become the eighth form of Roman government, which is what he predicted.

Incredibly, the sixth form of government did receive a deadly wound. The Imperial form was destroyed by the barbarian invasions and though Rome was occupied by them for a time it was superseded by government from Constantinople through dukes in Ravenna, called in historical writings the Exarchate of Ravenna. This "seventh head" was superseded by the Papacy which assumed the power to become the eighth head and adopted the Imperial form of government which, though having been wounded to death was now revived in the Papacy itself. Later this "eighth head" would make an image to the beast which became The Holy Roman Empire, as outlined in chapter two. These symbols and their correspondence to the actual facts of history establish the divine nature of the book of Revelation and assure us of God's hand in the course of history and its ultimate outcome. This outline is given in recognized Pro-Roman sources. For instance, Cardinal Gibbons, a recognized Roman Papal authority, gives the same facts.*****

17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.

Verses 10 and 11: Here it states plainly that the seven heads are seven governments. Five are fallen, that is, in the past. One is or remains at the time of the vision, that is, the Imperial form. One more is yet to come, that is, the Exarchate of Ravenna, through which after the fall of Rome in the West, Rome was ruled from Constantinople. The Exarchate did not continue a long time. In fact it was absorbed into what became the Papal states, the first to be so added. He, the Papacy, is so obviously the eighth form of Roman government. The Papacy is of the seven because it continues the Imperial form of government. This figure of being the eighth head is another figure of the Papacy but of the political power rather than false religion pictured as the whore.

17:12 And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Verse 12: The ten horns are also pictured as ten kingdoms remaining to a shattered Roman Empire in Daniel 7 and Revelation 13. They continue one hour, a short time, perhaps a picture of the changing profile of these kingdoms after the fall of Rome

. 17:13 These have one mind and shall give their strength and power to the beast. (14) These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and king of kings; and they that are with him are called, and chosen, and faithful.

Verses 13-14: A reminder of what has already been said, that the false religious system that first controls and then absorbs the power of the Roman Empire will dominate the scattered remnant kingdoms of fallen Rome and work against true religion in Jesus, but He will overcome them.

17:15 and he says to me, The waters which you saw, where the whore sits, are peoples, and multitudes, and nations and tongues. (16) And the ten horns which you saw on the beast, these shall make her desolate and naked, and shall eat her flesh and burn her with fire.

Verses 15-16: This is a perfect picture of the close relation with the false religion of the Papacy and the ten kingdoms left to Rome in Europe, yet the hatred that existed at the same time. Although she had adherents in all nations and cultures, the nations allied with her in Europe hated her and made war with her while submitting to her. The history so closely matches the figure as to be extraordinary. The condition described here could accurately represent any period after the Papacy gained control of the Papal States, from 800 until the nineteenth century. Rome did actually have five different forms of government before the Imperial form that existed at John's time. The empire fell in 476. After the fall of Rome, the emperor in Constantinople was able to regain control through a governor he placed in Ravenna, located on the east coast on the Adriatic. This government, since it was isolated from Constantinople, was called an Exarchate, meaning an "outside rule." Because of the continual marauding of national groups, and the inability of Constantinople to protect Rome, the Bishop of Rome appealed to the Frankish kings for protection. They not only did so, but granted to the Papacy the kingdom of the Lombards and the Exarchate of Ravenna. By confiscating the region around Rome the Papacy actually did make three states into the States of the church and was the eighth form of government Rome passed through. The constant fighting with her dependent states in Europe, through the centuries, is a part of the historical record. The symbols here could not be clearer or more consistent with the history.

17:17 For God has put in their hearts to fulfill his will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled (18) And the woman

which you saw is that great city which reigns over the kings of the earth.

Verse 18: "That great City." Not the city of Rome but Vatican city in Rome. She is the whore of Babylon riding the power of the Roman Empire and became the beast as the eighth form of Roman government at the same time. The Vatican is the city that makes no pretensions about her claim to the right to govern all kings. She has not repented of that pretentiousness.

* **See Tacitus: *Annals* page 1.**

** ***Livy, Book 1:60***

*** ***Livy, Book 3:33***

**** ***Livy, Book 4:7***

***** **See Cardinal Gibbons; *Faith of Our Fathers*; op. cit. chapter XII; "*The Temporal Power of the Popes.*"**

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The Incredible Predications of Robert Fleming which were published in 1701

I have quoted the comments of Albert Barnes about Robert Fleming in my book "*A Panorama of the Gospel Age*," in Chapter 9 "The Fall of the Papacy." An excerpt appears below. Please read beyond this excerpt: I recently obtained a complete copy of Robert Fleming's works originally called "*Apocalyptical Key*" and reprinted under the title of "*The Rise and Fall of the Papacy*." The former historical interpreters have quoted Fleming's predictions relating to the remarkable coincidence of the events of 1848. But even more remarkable are his predictions of events in 1900 and 2000. Read on.

In the quotation Albert Barnes, wrote (1851) at the beginning of the last days of the Papal States. 1848 to 1870. during which the States of the Church were taken from the Papal dominion. In 1701 (approximately 150 years previously) Fleming predicted the blow on the Papal States would begin in 1848. Incredibly Garibaldi removed the first portion of the States from the Papacy in 1848, and then a piece at a time, the rest of the territory was lost to Papal dominion culminating in the complete loss of the States under Victor Emmanuel in 1870. Thus 20 years accomplished the predicted event after the stated date of beginning. Read on in Barnes!

"In this connection I may insert here the remarkable calculation of Robert Fleming, in his work entitled "Apocalyptical Key, or the pouring out of the Vials," first published in 1701. It is in the following words: The 5th Vial which is poured out on the seat of the beast, or the dominions which more immediately belong to and depend on the Roman See; that, I say, this judgment will probably begin about the year 1794 and expire about A.D. 1848; or that the duration of it upon this supposition will be the space of 54 years. For I do suppose that seeing the Pope received the title of Supreme Bishop no sooner than A.D. 606, he cannot be supposed to have any vial poured upon his seat immediately (so as to ruin his authority so signally as this judgment must be supposed to do) until the year 1848, which is the date of the 1260 years in prophetic account when they are reckoned from A.D. 606. But yet we are not to imagine that this will totally destroy the Papacy, (though it will exceedingly weaken it,) for we find that still in being and alive when the next vial is poured out.' Now Barnes': comment: [pp 125, 126 Cobbin's edition] It is a circumstance [says Barnes] remarkably in accordance with this calculation, that in the year 1848 the Pope was actually driven away to Gaeta, [imprisoned] and that at present time (1851) he is restored though evidently with diminished power."

1870 completed the loss of power. It was not until 1929: Well, read another excerpt

from my book here quoting me.

The fifth bowl began to be poured on the Papal dominions in 1848 when Garibaldi actually imprisoned the Pope and divested him of his temporal lands. Barnes therefore wrote at the time that this bowl began and did not see the completion of it in 1870 when those dominions were taken by Victor Emmanuel and the Papacy was left with nothing at all in the sense of an earthly state. Sixty or so years after 1870, in 1929, the Papacy would be given sovereign power over the one hundred acre Vatican. In an agreement made with Mussolini in 1929, Vatican city was recognized as a sovereign state and the Pope recognized the kingdom of Italy. The Pope formally accepted one billion, seven hundred fifty million lire for the territory which was taken from him in 1870. He had begun his return to political and temporal authority. They had not repented!

I apologize for taking so long to set the stage but what follows is remarkable indeed. Because Robert Fleming did not stop there in his interpretive predictions. He extended them to the year 2,700 ! What he had to say about the next two periods however is astounding indeed.

Before I describe them I want to remind you that in my book I had predicted the imminent fall of Communism and the Soviet Union which indeed is now in the past. I also predicted that the fall of the Papacy and Islamic nations opening to religious and political freedom are near future events and in fact they are "imminent." What did Robert Fleming think would follow the blow on the "seat of the beast" which he said would begin in 1848 which indeed did happen and was accomplished within 20 years.

Fleming predicted that among the events of the period from 1848 to 1900 would be the decline and extinction of the Turkish Empire! He predicted the events and the dates! in the late 1600's (1692) and published it in 1701! What is even more remarkable is that the decline of the Turkish Empire did occupy the major events of the last half of the 19th century and within less than 20 years after 1900 the Turkish Empire was no more. Its historical lamp was extinguished in 1917. Mr Fleming is truly extraordinary! But that does not end his predictions. What did he think of the next period of history beyond 1917.

Fleming saw the gradual but complete disappearance of the Roman Papacy. But immediately after the fall of The Turkish Empire he sees a spiritual war attempting the complete destruction of the church of Christ as occupying events that lead up to the last part of the 20th century He then predicted that the last half of the 20th century would see the development of events that would be completed by the year 2000 and that the demise of the Papacy would follow shortly as a result! Fleming names 2000 as the terminal point.

Let me sum up Robert Fleming's "historical interpretations" of prophecy.

1. In 1692 he predicted that the 5th vial which would fall on the seat of authority of the Papal system would take place in 1848. It actually did and was completed in 20 years.
2. He predicted that the decline of the Turkish Empire would occupy the last half of the 19th century; the events would be complete by 1900. This indeed is what happened and The Turkish Empire joined the dust bin of history within less than 20 years after 1900.
3. Fleming predicted (in 1692) the last half of the 20th century would see the completion of events by the year 2000 that will end the Papacy! Does that mean that within 20 years we should see the complete end of the Papacy? That has been my own conclusion predicted and recorded on tape recordings before 1970 but not in print until 1990. Thus seeing Fleming's complete printed works only recently has amazed me with his insight reaching far beyond his oft quoted analysis of the 5th vial beginning in 1848!

Further, incredibly he concluded the same thing that I had arrived at, that is, that the end of the Papacy will be associated with a resurgence of the power of the Christian religion. He so states on page 81 that coincident with the fall of the Papacy will be a parousia similar to the power of Christ in historical time at the destruction of Jerusalem or the end of paganism in 325. Fleming in 1692 concluded that the church of Christ will enjoy a period where opposition to the Gospel will be relatively slight and an unprecedented ingathering of the faithful. Many have heard the same conclusion that I had arrived at independently in the late 1960's. So let it be "even so come Lord Jesus."

addenda. In response to questions:

From: Jim Knutson

To: fmoeller@ao.net

Sent: Tuesday, January 25, 2000 6:37 PM

Subject: Re: Flemings' predictions in 1692

I love this stuff, Fred. Thank you! Please see my one math problem, below, in my **JK to Fred** I'm not "getting it" on this one thing.

"of Supreme Bishop no sooner than A.D. **606**, he cannot be supposed to have any vial poured upon his seat immediately (so as to ruin his authority so signally as this judgment must be supposed to do) until the year **1848**, which is the date of the **1260 years** in prophetic account when they are reckoned from A.D. 606. But yet we are not to imagine that this will totally destroy the Papacy,

JK to Fred:

606 + 1260 = 1866, not 1848. What am I missing, here? I am not being contentious. I am not seeing this right. What am I not seeing?

Answer:

What Fleming did was to adjust the calculation of the prophetic time relative to the calendar time. The prophecy is calculated in 360 day years which was a calendar year at the time of the initial prophecy and is the limit which was set when the prophecy was first given in Daniel 7 as time times and half a time;

thus 360 times 3 1/2 is 1260. Then in the application he took the extra 5.25 days in an actual Gregorian calendar year and multiplied it by 1260 and divided that by 365.25 days of the actual calendar and then subtracted the product from the date 1866. thus the problem which he correctly perceived needed the adjustment from the time prophecy to the calendar is:

$$5.25 \times 1260 = 6615 \text{ then } 6615 / 365.25 = 18.1 \text{ then } 1866 - 18 = 1848$$

That is the method of calculation and if you think it out you will see that it is necessary to adjust to the change in the calendar from the time that the figure of 1260 days was first given to the calendar in use at the time of the fulfillment.

Fred

From: B.L. Turner
To: fmoeller@ao.net
Sent: Tuesday, January 25, 2000 9:45 AM
Subject: Imminence of Islamic freedom

Hi Brother Fred!

Thank you for your e-mail about prophetic issues. Among many other things, you said: "I also predicted that the fall of the Papacy and Islamic nations opening to religious and political freedom are near future events and in fact they are `imminent.'" In your judgement, how soon will the Islamic nations become open to religious and political freedom? You say these cataclysmic events are "imminent." How imminent? At present Islam makes one-fifth of the world's population largely inaccessible to the gospel. May your "imminent" be in our life time! Should it be, will the church be ready to fill the gargantuan spiritual void that Islam has created?

May you enjoy God's richest blessings!
In the Bond of Christ,
Lee Turner

Answer:

I believe that the period that historical interpreters like Barnes, and Fleming foresaw

through the pages of the Apocalypse is linked with the fall of Russia as an enemy of the Gospel and that the end of the Papacy as a political state and Islamic nations opening to religious and political freedom will be seen in the future. say in 100 years, looking back, as a part of the same epoch. Thus, imminent means to me, what the article on Fleming implies -- within 20 years after the terminal date of 2000. perhaps as early as 2010.

It must be remembered that IF historical interpreters are correct the termination is also associated with the "hail storm" "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceedingly great." and as scripture says an "earthquake:" "there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Thus coincident with the positive things historical interpreters look for is also a PLAGUE, that means a lot of death, and a political revolution of greater proportions than any the world has yet seen. I believe all these events to be imminent within the limits of the definition given above.

your question: , will the church be ready to fill the gargantuan spiritual void that Islam has created? Is beyond my ability except as proposed in the original article. A resurgence of the high level of respect for the Christian ethic formerly enjoyed in the western world is part of the period.

All the best

Fred

Oh yes check this out if you have not seen it It is on my cd rom that you have. the location is found by clicking on "A News Article Predating the Fall of the USSR" which is on the "Home page" index. Or on line at:

<http://www.ao.net/~fmoeller/winamac.htm>"

Fred P Miller

Letter from David Mills

David

I will try to answer your question even though it seems slightly abrupt to me.

"Why, all of a sudden, do we add 20 years to all of Fleming's predictions?"

I suggested: Because the approximate time after the terminal date for 1848 extends to

1870 and is 22 years later; and from 1900 to the completion in 1917 aprox. 17 years and the last date given by Fleming is 2000 and thus I have extrapolated approximately 20 years from his two former "guesses" "I won't be unhappy should it happen" either.

It should also be noted that Mr Fleming did not expect the 2nd coming of Jesus in his near future in fact he placed it beyond **2700**. But he is a man and not inspired.. But being "**right**" in the first two periods, **1848 and 1900**, of course is of interest to me since I have proposed the same events for the approximately same period which he postulated more than 300 years ago. That is the reason for

"why all of a sudden?"

---- Original Message -----

From: David R. Mills

Sent: Friday, January 28, 2000 11:27 AM

Subject: Re: Fleming

I have a question about the following:

Let me sum up Robert Fleming's "historical interpretations" of prophecy.

1. In 1692 he predicted that the 5th vial which would fall on the seat of authority of the Papal system would take place in 1848. It actually did and was completed in 20 years.
2. He predicted that the decline of the Turkish Empire would occupy the last half of the 19th century; the events would be complete by 1900. This indeed is what happened and The Turkish Empire joined the dust bin of history within less than 20 years after 1900.
3. Fleming predicted (in 1692) the last half of the 20th century would see the completion of events by the year 2000 that will end the Papacy! Does that mean that within 20 years we should see the complete end of the Papacy?

"But 1900 was his end terminus for the Turkish Empire and 2000 was his end terminus for the papacy."

No not quite: the dates are the terminus of historical events leading to the end result. The Turkish empire did not expire until 1917. The Papal states suffered their first land loss in **1848** but the land area was not lost to the Papacy until **1870**. Thus as the events leading to the loss of temporality were over by **1848** but not complete until **1870** the events leading to the fall of the papacy are all thought by Fleming to be completed by 2000 and the fall of the Papacy will follow accordingly in a period shortly after **2000**. I

have suggested an extrapolation of 20 years from his earlier good "guesses."

You say: "I understand the first one (1848+20) because Fleming gives that as the beginning terminus. Why add 20 years to these for a "complete" end? Don't get me wrong,

Chapter 18. -- THE 2300 DAY PROPHECY OF DANIEL 8

CONCERNING THE DURATION OF TIME FROM THE TAKING AWAY OF THE DAILY SACRIFICE UNTIL THE CLEANSING OF THE SANCTUARY AND THE RESTORATION OF THE SACRIFICE.

The important passages we are considering are Dan. 8:11,13,14:

"He magnified himself, even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down... Then I heard... How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the host and the sanctuary to be trodden under foot? And he said to me, Unto two thousand, three hundred, evenings and mornings, then shall the sanctuary be cleansed."

SETTING THE STAGE

The whole of the eighth chapter of Daniel is one of the most marvelous chapters of Bible prophecy. There is the most amazing coincidence between the prophecy and the historical record that forces critics to conclude that either Daniel lived after these events described or that he was inspired by God. There is no middle ground.

As we have shown in another portion of this book, there is indisputable evidence that the book of Daniel existed before the time of the events that this study is concerned with. The Septuagint translation of the Old Testament (completed at the request of Ptolemy Philadelphus in the year 285 B.C.) antedates the historical period described in the above passage by 120 years.

About the year 165 B.C. Antiochus Epiphanes took away the Jewish daily sacrifice, and a little less than three and a half years later the worship and daily sacrifice were restored by the Maccabees. Daniel actually lived some 400 years before this event which he so accurately described. And the Septuagint translation empirically establishes the existence of the prophecy before the events occurred.

THE HISTORICAL MATERIAL COVERED IN DANIEL 8

In Daniel 8:20,21 the main characters in the vision are named as the Medo-Persian Empire and the Greek Empire. The former is pictured as a ram with two horns and the latter as a he-goat with a large horn between his eyes. In the vision, Greece meets Medo-Persia at the river where the latter is utterly destroyed after which the Greek kingdom waxes great. The first king, or kingdom, of the Greeks (under the symbol of the great horn in the midst of the he-goat's head) is broken in the height of his strength. Four other smaller horn take his place. This is later explained in verse 22, "**Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of**

the nation, but not in his power." Thus four inferior kingdoms would result and become the continuation of the Greek Empire.

The historical coincidence is so remarkable as to make the proposition worth repeating: either Daniel lived after the events, or he was inspired of God. No man could have guessed this sequence before it happened. Anyone knowing the history is struck immediately with the accuracy with which the vision describes the time, peoples, and events predicted.

The chapter continues the historical unfolding and describes a sinister king, a "little horn" coming up out of one of the four divisions of the Greek Empire. He turns against the people of God and their temple, desecrating the temple worship as described in the passage above. This king rising out of one of the four kingdoms left to the Greeks is said not only to attack the people of God but also to direct his attention against the Holy Land and what appears in the prophecy to be the High Priest pictured as the "prince of the Host," and perhaps against God Himself under the figure of the "Prince of Princes."

THE ACTUAL HISTORY IS IDENTICAL

The kingdom of Alexander the Great, so hastily put together, and so firmly established after the decisive routs of Darius III at Issus and Gaugamela (Arbela), followed by Alexander's subsequent capture of India, adding it as a province to an already subdued Asia, Europe, Egypt, Syria, Persia, and points in between, made him the master of the mightiest empire that had yet risen. He died shortly thereafter, and his four generals divided his kingdom: Antigonus took Macedonia; Cassander, Asia Minor; Seleucius, Syria and the East; and Ptolemy, Egypt. The latter two were the most powerful kingdoms and their position made Israel a pawn between them, it being periodically under the control of one or the other until the rise of the Romans.

The kingdom of the Greeks as THE world power lasted approximately three hundred years. More than half way through that period of time one of the successors of Seleucius (Antiochus Epiphanes) rose and took control of the Seleucid portion of the Near East. He was a godless man who sought to empty temples of their wealth and then distribute it in a Robinhood-like way. Another of his major aims was to spread Greek culture and wisdom. Thus Israel was just another nation upon which to impose Greek ways, and its temple just one more to empty of its wealth. However, in Israel he developed a particularly passionate hatred for the Jews and their worship. In the 142nd year of the kingdom of the Greeks (Seleucidae) Antiochus corrupted Menelaus, a usurper, who had murdered the previous high priest and had installed himself in that office. In time, Menelaus gave himself to converting Jews to Greek Culture, building a gymnasium and entering athletic events in the Greek fashion (naked). He and other Jews developed a false method of appearing uncircumcised, so far did he go in getting some to abandon their God, culture, and religion.

Two and a half years later Antiochus did indeed stop the daily sacrifice and set up an idol in the temple and an altar upon which swine were sacrificed. The temple fell into disuse, weeds and brush grew up in its courtyards. This was the root cause of the rebellion of the Maccabean family, who after three years of fighting, defeated the Greek forces, cleansed the temple, and reinstated the daily sacrifice. Antiochus, upon hearing of this and other setbacks, took to his bed and in a fever died shortly thereafter.

Daniel's brief description of the reign of Antiochus Epiphanes in chapters eight and eleven has caused some commentators who doubt the truth of the Bible to conclude that Daniel had to live after Antiochus. The Interpreters Bible says, no one could write these visions without seeing the events themselves. So blind is unbelief!

THE 2,300 DAY PROBLEM

Though most interpreters see the fulfillment of these last events related to the sinister king in Antiochus Epiphanes and the accurately defined events of the prophecy, the 2,300 days has defied accurate interpretation. Most commentators notice a marvelously close coincidence of the approximate time involved, but the most eminent commentators state that there cannot be an accurate fixing of exactly 2,300 evenings and mornings (Hebrew "erev -- boker," i.e., "evening -- morning").

At this point there needs to be a consideration of whether the prophecy refers to 2,300 literal days or to 2,300 daily sacrifices, one in the evening and one in the morning, as was the practice since Moses. The latter gives us two sacrifices per day -- 2,300 sacrifices would accomplish 1150 days. A period of either just over six years or a period of three years and one and one half months would be indicated. Both positions have their defenders.

2,300 LITERAL DAYS?

From the time of the corruption of Menelaus until the death of Antiochus in the 149th year of the Greeks was about six years and three months or approximately 2,300 literal days. Many take the position that this fulfills the prophecy. These note that the prophecy includes the attack on the land and "the prince of the host," or high priest. Keil, Pulpit Commentary, Jamison, Faucett and Brown, Matthew Henry, and other commentators take this position.

There certainly is a close coincidence in the time, but there is no way to pinpoint the exact number of days because there is no exact date recorded either for the defection of Menelaus nor the death of Antiochus.

1,150 DAYS IS EQUAL TO 2,300 DAILY SACRIFICES

After a closer look at the text it is obvious that the period being asked about dates from the taking away of the daily sacrifice until it is restored. So in Daniel 8:13:

Then I heard one saint speaking, and another saint said unto that certain {saint} which spoke, How long {shall be} the vision {concerning} the daily {sacrifice}, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The word days does not appear in Hebrew. It is erev - boker i.e. evening - morning and the words are singular. It should read 2,300 evening morning; etc. The American Standard Version reads:

Then I heard a holy one speaking; and another holy one said unto that certain one who spoke, How long shall be the vision {concerning} the continual {burnt-offering}, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred evenings {and} mornings; then shall the sanctuary be cleansed.

The New International Version has a similar reading:

Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled - the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?" He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated."

It is more natural to begin the time period with the abandonment of the daily sacrifice according to the question and answer in this text. The number ought to be applied to the number of sacrifices, not the number of days. The "days" interpretation is based on faulty translation. Thus, from the taking away of the daily sacrifice until the restoration of the sacrifice is to be 2,300 evenings and mornings. Since the sacrifice was offered, one in the evening and one in the morning, it is more natural to view the prophecy as comprising 1150 days which would contain 2,300 sacrifices.

THE DATES ARE CERTAIN FOR THE CESSATION AND RESTORATION OF THE DAILY SACRIFICE

Few dates are better established in antiquity than the dates of the interruption of the sacrifice and its restoration.

I Maccabees 1:54 says:

"On the 15th day of the 9th month of the 145th year [of the kingdom of the Greeks] king Antiochus set up the abominable idol of desolation upon the altar of God."

The termination is established in the same book I Mac. 4:52,53

"And they arose before the morning of the 25th day of the 9th month of the 148th year, and they offered sacrifices according to the law upon the new altar..."

The interval should number 1150 days or 2,300 daily sacrifices. The problem is that there are three years and ten days between the two events according to the account in I Maccabees. Three years and ten days is $3 \times 365 + 10$ which is 1,105. That is forty five days short of the required number -- not close enough!

AN OBVIOUS BUT OVERLOOKED CONSIDERATION This prophecy has been unsuccessfully calculated due to the commentators dependence on a calendar of 365 days. The Julian Calendar using a 365-day year was not in official use until 45 B.C. The calendar in use when the prophecy was fulfilled was different from that in use today. This prophecy was fulfilled about 165 years before Christ. The dates given in Maccabees, which measures the time of the cessation of the daily sacrifice, are based on a Greek calendar which did not compute the year with 365 days. This clear statement of fact is often overlooked and is the reason for the lack of success in interpreting this prophecy

. THE CALENDAR OF THE ANCIENTS

Previous to 45 B.C. the year was most often computed using a lunar calendar based on the phases of the moon -- hence, month. There were a variety of ways to compute the year and make the season come out right. The lunar calendar of the earliest Greeks had 354 days. According to Encyclopedia Britannica they had a year of six months containing 29 days and six months of 30 days. Every other year an intercalary month of 30 days was added between the first and second months. The intercalary month was omitted in the eighth year of the cycle to make the seasons come back to the right dates.

The Hebrew calendar had a 360-day year and also the intercalary month was used, though the length of it was not uniform. The addition of it was decided by the high priest.

COMPUTING THE 2,300 EVENINGS AND MORNINGS FROM ANCIENT CALENDARS

Using the most ancient Greek lunar calendar of 354 days and considering that it is quite possible for the first and last year in any three year cycle to have intercalary months, we then would come up with the following computation: 3 years and 10 days would be $3 \times 354 + 2 \times 30$ for each intercalary month plus 10 days. That is equal to 1132 days. It is 18 days short of the required amount that would complete 2,300 daily sacrifices or 1150 days. We are getting closer, but not close enough yet.

HERODOTUS

Herodotus is called the father of history, among other things. He wrote about the year 445 B.C. In a passage where he discusses Solon who is speaking to Croesus, a Greek king in Asia Minor, about the relativity of happiness in life, Solon cites the usual length of a man's life. He says:

"Take seventy years as the span of a man's life. Those seventy years contain 25,200 days without counting intercalary months. Add a month every other year to make the seasons come round with proper regularity, and you will have 35 additional months which will make 1050 days. Thus the total days of your seventy years is 26,250 and not a single one of them is like the next in what it brings."

From this passage we see that the length of the Greek year is 25,250 divided by 70 or 360 days. This would have been the year to Solon, Croesus, Herodotus, and most likely to Antiochus Epiphenes and the Maccabees. With further observation we can see that 1,050 days divided by 35 gives 30 days as the length of the intercalary month.

COMPUTING WITH THE GREEK CALENDAR IN USE AT THE TIME OF THE MACCABEES

Using the Greek calendar according to Herodotus and assuming that the years 146 and 148 were intercalary years, we come up with the following calculation: 9-15-145 to 9-25-148, the dates given in Maccabees from the desecration to the cleansing, is three years and ten days. Thus, the math sentence following the Greek calendar which was in use at the time the prophecy was fulfilled would be: $(3 \times 360) + (2 \times 30) + 10$. Let's diagram it.

3 x 360 equals *****1080 days
 2 x 30 (2 intercalary months)***** 60 days
 From 15th to 25th equals *****10 days

Total *****1150 days

This is exactly the period which would accomplish exactly 2,300 sacrifices, one in the morning and one in the evening!

Using the Greek calendar is obviously the correct way to compute the number of days between the dates in Maccabees. Using that method arrives at the correct computation. Do not lose sight of the fact that Daniel wrote this prophecy years before it was fulfilled. The angel who spoke knew the future. The divine nature of the book of Daniel is validated by this prophecy. God's messenger told Daniel there would be a period when a king, who would rise up out of one of four divisions of the coming Greek Empire, who would attack the Holy Land and stop the daily sacrifice for 2,300 times. The future came round, centuries later, and validated the prophecy. Certainly the Bible is a living miracle!

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Thinking on Drinking a new look at an old question

by Fred P Miller

INTRODUCTION

This study was first developed in 1958 to answer Jehovah's Witnesses who at that time at least, were "mighty to drink wine" and would even justify a shot of old "Grandad." Conversions to the church of Christ were brought about at that time with the material which then was stored away with only a periodic presentation sermonically.

Requests that I review a recent book alleged to advocate Christian's drinking alcoholic beverages (brought also the request that I review this material), material which we believe should constrain Christians to be non drinkers of alcohol. This material then is not developed as a refutation of a recent book but is the revival of material which has been called forth by the appearance of a recent book which advocates consumption of alcoholic beverages by Christians. We have reviewed several books on this subject. We find that all the books thus reviewed advocating Christians drinking alcohol contain about the same kind of errors. These are:

1. The desire by the authors themselves to drink alcohol which prejudices their conclusions.
2. Only scripture verses supporting their own point of view are noted and then only superficially.
3. The books lack a study of Hebrew forms. There are 11 different words translated wine in the King James Bible. Six of them mean non-alcoholic drink. This fact is never cited in prejudiced treatments on "wine."
4. The Greek word "oinos" is a generic word which fact is never noticed by advocates of alcohol. They err by seeing every mention of "oinos" in the New Testament as referring to alcoholic wine.
5. There are very obvious mistakes in logic, i.e. "Noah drank wine and got drunk. Noah was a Godly man. Therefore all Godly men can drink wine and get drunk occasionally." This syllogism carries a poor claim to even mediocre reasoning powers. Not that this writer lays any claim to superior intelligence. On the contrary, he is just an ordinary Christian trying to do God's will.
6. Romans 14 and I Corinthians 8, 10 present the "stumbling block concept" from two very different points of view. Advocates of alcohol rarely, if ever, see the Corinthian

point which will be outlined below in detail later.

7. The Biblical historical context of wine-making and drinking is erroneously judged from a twentieth century context. A serious error.

8. Off-hand or even sarcastic rejection of facts is an error. It does not change the facts. For instance the study which Ferrar Fenton made of the mention of wine in the classics and early church literature is valid and not to be lightly disposed of. Sarcasm is not logic. It may be entertaining but such "reasoning" clouds the truth and aids error.

9. It is an error to say that Christian opposition to alcohol creates alcoholics, akin to the error that sin is in the world because the tree of the Knowledge of good and evil was in the garden of Eden; or it is God's fault that sinners will be in Hell because God made Hell.

10. Many arguments are in error because they are based on "straw men" i.e. conclusions no one makes that are brought up simply to be batted down. A false assumption or a statement that does not speak to the point can be a straw man. For instance seeing an alleged "holier than thou" attitude in a non-drinker is a judgmental opinion of another man's heart and even if sustained, has little to do with whether it is right or wrong to drink alcohol. It is a straw man.

We therefore need to know facts: What does the Bible teach about wine and other drinks. Let us find out and then make some conclusions. With difficulties inherent in human nature we intend to do our best to expose every verse and thought that God has put in the Bible on wine and other alcoholic drinks. We do not want to avoid some verses or limit our study to only those verses which seem to support our view.

The present writer does however confess to having been a drinker of alcohol, - not a drunkard, - although drunk on rare occasions it was not a habit in his pre-Christian life. When he became a Christian he repented of getting drunk, or tipsy, or happy hearted as sins of the flesh. Never did any preacher lead him to these early conclusions. The Holy Spirit leads His dear children along. Thus as he grew in the Spirit scriptural principles were seen that lead mature Christians not to use their liberty as a cloak for their own lusts, nor do mature Christians seek from wine the feelings available from the Holy Spirit (Eph 5: 18). This writer therefore does write as a non-drinker of alcohol and believes that that is the way that all Christians should live. Let us review the material that led him to those conclusions.

Thinking on Drinking: A New Look at an Old Question.

HEBREW WORDS TRANSLATED "WINE".

In any study about what the Bible teaches about wine it is necessary to research the original language as there are actually 11 Hebrew words which have been translated by

the one English word "wine." Each Hebrew word has a different meaning though all are somehow related to the juice of the grape.

Method of search: After noting the differences in meaning it will still be necessary to make a careful search as words may still change their meaning in context. Especially in reading the King James Bible it is necessary to read with understanding when one wants to clearly perceive the subject of "wine".

Neither will a superficial look at a verse do. any more than a mind set in its ways. I remember once as a young preacher in a country church in Missouri, while I was presenting similar material, my lecture was broken into half way through. Some of the older Sunday School teachers said loudly, "We've heard this kind of thing for 20 years and it never did do any good." And it didn't.

Let us approach this study with a more open mind and "search whether these things be so." Let's begin by noticing all the words in the Hebrew Bible that are translated "wine". Then let us see how the words are used in context to see further what they mean. Let us not draw conclusions simply on the definition.

MEANING OF HEBREW WORDS TRANSLATED "WINE."

The following definitions may be checked in Gesenius, Strong, Tregelles or any other standard Hebrew Lexicon.

These are taken from Strong and Gesenius.

YAYIN יַיִן:

Means: to effervesce (as fermented) by implication intoxication. - translated wine, banqueting, wine (bibber). Gesenius says it gets its name from a root meaning to effervesce, ferment. It is used 144 times in the O.T. mostly but not always refers to alcoholic wine.

TIYROSH תִּירוֹשׁ:

(From yarash, to expel) meaning: "must' or fresh grape juice (as just squeezed out) by implication (as it is to become) fermented wine. -- translated new wine, sweet wine. Used 36 times in the O.T. always means fresh grape juice except for Hos. 3:11 by metonymy.(Gesenius)

SHEKAR שֶׁכָּר:

An intoxicant, intensely alcoholic liquor: translated strong drink drunk and, strong wine translated 16 times strong drink, one time wine.

CHEMAR חֶמְרָא:

from CHemas, to boil, hence ferment, wine (as fermenting) -translated pure, red, wine. Used 7 times as wine including Belshazzar's feast which uses the Aramaic form CHemra' above: for the Hebrew form (CHemer) see Isa. 28:2.

ASIYS אֲסִיִּץ:

: from Asas to squeeze out juice. meaning: must or fresh grape juice as just trodden out. -translated juice, new wine, sweet wine, Used 5 times in the O.T. 4 times translated wine.

SHEMER שְׁמֵרָה:

preserved settlings of wine on lees. Translated 2 times wine.

YAQEB יָקֵב:

: a winevat into which wine drains or in which grapes are crushed, -translated fats (archaic for vats)-presses-press fat-wine (press) Used I time as wine in Deut. 16:13

MAMSAK מִמְּסָק:

wine mixed with water or spices translated drink offering -mixed wine. Used 1 time as wine.

SOBE סוּבָה:

potation (i.e. alcoholic liquor) concr. wine; abstr. carousel. -Translated drink, drunken, wine. Used 1 time as wine.

ANAB אֲנָב:

Meaning to bear fruit, a grape, a ripe grape,-wine -Translated I time wine Hos. 3: I meton intox KJV raisin cakes in Revised Version.

GATH גַּת:

from a root meaning to tread out grapes- a wine press translated wine 1 time Neh 13: 15

FURTHER ANALYSIS OF HEBREW WORDS TRANSLATED WINE. YAYIN AND TIYROSH IN CONTEXT

A. Out of then 11 words translated "wine" five mean non-alcoholic grape juice.

1. Tiyrosh: fresh juice.
2. Yekeb: fresh wine perhaps bubbly but not intoxicating.
- 3, Anab: meaning the fruit of the grape, not intoxicating.
- 4, Asiys: juice just trodden out.

5, Gath: the winepress but by metonymy wine, not fermented.

B: Five of the 11 words refer to intoxicants.

1. Shekar: Strong intoxicant. Num. 28:7.
2. Hemar: fermented red wine Dan 5:1, 2, 4
3. Mamsak: wine mixed with water and spices, intoxicating Prov. 23:30.
4. Sobe: wine of carousel Is. 1:22.
5. Shemar: settlings of wine of what is left among the lees.

C. One of the 11 generally means intoxicating wine but with many contextual exceptions.

1. YAYIN:

Yayin is called yayin from the time it is processed when at first it must correspond to Tiyrosh but also during all stages of fermentation, from the time it is freshly pressed to fermentation it is called yayin. It is really used more like the American word cider than the word "wine", which current English speaking people almost always take to mean an alcoholic drink. Cider is cider when it is fresh pressed and even before, i.e. "cider apples" and when it is peppy enough to be more flavorful but not strong with fermentation. The analogy may differ a little when it turns "hard" though it is still called "cider," (it is hardly a delicious drink as it is quite nasty at that stage.) Thus "cider" is a more apt. comparison of the use of Hebrew word Yayin since it (i.e. cider), describes the juice of the apple at all stages. so does "yayin" the juice of the grape at all stages Therefore it will be found in contexts that are both negative and positive, that is approving and disapproving. It is a mixed blessing and often a curse. (only a person seeking to justify intoxication would see Noah awaking from his wine to curse a portion of his posterity or Lot's drunkenness masking the conception of incestuous bastardy (a poor start for the Ammonites and Moabites) as a good context.

YAYIN AND TIYROSH IN CONTEXT

A. Yayin:

Places in the Bible where Yayin is used where it means non-intoxicating:

1. Is 16:10 "no one treads out wine in the winepresses." It could not possibly be fermented if it is still in the wine press. Here it is only yayin by intent of what it is to become In the winepress it is only juice and could not be fermented.
2. Jeremiah 40: 10 "Harvest the wine and summer fruit and store it in jars."
3. Jer. 40:12 "They harvested abundance of wine and summer fruit." Here the wine is still in the grape i.e. what is harvested and the juice stored in jars is not fermented. When they harvested the abundance it was not yet fermented so only called wine

because that is what it would become. As yet it was grape juice. Thus, in some contexts the word refers to non-intoxicating yayin.

4. Jar. 48:33 "stop the flow of wine from the winepresses."

5. Is. 2:12 (probably to be taken the same way), "corn and wine to fail."

In these contexts the word yayin is used of the end product when speaking of both the ripe fruit and that which flows out of the winepress. It is only yayin by metonymy while in actual fact it is grape juice pressed to make yayin. Thus "yayin" does not always refer to alcoholic wine though that is its general meaning.

YAYIN IS SPOKEN OF NEGATIVELY 62 TIMES

The following examples of the use of Yayin are in a negative context, that is, where the word "wine" is spoken of as producing undesirable effects or there are negative prohibitions associated with it. It should here be stated that blessings of wine spoken about in the Bible are never Yayin, always Tiyrosh. With one exception to be later noted.

Yayin:

the word "wine" in each of the following passages is "yayin" in Hebrew:

Noah awoke from his wine, Gen 9:24; Their wine is the poison of dragons, Deut. 32:33; Put away your wine from you, I Sam. 1:14; Amnon's heart was merry with wine, 2 Sa. 13:28; When the wine had gone out of Nabal, 2 Sam. 25:37; The King was merry with wine; Esth. 1:10; The wine of astonishment, Ps. 60:3; Wine of the temptress, Prov. 9:2,5; Wine is a mocker, Prov. 20:1; He that loves wine will not be rich, 21:17; They that tarry long at the wine, 23:30; Look not on the wine when..., 23:31; Not for kings to drink wine, 31:4; Until wine inflame you, Is. 5:11; mighty to drink wine, 5:22; overcome with wine, 28:7; Like a man whom wine hath overcome, Jar. 23:9; made him sick with bottles of wine, Hos. 7:5; Sold a girl for wine, Joel 3:3; drink the wine of the condemned, Amos 2:8; drink wine in bowls, 6:6; The prophet of wine is a people pleaser, Mic. 2:11; Transgress by wine, Hab 2:5; Make a noise as through wine, Zec 9:15.

The point to be driven home here is that yayin is spoken of in negative contexts in a natural way. Tiyrosh, fresh juice, never.- it does not once appear in a negative context (with one exception by metonymy.)

TIYROSH IN CONTEXT

The word "wine" in each of the following is Tiyrosh in Hebrew:

Blessings of.....corn and wine, Gen 27:28; All the best of the wine, Nm. 18:12; (Israel

blessed) in a land of corn and wine, Deut. 33:28; Wine which cheers the hearts of God and men, Judges 9: 13; The first fruits of corn and wine, 2Chr.31:5;a land of corn and wine (a blessing), Is.36:17; "I (God) gave her corn and wine," Hos 2:8; (when God blesses the) wine will make the maidens beautiful, Zec. 9: 17; The "tithe of wine" was always Tiyrosh, Deut. 12: 17; 14:23

There were drink offerings of yayin (alcoholic) but these were not drunk by the Priests in the tabernacle as will be seen below. They were poured on the sacrifice or the altar or on the ground. Because the tithe always came from the first fruits of the harvest it is obvious why Tiyrosh was always the tithe. Yayin was not tithed because only the first fruits were tithed and yayin had to be tiyrosh first before it fermented. Thus only tiyrosh was a part of the tithe. Thus it is that Tiyrosh is never spoken of in a negative context! It is always a blessing! Yayin is a mixed blessing, though it rejoices men's hearts it does not rejoice God's heart. Ps. 104:15 speaks of the yayin that rejoices men's hearts (only) while in Judges 9:13 tiyrosh is spoken of as cheering the hearts of God and men. (Not all men to be sure, some must have alcohol added to it.) There is no verse which says that yayin is a blessing (save the mixed one in Ps. 104) in the way that Tiyrosh is a blessing. No verse that says "I gave her corn and yayin." We believe this to be significant.

When the Bible says that God is sending blessings of wine it is always Tiyrosh. When the Bible says that God is withholding blessings of wine it is always Tiyrosh. See Hos 2:8, 9, 22; Joel 1:10; 2: 19; 2:24; Is. 24:27; 36: 17 (Never Yayin)! Tiyrosh then generally means grape juice as in Is.65:8 "Tiyrosh is found in the cluster." However there are grape juices that were meant to be made into alcoholic wine so there is one context where tiyrosh may refer to fermented wine as in Hos 3:11 by metonymy but no other example is found in the Bible,- not one they all speak of tiyrosh as the "wine of first fruits" Nu. 18:12; Deut 7:13 "gather in your wine in harvest" Deut 11:14; "Tithe of wine" (fresh pressed as first fruits) Deut 12:17; 14:23; 18:4; "first fruits of wine" 2Chron 31:5; "Wine of increase" 2 Chron 32:28; Neh 5:11, and many other verses.

Thus of these two words. though yayin is said to make men happy it is never spoken of making God happy or as a blessing to or from God, while Tiyrosh is spoken of as a blessing to both God and men. Interesting isn't it? Tiyrosh is grape juice, non alcoholic it cheers God and men.

THE USE OF ASIYS OR FRESH TRODDEN JUICE.

When God speaks prophetically of the coming age of blessings when there will be overflowing wine and the hills and streams will run down with wine. It is in both cases "asiys." With such wine God promises to bless the future age of Joel 3:19 and Amos 9:13, While in contrast. God says, Jeremiah 13:12, ' Every wine skin shall be full of wine" (yayin). In that place it means that everyone will be drunk as a divine judgement and punishment.

THE GENERIC NATURE OF THE GREEK WORD "OINOS"

"Oinos" is a generic word

When the Greek translation of the Bible, called the Septuagint, was made about 280 B. C. each and every one of the 11 Hebrew words noted here were translated by one Greek word "oinos". As already noted the KJV followed the same pattern. Since "oinos" is put in the Septuagint for all eleven of the Hebrew words it plainly shows the generic use of the word "oinos." Therefore, it is impossible to say that the word itself, by itself, means alcoholic or non-alcoholic grape juice. It must be made clear by the context it is in. In the King James New Testament the word "wine" translates the Greek word "oinos" in all cases with the one exception of Acts 2: 13. Thus in the New Testament the English word "wine" is always generic. It simply means juice of the grape, whether alcoholic or non-alcoholic. An immediate consequence should be seen as to the perception of the word by people prejudiced either in favor of total abstinence or for "social drinking" or "private drinking", - that is that the word "opinion" ought to play a part in a continuing discussion. A dogmatic approach on ones opinion of what a particular translation rendering of the word "oinos" may mean, without taking the text and context into consideration, indicates a prejudged and opinionated conclusion which contains very little merit. You see, it will do little good "to look it up in the Greek" as it is generic in Greek too!

Therefore, if "oinos" means non-alcoholic grape juice in any verse (as it most certainly does in Mt. 9:17, Mk 2:22 Luke 5:37 and most likely does in Rev.6:6; 18:13) that does not mean the word means "non-alcoholic." in every other context. Especially is this so since it is obvious that the same word means intoxicating grape juice in Mt.11:19; Lu. 7:34; Eph 5:18; 2Tim 3:3; 3:8; Tit. 1:7; Tit. 2:3; I Pet. 4:3; Rev. 14:8,10 (by metonymy) 16:19; 17:2; and 18:3 all of which are negative notices by the way.) All these contexts make it clear that the grape juice is alcoholic and they are negative inferences to the wine and its effects or the act of drinking it. However, since we can not say whether the word "oinos" means either alcoholic or non-alcoholic then we must study further into the contexts where it is used.

We bring our likes and experiences (to any problem and interpret it according to our own background. The wedding feast of Cana where Jesus turned water into wine is a good example. Some people have not seen a wedding (or a funeral for that matter) without the confusion and folly the fool calls joy that is brought on by alcoholic wine. It is hard for such a one to see a non-alcoholic wedding feast at Cana. But we intend to analyze this opinion and show why it is more reasonable to conclude that the "oinos" at Cana refers to non-alcoholic wine which was consumed. For instance, If Jesus went to a wedding feast with many guests, say 200, that would be a big one wouldn't it?, - and say he made 200 gallons of alcoholic wine, all now consumed. What kind of debauch would that have been? In the light of Hab 2:15 it seems probable that Jesus did not supply the potential for "all Hell to break loose."

PROPHETIC TYPES AND ANTITYPES

Beside the negative references to alcoholic wines in the Old Testament which make their use extremely questionable for a Christian whose righteousness is to exceed that of the scribes and Pharisees, there are prophetic types and figures in the Old Testament that the spiritually minded man will take find the antitype and substance of in the new Testament.

A. THE HEBREW EXODUS AND THE WILDERNESS WANDERING ARE TYPES, AND CONVERSION AND THE CHRISTIAN LIFE ARE THE CORRESPONDING ANTITYPES.

We actually take it for granted, don't we?, - Egypt represents the life of sinful bondage, the Red Sea experience is baptism, (1 Cor.10) "baptized unto Moses" and many of the experiences of the Israelites in the wilderness have their antitypes in the New Testament experiences. The journey through the wilderness is the Christian life in type: the manna, the shekina, tabernacle, water from the rock, the rock itself, have fulfillments in the New Testament Christian's life. Even the longing for the flesh pots of Egypt has its antitype in the temptation for a return to the attractions of the world of sin. The Jordan we sing about in song like: "I won't have to cross Jordan alone," or "Will the water be chilly," or, "The crossing must be near," with the promised land on the other side, are figurative thoughts that evoke deep emotions within us because we know there is much more in the type of crossing Jordan or standing on its banks to see the other side than a river in Palestine.

In the light of this type-antitype system: How would you see Deut. 29:6? which says that no wine (yayin) or strong drink was drunk in the wilderness experience at all, none, not a drop! What implications are there for the antitype in the Christian life? Obviously wine (yayin) and strong drink are absent from the Christian life to the one seeing the fulfillment of our journey paralleled in type in the Hebrew Holy Scriptures.

B. ALL CHRISTIANS ARE KINGS AND PRIESTS

The Old Testament Tabernacle is also a type of the church, "the true tabernacle which the Lord pitched and not man." According to Hebrews 8,9;10 the true tabernacle, the church, is the antitype the physical tabernacle. Each priest under the old system approached the tabernacle with a sacrifice on the altar of burnt offering which was consumed. Rom. 12:1, In the Old Testament system. The laver of washing was outside the door of the tabernacle after which the priest entered into the first room where there was the altar (whose anti-type is continual prayer) and the weekly unleavened bread (communion) and the daily trimming of the light (Bible study) these prechristian types of Christian worship there all carried out, separated only by a thin veil from the presence of God where the High Priest has entered with his blood to atone for sins. These types and the applications would be difficult to misapply in the New Testament. What did the priest do with alcoholic drink in the tabernacle?

C. THE PRIEST AND STRONG DRINK IN THE TABERNACLE

There is only one mention in the Old Testament of strong drink in the tabernacle. It was then a variety of a drink offering, a sacrifice offered by the priest, but he was not to drink it! It was to be poured out on the ground! Numbers 28:7 "the drink offering is...of fermented drink. Pour out the drink offering to the Lord at the sanctuary." That is, it was poured out before he entered what corresponded to the church. Since the priest in the Old Testament finds his antitype in the New Testament Christian (not in a special order of leaders I Pet 2:5,9 and Rev. 3:6; 5:10) These New Testament passages make it clear that every Christian is a priest. Since every Christian fulfills the type of the Aaronic priest in the tabernacle. What in your opinion is the antitype of the type presented by the Old Testament priest pouring the drink offering out on the ground? The priest did not drink the strong drink, he poured it out! I suggest that we as Christians do the same.

D. THE PORTION OF SACRIFICES DUE TO THE OLD TESTAMENT PRIEST

The instructions of what a priest should eat and drink in the tabernacle follow immediately the death of Nadab and Abihu in the same context. Thereby punctuating the importance of following instructions given by God. In Lev 10 there are four warnings underscored by "or you will die." One warning went unheeded and Nadab and Abihu died! Quite a responsibility being a priest! Do you think that the superior priesthood of the true tabernacle has any less responsibilities connected with it?, The second warning was that Aaron and his remaining sons were not to show any anguish at the deaths, "or you will die." 10:6 Third: they were allowed to mourn within limits but not to leave the door of the tabernacle while the anointing oil was upon them, "or you will die" 10:7 The fourth warning we are noting has to do with eating and drinking in the tabernacle with instructions to eat all of the sacrifice apportioned to them either in or out of the tabernacle but here our type system is called upon again. "You and your sons are not to drink wine (yayin) or other fermented drink (shekar) when ever you go into the tent of meeting "OR YOU WILL DIE." Lev. 10:9 and the reason for it, "you must distinguish between the holy and the profane."

Since all Christians are priests in the new system and are therefore the antitype of the old, what is the antitype of the commandment that the priest is not to drink alcoholic beverages in the tabernacle? It is the opinion of this writer that the antitype of the tabernacle can not be a place. John 4:21-24 Neither is it limited to the Sunday morning worship service and certainly not the church leaders only, because all Christians are priests. Therefore since all Christians are priests continually in the spiritual tabernacle which the Lord pitched and not man; each Christian must find meaning then in the type of not drinking alcoholic wine or strong drink in the tabernacle. Is it far fetched to conclude that the Christians (O.T. priest) with a spiritual mind (anointed) will see an application of abstinence from alcoholic drink as a part of their Christian life after baptism? We think not and see no other possible application for these types!

NEW TESTAMENT VERSES USED TO JUSTIFY DRINKING ALCOHOL ARE MISAPPLIED

Verses that are often used to show that drinking of alcoholic wine is acceptable show nothing of the kind.

A. AVOIDANCE OF ALCOHOLIC WINE IS NATURAL AND OBVIOUS TO THE ONE BORN OF THE SPIRIT.

We have already shown that the Greek word "oinos" in the Bible does not always mean alcoholic wine. To us as English speakers the word "oinos" can not be used to make a distinction between alcoholic and non-alcoholic Hebrew words because "oinos" is generic, i.e. it means grape juice in any form, alcoholic or not. We've also noted that every context in the New Testament where the use of "wine" is obviously alcoholic is a generally negative context, that is condemning, forbidding or generally negating its use. This ought to be enough to convince a follower of Christ to abstain from alcohol but we see, unfortunately, that some people don't want to give up alcohol even though they want to retain a religious connection. Micah describes a similar condition in his day saying, "If a man walking in the spirit of falsehood do lie, saying I will prophesy unto you of wine; he shall even be the prophet of this people" Micah 2:11

B. HOWEVER, MANY MISLED RELIGIOUS PEOPLE SEEK THE EXHILARATION IN A BOTTLE.

"Don't fill yourself with wine wherein is excess but fill yourself with the spirit:" Eph 5:18. This verse plainly explains the spiritual "high" that is available to the Christian. This kind of exhilaration can't be drunk from a bottle. In fact the flesh wars against the spirit and the spirit against the flesh. The exhilaration that is in the bottle is a fleshly high and therefore will actually inhibit the growth of the Holy Spirit within. Don't put the "high" of wine inside yourself but put the "high" of the Holy Spirit's spiritual experiences of singing and music with psalms and hymns and spiritual songs with thanksgiving.

C. IS EXCESS OF WINE AN OPINION?

A news item in the Daily London Telegraph by the health service correspondent was headed "More than 5 pints a day dangerous." The article went on to say, "Five pints of beer a day or its equivalent in wine or spirits is the maximum that can be drunk without risk to health. The British Medical Association said yesterday. Even then the drink should be taken at intervals throughout the day and the drinker should make strenuous efforts to reduce consumption to not more than 3 pints a day..... taken at intervals throughout the day." (Alcoholism is a frighteningly increasing problem in Britain which has raised great concern from the Health Service.)

The idea of three or four bottles at one sitting is certainly a "dangerous" thing according to those who are more apt than I am to know about health risks. Further evidence along this line is seen in a recent North Sea oil disaster. Not that the cause was drinking. To the contrary, it is evident because of company policy that rules would have to be broken to drink heavily as a recent news item made clear. These rules stated that only two bottles of beer were allowed to men working on off shore oil rigs and that they would be subject to dismissal for hoarding the bottles to be drunk later. They must be consumed when received and not kept for the morrow! Even two bottles would not be allowed during work as it would impair judgement! You do not have to be a Christian to be reasonable when economics initiate business decisions on drinking behavior.

1. JESUS DID NOT USE ALCOHOLIC BEVERAGES

Accusations were hurled at Jesus while he was here in the earth that are untrue. Let us note some of them. They said that the healings he performed were by the power of Satan. Does this mean that he dabbled in witchcraft and that they merely exaggerated what he was doing? No! they certainly lied about who he was and by whom he cast out demons. They said that he was a Samaritan and that he had a devil. (Jo.8:48) Was there any basis in fact to these accusations? Some said that he was "beside himself," i.e. insane. (Mk. 3:21) Did they mistake a charismatic frenzy for insanity or was it just plain slander? Surely each of these cases was a case of mere slander and outright lies. Some say that the Pharisees accusations that Jesus was a winebibber indicates an exaggeration of his moderate use of alcoholic wine. Several other accusations in this category were made about Jesus. He was accused of being a friend of publicans and sinners. He was accused of being associated with publicans and sinners in their drinking bouts. Matt 11:19, Luke 7:34. When each of these verses are seen in their contexts the accusations are seen to be baseless falsehoods and the slanderers are seen as perpetrators of the same false judgements and false slanders with the intent to injure the moral character of Jesus. They are lies.

I am sure that Jesus knew the O.T. prohibition in Prov. 23:20 "Be not among winebibbers." And he surely did not contradict the word of God but lived in harmony with the revelation of the Holy Spirit. The answer here is quite simple. The Pharisees said that John the Baptist had a devil because he was an ascetic, he dressed, ate, and lived according to Nazarite restrictions. He would therefore eat no grapes, raisins, grape jelly, jam or juice and submitted to other restrictions of diet. Jesus, however, lived like an ordinary man and he had no dietary restrictions on him. They said that John had a devil and that Jesus was a glutton and a winebibber. If, on this false assumption, Jesus drank a little alcoholic wine, is it true that John had a little devil? Isn't it more realistic to see the Pharisees remarks as slander with no basis in fact. Their accusations do not indicate a moderate use of spirits on Jesus part. John ate nothing that came from the grape non-alcoholic or otherwise. They lied about him. He did not have a devil, big or small. They also lied about Jesus, he was not a glutton nor a winebibber. The verses that say that John came neither eating nor drinking while Jesus came both eating and drinking is far afield from the idea that John did not drink alcohol and Jesus

did. It has nothing to do with alcohol. John and Jesus were simply both lied about.

2. JESUS DID NOT ATTEND THE LOCAL PUB

The Pharisees complaint (in Mt.9:17) that "your master eats with publicans and sinners" is taken by some to mean that Jesus went with gluttons and winebibbers and shared the same fare and activities with them. A simple reading of the context will show that Jesus was not with the publicans and sinners doing what they did. On the contrary the publicans and sinners were with Jesus doing what Jesus did. Many other sinners through the years like Matthew, found that their association with Jesus changed their lives. Many in that day and in this day still find Jesus and make him their friend, but on his terms, not on theirs. His terms include the putting away of the things of the flesh. Therefore let us see the publicans and sinners in Matthew's house as being with Jesus and not as the Pharisees saw and accused him of having the publican's way of life. Since I met Jesus beside alcohol there are places I don't go, things I don't do, things I don't listen to, things I don't taste anymore! Thank God he took away from me my dependance on habits at the flesh.

3. MODERATION

Phil 4:5 says, "Let your moderation be known unto all men." Drink that can make you drunk can hardly be used in moderation. Anyone who will occasionally decide that it is a good thing to celebrate with alcohol will confirm that moderation is more than difficult. Occasional celebrants will occasionally get drunk and not be in control of their actions. It is a misuse to apply this verse to alcohol. It would be just as reasonable to apply it to any fleshly excess common to men. Apply it to LSD for instance, as some can be found to do, or to smoking dope which young people often feel the same way about. They only use it with moderation. Or apply it to tobacco or hash, or heroin or speed or similar things. An application like this allows too much and is obviously faulty no matter how logical it may sound. What is moderation in the use of alcoholic drink? Each man is left adrift in the obscure realms of existential opinion where human experience alone is the criterium of truth. I actually read what was presented as a serious attempt to show Christians should drink alcoholic beverages to relieve the tension of life. In spite of this being contrary to the admonition of the Holy Spirit in Eph 5:18. The author advocated up to four bottles of beer every night for the "tired" Christian. Of course most will see this as an extreme not to be found often, but what is to limit "moderate" to four. Another man might consider 5, 8, or 10 bottles moderation and insist on making "his" moderation known to all men!

I suggest we follow the tabernacle type and "pour it on the ground." Make the sacrifice! Find your exhilaration in the Holy Spirit and mark and avoid such foolish advisers who promise liberty while they ensnare the unwary into bondage again.

Further the verse under discussion is misapplied as the word moderation translated so in the KJV is "epieikas" meaning suitableness, appropriateness, it is also translated

gentleness and patience. Certainly a non user of alcohol better fits the definitions here than one who consumes a "moderate" four bottles of beer a night or any amount.

4. JESUS DID NOT MAKE ALCOHOLIC WINE AT THE WEDDING OF CANA : (John 2)

Several seemingly irrelevant incidentals take on greater importance under closer examination of this incident. Some of the problems that occupy commentators who seek to unravel the incident at Cana of Galilee are:

1. Does the word "draw out" (Gr. antleo) imply the miracle of turning water to wine took place apart from the water pots mentioned in the text? (antleo means draw out of a deep place)
2. Does the measure of the water pots indicate the measure of the wine offered to the ruler of the feast? (approx. 200 gallons)
3. Can the word "well drunken" (Gr. Methuo) meaning inebriated, be harmonized with a sinless Jesus? (Drunkenness as well as contributing to getting people drunk is sin.)
4. Was the ruler of the feast a part of the wedding party?
5. Did the ruler of the feast refer to the wedding party when he described what often happened at wedding parties in his experience?
6. Did Jesus make a large quantity of wine or a small quantity. Rephrased: Did the servants bear wine from the water source whether in the pots or other wise, or did they dip into the wine which had been water?
7. Did Jesus make more intoxicating beverage, in a large quantity to add to that which had already been consumed, for those who were already intoxicated?

Observations on the text:

The Greek word antleo which is translated "draw Out" means to draw water from the source or out of a deep place. That is implicit in the word.. It is possible that Jesus referred to the pots of water since they are described in detail in the narrative, the number and the measure and their purpose being given. What may be implied however from the word "draw out" (from the well) and bear to the ruler of the feast. In this event (supported by Barnes Wesscott, Moulton and others) the miracle was in the borne vessels and not in the source. It is likely therefore that even if the water was drawn out of the water pots the miracle was in the same measure. That is, not wine in the pots but wine when drawn to the ruler of the feast. There is no reason to suppose that Jesus made so much wine (the approximate measure of the six pots was about 200 gallons) that the bridal couple had enough to stake them to a large dowry through its sale as

supposed by some.

When the wine borne by the servants was brought to the ruler of the feast to replenish the failing supply, the manager of the feast (probably a caterer hired for the occasion) called the bride groom to express his surprise.

Several things put his comments in focus. Lets see them before we note his comments. Several things made this feast different.

1. This wedding party had a religious nature. The water pots were for religious purposes of ritual cleansing. This was a religious group.

2. Jesus' mother was intimate enough with the wedding party to know that arrangements were failing.

3. Jesus was an invited guest.

4. Jesus' disciples were invited as guests to this wedding. The manager of this feast was ruling a feast for a group of very religious people. And that this was a different kind of occasion than the ordinary party he usually oversaw is seen in the manager's expression to the bride groom. Freely translated the manager said, "It is the usual procedure at wedding feasts (since that was his job he was in a position to know) that people set out their best wine first and then after people have drunk themselves numb, then the poorer quality is offered." He said, "You have not followed that procedure but have kept what is obviously best till last."

"Drunk themselves numb" is not a hyperbole as the word that the manager used translated "well drunken" means inebriated,--drunk. However the manager's use of the word drunkenness does not refer to the conditions of the wedding at Cana. The manager does say that is what is done by others but as the procedure of presenting the best quality first was not followed neither was the manner of over drinking alcoholic wine followed. The reference is a third person reference and not to those present. (see Barnes, Moulton and others).

If however for sake of developing the argument we suppose that the wedding party was all ready satiated with wine, (inebriated is the word the manager used) and Jesus made what some commentators suppose was between 150 to 200 Gallons of the best, that is to an alcohol lovers taste: the most potent of wines. (people given to moderation, temperance, gentleness, would consider the best to be an invigorating sparkling drink which was gentle and safe and non-intoxicating) the result would have been Jesus' responsibility not theirs. They too would have been accountable shortly if not already. But Habakkuk 2:15 says "Woe to him who gives drink to his neighbors, pouring it from the wineskin till they are drunk so that he can gaze on their naked bodies." It is not necessary to see the victims naked to be guilty of the woe. Hab. 2:15 makes it plain that it is a sin to give people drink and to make them drunk. If Jesus gave drunk people

more alcoholic drink at Cana then Jesus would be a sinner according to Hab 2:15 and other scriptures. Jesus is not a sinner. He did not make alcoholic wine at Cana of Galilee. The people there were not already drunk and they did not get inebriated later from the miraculous wine of heaven made from water by Jesus.

Some People Want To Conclude That Alcohol was Consumed at Cana For Reasons Motivated By Self Indulgence.

There are some people bent on drinking alcohol. We doubt that they can be convinced otherwise. Some religious denominations are doctrinally committed to drinking alcoholic drinks. We will refer to one book, "Religion and Drink," by (Rev) E.A. Wasson PHD Rector of ST Stephens Episcopal Church Newark, N.J., whose preface claims his book to be the most extensive study in the English language on the subject. All who follow him with their dissertations whether large or small, studious or pitiable, cover about the same ground and fall into the same errors on account of the same prejudged proposition, i.e., "Drink up boys, Jesus approves of it!"

Another error is phrased "Lots of people in the Bible whom we know will be in heaven got drunk so we can too." Could we not therefore conclude that some saints committed fornication or worse like Rahab, Tamar, Judah, Samson and David, so we can too? These follow the same "logic" when they say that Noah, Lot, Judah, David and Solomon, got drunk so we can too and please God while at it! May I say without ironic overtones that I am thankful that such "theologians" are rare in churches of Christ. How ever there are people among us like Mr. Wasson. Those with such similarities should be marked and avoided. They overstate their opponents passion, prejudice, ignorance, injury to others, and they see in their opponents a biased viewpoint, and a desire to retard the TRUTH, while they alone seek the truth. They claim "unassailable conclusions" which are "impeccably logical." But their conclusions are often sarcastic which is hardly logical. Their scope is usually limited, for instance Wassons Book (which does run over 300 pages) treats only two of the eleven Hebrew words in the O. T. translated wine. He comes to the impossible conclusion that Yayin and Tiyrosh are equivalents! We have shown that there are more differences than mere sound of the name of the words. Rather than logic and exegetical study of the scriptures what is more often found is an unwarranted self assurance supported by preconceptions, false assumptions, limited study, biased conclusions, questionable logic, shallow scholarship, sarcasm, and irony, and an obvious desire to drink alcoholic beverages.

5. Col 2:16, 20-3 IS USED BY SOME TO ADVOCATE DRINKING ALCOHOL.

These verses warn us not to get lost in a maze of mere human prohibitions. As the not eating of certain foods or drinking certain drinks or laying restrictions on ourselves which discipline the body but they don't really change the inner man.

The material in these verses is important to the spiritual man and it seems a shame not to enlarge, for several pages, on the real meaning of these verses. Because it is truly

possible to abstain from lots of physical things and not do one iota of Holy Spirit growing nor to inhibit the basic sensuality still raging in the man of the flesh. However important it is to make this clear our study here is designed to see if the freedom demanded and taken to drink alcohol is what was in the mind of the apostle in Col 2. If the apostle was saying that you should not make rules against drinking alcoholic beverages for yourself then it is not in harmony with other passages of scripture like Eph. 5:18 and many others. Not drinking alcoholic drinks is no more asceticism or living a spartan lifestyle or an excessive austerity than not dropping acid or not smoking dope, is spartan or austere. It is well said that one could be a non-drinker and still not rid himself of evil fantasies, and basic sensuality. Just like a person can be baptized outwardly with out an inward change. However I suggest that all Christians seek an inward change with water baptism on the outside and at the same time let their repentance include not putting alcohol inside their bodies for several holy reasons already stated in this study. You will gain much more inner strength with the Holy Spirit than with bottled spirit and bottled spirits will inhibit the Holy Spirit according to Eph 5:18. Which says, "Do not fill yourself with wine wherein there is excess, but fill yourself with the Holy Spirit." The person who says that you should find exhilaration in a bottle is countermanding the Holy Spirit.

6. MANY DRINKERS OF ALCOHOL CAN QUOTE PART OF 1 TIM. 5:23

I've never met a confirmed user of alcohol who did not know and misuse this verse of scripture, It is not unlike the spirit of evil to keep the phrase "use a little wine" in a facetious way before the mind of the frequenter of the pub. In a like way in England "Courage" is a name of a popular alcoholic drink. It derives its name from the martyrdom of two English preachers in Oxford, -Ridley and Latimer. While dying in the flames Ridley began to come apart with fear. His companion supported him with these words, "Take courage brother Ridley for we light a candle today in Europe such as shall never be put out." Those heroic words were expropriated and debased by the liquor industry. The words "Take Courage" are boldly printed on many English Pubs today. The uttered words "Take Courage brother Ridley" can still be heard as a patron lifts his own pint of personal courage to his lips. So, are the words of this verse of scripture misused and the phrase "use a little wine" abused beyond their purpose. The words of Albert Barnes on this passage may not be out of place here:

"In view of this passage, and as a further explanation of it we may make the following remarks: (1) The use of wine, and of all intoxicating drinks, was solemnly forbidden to the priests under the Mosaic Law when engaged in the performance of their sacred duties Lev x,9,10, The same was the case among the Egyptian priests, Clarke, Comp. Notes on ch, iii, 3, It is not improbable that the same thing would be regarded as proper among those who ministered in holy things under the Christian dispensation, The natural feeling would be, and not improperly, that a Christian minister should not be less holy than a Jewish priest, and especially when it is remembered that the *reason* of the Jewish law remained the same "that ye may put difference between holy and unholy,

and clean and unclean," (2.) It is evident from this passage that Timothy usually drank water only, or that in modern language, he was a "tee-totaller, " He was, evidently not in the habit of drinking wine, or he could not have been exhorted to do it. (3.) He must have been a remarkably temperate youth to have required the authority of an apostle to induce him to drink even a little wine. See Doddridge. There are few young men so temperate as to require such an authority to induce them to do it. (4.) The exhortation extended only to a very moderate use of wine. It was not to drink it freely; it was not to drink it at the tables of the rich and the great, or in the social circle; it was not even to drink it by itself; it was to use "a little," mingled with water -for this was the usual method. See Athenaeus Deipmo. lib. ix. x. c.7. (5.) It was not as a common drink, but the exhortation or command extends only to its use as a medicine. All the use which can be legitimately made of this injunction whatever conclusion may be drawn from other precepts -is, that it is proper to use a small quantity of wine for medicinal purposes. (6.) There are many ministers of the gospel, now, alas! to whom under no circumstances could an apostle apply this exhortation - "Drink no longer water only." They would ask, with surprise, what he meant? whether he intended it an irony and for banter -for they need no apostolic command to drink wine. Or if he should address to them the exhortation, "Use a little wine," they could regard it only as a reproof for their usual habit of drinking much. To many, the exhortation would be appropriate, if they thought to use wine at all, only because they are in the habit of using so much, that it would be proper to restrain them to a much smaller quantity. (7.) This whole passage is one of great value to the cause of temperance. Timothy was undoubtedly in the habit of abstaining wholly from the use of wine Paul knew this and he did not reprove him for it He manifestly favored the general habit, and only asked him to depart in some small degree from it, in order that he might restore and preserve his health. So far, and no farther, is it right to apply this language in regard to the use of wine; and the minister who should follow this injunction would be in no danger of disgracing his sacred profession by the debasing and demoralizing sin of intemperance. *"The use of wine"* pg 1157 notes on N.T. one volume.

There could be only one reason to use this verse I Tim 5:23 to justify drinking a water glass full of wine or four bottles of beer as the equivalent. That idea could certainly not be derived from this verse. To use this verse to justify such an amount may be dishonest, - or worse from the standpoint of sheep using such a guide for a shepherd. Poor Shepherd! Poor Sheep! There is another explanation of this verse which is worth noting. Some cast doubt on the methods or ability available to Biblical people to preserve grape juice. Preservation methods were not unknown and have been described by a number of writers. Just as any sweet syrup like molasses, sorghum or maple syrup is made from dilutants which will naturally ferment unless they are boiled down to a highly concentrated form which is then incapable of fermentation, - Like Honey, it is possible for it to mold but it will not ferment due to the highly concentrated form, - So

grape juice was and is able to be boiled down to a concentrated syrup, a "must," which can be simply reconstituted with the addition of water. More than one commentator holds this to be the nature of Paul's advice. The generic use of the word "oinos" would support this position: grape juice is "oinos" whether in the grape or out of the grape, in the bottle or left in the lees, fermented or unfermented, whole, concentrated, or diluted, it is all "oinos!" This writer personally favors this opinion and recommends that any argument from this verse to justify anything more than the tiniest amount of alcohol as a medicine be rejected out of hand as not worthy of serious consideration but an obvious misuse of scripture to justify the works of the flesh and that excessively.

IS A CHRISTIAN A STUMBLING BLOCK TO THE ALCOHOLIC ?

1. Jesus is a stumbling block -I Pet. 2:8.
2. Those who disobey the message stumble at it I Pet. 2:8. So the message becomes a stumbling block to the disobedient.
3. If you put your trust in Him, you will never fall, but if you don't trust Him, He is a rock which caused them to fall. He causes men to stumble-Rom. 9:32 -33.
4. He is at the same time a sanctuary and a stone who causes men to stumble, and makes them fall -Isa. 8:14.
5. God placed stumbling blocks, the fruit of their own plans, before his people -Jer. 6:10, 14. Ro 2:10 -Whoever loves his brother walks in light and has no occasion of stumbling in him. Within the limits of the preceding verses this is so. He will not knowingly allow in his life what he knows fellow humans are stumbling over.

Pot calling the kettle black?

There is a plaintive call that runs something like this: "I feel guilty when I drink alcohol and it makes me view the whole alcohol problem from this guilty position. It actually becomes a stumbling block to me. You don't know how my guilt feelings are multiplied by Christians who say I should not drink." This one affirms that teaching that drinking intoxicants is a sin is a stumbling block and creates guilt-ridden hearts in people who try to drown their guilt feelings in drink. Christians who say drinking beverage alcohol is a sin are guilty of building frustrations and guilt complexes that are worse than alcoholism.

This is certainly a novel idea, and ought to be thoroughly investigated. These charges are made against separated Christian living. The charge is stated in one paper this way:

The drinking of alcohol is taught as a sin in the home. The children grow up and one decides to take a drink -a wedge is driven in family solidarity. The young person feels guilty and rebellious, both sides

become defensive and argumentative; all lives are affected adversely.

According to this view, their family break-up is blamed on teaching that drink is a sin. It has become a "stumbling block" to the one wanting to drink. How does this "logic" hold up under investigation. Suppose we use the same logic as in the following:

Fornication is taught as a sin in the home. Children grow up and one decides to live in fornication. A wedge is driven in family solidarity. The young person feels guilty and rebellious. Both sides become defensive and argumentative; all lives are affected adversely.

Is the family break-up to be blamed on the "foolishness" of teaching that fornication is a sin?

Further, in another home, sodomy (homosexuality) is taught to be a sin. A child grows up and decides to try sodomy/homosexuality. A wedge is driven in family solidarity. The young person feels guilty and becomes rebellious. Both sides become defensive and argumentative; all lives are affected adversely.

Is the family break-up to be blamed on teaching that sodomy is a sin?

It is tragic that in today's world there are those who will make just such an existential judgement of those maintaining moral absolutes. However, the Bible teaches that the possibility exists of the Christian becoming just this kind of stumbling block to those who disobey the message of the Gospel. Jesus is exactly this kind of stumbling block (1Pet. 2:8). If you put your trust in Him, He is an unassailable fortress. If you don't trust Him, He will MAKE you fall; He will cause you to stumble (Rom. 9:32,33). Is.8:14 prophesied as much that He would be at the same time a sanctuary and a stone who would cause men to stumble and fall. It is plain that there is a time to be unmovable. Stand with the rock or fall over it!

Even though the rebellious bring on themselves the stumbling because it is God's message they oppose, God takes the responsibility of causing them to stumble as in Jer. 6:10,14, where He says "He places the stumbling block which is the fruit of their plans."

Is the Christian who teaches that drinking alcohol is a sin a stumbling block to the drinker of alcohol? In the light of these scriptures, the answer is yes. But don't move, my Christian friend, let them stumble and fall and grope around with blind eyes living in guilt and rebellion. Let them fall down always until they turn from their rebellion and seek straight paths for their feet. Let them leave selfish pursuits and darkness and walk in the light of sobriety and spiritual power. Let those who drink wine in bowls huddle in their spider-webbed corners until they return to the rock of strength over whom they now stumble.

How then are we to understand 1Jo. 2:10, -Whoever loves his brother walks in light and has no occasion of stumbling in him." Within the limits of the preceding verses this follows. He will not knowingly allow in his life what fellow humans are stumbling over.

NO OCCASION OF STUMBLING.

The Christians principle of not allowing in my life (limiting my liberty for the sake of others) things which will weaken or destroy their faith is very important. In fact, it is a principle unique to the Christian religion. It does not show up in Eastern meditative religions, Zen-Buddhism, Hinduism, in its varieties which are basically existential, nor is the principle found developed in Judaism or Mohammedism. It is uniquely Christian. Therefore, an important mark of whether you are governed by the Holy Spirit of Jesus or just religious will be the way you apply this principle of Christian living. Two important sections of the Bible deal with this principle...Romans 14 and I Cor.8,10. These two sections deal with the principle from importantly different viewpoints. The difference is essential. You must be able to see the difference to understand your obligations as a Christian.

Things that are indifferent, not evil in themselves.

Romans 14 speaks of things which have no connection with evil and are not intrinsically wrong. There is nothing intrinsically right or wrong about being a vegetarian or a flesh eater. Nor is the observance or non-observance of a day. We have less trouble with this area if we have any maturity at all because we are not called on to total abstinence- only to consider our weak brother and condescend to him. It is much easier to be noble, if only momentarily, than to impose on your self an enduring sacrifice for the sake of others. But with such sacrifices God is well pleased. See Heb. 13:15,16;

Things that are unavoidably connected with social evil

However, I Cor. 8 and 10 are a different side of the same principle, and they teach us that there are some things associated with general social-sins which become stumbling blocks which we must always and forever avoid. These chapters teach us that meat offered to idols may never be eaten once we are aware of the contamination. Idolatry is always wrong. It can never be right, and my liberty is controlled by another man's conscience according to this Christian principle. Meat offered to idols may never be eaten by a Christian under any circumstances even though the meat has undergone no physical change and my mind is clear in the matter. It is just meat, and my belly will dispose of it then out in the draught. No matter: the principle is clear. If a thing is associated with a social evil over which many thousands are clearly stumbling, then the Christian who is mature avoids putting a stumbling block in front of his brother. He will not embolden his weak brother by his (very real) strength though he suffers no spiritual harm himself. Idolatry was a serious social evil and possibilities of eating

meat offered to idols real.

In today's world, alcoholism is a serious social sin. Many people are stumbling over alcohol and caught in Satan's web. Over 15,000,000 alcoholics - in the USA alone - not just people who get drunk but fifteen million fellow humans actually lost in the grip of a habitual nightmare.

Alcohol is not alarmist threat. It is a very real, visible threat to the moral strength of the whole western world. It rightly falls in the class of things governed by I Cor. 8,10, i.e., things that are associated unalterably with situations that are evil in themselves. I may be able to drink alcohol and never be caught by habit or succumb to its subtleties. But there is not in every man this strength and shall not him who is weak be emboldened when he sees one with strength drinking alcohol to try the same, and his conscience being weak not being able to differentiate between a little drink and drinking, he for whom Christ died is caught in the morass and through my liberty he suffers loss.

This principle follows with anything sinful in itself that is a general social evil which thousands, yea millions, are stumbling over. Some people try to overdo the principle and say tea or coffee is a stumbling block. But keep your application in the range that the scriptures put it in. Ask yourself. Is it a social evil causing homes to break up? (for example coffee vs alcohol) Are institutions established to care for the human wreckage caused by the social evil? Are evident collapses of moral strength due to this evil? Apparent to everyone, alcoholism is such an evil. If something else comes along in the same class, as the use of drugs has, then it is easy to apply the principle and not puritanically over extend it to things innocent.

On the basis of the millions stumbling, a Christian will come to see his part in the family of God and maturely move toward caring for the souls of others and not seek "self-interest", i.e., the exhilaration found in a bottle at the expense of the lost who are weak. Holiness calls for abstinence for your brother's sake...total abstinence from meat offered to idols and alcohol.

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Christian Attitudes and Racial Problems

CHRISTIAN ATTITUDES

AND

RACIAL PROBLEMS

BY FRED MILLER

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Originally Published by M. Richie Press 1968,

Revised and Enlarged 1992.

Published by Moellerhaus Books
11600 Grace Lane
Clermont, Florida, 34711

Foreword

The main theme of this book is to set aside the false doctrine taught by some Christian denominations that God cursed the negro race with black skin and slave position when Noah got out of the ark. This false doctrine persists even though it has no biblical basis.

This book was first written in the 60's at the very beginning of the civil rights movement. "Blackness," coupled with a sense of pride had not appeared at that time. "Black is beautiful" had not yet been heard. Hence the use of the word "negro" and "colored" in the text. In the revision we decided to retain these words in their historical contexts where the people described would likely use the words to describe themselves or others. Some older people still think of themselves as either "negro" or "colored." Thus all three nouns are used to refer to Afro-Americans in the text. We hope this explanation will keep those who have rejected the descriptive term "negro," and the paternalistic term, "colored," from missing the value in this book. Read the book, you will find it is well worth your while.

Preface

The experience of the author in race relations is varied enough to give him some small degree of ability to write in this field successfully. Besides the more ordinary contacts of childhood, an awareness of the basic injustice inherent in relatives' remarks about "one marrying your sister" or not wanting "one to live next door to you, would you?" came about. This awareness grew and became a desire to do something more than just quit being prejudiced.

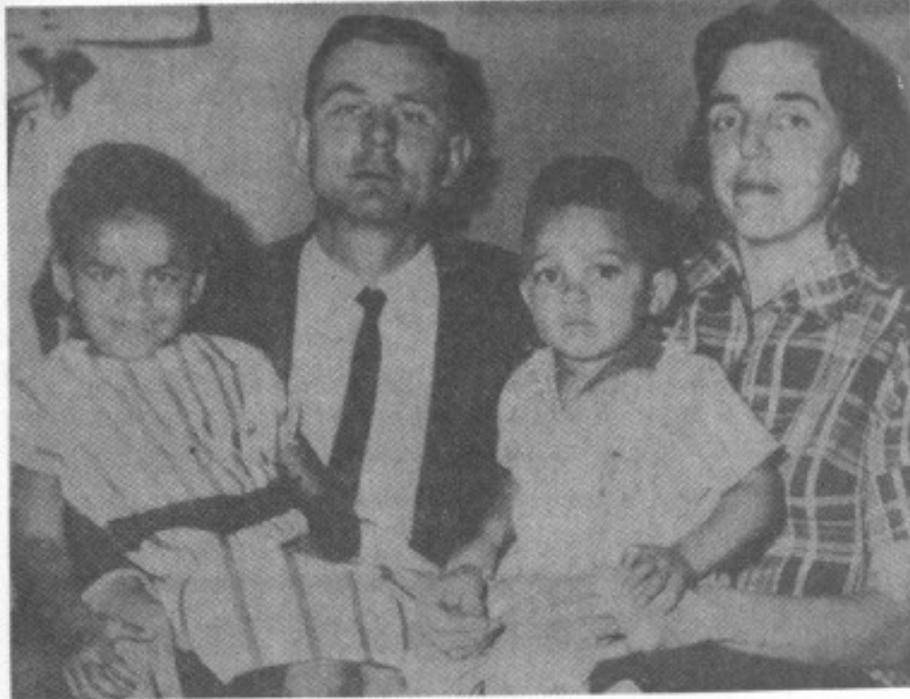
The church of the Lord Jesus Christ gives ample opportunity to minister to the needs of "every

creature". Difficulties in understanding the thinking of prejudiced people, or white supremacists, or segregationists in the church of Christ, have a long history in the author's experience. Outspoken disagreement with the ordinary pattern of race relations began in New Jersey in the year of his conversion, 1949. This kind of feeling and activity had been recognized by many negro and white people during the author's college years in Illinois and Iowa.

In 1957 the Miller family took an 18 year old negro girl into their home during a crucial time in her life. This situation lasted the better part of a year after which she returned from Vermont to Iowa. The Millers learned a lot from this experience, for instance how hard even in Yankee Vermont it is for a negro to get a job and for a family with a black girl to get an apartment. They finally rented from people who thought she was their maid servant! In 1958, Catherine, a mixed white and negro baby of 22 months, was taken by the Millers for adoption. This adoption was blocked by a local judge in Rutland, Vermont, for three years. Finally, after a court battle which gained international attention in the press and other news media, the judge was overruled and the adoption was finalized in the circuit court of appeals in 1961.

In 1959, Gene Van, a part negro-Puerto Rican-Irish baby was taken by the Millers for adoption. His adoption was finalized early in 1960 by the same judge who was refusing to pass on Catherine's adoption at the same time. The reason his was passed while Cathy's was pending: his birth certificate read "white" and to the judge it was not "another nigger adoption."

Four natural children were later born to the Millers. The unusual nature of their family .opened many doors that would otherwise never have been opened. For many years the Millers cooperated through churches in New York in racially mixed youth camps. The family has been used of God to start churches of Christ in black communities of Elmira and Albany, New York, and the thriving church of Christ in Hartford, Connecticut. The work of churches of Christ in England done by the Millers also includes Africans, West Indians, and Asians in all the churches as well as the West Indian church in the Balham section of London. Numerous other contacts with American black people give the author experiences which help in writing on the subject of Christian attitudes and racial problems,--which lacking, makes the ordinary white family culturally deprived! However, apology is made in advance for any vestigial paternalism detected, that may still be clinging to me, although I am personally unaware or any, that has not been rooted out. My black brothers know I mean well and I thank them in advance for tolerating my ignorance,--in spite of trying hard and meaning well, it may still be there.



The Miller family, whose attempt to adopt a Negro child was refused. Left to right, Cathy, 5, the child in question, Frederick P. Miller, Van, 2, and Mrs. Miller.

INTRODUCTION

When this work first appeared in 1964 it was aimed at making a greater social impact than this third printing is expected to make. This is so because many of the social situations which motivated the first printing have been altered, though they have not disappeared. The aim of reprinting the material is to make a clearer scriptural exposition of a difficult prophecy outlined in the second section, which refutes the doctrine that American Black people have inherited the so-called "Curse of Ham." This section in itself makes the social impact we want Christians to consider. A revision and addition of new material has been made to this and other sections of the book.

The false teaching that Hamitic people are recipients of a curse associated with black skin and slave position is still persistent and even held by some black churches. Only recently to this printing the author visited a black congregation where the preacher spoke of the curse on black people because of Ham. When this material was first printed in 1964, the fulfillment of the prophecy, in section II of this work, was only clearly understood as it related to the Semitic portion of the predicted domination of Canaanite nations. The historical fulfillment of Japhetic cooperation in dominating and exterminating the Canaanite national identity was believed by the author but was not discovered by him. This is partially because the archaeological and historical work of Garstang and Gurney on the Hittite Kingdom has not been given the careful attention it deserves and is not therefore readily available nor often cited. This third printing, happily, contains the historical fulfillment of the Japhetic portion of the prophecy of Noah.

The correct exposition, even of the Semitic portion is rare, thus this is a remarkable and may be a unique exposition of the historical fulfillment of a prophecy, which as far as we know, has not met with as full a treatment as it does here. The chance of adding any new thought, which has not already been fully exposed and examined from every angle, is very remote in the world of biblical scholarship. We offer it therefore in this simple form outlining one more of God's great truths of precognition and the consequent historical verification of the Holy Scriptures.

The possibility of error in assigning all the nations mentioned here to their proper racial group is

obvious. Care has been taken but it should be observed that the writer does not make assignments via language families. The languages based in cuneiform inscriptions were invented by Hamitic people and later adopted by Semitic conquerors. Hamitic Ethiopians, on the other hand, speak a Semitic language. (See ftnt. 8.) Language is not, therefore, an accurate measure of racial category. More accuracy is found in following the biblical divisions given in the table of nations in the tenth chapter of Genesis.

CHRISTIAN ATTITUDES AND RACIAL PROBLEMS

The strong black face looked up from affectedly stooped shoulders. "We all got it, we all go it!" The graying temples quivered as the full lips spat it out. "They ain't none of us don't have it!"

He was answering my question about his wife having "white" blood. This was a revelation to me; but different shades and profiles of colored people I had known began to pass before my mind's eye. The illumination of the moment had crumpled the ignorance of years as I realized the fallacious connotation of the word "negro" as it relates to the American colored man. "We all got it. They ain't none of us don't have it!" How the truth of the statement burned in as I observed the facial structure and personally questioned others about their racial background. Years have passed only to more powerfully establish the fact that God has NOT determined the bounds of the habitation of the sperm of the Caucasian and Negro races in the Western World.

Ignorance is not a panacea for ills, but a hindrance to evangelism when it relates to black people. Ignorance produces the following in churches of Christ:

In the Lord's church a colored family attends church and finds that all the local children continuously stare. Monkeys in a cage could feel no less comfortable while parents, oblivious to the discomfort of others, pride themselves on their open-mindedness: "Colored folk in the same church as I."

A visiting Christian woman asks her colored host to "pass the niggertoes." She means Brazil nuts.

In a Bible classroom an instructor finds that he is the only one laughing (in a racially mixed class) at a "nigger joke."

A preacher holding a revival meeting tells about "niggers, wops, and kikes" with the full assurance that he has the love of God in his breast. A colored Christian with a lovely voice is well appreciated for the negro spirituals that she invariably sings. A young white man in the church teases her for her lack of boy friends, all the while assuming that HE, naturally, could not be one of the friends, and all the while ignorant that a human heart beats under the black skin.

A man going to evangelize negro people publicly states that his wife and children will be socially segregated from the colored Christians. "The only time that they will see them is in the church services."

An evangelist preaching in the south tries to persuade churches that black people "ought to be allowed in the services." He has not yet seen the responsibility of the said churches to preach the Gospel to every creature, --to go to, and invite, and persuade, and win black-carcassed souls.

In a Bible training center, a student tells a "nigger joke." Many preacher students laugh. A teacher of the Bible says, "Cursed be Ham. Black skin was the curse." A student contributes his feelings on

what would be a "shameful" wedding to perform: a Caucasian to a colored person! A young woman studying her Bible on the way to call on lost souls, says, "I just couldn't stand to have one sit near me." She means a colored person.

An obese caucasian church member after meeting a black woman medical doctor volunteers in an aside, "I think they are just as good as we are, don't you?"

In a southern church, when the visiting colored preacher did not go back to the door to meet the departing parishioners, an older Christian lady nodded approvingly, noting that "he was one of the nice ones and knew his place."

In a congregation a preacher begins his sermon with a "black preacher joke" which is supposed to exhibit the "quaint wit" of the ignorant colored man. In the same message he rejects the idea that the Ethiopian Eunuch might bear the color of his nation. Someone vigorously "A-mens!" Why?

One preacher says that it is a sin to marry a negro; another says it is not a SIN but that God is AGAINST it. Another preacher equates helping negroes with being a communist.

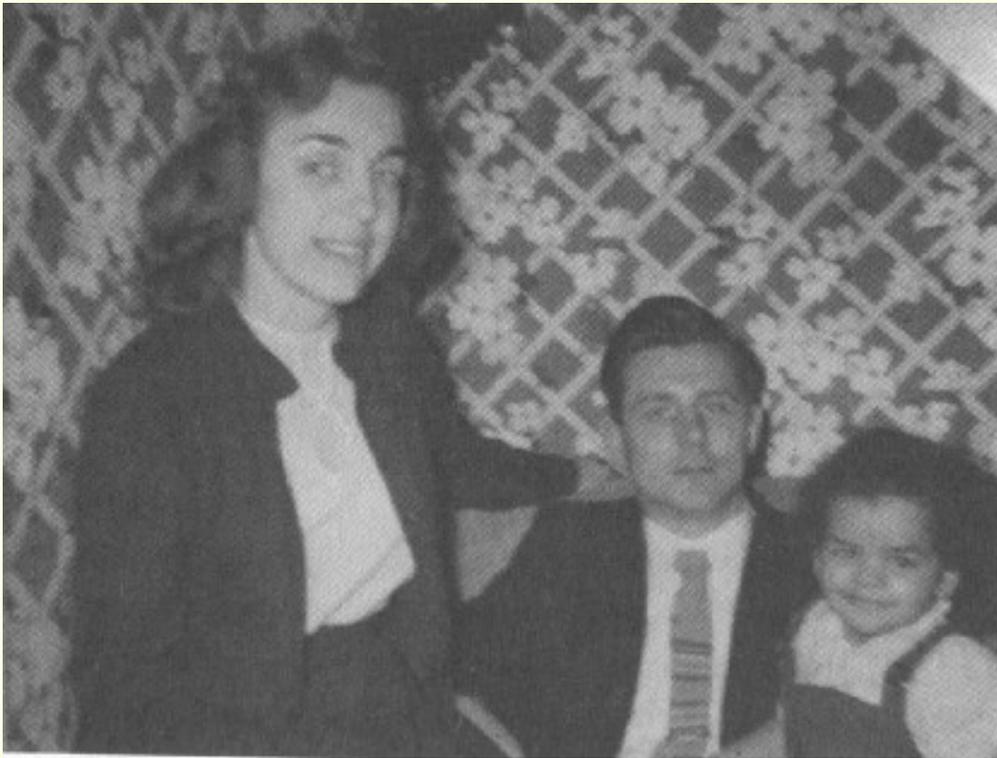
Preaching on racial identities across the country in many churches, an evangelist finds the same consistent reaction: "We have been wondering about this but this is the first sermon we have ever heard on the subject."

It is not with the intention of scathing or blasting my fellow Christians that I write this .booklet. Rather, because apathy and ignorance have caused many of the incidents above, it is with the hope of giving enlightenment to those who care but are not in a position to get clear thinking on the subject that I propose to discuss the following propositions:

I. God is no respecter of persons.

II. The curse uttered by Noah on Canaan was not black skin and is not at all related to the negro race.

III. It is not a sin for a man to marry a woman.



RESPECT OF PERSONS

I. GOD DOES NOT HAVE RESPECT OF PERSONS. HE DOES NOT MAKE HIS CHOICES AS TO WHO ARE CHILDREN OF GOD ON THE BASIS OF SIZE, COLOR, RACE, NATIONALITY, OR FINANCIAL STATUS.

A. Racial Prejudice is Excluded From the Kingdom of God Through Commandments Against Respect of Persons.

"My brothers have not the faith of our Lord Jesus Christ with respect of persons." (Jas. 2:1ff) "It is not good to have respect of persons in judgment." (Deut. 1:17) "There is no respect of persons with God." (Rom. 2:11) "No respect of persons with him." (Eph. 6:9) "God is no respecter of persons." (Acts 10:34) "And there is no respect of persons." (Col. 3:25) "God judges without respect of persons." (I Pet. 1:17)

Could a single indication of God's will on a subject be stated any plainer in the Bible? The problem in Bible days, however, was not as bad as it is today. In those days one might be given a poor seat if a congregation were class conscious. Now, however, the remedy to the situation is, "Let them have their own building because after all, they would rather be with their own people." How do you know? Have you asked "them?" Today, instead of a lower seat, people are pressured out of the building and forced to congregate with their own "class."

A premeditated program of this type is respect of persons. It is sin.

B. Racial Prejudice is Excluded From the Kingdom of God By the Same Principles that Settled the Jew-Gentile and the Jew-Samaritan Problem.

That there were in Bible days feelings of superiority on the part of the Jews toward their neighbors

is not hard to establish. Peter said, "It is unlawful for a Jew to keep company with other nations." After Peter had preached to the Gentiles in Cornelius' house, he ate with those present. However, he was called in question about this by the Jewish Christians at Jerusalem. Their accusation: "You ate with uncircumcised people!" (Acts 10:28;11:3) Prejudices are ingrained and hard to remove. After this incident Peter ate with the Gentiles again, but when prejudiced people came to Antioch, Peter refused to eat with the people any more, lest he offend these Jews. For his giving in to the unreasonableness of others, he was rebuked by the apostle Paul, "for he was to be blamed." (Gal. 2:11-15) IT IS NOT RIGHT, THEREFORE, TO PRESERVE "PEACE" BY ALLOWING ONE CLASS OF PEOPLE TO FEEL MORE CALLED OF GOD THAN ANOTHER CLASS OF PEOPLE. God once and for all put away this attitude with the cross of Jesus Christ. God has broken down the middle wall of partition between the Jew and all other nations of men. He has brought us all into one body by the cross, "and has put no difference between us whether we be Jew or Gentile." (Eph. 2:11,17; and 15:8,9)

There is no need to prove that there were Jew-Samaritan prejudices in Jesus' day. It is common knowledge that the Samaritans were a despised race. Of Jesus they charged, "Have we not said that you are a Samaritan and that you have a devil?" (John 8:48) This was an epithet that corresponds with calling a man a "nigger" in our day. Jesus did not accept the Jewish feelings toward Samaritans. He so surprised a woman with his request for a drink as to have her exclaim, "Jews have no dealings with Samaritans!" How is it then that he talked with her? Because he was not observing the prejudices of the fickle crowd. He showed that a man's neighbor was anyone, Samaritan or not. Jews in Jesus' day crossed the Jordan to journey between Galilee and Judea. They would not pass through the hated and despised Samaritan territory. Jesus did not follow this prejudice but took his journey between Judea and Galilee through the heart of Samaria. (John 4:4) The middle wall of partition has broken down "SO THAT THERE IS NO DIFFERENCE." (Eph. 2:14)



C. God Has Not Regarded the Person of Any Man in Any Covenant But Has Consistently Had Regard to Those Who Did His Will And Trusted in Him In Spite of Their Nationality or Race.

Notice in Genesis 4:4 that God had respect to Abel and to his offering. He did therefore, have respect of persons. How does this harmonize with our proposition that God does not have respect of

person? Note in Heb. 11:4 that Abel obtained a witness that he was righteous. Cain received the witness that he was evil. God had respect to Abel but to Cain he had not respect. This was his reason for killing his brother. God respects those who do right and does not respect those who do evil. (Ro. 2-3)

In Jeremiah 38 and 39 is recorded the incident in Jeremiah's life of his being cast into a well. Only through the intercession of a negro eunuch called Ebed Melech was his life saved. Jeremiah had sunk into the muck in the well and had been there for some days when finally this black man obtained permission to bring Jeremiah out of the well by lowering a rope and some rags to be put under Jeremiah's armpits. The conclusion of the story is found in Jeremiah 39:16-18:

"The word of the Lord came to Jeremiah saying, Go speak to Ebed Melech the Ethiopian saying, Thus saith the LORD of hosts...I will bring my words upon this city for evil and not for good and they shall be accomplished in that day before you. But I will deliver you in that day saith the LORD and you shall not be given into the hand of the men of whom you are afraid. For I will surely deliver you and you shall not fall by the sword but your life shall be a prey for you BECAUSE YOU HAVE PUT YOUR TRUST IN ME saith the LORD."

Of all the ones in Jerusalem who were supposed to be the chosen people of God at that time, only Jeremiah and a black man who put his trust in God were saved from the wrath of Nebuchadnezzar. None of the Jews who felt that they were the chosen race of God without respect to righteousness were saved in that day. But a lone black Ethiopian, received the assurance that God has respect for them that put their trust in Him, without regard to race or skin color.

Former Ottumwans To Appeal Ruling On Negro Girl Adoption

A former Ottumwa couple's attempt to adopt a five-year-old girl who is one-quarter Negro has been blocked by Probate Court in Rutland, Vt.

Mr. and Mrs. Frederick P. Miller, who moved from Ottumwa in 1957 to Vermont said they will appeal the ruling to the Vermont Supreme Court.

Probate Judge George Jones told the Millers, "I am unable to bring myself to complete an adoption by people of one color and a child of another."

The Millers had been given custody of the child, Catherine, in 1958 by the Social Welfare Department and then filed papers to adopt her. They said they wanted to adopt the girl because of the difficulty of placing children of mixed blood with foster parents.

The court last week issued an order officially disapproving the Millers' request and noted that the child has Negroid characteristics.

Judge Jones had approved in 1959 the Millers' adoption of a boy, now two, with a Puerto Rican background.

Teacher-Pastor

Miller, 30, teaches at a public school. He is pastor of the Church of Christ in North Clarendon.

While in Ottumwa he attended the Midwestern School of Evangelism.

His wife, Charlotte, was a special education teacher at Washington Junior High School during the two years they lived here.

II. THE CURSE OF CANAAN.

THERE IS NO SUCH THING AS THE CURSE OF HAM: THE CURSE HAD NOTHING TO DO WITH BLACK SKIN AND IS NOT AT ALL RELATED TO THE NEGRO RACE.

If not the source of many of the prejudices against negroes, the so-called "curse of Ham" is often used to bolster the weak arguments associated with prejudice. Very few Bible students have not at least been exposed to the idea that the Scriptures uphold the subservient position of the black race. Many are the times that this writer has read and heard the curse of servitude in Genesis 9 applied to the black race, that curse supposedly being black skin and slave position. That this is a misapplication of the prophetic curse is easily seen. Let us examine it to see to whom it does apply.

"And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers without. And Shem and Japheth took a garment and laid it on both their shoulders and covered the nakedness of their father. And Noah awoke from his wine

and knew what his youngest son had done unto him. And he said, CURSED BE CANAAN, a servant of servants shall he be to his brethren. And he said, Blessed be the LORD God of Shem and Canaan shall be his servant. God shall enlarge Japheth and he shall dwell in the tents of Shem and Canaan shall be his servant." (Gen 9:24-27)

Historians and ethnologists agree with the principle of dispersion of civilization and nations from the Mesopotamian Valley between 4500 and 1500 B.C.* The same authorities agree basically with the Bible that mankind is divided into three basic racial groups. Ethnologists and historiographers call the threefold division of mankind: 1. Japhetic or Caucasian, Indo-European, Aryan. 2. Hamitic, Turanian, or Negroid. 3. Semitic or Oriental. The fact that ethnologists and secular historians still refer to Hamites, Semites and Japhetides is evidence to the veracity of the Genesis record, which is still used in spite of doubters. Ethnologists have no less problems than biblical researchers in properly placing nations in racial categories. (China is an enigma to more scholars than just the students of Genesis.)

*** Speiser and Herget; Ancient Mesopotamia: A Light that did not Fail; National Geographic, Jan. 1951**

The tenth chapter of Genesis is known as the table of nations and is studied by archaeologists as well as Bible students. There, are recorded the names of the nations who came from each of the sons of Noah, --Shem, Ham, and Japheth.



ADOPTION TANGLE—Vermont Supreme Court may be called on to unsnarl legal tangle involving this Rutland

ADOPTION TANGLE—Vermont Supreme Court may be called on to unsnarl legal tangle involving this Rutland family of Mr. and Mrs. Frederick P. Miller, son Van, 2, and Katherine, 5. Lower court judge has refused to approve white couple's petition to adopt girl, one-quarter Negro. Millers, who came to Rutland from Ottumwa, Iowa, in 1957, have adopted boy, who has Puerto Rican background. (AP Wirephoto)

A. Who Was Cursed?

In **Genesis 9**, only two sons of Noah--Shem and Japheth--are prophetically mentioned in the curse; Ham is passed over. Ham is not mentioned in the curse, prophetically or any way. This is an important detail, since Canaan, son of Ham, is mentioned as the recipient of the curse. Ham had three other sons besides Canaan. Obviously they are bypassed and would not inherit the curse since only their brother Canaan is cursed. One may ask why God allowed a curse on Canaan. Why not Ham? Obviously it was not God's design to curse all Hamitic posterity for the fact is the scripture says, "Cursed be Canaan, a servant of servants shall he be."

a. What does the prophecy say?

"Blessed be the LORD God of Shem." The fulfillment of this is seen in God's choice of the Semitic line as the source of His special people until Jesus Christ came into the world. Hebrews are called Semitic because of their relationship to Shem. God was exclusively "the Lord God of Shem" for about 2200 years. This period extended from the call of Abraham until the death of Jesus Christ. It is quite easy to see the marvelously accurate outline of Noah's prophecy, "blessed be the Lord God of Shem."

SHEM'S POSTERITY is recorded in Genesis 10:21-31. Nations arising from Shem include the historically famous Elamites, Lydia, Assyria, and other peoples who settled eastern Asiatic lands. (see Gen. 10:30)

JAPHETIC PEOPLE are generally white people. However, not all white people are Japhetic. The Jews are an example. Neither are all Japhetic people white. There are black Aryans or Japhetic people. The aborigines of Australia are an example.

"God shall enlarge Japheth and he shall dwell in the tents of Shem." Since the time of Christ Japhetic people have dominated much of civilization. It is obvious to the historian that God has enlarged Japheth. Remember again there was a time when God was exclusively the God of Shem, and Shem was the instrument through whom God spoke His truth. That situation changed shortly after the time of Christ. We find that the religion of Jehovah through Jesus Christ became virtually a Japhetic religion. It has been Japhetic missionaries who have taken the truth of the Gospel to Africa and Asia. Surely Japheth does "dwell in the tents of Shem," Japhetic people have become the spokesmen for Jehovah in the place of Semitic people. *

* For further explanation and detailed maps see: **Keyes, Nelson B.; Story of the Bible World; C.S. Hammond, New York. Pages 1-24.**

b. What About the Children of Ham?

THE CHILDREN OF HAM are listed in Genesis 10:6. They are Cush, Mizraim, Phut, and

Canaan. Not all the sons of Ham were black skinned people. The word "Ham" [חַם] itself carries with it the idea of hot, --dark or swarthy. But of the three clearly identifiable sons of Ham (Phut is not unquestionably identified), only the Ethiopian descendants (Cush) are what Americans and Western Europeans call black, while Egyptians (Mizraim) and Canaanites are swarthy people.

1. CUSH: The Hebrew word Cush [כּוּשׁ] is often rendered "Ethiopia" in the English translation of the Bible. The nation of Ethiopia is always indicated by the word "Cush." These black-skinned natives of Ethiopia are negroes. Jeremiah asked, "Can the Ethiopian change his skin?" (Jer. 13:23) Cushite people first settled in the Mesopotamian Valley where they developed the world's first civilization before invading Semites became the dominate race in Mesopotamia. (Genesis 10) These Cushites are called Sumerians in secular history.

Under Nimrod, a Cushite, the greatest cities of the ancient world in Mesopotamia were built. Nineveh, Babylon, Erech, and Accad are mentioned in Genesis 10 as cities founded by Nimrod. These centers of civilization are known to all students of history. How then are we to account for statements in "learned" treatises which claim that negroes never produced anything worth while? In a booklet by Dr. W. C. George, a professor at the University of North Carolina, it is stated, "The negro race has never produced any civilization anywhere at any time." This seems to be a wide spread fallacy. However, museums, worldwide, i.e., the British Museum and The Metropolitan Museum of New York, are replete with artifacts of the great cultures developed by Hamitic peoples. I have personally seen some of the glories of these ancient kingdoms. The evidence is not limited only to museums as both the sacred and secular histories bear the same record.

Semitic people conquered the darker Hamites of Mesopotamia (about 1900 B.C.), then drove them out. This is thought to have hastened their migration to Africa and Hindu Cush, which was already under way. Secular historians write about the Semitic Accadians and Hamitic Sumerians who lived that history. Negro Cush, though a hamite, settling first in Mesopotamia, was not a Canaanite and therefore not a recipient of the curse of Canaan.

2. MIZRAIM: he Hebrew name Mizraim [מִצְרַיִם] is the name of the second son of Ham. Mizraim, Hebrew for Egypt, brought into existence the second old world civilization which followed the Hamitic beginnings in Mesopotamia already spoken of. The pyramids and glories of the dynasties of ancient Egypt were the product of darker-skinned Hamitic people. Many faces of the pharaohs preserved in statues establish plainly the Hamitic features and origin of these people. Amenhotep IV or Ikhnaton, and Tutankhamen are two examples of men possessing features and origins which were then glorious, but are sometimes despised in our day. All the glory of man is nothing in the eyes of God, but the fact that a particular race's ability is called in question and the superiority of another race is held up, is the reason for this defense. Consider the following statement which, while typical, is again from Dr. George's booklet: "Throughout the thousands of years that the different branches of the Caucasian race were developing the civilizations of Egypt, Assyria, Sumeria, Chaldea, Babylon, Persia, India, Palestine, Phoenicia, Carthage,..." With the exception of Persia, none of these named civilizations were Japhetic (Caucasian) in origin. Contrary to the learned Doctor's belief, Palestine and Phoenicia were Canaanite and therefore as Hamitic as Egypt while Sumeria, Assyria, Chaldea, Babylon, were all Semitic in origin. Ethiopia is not mentioned in the list of ancient civilizations in Dr. George's treatise on race.

The Psalmist said, "**God did great wonders in the land of Ham.**" He was speaking of the ten plagues of Egypt. (Psalms 105:27) Egyptians then are Hamites. They are not Canaanites, whom Noah cursed.

3. PHUT: [פוט] is the third son of Ham listed in Genesis 10. Phut is identified as Libya in Smith's Bible Dictionary and by other students of the Bible. It should be kept in mind that Libya was a designation of the greater part of the African interior used by geographers like Strabo* and others who were living when the Bible was being written. Since this son of Ham was not a Canaanite either, this nation is not a part of the curse.

* **Strabo; Geography; Book I:2;26.**

4. CANAAN: [כנען] The fourth son of Ham. He was cursed by Noah. Canaan's descendants are listed in Genesis 10:15-20. Remember that these descendants are nationality groups. They are listed as: Sidon, Hittites, Jebusites, Amorites, Girgashites, Hivites, Sinites, etc. "The border of the Canaanites was from Sidon as you come to Gerar unto Gaza, as you go unto Sodom and Gomorrah and Admah and Zeboim and Laisha." (Gen. 10:19) Tracing this on a map, one sees that the land of the Canaanites is what we now call the Holy Land or the Promised Land, --the land that God promised to Abraham. These people then, living in that land, are the people whom God through Noah cursed, saying, "Cursed be Canaan, a servant of servants shall he be to his brothers." Cushites (Ethiopians) were black people. Mizraim (Egypt) was a dark people. The Canaanites were not a black people but were more like their Semitic neighbors. This is no mere assumption, for many excavations have uncovered Amorite and Hittite civilizations. The art left in stone bears record of the physical characteristics of these peoples.

CONCLUSION: Cushites were black; Canaanites were not black. .Canaanites were cursed while the black skinned Cushites were not cursed. Therefore black skin is not related to the biblical curse. Again: Cushites were black. They were not included in the Noahic curse. Canaanites were NOT black. They were cursed. Black skin has no relation to the biblical curse. Neither, then, has the servitude of negro people of past 100 years ago in America, any relation to the biblical curse of Canaan.

B. What is the Curse?

We have seen the fulfillment of the prophecies of Noah relating to the Semite and Japhetide peoples in their subsequent history. May we not also then follow the historical development of the Canaanites, Hittites, Perizzites, Amorites, etc., to see if these people did receive what might be described as a curse?

The Canaanites and their descendent nations are next mentioned in the Bible after Genesis 10 as the inhabitants of the land which God promised to Abraham. (Gen 12:12-16) God then renewed the same promise from time to time, evidently to assure Abraham of the certainty of the future fulfillment. Abraham lived his whole life believing God's promise, though he never in his life was more than a sojourner in the land.

He never personally possessed the land that God had promised him. In Genesis 15 the reason for deferring the promise is given. God said:

"Know of a surety that your seed shall be a stranger in a land that is not theirs, and shall serve them and they shall afflict them four hundred years...But in the fourth generation they shall come hither again, FOR THE INIQUITY OF THE AMORITES (CANAANITES) IS NOT YET FULL... Unto your seed have I given the land from the river of Egypt unto the great river, the river Euphrates...the Hittites, Perizzites, Amorites, Canaanites, Girgashites, Jebusites." (Gen. 15:13,16,18,20,21)

"The iniquity of the Amorites is not yet full." In other words, they are not evil enough to bring upon them the curse which was first spoken by Noah. But by the fourth generation they will be. These are the people who were cursed. See in the text above the ease with which God disregards the ownership of the land of Canaan (the cursed people) and gives it to Abraham (the father of the blessed people). This promise to give the land, and mentioning the same names of the same Canaanite tribes is again recorded in Ex. 3:8 where Moses is informed and in verse 17, Aaron. And again in Ex. 13:5, "The LORD will bring you into the land of the Canaanites." And in Ex. 23:23,24 "For mine angel shall go before you unto the Amorites and the Hittites, Canaanites...and I will cut them off...you shall utterly overthrow them." Who? The cursed people.

The twelve spies whom Joshua sent out before invading Palestine brought report of the Canaanites (the cursed people) dwelling in the promised land in strong cities by the Jordan. (Num 21:1-3) There God helped the Israelites **EXTERMINATE** the Canaanites in that area. This development is crowned in Deuteronomy 7:1ff.

"When the Lord your God shall bring you into the land where you are to possess it and has cast out many nations before you: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, and the Hivites, and the Jebusites: seven nations greater and mightier than you. And when the LORD shall deliver them before you, you shall smite them and utterly destroy them."

Now THAT sounds like a curse! God was to deliver them for destruction. Let us call to mind now the subsequent invasion of the land of Canaan by the Israelites; the parting of the Jordan, the destruction of Jerico and Ai; how God actually caused the walls to fall down, gave strategic advice, in later battles rained stones out of heaven, and even slowed the rotation of the earth to lengthen the daylight so that **THE CURSED PEOPLE COULD BE DESTROYED!**

However, some of the Canaanites were not destroyed. They tricked Joshua and the children of Israel into vowing that they would protect them. The narrative in Joshua 9 is about the men who came as "emissaries" from a "far country" whereas they really lived ten miles across the mountain. They brought along moldy bread, old clothes and worn out shoes. They claimed that these things were new when they left their own country. Joshua was deceived by this subterfuge and vowed that they would protect them from their enemies. Upon returning to the city of Gibeon, these new allies were attacked by their Canaanite neighbors. They appealed to their new ally, Joshua, for help. Joshua after the battle demanded to know the meaning of the trick:

"And Joshua said, Wherefore have you beguiled us saying we were very far from you when you dwell among us. NOW THEREFORE YE ARE CURSED AND THERE SHALL NONE OF YOU BE FREED FORM BEING BONDMEN AND HEWERS OF WOOD AND DRAWERS OF WATER FOR THE HOUSE OF MY GOD. AND JOSHUA MADE THEM HEWERS OF WOOD AND DRAWERS OF WATER UNTO THIS DAY." (Joshua 9:22,23,27)

These conclusions are now clear: Canaanites were cursed. Canaanites were not black. .Canaanites were not negroes. Canaanites received that which fulfilled the prophetic curse when the Hebrews invaded the land of Canaan. Therefore negroes and other Hamites, in spite of the abuses of "Christian" white men, have not inherited the Curse of Canaan.

Writer Feels White People Upset over Wrong Things

To the Editor:—

Upon reading the criticism reported in the Jan. 30, Star-Gazette concerning the "inflammatory" article in the January issue of The Key, I felt that I must express myself.

I think it is high time that white people did become "emotional." Perhaps if we would, the Negro wouldn't have to. It certainly is a fact that the Negro has been absorbing white offspring in this country since the days of slavery, — long before the current efforts of the integrationists (or "mongrelizers" as they are sometimes called.) Adoption agencies are loaded with children of mixed racial backgrounds, and most of these children are the offspring of white men, not of white women. The Negro is always expected to accept the child, though he is the least able to economically. (Even though the child might be 15-16ths white, he is still a Negro to the white people.)

When we adopted children of mixed racial backgrounds, many friends asked if they wouldn't be happier with their "own people" (meaning Negroes, of course, and always assuming that Negro adoptive parents could be found.) We

have always answered that we are their own people, since it would be safe to say that 90 per cent of the Negroes in America have some of the same ancestors that we white people have. Objectively speaking, a person $\frac{3}{4}$ white is a white man. We are being "emotional" when we call him a Negro, aren't we?

When is the white man, who is supposed to be superior in every way, going to start accepting his responsibility, and raise his own children? (One doesn't have to be a far-out Beatnik, a Communist sympathizer, or even a liberal to feel this way — just human.)

The paper can run all sorts of sordid movie ads, and stores can sell all kinds of obscene novels and paperbacks, and television can run the most demoralizing shows, and no one gets particularly upset. But let a man simply state a fact, — what the Negro is in fact tired of, and what he surely has the right to be tired of, and all of us nice, proper white people get upset and cry "Tsh, tsh." Perhaps we should start getting upset about the right things.

MRS. FRED P. MILLER
418 Euclid Ave.

JAPHETIDES DESTROY CANAANITES

C. THE COMBINED FORCES OF CELTIC CIMMERIAN GAULS AND MIGRATING MUSCOVITES DESTROYED HITTITE CIVILIZATION ABOUT 1200 B.C.

We have seen how the Bible traces the Semitic portion of the fulfillment of the curse on the Palestinian Canaanite nations to their termination as national entities, by extermination, or assimilation. Those assimilated became bondmen and hewers of wood and drawers of water.

1. Second Portion of The Curse Relates to Japheth

The curse, when uttered, indicates a two fronted fulfillment, for it says that Canaan would become the "servant of servants to his brethren," Shem and Japheth. As we have seen, the Bible reveals the fulfillment of the Semitic eradication and domination of Canaan. Historical documents must be searched to find the fulfillment relating Japhetic tribes to the extermination and domination of Canaanite nations.

2. Japhetic Tribes Extinguished the Greatest of Canaanite Civilization

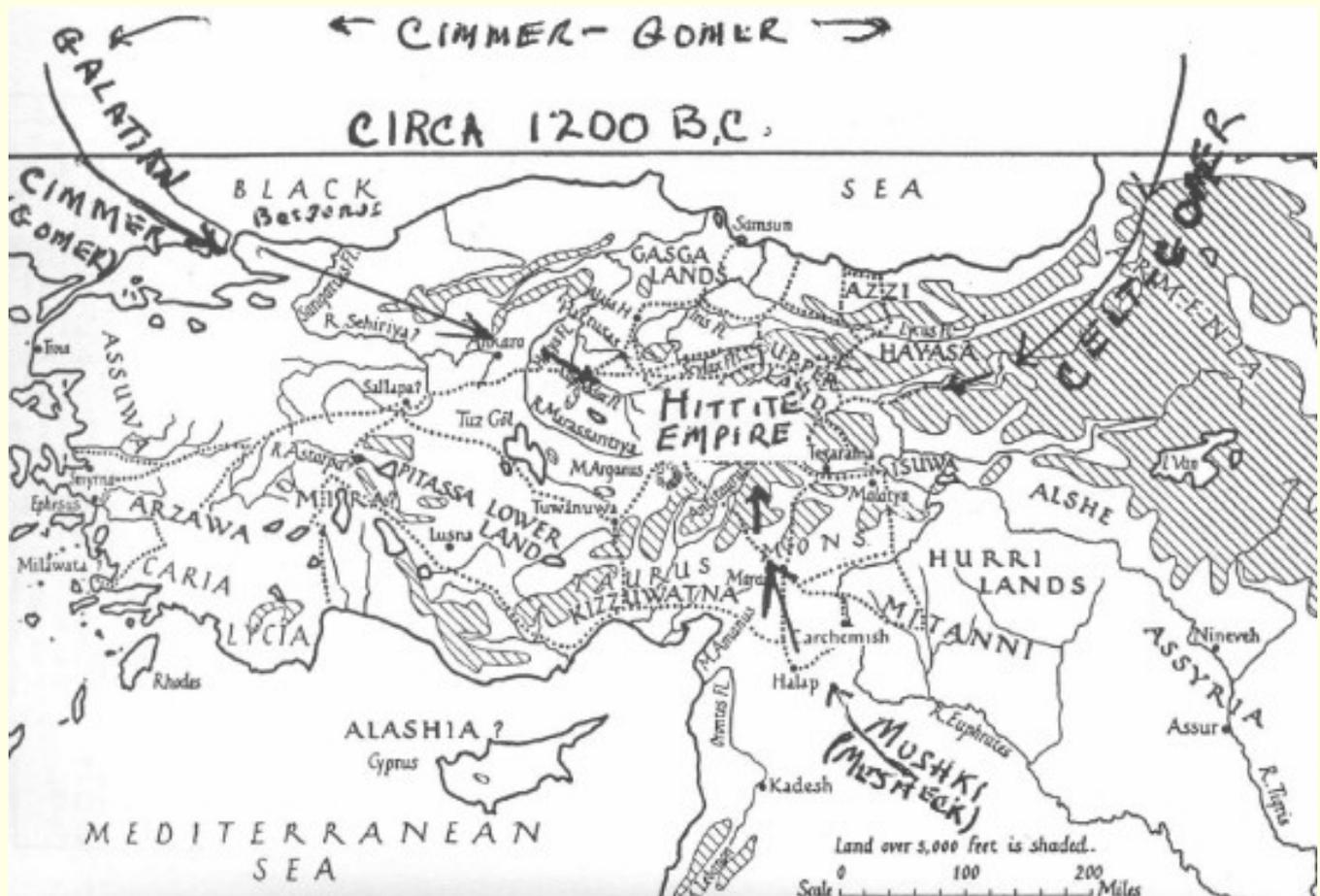
The Canaanite tribe of Hittites developed a civilization in east central Anatolia (Eastern Turkey) which has often been the subject of archaeological and geographical surveys. According to Garstang, archaeologist of the Hittites, (recorded in his book "The Hittite Empire") it is detailed how that the Hittites rivaled the Egyptians and Mesopotamians in the development of culture, architecture, trade and art. According to Garstang, there was a time when the Hittites appeared to be a force superior to the Egyptians. However, not only their superiority, civilization and culture but their very existence was brought to an abrupt halt about 1200 B.C.

The development of Hittite civilization and its extermination are enlarged upon in the book "The Hittites" by O. R. Gurney* who incidentally is nephew to Garstang. Gurney states that the Hittite Confederacy occupied a mountainous region easy to defend, but the region was adjacent to the northwest end of the Euphrates valley from which Japhetic nationals were still migrating, 1400-1200 B.C. Gomer (called Gimmer in the Assyrian records according to Garstang) had migrated from Mesopotamia through the Caucasus to the regions north of the Black Sea. This tribe, one of the main sources of original Celts, is called Kimmeroi in the Greek writings, (cf. Strabo, Procopius etc). The English translation of Gimmer is Cimmer. This Cimmerian group, was in migration, 1400 to 1200 B.C., because of the inhospitable climate and the pressure of Scythian tribes entering the area north of the Black Sea. They gave their name to the region before they left it, i.e, the Crimea. Among these Cimmerian tribes, there were other names in use, the most important being Celts and Gauls.

* Gurney, O.R.; **The Hittites; Penguin, London, 1952.**

They migrated to south of the Black Sea in two uncoordinated groups about 1200 B.C., part moving east and part west, coming from the north, around the Black Sea, establishing towns on the way (one of these located at the Hellespont is reputed to be Troy.) Thus one group crossed the Bosphorus into Anatolia, moving toward the Hittite kingdom from the west, while the other group came from the northeast through the Caucasus and also converged on the Hittite kingdom. This migration of Gomer (the Bible name for Cimmer) coincided with the migrations of yet another Japhetic tribe.

According to Garstang and Gurney, at exactly the same time, Mesheck [מִשְׁכִּי] (called Mushki [מוֹשְׁכִי] by the Assyrians and Moskoi [μωσχοί] by the classical Greeks) moving north on the Euphrates, converged and impacted the Hittite nation from the south, at the exact moment that the Celtic Cimmerians were displacing them in the east and west. Although coordinated by "mere chance," (?) this three fold attack brought an end to Hittite civilization! Many of the Hittites suffered the usual division of the spoils of war and became slaves to the new inhabitants of their land.



See map illustrating this action that exterminated the Hittite Nation.

A group of the warlike Celtic barbarians were to keep the Hittites' place and one tribe of them give their name, Gaul, to the region known henceforth as Galatia. That barbarian nation later would be among the first to accept the Gospel through the preaching of the apostle Paul. As for the Moskoï, after their depredations of the Hittites, they moved into the lower Caucasus Mountains, waiting almost 2,000 years for their "time" to enter the stream of history, again. (Acts 17:26) and (cf. Ezekiel 38,39)*

* See Keyes, Nelson B.; *Story of the Bible World*; C.S. Hammond, New York; pages 20, 25 and Pfeiffer, Charles F.; *Baker's Bible Atlas*; Baker Book House, Grand Rapids, 1974 edition pages 105, 107 for maps which give the details of the Hittite dislocation and occupation by Gomer and Meshech.

The coincidence of the extermination of Hittite culture by these Japhetide tribes with, or shortly after, the invasion of Semitic Israelites into Canaanite Palestine (all being consummated circa 1400-1200 B.C.) is an amazing fulfillment of the prophecy of Noah, --"Cursed be Canaan" who would become the servant of Shem and Japheth.

"Cursed be Canaan, a servant of servants shall he be to his brothers. Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth and he shall dwell in the tents of Shem, and Canaan shall be his servant." Genesis 9:25

Let us not get lost in the history so much so that we miss the wonder of the divine foreknowledge of God. Moses penned this prophecy about 1500 B.C. as being in Noah's mouth a millennium before. What an astounding evidence to the inspiration of the Bible is this prediction and fulfillment of the demise of the historically important Anatolian Hittite and Palestinian Canaanites. How great is our God!

But let us not miss the main point in the argument in this work. That is: It could only be . . . historically and biblically uninformed people (who either through ignorance or "an ax of their own to grind.") could bring the Black American or any other Black-Hamite African into the context of the "Curse of Canaan."

Rutland Herald, Thurs. Oct. 26 6/15

County Court Hears Adoption Case Appeal

Millers' Bid to Overrule Ban on Adopting Part-Negro Child Under Advisement.

Judge William C. Hill Wednesday heard the appeal in Rutland County Court from a decision by Rutland Probate Judge George F. Jones in the Miller adoption case. He took it under advisement.

Mr. and Mrs. Frederick P. Miller of 21 N. Main St. are attempting to adopt a five-year-old girl who is part Negro. The Millers are white. Judge Jones has refused to approve the adoption because he does not want "to make the records show a Negro child with white parents."

The Millers entered the Rutland County Courtroom at 1:15 p.m. for the one-hour hearing. They were accompanied by the girl in question, whom they call Cathy, and their other adopted child, a boy of reported Puerto Rican background.

The Miller's attorney, Philip Hoff of Burlington, presented the appeal. Also present were John Wackerman, commissioner of Social Welfare; Mrs. Helen Sessions,

the State Social Welfare Dept. worker who has handled the case and made the investigations; Miss Marion Waite, welfare department field representative, and Donald Seebart, executive director of the Vermont Children's Aid Society.

Atty. Hoff presented the Millers' story to the court, which included Side Judge Elmer Preston. He stated that it would be a serious error to take the child from the home of the Millers, and said that there have been mixed blood adoptions in Vermont before, including one involving a Negro child.

Hoff said Wednesday night that if a serious delay to the adoption is seen, Rutland Probate Court will be petitioned to change the child's name to Miller, so she can be entered in school under their name. School regulations require proof of age for registration in Kindergarten. The Millers would not show "Cathy's" birth certificate, because, they told Longfellow School officials, they did not want the child's name known. Thus the girl was refused admission.

Judge Hill was expected to report his findings soon.

INTERRACIAL MARRIAGE

III. IT IS NOT A SIN FOR HUMAN BEINGS OF VARIED NATIONAL AND RACIAL BACKGROUNDS TO BE MARRIED

May I make it clear as I begin this section that I am not an advocate of mixed racial marriages. That is not my proposition. I feel that marriage in today's world is difficult enough as it is. People are better off with as few obstacles as possible. They are generally better off if they marry someone as nearly like themselves, socially, economically, culturally, etc., as possible. It is an invitation to trouble for a very rich person to marry a very poor person. Marriage across racial lines is bound to be filled with special problems. More than one person who was partner to a mixed Catholic-Protestant marriage has said that they would not do it again even though they loved their mates.

Although conditions have changed greatly since the sixties, racial differences will still bring an

added burden to marriage. Many racially naive, though Christian, parents would accept a mixed racial marriage in their family, but only with great difficulty. It seems to me therefore, that a Christian young person will have his mind made up before a situation presents itself that may call forth a decision creating great strain on relations with father, mother, sisters, and brothers, --a decision which may make the children of the mixed marriage aliens in their own blood relatives' homes.

Especially in the Western World, (the society in which we live) --like it or not-interracial marriage is still a long way from being completely "acceptable." Young people should pick mates of the same or similar racial background. That is my judgment.

If two young people, having different racial backgrounds, were to come to me for marriage, I would discourage them, as I have had occasion to do. I would warn them of the problems in store for them. I would try to enlighten them concerning the pitfalls and heart aches that they will certainly encounter. I would see to it that they informed their parents and their in put was registered. However, if after determined counsel, prayer, dealings and discussions, they were determined in their decision to marry, I would marry them. It is not a sin. It may be inexpedient, dangerous, and problem-fraught, but it is not a sin!

Of all the strongholds of prejudice, those aspects which relate to intermarriage are the last to die. That this has not always been the case, however, is evident from the varied backgrounds of millions of souls now living. Whenever different races have lived in proximity there has been racial mixing. Sometimes assimilation of one racial group or national group into another has been accomplished in world history. The barbarian invaders of the Roman Empire are an example of assimilation. The Aryans and darker Hamites (Hindu Cush) of India are another example.

Some so-called "white supremacists" feel that God has given the white race a superior place in all history. We have already noticed the professor who states, "The negro race has never established a civilization anywhere at any time." Others have said that if you were to destroy the white race you will destroy civilization. Such racial arrogance, ignorance, and pride was the same foolish condition adopted by the pre-exile Jews and those of the ruling class in the New Testament period. Because they were the chosen people of God they assumed they were therefore racially superior. This unfounded egocentric pride added another weight to their arrogance which led to their subsequent downfall.

Genesis 10 shows that the first civilizations of Babylon, Nineveh, Assyria, Chaldea, and Palestine were all developed by Hamitic and Semitic (non-caucasian) people. Japhetic people (Caucasian) were still practicing HUMAN SACRIFICES on the steppes of Asia at this time! They (Caucasians) with the one exception of Persia, were not the originators of any of the earliest pre-Roman and Greek civilizations.

History abounds with examples where these and other nations and races were .assimilated. Wherever they contacted each other, great varieties of people who now inhabit a large part of the earth resulted. God made it possible for this to happen. He made no laws in Patriarchal times nor even in Moses' day on INTERRACIAL MARRIAGE. The children of Israel were warned not to marry into neighboring nations. However, if the Gentile would receive circumcision, he would then be received without regard to national background or color. Contrast Deut. 7:1-7 and Exodus 12:43,49 where it is plainly seen that God's restrictions were for the purpose of preserving RELIGIOUS purity, not RACIAL purity.

MOSES' MARRIAGE

A. MOSES MARRIED A BLACK WOMAN

The one incident of interracial marriage that is fully dealt with in the Bible shows God backing up the individuals who entered into that marriage.

Before we read the passage, let me repeat that I am not advocating what some people call "mongrelization." (Let people who use this term beware for they will one day be judged by Him who humbles the proud and hates respect of persons.) Interracial marriage in our society is difficult; and it is not wise, therefore, to enter into it. But it is not a sin for one Christian to marry another without regard to nationality. In spite of social pressure, there are a great many places in the world where interracial marriages can and do work. Men could do God's work under such conditions in New York City, London, Jamaica, South America, the Near East, and other places right here in the Western Hemisphere. Any Christian who contemplates interracial marriage should accept as a foregone conclusion that he will serve the Lord in such an area. Some of my brethren are of mixed racial origin. They are not sinning in marrying. Their parents have not sinned, because "marriage is honorable in all and the bed is undefiled." (Hebrews 13:1)

Let us now examine the passage of scripture.

"And Miriam and Aaron spoke against Moses because of the Cushite (negro) woman whom he had married, for he had married an Ethiopian ["cushith" כַּשִׁיטָה] (black) woman. And they said, Has the LORD spoken only by Moses? Has he not also spoken by us? And the Lord heard it. Now the man Moses was very meek...And the LORD spoke suddenly to Moses and to Aaron and to Miriam, Come out ye three to the tabernacle of the congregation. And they three came out. And the LORD came down in the pillar of the cloud and stood in the door of the tabernacle of the congregation... and He said, Wherefore were you not afraid to speak against my servant Moses? And the anger of the LORD was kindled against them. And the cloud departed...and behold Miriam became leprous, white as snow...And Aaron said, Alas my lord...lay not the sin upon us wherein we have done FOOLISHLY and wherein we have SINNED." (Numbers 12:1ff)

The narrative continues with Moses' appeal to God in behalf of Miriam. God says, "If her father had but spit in her face she would be shut out of the camp seven days." So they shut her out seven days.

Some Initial Conclusions

These observations are obtained:: Moses married an Ethiopian woman. (Interracial marriage) He was criticized for marrying a Cushite woman. (Prejudice) His authority was called in question because he married a black woman. (Rebellion) God intervened and took Moses' part. Moses had not sinned. Aaron said, "We have done foolishly. We have sinned." God has a sense of humor. Can you see it? If white is so good I will make you white, as white as snow! As leprous as snow! God settled the problem of authority in this case that was brought up because THEY felt that anyone IGNORANT enough to marry a NEGRO was a poor leader. God showed that Miriam and Aaron were wrong. Moses had not sinned in marrying.

More on Zipporah, Moses' Wife

(Nu 12:1) And Miriam and Aaron spake against Moses because of the Ethiopian

woman whom he had married: for he had married an Ethiopian woman. The Hebrew says, And Miriam spoke, using a feminine singular verb, ["tedaber," תִּדְבֶר] indicating Miriam's leadership in this opposition. Aaron was an easily led, willing, but weak minded participant, as is his position in other events, hence the punishment was inflicted on Miriam alone.

Because of, or on account of, the Ethiopian woman he had married.

The cause of the opposition was Moses' marriage to a woman Miriam considered a social inferior. It is clear that Miriam spoke against Moses because of the Cushite woman. What did she say about Moses and the woman? Did she mention Zipporah's dark skin? If not, what else is implied in the passage? It seems clear that the limited information given contains the cause of the strife. Can the irony of her punishment,-- turning her white,--be lost in the context of her criticism of Moses, brought on by his alliance with a black woman? I doubt it.

More on "Cush."

"Cush" is a word often translated Ethiopia. Sometimes it is the name of a person.

"Cushi" [כוּשִׁי] probably means something akin to "Blackie." Jeremiah associates the name with dark skinned people. (Jer. 13:23) Zephaniah the prophet calls himself the son of Cushi. (Zeph. 1:1) He mentions Ethiopia (Cush) in 3:10, so he knew the meaning of his father's name.

Earlier mentions of Cush in the Bible show that Cushites originated in Mesopotamia* (See Gen. 10) but later spread abroad to the east as far as the Indus. In Genesis they are also mentioned as inhabiting eastern Arabia.** In the later biblical period of the prophets, "Cush" almost exclusively refers to Ethiopia, rather than to those Cushites who lived in the Arabian peninsula. But 2Chr. 21:16 links Arabians with Ethiopians in the land of Arabia. "Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, who were adjacent to the Ethiopians.***

* **Speiser, and Herget; *Ancient Mesopotamia: A Light That Did Not Fail*; National Geographic, January, 1951.**

** **See also Eze. 27:20-24.**

** **Gesenius, William; trans Robinson, Edw.; *Hebrew and English Lexicon of the Old Testament*; Houghton, Mifflin, Boston, 1882. Page 455.**

*** **See Herodotus, Book 7:70.**

The proximity of the land of Arabia to Ethiopia lends itself to Arabia being the source of the first Cushite inhabitants of Ethiopia. The location of Ethiopia just across the Red Sea from Arabia, and the long term coexistence of the nations in the Arabian peninsula as evidence, may be added to the fact that the language of Ethiopia also originated in Arabia. Gesenius says that migrants from Arabia carried into Ethiopia "a branch of the Semitic language, viz. the Ethiopic, which stands in the closest affinity with the old Himyaritic dialect of eastern Arabia." The Greek Historian, Herodotus, says that in Xerxes' international army, (about 450 B.C.), Arabians and Ethiopians were grouped together under one command. Perhaps this was due to language similarity.

The wide spread distribution of Cush in the ancient world described in the Bible is supported by Greek geographer Strabo* and the "Father of History," Herodotus, both of whom refer to eastern or Asian Cushites in India** as having black skin and straight hair and western Cushites with similar skin color but "crispy" hair.*** Thus Jethro lived in the land of Cush in Arabia among other Ethiopians who had not yet completed migration to Ethiopia. He lived in Semitic Midian but he

was not a Semite although he spoke a Semitic language.

*** See Strabo, Geography: Book I:2;20-26 for a discussion (circa 40 B.C.) of the distribution of Ethiopians to the most remote extremes of the known world, i.e., south of Egypt and the farthest east. That those of Africa and Asia were physically similar see Geo. Book II:3;8.**

**** A reference to Ethiopians of India as early as 800 to 1200 BC is found in the third paragraph of Homer's Odyssey, Book I. Homer records the location of the Ethiopians as also divided in two parts at the extremes of the civilized world.. He says: "Now Neptune had gone off to the Ethiopians, who are at the world's end, and lie in two halves, the one looking West and the other East."**

***** Herodotus; op. cit.**

Semitic descendants of Abraham, like Edom, and the Ishmaelites, as well as other Semites, afterward occupied almost all of the Arabian peninsula. These Semitic tribes are now named Arabians due to their occupation of Arabia, although the name "Arabia" attached to the homeland predates their occupation of the site. In the same way the Anglo-Saxons who are known as Britons are a modern parallel to this kind of name expropriation. The Angles and Saxons were non-Britons who subdued and drove the Britons out of the land. The Anglo-Saxons occupied the Britons' land and later took the name given to the land by those original inhabitants. Thus the Anglo-Saxons, although not Britons, are called British today. In the same way, Arabia may have been a Hamite name expropriated by a Semitic non-Arab second wave immigration which forced and continued the migratory flight of the Arabian Ethiopians to African Ethiopia.

Zipporah, Moses wife, was daughter of Jethro a priest of Midian, probably sister to Hobab, Moses' in-law mentioned in Nu. 10:29. These verses make Jethro's daughter a Cushite. Either Jethro was a Cushite which is most reasonable, that is, Ethiopian priest of Midian, not a Midianite by race, or he bore children by a Cushite wife. Zipporah, his daughter, is the only wife mentioned in the Bible whom Moses married. There is nothing to indicate Moses had two wives and his receiving and writing the law would preclude such an event without more comment than found in Num. 12. Thus Moses had only one wife and she was a black woman.

A letter on this subject came to me some time ago in which the writer stated that "Moses' marriage didn't figure in this incident at all." It is easy to see from the text, however, that there would not have been an incident at all if Moses had not married a black woman. But such is the reasoning used by those who are plagued by this strange bug called racial prejudice.

Presently it may be inexpedient to enter into a mixed racial marriage but this condition is passing quickly. That God does not consider it a SIN has been forever settled by God's action in the case of Moses and his Ethiopian bride.



UNITY OF HUMAN RACE

B. THE UNITY OF MANKIND IS TAUGHT IN THE NEW TESTAMENT

Some have used a passage in Acts 17:26 to assert that it is a sin to marry across racial lines. That verse reads: "God has made of one blood all nations of men to dwell on the face of the earth and has determined the times before appointed and the bounds of their habitation." Some, therefore, hold that God has set racial boundaries and it would be a sin if man would break them down or cross the boundaries.

In this verse, however, is taught the unity of the races and nations of mankind. God has made of ONE BLOOD all nations of men. All men now living have Noah as their father. Noah's loins contained ALL NATIONS AND RACES now living. He was a human experiment in interracial living! The boundaries spoken of above are not religiously or ethically uncrossable boundaries and we have shown that they were crossed many times historically and with God's approval.

A position upholding racial purity is not taught in this verse. It is a poor fortress for one who would try to make interracial marriage a sin. The Greek word here translated "nations" is "ethnos." This same word is translated "gentiles", "nations", "heathen", and "people" in the New Testament. If boundaries in this passage are not to be crossed by marriage, then no one of one nation may marry a person of any other nation. Irishmen could not marry Italians, Germans could not marry Britons, and on ad infinitum. Most of us would be sinners from the days of our forebears. The meaning of the word "ethnos" demands this extension if this verse teaches against intermarriage between racial groups. Obviously it does not.

The verse does teach nationalism and the rise and fall of great powers. There are still national boundaries, and times have been appointed to the Roman Empire, the British Empire, The United States, and the Soviet Union, among others.* Why did God ordain nations and times for each power to come into? The text says that it was so that "they might seek after God."

CONCLUSION

We hope you will be among those who will be willing to consider this material prayerfully, and that

it will relieve the serious minded black Christian from the unkindest of burdens in pronouncing on him a curse that relates to others. May it also help you to carry out your commission from Jesus to preach the Gospel to every creature.

***Is it not interesting that the "times" allotted to the Soviet Union have been terminated since this book was first written. Using prophecies in Revelation and Ezekiel this author predicted the dissolution of the Soviet Union. See: Miller, Fred P.; *Revelation: A Panorama of the Gospel Age*; Moellerhaus Pub., Clermont, Florida, 1991.**

If you would like inexpensive booklets of this Racial study [see the description of the booklet here.](#)

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News Article Just Before the Fall of the USSR

The following news article preceded the fall of the USSR by over 8 months. It speaks for itself.

Pulaski County Journal Wednesday, January 16, 1991

PAGE 9

Evangelist to lead revival services

The Star City Church of Christ has announced an upcoming revival with evangelist Fred Miller of Clermont, Fla., to be held nightly Jan. 20-23. Miller is a veteran European missionary, spending 12 years (1976-1988) in England.

Miller with his wife Charlotte and family carried on a ministry of education and social work during those years, establishing a successful school recognized by the British Department of Education and Science. A special program was operated each summer, directing American college students, which combined an education in the humanities with religious and social work in European cities. This program, centered in London, reached as far afield as Cornwall, Wales, and Scotland, and throughout Europe as far as Italy, including extend-



Fred Miller

British men who are currently serving churches in London.

During Miller's time in this area, he will be specifically sharing knowl-

discovered in Sept. 1991

throughout Europe as far as Italy, including extended ministries in Germany and France.

Starting a number of new churches and parachurch organizations (schools, annual camp meetings, and district meetings) associated with Christian Churches and Churches of Christ was the major focus of their ministry. The Millers were also able to spark renewal in many British churches of different denominations - evangelical as well as Anglican.

The Millers recruited a number of missionaries who now serve in Britain and Europe. Miller also educated, trained, and ordained to the ministry two

cifically sharing knowledge regarding the New Testament book of Revelation and end times prophecies. One such item will concern the imminent dissolution of the Soviet Union as shown by Biblical prophecies found in Ezekiel and Revelation. Miller believes that the Soviet Union will dissolve coincident with a world wide revival of basic Christian faith beginning in the Ukraine. A decline of Islam and godless secular governments will also be discussed. Local minister Kenneth Broad urges, "Don't miss this!" For transportation or information call 946-4965 or 946-6546.

The Soviet Union

[Review Book: Revelation a Panorama of the Gospel Age](#)

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Update

F O R U M

This page is frequently updated to include topics that are open for discussion and comment. You may also submit articles for publication on this page. Please submit to fmoeller@ao.net for editing and posting.

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Fred would like to hear your comments or answer any inquiries you may have [via e-mail](#).

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Author Biographical Notes

Fred Miller lives with his wife Charlotte in Carrollton, GA, 30117. He became a Christian under the ministry of Elmer Kyle's Go Ye Chapel Mission, in New York City, in 1948. He attended Eastern Christian Institute, Kentucky Christian College, and Lincoln Christian College, in the years 1951 to 1955. He graduated from Midwestern School of Evangelism, Ottumwa, Iowa, in 1957. The same year he established a mission, starting new churches in New England, which he continued for 21 years. At that time (1958) he was ordained as a missionary-evangelist by Evangelists John Van Voorhis and Sheldon Stoner. Also during those years he earned two Masters Degrees: Master of Sacred Literature in Religion from the School of Evangelism in Ottumwa, Iowa and Master of Science in Education from Elmira College, Elmira, New York. He taught in public schools in Vermont, Massachusetts, and New York for nine years while pioneering churches in New England. In addition to this he also did graduate studies at Missouri State University in Kirksville, and a full year at Castleton State Teachers College in Vermont and standardized for Vermont state certification in education at the University of Vermont in Burlington, VT (1962).

A local church related Bible College in Rutland, Vermont, recently reopened, was established under his direction, where he taught Bible, History, Greek, and Hebrew, for almost ten years. His proficiency in biblical Hebrew includes a modest fluency in Modern Hebrew.

He has held meetings and seminars, worked as an evangelist and teacher in most U.S. states, Puerto Rico, Europe, the Near East, Australia, Africa, South Asia, and the Philippines.

In 1976, he started a mission to establish new churches in England. Five churches still exist under the leadership of British citizen Alan Marshall whom he trained and ordained as well as other institutions from the work. Mr. Miller directed the mission in England from 1977 until he returned with his family to the USA in 1988.

Mr. Miller helped start a new church in Groveland, Florida, in May 1990,

sponsored by local elders of the Clermont Christian Church, starting first in a home, then a store front, and then also in 1990, a purchased church building. In March of 2002 he was the main speaker at the dedication of their brand new church building.

He also travels in the USA to hold meetings and seminars. In 1992 he spent three months (March to June) in Europe and Asia and the Philippines, when he established a church in the Filipino community of East London, England. He also held seminars in several U.S. states, (Maine, Vermont, New York, Florida, and Indiana) as well as spending two months with 8 churches in Australia from August to October.

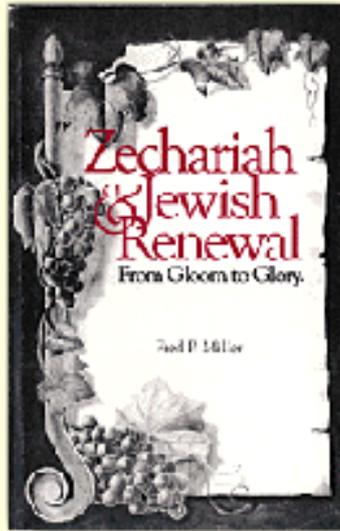
He presents a special series on the Book of Revelation which has encouraged and enlightened many. He has published two books on the prophecies of the Bible called Revelation: A Panorama of the Gospel Age; pub. 1990; and Zechariah and Jewish Renewal, pub. 1991. Other books by Mr. Miller include Christian Attitudes and Racial Problems, first issued in 1964 and revised and enlarged in 1992. This book refutes the idea that the so -called "Curse of Ham" relates to black races.

After moving to Atlanta in 1998 the Millers have worked with churches in the black community. While ministering especially with the Collier Heights and Gresham Park churches Mr Miller taught college classes to Walter Poole (and others) for almost 3 years. Walter was ordained to the ministry in November 2001 by the elders of several Atlanta churches in a service led by Mr Miller. Walter now ministers successfully in the Collier Heights church. Mr Miller was ordained in September 2002 and recommended to sister Churches to the work of ministering to local churches by the Elders of the Gresham Park Christian Church in Decatur, GA which is now his sponsoring church.

Mr. Miller married Charlotte Hobbs in 1953. Charlotte was a 1952 Cum Laude graduate of Milligan College and Teacher of English Language in Eastern Christian College and Dorr Drive School of the Ministry, Rutland, VT. She also directed Dorr Drive Christian Academy (1970-78) and directed Streatham Christian School in London England. (1980-1986) She has been the constant co-laborer of her husband in New England and co-missionary in England. The Millers have six adult children, two of whom are of mixed race, who live in Europe and the USA. Mrs Miller is an accomplished and regionally recognised artist in pen and ink, water color, and oils. One of her paintings was recently featured on the cover of The Country Register a paper circulated throughout the state of Georgia. Mail is sent to them at 10 Valley Drive, Carrollton, GA 30117 Phone 770 214 0627.

Fred would like to hear from you. You can [e-mail him at fmoeller@bellsouth.net](mailto:fmoeller@bellsouth.net)

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"The chapter on the attempts to restore the Temple is worth the price of the book!"

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Zechariah & Jewish Renewal: From Gloom to Glory

by Fred P. Miller

"One of the best, if not the best, commentaries on Zechariah (or any book) I have ever read. This book opened my eyes to some new thoughts, and deepened what I already understood about Zechariah in particular and the whole bible in general.

Fred Miller's insight into the oral law and his comments on the Shekinah, tying it all in with biblical and secular history, were particularly valuable to me.

Fred defends the very use of the term "Shekinah" and discusses the beginning of the "presence" of God in Israel and its ultimate departure from a desolate Temple in the days of Ezekiel. Many have never considered the possibility that God's presence had actually then returned to the restored Temple in the days of Zerubbabel, or that the tearing of the Temple veil at the death of Jesus was the final departure of the Shekinah from any physical building. From then on the presence of God would be "in the hearts of spiritual Israel".

The discussion on the oral law is another major section in this book that is especially worth reading. Every Christian should have an understanding of that which was handed down through the generations from Mt. Sinai and was a coincident "oral explanation"

to "accompany the Law of Moses". Reading Fred's discussion on the oral law might make you want to do more study in the Mishnah, the second century attempt to codify the "oral law."

These two topics alone are worth purchasing the book and reading, but the many other topics dealt with in this book are very valuable in this time of high interest in the "last days". Will an independent Jewish state result in a restored Temple? Will the Jews accept Christ?

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Historical Background

The Historical Context of Isaiah 7 - 12

by Fred P Miller

The historical material in Isaiah begins in Isaiah 7:1 with the encouragement given to Ahaz king of Judah that God will protect him from the impending attack from Damascus and Samaria, that is, from the alliance between the northern kingdom of Israel and Syria. The political realities that brought on this alliance was the imminent expansion of the Assyrian Empire. The threat presented by Tiglath-pilezer created alliances among all the Palestinian nations so they could present a united front against the advancing Assyrians. But Judah, under this same threat, did not join the alliance and therefore Ahaz was deemed an opponent in the rear of Damascus and Syria. Rezin who was then king of Syria and Pekah king of Israel proposed to depose Ahaz and replace him with a king who would follow their policies. Their assault against Judah, although at first successful, did eventually fail (see 2 Chron 28:4-6). God would have protected Ahaz but he chose a political solution instead. He took gold and silver from the temple and sent it as a bribe to Tiglath-pilezer who had already begun his attack on Israel and had probably already deported the tribes east of the Jordan into Assyrian Media.

Isaiah tells Ahaz to trust in God and gives him a sign. The sign includes the prophecy of the virgin birth of the Messiah. This introduces the contrast between two visitations to Galilee that will continue through the pages of Isaiah. The imminent dangers to the nation, first by the Assyrians and later by the Babylonians, the successors of the Assyrians, are recorded by Isaiah and it is those dangers that bring forth reassurances that God's will in the nation will be fulfilled in spite of the very real suffering and dangers brought on by the invasions and deportations that are imminent to, first, the kingdom of Israel and later by the Babylonians to the kingdom of Judah. One of the most important messages of the book of Isaiah, to his contemporaries, is the assurance to those "dwelling in Zion" that is, those who trust in the ultimate victory and completion of God's purpose in the nation of Israel, that the imminent doom of physical Israel will not inhibit God's purpose for the nation.

But Ahaz did not trust in God even though Isaiah gave the assurance in Isaiah 8:4 For before the child [Isaiah's son] shall have knowledge to call, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away by the king of Assyria. Ahaz rather asked for help from the king of Assyria. It was at that time that Tiglath-pilezer invaded Syria, put Rezin to death and reduced Israel by two thirds of the tribes it had controlled. Only Samaria and its area round it were still under the control of the king who was now a vassal of the king of Assyria. Galilee was devastated at the same time and other nations were brought by forced immigration to take the place of the Israelites. Soon after, about nine years later, the next king of Assyria would bring an end to the northern kingdom of Israel with the fall of Samaria

in 722 B.C. This is part of the historical context of Isaiah 7 to 12. The contrast in 9:1 between the first destructive visit to Israel by the Assyrians with the second intrusion of the Messiah into the same area which brings a heavier "affliction" but which ends in glorification is continued throughout the rest of the section.

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Isaiah 10

The Last of the Afflictions Associated with the Assyrian Conquest

1. Woe to them that decree unrighteous decrees, and that write grievousness which they have prescribed; 2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! 3 And what will you do in the day of visitation, and in the desolation which shall come from far? to whom will you flee for help? and where will you leave your glory? 4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

Verses 1-4: The final woe no sustaining faith--no God: 10:1-4 This is the last of the series of descriptions of the conditions which add to the "dimness of anguish" wrought by the Assyrians. Here Israel is reminded of their own personal responsibility of abandoning God as a refuge which leaves their despair only deeper. They have not lived the life of those privileged to know God. They have lived selfishly, oppressed the orphan and widow, followed unholy practices but worst of all they have no God and are absolutely alone in the day of terrible visitation that is imminent and which will utterly devastate their prosperous land of beauty and abundance. [See 7:21,22](#) and the notes there for the description of overflowing abundance which required little investment for the fruitfulness of the region to make life a joy physically. There was nothing but hopelessness left when they lost the good land because they had no spiritual values to turn to and the devastation was therefore more overwhelming.

Isaiah says: It is God who Uses the Assyrians as the Instrument of Punishment He is bringing on His People

5. Ah, Assyria is the rod of my anger, and the staff in their hand is my indignation. 6 I will send him against a hypocritical nation, and against the people of my wrath. I gave him charge to take spoil, and to take prey, and to tread them down like the mire of the streets.

Verse 5: "Ah": This word can be an expression of exclamation or it can be translated "Woe," as a warning as it is in 20 of the 22 times Isaiah uses the word.

7 But he does not plan to do this, neither did he think this in his heart; because it is in his heart to destroy and cut off many nations. 8 For he said, Are not my princes altogether kings? 9 Is not Calno as Carchemish? is not [Hamath](#) as Arpad? is not Samaria as Damascus? 10 As my hand has found the kingdoms of the idols, whose statues were more than those of Jerusalem or Samaria; 11 Shall I not do to

Jerusalem and her idols as I have done to Samaria and her idols?

Verses 8 - 11: It is valuable to see the differences that exist between the translation of the Masoretic text and the LXX. These verses mark well the loose and free use of thought that characterizes the LXX which often translates the gist of a sentence and not the exact word for word ideas. Sometimes the free exchanges do some damage to the integrity of the text as they may do here in the changes that are made in names and the extent of the Assyrian Empire that is suggested by the LXX translators. If the Masoretic text read as the LXX then there might be anachronistic ideas in the prophesy that might preclude Isaiah from being the author, because this is late, (285 B.C.) during the reign of the Greeks and the LXX looks back at the accomplishments that are boasted about by the Assyrians before the assault on Jerusalem. The LXX translators give us a good history lesson from their perspective and add to our knowledge of the expansion of the Assyrian Empire but the translation is not faithful to the original text here. The LXX beginning with verse 8 reads:

"And if they may say to him, 'You are not the only rulers,' 9. then he shall reply, 'Did I not take the regions beyond Babylonia and Calno where a fort was built? And I took Arabia and Damascus and Samaria. 10. Even as I have taken these by my hand I will also take their rulers. You bewailed [ta glupta Gr. the destruction?] in Jerusalem and in Samaria. 11. Even as I have done to Samaria and her handmade (gods) so I will do also to Jerusalem and her idols'."

If the LXX writers are correct in their commentary-like translation of this section, it would place Assyrian suzerainty beyond the Iranian Plateau, already on the way toward India, and the Arabian Peninsula under their control, with their intent to extend their sway beyond Samaria which according to this section had already fallen when the siege of Jerusalem was threatened and imminent. The point emphasized here is the freedom of expression and addition of elements not in the Hebrew Text inherent in the LXX.

Future Destruction of Assyria and the Return of Israel

12 So, when the Lord has performed his whole work upon mount Zion and on Jerusalem then I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

Verse 12: When the Assyrians complete their divine mission: The meaning here is "the whole work" that God has designed for using the Assyrians as his instrument for punishing Israel and Judah. When the Assyrians have completed their assigned task of scattering Israel and punishing Judah then God will turn his attention to the punishment of Assyria, which as the following text shows, will be similar in destructiveness to that suffered by the Kingdom of Israel. They will suffer extinction as a national state.

13 For he said, By the strength of my hand I have done it, and by my wisdom; for I

am prudent: and I have removed the boundaries of peoples, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

Verse 13: I have removed the boundaries of peoples: Here Isaiah has Assyria boasting of its actions which are historically verifiable. Whether or not the Assyrians invented the method of pacifying their conquests by forced resettling of the nations they conquered or not they were masters at the method. They passed on this behaviour to the Babylonians who also resettled conquered peoples to keep them from reorganizing and rebelling. It was Cyrus the Persian who took power circa 536 B.C. who reversed the process by returning conquered nations to their former lands.

14 And my hand has found the riches of the nations as a nest: and just as one who gathers eggs that are left, I have gathered all the earth; and there was none that moved a wing, or opened their mouth, or peeped. 15 Should the axe boast itself against him that hews with it? or shall the saw magnify itself against him that moves it? as if a rod should shake itself against them that lift it up, or as if a staff should lift itself up, as if it were not wood.

Verse 15: Should the axe boast: Assyria is reminded that it is Immanuel who is in charge and that He YHWH has invited the Assyrians to merely be his instrument.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and in place of his glory he shall kindle a burning like the burning of a fire. 17 And the light of Israel shall be the fire, and his Holy One shall be the flame: and it shall burn and devour his thorns and his briers in one day; 18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard bearer faints. 19 And the rest of the trees of his forest shall be few, that a child may number them.

Verse 17: Burning fire: The LXX translation is consistent with the previously given pictures of fire being sanctifying enthusiasm to be brought by the Messiah. See [notes under 4:4](#) and [6:12 - 13](#)) The LXX rendering of this verse is: "And the light of Israel shall be for a fire and he shall sanctify them in burning fire and in that day he shall devour (them) as if (they were) briars and thorns."

The Future Return of Israel to Faith in God

20. And it shall happen in that day, that the remnant of Israel, and the delivered of the house of Jacob, shall no longer rely upon him that injured them; but shall lean upon the LORD, the Holy One of Israel, in truth.

Verse 20: And it shall happen in that day: The "day" spoken of here is not the Messianic "day" of chapter 11:11 where that return is called the "second time." Here in this "day" is the description of the first "return," so called in verses 21, 22 following. This return would not be accomplished until after the captivity of Judah had happened

and then the nation was restored. As mentioned above Mt Ephraim would never be regained but the land of Zebulun and Naphtali were to be re-peopled again by descendants of the same peoples who were deported from there by the Assyrians. The day spoken of here is in "the day" that includes the absent nation of Assyria. There will be no Assyria when the tribes are brought back from captivity according to Isaiah.

21 The remnant shall return to the mighty God, even the remnant of Jacob, 22 For though your people Israel be as the sand of the sea, yet a remnant of them shall return: the completion decreed shall overflow with righteousness.

Verse 22: A remnant shall return: Remember 7:2,3 that this is the name of Isaiah's son. Shearyashuv. When the Apostle Paul referred to this passage he did not apply it to the "second return," that is, to the remnant of the Jews who became Christians and to the call of the Gentiles into the continuing Zion or Israel, the church of Christ. Rather he applied it correctly to the return of the tribes of Israel, all 12, to the second commonwealth after 536 B.C. which resulted in the "day" of the Messiah at the close of the period of the second commonwealth. Paul pointed out that just as Isaiah said the scattered tribes of Jacob had among them a "remnant" of those who believe in God who returned to the nation after the Babylonian captivity, so also "now," that is, in the time of Paul, there is also a remnant "according to the election of grace." He applied the verse here and this return to the gospel ingathering only by extension as a similar return to the remnant that became the second commonwealth. See This return, spoken of in verse 22 above, of this remnant refers to the return of the "lost tribes" to Israel or Zion in the second commonwealth which was then contained in the restored nation of Judah after 536 B.C. to 70 A.D. (The "second return" which includes the call of the Gentiles is mentioned in 11:11-- [see note there.](#))

23 For the Lord GOD of hosts shall make an already determined full end, in the midst of all the land.

Verse 23: A Determined Full End: Isaiah predicts this over and over again in these pages. that is, that the Assyrians will overthrow the nation of Israel but that this is not the end of God's dealing with them. It is on this account that Isaiah encourages faith in the ultimate plan of God which is to include the destruction and disappearance of the Assyrian Empire after which the remnant of the faithful of the nation of Israel will be restored, but as explained in other places, not to statehood.

24. Therefore thus says the Lord GOD of hosts, O my people who dwell in Zion, be not afraid of the Assyrian: he shall strike you with a rod, and shall lift up his staff against you, after the manner of Egypt

Verse 24: My people who dwell in Zion: Zion here does not refer to southwest Jerusalem but to the person who looks for the perfected condition that God will bring his people to under the Messiah. It is this faith in the future triumph of Zion that produces the assurance that the true believer has. The ultimate victory of God and his

purpose for the nation of Israel which would come but was not yet fulfilled strengthens the "dweller in Zion." He knew that the Assyrian's temporary victory over the nation of Israel would not inhibit the final outcome and reward of those who look for "Zion." Because of these promises the believer was assured that Israel was not finished and would be used again by God to fulfill his purpose. Assyria would fall and never rise again. Not so Israel, her fall and dispersion was for the purpose of purging her from the idolatry of her neighbors as described in verse 20. Other phrases in Isaiah which describe the same condition as those who dwell in Zion, are: inhabitant of Zion, daughter of Zion, people who dwell in Zion, who dwells in mount Zion, every foundation of Mount Zion, he that is left in Zion.

25 But yet a very little while, and the indignation shall end, and my anger shall end in their destruction.

Verse 25: A very little while: The Assyrian Empire reached very great heights and it would tax the unbeliever beyond his patience ([see Isaiah 22:15ff](#)) to wait for God's "very little while." The Assyrian Empire soon after Isaiah would encompass the whole of the Near East. Egypt itself would be subject to the Assyrians in a few more decades. Their expansion would proceed unabated while they basked in the luxury of receiving tribute from all the rest of the nations. The end would come on them while they lived in the midst of luxury and it would come suddenly from rebelling provinces. About 112 years after the fall of Samaria and the deportation of the remaining tribes in Mount Ephraim the Babylonians allied with the Medes and Scythians overthrew Nineveh, Khorsabad and all the other great cities of Assyria and they disappeared as a national state just as Israel had and just as Isaiah prophesied would happen to them. God's "little while" is a little longer than ours, but not that much longer, and when the time is up the things promised are completed as in this section with "an already determined full end." This "already determined full end" includes not only the final destruction of Assyria, never to rise again, but unlike Assyria,, Israel is to be returned from captivity to the land. This happened after the Babylonian captivity of the Jews when remnants from all the tribes were added to the restored nation of Judah.

26 And the LORD of hosts shall stir up a scourge for him like the slaughter of Midian at the rock of Oreb: and like his rod was upon the sea when he lifted it up in the way from Egypt.

Verse 26: The Assyrian's "day of Midian:" The same figure of the extermination of the Midianites and of complete destruction and route of their armies by Gideon is used here to describe the overthrow of Assyria. This was used in 9:4 to describe Assyria's overthrow of Israel. The similarities between the extinction of Israel as a nation and the future extinction of Assyria who will suffer the same fate as Israel is continued here and below. In the same way that Israel was punished and fell so will Assyria fall, is Isaiah's prediction. [See 9:4](#) where the same figure of "Midian" is used to describe the complete overthrow of Israel by Assyria.

Verse 26: Rock of Oreb: *"And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan."* Ju. 7:25

27 And it shall happen in that day, that his burden shall be taken away from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed because of the anointing.

Verse 27: "because of the anointing:" Hebrew is: mip-pney shemen, מִפְּנֵי שֶׁמֶן Lit. "from or because of the presence of the oil." Oil of anointing is implied and the Aramaic Targum, portions of which date from the fourth century B.C., paraphrases "Messiah" for this construction indicating that Jews who lived during the time of the second commonwealth thought this verse corresponds with the rest of what Isaiah said concerning the passing away completely of the Assyrian yoke (as well as the Babylonian yoke) before the Messiah's appearance. This same thought of the contrast between Assyria and Messiah's kingdom is recorded at length by Isaiah in all of chapters 7-12. Thus what is said here is that Assyria will have its own "day of Midian" mentioned in the preceding verse, and its power will disappear. This is then reassured, as in many other places, by the news that there is more for this nation yet to come in the age of "the anointing." Afterward, God will bring a glorious anointed age to a restored Israel through his Messiah, -- after the destruction of Assyrian and Babylonian Empires.

But Before Assyria is Thus Judged Israel and the Towns North of Jerusalem Will Fall and Jerusalem Itself Will be Under Siege

28 He is come to Aiath, he is passed to Migron; at Michmash he has deposited his equipment:

Verses 28 - 34.: Aiath etc. Almost all the villages mentioned here are located in Benjamin north of Mount Scopus but not very far north. They range from 3 to 10 miles north from the center of Jerusalem. From there to Laish (former name of Dan the northern most city in Israel) the description of the flight of everyone from their cities just north of Jerusalem is described. The Assyrians under Sargon completed their destruction of Mount Ephraim in 722 B.C. Sennacherib followed him as the Assyrian ruler in a few years and passed through Judah and besieged Jerusalem. All the outskirts of Jerusalem and her outpost-fortress cities had fallen to Sennacherib but he was halted at the environs of Jerusalem. All the locations mentioned here would be on higher ground than Jerusalem and would overlook it. This describes the Assyrian activity and the locations of their armies when encamped against Jerusalem. The events here are described in a vision that is remarkable. This vision is the first of two. The other vision which details the events going on inside the city while this one describes the approach of the Assyrian Armies toward the city and the limited results of the siege including the destruction of the armies of Sennacherib. [Chapter 22](#) describes the terror inside the city

also in a vision. Thus the chapter is called "The valley of the vision." See the further notes there and the notes in chapters 36-38 for the complete picture of this marvelous precognition of Isaiah.

Verse 28: Deposited his equipment: Sennacherib had completed the taking of most of the cities of southwest Judah. The great city of Lachish had been besieged, captured and burned after which Sennacherib went on to Libnah. There his messengers whom he had sent to terrorize Hezekiah and the inhabitants of Jerusalem had returned to find him also engaged. At this time according to [Isa. 37:7,8](#) a rumor reached the Assyrians that the king of the Ethiopians had set out on a campaign to fight the Assyrian army. This hastened the decision of Sennacherib to raise the assault on Jerusalem. The easiest route, that would be easiest to defend, was to regroup and march to Samaria and approach Jerusalem from the north, from Samaria, which was for several years already in Assyrian hands. Thus this chapter describes the march on Jerusalem from the north through the central highlands. Herodotus gives other details of Sennacherib's activities which are condensed in the scripture. See notes under 30:4 and the introduction to chapter 36 where Josephus's more extensive detailed account is mentioned as well.

29 *They have come over the pass: Geba has become their lodging place; Ramah is afraid; Gibeah of Saul has fled. 30 Lift up your voice, O daughter of Gallim: cause it to be heard to Laish, O poor Anathoth.*

Verse 30: Daughter of Gallim "Daughter of Captivities" Laish is the old name for Dan and Anathoth is very close and just north of Jerusalem, a city where the priests lived and commuted to temple service. Thus the announcement is to send these lamentable words from just north of Jerusalem to Dan, the northern most city. The one addressed is "Daughter of Gallim." The unpointed Hebrew form [galiym, גללים] is the same as the participle of the word "captivities." It is translated "with the first captives" in Amos 6:7 [berosh goliym בְּרֹאשׁ גִּלִּימִים] This simile for the whole nation (Judah and Israel) is in the context of the captivity, seen as actually under way but in a vision of the future. Isaiah's description here, although prophetically uttered before it happened, is of it actually going on with events in progress rather than the usual warnings that it would come. Here "Gallim" plural of "Galah" should have its meaning translated rather than refer it as a name to an unknown location. "Galah" means captive or captivity and "gallim" captives or captivities. Thus "Daughter of Gallim" is "Daughter of Captivities" It refers to all those going into captivity including the towns mentioned, but noticeably excludes Jerusalem which was besieged but not captured at this time.

31 *Madmenah is removed; the inhabitants of Gebim gather themselves to flee. 32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.*

Verse 32: Nob: The location is on Mount Scopus which in today's larger Jerusalem would be inside the city limits. It was very close and overlooked the city, perhaps only

three miles from the Temple. Sennacherib's armies would have been well in view and would have struck terror in the hearts of the inhabitants. The whole scene is described in detail historically in Isaiah chapters 36, 37 which took place in the fourteenth year of Hezekiah. Samaria had fallen in the sixth year of his reign.

Verse 32: Shake his Hand: Jerusalem was threatened by Sennacherib but not taken.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. 34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Verse 33: Lop with terror: This is a reference to the plague that God brought on the Assyrian armies when 185,000 died in one night. It terrorized the remnant of Sennacherib's armies as well as himself and caused his hasty retreat to Nineveh where he retired from military life. He shook his hand against Jerusalem but did not assault the city. His death at the hands of his sons was about 20 years later. See [Isaiah 37:36](#) and [2 Kings 19:35](#). And for details about the siege see the introduction to chapter 36. See also [introduction to chapter 18](#) for a similar poetic description of "lopping the boughs."

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Isaiah 14 - 18

A Group of Oracles

Isaiah Chapter 14 to 18

This series of Oracles deals with the nations round about Israel. The limited future they have is contrasted with the future Glory that Israel will experience while most of these mentioned will have passed from the scene of history.

The Philistine Oracle

28 This Oracle came in the year that king Ahaz died.

Verse 28: The Year that Ahaz Died: That would be six years before the fall of Samaria and the final dissolution of the nation of Israel. This period was one of political chaos for Judah and Israel. The Philistines were, at the time of the giving of the prophecy, over-running the land of both Israel and Judah. This is described earlier as one of the woes of the period recorded in chapters nine and ten where the phrase: "**For all this his anger is not turned away, but his hand is stretched out still,**" closes the fourfold description of calamities that accompany the Assyrian invasion. Philistia was used as one of the agents of punishment which God hoped would wake up the nation and cause them to turn to Him but to no avail. Thus Philistia, as God's agent, was not completely subjugated by the Assyrians at the time that Isaiah first "saw" the oracle but they had already suffered some initial assaults by Assyrian armies. Their total subjugation to Assyria was only a few years away from the "year that Ahaz died." Historically they suffered the oppressive dominance of the Assyrians and were subsequently completely dispossessed by the Babylonians who succeeded the Assyrians approximately 120 years later. The Oracle about the Philistines finds its place here in Isaiah because their demise was caused by the rise of Babylon. It is in the right place.

29 Rejoice not, whole Palestine, because the rod of him that struck you is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent

. **Verse 29: "out of the serpent's root"** The serpent's root is Assyria. The cockatrice is Babylon. See next note for evidence.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill your root with famine, and he shall slay your remnant. 31 Howl, O gate; cry, O city; you, whole Palestine, are dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times. 32 What shall one then answer the messengers of the nation? That the LORD has founded Zion, and

the poor of his people shall trust in it. .

Verses 28-32: Oracle of Palestine: This passage ends with further assurance of the longevity of Israel and the demise of all her enemies. As Isaiah has already outlined, not only will Assyria and Babylon be gone while Israel is still in existence, and as we have seen, Moab and Edom will also disappear while Israel will rise again to prominence, so also here is the demise of Philistia briefly described with the assurance that those who put their trust in the future of Zion will not be disappointed. The Philistines were conquered by the Assyrians in Isaiah's lifetime. Isaiah foresaw that the Assyrians would pass away but alas for Philistia, a worse scourge in the form of the Babylonians would then overcome them. In the events that followed according to Isaiah's predictions the Babylonians did succeed the Assyrians and destroyed the Philistine cities and they lost their political national and cultural identity and their offspring would be blended in with other mixed peoples who would become known as Palestinians and be looked upon as a branch of Arabs. This loss of national identity before the return of the Jews from Babylon may be part of the reason why LXX translators never use the word Palestine or Philistine in Isaiah. Here the generic word for foreigner, *hoi allophuloi* (lit. the foreign race) is used in both instances in verses 29 and 31. Thus by 285 BC Philistia had ceased to be a separately identified "people" who had arrived seemingly from no where and had disappeared from historical view. So the LXX translators called them simply "foreigners" or "another race." (*hoi allophuloi* $\delta\iota$ $\alpha\lambda\lambda\omicron\phi\acute{\upsilon}\lambda\omicron\iota$) [See notes under 9:12](#) for LXX use of "Philistine." The Isaiah Targum inserts the word "Messiah" in verse 29 as commentary. The appeal to the future founding of perfected "Zion" in verse 32 is the reason for the Targumist's insertion of messianic times in this context. The Targumist properly understood Isaiah's total message of hope in the future age of glory for the remnant who will survive while all the enemies of Israel are lost in time. Thus "Messiah" is in the context of thought.

Current Calamities and Final End of Moab Isaiah 15 and 16 treat the current, continuing and final punishments of Moab for treachery against Israel and Judah and against God. Jeremiah 48 is a companion passage which also deals with the final (and to Jeremiah) yet future disappearance of Moab as a nation. That chapter should be read in conjunction with these in Isaiah. For instance compare [Jeremiah 48:42](#); "**And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.**" This verse is significant in that Isaiah predicts the loss of statehood for Moab which took place when Moab was successively occupied by the Assyrians but later restored for a short period and then statehood was permanently dissolved by the Babylonian conquest under Nebuchadnezzar and never restored. Jeremiah makes the prediction that the nation would also disappear as a race which took place much later coincident with the beginning of the Christian era.

Isaiah 15

Chapters 15 and 16: Moab: Understanding the changing geographical boundaries of Moab will play an important part in interpreting the time of the prophecy. Moab had

undergone numerous changes in borders and the extent of territory it held along with the closely related nation of Ammon before Moab's disappearance from among the nations. The basic (but not settled) areas occupied by each extended from the Dead Sea and Jordan River on the west to the undefined eastern border in the desert. The southern border was the northern border of Edom. The Arnon River was the basic northern border of Moab and southern border of Ammon, although this was rarely the case. The Arnon flows from the east into the Dead Sea about midway on its eastern side. Ideally Ammon should have occupied the territory north of the Arnon to midway between the Dead Sea and the Sea of Galilee. This is the southern half of the region that is called Gilead. Ammon had lost eastern portion of their territory to Amorites not long before the Exodus. The southern half of former Ammonite territory was taken and occupied by the kingdom of Sihon and the northern portion by the Kingdom of Og. Both these kings were defeated by Israeli armies under Moses in a war of extermination and expulsion. The tribes of Reuben and Gad received this territory as their tribal inheritance. However they would compete with the Moabites who extended their territory at times into Israel as far north as the northern part of the Dead Sea. Thus Heshbon, Madeba, Dibon, Mt Nebo is called Moabite although it was originally Ammonite territory. Ammon was pushed to the east while Moab occupied the area inherited by Reubenites in the time of Joshua. This alternate possession and dispossession of Moab is a part of the history of the Judges when the borders changed each generation. Saul and David set new borders and Solomon reigned over all the territory as an extended nation of Israel. The division of the Kingdom of Israel into two parts caused a renewal of Moabite occupation north of the Arnon including Heshbon and Nebo. Later Israel under Jeroboam II would extend the power of Samaria and subjugate Moab all the way to Eilat on the Gulf of Aqabah. Except for Judah, Samaria extended the borders to the areas occupied by the Kingdom of David. But when the Assyrian king Tiglath Pilezer II deported the Reubenites and the Gadites and the half tribe of Manasseh from the Arnon north to include all of Gilead to the Syrian border about 735 BC this gave occasion for the Moabites to reoccupy the area north of the Arnon. Moab suffered some of the calamities pictured by Isaiah when their turn came to be fodder for the Assyrian war machine. However it is clear from Jeremiah 48 the Moab survived and reoccupied the area as far north of the Dead Sea as the area east of the Jordan adjacent to Jerico and Gilgal. This territory is mentioned as a part of Moab by both Isaiah and Jeremiah as that which will be a part of the predicted calamity. This prophesy therefore could not be completely fulfilled until after the time of Jeremiah and when Moab was understood to control Heshbon, Madeba, Elealeh, Jahaz, and Dibon, all north of the Arnon River. It may be of interest that Ammon is not mentioned in these calamities as a nation that was to disappear. Today Jordan, with its capital of Ammon, continues the existence of the Ammonite nation and with statehood. But Moab has long since gone.

1. The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;

Verse 1: Moab. Moab is said to have disappeared as a state by 600 B.C and as a people their identity was lost about 200 AD

2 He is gone up to Bayith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: baldness shall be on all their heads, and every beard cut off.

Verse 2 He has gone up to Bajith (KJV): 'alah ha-bayith. "Ha- bayith" means "the house." The subject of "He goes up" is Moab as a nation of people. The major temple of Chemosh, god of the Moabites is meant by "the House." The location is the high places (Heb. Bemoth or Bemas at Dimon) Actually Dibon is meant but Dimon is used because of the similarity of the word with one meaning "blood." The flight of Moab before the enemies to the succor of Chemosh is unavailing and useless.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly. 4 And Heshbon shall cry, and Elealeh: their voice shall be heard even to Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous to him. 5 My heart shall cry out for Moab; his fugitives shall flee to Zoar, as far as Eglathshelishiah, by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

Verse 5: Isaiah's weeping for the Moabite enemies shows his compassion for all mankind. Compare this [and 16:11](#) below with the passage in [Jeremiah 48:36](#); **"Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches that he hath gotten are perished."**

6. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass fails, there is no green thing. 7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. 8 For the cry is gone round about the borders of Moab; their howling to Eglaim, and the howling of them to Beerelim. 9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him who escapes of Moab, and upon the remnant of the land.

Edom

Isaiah 16

1. Send you the lamb to the ruler of the land from Sela to the wilderness, to the mount of the daughter of Zion.

Verse 1: From Sela: For those readers of Greek: The LXX has a confusing use of the word "mey" (pronounced may:) a negative in Greek but it is preposition "from" in Hebrew,, which does not seem to fit the context when it is used where a negative is not called for. This passage in Greek may offer some explanation to the superfluous use of

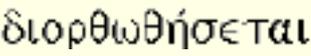
mey in the LXX. "From Sela" in Hebrew is [mey-sela'.] in the LXX. The "mey" is the word "from." "Sela" meaning "rock" is Hebrew for the city of Petra which also means "rock" in Greek and is the capitol of Edom but near the southern border of Moab. Thus the LXX has transliterated the whole form from Hebrew into Greek as [mey petra for mey sela.] It is probable that "mey" is transliterated in other places where the preposition "from" is meant rather than the negative. This may clear up some difficulties in reading Isaiah in the LXX. As for the mention of Petra, which means "rock" (Heb. "sela" is also "rock") the companion passage in [Jeremiah \(48:28\)](#) warns the Moabites to abandon their cities in the day of calamity and seek refuge in "Sela" or Petra not in a rock in general as it is translated. Petra is THE Rock. . In Jeremiah 48:28 the NIV translates the singular "Sela" as "rocks." This is another example of NIV understanding of language but not context. But In fact the plural is a mistake. "Sela" is not a collective noun. Thus Jeremiah's advice to Moab in the day of Calamity is to flee from Moab to Edom and take refuge in the easily defended city of Petra where they would be safe.

Verse 1: "Lamb and Zion:" The occurrence of the words "lamb" and "Zion" in this verse as well as the mention of David's throne in verse 5 are the reasons for Targum paraphrases placing "Messiah" in both verses. It is less clear in the Masoretic text of verse one but when the "interpretation" is included there it makes the obvious, but seemingly abrupt, allusion to a messianic meeting with Moab in verse 5 less surprising. That is, if you do not see "Messiah" in verse one it causes verse 5 to "pop up" from no where, -- and that is not Isaiah's style

. 2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. 3 Take counsel, execute judgment; make your shadow as the night in the midst of the noonday; hide the outcasts; betray not him who wanders. 4 Let my outcasts dwell with you, Moab; be you a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceases, the oppressors are consumed out of the land. 5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and having righteousness.

Verse 4, 5: Outcasts dwell. Established...Tabernacle of David: Hebrew is [hu-kan]

 for (established). For the explanation of this word and how it refers to the establishment of a sanctuary and a placement of the shekina glory see notes under [4:5](#).

The LXX uses diorthothasetai  (for hu-kan). The Greek means: to establish with a reformation of the past. Paul had to have this verse in Isaiah in mind

when he used the word diorthoseos  translated "reformation" in Hebrews 9:10 There he says that the reformation would take place following the disappearance of the Mosaic sacrificial system. Thus the setting up of the Tabernacle of David and Messiah sitting on David's throne is coincident with the first coming of Jesus when the sacrificial system was abolished. It is not an end of the world reference. Luke uses an altogether different word for the "time of the restitution of all things" in

Acts 3:21, which is an end of the world reference. The latter refers to the restoration of the conditions that existed spiritually and physically before the fall while the former is of a reformation of David's Tabernacle which took place at the first coming of Jesus. This verse coming in the midst of an oracle concerning Moab seems out of place but it is connected with the obligation Moab has to protect the scattered remnants of Israel. They are scattered by Assyrians and Babylonians and refuge is sought in Moab by the remnant of a destroyed nation yet the future of the scattered remnant is given this reassurance here that a throne will be restored in righteousness to a revived Israel upon which the "Branch of David" will sit. The faithful of Moab are admonished to protect the fugitives of a fleeing Israel. [Obadiah 14](#) gives as part of the reason for the destruction of Edom that the Edomites not only plundered the Jewish fugitives from the Babylonian destruction of Jerusalem but they closed their borders to those who had escaped and caused them to fall into the hands of their captors. Moab is warned not to take such a stance but to shelter the scattered remnant because God has a plan for them in the future to bless all nations.

6. We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so. 7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareth shall you mourn; surely they have been struck. 8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down their principal plants, they are come even to Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea. 9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water you with my tears, O Heshbon, and Elealeh: for the shouting for your summer fruits and for your harvest is fallen. 10 And gladness is taken away, and joy out of the plentiful field; and there shall be no singing in the vineyards, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease. 11 Wherefore my heart shall sound like an harp for Moab, and my inward parts for Kirhareth.

Verse 11: see [15:5 above](#).

12 And it shall be, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail. 13 This is the word that the LORD has spoken concerning Moab since that time. 14 But now the LORD has spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemptible, with all that great multitude; and the remnant shall be very small and feeble.

Verse 14: Within Three Years: These two chapters cover a long period of time in which Moab is seen to suffer calamities which will ultimately -- in the distant future -- lead to its final destruction and disappearance. Some of the predictions are of imminent events which were inflicted by the Assyrians at the time of their expansion, which includes the dismemberment of the Kingdom of Israel and invasion of Judah described prophetically in chapters 7-12. Within three years of the date of this prophesy Moab

was to be invaded by the Assyrians. Although Moab was to be conquered and occupied by the Assyrians they did not suffer extinction as a nation which is part of the long range view of this prophesy. According to Jeremiah 48 (especially [Jer. 48:16-18](#)) the destruction of Moab as a nation was still future to Jeremiah's time, approximately 130 years later (600 to 590 BC), therefore the Assyrians began to fulfill but did not complete these pictures of Moabite distress and extinction.

Isaiah 17

1. The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

Verse 1: Damascus taken away: The time of this prophecy is set in the last verse of chapter 16 which plainly shows that the timing is contemporary with Isaiah's writing. The events relative to Moab would be within three years of the issuing of the prophecy. So the events of this chapter are imminent to the time of the writing. The same warnings of impending disaster for Israel and Syria-Damascus have been given in chapters 7 and 8. Included here are the regions of Gilead, the area allotted to Reuben, Gad and Mannasseh beyond Jordan. This is not the first destruction of Damascus nor will it be the last so the time will be coincident with the other events in the chapter.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

Verse 2: Aroer: Aroer is the southern most city on the banks of the Arnon which is the border between Moab-Ammon and the region of Reuben and Gad and the half tribe east of the Jordan. If this is predictive of the devastation of that area and Aroer then the prophecy is dated before the first invasion of Tiglath Pilezer, approximately 735 BC while the fall of Damascus is 731 BC.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, says the LORD of hosts. 4 And in that day it shall be, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. 5 And it shall be like after the harvester gathers corn, and reaps the ears with his arm; and it shall be like gathering ears in the valley of Rephaim. 6. Yet gleaned grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost branches, four or five in its utmost fruitful branches, says the LORD God of Israel.

Verse 6: Gleaning Grapes: There is much evidence to show that the captivity of the tribes of Israel was not just as the hyperbolic conclusions that are often reached, of a complete removal of every person and every city into the mountains of Media. Although most of the tribes were carried off and their political descriptions became extinct there were still individuals and even towns which persisted in the land after the removal by the Assyrians. There was a remnant who maintained their personal tribal

identity but the tribe as a political unit ceased to exist. [2 Chron 34:6](#) speaks of a revival in the days of Josiah, long after the fall of Samaria in "cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali." [2 Chron 34:9](#) records that when the Temple was repaired during Josiah's reign "the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of **Manasseh and Ephraim, and of all the remnant of Israel**, and of all Judah and Benjamin;" Thus there was a remnant still in the land after the fall of Samaria and the captivity of the northern tribes but they no longer had any political form. Isaiah, in verse 6 in this chapter, describes just such a remnant surviving the holocaust of the Assyrians as "gleaning grapes" or a few berries left on a bush or a few olives left after the harvesters passed.

7 At that day shall a man regard his Maker, and his eyes shall have respect to the Holy One of Israel. 8 And he shall not regard the altars, the work of his hands, neither shall he respect that which his fingers have made, either the groves, or the images. 9. In that day shall his strong cities be like forsaken shrubs, and a tree top, which they left because of the children of Israel: and there shall be desolation. 10 Because you have forgotten the God of your salvation, and have not been mindful of the rock of your strength, therefore shall you plant pleasant plants, and shall set it with strange slips: 11 In the day you shall make your plant to grow, and in the morning shall you make your seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

Verses 7 - 11: These verses end this section and what follows is a new section which continues through the end of chapter 18.

Introduction:

What follows in 17:12-14 is introductory to Chapter 18. In particular, the imagery of the noise of war and the rushing sounds and the whirlwind make the connection with, and introduce, the genre of the specific event that is described in chapter 18.

12. Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing sound like the rushing of mighty waters! 13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. 14 And behold at eveningtide trouble; and before the morning it is not. This is the portion of them that spoil us, and the lot of them that rob us.

Verse 12- 14: Woe to the Multitude: The description of things that will happen to those who assault the nation which is the "apple of His eye" is spoken of in general terms here, relating to any enemy. But the description here of the appearance of the enemies and the things that God determines against those enemies of Israel are specific in each of the separate unnamed cases. One such specific case which is named is

revealed in an announcement to the Ethiopians in the next chapter.

Verse 14: and before the morning it is not: " behold at eveningtide trouble" In the chapter that follows this image is precise. The enemies of God's people will disappear. The enemies of God's people are present in the evening but "before the morning it is not." This is true. However it is often necessary to wait patiently for the evening before the fateful morning.

Chapter 18

There are several difficulties in the following few verses of chapter 18. The word "Woe" in Hebrew is "hoy" and may not be a warning at all but simply an expression like "listen." "Shadowing" is from the word "tsaltsal." The word "tsal" means shadow but tsaltsal is translated cymbal. The NIV and NASB both translate the word "whirring." It is more likely related to sound than to a shadow. The Latin Vulgate has the following:

vae terrae cymbalo alarum quae est trans flumina Aethiopiae
"cymbalo alarum" or ringing wings.

In other words the first verse of chapter 18 is saying "Oh Land of Ethiopia, listen to this loud reverberating announcement!" There is something that is to happen to the people of God in His "**dwelling place**" (Heb. makon מִכּוֹן) This word refers to the location of the habitation of the Shekinah in verse 4 below. See the notes [in Isa 4:5](#) on this word. Therefore the event that the Ethiopians are to hear about is to take place in Jerusalem and will, according to verse 7. result in the Ethiopians expressing worship to YHWH. This much is clear.

Another problem of course is in application. Is it another anticipatory vision of a portion of the siege of Jerusalem by Sennacherib's armies which were forced to leave Egypt by the rumor of the approach of the Ethiopian armies and the disaster at Pelusium? Verses 4 - 6 favor this application which poetically is very much like the description of the loss of the Assyrian forces described in [Isaiah 10:33](#)

Or does it as some suppose refer to the current attempt to reestablish the Jewish State in Palestine which includes the return of the Falashiym or Black Jews of Ethiopia, which some think is favored by verses 2,3 and 7.

I favor the first view of Chapter 18 being another flight into poetic hyperbole revealing other aspects of the siege of Jerusalem by Sennacherib and the aftermath of the Divine visitation. That is, the disposal of 185,000 dead bodies. Prophecies relating to the details of the siege of Jerusalem occupy several chapters (30-34 and others) just before the historical account of the siege in 36 and 37. In chapter 30 the location is given, where many bodies of the 185,000 were carried. That is Tophet, the valley of Hinnom, just outside Jerusalem. It is described in [Isa 30:33](#) as the location of a huge funeral pyre

where many of the bodies were burned. For a play on words involving Tophet see [Isa 30:32](#). However in this passage, [verse 6 below](#) would indicate that many of the bodies could not be gathered for burning and were left in the open fields and were eaten by vultures and wild beasts and that this feast lasted for some extended period of time. This event would have made a great impact (called an ensign for all the world to see in verse 3 and a blast on a trumpet for all, but particularly for the Ethiopians, to hear) and would certainly reverberate among the people of the world. The angelic visitation and destruction of Sennacherib's military might was just such an ensign to the world system and a Trumpet blast to the observant among the nations. It is no wonder so much scripture is given to this event in many chapters in Isaiah and 2 Kings and 2 Chronicles. The completion of the incredible deliverance resulted in a revival of worship and praise and devotion among the surviving inhabitants of Jerusalem and in Ethiopia. This period of devotion and worship is outlined by Isaiah in later chapters (30 - 34) further on but is introduced here in verse 7 as the result of the termination of the siege (lopping off the branches for the fowl of the air to eat.)

Verse 7 reveals that the news of the Divine intervention reached as far as the Ethiopians which sparked a spiritual response of worship among them. Were there Jews among the Ethiopians? The Falashiym claim a traditional link to the antiquity of their Judaism with Solomon and Sheba. This of course can not be established with historical certainty but the Ethiopians had precipitated the retreat of Sennacherib's armies from Egypt which just preceded his arrival at Jerusalem to view the destruction of his army and hear the elaborate account of the angelic visitation. The news of the event, without doubt, would have reached the regions of Ethiopia and would have caused a season religious revival among those related to Jewish tradition. Pardon my speculation here but it is reasonable. So, now read the chapter, with these things in mind.

Isaiah 18

1. Woe to the land of [shadowing] reverberating wings, which is beyond the rivers of Ethiopia: 2 That sends ambassadors by the sea, even in vessels of papyrus upon the waters, saying, Go, swift messengers, to a nation scattered and peeled, to a people terrible from their previous beginning; a nation meted out and trodden down, whose land the rivers have spoiled! 3 All you inhabitants of the world, and dwellers on the earth, see, when he lifts up an ensign on the mountains; and when he blows a trumpet, hear. 4 For so the LORD said to me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. 5 For before the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. 6 They shall be left together to the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. 7 In that time shall the present be brought to the LORD of hosts of a people scattered and peeled, and from a people terrible from their previous beginning; a nation meted out and trodden under foot,

*whose land the rivers have spoiled, to the place of the name of the LORD of hosts,
the mount Zion.*

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-Isaiah 20

The Uselessness of Trusting in Egypt and Ethiopia:

Isaiah 20

The historical context, is during the reign of Sargon II, and is therefore before the siege of Jerusalem by his son Sennacherib, which the text says was in the fourteenth year of Hezekiah (see the [introduction to chapter 36](#) for reasons why the events of this chapter are closer to the 14th year of Hezekiah and why the siege under Sennacherib must have been much later.). It sets the stage of Isaiah's object lesson. He is to walk naked and barefoot for three years as a sign of what will soon happen to Egypt and Ethiopia. The sign is concerning Egypt and Ethiopia but is for the Jewish nation who still put their trust in political alliances and not in God. Happily, Hezekiah did heed Isaiah's warning and put his trust in God. Not so the citizens of Jerusalem. During the siege they still hoped for the power of the Ethiopians and Egypt to protect them against the onslaught of Assyria. In the events that transpired Hezekiah's trust in God was rewarded and the Assyrian armies were turned back from the very walls of Jerusalem by divine intervention. This is recorded in Chapters 36, 37. Sennacherib was capturing the cities of Judea when he heard the rumor which turned out to be false, that the king of Ethiopia was coming to attack him. ([Isa.37:8](#)) This appears to hasten his decision to attack Jerusalem. Jerusalem was saved, not by intervention of Ethiopian or Egyptian armies, but by the direct action of the Angel of the LORD. Subsequently both nations of Egypt and Ethiopia would succumb to Assyrian might and be led captive and submit to Assyrian government. A short restoration would follow Assyria's last days but the same nations would then become part of the world system controlled by the Babylonians and the Persians for half a millennium. These who appeared to be saviors to the Jews of Isaiah's lifetime would cease to be world powers within living memory of the same generation. The LXX translators, who lived during the Greek rule over all the land from "India to Ethiopia" and after these verses could be interpreted in the light of hindsight, make an interesting addition noted under verse 6 below.

1. In the year that Tartan came to Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

Chapter 20 Verse 1: Tartan: Tartan is mentioned in 2 Ki. 18:17 as a military leader under Sennacherib who sent him with messengers to Hezekiah. The passage here is an earlier time that precedes his mention in 2 Kings since here in verse one he is the servant of Sargon who preceded Sennacherib. Thus Tartan was able to survive the change of leadership from Sargon to Sennacherib. The visit of Sennacherib to Jerusalem led by Tartan is the subject of Isaiah chapters 36 and 37. The date of this prophecy in Chapter 20 must be after 722 B.C. which is the first year of Sargon and before 705 B.C. the beginning of the reign of Sennacherib, son of Sargon. There is difficulty in setting the dates since the chronologies of the Bible and the historical

record are not possible to synchronize for the whole period. Historians date the reign of Sargon from 721 to 706 B.C. and the reign of Sennacherib from 705 B.C. to 681 B.C. That would make 17 years from the fall of Samaria to the end of the reign of Sargon. According to 2 Ki.18:9,10 Samaria fell in the 6th year of Hezekiah while Isaiah 36:1 says that the attack on Jerusalem which Sennacherib sent Tartan to lead was in the fourteenth year of Hezekiah, which makes, at the most, only 8 years between these events. Unless there is overlapping of the reigns of Sargon with the beginning of Sennacherib's reign, perhaps a regency, there does not seem to be any way to harmonize the time. The fact that the Ethiopians were still a source of hope for the besieged Jerusalem when Sennacherib's armies were at the gates offers the solution that Sennacherib as Regent son of Sargon made the assault on Jerusalem while still Regent and before the death of Sargon and his own accession to the throne. But this breaks down upon further inspection. [See Isaiah 37:8](#). The solution to the chronology of the Assyrian invasion by Sargon, and of Judah by Sennacherib, and the siege of Jerusalem is fully treated in the [introduction to chapter 30](#) and the introduction to chapter 36. Nevertheless, the mission of Tartan mentioned in this chapter dates the events described in this chapter as coming from Isaiah in the reign of Sargon and long before the conquest of Ethiopia and the subjugation of Egypt which was not accomplished until about 675 B.C. by Esarhaddon, son and successor of Sennacherib.

Verse 1: Ashdod: The LXX has Azotus which is the Greek name for Ashdod mentioned only in Acts 8:40.

2 At the same time the LORD spoke by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off your loins, and put off your shoe from your foot. And he did so, walking naked and barefoot. 3 And the LORD said, Like as my servant Isaiah has walked naked and barefoot three years for a sign and wonder concerning Egypt and concerning Ethiopia; 4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

Verse 4: Lead away: As noted above the Assyrians did not consolidate their power over Egypt and Ethiopia in the days of Sennacherib. Esarhaddon accomplished the same approximately 30 years after Sennacherib's aborted siege of Jerusalem

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. 6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation, where shall we flee for help to be delivered from the king of Assyria: and how shall we escape?

Verse 6: Inhabitants of this Isle: The LXX gives a rendering which speaks better of the "inhabitants of this isle" than the history recorded in Kings and Isaiah does. The KJV rendering places the onus on the inhabitants for making wrong choices and seems to be a good translation of the Hebrew while the LXX mitigates the degree of guilt by an acknowledgment of the inhabitants being fooled. The Literal Hebrew reads:

"Behold, Thus (is) our security to which we had fled for help to be delivered from the king of Assyria. How then shall we escape?" The LXX reads "Behold we have surely been persuaded to flee to those for help who are not able to save from the King of Assyria and how shall we be saved?"

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Isaiah 21

Three Miscellaneous Visions

Isaiah 21

There is a difficulty here in dating the fulfillment of the three prophecies in this chapter. The first from verses 1 -10 is an obvious vision of the fall of Babylon which is yet in the future by more than a century while a time in Isaiah's imminent future is more consistent for the other judgements in this chapter. This mixed chronology is not out of harmony with the judgements on the nations that are in this section since the predictions concerning Tyre in Chapter 23 must also predict events that are more than a century in Isaiah's future. Thus it may be that there is a structuring of the arrangement of these prophecies that is not readily apparent. At least it seems apparent that they are not arranged chronologically unless they are in the order in which they were received or perhaps they are in some geographical arrangement (like the first chapters of Amos.) The time of the last two visions of Dumah and Kedar most likely relate to the Assyrian invasions perhaps by Tiglath Pileser for Dumah and no doubt by Sargon II for Kedar which dates the prophecy. See note below in verse 16. Further reasons for arrangement is discussed in the next note.

Vision 1.

1. The burden of the desert of the sea. As whirlwinds in the south pass through; so it comes from the desert, from a terrible land.

Verse 1: The Desert of the Sea: It seems evident from verse 9 below that the fall of Babylon is the subject of this first vision. In accordance with the scheme already used, the description of the destruction and fall of Jerusalem follows the announcement of the fall of Babylon (in Chapter 13). Thus it should follow that the next chapter should contain the description of the fall of Jerusalem, but that is not the case since the next chapter deals with the siege (not the fall) of Jerusalem by Sennacherib an Assyrian. Those commentators who suppose that Isaiah was edited by later writers who collected his visions and arbitrarily placed them together have only supposition on which to base their conclusions. It is equally possible and probable that Isaiah (who lived into the reign of Manasseh), was responsible for the arrangement of his prophetic material. There is internal evidence that the order followed is a combination of content as well as chronology which is often a type of revelation in itself.. This has been discussed previously to show, that the fall of Babylon had been introduced before the fall of Jerusalem is proclaimed, to give encouragement to those during their future captivity who will see Babylon in her period of ascendancy. This purpose of arrangement is seen in Isaiah 40-48 where the comfort of God is offered, to those who will live during the Babylonian exile, that Babylon will fall to the Median King Cyrus. However there are those who see the chapter here referring to the well known initial attack on Babylon by the Assyrian king Sargon II when Babylon was first made subject

to and was governed by the Assyrians. This event would have been contemporary with Isaiah's receiving the visions of this chapter as can be seen in verse 16 and associated notes below. Later, in 612 BC, the Assyrian Empire with its capitol at Nineveh was overthrown by the Babylonian rebellion with the assistance of the Medians and the Elamites. Those who adopt the view that this chapter refers to the Assyrian assault on Babylon have this supposed scheme of arrangement on their side. But the next verse supports a more future attack.

2 A grievous vision is declared to me; the treacherous dealer deals treacherously, and the spoiler spoils. Go up, O Elam: besiege, O Media; all their sighing have I made to cease.

Verse 2: Elam: Nations rise and fall and change their names as well. Iran celebrated, not to many years ago, an anniversary of the establishment of the Shah's "Peacock Throne" over 3500 years previously at the hand of Cyrus, (536 BC) and confirmed by Darius I (521 BC). Thus Iran or Persia has had a long history but the region has an older history as well. It had been previously known as Elam. This was the name of the region when Isaiah wrote this prophecy. When Babylon was overthrown in about 536 BC the same region had been occupied by the Persians who were at that time ruled by the Medes although the Persians would ultimately become the stronger in the Medo-Persian Empire. Thus this verse would tend to place the vision's fulfillment in the 6th century BC rather than the turn of the 8th and 7th century during the Assyrian period. (With Cyrus rather than Sargon II.)

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman who travails: I was bowed down at hearing it; I was dismayed at seeing it. 4 My heart panted, fearfulness frightened me: he has turned the night of my pleasure into fear for me. 5 Prepare the table, watch in the watchtower, eat, drink: arise, you princes, and anoint the shield. 6 For thus has the Lord said to me, Go, set a watchman, let him declare what he sees. 7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he listened diligently with much attention: 8 And he cried, A lion: My lord, I stand daily upon the watchtower in the daytime, and I am set in my watch every night: 9 And, behold, here comes a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he has broken to the ground. 10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared to you.

Verses 3 - 10: pain, dismay, fear, lost joy: all these are emotions suffered by Isaiah at the vision of the future destruction of Babylon. It is interesting that compassion on the enemy is deeply embedded in Isaiah's visions. There is no joy expressed here at the fall of Babylon. Any number of reasons might be surmised which we will leave to the reader.

Vision 2.

11. The burden of Dumah. He calls to me out of Seir, Watchman, what of the night? Watchman, what of the night?

Verse 11: Dumah - out of Seir: Mount Seir,-- hence the part of Edom dominated by Dumah is the location of this burden. Dumah is in the very northern border of Edom near the southern border of Moab, and is one of the cities assigned to Judah by Joshua.

The LXX reads Ἰδουμαίας (Idumea or Edom) for Dumah but that is probably too encompassing since Dumah identifies the north border region of Edom.

Verse 11: What of the night: see next note

12 The watchman said, The morning comes, and also the night: if you will inquire, inquire: return, come.

Verse 11-12: What of the night: Dumah is warned that in a dark hour there is a respite with another dark hour immediately following. This warning refers to the imminent Assyrian invasion as the last verses of the chapter show.

Verse 12: Return - Come: Dumah is then told: If you want to seek more information about this brief warning then return and come back. Both these verbs are imperatives. The former is also the word for "repent." As noted Dumah was in the portion allotted to Judah and therefore must have come under the influence of the worship of Jehovah with a Jewish presence in the city and the temple worship well known. There is therefore the admonition to repent and to come back to the God they know.

Vision 3.

13. The burden upon Arabia. In the forest in Arabia shall you lodge, O you travelers of Dedanim. 14 The inhabitants of the land of Teman met him, the thirsty with water, they went with their bread before the wanderers arrived. 15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. 16 For thus has the Lord said to me, Within a year, according to the years of a hired man, and all the glory of Kedar shall fail:

Verse 16: Within a year: Kedar is said to have fallen to Sargon II shortly after the fall of Samaria in 722. This then dates this portion of the chapter and perhaps the rest of it.

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel has spoken it.

Verse 17: Children of Kedar be diminished: Sargon II soon turned to non military pursuits early in his reign thus the fall of Kedar must be shortly after the fall of Samaria to which historians say he deported the inhabitants of Kedar.

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Isaiah 22: The Predicted Siege of Jerusalem by Sennacherib

Chapter 22: This chapter is a further description of the siege of the city of Jerusalem by Sennacherib but is described in a vision before the event. The same event has been pictured in chapter [10:28-34](#). There the approach of the Assyrian armies and the devastation wrought on the northern cities of Judah by the Assyrians is pictured. Those are events that took place outside the city in the ranks of a frustrated enemy whose high branches were, in the end, "lopped off." In this chapter the same event is pictured but from the point of view of those under attack. Beginning with the preparation of the siege (which is historically recorded in [Isaiah 36-38](#); [2 Kings 18-20](#) and [2 Chronicles 32:1-33](#).) Isaiah prophetically described the preparations of the water courses, hiding them from the enemy making aqueducts for the water and digging tunnels to carry the water away from the outside sources into the city. The chapter opens with the paradox of the doubting inhabitants watching, preparing and crying out of desperation while at the same time many abandon themselves to hedonism. Reveling to enjoy what little is left of their lives is so offensive that God himself said He would not forgive this attitude. Many leaders of the people also doubted the message of Isaiah's assurance that the Assyrians would not enter the city. Hezekiah believed and comforted many that God would be with them. Those who doubted among the higher officers abandoned the city in an attempt to escape. Ironically they were the only ones to go into captivity, being quickly rounded up and corralled by the troops of Sennacherib and taken back as captives in shame to Assyria while those in the city were able to rejoice at the deliverance wrought. It is small wonder that this momentous event finds so much place in the prophet's book and so little in the Assyrian annals. The Assyrian annals confirm the main events of Sennacherib's invasion including as he said "**Hezekiah, I shut up like a caged bird**" but he does not mention his loss of an army nor the capture of the city of Jerusalem..

Sennacherib recorded his military 8 campaigns on what is known as Sennacherib's prism and the section about Hezekiah is quoted beneath the picture of the prism. [Click here](#) to see it.

From verse 15 to the end of the chapter concerning Shebna, who was the chief ruler in the King's household, a high position indeed, is a prediction that he would be demoted from that office and disgrace his whole household. In [verse 17](#) he is said to be destined to go into captivity. In Isaiah 36 he is seen in a new position. In this chapter Eliakim the son of Hilkiyah is extolled and said to be the one who will be in Shebna's office. In [chapter 36:3](#) which describes the preliminary events just before the siege that relationship is the reality. Eliakim is the head of the king's household and Shebna, though still an officer, is seen as demoted to the position of scribe or "recorder." Thus, this prophecy of the siege which he seems to have held in contempt at the time it was given did come to pass and he was demoted by the time it happened. The leaders of the city who fled during the siege were captured and led to Assyria. Those who remained in the city survived and enjoyed the blessing of God after God had "*lopped off the high bough*" of the King of Assyria.

Since only those who abandoned the city by fleeing were taken captive and Shebna was destined to captivity and also to bring disgrace on his whole family, he therefore must have been among those who shamelessly abandoned the city after the visit of Rabbi Shakah and

Tartan but before the destruction of the besieging armies of the Assyrians.

The last verse of the chapter is out of harmony with the conclusion that Eliakim would also be disgraced later. It is not out of harmony with Isaiah continuing the analogy of the peg (Shebna) that had been hammered into a secure place and had been a support for all those related to it to hang on. Shebna suffered just such a disgrace when he ran away and treacherously fled his people whom he was committed to serve. Such desertion has always been considered a disgrace and those who are related suffer. The last verse therefore describes the fall of Shebna and his disgrace.

1. The burden of the valley of vision. How is it that you have all gone up to the housetops?

Chapter 22:1 House tops: The events prefigured in this chapter have already been the subject of a preliminary vision in [10:28-34](#). Rawlinson is correct at seeing the same thing. But some have missed the meaning of this chapter, ascribing it to the later siege by the Babylonians although it was obvious to them that the historical notes of second part of the chapter about the demotion of Shebna are related to the siege of Jerusalem by Sennacherib. The events of the siege are described here in this chapter in a vision while chapters 36-38 describe the events historically, after they had happened. The scheme seems to be that Isaiah knew he had given the visions which predicted just such events so the historical portions in 36-38 are added to the book after the fact to give verification to those living near Isaiah's time that he was confirmed by history to be a prophet indeed.

Verse 1: "Valley of Vision and Housetops:" This describes the "lay of the land" in Jerusalem which lies in a valley compared to the mountains about it. Although Jerusalem is actually on top of two of the mountains or hills in the mountain highlands,--Mount Moriah and Mount Zion--the rest of the mountains round about Jerusalem are all higher. This is described in Psalms 125:2 "*As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.*" The description of Sennacherib approaching from the higher ground of the north by way of Samaria is described in detail in notes under [10:28-34](#). and in [37:34](#). The city of Jerusalem has rolling hills going toward the high ground to the north that was occupied by Sennacherib. Jerusalem was in a depression of ground and the need to ascend the house tops to see the enemy is a perfect picture of what would happen under the conditions described.

2 You that are full of stirring, a tumultuous city, a joyous city: your slain men are not slain with the sword, nor dead in battle.

Verse 2: Tumult and joy: This paradox is described in verses 12-14 below.

3 All your rulers have fled together, they are captive by the archers: all that are found in you, which have fled from far are captives together.

Verse 3: All the rulers: This is a good example of prophetic hyperbole which is an exaggerated statement which emphasizes that a large number of the people on whom the inhabitants depended deserted in the time of trouble, to their own disgrace and ultimate captivity. All of those who fled were bound and led captive. It is likely that Shebna was one of these, hence his disgrace mentioned below.

4 Therefore I said, Look away from me; I will weep bitterly, labor not to comfort me, because of the spoiling of the daughter of my people. 5 For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

Verses 2-5: Perplexity: The descriptions here are all of a confused city under siege. The men are not killed in battle, there is trouble, crying, leaders fleeing away only to be caught and gathered together, the walls are being undermined, the gates are under attack and the fortress cities of Judah have already fallen.

6 And Elam bore the quiver with chariots of men and horsemen, and Kir uncovered the shield. 7 And it shall be, that your choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. 8. And he shall uncover the covering of Judah, and you shall look in that day to the armor of the house of the forest.

. Verse 8: Covering: This word, "masak", מָסַק is used in the scriptures 14 times and is always translated hangings or curtain but coverings only here in Isaiah. It is most often used for the curtain which is the doorway of the tabernacle or the entrance to the court of the tabernacle. In Hebrew "uncover" is the word for rolling aside. The most likely meaning is that God is going to open the door of Judah to the enemy as one would roll aside a curtain over a doorway so there is no obstacle to entrance. The taking of the fortress cities of Judah which were a "covering" or shield to Jerusalem had already fallen when Sennacherib began the siege of Jerusalem.

9 You have seen also the breaches of the city of David, that they are many: and you gathered together the waters of the lower pool.

Verse 9: Lower pool: 2 Chron 32:30 "*This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David.*" Hezekiah made a number of attempts to hide the water courses north of Jerusalem so the Assyrians could not make use of them. One of the most energetic projects was the digging of the Gihon spring tunnel through the solid rock of the hill of Ophel which resulted in the reservoir known as the pool of Siloam inside the lower city. The Gihon had formerly flowed out east into the Kidron Valley and from there down to the Dead Sea. Hezekiah brought the waters through the hill to the west side of the hill. He had also built conduits for the northern reservoirs and springs whose sources were hidden. These northern waters were conducted to the Gihon cave whose entrance was also hidden and the waters were then diverted through the Gihon tunnel. Most books on archaeology give accounts of the tunnel and the inscription from inside the tunnel made in the days of Hezekiah which was removed by the Turks in 1881 to Constantinople which is a verification of the accuracy of the biblical record of the history of the tunnel and pools. The tunnel still carries water from the Gihon Spring to the pool of Siloam and it is possible for students to wade through the tunnel from Gihon to Siloam, an experience that this writer has enjoyed.

Following note under verse 10 is an entry from *Harpers Bible Dictionary*:

10 And you have numbered the houses of Jerusalem, and the houses have you broken down to fortify the wall.

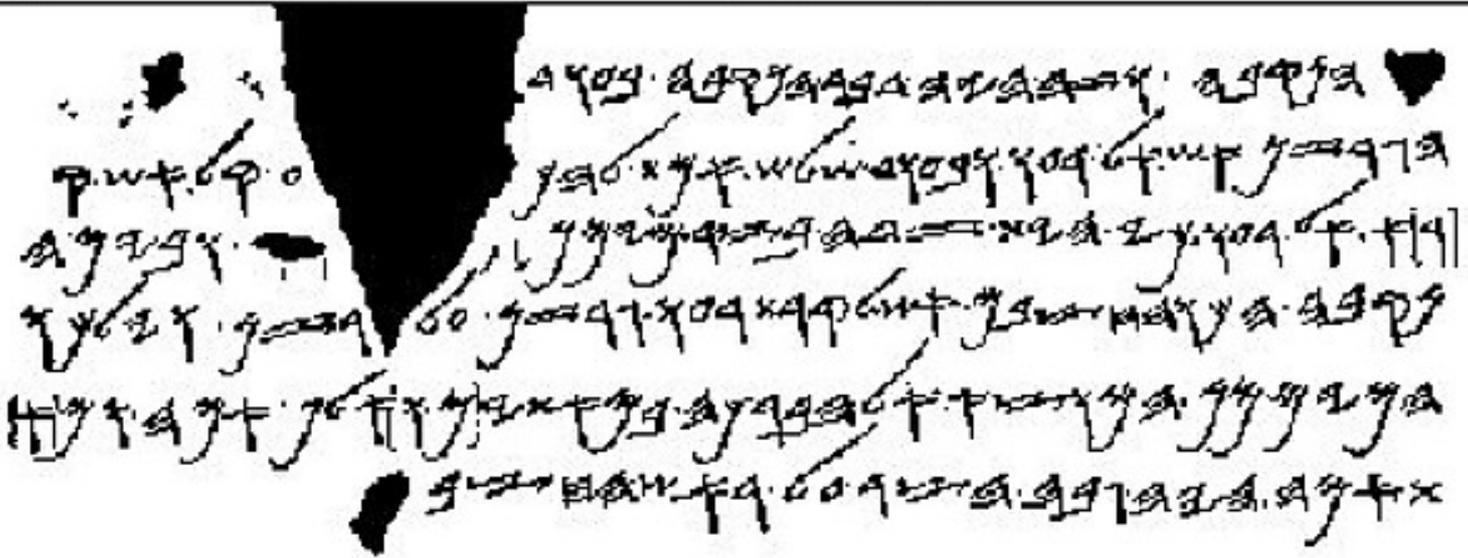
Siloam-Gihon Tunnel: Siloam Inscription, a Hebrew inscription recovered from the Siloam tunnel in Jerusalem. The text commemorates the excavation of the tunnel, which connected the spring of Gihon, the principal source of water for ancient Jerusalem, with a reservoir within the city known as the pool of Siloam.

The Gihon arises on the eastern slope of the Ophel, the southeastern hill of Jerusalem, upon which the City of David was located. Originally, therefore, it emptied into the Kidron Valley. After the occupation of the site, however, an open basin was dug at the mouth of the spring to collect the waters. From this basin, known as the upper pool, the waters were conveyed south along the slope of the city mound by an aqueduct called ‘the conduit of the upper pool’ ([2 Kings 18:17](#); [Isa. 7:3](#)). Recent excavation has shown that this aqueduct was in part a tunnel and in part an open canal, so that in addition to receiving the flow from the upper pool it collected rainwater from the slope of the mound. It contained a number of ‘windows,’ through which water could be released for the irrigation of the valley below. The reference in [Isa. 8:6](#) to ‘the waters of Shiloah that flow gently’ probably reveals the name for this water system that was in use during the reign of Ahaz. ‘Siloam’ is a later, Greek form of ‘Shiloah.’ At the mouth of the aqueduct was another reservoir called ‘the lower pool’ ([Isa. 22:9](#)). ‘The Pool of Shelah’ ([Neh. 3:15](#)) and ‘King’s Pool’ ([Neh. 2:14](#)) are probably other names for this second reservoir.

Because the original Shiloah or Siloam channel lay outside the fortifications of the city, it was difficult to protect during a siege. As part of his preparations for Sennacherib’s attack on Jerusalem, therefore, Hezekiah sealed the old outlet of the upper pool ([2 Chron. 32:2-4](#), and [32:30](#); cf. [Isa. 22:8-11](#) on this page) and devised an underground passage to divert the flow of the Gihon to a reservoir within the fortified precincts of the city ([2 Kings 20:20](#)), evidently the ‘reservoir between the two walls’ of [Isa. 22:11](#). The shaft of Hezekiah’s tunnel followed a sinuous path through 1,749 feet of bedrock under the City of David to a new pool on the western slope of the Ophel in the valley later known as Tyropeon. The name of the older aqueduct was transferred to the new system. The first century Jewish historian Josephus knew the western reservoir as Siloam, and in [John 9:7](#) Jesus refers to it as ‘the pool of Siloam.’ However, the modern village of Silwan, which also preserves a form of the ancient name, is located across the Kidron to the east of the Gihon spring.

The Inscription, now in the Museum of the Ancient Orient in Istanbul, was found in 1880 by two boys wading inside the tunnel some 20 feet above the western reservoir. It consists of six lines incised on the lower part of a prepared surface on the rock wall of the shaft. The blank upper surface has led some scholars to suppose that part of the inscription is missing; others believe that the text was originally intended to be surmounted by a relief. The Inscription cannot be dated long before 701 b.c., the year of Sennacherib’s siege of Jerusalem. The script is the Hebrew lapidary hand of the eighth century b.c., and the language is comparable to the standard Hebrew prose of the Bible. The text describes the completion of Hezekiah’s tunnel by two crews who, having set to work from opposite directions, dug until only three cubits (ca. 4.5 feet) of rock separated them at a point one hundred cubits (ca. 150 feet) beneath the streets of the city. From there they were able to guide each other through the remaining rock by shouting. This was possible, we are told, because of something extending north and south in the rock. Perhaps this was a fissure, as the translation below suggests, but the Hebrew word is obscure.

Facsimile of the inscription found in the Siloam tunnel describing how the miners excavating the water conduit from each end finally met. The archaic Hebrew script supports a date in Hezekiah's reign. Jerusalem. Length 75 cm. c. 710 BC. (NBD p. 1114)



The New Bible Dictionary, (Wheaton, Illinois: Tyndale House Publishers, Inc.) 1962

The Inscription may be translated as follows: (with gaps indicated)

- "1. The [] of the penetration. This is how the penetration took place. While [the diggers were] still [wielding]
2. their axes towards each other, with three cubits still to be pen[etrated, they could he]ar each other sho-
3. uting, for there was a fissure in the rock running to the south [and to the nor]th. So at the moment of pene-
4. tration, the diggers struck towards each other, axe against axe. Then the waters flowed
5. from the spring to the pool one thousand two hundred cubits. And one h[un-]
6. dred cubits was the height of the rock above the heads of the digger[s]."

* Achtemier, Paul J., Th.D., *Harper's Bible Dictionary*, (San Francisco: Harper and Row, Publishers, Inc.) 1985 The numbers list the actual lines on the original inscription..

Verse 10: Walls: The account of Hezekiah's preparation for the siege includes the building of an extra wall and breaking down the houses between the wall for extra strength and possibly to hide the aqueducts carrying water from hidden springs. See [2 Chron. 32:5](#).

11 You made also a ditch between the two walls for the water of the old pool: but you have not looked to the maker of it, neither had respect to him that fashioned it long ago.

Verse 11: Built walls and aqueducts but did not consider God: This can only refer to the majority of inhabitants whose hedonism is described in this chapter and can not refer to Hezekiah whose faith in God, though tested to the wavering point, did not fail. Hezekiah's building of a second wall is noted in the preceding verse and here the hiding of the water conduits under the rubble of the houses is confirmed. The historical accounts given in [2 Kings 18-20](#); and [2 Chronicles 32](#); and Isaiah 36-39 confirm these details in the vision as accurately

seeing Sennacherib's invasion

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: 13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. 14. And it was revealed in my ears by the LORD of hosts, Surely this iniquity shall not be purged from you till you die, says the Lord GOD of hosts.

Verses 12-14: Call to mourning rejected in favor of a revel: It is the lack of faith in the God who was intervening in so miraculous a way that is condemned. The contradiction of an abandonment of sorrow in the face of the invading army besieging the city marks this as an unusual response of self indulgent and unthankful inhabitants of Jerusalem who were not "inhabitants of Zion." Only such could look for one last drink and revel before death. Because of their unnatural rejection of prayer and dependence on God in a present danger they are soundly condemned.

15. Thus says the Lord GOD of hosts, Go, get you to this treasurer, even to Shebna, which is over the house, and say,

Verse 15: Shebna and the Assyrian Invasion: Shebna is here described as the chief overseer of the city of Jerusalem. it is a position of authority and power. According to this chapter he was to lose that power. He is seen in [chapter 36:3](#) as having been demoted but still in a respected position. His shame would come shortly after when he absconded.

Verse 15: For a detailed description of the transition of authority over the King's house from Shebna to Eliakim and Shebna's strong influence that was eventually lost during Sennacherib's siege of Jerusalem see Delitzsch.

16 What have you here? and whom have you here, that you have hewed out a sepulchre here for yourself, as he that hews out a sepulchre on high, and that engraves a habitation for himself in a rock? 17 Behold, the LORD will carry you away with a mighty captivity, and will surely cover you.

Verse 17: Captivity: The fulfillment of Shebna's future captivity is not given in the subsequently recorded history. It is implied and the facts are treated as though they would be well known by the first readers of Isaiah's prophecy and they would be part of the verification of the truth of these visions among those who first heard them. Isaiah said Shebna was to go into captivity and he did. His demotion came first. His disgrace and the shame he would bring on his whole family, which would cost them all irreparable loss, came quite a while later and is in sharp contrast to his aspirations to build a mausoleum among the kings of Israel

18 He will surely violently turn and toss you like a ball into a large country: there shall you die, and there the chariots of your glory shall be the shame of your lord's house. 19 And I will drive you from your station, and from your estate shall he pull you down. 20 And it shall be in that day, that I will call my servant Eliakim the son of Hilkiah:

Verse 20: In that day: There is no reason to suppose that the phrase "In that day" in verse 25 is any different a period than the "in that day" that is introduced here. The "day" is the period

in which Eliakim is to move into the position of Head of Household to the king, now occupied by Shebna. It is the day in which Shebna will be demoted. It is the "day" when Eliakim will continue to receive further honors while Shebna will go on to disgrace himself. It is the day in which Shebna will go into captivity and "in that day" Shebna's "lynch pin" which is secure, at the time of the writing of the prophecy, will be broken off and his whole family and all others who depend on him for their position will also be caused shame..Verse 25 is the conclusion of the events outlined here by Isaiah to happen "In that day."

21 And I will clothe him with your robe, and strengthen him with your girdle, and I will commit your government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. 22 And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. 23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. 24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. 25 In that day, says the LORD of hosts, the nail that is now fastened in a secure place shall be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD has spoken it.

Verse 25: "In that day:" Verse 20 above and what follows it defines the "day." It is the day of Eliakim's exaltation and Shebna's demotion. It is not the day when Isaiah wrote this prophecy but was in the future. It is still in the future in this verse and defines the day of the loss of the peg that was hammered into a secure position in the time frame of giving the vision. At that time Shebna had a secure position which held all his family in high esteem. But in the day when Eliakim was awarded his position Eliakim's "peg" was to be hammered in securely where Shebna's peg was to be cut off, "in that day." In the day when Eliakim has assumed all the power and glory that Shebna had as well as that which he aspired to: In that day, Shebna, upon whom all the hopes of his father's house was hung and upon whom all the wealth of that family depended, was to disgrace the whole family and be broken off and all his dependents shamed and disgraced along with him; and so it turned out. There is no reason at all to suppose that the "in that day" of verse 20 has changed to a different day in the "in that day" of this verse.

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Isaiah 23

A Panorama of the Future of Tyre

Isaiah Chapter 23

Isaiah 23

Chapter 23: Isaiah sees a Panorama: Or more accurately he saw a collage of future events. Some commentators get lost trying to decide whether Isaiah sees the Assyrians' subjugation of Tyre and the rest of Phoenicia or the destruction of Tyre by the Chaldeans under Nebuchadnezzar. The former was accomplished under Sargon II beginning about 720 BC and the latter about 120 years later close to 600 BC. Actually Isaiah mentions conditions and events that can only be described as a panorama or collage of the whole of the future history of Tyre. This has caused some skeptics to assume interpolations and spurious additions which satisfy the offended minds of these critics. That kind of solution is always easy as it requires zero scholarship. All that is needed is confusion fed by doubt. For the critic it does clear up the contradictions easily so that route is taken by not a few. The reason for the confusion is that Isaiah not only mentions events in the future history of Tyre that are contemporary with his life time; (for instance the futile flight of the rulers of Tyre to Cyprus in the face of the Assyrian invasion) but he also cites events that are in the Chaldean and Persian periods as well. Tyre did not become an island city until after the destruction by the Chaldeans. Isaiah calls Tyre an isle. Alexander destroyed an island city. The Chaldeans are mentioned in this chapter as the instruments of her first destruction. Her colonies assisted in her rebuilding during the Persian Period when the second commonwealth of Judah was helped by the economic revival brought to the region by Tyre's being restored as an international trade center. Isaiah sees and records a panorama of all these events. Seeing this more correctly removes the confusion. Dismissing the skeptics and their cynical approach and placing confidence in the integrity of the text of Isaiah is not only more reasonable it makes the section meaningful.

1. The burden of Tyre. Howl, you ships of Carthage; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

Verse 1: Carthage: Hebrew "Tarshish" (תַּרְשִׁישׁ) is rendered as Carthage in Greek: "Karchadon" (Καρχηδόν) so rendered by the LXX each time it occurs. In Isaiah Tarshish is also mentioned in vs. 6, 10; 23:14; 60:9; 66:19. Virgil notes in his Aeneid (Book 1 line 26) that Carthage is a city founded by Tyre. The LXX translators, through their close acquaintance with the ancient world, make better commentators than some more recent commentators who identify Tarshish with Tartessus a small Carthaginian colony on the coast of Spain. Carthage was the major colony of the Phoenicians. The Phoenician ships therefore took on the generic name of the foremost colony. Tartessus as a distant and minor colony of Carthage would have been serviced by Carthaginian

ships. "Ships of Tarshish" are ships of Punic Carthage.

Verse 1: "It is laid waste:" The history of Tyre before the Christian Era would include two major destructions. One under Nebuchadnezzar about 100 years after Isaiah's time (about 600 BC) and the other during the conquest of Alexander the Great around the year 330 BC. During the life of Isaiah Tyre and the whole of Phoenicia was occupied by Assyrians. This was contemporary with the fulfillment of Isaiah's predictions of the Assyrian punishment of Israel and Judah in the early eighth century BC. The flight of many Tyrians to Cyprus here called Chittim brought about the occupation of that island also by Sargon II and his Assyrian successors. Tyre was located on the sea coast when it was destroyed by Nebuchadnezzar which is predicted in verse 13 and is elaborately predicted in Ezek 26.. When the city was later restored it was rebuilt on a shoal reef about a mile off shore with some of the remains of the original city being used for fill. It's walls were thick to the point of being impenetrable and they were of an extreme height, reported by Arrian (classical biographer of Alexander) to have been 150 feet above high tide. Alexander razed the city to the ground after building a causeway with the remains of the city destroyed by Nebuchadnezzar. The ruined city and the causeway have collected silt through the centuries and the site is now a peninsula that for many years has been a place where fishermen dry their nets, predicted in Ezekiel 26:5. The destruction of the island fortress of Tyre by Alexander was predicted by Zechariah about 515 BC. (Zec. 9:3,4) After being destroyed by Alexander Tyre was rebuilt again but never regained the prominence described by Isaiah and Ezekiel as the center of old world mercantile activity. It is currently a small town of about 20,000 inhabitants. It was not an island when Isaiah wrote nor when Nebuchadnezzar destroyed it but is described in verses 2 and 6 in the island form in which it was restored. Tyre is called "daughter of Carthage" in verse 10 which could not be true until after her restoration helped by the Carthaginians. Thus Isaiah's prediction of Tyre's future includes a broad sweeping scope while Ezekiel and Zechariah have different specific events in view. Ezekiel sees the city of Tyre destroyed by Nebuchadnezzar as a place to spread nets while Zechariah sees Tyre as an island city overthrown by Alexander "in the midst of the sea." Thus to Isaiah the future of Tyre includes the Assyrian occupation of Phoenicia and its territories in the eastern Mediterranean and then this was followed in a little over 100 years by the overthrow of Tyre by the Chaldeans and a 70 year lapse after which it was rebuilt on an island as a prosperous trade center. He further sees that during this time it was a blessing to the Jewish nation for almost 300 years. Then the island city was destroyed by Alexander and it was never rebuilt again on the same site. The city that would be called Tyre after this would be of small consequence and be at a considerable distance on the mainland. This total outline is in Isaiah's vision. No wonder skeptics are confused.

Verse 1: Chittim: Cyprus may be meant. Ships coming from the west, Carthage and beyond, would land at Cyprus first and hear the news of the fall of Tyre when it was destroyed by the Chaldeans. Before this, temporarily, in the life time of Isaiah, Tyrians fled to Cyprus when attacked by the Assyrians but Cyprus was conquered by Sargon II so there was no escape for the rulers of Tyre. This is mentioned in verse 12

below.

Verse 1: Chittim or Rome may be meant. The city of Rome was established about 30 years before the giving of this prophecy thus it is not as likely, however there are events that are involved in the interaction of Rome and Carthage during the rise and final domination of the Mediterranean world by the Roman Empire that match the events predicted here relative to "Chittim.". Carthage was the major trading city in the west and as the "daughter" of Phoenecian Tyre she was the main obstacle of the rise of Rome as a world power. The Punic wars which lasted from 264 to 201 BCE ended with the destruction of Carthage which insured the rise of Rome as the only world power in the Mediterranean by the mid-first century BCE and as a result also the gradual diminishing of Tyre as a world trading power. Ancient Bible commentators which are quoted by the editors of the Peshier to Habakkuk spoke of Rome by the name of Chittim. See the [Peshier to Habukuk](#). The Peshier is dated during the Herodian period about 50 BCE and the editor of the Peshier refers to Rome as Chittim several times in his own comments (1:6 2 Xs, 1:7; 1:9)but in several other verses he quoted the comments of earlier commentators (Hab. 1:10, 11, 17 and 2:8.) who would therefore have had greater antiquity than the editor himself. How much earlier they were can not be determined. But they are cited in the Peshier comments about the Romans.

2 Be still, you inhabitants of the isle; you whom the merchants of Sidon, that pass over the sea, have replenished.

Verse 2: Isle: When Isaiah wrote, Tyre was located on the coast. It did not become an island until after Nebuchadnezzar destroyed the original city.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. 4 Be you ashamed, O Sidon: for the sea has spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. 5 Just as at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

Verse 5: Just as the report of Egypt: The "report" is to be considered as either like or just as the shock waves which accompany the news of the tragedy which is to prophetically strike Egypt. Or, as some say: it was disconcerting to those in Egypt who heard of the fall of Tyre. A Hebrew form [Ka-asher...K] (כַּאֲשֶׁר...כֵּן) which can be translated "as when ... so" a comparative (like "either or,") is placed before both the words Tyre and Egypt in this verse. The use of the comparative makes the meaning more likely that the news report of the fall of Tyre by Nebuchadnezzar (mentioned in verse 13 below) is compared with the shock waves which accompany a similar report of a tragedy involving Egypt. Such an event concerning Egypt did just precede the fall of Tyre. One of the greatest history changing battles of the western world had just been fought at Carchemish which marked the decisive end of Egyptian power. The Chaldeans overthrew the Egyptians under Pharaoh Necho as a result of which Egypt lost self rule not to be regained until 1955, having been ruled successively by foreign

powers from 600 BC. Thus the "shock waves" accompanying the news of the fall of Tyre would be compared to the Egyptian "report." .

6 Pass over to Carthage; howl, you inhabitants of the isle 7 Is this your joyous city; from her earliest antiquity her own feet carried her afar off to sojourn.

Verse 7: Antiquity: Already spoken of above this verse confirms the antiquity of Tyre whose founding is unrecorded. Joshua 19:29 mentions Tyre as a border city in the inheritance of Asher. This confirms that Tyre was a "strong city" as described in Joshua already at the time of the Exodus. Other historical references make Tyre an old ancient city before the fall of Troy which was 1200 to 1400 BC. The NIV correctly assumes this verse refers to Tyre's colonial activity from her earliest periods in unrecorded history.

8 And now who has taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traders are the honorable of the earth? 9 The LORD of hosts has purposed it, to profane the pride of all pomp, and to show as trifling all the glories of the earth.

Verse 9: The Lord Purposed it: This verse is one of many in the scriptures that answer the question of why a merciful God allows tragic events to happen. Why do the innocent suffer with the guilty? Why do great events of horror erupt? Who is ultimately responsible? This verse makes it plain again that God allows such events to happen to bring us to see where real and eternal values lie. The pursuit of happiness in material things or in human achievement, or pride of station is empty in the day of calamity when eternal values are forced into focus. Then we are brought low so we can see what is truly high. God used the destruction of Tyre to force men of every nation to consider what is important in life,

10 Pass through your land as a river, O daughter of Carthage: there is no more strength. 11 He stretched out his hand over the sea, he shook the kingdoms: the LORD has given a commandment against Punic Palestine, to destroy her strong holds.

Verse 10: "Daughter of Carthage." Josephus says that Carthage was built by the Phoenicians "143 years after Solomon built the Temple." (Against Apion I:17) The Roman tradition is that a sister or daughter of Pygmalion king of Tyre about 815 BC fled from Tyre and established Carthage. Virgil, who lived just at the time of Julius and Augustus Caesar wrote an epic poem, the Aeneid, about the founding of the Roman race derived according to him from the fusion of Latin and Trojan ancestors. In the introduction of the Aeneid he notes that the Phoenicians of Tyre founded Carthage:

Against the Tiber's mouth, but far away,
An ancient town was seated on the sea;
A Tyrian colony; the people made

Stout for the war, and studious of their trade:
 Carthage the name; belov'd by Juno more
 Than her own Argos,

Virgil makes Aeneas the beloved of Dido, the above mentioned daughter-founder of Carthage. Aeneas had fled from the fall of Troy. However, the Trojan extinction is more likely closer to 1200 B.C than 800. The exact date of the founding of Carthage is therefore lost in the shades of antiquity but is acknowledged as ancient. The coast of Spain beyond the straits of Gibraltar was colonized 700 to 800 BC and settled long before the events were recorded historically. Jonah's flight to Carthage which some confuse with Tartessus, a colony of Carthage on the coast of Spain is before the Fall of Nineveh. Very early Carthage had become the leading city of the Phoenician peoples and after the first and second destructions of Tyre would have played an important part in the restoration of Tyre. It is in this sense, because the Carthaginians rebuilt her, that Isaiah calls Tyre (the city which is actually the "mother" of Carthage) the "daughter of Carthage."

Verse 11: Palestine: The KJV has "merchant city" while the NIV offers the interpretive translation of "Phoenicia," which is probably a correct conclusion but is not the reading in Hebrew. The Hebrew Masoretic text has "Canaan" which is assumed to mean the Phoenician portion of the land of Canaan. This is evidence of the Canaanite and therefore Hamitic origin of Phoenicia. The Qumran text has some minor variations in this verse but also reads Canaan. Canaanite origins for Phoenicia were still recognized in New Testament times. Mt. 15:22 calls the woman who besought Jesus who resided in the region of Tyre and Sidon a "woman of Canaan."

12 And he said, You shall no more rejoice, O you oppressed virgin, daughter of Sidon: arise, pass over to Chittim; there also shall you have no rest.

Verse 12: Daughter of Sidon: This is an accurate description of Tyre in that Sidon is an older city. Tyre came out of Sidon to become the major city of the Phoenicians.

Verse 12: Chittim: See note on Chittim under verse 1 above.

13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up its towers, they raised up its palaces; and he brought it to ruin.

Verses 13-18: Chaldeans: The Chaldean kingdom owes its founding to the Assyrians who set Babylon as the center of Chaldean government but tributary to Nineveh. Here Isaiah predicts that the Chaldeans over 100 years later would be the agents in the destruction of Tyre. Isaiah accurately states that Tyre would be overthrown by the Chaldeans and suffer a 70 year hiatus (verse 15 below) after which she would return to be a great mercantile center again. After the fall of Assyrian power (the fall of Nineveh in 612 BC) Nebuchadnezzar led the Chaldeans to the status of world empire and Tyre

was reduced to rubble (a place to spread nets Ezek 26:5) after which it was rebuilt with the help of her colonials and was again a mercantile center. Carthage was still subject to Tyre during the Persian period which followed the Chaldeans and was the major link to a far flung system of trading colonies. The restoration of Tyre as a major center would have been of great benefit to the restored nation of Judah during the Persian period which is probably what is meant in verse 18. That is, that after the 70 years of Chaldean exile for Tyre she would be restored and through her trade be a blessing for God's people in Judea. That is what happened. The seventy years correspond to the same seventy years of Jewish captivity under the same king Nebuchadnezzar and the return is consistent with the policy of Cyrus to return the captive nations to their own lands.

14 Howl, you ships of Carthage: for your strength is laid waste. 15. And it shall be in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. 16 Take a harp, go about the city, you harlot that has been forgotten; make sweet melody, sing many songs, so you may be remembered. 17 And it shall be after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. 18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

See the introductory comments above as to whether these verses refer to the Assyrian or Chaldean attack on Tyre. The seventy years correspond to the same time the Jews were taken captive

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Isaiah 28 - 29

Introduction to the Siege of Jerusalem

Chapters 28 and 29 are linked as to purpose and to time of composition. It is more than possible that they are written at the same time. Chapter 29 is also linked with chapters 30 to 33 in content but was probably written before those chapters. The date for chapters 30 to 33 is given in 32:10 as a year and a few days before the siege of Jerusalem by Sennacherib was begun, But these two chapters (28 - 29) are written as warnings of the coming of the Assyrians and thus both were probably written at the same time before the fall of Samaria in 722 BC. Chapter 28 deals primarily with the reasons for the fall of Samaria and a warning that it is a certainty to happen at the same time that Judah will suffer in the first of the Assyrian invasions but not be destroyed.. Chapter 29 is the warning that punishment by the Assyrians of Jerusalem is also a near future event but that YHWH will intervene and save the city. This is given in outline form and the outline of the events are expanded in chapters 30 - 33.

Isaiah 28

1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is as fading flowers, which are on the surface of the fruitful valleys of those who are overcome with wine! 2 Behold, the Lord has a mighty and strong one, who shall cast down to the earth with his hand, as a tempest of hail and a destroying storm, as a flood of mighty overflowing waters: 3 The crown of pride of the drunkards of Ephraim. shall be trodden under foot: 4 And the glorious beauty, which is on the top of the fruitful valley, shall be as a fading flower, and as the early fruit before the summer; which, as though, he who looks at it and sees it eats it up as soon as it is in his hand.

Verse 1- 4: Crown of Ephraim a fading flower: The beauty of Samaria, the capital of what remained of the northern tribes, is here described. The chronology of Isaiah is often difficult because of his "change of scene" which in this case reverts prophetically to describe the actual final fall of Samaria, and the reasons for her fall to Sargon II of Assyria, which took place in the sixth year of Hezekiah--722 BC. The siege of Jerusalem by Sennacherib was later, in approximately 700 BC. [although Sennacherib's initial invasions of Judah began shortly after Hezekiah's 6th year, when he began conquering the defended cities of Judah; the actual siege of Jerusalem did not take place until much later. There is seeming discrepancy between the historical and biblical chronologies at this point and an attempt is made to explain this in the introduction to [chapter 36](#). The description of Samaria before its fall therefore dates this prophecy before 722 BC. Its introduction here is part of Isaiah's style of continuity and because it is linked in everyway with the Assyrian siege of Jerusalem which is introduced in chapter 29 and is the main theme for the next several chapters until chapter 37.. The next chapter will introduce the coming punishment of Judah and the hardships of the

siege to come so this chapter introduces that event with the fall of Samaria which just precedes in importance the siege of Jerusalem.

Wealth and beauty The natural beauty and wealth of the region of Ephraim matches the description of Galilee before the destruction wrought by Tiglath Pilezer, nine years before the fall of Samaria to Sargon II. Isaiah [7:21,22](#) described the natural gifts and beauty of Galilee as providing an easy life with little effort. In the same way the last vestige of the northern kingdom, Ephraim-- in beauty, wealth, and military power-- was going to meet its judgement. Israel was not a materially poor nation when it was lost. It was spiritually impoverished.

5 In that day the LORD of hosts shall be for a crown of glory, and for a diadem of beauty, to the residue of his people, 6 And for a spirit of judgment to him that sits in judgment, and for strength to them that turn the battle to the gate.

Verse 5: In that day: The "day" spoken of is the time after the fall of Samaria and the deportation of its inhabitants. There is here,-- in the same way as it appears in the other places where the announcement of the destruction of the northern kingdom appears,-- a promise of a faithful remnant to survive and to return to the land and to the true worship of the God. Thus the purpose of God in punishing Israel is revealed. it is to return the indifferent and disobedient to faithfulness. **In that day** they will recognize and worship God's glory and power. ([see notes under 37:33](#))

לְשֵׁאֵר

Verse 5: "Residue": "li-she'ar" (to the remnant) The word is the same as that which is consistently used for "the remnant" or true believers who are among the nation which is slated for destruction. The remnant are those who trust their future in Zion in spite of any calamity that can over take them in the "world system." Isaiah's son "She'aryashuv" was born before the prophetic utterances were given to Israel recorded in Isaiah 7:3. His name means "a remnant shall return." The remnant is mentioned many times in Isaiah and refers to the faithful seed among all the tribes who keep their trust in God in every generation. Isaiah 10 has references to the remnant which include the faithful in Israel which will return from captivity after the Assyrian destruction and those in Judah after the Babylonian exile and also the remnant who will return to Zion in the "second time" when the Messiah will call the remnant out of all nations.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. 8 For all tables are full of vomit and filthiness, so that there is no place clean. 9. To whom shall he teach knowledge? and to whom shall he make understand doctrine? them that are weaned from the milk, and drawn from the breasts? (That should not be.) 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

Verses 10-13: "precept upon precept, precept upon precept; line upon line, line

upon line; here a little, and there a little;" Hypocritical formalism is condemned: This passage is often accommodated to show that we should learn each precept of the Bible clearly and repeatedly. However, without inner conversion, this produces a dead formalism and this method rather than being suggested, rote learning of the precepts of religious truth is ridiculed here rather than urged. This is made clearer in the next chapter in the following verse: *"29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: "*

11 For with stammering lips and another tongue will he speak to this people. 12 To whom he said, Look. This is the comfort which you may cause the weary to rest; and this is the refreshing: yet they would not hear. 13 But the word of the LORD was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Verse 13: precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; The repetition of this phrase is in a context of ridicule. The outward performance of ritual learning does little to change the heart. It is not that they did not know the scriptures and the cardinal doctrines of the Torah,--on the contrary they had learned them by heart but they did not know the truth nor experience a sense of obedience to YHWH.

14. Wherefore hear the word of the LORD, you scornful men, that rule this people which is in Jerusalem. 15 Because you have said, We have made a covenant with death, and we are in agreement with Sheol; when the overflowing scourge shall pass through, it shall not come to us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Verse 15: Covenant with Death: Isaiah makes it clear that Israel's disobedience and corrupt drunken flight after the things of this world are actually a covenant with their own death and destruction. In spite of this God is not finished with them yet as the next verses show.

16 Therefore thus says the Lord GOD, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believes shall not be hasty. 17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. 18 And your covenant with death shall be disannulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then you shall be trodden down by it.

Verse 16: Lay in Zion: This verse is quoted in 1 Pet. 2:6 as being fulfilled in the coming of Jesus of Nazareth as the Messiah. The context here is correct since this is

part of the conclusion of what has preceded, that is, that God is not through with Israel yet and will in later years bring back a faithful remnant of these same tribes in whom he will fulfill his purpose when the covenant they have made with death is abolished.

19 From the time that it passes over it shall take you: for morning by morning shall it pass over, by day and by night: and only terror shall come from understanding the report. 20 For the bed is has ben cut shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. 21 For the LORD shall rise up as in mount Perazim, he shall be full of wrath as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his service, his foreign service.

Verses 19 -21: The current punishment is sure and it will last a long time but God will do as he has said and return the remnant to faithfulness although it would be fruitless to try to guess what God's strange and foreign work actually would be even though it is revealed here in this chapter and those that follow in great detail,--including events that are soon to happen as well as those that will happen in the distant future. This is an oft repeated theme in Isaiah..

22 Now therefore do not be mockers, lest your bands be made strong: for I have heard a predetermined completion, from the Lord GOD of hosts, upon the whole earth.

Verse 22 Do not harden yourself against God's will. The final outcome, which is already predetermined, will come to pass.

23. Give ear, and hear my voice; listen, and hear my speech. 24 Does the plowman plow all day to sow? does he open and break the clods of his ground? [yes.] 25 When he has made plain the face thereof, does he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? 26 For his God does instruct him to discretion, and teaches him. 27 For as the fitches are not threshed with a threshing instrument, nor is a cart wheel turned about upon the cummin; but fitches are beaten out with a staff, and cummin with a rod. 28 and bread corn is crushed; so that he will not constantly be threshing it, he breaks it with the wheel of his cart, his horsemen do not crush it. 29 This also comes forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

Verses 23 - 29: These verses are used by Isaiah to indicate that the plan of God is underway. It has already been predetermined how it will turn out and Israel will play a part in the final outcome. Each kind of work takes time and some events will require special care and some future events will require groundwork to be laid first. Thus there is a systematic plan that will be fulfilled in God's own time. Be patient and wait for it.

Isaiah 29

Chapters 29-35 are a unit of warning and description of the Assyrian siege of Jerusalem under Sennacherib. The chapters are placed here as preliminary predictions of what is then historically described of what actually happened which is contained in chapters 36-37. These chapters (28 to 37) need to be read with the central theme of the Assyrian siege of Jerusalem, as impending and going on, in mind. The purpose for God allowing the siege is detailed and carried through to the end that God has in view. That is, a purging of the unfaithful, the strengthening of the "faithful dweller in Zion" among those who inhabit Jerusalem, the use of Assyria as God's agent for punishment, and the punishment and downfall of Assyria, the justification for those who trust in his purposes with future blessings for the faithful, and the final messianic age being the end result. The mention of Assyria by name in 30:31 and 31:8 as the main player in the description of the siege and whose destruction is promised to be by divine intervention gives meaning to the rest of the detailed mixture of prophetic warnings, as well as actual events of the siege, the participants, the emotions of the besieged, the failure to ask for God's help, much less to rely on him while seeking help from Egypt in a less than vain attempt to stem the Assyrian forces. Chapter 29 begins with a description of a city which falsely prides itself in its military defenses and a warning of what is coming.

Chapter 29

1. Woe to Ariel, to Ariel, the city where David dwelt: add year to year; let the festivals roll on.

Verse 1. Ariel: Heb. Lion of God.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be to me as Ariel. 3 And I will camp against you round about, and will lay siege against you with a palisade, and I will raise forts against you.

Verses 2-3: I will distress and lay siege: This is an announcement of the coming of the siege of Jerusalem to be raised by Sennacherib. It has been previously noted that this chapter and the last are probably written at the same time. Thus the announcement of the coming siege of Jerusalem is at least 15 to 20 years prior to the event. The next chapters (30 to 33) give vivid detail of what will happen in the siege which is barely outlined here (verse 6 below) and these chapters are written when the raising of the siege was imminent and there was already much destruction in the land by the Assyrians. However this chapter is a warning that the siege is coming and was delivered before the fall of Samaria.

.4 And you shall be brought down, and shall speak out of the ground, and your speech shall be low out of the dust, and your voice shall be, as a psychic, out of the ground, and your speech shall whisper out of the dust.

. Verse 4: you shall be brought down: The reason for God allowing the extremity which the city experienced is explained in the next few chapters. YHWH could have

saved the city at the beginning of the siege but he allowed the unfaithful to show themselves when they abandoned hope and fled the city. The humiliation and fear of the faithful was real however and they are pictured as being in great fear and distress,-- so fearful that they could barely whisper.

5 Moreover the multitude of your foreigners shall be like fine powder, and the multitude of terrorists shall be like wind borne chaff: yes, it shall happen suddenly in an instant.

Verse 5: the enemies will be disposed of suddenly: In fact it happened in one night.

6 You shall be visited by the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and a devouring flame fire.

Verse 6: Thunder earthquake etc.: The natural phenomena that was to happen during the siege (and particularly at the end when YHWH visited the Assyrians with a plague that would kill 185,000) are enlarged on in the next 3 chapters. Beside the storm, thunder, earthquake and devouring flame amid great noise there would also be hail (mentioned in chapters 30 and 32) as well as undulating and pulsating lights with audible eerie music like sounds and much more. Here the catastrophe to come is only outlined. In the following chapters the phenomena are described in detail. The frightening visitation was visible and audible and filled those experiencing it with terror,-- even those who were delivered by it.

7 And the multitude of all the nations that fight against and distress Ariel shall be like a night vision in a dream, even all that fight against her and her fortresses.

Verse 7: Multitude of nations: There are other prophecies in which the gathering of nations to fight against Jerusalem is mentioned. For instance Ezek 38 and 39. These do not speak of the same event as mentioned here. The context is the siege of Jerusalem by Sennacherib circa 700 BC. Many nations being led by the Assyrians against Jerusalem is consistent with the history and methods of the Assyrians. Beside relocating captive nations in new areas to keep them under control and lessen the possibility of revolt, it was also their policy to absorb the captive nations fighting forces into their army. These potential world conquerors used these methods as did those who followed. It might be valuable for the reader to read the portions of Herodotus where he describes the international make up of the armies of Cyrus, Darius I, and of Xerxes the Great. From the multitude of nations that were in the armies of these conquerors it would be easy to extrapolate a list of nations in the armies of Sennacherib that he brought against Jerusalem. We add the description of Xerxes land forces at the bottom of this section for your comparison. Then you might read the rest of the national make up of the armies of Cyrus and Darius which are similar.

8 It shall even be as when an hungry man dreams, and, behold, he eats; but he awakes, and his soul is empty: or as when a thirsty man dreams, and, behold, he

drinks; but he awakes, and, behold, he is faint, and his soul is yearning: so shall the multitude of all the nations be, that fight against mount Zion.

Verse 8: it shall even be as: Frustration and confusion is the lot of the nation or individual who sets himself against God. But as the following verses show, the faithful, are hardly better off through indifference and lack of knowledge.

9. Stay yourselves, and wonder; cry out, and say: they are drunk, but not with wine; they stagger, but not with strong drink. 10 For the LORD has poured out upon you the spirit of deep sleep, and has closed your eyes the prophets, and your leaders the seers, has he covered. 11 And the vision of all is become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray you: and he says, I cannot, for it is sealed: 12 And the book is delivered to him that is not learned, saying, Read this, I pray you: and he says, I am not learned.

Verses 9 - 12: Stay yourselves and wonder: The Bible might as well be a sealed book, it is read and not understood as if the reader was illiterate. The faithful are also among the sleepers.

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Verse 13: Precept: This is further warning against rote learning of religious ritual and dead formalism without a fervent inner love of God that is real in ones heart. See above in 29:10-13.

14 Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Verse 14: a marvelous work: The work referred to is the coming deliverance of the city of Jerusalem that is described prophetically in chapters 30 to 33 and historically in chapters 36 and 37. It is indeed a marvelous wonder and had received the space in scripture that such an event is worthy of. It is recorded in many places in Isaiah as those mentioned here as well as chapters 10 and 22 and in 1 Kings and 2 Chronicles where great space is given to the miracle. God indeed directly intervened in historical time with a great wonder. It is we believers who do not see it in the proportion of the wonder that it was.

15 Woe to them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who sees us? and who knows us? 16 Surely your turning things upside down shall be likened to the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? 17. Is it not yet a very little while, and Lebanon

shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? 18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. 19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. 20 For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: 21 Those who make man an offender for a word, and lay a snare for him who rightly reproves in the gate, and turn aside the just for a thing of naught. 22 Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. 23 But when he sees his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. 24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Verses 15 - 24: The conclusion: The coming siege of Jerusalem will result in a revival of knowledge of God and in the faith in the purpose of God. The same thing happens in all God's dealings with men. They are not able to hide their unbelief. In spite of them there are days of blessings coming in the future that God has promised. Evil men just as Sennacherib will disappear and their hopes will have been frustrated. The innocent who now suffer will have their faith in God justified and just as God led and blessed Abraham so will he now deliver the house of Israel from the hands of the Assyrians. When those who have endured this siege see the next generation they will remember God's goodness and even the doubters will come to faith and study to know more about God.

Nations in the Land Army of Xerxes: quoted from Herodotus

Sennacherib is said to have brought many nations in his army against Jerusalem. It might be argued by some that the many nations assaulting Jerusalem is an end time prophecy, so myopic are the futurists. That land armies were composed of many nations led by ancient leaders is illustrated here by those who followed Assyria in time and in scope of conquest. Thus we include this ancient description of Xerxes army about 400 BC from which we can surmise much about the make up of Sennacherib's armies..

Now these were the nations that took part in this expedition. The Persians, who wore on their heads the soft hat called the tiara, and about their bodies, tunics with sleeves of divers colors, having iron scales upon them like the scales of a fish. Their legs were protected by trousers; and they bore wicker shields for bucklers; their quivers hanging at their backs, and their arms being a short spear, a bow of uncommon size, and arrows of reed. They had likewise daggers suspended from their girdles along their right thighs. Otanes, the father of Xerxes' wife, Amestris, was their leader. This people was known to the Greeks in ancient times by the name of Cephensians; but they called themselves and were called by their neighbors, Artaeans. It was not till Perseus, the son of Jove and Danae, visited Cepheus the son of Belus, and, marrying his daughter

Andromeda, had by her a son called Perses (whom he left behind him in the country because Cepheus had no male offspring), that the nation took from this Perses the name of Persians.

The Medes had exactly the same equipment as the Persians; and indeed the dress common to both is not so much Persian as Median. They had for commander Tigranes, of the race of the Achaemenids. These Medes were called anciently by all people Arians; but when Media, the Colchian, came to them from Athens, they changed their name. Such is the account which they themselves give.

The Cissians were equipped in the Persian fashion, except in one respect:- they wore on their heads, instead of hats, fillets. Anaphes, the son of Otanes, commanded them.

The Hyrcanians were likewise armed in the same way as the Persians. Their leader was Megapanus, the same who was afterwards satrap of Babylon.

The Assyrians went to the war with helmets upon their heads made of brass, and plaited in a strange fashion which it is not easy to describe. They carried shields, lances, and daggers very like the Egyptian; but in addition, they had wooden clubs knotted with iron, and linen corselets. This people, whom the Greeks call Syrians, are called Assyrians by the barbarians. The Chaldaeans served in their ranks, and they had for commander Otaspes, the son of Artachaeus.

The Bactrians went to the war wearing a head-dress very like the Median, but armed with bows of cane, after the custom of their country, and with short spears.

The Sacae, or Scyths, were clad in trousers, and had on their heads tall stiff caps rising to a point. They bore the bow of their country and the dagger; besides which they carried the battle-axe, or sagaris. They were in truth Amyrgian Scythians, but the Persians called them Sacae, since that is the name which they give to all Scythians. The Bactrians and the Sacae had for leader Hystaspes, the son of Darius and of Atossa, the daughter of Cyrus.

The Indians wore cotton dresses, and carried bows of cane, and arrows also of cane with iron at the point. Such was the equipment of the Indians, and they marched under the command of Pharnazathres the son of Artabates.

The Arians carried Median bows, but in other respects were equipped like the Bactrians. Their commander was Sisamnes the son of Hydarnes.

The Parthians and Chorasmians, with the Sogdians, the Gandarians, and the Dadicae, had the Bactrian equipment in all respects. The Parthians and Chorasmians were commanded by Artabazus the son of Pharnaces, the Sogdians by Azanes the son of Artaeus, and the Gandarians and Dadicae by Artyphius the son of Artabanus.

The Caspians were clad in cloaks of skin, and carried the cane bow of their country and the scymitar. So equipped they went to the war; and they had for commander Ariomardus the brother of Artyphius.

The Sarangians had dyed garments which showed brightly, and buskins which reached to the knee: they bore Median bows, and lances. Their leader was Pherendates, the son of Megabazus.

The Pactyans wore cloaks of skin, and carried the bow of their country and the dagger. Their commander was Artyntes, the son of Ithamatres.

The Utians, the Mycians, and the Paricanians were all equipped like the Pactyans. They had for leaders, Arsamenes, the son of Darius, who

commanded the Utians and Mycians; and Siromitres, the son of Oeobazus, who commanded the Paricanians.

The Arabians wore the zeira, or long cloak, fastened about them with a girdle; and carried at their right side long bows, which when unstrung bent backwards. The Ethiopians were clothed in the skins of leopards and lions, and had long bows made of the stem of the palm-leaf, not less than four cubits in length. On these they laid short arrows made of reed, and armed at the tip, not with iron, but with a piece of stone, sharpened to a point, of the kind used in engraving seals. They carried likewise spears, the head of which was the sharpened horn of an antelope; and in addition they had knotted clubs. When they went into battle they painted their bodies, half with chalk, and half with vermilion. The Arabians, and the Ethiopians who came from the region above Egypt, were commanded by Arsames, the son of Darius and of Artystone daughter of Cyrus. This Artystone was the best-beloved of all the wives of Darius; and it was she whose statue he caused to be made of gold wrought with the hammer. Her son Arsames commanded these two nations.

The eastern Ethiopians- for two nations of this name served in the army- were marshalled with the Indians. They differed in nothing from the other Ethiopians, save in their language, and the character of their hair. For the eastern Ethiopians have straight hair, while they of Libya are more woolly-haired than any other people in the world. Their equipment was in most points like that of the Indians; but they wore upon their heads the scalps of horses, with the ears and mane attached; the ears were made to stand upright, and the mane served as a crest. For shields this people made use of the skins of cranes.

The Libyans wore a dress of leather, and carried javelins made hard in the fire. They had for commander Massages, the son of Oarizus.

The Paphlagonians went to the war with plaited helmets upon their heads, and carrying small shields and spears of no great size. They had also javelins and daggers, and wore on their feet the buskin of their country, which reached half way up the shank. In the same fashion were equipped the Ligyans, the Matienians, the Mariandynians, and the Syrians (or Cappadocians, as they are called by the Persians). The Paphlagonians and Matienians were under the command of Dotus the son of Megasidrus; while the Mariandynians, the Ligyans, and the Syrians had for leader Gobryas, the son of Darius and Artystone.

The dress of the Phrygians closely resembled the Paphlagonian, only in a very few points differing from it. According to the Macedonian account, the Phrygians, during the time that they had their abode in Europe and dwelt with them in Macedonia, bore the name of Brigians; but on their removal to Asia they changed their designation at the same time with their dwelling-place.

The Armenians, who are Phrygian colonists, were armed in the Phrygian fashion. Both nations were under the command of Artochmes, who was married to one of the daughters of Darius.

The Lydians were armed very nearly in the Grecian manner. These Lydians in ancient times were called Maeonians, but changed their name, and took their present title from Lydus the son of Atys.

The Mysians wore upon their heads a helmet made after the fashion of their country, and carried a small buckler; they used as javelins staves with one end hardened in the fire. The Mysians are Lydian colonists, and from the mountain-chain of Olympus, are called Olympieni. Both the Lydians and the Mysians were

under the command of Artaphernes, the son of that Artaphernes who, with Datis, made the landing at Marathon. The Thracians went to the war wearing the skins of foxes upon their heads, and about their bodies tunics, over which was thrown a long cloak of many colours. Their legs and feet were clad in buskins made from the skins of fawns; and they had for arms javelins, with light targes, and short dirks. This people, after crossing into Asia, took the name of Bithynians; before, they had been called Strymonians, while they dwelt upon the Strymon; whence, according to their own account, they had been driven out by the Mysians and Teucrians. The commander of these Asiatic Thracians was Bassaces the son of Artabanus.

*(Name lost)... had made small shields made of the hide of the ox, and carried each of them two spears such as are used in wolf-hunting. Brazen helmets protected their heads; and above these they wore the ears and horns of an ox fashioned in brass. They had also crests on their helms; and their legs were bound round with purple bands. There is an oracle of Mars in the country of this people.

The Cabalians, who are Maeonians, but are called Lasonians, had the same equipment as the Cilicians- an equipment which I shall describe when I come in due course to the Cilician contingent.

The Milyans bore short spears, and had their garments fastened with buckles. Some of their number carried Lycian bows. They wore about their heads skull-caps made of leather. Badres the son of Hystanes led both nations to battle. The Moschians wore helmets made of wood, and carried shields and spears of a small size: their spear-heads, however, were long. The Moschian equipment was that likewise of the Tibarenians, the Macronians, and the Mosynoecians. The leaders of these nations were the following: the Moschians and Tibarenians were under the command of Ariomardus, who was the son of Darius and of Parmys, daughter of Smerdis son of Cyrus; while the Macronians and Mosynoecians. had for leader Artayctes, the son of Cherasmis, the governor of Sestos upon the Hellespont.

The Mares wore on their heads the plaited helmet peculiar to their country, and used small leathern bucklers, and javelins.

The Colchians wore wooden helmets, and carried small shields of raw hide, and short spears; besides which they had swords. Both Mares and Colchians were under the command of Pharandates, the son of Teaspes.

The Alarodians and Saspirians were armed like the Colchians; their leader was Masistes, the son of Siromitras.

The Islanders who came from the Erythraean Sea, where they inhabited the islands to which the king sends those whom he banishes, wore a dress and arms almost exactly like the Median. Their leader was Mardontes the son of Bagaesus, who the year after perished in the battle of Mycale, where he was one of the captains.

Such were the nations who fought upon the dry land, and made up the infantry of the Persians

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Isaiah 33

Jerusalem One Year Before the Siege

Part 2

Isaiah 33

1. Woe to you that spoil, and you were not spoiled; and dealt treacherously, and they did not deal treacherously with you! when you shall cease to spoil, you shall be spoiled; and when you shall make an end of dealing treacherously, they shall deal treacherously with you.

Verse 1: the one spoiling...the one dealing treacherously: Isaiah's use of present participles for both these words is the use of a Hebrew idiom that means he was addressing a current condition of "spoiling" in progress. The one spoiling is Assyria who had completed dissolving the northern kingdom of Israel and at the time of the writing of this was in the process and had just finished capturing and spoiling all the fenced cities of Judah and now sought to capture and spoil Jerusalem and deport her citizens.

2 O LORD, be gracious to us; we have waited for you: be their arm every morning, and also our salvation in the time of trouble.

Verse 2: we have waited: The advice of Isaiah and Hezekiah was to be calm and wait for YHWH's deliverance even though it looked hopeless. These words must have been uttered often during the year long siege when it looked like the enemy would prevail if YHWH did not intervene.

3 At the noise of the tumult the people fled; at the lifting up of yourself the nations were scattered. 4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

Verse 3: Assyrian success: Sennacherib has been completely successful in all his conquering ventures. That condition is about to change,

5 The LORD is exalted; for he dwells on high: he has filled Zion with judgment and righteousness. 6 The riches of salvation, wisdom and knowledge shall be the stability of your times, This treasure is in the fear of the LORD.

Verses 5-6: YHWH...exalted: Verse 10 shows that the exalting of YHWH is imminent but not current. It is therefore future in this verse. This and the rest of the conditions described in verse 5 were not being enjoyed at the time of the writing but were still promised and anticipated. Context governs the time of Hebrew verbs more than any other mechanism. Time in Hebrew verbs is not determined by grammar.

Verse 6 is contextually future and therefore verse 5 must be also. These verses are as others from chapters 30 onward are promises of what conditions will be enjoyed by the faithful who will endure this, the most difficult period and test thus far faced by the Davidic line in Jerusalem. So the promise is that: "YHWH, who inhabits eternity, will be exalted and He will fill Zion with justice and righteousness at which time you shall be strengthened through the coming salvation and be filled with wisdom and knowledge, by means of your fear of YHWH which is your treasure."

7 Behold, their lions shall cry without: the messengers of peace shall weep bitterly. 8 The highways lie waste, the wayfaring man ceases: he has broken the covenant, he has despised the cities, he regards no man. 9 The earth mourns and languishes: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

Verses 7-9: Lebanon, Sharon, Bashan, Carmel: These areas include all of the "Holy Land" except for the region around Jerusalem. It is further description of the Assyrians having totally overrun all of Palestine including the coastal plain west and south of Jerusalem.

10 Now will I rise, says the LORD; now will I be exalted; now will I lift up myself. 11 You shall conceive chaff, you shall bring forth stubble: your spirit, as fire, shall devour you.

Verse 10 - 11: Now will I rise: The announcement to the Assyrians that God will intervene is repeated again with the result that the Assyrian forces will be turned to powder.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire. 13. Hear, you that are far off, what I have done; and, you that are near, acknowledge my might. 14 The sinners in Zion are afraid; fearfulness has surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Verses 10-14: Now will I...fire...everlasting burnings: This is a repetition of the coming culmination of the siege which has already been described at the end of chapter 30 as being associated with a visible tempest of pulsating lights with hail and lightning and fire in the sky with eerie sounds that "passed over" the city of Jerusalem but descended on the Assyrian forces which were scattered over a large area visible from Jerusalem. The fire of God is the "ensign" which the Assyrians would remember and escape from in humiliated fear. This phenomena of miraculous intervention and natural disaster was one of the greatest interventions in the history of this nation in all of their history. It is given space in the book of Isaiah more than any other event. Seven whole chapters are devoted to predicting it and describing it and portions of others mention the event. It is not lost in the history of the nation as the historical books also record the event, 2 Kings 18-18 and 2 Chron. 19 record many details of the siege. 2 Kings 19:36

and 2 Chron 32:21 both call the "visitation" an angel. Sennacherib did not record the defeat at Jerusalem nor for that matter the debacle at Pelusium.

15 He that walks righteously, and speaks uprightly; he that despises the gain of oppressions, that shakes his hands from holding bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing evil; 16 He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

Verses 15 - 16: He that walks etc.: The result of waiting for God to act in bringing the enemy to full defeat will have full justification. He will be assured that his position and purposes are correct and profitable while the enemy and the doubters will be ashamed.

17 Your eyes shall see the king in his beauty: they shall behold the land that is very far off. 18 Your heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? 19 You shall not see a fierce people, a people of a deeper speech than you can perceive; of a stammering tongue, that you can not understand.

Verses 17 - 19: Your eyes shall see: Those waiting for God's completion will see his wonderful work complete in the end of the siege and they will live to look back on the terror and remember the confidence of the Assyrians as they reckoned the results of the defeat of Jerusalem which however was not realized. Rather the fierce people whose language was not understood will not be a part of the future. It has already been pointed out that that generation who endured the siege had a period of prosperity and renewed power of religious life without the presence of the threat of Assyrian invasion..

20 Look upon Zion, the city of our solemnities: your eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of its stakes shall ever be removed, neither shall any of its cords be broken.

Verse 20: Zion: This verse speaks of the peaceful period that will be enjoyed after the departure of Sennacherib and also looks forward to the future when Zion's purpose is completed in Messianic Zion which is made clear in the next verses.

21 But there, the glorious LORD will be to us a place of broad rivers and streams; where no galley with oars shall go, neither shall gallant ship pass there. 22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us. 23 Your tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. 24 And the inhabitant shall not say, I am sick: the people that dwell there shall be forgiven their iniquity.

Verses 21 - 24: Galley, gallant ship: It is unusual for Isaiah to mix in a strange

metaphor with the pictures he has consistently drawn of the siege and its aftermath. Here he pictures the enemy as Ships and Zion as a river. The enemies of Zion will flounder in the river and their strength will become spoil for Zion. Sickness and sin will disappear in the completed Zion. Isaiah has already said that there is a predetermined full end. The perfected condition of Zion is that full end.

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Isaiah 34 - 35

No disappointment for Those Who Trust in Zion.

This chapter and the next are one vision.

To properly understand the full import of the chapter it is important to see the context and the order of placement of the chapters. The order of the material in Isaiah is often a revelation in itself. Superficial treatment of the book by commentators who already doubt the unity of the book is behind the conclusions that there is random placement of the chapters. The doubters say it is because there are a number of writers and editors of the finished book of Isaiah as we have it. However when the purpose of the placement is seen then these chapters not only are in the right place but the placement itself is a kind of revelation.

Actually the chapters seem to be out of place since the chapters 28 to 33 are previews of the Assyrian siege of Jerusalem sent by Sennacherib and 36 to 39 are historical narratives that describe the history of the siege and related incidents. Thus the order seems to be broken by the inclusion of what some think is a diatribe against Edom or Idumea as it is called in chapter 34.

Understanding the placement will help in seeing the reason for the placement and what message the chapters were designed to give to the perceptive reader.

The content of the two chapters describe material extending from the present (Isaiah's present) to the final completion of God's dealing with the Remnant Nation (Zion). The preceding chapter (33) completes the series of visions (found in 28 - 33) on the siege of Jerusalem and the destruction of the Assyrian armies. These (34 - 35) two chapters are visions which see all of Zion's enemies destroyed (chap 34) and the future introduction and exaltation of Zion (chap 35).

There are therefore two great historical "object lessons" which presage and prepare the faithful for the patient wait for the promised future destruction of all the enemies of Zion and the ultimate victory of Zion. The first object lesson is the complete destruction of the Assyrian armies and salvation of Jerusalem followed by her prosperity in Isaiah's generation. This was predicted before the fact in great detail in chapters 28 - 33. The four historical chapters (36 to 39) which follow these two are included to confirm that all that was predicted was completely fulfilled; and therefore what stretches far out into the future (what is contained in 34 and 35) will be fulfilled as well.

The second object lesson for the faithful dweller in Zion (the demise of Idumea) is at once both a future and a past confirmation of the truth of the promises of God. That is that Zion's enemies will ultimately all be destroyed as well as the ultimate victory of

Zion.

Chapter 34 promises the defeat of Zion's enemies--all of them--right up to the end of the world. But to illustrate and confirm the sureness of this victory of Zion over all enemies being fulfilled Edom is presented as the historical object lesson. This lesson of God's dealing with Edom is for the future and will demonstrate how all the enemies of Zion will suffer extinction forever. Thus chapter 34 is not primarily a prophecy of the fall of Idumea but of all the enemies of Zion and Idumea is included to confirm the truth to us.

To those who believed (trusted in Zion) from Isaiah's writing, for over 700 years Edom still existed as a formidable kingdom. Those who trusted in Zion's coming knew that as long as Edom remained a strong nation Zion would not appear. But with the disappearance of Edom Actually Edom was "phased out" during the same historical period that the church of Christ was being phased in. Its decline historically actually mirrors the growth of the Christian Church. So that by the time the period that historians call "The Triumph of Christianity" had arrived Edom ended its long decline and had become the "habitation of wild animals" and has so remained to this day. As for confirmation we have had almost 2000 years of observing a place on the planet that formerly was inhabited and supported one of the ancient world's foremost kingdoms in wealth and wisdom but which has remained uninhabited for almost two millennia.

It isn't necessary to describe the current continuing condition of the former Edomite kingdom or its capitol. Anyone who has visited Petra and marvelled at its former glories will agree that in this chapter Isaiah described perfectly the condition and situation it has gone through from age to age, from generation to generation, it has been the habitation of wild animals only. No one has lived there and no one goes there for social or economic intercourse common to cities except a steady stream of tourists (mostly Christian pilgrims) among whom the knowing ones are awed by the coincidence of Isaiah 34 and Edom's continual example of what God will do to the enemies of Zion.

Isaiah 34

1. Come near, you nations, to hear; and listen, you people: let the earth hear, and all that is therein; the world, and all things that come forth of it. 2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he will utterly destroy them, he will deliver them to the slaughter. 3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falls off from the vine, and as a falling fig from the fig tree.

Verses 1 - 4: All (enemy) nations: These verses include all the current and future enemies of Zion from 700 BC to the end of the world. They will all disappear like

Edom and suffer eternal extinction like Edom did over 700 years after the prophecy was given. The predictive language of destruction is filled with hyperbole as are most prophetic utterances describing the defeat of God's and Zion's enemies,-- defeats that are overwhelming like Edom's.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. 6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Idumea. 7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. 8 For it is the day of the LORD'S vengeance, and the year of recompenses for the controversy of Zion. 9. And her streams shall be turned into pitch, and her dust into brimstone, and her land shall become burning pitch.

Verse 5: Idumea: or Edom. Thus Edom is introduced as an object lesson of what will happen to all the enemies of Zion. The hyperbolical description of blood and sword in heaven against Edom illustrates the complete destruction that was destined for that nation. We, today, had almost 2000 years to look back at the incredible fulfillment that has continued to this day. Isaiah's first readers had more than 700 years to look forward before it was fulfilled.

10 It shall not be quenched night nor day; her smoke shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

Verse 10: None shall pass through it for ever and ever: There have been no permanent inhabitants of (what has to be describes as a most beautiful site) of Mt Seir, Edom, Petra, since Roman times. No attempt has ever been made to reestablish a state or city in the region of Mt Seir. Until the late 19th century there were no roads in the region at all and only the rare historian made his way into the region to report the devastation and desolation of the region. There are still no through highways to this day although hundreds of tourists, (most are Christian pilgrims) enter Petra every day to be awed by the riches of Culture and architectural splendor now lying dead for almost 2000 years.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. 12 They shall call her nobles to the kingdom, but none shall be there, and all her princes shall be nothing. 13 And thorns shall come up in her palaces, nettles and brambles in her fortresses: and it shall be an habitation of dragons, and a court for owls. 14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. 15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be

gathered, every one with her mate. 16 Seek you out of the book of the LORD, and read: not one of these shall fail, none shall want her mate: for my mouth has commanded it, and his spirit has gathered them.

Verse 16: Seek out, None lacks her mate. All the predicted things relative to Assyria and but especially Edom will be able to be compared to the history when it is lived and we will then find that all of them have been fulfilled. Therefore all the things in chapters 34 and 35 that have not yet been fulfilled will find their completion in historical time. This is comfort and confirmation to the one dwelling in Zion who had been warned that the way to Zion is long and hardships accompany the way. This confirmation has been valid for 2700 years confirming the past and the future to those who dwell in Zion.

Verse 16: a different reading: In the Qumran text on this page in line 17 and the first 3 words of line 18 is verse 34:16. This is the next to last verse of chapter 34. If the reading in the Masoretic or received text is faithful reconstruction of Isaiah's actual words then this is one of his most confused constructions and does not conform to his ordinary literary excellence which at almost all times is the work of a genius. The M (Masoretic or received) text appears to me to be grammar too poor to be Isaiah's. The Q text does not contain at least three major words in this sentence found in M. And the construction of one phrase is altered putting a negative in a different location. One of the major verbs in M is also missing in Q. In M "phaqadu" makes little sense since it usually means to visit (as with a stroke or punishment) but here is translated "want" which is taken to be "lack" (NIV) rather than "desire." The M text for this verse actually defies a translation that would not be extremely clumsy with out altering the word order greatly.. Complicating this in M the word " 'ishah" (woman) is translated "none" in the KJV and "not one" in NIV and thus it is treated like a negative pronoun. Perhaps the simpler reading in Q is to be preferred in this verse.

After the word "one" (" 'achat") M has "me:henah" (from them: fpl. prn). This is not in Q. In M after the word "re'uthah" (her mate) the words " l'o phaquadu" (they shall not visit, trans: find) negative + verb pf 3pl is not found in Q. There are two negatives in M, only one in Q. For this phrase Q = "ve-achat lo' ne'adarah 'ishah re'uthah ki' " and not one doctrine will lack her mate because..." The next phrase differs slightly and the Q text seems to me to be preferred. The phrase translated "for my mouth it has commanded and his spirit it has gathered them" (KJV) has the confusion of possessive pronoun making the writer and God alternate as subject.. This is arbitrarily corrected in NIV since there is no suf. in M on the word "mouth.". However Q writes the m on "mouth" plainly with "kiy' phiyhu hu' tsivah ve-ruch-ho hu'ah qibatsan." The m sufs on mouth and spirit are made emphatic in Q by the addition of the m pronouns and the translation therefore is "because his own mouth has commanded and his own spirit has gathered them." M does not have a suf on "mouth" although NIV translates it as though it has m. It is more likely that the suf found in Q is the correct reading. Thus the verse in Q reads "Seek you out of the book of YHWH and read: for not one doctrine will lack her mate because his own mouth has commanded and his own spirit has gathered them." Of course what this means is that all the promises of God will find their

fulfillment but particularly those in this and the preceding chapter.

17 And he has cast the lot for them, and his hand has divided it to them by line: they shall possess it for ever, from generation to generation shall they dwell there.

Verse 17: they shall possess it: The wild animals will possess Edom for all generations. This has been the case. It was looked forward to for centuries by the faithful whose anticipations were not fruitless. Neither will the hope that those who still look for the fullness of Zion be disappointed.

Isaiah 35

The Future Restoration of Zion

Two songs: "We have reached the Land of corn and wine" that is the Beulah land of Zion. and "We are marching to Zion" illustrate the continued dual situation of those who "dwell in Zion." They show that we both possess by faith and we look forward by faith to the perfected condition that God has promised. He has not only promised but he has confirmed the promises by previewing events that are on the "march" toward that happy land.

Of course in the church of Christ we have reached the land of blessing with most of the promises already enjoyed by the believer. We are thus waiting for the transcendental moment when all enemies are put under his feet which event is confirmed to us by the rest of these prophetic previews. The blessings are ours now and we get to take them with us to the heavenly Jerusalem.

1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

Verse 1: "Glad" The announcement of the glorious age which will follow the calamities that are predicted in the short term for Jerusalem is repeated again in this chapter to give encouragement to the nation that God has a wonderful future planned for them. Therefore the siege of Jerusalem which was just then imminent and which has been the subject of the greater part of the preceding five chapters is seen here in its proper perspective. It will not be the end of the nation. They will survive and go on to greater glory. Isaiah has repeated this theme a number of times and the assurance has been given historically already to Hezekiah when he was miraculously recovered from his illness. See chapter 38:6.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. 3 Strengthen the weak hands, and confirm the feeble knees. 4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he

will come and save you.

Verse 3: Strengthen the weak hands: In similar circumstances some 750 years later The apostle Paul quoted these words to encourage those who were growing weary and threatening to drop out of the line of March toward the heavenly city. Just so the initial hearers of these words need the encouragement and the announcement of the real trials that will face all on the journey to heavenly Jerusalem. For all of us there will be weak moments of doubt because the way is hard and the journey long. It will be necessary to be revived along the way. Thus is the purpose of these chapters made clear.

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for waters shall break out in the wilderness, and streams in the desert. 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

Verses 5 - 7: Blind see, deaf hear, lame walk: The picture of the messianic mission of Jesus in his first coming when he opened the doors to Zion is easy to see in this imagery.

8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. 9 No lion shall be there, nor any ravenous beast shall go upon it, they shall not be found there; but the redeemed shall walk there:

Verses 8 - 9: Highway: How comforting is the image of a highway, although difficult and narrow is still so well marked that even the weak and the ignorant can find it.

10 And the ransomed of the LORD shall return, and come to Zion with singing and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Verse 10: Gladness and joy: This is the final end that is confirmed by the rest of the prophetic events that have been fulfilled. If Edom came to her end and is a perpetual witness from generation to generation then the exaltation of Zion over all her enemies is assured to the faithful. It will find its completion but it is necessary to exercise patience until the Plan of God unfolds.

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Isaiah 46 - 47

Final Revelations About Babylon

Isaiah 46

1. Bel bows down, Nebo stoops, their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast. 2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

The fall of Babylon is described here as though the city has been taken and the idols, that is, gods who were supposed to protect the Babylonians, are themselves part of the loot being carried off on beasts of burden. More evidence is continually being discovered which testifies to the truth of the fact that these descriptions are prophecies written centuries before the captivity of Judah began. The section continues what is purported to be comforting words. That is that although Judah is to be carried into captivity there will be deliverance and the captor will her self become a captive. This is simply a reiteration of what Isaiah has said many times beginning with chapter 13.

3 Listen to me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: 4 And even to your old age I am he; and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

The remnant is addressed. those who having gone into captivity remain faithful to the God of promise.

5. To whom will you liken me, and make me equal, and compare me, that we may be likened? 6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he makes it a god: they fall down, yes, they worship. 7 They bear it upon their shoulder, they carry it, and set it in its place, and it stands; it shall not move from its place: yes, one shall cry to it, yet it cannot answer, nor save him out of his trouble.

Verses 5 - 6: This is a further appeal to forsake false gods and idols who are mere human productions and have no ability to do anything for themselves, much less for anyone else.

8 Remember this, and show yourselves men: bring it again to mind, O you transgressors. 9 Remember the former things of old: for I am God, and there is no one else; I am God, and there is no one like me, 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 11 Calling a ravenous bird from

the east, the man that executes my counsel from a far country: yes, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Further Appeal and Comfort: The appeal again is given to remember that God has revealed history from the beginning to the house of Israel through the prophets. Amazing events of the future are also revealed by God. Here, in this passage, Cyrus is again promised as a deliverer. He has been cited from chapter 40 onward. In this context which predicts the total extinction of Babylon as a world power, he is pictured not as a deliverer but as a ravenous bird which fits the context of being the one who will destroy Babylon. For Babylon, the subject of these two chapters, he is a ravenous destroying bird, while he is a messianic deliverer for Israel. He is from a far country, that is: not from Mesopotamia. God's council and pleasure mentioned here is "the end of Babylon." Cyrus is the man from the east who is God's agent in completing God's will. Cyrus will be alluded to only once more in these pages in chapter 48:15 which see.

12 Listen to me, you stubborn hearted, that are far from righteousness: 13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Isaiah 47

1. Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for you shall no more be called tender and delicate.

Verse 1: No throne: This chapter continues the material in chapter 46. The assurance that Babylon which will have been a great oppressor of the Jewish nation shall at last be punished and go into decline and finally extinction.

2 Take the millstones, and grind meal: uncover your locks, make bare the leg, uncover the thigh, pass over the rivers. 3 Your nakedness shall be uncovered, your shame shall be seen: I will take vengeance, and I will not meet you as a man. 4 As for our redeemer, the LORD of hosts is his name, the Holy One of Israel. 5 Sit silent, and get into darkness, O daughter of the Chaldeans: for you shall no more be called, The Mistress of Kingdoms.

Verses 2-5: Babylon your Shame shall be seen...while we have a Redeemer. The assurance of Babylonian destruction is again mentioned in detail and specifically to grant to the captive remnant the hope which will keep their spirits alive during the period of captivity and the later rebuilding of the nation.

6 I was angry with my people, I have polluted my inheritance, and given them into your hand: you showed them no mercy; you very heavily laid your yoke even upon the elderly. 7. And you said, I shall be a heroine for ever: so that you did not

consider these things, neither did you ponder the latter end of it.

. Verse 6: I have polluted my inheritance: God holds the Babylonians accountable for the harsh treatment they have given to Israel as well as to other captive nations. Ruthless destruction of human life which was a part of Babylonian warfare learned from the Assyrians was to be punished. The last end ought to be in the mind of any nation that designs evil against another. There is a day of reckoning and evil will not go unpunished forever.

Verse 6: The word translated "heavily laid" here is the same word as "hikbiyd" without the yod or "y" u. The word [Hikbadte] **הִכְבַּדְתָּ** is a 5th stem verb and corresponds exactly to the 5th stem participle that is used in Isaiah 9:1. There is no way that "honor" or "glory" could be a possible meaning of this word in this context. Thus the same word in 9:1 refers to the heavy affliction which would be administered to the region of Galilee when the Messiah struck the region with the "rod of his mouth and the breath of his lips." See notes under [9:1](#).

8 Therefore hear this now, you who are given to pleasures, who dwells without care, who says in your heart, I am, and there is no one else beside me; I shall not sit as a widow, neither shall I know the loss of children: 9 But these two things shall come to you in a moment in one day, the loss of children, and widowhood: they shall come upon you in their perfection for the multitude of your sorceries, and for the great abundance of your enchantments. 10 For you have trusted in your wickedness: you have said, No one sees me. Your wisdom and your knowledge has perverted you; and you have said in your heart, I am, and none else beside me. 11 Therefore shall evil come upon you; you shall not know from where it rises: and mischief shall fall upon you; you shall not be able to put it off: and desolation shall come upon you suddenly, which you shall not know.

Verse 11: You shall not know: The Babylonians shall be ignorant of the prophetic scriptures concerning their destruction at the hands of Cyrus but those of the Remnant will have knowledge of them. When Daniel was interpreting the hand writing on the wall of Belshazzar's feasting hall, he no doubt was inspired, but current events in his time and the writings of Isaiah would have given him enough information for him to be able name the "Medes and the Persians" as the successors of the Babylonian Empire. Cyrus would have been a household name by that time and the Jews knew his name was in Isaiah's writings

12 Stand now with your enchantments, and with the multitude of your sorceries, wherein you have labored from your youth; if it be that you shall be able to profit, if it be that you may prevail.

Verse 12: From your youth: The Qumran text adds "to this day" and omits the rest of the verse. "Wearied" is omitted from the next verse and the thought is run together with verse 12.

13 You are wearied in the multitude of your counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save you from these things that shall come on you.

Verse 12-13 Your enchantments: The futility of the astrologers in Babylon is continued from the last verse because the Jews knew by the scriptures the means of Babylonian destruction and the outcome of the Persian - Babylonian conflict. This again emphasizes the foolishness of being impressed by the Babylonian gods and religion.

14 Behold, they shall be like chaff; the fire shall burn them; they shall not deliver even themselves from the power of the flame: there shall not be a coal to warm at, nor a light to sit before. 15 Thus shall they be to you with whom you have labored from your youth: even your merchants, they shall wander every one to his quarter; none shall save you.

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Come Home and After Babylon Look for the Messiah

Isaiah 50-52

Introduction

The next 3 chapters continue the mixed theme introduced in chapter 49, where graphic pictures of the Messiah restoring the tribes of Israel to Zion and calling the Gentiles to join the same are given. These are mixed with the confident view that there will be an end of the Babylonian captivity. The remarkable verses there (49:6, 8) which contain the Nazarene word and the name of Jesus in the same context will be repeated in 52:7. Chapter 49, thus, is a bridge between the chapters (40-48) which promised deliverance from the Babylonian captivity by Cyrus and these three chapters which mix appeals to a reluctant nation to return from Babylon and pictures of the nature of the Messiah and his future mission. The allusions to the return from Babylon are not finished yet and will be mentioned more than once in the following three chapters and in fact is the background of all that appears in 50-52. Thus the coming of the Messiah is predicted to be coming after the return and restoration of the nation from Babylon.

On this account there is controversy among commentators who are easily misled into conclusions that are at best mistaken although some are purposeful with a degree of ridicule for the faithful. This because the three following chapters appear to be fragmentary and some critics assign different authors to each of the fragments. Of course such scholarship is open to question and controversy reigns among that class of investigators, none agreeing with his fellows. The material does appear fragmentary, reciprocating abruptly between the need to return from Babylon and the special characteristics of the Messiah. This fragmentary character is a stumbling block to those who can not and some who will not see the unity of Isaiah.

There is an easy answer to the style thus described as it has already been used in the section on the loss of the Ten Tribe nation of Israel to the Assyrians. It was Isaiah's style there to reciprocate between descriptions of the coming invasion of Assyria and the later visitation of the Messiah, this was particularly emphasized in our commentary on chapter 9 but is a characteristic of all the chapters 7 through 12. Thus here, because there is a parallel between the return of the nation from Babylon to the new Zion of the second commonwealth and the later call of the Gentiles into the new Zion of the New Covenant by the Messiah (which has already been noticed and called the first and second return to Zion in [chapter 11](#)) then the same style is repeated here drawing contrasts between the Babylonian captivity and the person and ministry of the Messiah. This obvious style of Isaiah should not escape the careful reader of Isaiah. The contrast here is all the more remarkable because both events were in the distant future when Isaiah wrote. It is this miraculous preview of the future that has been the stumbling block to commentators whom it is not unkind to call unbelievers. They insist that the information here had to be written after the Babylonian captivity. The same

commentators usually deny the personal nature of the Messiah and opt for messianic nationalism.

Chapter 50 starts with a description of the captive nation and the cause of their condition of alienation from their God and culture. The nation (not the leaders only) had become personally responsible for their alienation by the time of the reign of Josiah whose reform was successful for himself but failed to restore faith in the population. This personal responsibility will be impressed and argued through verse 2 of the next chapter (51). 51:3 will begin the promise of comfort and restoration and urging to leave Babylon and return. The imperative to return is in chapter 52:2. Thus there is a pleading and appeal to return as well as a command to "straighten up and fly right," or "get your shoes on" and get moving in the following verses. Mixed in the general background of the need to return to Zion is the description of the anticipated Messiah. The first section depicting the Messiah is in 50:4-9 and then a return to appeal to trust God and return from Babylon will be the next fragmentary theme with the reciprocal return to each subject repeated.

As an example of shortsighted commentary, (while I hesitate to denigrate the usually helpful Pulpit Commentary, from which the following is copied,) I submit the following from the exposition of chapter 50 which illustrates to me what is very shallow scholarship indeed:

"This chapter seems to be made up of short fragments , which the collector, or collectors, of Isaiah's writings regarded as too precious to be lost, and which they consequently here threw together, though in reality they were detached utterances and are not even connected in subject.- matter."

The preceding author simply missed seeing the style of Isaiah's writing and the unity of the book which follows perfectly in order from first to last. This order is not readily apparent but the careful reader is rewarded with seeing the genius of the writer and to the seeker, the style is obvious when it is pointed out to him. It is not thrown together by unknown collectors but was designed by a literary genius with the help of inspiration. It should be noted that Isaiah wrote his prophecies during the reign of four different kings. So that the visions came over a long period of years at different times and not in the specific order in which we find them now. Thus the "collector," Isaiah himself, had to give a final arrangement of them. When this arrangement is understood it declares an inspiration and revelation in itself as well as being a demonstration of literary genius.

Isaiah 50

1. Thus says the LORD, Where is the bill of your mother's divorce, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgressions is your mother put

away. 2 Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stink and die for thirst, because there is no water. 3 I clothe the heavens with blackness, and I make sackcloth their covering.

Verses 1-2: Bill of divorce: The question puts the responsibility of the alienation and captivity of the Nation from God squarely on the inhabitants of the nation. They can not produce such a document since God did not put them away, they alienated themselves. Neither will there be found a bill of sale with YHWH's name on it since he did not sell them.

Verse 2: no man: The seeking of God for his people and pleading with them to trust in him as able to deliver them is emphasized by his desire to deliver them but as yet they have not responded.

4. The Lord GOD has given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakens morning by morning, he wakens my ear to hear as the learned. 5 The Lord GOD has opened my ear, and I was not rebellious, neither turned away. 6 I gave my back to the strikers, and my cheeks to them that plucked off the hair: I hid not my face from insult and spitting. 7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. 8 He is near that justifies me; who will contend with me? let us stand together: who is my adversary? let him come near to me. 9 Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Verses 4-9: The Messiah is insulted but an overcomer and not ashamed: The beginning of word pictures of the paradoxical nature of the Messiah is seen here; he is given great wisdom and is intimate with YHWH who will deliver him from every obstacle at the same time he is more than humbled, he is humiliated... hair pulled from his face and spit upon and beaten. As in other visions of Isaiah he often fills out the historical narratives with details not mentioned in them. The most notable place this is done is in chapters 10:28 to 34; chapter 22; and chapters 28 to 33 in which Isaiah gives many details of the siege of Jerusalem not found in the historical narratives in 2 Kings and 2 Chronicles and Isa 36, and 37 Here Isaiah fills in details of the sufferings of Jesus not mentioned in the Gospels.

10. Who is among you that fears the LORD, that obeys the voice of his servant, that walks in darkness, and has no light? let him trust in the name of the LORD, and stay upon his God. 11 Behold, all you who kindle a fire, who surround yourselves with sparks: walk in the light of your fire, and in the sparks that you have kindled. This shall you have from my hand; you shall lie down in sorrow.

Verses 10-11: Contrast those trusting in God with those who are self confident: There is light to the one who trusts in God but there will be no lasting light to the one

who creates his own light. The one who turns his back on God to find his own light is bound for sorrow. There is a similar verse in 8:22. **"And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."**

Isaiah 51

1. Listen to me, you that follow after righteousness, you that seek the LORD: look to the rock from which you are hewn, and to the hole of the pit from which you were dug. 2 Look to Abraham your father, and to Sarah that bore you: for I called him alone, and blessed him, and increased him.

Verse 1: Listen to me: The appeal to reason with God and reconsider the past and the promises of God and which have been fulfilled and those that are yet to be fulfilled is strongly put forward here. "Listen to me" as an appeal is repeated three times here and in the following verses (1, 4,, and 7)

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. 4. Listen to me, my people; and give ear to me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. 5 My righteousness is near; my salvation is gone forth, and my arms shall judge the people; the isles shall wait upon me, and on my arm shall they trust. 6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and her inhabitants shall die in the same way: but my salvation shall be for ever, and my righteousness shall not be abolished. 7 Listen to me, you that know righteousness, the people in whose heart is my law; fear not the reproach of men, neither be afraid of their revilings. 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

The continuation of the promises of God that He still has wonders in store for the nation are mingled with appeals to His ability to accomplish the things in them that He has promised. The appeals are seen in Listen to me; Lift up your eyes, fear not, look upon the earth, give ear O my nation. He will make , He will comfort,, joy and gladness shall be found. There must have been great reluctance on the part of the captive nationals to return to Zion to require such pleading on God's part.

9. Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old; are you not he that has cut Rahab, and wounded the dragon? 10 Are you not he which has dried the sea, the waters of the great deep; that has made the depths of the sea a way for the ransomed to pass over?

Verse 9: he that has cut Rahab, and wounded the dragon: The personification of the Pillar of Fire is continued here as in other places where the pre-existence to the

Messianic appearances is couched in poetic hyperbole. "He cut" etc. is "it" in the KJV because the pronouns are feminine. Thus "she cut" referring to the Shekina Pillar (although pillar and cloud are masculine). Without doubt it is the Pillar to which reference is made but the gender does not fit. Thus this may be a mystical reference to what or who was in the Pillar which the Rabbis called "Shekinah" a feminine word referring to the "Presence" of YHWH among his people. For more on [Shekinah as a feminine](#) word see the Qumran feminine pronoun used in this verse.

The dragon The word is "Taniyn" not "Leviathan" and therefore not a reference to Satan. It is likely a continuation of the poetic figures referring to Egypt. The word is variously translated "sea monster" in Lam 4:3 and "whale" in Job 7:12 (and 2 other places where the monster is described as living in the sea) and dragon in Jer. 51:34 and at least 8 other references. Isa 43:20 indicates the "dragons" live in rivers and marshes giving some credibility to those who identify the "Taniyn" with crocodiles, the symbol of Egypt.

Rahab is not the same word as Rahab (or Rachab) the harlot, they are spelled differently. This word, Rahab means pride or arrogance and is a synonym for Egypt. [Ps. 87:2](#) referring to the nations among whom Israel has sojourned in verse 4 mentions Rahab and Babylon. Rahab meaning Egypt. In speaking of Egypt in [Isa. 30:7](#) the word is translated "strength" or pride. Isaiah's use of play on words linking Rahab to Egypt is obvious there.

Verse 9: Arm of the Lord: Arm of the LORD is a phrase that is used exclusively to refer to the Messiah. The metaphor is used in no other context, It is plain in verse 10 that the "Arm of the Lord" is not the nation. They did not dry up the Red Sea and lead them across on dry ground. The Arm of the Lord is the personage that has been present in all this and is promised to lead them again back to Zion. This picture of the mystic pillar of fire and cloud is here personified. The Psalms place the Messiah in the events of Sinai. This verse does the same. Interestingly enough this phrase is only used 2 times in the O.T. both times by Isaiah, here and in [53:1](#) where the "arm of the LORD" is called "he." (The phrase shows up in one other verse in the NIV translation in 59:1 but is an error due to the loose method of translation adopted by NIV scholars, Isaiah is careful to use a different metaphor there since it is not a messianic reference. The actual construction there is "yad YHWH" (the LORD's hand) not "zeroah YHWH" (arm of the LORD) The phrase was recognized as one referring to the person of Jesus by John in his Gospel ([12:38](#)) where he quotes Isa 53:1. His application is that although Jesus had done so many miraculous signs the unbelief of the Jews was the fulfillment of prophecies of Isaiah. See also Isaiah 59:16 which is a messianic reference using "his arm." Compare also 40:10 and [especially 48:14](#) where the arm of the LORD is the one who was present in the creation and was sent by YHWH and His Spirit.

11 Therefore the redeemed of the LORD shall return, and come with singing to Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. 12 I, even I, am he who comforts you: who are you, that you should be afraid of a man who will shall die, and of the son of man

which shall be made as grass; 13 And you forget the LORD your maker, who has stretched out the heavens, and laid the foundations of the earth; and you have feared continually every day because of the fury of the oppressor, as if he were ready to destroy; and where is the fury of the oppressor?

Verse 11: Shall return: The promise is for those of Babylon who are to return to rebuild the nation and yet can be extended to any of the calls to restore Zion, nationally or personally.

14 The captive is anxious to be loosed, that he should not die in the pit, nor that his bread should fail.

Verse 14: The captive is anxious: This is an appeal to the nature of suffering. Those who are exercised thereby have an advanced desire for it to be over but unfortunately trials and anxious periods are not always short lived. The appeal here is given so that the sufferer will know that the time is extended but the resulting glory in the future is sure. But is it human nature to be anxious and those who lack faith give up. Don't give up, the promises of God will be realized in due time just as the former promises which seemed so remotely in the future were reached and are now in the past so those promises due to those now living have the same assurance of a completion of the things God has promised.

15 But I am the LORD your God, that divided the sea, whose waves roared: The LORD of hosts is his name. 16 And I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, You are my people. 17. Awake, awake, stand up, O Jerusalem, which have drunk at the hand of the LORD the cup of his fury; you have drunken the dregs of the cup of trembling, and wrung them out. 18 There is none to guide her among all the sons whom she has brought forth; neither is there any that takes her by the hand of all the sons that she has brought up. 19 These two things are come to you and who shall comfort you? desolation and destruction, and famine and sword: by whom shall I comfort you? 20 Your sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of your God. 21 Therefore now hear this, you are afflicted and drunk, but not with wine: 22 Thus says your Lord the LORD, and your God that pleads the cause of his people, Behold, I have taken out of your hand the cup of trembling, even the dregs of the cup of my fury; you shall not drink it anymore again: 23 But I will put it into the hand of them that afflict you; who had said to your soul, Bow down, that we may walk over you: and you laid your body as the ground, and as the street to them to walk over you.

Isaiah 52

1. Awake, awake; put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city: for from now on there shall no more come into you the uncircumcised and the unclean. 2 Shake yourself from the dust; arise, and sit down,

O Jerusalem: loose yourself from the bands of your neck, O captive daughter of Zion.

Verses 1 and 2: Sit down: Hebrew shviy fem. imperative. From yashav to sit. "down" is implied, it could just as well be "sit up!" The words here are all imperatives. Awake! put on! shake yourself! arise! return! loose your self! They are feminine imperatives and so they are addressed to Zion in captivity. The sequence "arise, sit down" is not fitting. So there is much scholarly discussion about this word "sit" (shviy) שָׁבִי which has the identical configuration as the masculine word for captivity. The imperatives are all feminines in these 2 verses. And the feminine form for captivity (shviah) שְׁבִיָּהּ is used in the same verse in "captive daughter" That should exclude the misidentification of this as a word for captivity. So are we stuck with "sit" of which shviy is the proper fem. imperative form? It is to be remembered that the original text of Hebrew is unpointed, that is no vowels. The feminine imperative word for "return" is (shuviy) שׁוּבִי and the waw can drop out leaving the feminine imperative form pronounced the same (shuviy) שָׁבִי which without the pointing is identical to the word we are discussing. An example of both the forms is found in Jer. 31:21 in fact used 2 times, the first with waw and the second without waw as shown. There are many suggestions for a different reading for sit made by commentators some of which are quite far fetched options. It is remarkable to me that this obvious solution has not been suggested. The imperative command is more likely "return!" rather than "sit down!"

3 For thus says the LORD, you have sold yourselves for nothing; and you shall be redeemed without money. 4 For thus says the Lord GOD, My people went down in old time into Egypt to sojourn there; and the Assyrian oppressed them without cause. 5 Now therefore, what have I here, says the LORD, that my people is taken away for nothing? they that rule over them make them to howl, says the LORD; and my name is blasphemed continually every day. 6 Therefore my people shall know my name: therefore they shall know in that day that I am he that speaks: behold, it is I.

*7. How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace; who brings good tidings of good, who publishes **salvation**; who says to Zion, Your God reigns!*

Verse 7: This is one of the five verses in Isaiah where the name of Jesus which is "salvation" (yeshuah) יֵשׁוּעָה, in Hebrew, stands alone with out suffixes or prefixes. "How beautiful are the feet... of him who announces Jesus!" Isa. [49:6 and 8](#) is even more interesting in context. Other verses are [26:1](#) and [59:17](#); and [60:18](#). It is extraordinary that in 3 of these 5 verses the word Nazar נָצַר or Nazarene is in the context of the verses where Jesus name (salvation) stands alone.

Isaiah 52:7

גְּמַהֲרָןְ אַרְוֵי עַל־הַקְּרָיִם הַגְּלִי מִבִּשְׂרַר מִשְׁמִיעַ שְׁלוֹם מִבִּשְׂרַר טוֹב
 מִשְׁמִיעַ יְשׁוּעָה אָמַר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ:

The literal word for word translation of this verse is: How beautiful upon the mountains are the feet of the one announcing peace, proclaiming good news (Gospel), announcing Jesus, saying to Zion your God reigns.

8 Your watchmen shall lift up their voice; with their voice together shall they sing: for they shall see eye to eye, when the LORD shall restore Zion. 9 Break forth into joy, sing together, you waste places of Jerusalem: for the LORD has comforted his people, he has redeemed Jerusalem. 10 The LORD has made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 11 Depart, depart, go out from there, touch no unclean thing; go out of the midst of her; be clean, you that bear the vessels of the LORD. 12 For you shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward.

Verses 8-12: When the LORD shall restore Zion: Still the theme of the section beginning with chapter 50 to the end of 52.. The captives are urged to return to Zion which is spoken of as a completed fact and as a future event at the same time: **not go out with haste, nor go by flight:** The circumstances of the return are well known. The decree of Cyrus in 536 BC was not coerced but was a part of his policy to undo the forced evacuation of captured lands which had been the policy that the Babylonians had learned from the Assyrians. Cyrus inspected the prophecies about himself and concluded that YHWH wanted him to restore the Jewish nation and the Temple at Jerusalem. Thus the return to Zion of the second commonwealth was indeed led by YHWH. The abruptness of the change from the joy of the return to Zion to the immediate introduction of the suffering Messiah that follows in the next verse is commented on in the [introduction](#) to chapter 50 which should be read in conjunction with this and the next verses where it is explained that the "fragmentary" abruptness of speaking of first of the Babylonian return and then of the special nature of the Messiah is a part of Isaiah's style of writing.

13. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 14 Just as many were astonished at him; because his visage was marred more than any man, and his form more than the sons of men: 15 So shall he startle many nations; the kings shall shut their mouths at him: for that which they were not told shall they see; and that which they had not heard shall they consider.

Verses 13-15: My Servant: The Messiah's paradoxical suffering which will startle kings for generations to come is again placed after the promise of a restoration of the nation and return from captivity. As explained previously. the two events, the return from Babylon and the coming of the Messiah both accomplish ingatherings into Zion. [In chapter 11:11](#) these two events are called the first and the second recovery of the

remnant.. Thus they are paired in a number of places in the book of Isaiah and here the switch back and forth from the return from Babylon to the messianic mission are paired in these chapters but beginning with verse 13 the short term, seemingly fragmentary, pairing will end, as the return from Babylon is held in abeyance until chapter 54, and this description of the sufferings of the Messiah described again here reaches its crescendo in the next chapter which is the crowning chapter of Isaiah's prophecies about the suffering Messiah.

Verse 13 should actually be the beginning of chapter 53 which continues the description of the characteristics of the suffering Messiah introduced here. An appraisal of all the verses dealing with the "coming one" will justify the conclusion of most pre-Christian era Rabbis, that the Messiah was to be a person. Even after the time of Jesus Christ the rabbinical writings looked for a person, not the nation itself, to fulfill the messianic promises. This can be seen especially in the Isaiah Targum which is a rabbinical product of scholars both before and after the birth of Christ.

***(Please note that as in other Isaiah files some Bible verse links do not work while those that point to other verses and comments within Isaiah do. The Bible links out side Isaiah are not on line. They do work in the CD version of the commentary which also contains other supporting images not found on line.)**

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Isaiah 53 : The Suffering Messiah

Isaiah 53 contains what has to be the scripture that is the easiest application anywhere to the life and mission of Jesus of Nazareth. No other person has arisen to lay claim to being a Messiah who would suffer for mankind. This chapter is cited by all Jew and Gentiles alike as a chapter that must be fulfilled by the Messiah.

Isaiah 53

Chapter 53: The assessment of the of the Messiah and how he is to be received by his own people actually begins in verse 13 above. It contains the following evaluations and incidents which are the very contradictions that caused his own people to reject Jesus. Only Jesus of Nazareth has laid claim to every one of these here enumerated." No other person has ever tried to meet the contradictions of disgrace and glory fused in these messianic predictions.

1. He is to be a person of great importance. [52:13](#)
2. He will be abused to the point of extreme physical damage. [52:14](#)
3. Kings of foreign nations will give attention to this news with astonishment. [52:15](#)
4. But his own people, in general, will not believe nor recognize him. [53:1](#)
5. Nothing noteworthy about his personality nor appearance will stand out. [53:2](#)
6. He will know the pain of rejection. [53:3](#)
7. His punishment is to be considered as God's justice. [53:4](#)
8. He is not to suffer for himself but to heal us with his wounds [53:5](#)
9. Our sins are to be laid on him by God. [53:6](#)
10. He is to suffer and offer no defense. [53:7](#)
11. He is to be imprisoned and sent to death from trial. [53:8](#)
12. During the trial he is to be beaten for the nation's sin. [53:8](#)
13. Even though innocent he is to die among the wicked. [53:9](#)
14. He is to be given a grave among the wicked and the rich. [53:9](#)
15. God's will is that he see his offspring when his life is made a sin offering. [53:10](#)
16. God is pleased and his life is prolonged by his death. [53:10](#)

- 17. After the travail and anguish he is to see himself as completed. [53:11](#)
- 18. Many will be saved by the knowledge of his righteous act. [53:11](#)
- 19: He will bare his soul to death and thereby be insured a place of historical greatness. [53:12](#)
- 20. Wealth will be his because he faced death as a sinner bearing the sins of sinners and interceding for them. [53:12](#)

1. Who has believed our report? and to whom is the arm of the LORD revealed?

Verse 1: Who has believed: Several commentators (Delitzsch, Howell, etc.) call attention to the last verse which is verse 15 of chapter 52 to show that the people addressed here could not be the Gentiles since they were to accept that which they had not previously considered nor been told. On the other hand in chapter 53 those who would not believe the report are those among whom the suffering Messiah was to grow up and they would see, evaluate and reject him.. The Jewish nation is being described here as the one to whom the Messiah will appear and be scorned by. The idea proposed by Graetz, the renowned Jewish historian, is that the passage of the suffering Messiah refers to the Jewish nation as the Messiah. They suffer for the rest of mankind according to him. It is a kind of Messianic nationalism which Graetz believed and propounded while he made statements that would convince Christians that Jesus was the link between the Old Covenant and the New. So unseeing are our Jewish friends who still have a "veil over their hearts" according to the Apostle Paul in [2 Cor. 3:14](#). In recounting the history of the crucifixion of Jesus Graetz makes the following observations: "If Jesus was mocked at and forced to wear a crown of thorns in scorn of his Messianic kingship, this brutality proceeded from the Roman soldiers who were too glad of the opportunity of ridiculing in his person the entire Judean nation." and again: "He was the only man born of woman of whom it may be said without exaggeration that he accomplished more in his death than in his life." and again, "Golgotha became another Sinai to the historical world." Graetz was truly, a good man with a veil over his heart. [Graetz Vol. 2: pgs 90, 91]

Verse 1: Arm of the LORD: For an explanation of this phrase see [51:9](#).

2 For he shall grow up before him as a tender plant, and as a root out of dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Verse 2: He shall grow up: The Isaiah Targum is a paraphrase commentary-translation which was not considered to be authoritative, but simply an attempt to pass along the Rabbinical interpretations of a portion of the Old Testament. The Targum was collected and edited over a long period of time both before and after the advent of the Messiah. In this verse, and the rest of the chapter as well, there is a confusion between who suffers and who redeems. Since the idea of a suffering Messiah was not

easy for the Rabbis to accept the paraphrase makes the Messiah relieve the suffering of the nation brought on itself by its own sin. Even though this confusion of purpose is present in the Targum it is plainly evident that the Rabbis of the inter-testament period saw the Messiah in this verse, as well as the rest of the chapter, as an individual person who is the Coming One. There is no confusion of "Messianic Nationalism in the Targum. The "arm of the Lord" is the person of the coming Messiah to the Jewish Targumists both before and after the birth of Jesus of Nazareth.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid our faces from him; he was despised, and we esteemed him not.

Verse 4: We hid ourselves from him: The Isaiah Targum likens this to "when the presence of the Shekinah was withdrawn from us." The Targum written during the inter-testament period or "silent years" makes the analogy between withdrawal of the presence of God from the Temple and the Land from 586 BC to 516 BC, which they looked back upon, and the rejection of the Messiah by the Jewish nation to come!.

4. Surely he has borne our griefs, and carried our sorrows: yet we did esteem him beaten and buffeted and afflicted by God. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he beaten. 9 And he was given his grave with the wicked, and with the rich in his death; Even though he had done no violence, neither was any deceit in his mouth, 10. The LORD was pleased to bruise him. he has put him to grief: if you shall put his soul as a sin offering, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Verse 10: An offering for sin. [asham mva] the word is used repeatedly in the O.T. and translated as "trespass offering" The Masoretic text translates "if his soul shall consider it a recompense for guilt, he shall see his seed..." The text is properly translated in the KJV but the Masoretic requires extra words to arrive at this translation. It clearly states that when you shall place (the Messiah's soul) as a sin offering He shall see his seed and prolong his days.

. Verse 10: Pleasure of the Lord: The Targum has :Kingdom of the Messiah:" thus continuing the identity of the Messiah as person who will deliverer the nation and who is to "purify the remnant of his people" and then they will see the Messiah.

11 He shall see of the travail of his soul, and shall be satisfied: By his knowledge my righteous servant shall justify many; for he shall bear their iniquities. 12 Therefore

will I divide him a portion with the great, and he shall divide the spoil with the strong; because he exposed his soul to death: and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

Verse 12: The word "great" [rabiym: is plural and has the equivalent of a definite article] It is from the word from which Rabbi is derived. In fact it could be translated "I will divide him a portion with the Rabbis."

. **Verse 12: Sins of many:** "Many" is the same word [mybr rabiym] that is translated "great" in the first part of this verse. It is in the construct state which makes it definite and can be translated "the sins of the Rabbis." If Isaiah mystically used this as a play on words it would not be out of character since there are also other instances of such alliterations involving the word "salvation" and "branch" throughout the total prophecy.

[Click this link](#) to see a page of quotations from Jewish rabbis, who, through the centuries saw that this chapter refers to the Messiah.

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Isaiah 54 to 59

The Kingdom of Zion

Isaiah 54

1. Sing, O barren, you that did not bear; break forth into singing, and cry aloud, you that did not travail with child: for more are the children of the desolate than the children of the married wife, says the LORD.

Verse 1: Rejoice: This verse is quoted in Gal. 4:27 and applied to the church which is the spiritual Israel and corresponds to heavenly Jerusalem or Zion. There is little doubt that the Apostles understood that the church of Christ is the fulfillment of the prophecies of the restoration of Zion under Messiah Jesus.

2 Enlarge the place of your tent, and let them stretch forth the curtains of your habitations: spare not, lengthen your cords, and strengthen your stakes; 3 For you shall break forth on the right hand and on the left; and your seed shall inherit the Gentiles, and make the desolate cities to be inhabited. 4 Fear not; for you shall not be ashamed: neither be you confounded; for you shall not be put to shame: for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood any more. 5 For your Maker is your husband; the LORD of hosts is his name; and your Redeemer the Holy One of Israel; He shall be called The God of the whole earth. 6 For the LORD has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were refused, says your God. 7 For a small moment have I forsaken you; but with great mercies will I gather you.

Verse 7: Forsaken you: The period of forsaking is during the captivities, both that of Israel in Assyria and the Jews in the Babylonian captivity when the nation was abandoned by YHWH and HIS shekina was withdrawn. The departure and return of the Shekinah is recorded in Ezekiel. One year before the destruction of the temple, the three dimensional representation of the presence of God (shekinah) departed from the temple, recorded in Ezekiel 11:22-25. The return to the temple of the same three dimensional manifestation of the presence of YHWH is recorded in Ezek 43: 1-7. The completion of this "forsaking" is one of the 70 year periods accomplishing the desolations recorded by Jeremiah (25:11-12) and referred to by Daniel in Daniel 9:1-2

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Notice that the word "desolations" is plural, implying more than one thing in Jerusalem would be desolate (uninhabited.) There are actually three elements which were desolate for the required number of years. The three 70 year periods cover the same approximate time period but not the exact. There were 70 years from the beginning of [the captivity of the people](#) from 606 to the decree of Cyrus to return in 536 BC. 70 years are also accomplished from the destruction of [the temple](#) by Nebuchadnezzar in 585 BC until the dedication of the second temple in the 6th year of the reign of Darius in 515 BC. It is also 70 years from the departure of [the Shekinah](#) in 586 BC (one year before the destruction) until the return of the Shekinah (one year before the completion and dedication) in 516 BC.

Thus this verse in Isaiah is both historical and prophetic. The desolation of Israel (the "10 tribes") was no doubt an established fact by this time in the chronology of the book but the destruction of Jerusalem and the withdrawal of the Shekinah were future events, as also were the restoration and return of the Shekinah. The return of the Shekinah is referred to as just imminent in Zec 2:10 and as having been accomplished just a few years later in Zec 8:3 before the rededication of the temple in the 6th year of Darius.

8 In a little wrath I hid my face from you for a moment; but with everlasting kindness will I have mercy on you, says the LORD your Redeemer. 9 For this is as the waters of Noah to me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be angry with you, nor rebuke you. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from you, neither shall the covenant of my peace be removed, says the LORD that has mercy on you.

Verse 9: Sworn not to be angry with Israel-Zion: Paul's argument in Gal 4:27ff is that there are two wives of Abraham and that one, Hagar, brought forth children of the flesh and one, Sarah, brought forth children of promise. The child of the flesh persecuted the child of promise and Paul makes the application that the natural nation has left Zion to join the enemy and now persecutes the true woman and her children of promise. Thus God has not broken his promise never to abandon Zion again. Zion has continued and as in Paul's day there is a Jewish remnant into which the Gentiles have been called. See Zechariah and Jewish Renewal by Fred P Miller pages 157 to 170 for a discussion of another prophecy which outlines the departure of the [natural nation of Jews from Israel to join the enemy](#) and attack Jerusalem (that is: Jerusalem which is above or Spiritual messianic Zion).

11. O you afflicted, tossed with tempest, and not comforted, behold, I will lay your stones with fair colors, and lay your foundations with sapphires. 12 And I will make your windows of agates, and your gates of carbuncles, and all your borders of pleasant stones.

Verses 11 and 12: Precious stones: Here is a very good example of a passage that is highly poetic and not to be taken literally but the import of which can not be missed.

Zion is here personified as the wife of YHWH and she is to be bedecked with Jewels. Zion is not a person but the habitation of the saved of all ages in both the Old and the New Testament. That habitation is pictured as being richly endowed.

13 And all your children shall be taught of the LORD; and great shall be the peace of your children. 14 In righteousness shall you be established: you shall be far from oppression; for you shall not fear: and from terror; for it shall not come near you. 15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against you shall fall for your sake. 16 Behold, I have created the smith that blows the coals in the fire, and that brings forth an instrument for his work; and I have created the waster to destroy. 17 No weapon that is formed against you shall prosper; and every tongue that shall rise against you in judgment you shall condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, says the LORD.

Isaiah 55

1. Ho, every one that thirsts, come you to the waters, and he that has no money; come, buy, and eat; yea, come, buy wine and milk without money and without price. 2 Why do you spend money for that which is not bread and your labor for that which satisfies not? Listen diligently to me, and eat that which is good, and let your soul delight itself in fatness. 3 Incline your ear, and come to me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. 4 Behold, I have given him for a witness to the people, a leader and commander to the people.

Verses 3 and 4: Sure Mercies of David: literally the faithful mercies of David. Quoted by the Apostle Paul in his sermon at Antioch in Pisidia and applied to the resurrection of Jesus from the dead. The whole context includes the idea that there is a new covenant and a renewal of soul for the one who receives the faithful mercies of David. Paul argues as Peter did that since David is dead and saw corruption that the promise could not have been to David. Verse 4 is addressed to the servant of God who is the main character in these pages since he was first introduced in chapter 7. He is the witness to the people, a leader and commander and he brings the sure mercies of David.

5 Behold, you shall call to a nation that you know not, and nations that you did not know shall run to you because of the LORD your God, and for the Holy One of Israel; for he has glorified you. 6. Seek the LORD while he may be found, call upon him while he is near: 7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, neither are your ways my ways, says the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 10 For as the rain comes down, and the snow from heaven, and returns

not there, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goes forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing where I sent it. 12 For you shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

Isaiah 56

1. Thus says the LORD, Keep you judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that does this, and the son of man that lays hold on it; that keeps from polluting the sabbath, and keeps his hand from doing any evil. 3. Neither let the son of the stranger, that has joined himself to the LORD, speak, saying, The LORD has utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 4 For thus says the LORD to the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even to them will I give in my house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keeps the sabbath from polluting it, and takes hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon my altar; for my house shall be called an house of prayer for all people. 8 The Lord GOD which gathers the outcasts of Israel says, Yet will I gather others to him, beside those that are gathered to him. 9. All you beasts of the field, come to devour, yea, all you beasts in the forest. 10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 11 Yes, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. 12 Come, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

Isaiah 57

1. The righteous perishes, and no man lays it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. 2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. 3. But draw near here, you sons of the sorceress, the seed of the adulterer and the whore. 4 Against whom do you sport yourselves? against whom do you make a wide mouth, and draw out the tongue? are you not children of transgression, a seed of falsehood, 5 Inflaming yourselves with idols under every green tree, slaying the children in the valleys, is your portion under the cliffs of the

rocks? 6 Among the smooth stones of the stream; they, they are your lot: even to them have you poured a drink offering, you have offered a meat offering. Should I receive comfort in these?

Verse 6: Smooth stones: The translation (smooth) is based on the Masoretic pointing which doubles the lamed in "cheleq" and changes the meaning of the word from portion to smooth. Without the interpretive pointing of the Masoretes the first and third words in this sentence are the same and they would both mean portion, as an inherited plot of ground. Verse 5 has already introduced this portion as the valleys where they offered their children to Moloch. Here in this verse the valley is again emphasized as the portion that they have received by lot or inheritance due to their evil deeds. The verse actually means: "In the portions of the valley is your portion, **"They, even they are your inheritance."** (The valley where the children were slain.) The LXX is also an "interpretive" translation. The Sages who did the translating 285 BC do not mention "smooth" or "stones" in this verse. They simply wrote: **"This is your portion, this is your lot."**

7 Upon a lofty and high mountain have you set your bed: even there you went up to offer sacrifice. 8 Behind the doors also and the posts have you set up your remembrance: for you have uncovered yourself to another than me, and are gone up; you have enlarged your bed, and you made a covenant with them; you loved their bed where you saw it. 9 And you went to the king with ointment, and increased your perfumes, and you sent your messengers far off, and debased yourself even to Sheol. 10 You are wearied in the greatness of your way; yet you did not say, There is no hope: you have found life by your own hand; therefore you were not grieved. 11 And of whom have you been afraid or feared, that you have lied, and have not remembered me, nor laid it to your heart? have not I held my peace even of old, and you fear me not? 12 I will declare your righteousness, and your works; for they shall not profit you. 13. When you cry, let your companies deliver you; but the wind shall carry them all away; vanity shall take them: but he that puts his trust in me shall possess the land, and shall inherit my holy mountain; 14 And shall say, Cast you up, cast you up, prepare the way, take up the stumbling block out of the way of my people. 15 For thus says the high and lofty One who inhabits eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite, and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

. **Verse 15: Hebrew "shokeyn"** translated "One who inhabits" is as close a reference to God using the "Shekinah" motif as any verse in the Bible. This is a masculine participle, the feminine participle of the same word is "Shekinah."

16 For I will not contend for ever, neither will I be always angry: for the spirit should fail before me, and the souls which I have made. 17. I was angry because of the iniquity of his covetousness and struck him: I hid myself, and was angry, and he went on stubbornly in the way of his heart. 18 I have seen his ways, but will heal

him: I will also lead him, and restore comforts to him and to his mourners. 19 I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, says the LORD; and I will heal him. 20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. 21 There is no peace, says my God, to the wicked.

Isaiah 58

1. Cry aloud, spare not, lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. 2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, as though not forsaking the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. 3. Wherefore have we fasted, say they, and you see not? wherefore have we afflicted our soul, and you take no knowledge? Behold, in the day of your fast you find pleasure, and perform all your labors. 4 Behold, you fast for strife and debate, and to strike with the fist of wickedness: you shall not fast as you do this day to make your voice to be heard on high. 5 Is this the fast that I have chosen as a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? will you call this a fast, and an acceptable day to the LORD? 6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke? 7 Is it not to deal your bread to the hungry, and that you bring the poor that are cast out into your house? when you see the naked, that you cover him; and that you hide not yourself from your own flesh? 8. Then shall your light break forth as the morning, and your health shall spring forth speedily, and your righteousness shall go before you; the glory of the LORD shall be your reward. 9 Then shall you call, and the LORD shall answer; you shall cry, and he shall say, Here I am. If you take away from the midst of you the yoke, the putting forth of the finger, and speaking vanity; 10 And if you draw out your soul to the hungry, and satisfy the afflicted soul; then shall your light rise in obscurity, and your darkness be as the noonday: 11 And the LORD shall guide you continually, and satisfy your soul in drought, and make fat your bones: and you shall be like a watered garden, and like a spring of water, whose waters fail not. 12 And they that shall be of you shall build the old waste places: you shall raise up the foundations of many generations; and you shall be called, The repairer of the breach, The restorer of paths to dwell in. 13. If you turn away your foot from the sabbath, from doing your pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words: 14 Then shall you delight yourself in the LORD; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the LORD has spoken it.

Isaiah 59

1. Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2 But your iniquities have separated between you and

your God, and your sins have hid his face from you, that he will not hear. 3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness. 4 None calls for justice, nor any pleads for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. 5 They hatch cockatrice' eggs, and weave the spider's web: he that eats of their eggs dies, and that which is crushed breaks out into a viper. 6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. 7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whoever travels in them shall not know peace. 9. Therefore is judgment far from us, neither does justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. 10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. 11 We all roar like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. 12 For our transgressions are multiplied before you, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; 13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. 14 And judgment is turned away backward, and justice stands afar off: for truth is fallen in the street, and equity cannot enter. 15 Yes, truth fails; and he that departs from evil makes himself a prey: and the LORD saw it, and it displeased him that there was no judgment. 16. And he saw that there was no man, and was stunned that there was no intercessor: therefore his arm brought salvation to him; and his righteousness sustained him.

Verse 16: His Arm: The "arm of the LORD" is a phrase that is used exclusively to refer to the Messiah in Isaiah. [See Isaiah 51:9](#) Salvation and the "arm of YHWH" are linked together in those passages. Thus here the introduction to the next section is being introduced. This is cleared a little by the next reference to the messianic mission in verse 17 where the name "Jesus" and the word "salvation" are the same and also in verse 20 just below this where the obvious messianic phrase "And the Redeemer shall come to Zion," is used. This chapter ends properly with the reintroduction of the Messiah who has not been mentioned as often in chapters 54 to 59 as would be expected after the crescendo of chapter 53,--the Gospel in Isaiah. From chapter 54 to 59 the material has emphasized why the Jewish nation was alienated from God, That is: that although they perfunctorily kept all religious ordinances they were preoccupied with worldliness and cared more for the things of the age than for the appearance of Zion. Following this section there is a return to the emphasis on Messiah's kingdom that is described more fully in the introduction to the last section which you may look at here [.\(link to intro 60\)](#)

*17 For he put on righteousness as a breastplate, and a helmet of **salvation** upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal*

as a cloak.

Verse 17: Salvation: This is one of the several verses in Isaiah where the word "salvation" stands alone with no preformatives or sufformatives and is equal to the name Jesus. It is interesting that in all these places the context is messianic and 3 of the 5 places also have the word NAZAR in the same contexts. See the notes on [52:7](#) for links.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. 19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. 20 And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, says the LORD.

Verse 20: Redeemer: For the reason for this reference to the Messiah see the note above in verse 16,

21 As for me, this is my covenant with them, says the LORD; My spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says the LORD, from henceforth and for ever.

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Introduction to Chapters 60 to 66

Isaiah 60 begins the last section of the book containing the same subject matter that continues to the end of the book. The subject had also changed sharply, previously in chapter 40 when the descriptions of the punishments and exiles of the nations of Israel and Judah at the hand of God, (when He used the Assyrian and Babylonian nations as the rod or instrument of his anger) was discontinued. That was the primary subject matter of the first 39 chapters. Secondary subject matter in that section were events which would effect surrounding nations like Egypt, Tyre, Edom, etc. and in the background of all, the ultimate restoration of Zion through Immanuel, the branch or Nazar, had been introduced periodically and held in contrast to the physical visitations of the Assyrians and Babylonians.

From chapter 40 onward the scene changes to the restoration and future blessings of the nation after Babylon was punished by Cyrus who was to be raised up as a messianic figure. That which is predicted to result from the restoration wrought by Cyrus is not just the physical glory of the restored Zion in the second commonwealth, but also the perfected condition which would follow to which the physical nation would come during the time of, or at the end of, the second commonwealth. They are told that that first period of peace and enjoyment of physical blessing, (when the nation of Judah was restored and into which all the tribes would return,) would have come sooner if they had been faithful. Isaiah then shows that it is following this time of physical restoration that the Messiah who was present in creation was to be sent by "YHWH and His Spirit" to call the Gentiles into the perfected condition that God intended for Israel and all mankind to enjoy. Intermingled with these glorification predictions in chapters 40 to 49, the punishment of Babylon by Cyrus is completed and the transition to a description majoring on the Messiah's mission and the results of his mission begins in chapter 49. Chapters 50 to 53 describe the paradoxical nature of Messiah's mission with the crescendo of chapter 53 or the suffering Messiah. Chapters 54 to 59 deal with the reasons for the negative response of the natural nation to the Messiah. The sins of the nation that keep them in unbelief are exposed. Never the less, and in spite of the sins of the natural nation, the mission of the Messiah will be accomplished and the Gentiles are to be called into the restored Messianic Zion and peoples in a period of time described as "generation after generation" will enjoy the blessings of Zion which will be enriched by the wealth that the Gentiles bring with them.

Chapter 60 begins this new section which describes the return of God's people in physical terms but with spiritual application. The subject matter centers on the appearance of the Messiah in the first coming of Jesus of Nazareth and the events of his mission that led to the setting up of the Zion, which is the eternal church of Jesus Christ. It is not possible to literalize these passages although some try which makes them pick and chose which blessings and locations, and means of transportation are literal and then basically ignore the rest. There are no end time prophecies in these passages following chapter 60. They all refer to the greatest miracles and events of the

history of the world. Some of those are: the incarnation, the ministry of the Messiah to the poor, the sacrificial death and the shedding of his blood, the call of the Gentiles into spiritual Zion, the announcement of the New Name (Christian), the day of Pentecost and birth of the church in chapter 66 and the end of that chapter is a picture of the of the evangelization of the world's nations, as a result of Pentecost, and their conquest as servants in Zion where they adopt the religious practices of the Jewish nation. These are events that shook the world and set the course of history for the past 2000 years. They do not have any reference to a future restoration of the natural nation to the land of Palestine. However coincidental some of the events of the past 100 years have been, that coincidence, beginning with the 1880's to the present; of the return of the natural nation to statehood beginning in 1948 and the current struggle to retain statehood and possession of the land, is very flimsy indeed. Does the natural nation and that period have anything to do with this final section of Isaiah? No, not at all. Is the natural nation an object of great interest, and is there the possibility of their being restored to the root of the Zion of God which has been possessed by the Gentiles for the past 1900 years? Will remarkable events take place in the Jewish nation which may yet effect all mankind? Yes, certainly that is not only possible but expected, but, and it is an important thing for you dear reader to see; but, these prophecies have nothing to say about those possible events.

These prophecies speak of the glorious blessings, spiritual as well as physical, brought on all nations, Jew and Gentile, by the mission of the "Nazar," by his sacrifice, death, and call of the Gentiles and the world evangelism which has ensued since the birth of Zion when, in 30 AD on Pentecost Sunday, she "brought forth in one day." That evangelization has accelerated in our generation and it appears it will reach it's crescendo in the lifetime of those reading these words.

What happens on the other hand if the passages are still to be fulfilled literally?

As one example among many, J.A. Alexander's commentary of 1846 (pub. Zondervan) reveals the mistake still held by many who hope in the restoration of the natural nation of Israel to the land of Palestine as a harbinger of the second coming of Christ and the establishment of a Millennial reign on earth when all the physical blessings which were promised to that nation are to be enjoyed. He spent some time on the prediction that the Jewish exiles will be brought home in "ships of Tarshish" and speculates on how Spanish ships are to be involved in the great return. Without going into who the "ships of Tarshish" are lets face the issue of what will happen if one takes the position that these passages literally describe a future event and actual conditions that will exist with the establishment of a kingdom among the Jews of Palestine at the second coming of Christ. As preposterous as that may sound, the majority of evangelicals now hold to this untenable position. There is hardly a conservative evangelical preacher, for instance, who would not consider it a heresy to deviate from this ridiculous position. Let us see that literalizing the symbolic language of the renewal of Zion under the messiah produces conclusions that are unthinkable. These symbols must be spiritually applied to the first coming of the Nazarene and the kingdom that he established, that "is not of this world." The only alternative or literal conclusions include these that follow.

If one is to literalize one like "ships of Tarshish" then all must be made literal. I give a partial list of things and events that are predicted in the chapters 60 to 66.

The restored Zion will see Palestine

Covered with multitudes of Camels.

Dromedaries from Sheba'

Flocks from Kedar and Rams from Nabaioth for sustenance and sacrifice

Ships of Tarshish to be among the first and so many that they will look like flocks of birds returning the exiles.

Timber from Lebanon to rebuild the Temple.

The Messiah will squeeze out grape juice in Edom and Bozrah

Milk will be sucked from the breasts of Gentile kings.

There will be no sun and no moon but YHWH will be the light.

Neither the sun nor the moon will set, i.e. no rotation of the earth.

All the old Israeli cities are to be rebuilt.

All Israelis will have Gentile slaves to keep their flocks, till their fields, and gather their grapes.

The wealth of the Gentile captives will enrich the Israelis.

Flocks and herds will fill up the plain of Sharon and the valley of Achor.

There will be no weeping in the New Heaven and the New Earth of Zion

Everyone will live exceedingly long live. If one dies at 100 years he will be considered a child.

They will have houses and vineyards.

The wolf and the Lamb will feed together.

The Lion will eat straw with the ox.

Jerusalem will have breasts and all who love her will suck milk out of them.

Jerusalem will have knees that we will sit on and be comforted.

YHWH will come to Zion in a chariot with fire and fury and destroy evil doers

He will kill lots of people.

The enemy will be eating mice and pork.

The ones who escape will be enlisted and sent on world conquest.

Those conquered will be brought back on horses and mules and wagons to Jerusalem.

In Jerusalem the conquered gentiles will be made into priests and Levites.

The Gentiles shall gather to worship on the Sabbath and on the New Moons.

Their dead enemies will be visible to them as they gather to worship.

These and Physical Descriptions of Spiritual Events and Will not be Literally Fulfilled

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A literal interpretation of these predictions is absurd. On the other hand each one is easily seen in the spiritual benefits procured by the mission of Jesus of Nazareth and his death on the cross in Jerusalem, his resurrection, the day of Pentecost and the

following evangelization of the world carried on by the "captured" Gentile nations which is still going on. One important conclusion of this view is the importance of the Church or Kingdom in the mind of God. The church of Jesus Christ is the restored Zion. Relative to this Isaiah said in 64:4

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

These blessings that were future and unrevealed to Isaiah except in symbols, Paul applied to the church age when he quoted this passage and said in 1 Corinthians 2:10

"But God hath revealed them unto us by his Spirit:"

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Isaiah 60 - 61

The Branch will Bring Glory of Zion

Introductory Remarks: In the preceding chapters 54 to 59, Isaiah's generation has been the primary subject of explanations of why YHWH was at a distance from the nation. The practices and sins of the nation and their preoccupation with the things of this world connected with a cursory lip service to the true religion had created the distance. It is not YHWH who has created the gap but the nation. Never the less, even though the rejection of the nation on account of the listed failings is completely covered in the preceding six chapters there is now a return to the theme of the remnant having within themselves the seeds of renewal which will be followed by the introduction of the new heavens and new earth of the promised Zion. In the chapters that follow to the end of the book, the primary theme is the events that bring into reality the promise of Zion and the call of the Gentiles into the new kingdom. Even though it will be reiterated in these chapters that this generation is not to enjoy those blessings, the main theme is: conditions leading up to and the birth of the new nation of Zion.

It is obvious in what follows that highly figurative language describes spiritual events in physical terms. The wicked and their destruction as well as the blessed and their blessings are described in physical terms that must have a figurative or spiritual fulfillment. There is no possibility of a purely physical fulfillment of the following passages. See the Introduction to this section in the preceding document for more details on this theme.

1. Arise, shine; for your light is come, and the glory of the LORD is risen upon you. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon you, and his glory shall be seen upon you. 3 And the Gentiles shall come to your light, and kings to the brightness of your rising.

Verses 1-3: Light of the Gentiles: This motif has already been used several times by Isaiah to refer to the Messiah. In "Nazarene Messiah" passages he is called the "light of the Gentiles" in Isaiah 42:6 and 49:6. He is also connected with the "shekina" motif which seems to be referred to here and supporting this view the Isaiah Targum inserts the words "but the Shekina of the Lord shall dwell in thee" in verse 2.

4 Lift up your eyes round about, and see: all they gather themselves together, they come to you: your sons shall come from far, and your daughters shall be nursed at your side. 5 Then you shall see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted to you, the forces of the Gentiles shall come to you. 6 The multitude of camels shall cover you, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD. 7 All the flocks of Kedar shall be gathered together to you, the rams of Nebaioth

shall minister to you: they shall come up willingly to my altar, and I will glorify the house of my glory.

Verse 7: I will glorify the house of my glory: Verse 21 below shows that it is the "Nazarene" and the "Nazarenes" who will be the vehicle of this Glory. That this is a messianic passage and is illustrated with highly figurative language that must be fulfilled spiritually can be seen on almost every line. This sets the stage for the remainder of the book. That is: that those things that refer to the Messiah and the messianic age are to be understood in a figurative or spiritual way. they will not be fulfilled literally. Sucking milk from the breast of Gentile kings in a place where there is light but no sun to give light is only one example of the plentitude of images in the rest of this section from chapter 60 to 66. In the remaining chapters there will be brief reminders of the literal sin and error of the nation which brought upon them literal calamities with returns to the more compelling information in the section: that is: describing the coming of the Messiah and the birth of Zion and its glories in highly figurative language that can not be taken literally.

8 Who are these that fly as a cloud, and as the doves to their windows? 9. Surely the isles shall wait for me, and the ships of Carthage first, to bring your sons from far, their silver and their gold with them, to the name of the LORD your God, and to the Holy One of Israel, because he has glorified you.

Verse 9: Ships of Carthage Please see the explanation in the introduction to chapters 60 - 66 where the problem of literalizing passages [like this is explained](#).

For an explanation of the relation of Tarshish to Carthage [see comments in isaiah 23](#). Hit the back button to return to this place.

10 And the sons of strangers shall build up your walls, and their kings shall minister to you: for in my wrath I struck you, but in my favor have I had mercy on you. 11 Therefore your gates shall be open continually; they shall not be shut day nor night; and the armies of the Gentiles will be brought and their kings will be led to you. 12 For the nation and kingdom that will not serve you shall perish; yes, those nations shall be utterly wasted. 13 The glory of Lebanon shall come to you, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. 14 The sons of those who afflicted you shall also come kneeling to you; and all they that despised you shall bow themselves down at the soles of your feet; and they shall call you, The city of the LORD, The Zion of the Holy One of Israel. 15. In the same way that you have been forsaken and hated, so that no man went through you, I will make you an eternal excellency, a joy of many generations. 16 You shall also suck the milk of the Gentiles, and shall suck the breast of kings: and you shall know that I the LORD am your Savior and your Redeemer, the mighty One of Jacob. 17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make your officers peace, and your oppressors

righteousness. 18 Violence shall no more be heard in your land, wasting nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise.

Salvation is the name Jesus: Hebrew is יְשׁוּעָה

19 The sun shall be no more your light by day; neither shall the brightness of the moon give light to you: but the LORD shall be to you an everlasting light, and your God your glory. 20 Your sun shall no more go down; neither shall your moon withdraw itself: for the LORD shall be your everlasting light, and the days of your mourning shall be ended. 21 Your people also shall all be righteous: they shall inherit the land for ever, the branch. of my planting, the work of my hands, that I may be glorified

Verse 21: The branch of my planting: The word "branch" here is the same word that is used in Isa 11:1 which refers to the Messiah's roots being found in the family of

David. This word (Nazar) נָצַר refers to the Messiah in 11:1 and to his followers in this passage. It is interesting that practicing Jews still use these words, almost

exclusively to refer to Jesus of Nazareth as Notsriy נֹצְרִי (the nazarene) and to His followers as Notsriym נֹצְרִיִּם (the Nazarenes). Here it is the Nazarene followers or the church of Jesus Christ that is the plant which is destined to bring glory to all. The object of "to bring glory" is obscure in the text and could refer to anyone or any entity in the context: Zion, the people of God, YHWH or the Messiah or all.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hurry it in its time.

Isaiah 61

1. The Spirit of the Lord GOD is upon me; because the LORD has anointed me to preach good tidings to the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Verses 1-2: The spirit of the LORD... has anointed me: This passage is quoted in Luke 4:18-19 when it was read by Jesus in the synagogue at Nazareth where he plainly identified himself as the one spoken of here.

3 To appoint to them that mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Verse 3: Them that mourn in Zion: The remnant so often spoken of by Isaiah who look not to the earth but who look for the perfection of Zion which has been promised to come. It is this remnant who will bring the glory spoken of again here and in 60:21 just above here where they are also called the planting of the Lord. This is an oblique reference to the Nazarenes.

4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers. 6 But you shall be named the Priests of the LORD: men shall call you the Ministers of our God: you shall eat the riches of the Gentiles, and in their glory shall you boast yourselves.

Verse 6: Priests: Rev 1:6 and 5:10 both confirm what Peter said in 1 Pet. 2:5 and 9. That is that Christians are now a kingdom of Priests and according to the passages in Revelation we reign in the earth during the Christian dispensation.

Verse 6: Ministers: The New Testament has too many references to confirm that all Christians are Ministers, just as Jesus came "not to be ministered unto but to minister and give his life a ransom for many." (Matt. 20:28)

7 In place of shame you shall have a double portion; and in place of confusion they shall rejoice in their possession: therefore in their land they shall possess the double portion: everlasting joy shall be to them.

Verse 7: Double Portion: The double portion continues the messianic references that tie the Old Testament types to the New Testament experience. The double portion was the right of the first born. (See Deut 21:17) The "bechor" received the "bechorah, or birthright which entitled him to receive 2 times the portion allotted to his siblings when the heritage was divided. Joseph is the best example of this system on the Old Testament. The birthright could be lost because of sin, as was the cases of Reuben, Simeon and Levi who lost the birthright and/or were passed over because of sin. or it could be disposed of as in the case of Esau who despised his birthright and lost it to Jacob. This is made clearer in 2 Chron 5: *Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. 2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:).* The giving of the double portion is illustrated in Gen 48:22. In that chapter the division of the inheritance to the 12 patriarchs is outlined. Joseph is said to have received the double portion of the first born or the birthright. In the New Testament we are all considered to be "firstborn" and therefore recipients of the double portion. See Heb. 12:23

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

Verse 8: Everlasting covenant: This covenant to come shows that there is another covenant expected in the future which will supersede the covenant that was made on Sinai. A new order has been predicted with new relations that are not possible under the covenant of Sinai. That covenant was made to the nation of Israel and did not include the Gentiles. The covenant to come will not only include the Gentiles but the leaders of the religious life is to come from them according to the remaining prophecies in this section, especially but not only in Isaiah 66.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD has blessed. 10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. 11 For as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

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Isaiah 62

The New Name

1. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns.

2 And the Gentiles shall see your righteousness, and all kings your glory: and you shall be called by a new name, which the mouth of the LORD shall name.

Verse 2: a new name: this prophecy is linked to Acts 11:26 where the "disciples were called Christians first at Antioch." And this according to the prerequisites enumerated in this passage. The conditions are that Zion would be named:

1. A new name: Brothers, Disciples, Nazarenes, Holy Ones, etc. will not meet the criterion.

2. Called after the Gentiles had seen God's and Zion's righteousness. The conversion of the household of Cornelius, the first Gentiles, is the subject of Acts 10. Immediately in Acts 11, in the first Gentile church, the disciples are called Christians. They had not been called Christians from the day of Pentecost and following when only Jews and Proselytes had been converted.

3. The mouth of the LORD shall name. God must call the name. In this passage the words "shall name" is a verb: יִקְרָא [yi(n)qqabenu] a very specific word which means to specify, or appoint, or designate. It is not the simple word "call." קרא [qora] or "name" שם [shem]. Thus also in Acts 11:26 the word translated call is not the simple word "call" καλεῖν [kalein] but χρηματίσαι [chrematisai] which means "to be called by divine appointment" and corresponds exactly to Isaiah 62:2.

Thus "Christian" meets all the criteria: 1. It was new when called, never before used. 2. It was not called until Gentiles became part of the renewed Zion. 3. God called it. See also the important note under [65:15](#).

3 You shall also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of your God. 4 You shall no more be termed Forsaken; neither shall your land any more be termed Desolate: but you shall be called Hephzibah, and your land Beulah: for the LORD delights in you, and your land shall be married.

Verse 4: Hephzibah: In Hebrew this is two words meaning "my delight is in her." and **Beulah** means "married."

5 For as a young man marries a virgin, so shall your sons marry you: and as the bride groom rejoices over the bride, so shall your God rejoice over you. 6. I have set watchmen upon your walls, O Jerusalem, who shall never hold their peace day nor night: you that make mention of the LORD, do not keep silence, 7 And give him no rest, until he establish, and until he make Jerusalem a praise in the earth.

Verse 7: Rest, Establish: The LXX considered the form translated "rest" to be the same word used in Gen 1:27 for "likeness" and used the form ὁμοιος (homoios) meaning "image" or "the same as." The Hebrew form for "establish" יִכְוֶן (yekone:n) is derived from the noun כְּוֶן (kone:n) which means a settled place of God's sanctuary or holiness. The reading with these words in mind would be: **"For my likeness will not be given to him until he establishes Jerusalem as a sanctuary and sets her as a prayer of praise in the earth."**

8 The LORD has sworn by his right hand, and by the arm of his strength, Surely I will no more give your corn to be meat for your enemies; and the sons of the stranger shall not drink your new wine, for which you have labored: 9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness. 10. Go through, go through the gates; prepare the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. 11 Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of Zion, Behold, your salvation comes; behold, his reward is with him, and his work before him.

Verse 11: Your salvation comes: Your salvation is personified in this passage. The antecedents of all the following pronoun suffixes refer to Your Salvation. It is referred to by "his reward," and "his work.". As a name "your salvation" is "your Yeshua," which of course is the Hebrew name of Jesus.

12 And they shall call them, The holy people, The redeemed of the LORD: and you shall be called, Sought out, A city not forsaken.

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Isaiah 64

Eye Has Not Seen

Isaiah 64

1. Oh that you would rend the heavens, that you would come down, that the mountains might flow down at your presence,

Verse 1: O that you would: This wish is linked to the mysticism of the last chapter in which the messiah is pictured as wearing red garments although he is also pictured as caring for the nation throughout the ages from the Exodus from Egypt through the current time and into the future mixed with calamity and future victory. Oh that you might rend the heavens and consume your enemies now may also be our wish.

2. (As when a brush fire blazes and the fire causes the waters to boil,) to make your name known to your adversaries, that the nations might tremble at your presence! 3 When you did terrible things which we did not look for. You came down; the mountains flowed down at your presence.

Verses 2 -3 terrible things: The great events described here took place during the Exodus accompanying the Ten Plagues, the crossing of the Red Sea and the giving of the Law and other experience in the desert which were accompanied by catastrophic phenomena. See Psalm 114:3-5:

The sea saw it, and fled: Jordan was driven back. 4 The mountains skipped like rams, and the little hills like lambs. 5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

The plea here is that God will again do miraculous wonders to defeat evil on earth. In fact He planned just such events that would exceed in power what was done at the time of the Exodus and so He reveals in the next verse.

4 For from eternity men have not heard, nor envisioned, neither has any eye seen, except yours O God, what you have prepared for him who waits for you.

Verse 4: Eye has not seen: This verse is quoted by the apostle Paul in 1 Corinthians 2:9,10:

1 Corinthians 2:9,10 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all

things, yea, the deep things of God.

It is wrong to conclude in Isaiah that this verse refers to what some call "end time." It is obvious that Paul sees the fulfillment of this in the humble Messiah of Nazareth and of the call of the Gentiles into Zion as a spiritual thing which is fulfilled in his day through the gospel. "Unto us they have been revealed" And their spiritual power exceeded what was done when the shekina glory led the children of Israel for 40 years out of Egypt into the promised land.

5 You meet with him that rejoices and works righteousness, those that remember you in your ways which have continuance and in them we are saved: behold, you were angry; for we have sinned: 6. And we are all as an unclean thing, and all our righteousness is as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. 7 And there is none that calls on your name, or that reminds himself to take hold of you: for you have hidden your face from us, and you are depleting us because of our iniquities. 8 But now, O LORD, you are our father; we are the clay, and you our potter; and we all are the work of your hand. 9 Do not be full of extreme anger, O LORD, neither remember iniquity for ever: Behold, Look, we beseech you, we are all your people. 10 Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. 11 Our holy and our beautiful house, where our fathers praised you, is burned up with fire: and all our pleasant things are laid waste.

Verse 11: [See the note on 63:18](#) above which in that chapter mentions the destruction of the temple as an accomplished fact. It is Isaiah's style to relate his visions as though the events had already happened. Reasons for rejecting "Deutero-Isaiah" are given above. The visions of Isaiah relate the future destruction of Jerusalem and the restoration and the birth of Zion under the Messiah, which will result in the call of the Gentiles into a Jewish root, and the new heavens and the new earth which is to follow the messianic period. Shall we say that Isaiah lived after those times too? It is simply short sighted skepticism which does not require a great deal of literary skill which creates doubt from such superficial exegesis.

12 Will you hold yourself back for these things, O LORD? will you excessively keep silence and humble us?

Verse 12: Excessive waiting: This may be Isaiah's response to the information that there is a period yet to be lived through during which the Temple itself will have been destroyed. How much longer do we have to wait and how much more must we endure. Please God come now! As John said: "Even so come Lord Jesus!" So Isaiah is hoping that the wait will not be excessive. No doubt the result will be humbling for all of us who realize that God has known all along what calamities await us while the blessings are being prepared.

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Isaiah 66

Zion Brings Forth: The Birth and Progress of the Church

Isaiah 66

Chapter 66: Isaiah 66 contains a Gentile prophecy that can only be fulfilled spiritually. Let us look at a few of those predictions and see that they could never be fulfilled literally.

The future nation of Zion is to be born in one day! **"Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."** The blessings of that nation are pictured as though a new born is sucking the breasts of his mother for full satisfaction. (Isa. 66:11) **"That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory."** The glory of the Gentiles is then mentioned to be a part of this messianic time: (12) **"For thus says the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."** At least one song writer has set these poetic expressions to music to refer to the blessings brought to the Gentiles through Jesus. He continues the mother-child symbol, then goes into poetic figures to show the spiritual battle when the LORD will use his people of Zion to conquer the Gentiles. **"And the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. (15) For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. (16) For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."** In the third chapter of Joel this figure of the slain of the Lord is also used to refer to the victory when God's people and the Gentiles trust in him, and where in the valley of Jehoshaphat a similar destruction to this in Isaiah is predicted in the same spiritual terms. In Isaiah the figure goes on to include evangelism. **"I will gather all nations and tongues; and they shall come, and see my glory. (19) And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."** This passage can not be fulfilled literally but has been marvelously fulfilled through Jesus of Nazareth. Isaiah goes on to say that an army of evangelists, captured from among the Gentiles, will bring their brothers back to Jerusalem as an offering and they, the Gentiles, will become priests and Levites! Thus: (21) **"And I will also take of them for priests and for Levites, says the Lord."** They will then keep the religious practices of the nation of Israel. (23) **"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me."** These passages can only be seen as fulfilled spiritually or only able to be fulfilled spiritually.

1. Thus says the LORD, The heaven is my throne, and the earth is my footstool: where is the house that you build to me? and where is the place of my rest? 2 For all those things has my hand made, and all those things have been, says the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembles at my word. 3 He that kills an ox is as if he slew a man; he that sacrifices a lamb, as if he cut off a dog's neck; he that offers an oblation, as if he offered swine's blood; he that burns incense, as if he blessed an idol. Yes, they have chosen their own ways, and their soul delights in their abominations. 4 I also will choose their delusions for them, and will bring their fears upon them; because when I called, none answered; when I spoke, they did not hear: but they did evil before my eyes, and chose that in which I delighted not. 5. Hear the word of the LORD, you that tremble at his word; Your brothers that hated you, who cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

Verse 5: Your brothers that hated you: The whole of this verse is paradoxical and can only be fulfilled in the person of Jesus of Nazareth. "Your brothers" are the unbelieving Jews who cast him out of the synagogues and who falsely called on the name of the LORD. Those that tremble at the word (the few believers in the Remnant) find joy in his appearance while the ultimate end of the enemies of the Messiah will be their own shame. This verse is the proposition for what follows.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that renders recompense to his enemies. 7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

Verse 7: She was delivered: "She" is Zion or The church of all ages, figuratively pictured as a woman with child, "She" is Jerusalem; the mother of us all as below in verse 10. This and other passages corresponds to Revelation 12:1,2,5: Here in Isaiah and in Revelation 12 The pregnant woman is seen at the event and after the event,-- that is: we are looking at a woman with a Jewish root bringing forth the "man child."

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. ... 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

([See also Zechariah](#)) where the prophet sees the same Jewish root for the Messianic kingdom from before the event.

Objection is made to the fact that the Zion is pictured as a woman and that she represents the true church of all ages. Some object because of the Jewish rejection of messianic Zion. But this is just the point: The "true remnant" at any time in history is seen biblically as Zion whether in prospect or reality. To "dwell in Zion" describes

those who are faithful in this life throughout all the ages; before Christ it represented those in the Jewish nation who did not "look to the earth" but had their hope in the future of Zion. Others object to the woman of Revelation 12 representing the Zion of all ages because the church of Christ is seen as the true Zion and it has a finite birthday, i.e. The day Of Pentecost A.D. 30 or so. But this is just the point. Zion is not only the church, the remnant, and the perfected condition to which the Messiah is to bring us. She is also the woman who "brings forth the man child." See further explanation of this in [Zechariah 10](#).

8 Who has heard such a thing? who has seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. 9 Shall I bring to the birth, and not cause one to bear? says the LORD: shall I cause to bring forth, and shut the womb? says your God. 10 Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her: 11 That you may suck, and be satisfied with the breasts of her consolations; that you may milk out, and be delighted with the abundance of her glory. 12 For thus says the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall you nurse, you shall be borne upon her sides, and be dandled upon her knees.

Verse 11: suck the breasts: This section sets the tone of the whole chapter. It is not possible to look for a literal fulfillment of these images of what was then the future. When one sees the spiritual blessing of the Gospel and the glories of the church age these passages come into focus. Otherwise they are not decipherable. There are too many contradictions for these things to be harmonized unless they refer to Jesus Christ and the evangelization of the world following his first advent.

13 As one whom his mother comforts, so will I comfort you; and you shall be comforted in Jerusalem. 14 And when you see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies. 15. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. 16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. 17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, says the LORD. 18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. 19 And I will set a sign among them, and I will send them that escape of them to the nations, to Carthage, Pul, and Lud, that draw the bow, to Siberian Tubal, Javan (Greece), to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

Verse 19: Escaped: The word "escaped" in English properly translates the Hebrew word "peleytiym" פִּלְיָטִים . The LXX: Instead of using the words "**those who have**

escaped of them" which is in the Hebrew text (and clearly refers to the Gentiles who are to be taken captive by the armies of Zion and then escape to Zion), the LXX translators used an entirely different word. They made it absolutely certain that they understood that the Gentiles were to become converts to the true religion of Zion and participate in it as leaders. For **"those who escape"** they used the word "sesosmenous" **σεσωσμένους** **"those who have been saved."** Their opinion of what the text meant is illustrated here as is their method of translating and embellishing. The prophecy is clear here that the Gentiles were to be saved and become religious leaders in a Zion that was to be rejected by Jews. The LXX makes it clearer.

Verse 19: "that draw the bow" This must be a mistranslation since the words are in a list of nations to whom the converted heathen themselves are to be sent. The words probably refer to another nation and not the war skill of the preceding nation. The words here translated "that draw the bow and Tubal" are: "moshkey qeset tubel" **מֹשְׁכֵי קֶשֶׁת תּוּבֵל**

The LXX translates the phrase "Mosok and Thobel" **Μοσοχ και Θοβελ** relating it to "Meshek and Tubel" of Genesis 10. The LXX does not mention anything about "drawing a bow." This is supported by the following word Tubal in this verse with which Meshek is most always coupled as in Gen 10 and Ezek 38 and 39. The two nations are also coupled frequently in Herodotus' descriptions of the area north of the Black Sea. Incidentally the New American Standard Bible is alone among the modern translations in assigning these words to nations. The NASV version says in Isaiah 66:19:

And I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, **Rosh**, Tubal, and Javan, to the distant coast lands that have neither heard My fame nor seen My glory. And they will declare My glory among the nations."

The only other place that Rosh is mentioned as a nation is in Ezek 38 and 39 where the "prince of Rosh, Meshek and Tubal" is marked as the leader in the battle of the latter days when all nations are to be gathered against God's Israel.. Is there a connection between "rosh" and "qeset?"

For a full description of the relationship of all Slavic peoples especially Russians to Meshek and Tubal see *Revelation: A Panorama of the Gospel Age*; by Fred P Miller chapter 19: ["Origins of the Russian People."](#)

20 And they shall bring all your brothers for an offering to the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, says the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. 21 And I will also take of them for priests and for Levies, says the LORD. 22 For as the new heavens and the new earth, which I will make, shall remain before me, says the LORD, so

shall your seed and your name remain. 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says the LORD. 24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh.

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An Apology for this Translation

My commentary on Isaiah contains a New Translation. This translation was compared with the Greek Septuagint and the Hebrew Masoretic text (received text) and much attention was given to the Dead Sea Qumran text of the Isaiah Scroll. The latter was carefully checked and compared with the Masoretic Text and the differences carefully noted. Although this work had been done and was catalogued by others it was felt that first hand investigation would produce the results sought. The Qumran text is decidedly human with many spelling errors, lapses, misspellings, archaic spellings, homonyms, synonyms, and corrections are added to the text by the copyist or some later editors. There were more than one original copyist, indicated by a consistency in peculiarities of spelling which is then broken and repeated at intervals. At least one of the copyists had poor hand writing, much like my own, hence, with the many mistakes, the allusion to humanity above. In some rare instances the Qumran text is preferred over the received text and these are noted in the commentary.

Although the King James version of 1611 is the basis of the translation used here it is a much different and improved translation than that produced by the 17th century English scholars. The language needs to be updated for a modern reader and the archaic spelling eliminated. But there are good reasons for retaining the King James Version as a base instead of the translations from texts that more modern translators have used. The more modern translators are gifted linguists and their forte is in nuances of language. The earlier KJV translators and those on whom they based their revision (Tyndale and Coverdale) were careful students of the Word of God. This is of particular importance since understanding much of Hebrew syntax is dependent on contextual ideas that are a part of a continuing flow of thought.

This is particularly noticed in giving the sense of Hebrew verbs and verbal cognates. The tense-time of Hebrew verbs continually escapes the most serious scholar and there is wide variety of translation among the most learned as whether a verb ought to be given as past, present or future. The King James translators had as much difficulty in these areas as do modern linguists, since, in Hebrew, the time, (past or future) is more dependent on the context than on the supposed tense of the verb, wrongly called Perfect, Imperfect and Future. The explanation given in grammars, of syntax which is supposed to govern the time set by a main verb and the consecutiveness of the following verbs, falls down. In actually reading the text there is no such uniformity and the rules become simply guidelines. The modern translators call attention to this paradox as well. They point out that after all of the grammar is noted, in the final analysis, it is the immediate and broader context that will determine the tense-time of a verb and not the grammatical form. In the introductory section of the New American Standard Version of the Bible called "Principles of Translation" this difficulty is recognized in the following quotation:

"Hebrew Tenses: Consecution of tenses in Hebrew remains a puzzling factor in translation. The translators have been guided by the requirements of a literal translation, the sequence of tenses, and the immediate and broad contexts."

Thus they recognize that the final judgment on what tense-time a verb is to take in translation is based in the context and not in the grammar.

However the King James scholars had one more advantage in translating, beside their better understanding of the total Biblical context and the train of total thought. They discovered, what the revived Israeli Hebrew language has adopted, that the present idea of a continuing action in the "now" is a part of Hebrew morphology. This concept is carried in the mechanism of using a participle as a verb to indicate present time and continuing action. Carrying a definite concept of tense -time is contrary to consecutive verbs as explained above. However the combination of a pronoun and participle, used as a verb, is almost always close to present continuing action. There are many such examples. For instance "Ani shokeyn" means "I am dwelling." The King James may translate this as "I inhabit." If you would rather emphasize the sense of the participle, you would translate it as "I am the one dwelling" or "I am the inhabiter" or "I am the one who inhabits" it would mean the same thing. All these carry the idea of present continuous action. This construction found in Isaiah 57:15 refers to the one who inhabits eternity and uses the same word later in a verbal form which repeats that "he inhabits" a high holy place. Both NIV and ASV choose "lives" to translate the participle "shokeyn" which is a poor choice although they are correct as seeing it as a present continuous idea which makes the next, and usually translated, future tense verb to also be translated as present tense. Other modern translators may take the same construction in a different context and make it a past or future depending on their doctrinal point of view. For instance check several translations of Zechariah 8:1-3 to see the variety of choice of tense there which changes with the doctrinal viewpoint of the translator. The point here is that in spite of the KJV being outdated and the language hard for a modern reader, basic understanding of the broader context and of the meanings and ideas in the scriptures is decidedly weighted toward the KJV translators over the modern. The latter make several mistakes because they do not know the content thoroughly. Although they are incredibly well informed textual students and linguists, they often can not see the forest for the trees.



----- A Qumran text similar to the Isaiah Scroll -----

Fred would like to hear your comments or answer any questions [via e-mail](#).

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Translation of the Book of Isaiah

Translated by Fred P Miller

Isaiah Chapter One

1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
2. Hear, O heavens, and listen, O earth: for the LORD has spoken, I have nourished and brought up children, and they have rebelled against me.
- 3 The ox knows his owner, and the ass his master's crib: but Israel does not know, my people do not consider.
- 4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children who are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel to anger, they are gone away backward.
- 5 Why would you be punished any more? you keep on rebelling: the whole head is sick, and the whole heart faint.
- 6 From the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and fresh sores: they have not been closed, nor bound up, nor softened with oil.
- 7 Your country is desolate, your cities are burned with fire: your land is devoured by strangers in your presence, and it is desolate, as overthrown by strangers.
- 8 And the daughter of Zion is left as a cottage in a vineyard, as a shed in a garden of cucumbers, as a besieged city.
- 9 Except the LORD of hosts had left to us a very small remnant, we would have been as Sodom, and we would have been like Gomorrah.
10. Hear the word of the LORD, you rulers of Sodom; give ear to the law of our God, you people of Gomorrah.
- 11 To what purpose is the multitude of your sacrifices to me? says the LORD: I am full of the burnt offerings of rams, and I do not desire the fat of fed beasts, or the blood of bullocks, or of lambs or goats.
- 12 When you came to see my face, who sought this trampling of my courts from your hand?
- 13 Bring me no more empty oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies, I cannot bear them; it is evil, even the solemn meeting.
- 14 My soul hates your new moons and your appointed feasts: they are a trouble to me; I am weary of bearing them.
- 15 And when you spread out your hands, I will hide my eyes from you: when you make many prayers, I will not hear: your hands are full of blood.
16. Wash yourselves, make yourselves clean; put away your evil habits from before my eyes; cease doing evil;
- 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead

for the widow.

18 Come now, and let us reason together, says the LORD: though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.

19 If you are willing and obedient, you shall eat the good of the land:

20 But if you refuse and rebel, you shall be devoured with the sword: for the mouth of the LORD has spoken it.

21. How is the faithful city become a harlot! I had filled it with judgment; righteousness lodged in it; but now murderers.

22 Your silver is tarnished, your wine mixed with water:

23 Your princes are rebellious and friends of thieves: they are all lovers of gifts and pursuers of bribes: they do not judge the fatherless, nor does the cause of the widow come before them.

24 Therefore says the Lord, the LORD of hosts, the mighty One of Israel, I will ease myself of my adversaries, and avenge myself of my enemies:

25 And I will return my hand on you and as with lye melt away your backsliding, and take away all your divisiveness:

26 And I will restore your judges as they were at first, and your counsellors as at the beginning: afterward you shall be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her captives with righteousness.

28 And the destruction of the transgressors and of the sinners shall be together, and those who forsake the LORD shall be consumed.

29 For they shall be ashamed of the oak idols which they have desired, and they shall be confounded by the gardens that they have chosen.

30 For you shall be like an oak with falling leaves, and as a garden that has no water.

31 And the strong shall be as lint, and the maker of the idol as a spark, and they shall both burn together, and no one shall quench them.

Isaiah 2

1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall happen in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

3 And many people shall go and say, Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, nor shall they learn war any more.

5 O house of Jacob, come, and let us walk in the light of the LORD.

6. You have cast off your people the house of Jacob, because they have filled themselves with eastern religions, and are fortunetellers like the Philistines, and they applaud the ways of the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures;

their land is also full of horses, nor is there any end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And humanity bows down, and mankind humbles itself: therefore do not forgive them.

10. Enter into the rock, and hide in the dust, for fear of the LORD, and for the glory of his majesty.

11 Humanity's lofty looks shall be humbled, and the haughtiness of mankind shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be on every one who is proud and haughty, and on every one who is lifted up; and he shall be brought low:

13 And on all the cedars of Lebanon, that are high and lifted up, and on all the oaks of Bashan,

14 And on all the high mountains, and on all the hills that are lifted up,

15 And on every high tower, and on every fenced wall,

16 And on all the ships of Carthage, and on all pleasant pictures.

17 And the loftiness of humanity shall be bowed down, and the haughtiness of mankind shall be made low: and the LORD alone shall be exalted in that day.

18 And he shall utterly abolish the idols.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he arises to terribly shake the earth.

20 In that day a man shall cast, to the moles and to the bats, his idols of silver, and his idols of gold, which each one made for himself to worship;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he arises to terribly shake the earth.

22 Therefore stop trusting human nature whose life force is in his nostrils: for of what account is he?

Isaiah 3

1. For, behold, the Lord, the LORD of hosts, takes away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honorable man, and the counsellor, and the gifted artisan, and the eloquent orator.

4 And I will give children to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, all by each other, and each one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.

6 When a man shall take hold of his brother of the house of his father, saying, You have clothing, you be our ruler, and let this ruin be under your hand:

7 In that day he shall swear, saying, I can not be a provider; for in my house is neither bread nor clothing: do not make me a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their habits are

against the LORD, to provoke the eyes of his glory.

9. The appearance of their countenance witnesses against them; and they declare their sin as Sodom, they do not hide it. Woe to their soul! for they have rewarded evil to themselves.

10 Say to the righteous, that it shall be well with him: for they shall eat the fruit of their practices.

11 Woe to the wicked! it shall be ill with him: for the reward of his hands shall be given them.

12 As for my people, children are their oppressors, and women rule over them. O my people, those who lead you cause you to err, and destroy the way of your paths.

13 the LORD stands up to plead, and stands to judge the people.

14 the LORD will enter into judgment with the ancients of his people, and their princes: for they have eaten up the vineyard; the spoil of the poor is in your houses.

15 What do you mean by beating my people to pieces, and grinding the faces of the poor? says the Lord the LORD of hosts.

16. Moreover the LORD says, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

17 Therefore the Lord will strike the crown of the head of the daughters of Zion with a scab, and the LORD will discover their secret parts.

18 In that day the Lord will take away the beauty of their tinkling ornaments about their feet, and their headbands, and their crescent ornaments,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the sashes, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of clothes, and the cloaks, and the coats, and the crisping pins,

23 The glasses, and the fine linen, and the hoods, and the veils.

24 And it shall be, that instead of sweet smell there shall be stink; and instead of a girdle a tear; and instead of well set hair baldness; and instead of a sash a belt of burlap; and burning instead of beauty.

25 Your men shall fall by the sword, and your mighty in the war.

26 And her gates shall lament and mourn; and she being desolate shall sit on the ground.

Isaiah 4

1. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by your name, to take away our reproach.

2. In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellence and majesty for those who are the escaped of Israel.

3 And it shall be, that he who is left in Zion, and he who remains in Jerusalem, shall be called holy, even every one who is written among the living in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst of it by the spirit of judgment, and

by the spirit of burning.

5 And the LORD will create over every establishment of Mount Zion, and over her assemblies, a daily cloud and smoke, and the shining of a flaming fire by night: thus the glory shall be a shelter over all.

6 And there shall be a shelter for shade in the daytime from the heat, and for a place of refuge, and for a cover from storm and from rain.

Isaiah 5

1. Ah, let me sing to my dearest, a song of my beloved, about his vineyard. My dearest has a vineyard in a very fruitful hill:

2 And he fenced it, and gathered the stones out of it, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress in it: and he hoped it would bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, I ask you, judge between me and my vineyard.

4 What more could have been done to my vineyard, that I have not done in it? why, when I hoped for it to bring forth grapes, did it bring forth wild grapes?

5 And now allow me; I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be eaten up; and break down its wall, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain on it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a bitter cry.

8. Woe to those who join house to house, that lay field to field, till there is no place, that they may be placed alone in the midst of the earth!

9 In my ears said the LORD of hosts, Truly many houses, even great and fair, shall be desolate, without inhabitant.

10 Yes, ten acres of vineyard shall only yield five gallons, and the seed of a barrel shall only yield a bushel.

11 Woe to those who rise up early in the morning, that they may follow strong drink; who continue until night, till wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they do not regard the work of the LORD, nor consider the operation of his hands.

13 Therefore my people are gone into captivity, because they are without knowledge: and their glory is hungry men, and dry thirsty multitudes.

14 Therefore Sheol has widened her soul, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he who rejoices, shall descend into it.

15 For humanity is brought down, and mankind is humbled, and the eyes of the lofty are humbled:

16 But the LORD of hosts shall be exalted in judgment, and the holy God shall be made holy in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18. Woe to those who draw iniquity with cords of vanity, and draw sin as with a cart rope:

19 Who say, Let him hurry, and hasten his work, so we may see it: and let the counsel of the Holy One of Israel draw near and come, so that we may know it!

20 Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!

21 Woe to those who are wise in their own eyes, and prudent in their own sight!

22 Woe to those who are mighty to drink wine, and men of strength to mingle strong drink:

23 who justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root shall rot, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore the anger of the LORD is kindled against his people, and he has stretched out his hand against them, and has struck them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 And he will lift up an ensign to the nations from far, and will hiss to them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; nor shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring shall be like a lion, they shall roar like young lions: yes, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar at the prey like the roaring of the sea: and if one looks to the earth for answers he will see darkness and sorrow, even the light will be darkened in its overcast.

Isaiah 6

1. In the year that king Uzziah died I saw also the Lord sitting on a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphim: each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew.

3 And one cried to the others, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him who cried, and the house was filled with smoke.

5. Then I said, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, the LORD of hosts.

6 Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it on my mouth, and said, Lo, this has touched your lips; and your

iniquity is taken away, and your sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9. And he said, Go, and tell this people, Indeed you hear, but do not understand; and indeed you see, but do not perceive.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land is utterly desolate,

12 And the LORD has removed men far away, and there is a great forsaking in the midst of the land

13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be its substance.

Chapters 7 - 12 Assyrian Destruction of Israel Not the End. God Will Bring the Messiah to the Same Territory and the Same People.

Isaiah 7

1. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not overcome it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD to Isaiah, Go out now to meet Ahaz, you, and Shearjashub your son, at the end of the conduit of the upper pool in the highway of the fuller's field;

4 And say to him, Watch, and be quiet; fear not, neither let your heart fail for these two tails of smoking firebrands, or for the intense anger of Rezin and Syria, and the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against you, saying,

6 Let us go up against Judah, and vex it, and let us make a breach there for us, and set a king in the midst of it, even the son of Tabeal:

7 Thus says the Lord the LORD, It shall not stand, nor shall it happen.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty five years Ephraim shall be broken, and it will not be a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you do not have faith, you shall not be believed.

10. Moreover the LORD spoke again to Ahaz, saying,

11 Ask a sign of the LORD your God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, nor will I tempt the LORD.

13 And he said, Hear you now, O house of David; Is it a small thing for you to weary men, but will you weary my God also?

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

15 Butter and honey shall he eat, for he will know how to refuse evil, and choose good.

16 But before the child shall know to refuse evil, and choose good, the land that you abhor shall be forsaken of both her kings.

17. the LORD shall bring on you, and on your people, and on your father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

18 And it shall be in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and on all thorns, and on all bushes.

20 In the same day shall the Lord shave with a hired razor, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall be in that day, that when a man shall nourish only one young cow, and two sheep;

22 That from the abundance of milk that they shall give he shall eat butter, and butter and honey shall every one be eating that remains in the land.

23 But then it will happen, that every place, where there were a thousand vines priced at a thousand pieces of silver, that place shall become only for briers and thorns.

24 With arrows and with bows shall men come there; so that all the land will become briers and thorns.

25 But the fear of briers and thorns shall not come on any of the hills cultivated with the hoe, but oxen shall be sent there, and they shall be for the treading of lambs.

Isaiah 8

1. Moreover the LORD said to me, Take you a large scroll, and write in it with a man's pen concerning Mahershalalhashbaz..

2 And I took to me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went to the prophetess; and she conceived, and bore a son. Then said the LORD to me, Call his name Mahershalalhashbaz.

4 For before the child shall have knowledge to call, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away by the king of Assyria.

5 the LORD spoke also to me again, saying,

6 Forasmuch as this people refuses the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord brings up on them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his embankments:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of your land, O Immanuel.

9. Associate yourselves, O you people, but you are broken in pieces; and give ear, all you in far countries: gird yourselves, but you shall be broken in pieces; gird yourselves, but you shall be broken in pieces.

10 Take counsel together, but it shall come to nothing; speak words, but it shall not stand: because Immanuel has spoken.

11 For thus the LORD spoke to me with a strong hand, and caused me to turn from walking in the way of this people, saying,

12 Do not say, A conspiracy, to all them to whom this people shall say, A conspiracy; nor fear their fear, nor be terrified.

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

14 Then he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16. Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, who is hiding his face from the house of Jacob, but I will look for him.

18 Behold, I and the children whom the LORD has given me are for signs and for wonders in Israel from the LORD of hosts, who dwells in mount Zion.

19 And when they shall say to you, Seek to those who have familiar spirits, and to wizards who peep and mutter: should not a people seek answers from their God, instead of seeking from the dead on behalf of the living, concerning the law and its witness?

The Crisis of the Assyrian Captivity and the Extinction of Israel

20 If they will not speak according to this word, which has no darkness in it,

21 Then they shall pass through this, hard pressed and hungry: and it shall be, that when they are hungry, they shall enrage themselves, and curse their king and their God, and turn from him above.

22 But they shall look to the earth; and find trouble and darkness, and they shall be driven to darkness and dimness of anguish;

Isaiah 9

This Verse is Pivotal to all of Chapters Seven through Twelve

1. Nevertheless the dimness shall not be such as was in her anguish, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

1. Nevertheless the dimness shall not be such as was in her anguish, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more

grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people who walked in darkness have seen a great light: those who dwell in the land of the shadow of death, on them has the light shined.

Assyrian Assault on Israel Described

3 You have multiplied the nation, and not increased the joy: they joy before you like the joy in harvest, and as men rejoice when they divide the spoil.

4 For you have broken the yoke of his burden, and the staff of his shoulder, the scepter of his oppressor, as in the day of Midian.

5 For every battle of warfare is with confused noise, and garments rolled in blood;

Contrasted With Messiah's Visitation

but this shall be with burning and fuel of fire.

6 For to us a child is born, to us a son is given: and the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, on the throne of David, and on his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The Rest of the Chapter Reverts to the First or Assyrian Assault.

8. The Lord sent a word to Jacob, and it has lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, who say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this God's anger is not turned away, but his hand is stretched out still.

13 For the people do not turn to the One who strikes them, nor do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honorable is the head; and the prophet who teaches lies, is the tail.

16 For the leaders of this people cause them to err; and those who are led by them are destroyed.

17 Therefore the Lord shall have no joy in their young men, nor shall he have mercy on their fatherless and widows: for every one is a hypocrite and an evildoer, and every mouth speaks folly. For all this his anger is not turned away, but his hand is stretched out still.

18 For wickedness burns as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.
19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.
20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:
21 Manasseh against Ephraim; and Ephraim against Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

Isaiah 10

The Last of the Descriptions of the Afflictions Associated with the Assyrian Conquest

1. Woe to those who decree unrighteous decrees, and who write grievousness which they have prescribed;
2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!
3 And what will you do in the day of visitation, and in the desolation which shall come from far? to whom will you flee for help? and where will you leave your glory?
4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

Isaiah says: It is God who Uses the Assyrians as the Instrument of Punishment He is bringing on His People

5. Ah, Assyria is the rod of my anger, and the staff in their hand is my indignation.
6 I will send him against a hypocritical nation, and against the people of my wrath. I gave him charge to take spoil, and to take prey, and to tread them down like the mire of the streets.
7 But he does not plan to do this, nor did he think this in his heart; because it is in his heart to destroy and cut off many nations.
8 For he said, Are not my princes altogether kings?
9 Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?
10 As my hand has found the kingdoms of the idols, whose statues were more than those of Jerusalem or Samaria;
11 Shall I not do to Jerusalem and her idols as I have done to Samaria and her idols?

Future Destruction of Assyria and the Return of Israel

12 So, when the Lord has performed his whole work on mount Zion and on Jerusalem then I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he said, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the boundaries of peoples, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

14 And my hand has found the riches of the nations as a nest: and just as one who gathers eggs that are left, I have gathered all the earth; and there was none who moved a wing, or opened their mouth, or peeped.

15 Should the axe boast itself against him who hews with it? or shall the saw magnify itself against him who moves it? as if a rod would shake itself against those who lift it up, or as if a staff would lift itself up, as if it were not wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and in place of his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be the fire, and his Holy One shall be the flame: and it shall burn and devour his thorns and his briars in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer faints.

19 And the rest of the trees of his forest shall be few, that a child may number them.

The Future Return of Israel to Faith in God

20. And it shall happen in that day, that the remnant of Israel, and the delivered of the house of Jacob, shall no longer rely on him who injured them; but shall lean on the LORD, the Holy One of Israel, in truth.

21 The remnant shall return to the mighty God, even the remnant of Jacob,

22 For though your people Israel are as the sand of the sea, yet a remnant of them shall return: the completion decreed shall overflow with righteousness.

23 For the Lord the LORD of hosts shall make an already determined full end, in the midst of all the land.

24. Therefore thus says the Lord the LORD of hosts, O my people who dwell in Zion, do not be afraid of the Assyrian: he shall strike you with a rod, and shall lift up his staff against you, after the manner of Egypt.

25 But yet a very little while, and the indignation shall end, and my anger shall end in their destruction.

26 And the LORD of hosts shall stir up a scourge for him like the slaughter of Midian at the rock of Oreb: and like his rod was on the sea when he lifted it up in the way from Egypt.

27 And it shall happen in that day, that his burden shall be taken away from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed because of the anointing.

But Before Assyria is Thus Judged Israel and the Towns North of Jerusalem Will Fall and Jerusalem Itself Will be Under Siege.

28 He is come to Aiath, he is passed to Migron; at Michmash he has deposited his equipment:

29 They have come over the pass: Geba has become their lodging place; Ramah is

afraid; Gibeah of Saul has fled.

30 Lift up your voice, O daughter of Gallim: cause it to be heard to Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Isaiah 11

1. But there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove the meek of the earth with equity: and he shall strike the earth with the rod of his mouth, and shall slay the wicked with the breath of his lips.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the nursing child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10. And in that day there shall be a root of Jesse, who shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glory.

11 And it shall happen in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, who shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly on the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall strike it in the seven streams, and make men go over dryshod.

16 And there shall be a highway for the remnant of his people, who shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Isaiah 12

1. And in that day you shall say, O LORD, I will praise you: though you were angry with me, your anger is turned away, and you comforted me.

2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall you draw water out of the wells of salvation.

4. And in that day you shall say, Praise the LORD, call on his name, declare his doings among the people, repeat them so that his name will be exalted.

5 Sing to the LORD; for he has done excellent things: this is known in all the earth.

6 Cry out and shout, you inhabitant of Zion: for great is the Holy One of Israel in the midst of you.

Isaiah 13

1. The Oracle of Babylon, which Isaiah the son of Amoz saw.

2 Lift up a banner on the high mountain, raise the voice to them, wave the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones from my anger, even those who rejoice in my majesty.

4 The noise of a multitude in the mountains, like a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts gathers the host of the battle.

5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

6. Howl; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them as in birth labor pains: they shall be astonished one at another; their faces appear as flames.

9 Behold, the day of the LORD comes, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners there out of it.

10 For the stars of heaven and its constellations shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, by

the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man takes up: every man shall turn to his own people, and flee every one into his own land.

15 Every one who is found shall be thrust through; and every one who is joined to them shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, who shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, nor shall it be dwelt in from generation to generation: nor shall the Arabian pitch his tent there; nor shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Isaiah 14

1. For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take captive, those whose captives they were; and they shall rule over their oppressors.

3 And it shall be in the day that the LORD shall give you rest from your sorrow, and from your fear, and from the hard bondage in which you were made to serve,

4. That you shall take up this proverb against the king of Babylon, and say, How has the oppressor ceased! the golden city ceased!

5 the LORD has broken the staff of the wicked, and the scepter of the rulers.

6 He who struck the people in wrath with a continual stroke, he who ruled the nations in anger, is persecuted, and no one hinders.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yes, the fir trees rejoice at you, and the cedars of Lebanon, saying, Since you laid down, no cutter is come up against us.

9 Sheol from beneath is moved for you to meet you at your coming: it stirs up the dead for you, even all the chief ones of the earth; it has raised up all the kings of the nations from their thrones.

10 All they shall speak and say to you, Are you also become weak as we? are you become like us?

11 Your pomp is brought down to Sheol, and the noise of your viols: the worm is spread under you, and the worms cover you.

12 How are you fallen from heaven, O Lucifer, son of the morning! how are you cut down to the ground, you who weakened the nations!

13 For you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also on the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet you shall be brought down to Sheol, to the sides of the pit.

16 those who see you shall narrowly look to you, and consider you, saying, Is this the man who made the earth to tremble, who shook kingdoms;

17 Who made the world as a wilderness, and destroyed its cities; who did not open the house of his prisoners?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 But you are cast out of your grave like an abominable branch, and as the raiment of those who are slain, thrust through with a sword, who go down to the stones of the pit; as a carcass trodden under feet.

20 You shall not be joined with them in burial, because you have destroyed your land, and slain your people: the seed of evil doers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, says the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, says the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the broom of destruction, says the LORD of hosts.

24. the LORD of hosts has sworn, saying, Surely as I have thought, so shall it happen; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and tread him under foot on my mountains: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed on the whole earth: and this is the hand that is stretched out on all the nations.

27 For the LORD of hosts has purposed, and who shall annul it? and his hand is stretched out, and who shall turn it back?

The Philistine Oracle

28 This Oracle came in the year that king Ahaz died.

29 Rejoice not, whole Palestine, because the rod of him who struck you is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill your root with famine, and he shall slay your remnant.

31 Howl, O gate; cry, O city; you, whole Palestine, are dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall one then answer the messengers of the nation? That the LORD has founded Zion, and the poor of his people shall trust in it.

Current Calamities and Final End of Moab

Isaiah 15

1. The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;
- 2 He is gone up to Bayith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: baldness shall be on all their heads, and every beard cut off.
- 3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.
- 4 And Heshbon shall cry, and Elealeh: their voice shall be heard even to Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous to him.
- 5 My heart shall cry out for Moab; his fugitives shall flee to Zoar, as far as Eglathshelishiah, by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.
6. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass fails, there is no green thing.
- 7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.
- 8 For the cry is gone round about the borders of Moab; their howling to Eglaim, and the howling of them to Beerelim.
- 9 For the waters of Dimon shall be full of blood: for I will bring more on Dimon, lions on him who escapes of Moab, and on the remnant of the land.

Isaiah 16

1. Send you the lamb to the ruler of the land from Sela to the wilderness, to the mount of the daughter of Zion.
- 2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.
- 3 Take counsel, execute judgment; make your shadow as the night in the midst of the noonday; hide the outcasts; betray not him who wanders.
- 4 Let my outcasts dwell with you, Moab; be you a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceases, the oppressors are consumed out of the land.
- 5 And in mercy shall the throne be established: and he shall sit on it in truth in the tabernacle of David, judging, and seeking judgment, and having righteousness.
6. We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.
- 7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareseth shall you mourn; surely they have been struck.
- 8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down their principal plants, they are come even to Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water you with my tears, O Heshbon, and Elealeh: for the shouting for your summer fruits and for your harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and there shall be no singing in the vineyards, nor shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

11 Therefore my heart shall sound like an harp for Moab, and my inward parts for Kirharesh.

12 And it shall be, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the LORD has spoken concerning Moab since that time.

14 But now the LORD has spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemptible, with all that great multitude; and the remnant shall be very small and feeble.

Isaiah 17

1. The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, says the LORD of hosts.

4 And in that day it shall be, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be like after the harvester gathers corn, and reaps the ears with his arm; and it shall be like gathering ears in the valley of Rephaim.

6. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost branches, four or five in its utmost fruitful branches, says the LORD God of Israel.

7 At that day shall a man regard his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not regard the altars, the work of his hands, nor shall he respect that which his fingers have made, either the groves, or the images.

9. In that day shall his strong cities be like forsaken shrubs, and a tree top, which they left because of the children of Israel: and there shall be desolation.

10 Because you have forgotten the God of your salvation, and have not been mindful of the rock of your strength, therefore shall you plant pleasant plants, and shall set it with strange slips:

11 In the day you shall make your plant to grow, and in the morning shall you make your seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

12. Woe to the multitude of many people, who make a noise like the noise of the seas; and to the rushing of nations, who make a rushing sound like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at eveningtide trouble; and before the morning it is not. This is the portion of those who spoil us, and the lot of those who rob us.

Isaiah 18

1. Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sends ambassadors by the sea, even in vessels of bulrushes on the waters, saying, Go, swift messengers, to a nation scattered and peeled, to a people terrible from their previous beginning; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All you inhabitants of the world, and dwellers on the earth, see, when he lifts up an ensign on the mountains; and when he blows a trumpet, hear.

4 For so the LORD said to me, I will take my rest, and I will consider in my dwelling place like a clear heat on herbs, and like a cloud of dew in the heat of harvest.

5 For before the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6 They shall be left together to the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer on them, and all the beasts of the earth shall winter on them.

7 In that time shall the present be brought to the LORD of hosts of a people scattered and peeled, and from a people terrible from their previous beginning; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

Isaiah 19

1. The burden of Egypt. Behold, the LORD rides on a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst of it; and I will destroy their counsel: and they shall seek to idols, and to charmers, and to those who have familiar spirits, and to wizards.

4 And I will give the Egyptians over into the hand of a cruel lord; and a fierce king shall rule over them, says the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8 The fishers also shall mourn, and all those who cast lines into the brooks shall lament, and those who spread nets on the waters shall languish.

9 Moreover those who work in fine flax, and those who weave networks, shall be confounded.

10 All who make sluices and ponds for fish shall be broken in their purposes

11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how can you say to Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are your wise men? let them tell you now, and let them know what the LORD of hosts has purposed on Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even those who are the support of their tribes.

14 The LORD has mingled a perverse spirit in the midst of it: and they have caused Egypt to err in all their work, as a drunken man staggers in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like women who are afraid and they shall fear because of the shaking of the hand of the LORD of hosts, which he shakes over it.

17 And the land of Judah shall be a terror to Egypt, every one who makes mention of it shall be afraid in himself, because of the counsel of the LORD of hosts, which he has determined against it.

18. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

19 In that day there shall be an altar to the LORD in the midst of the land of Egypt, and a pillar at its border to the LORD.

20 And it shall be for a sign and for a witness to the LORD of hosts in the land of Egypt: for they shall cry to the LORD because of the oppressors, and he shall send them a savior, and a great one, who shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow to the LORD, and perform it.

22 And the LORD shall strike Egypt: he shall strike and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them.

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day Israel shall be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.

Isaiah 20

1. In the year that Tartan came to Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time the LORD spoke by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off your loins, and put off your shoe from your foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah has walked naked and barefoot three years for a sign and wonder concerning Egypt and concerning Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation, where shall we flee for help to be delivered from the king of Assyria: and how shall we escape?

Isaiah 21

1. The burden of the desert of the sea. As whirlwinds in the south pass through; so it comes from the desert, from a terrible land.

2 A grievous vision is declared to me; the treacherous dealer deals treacherously, and the spoiler spoils. Go up, O Elam: besiege, O Media; all their sighing have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman who travails: I was bowed down at hearing it; I was dismayed at seeing it.

4 My heart panted, fearfulness frightened me: he has turned the night of my pleasure into fear for me.

5 Prepare the table, watch in the watchtower, eat, drink: arise, you princes, and anoint the shield.

6 For thus has the Lord said to me, Go, set a watchman, let him declare what he sees.

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he listened diligently with much attention:

8 And he cried, A lion: My lord, I stand daily on the watchtower in the daytime, and I am set in my watch every night:

9 And, behold, here comes a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he has broken to the ground.

10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared to you.

11. The burden of Dumah. He calls to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning comes, and also the night: if you will enquire, enquire: return, come.

13. The burden upon Arabia. In the forest in Arabia shall you lodge, O you travelers of Dedanim.

14 The inhabitants of the land of Teman met him the thirsty with water, they went with

their bread before the wanderers arrived.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus has the Lord said to me, Within a year, according to the years of a hired man, and all the glory of Kedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel has spoken it.

Isaiah 22

1. The burden of the valley of vision. How is it that you have all gone up to the housetops?

2 You who are full of stirring, a tumultuous city, a joyous city: your slain men are not slain with the sword, nor dead in battle.

3 All your rulers have fled together, they are captive by the archers: all who are found in you, who have fled from far are captives together.

4 Therefore I said, Look away from me; I will weep bitterly, labor not to comfort me, because of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of treading down, and of perplexity by the Lord the LORD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bore the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall be, that your choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8. And he shall uncover the covering of Judah, and you shall look in that day to the armor of the house of the forest.

9 You have seen also the breaches of the city of David, that they are many: and you gathered together the waters of the lower pool.

10 And you have numbered the houses of Jerusalem, and the houses have you broken down to fortify the wall.

11 You made also a ditch between the two walls for the water of the old pool: but you have not looked to its maker, nor had respect to him who fashioned it long ago.

12 And in that day did the Lord the LORD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.

14 And it was revealed in my ears by the LORD of hosts, Surely this iniquity shall not be purged from you till you die, says the Lord the LORD of hosts.

15. Thus says the Lord the LORD of hosts, Go, get you to this treasurer, even to Shebna, who is over the house, and say,

16 What have you here? and whom have you here, that you have hewed out a sepulchre here for yourself, as he who hews out a sepulchre on high, and who engraves a habitation for himself in a rock?

17 Behold, the LORD will carry you away with a mighty captivity, and will surely cover you.

18 He will surely violently turn and toss you like a ball into a large country: there shall you die, and there the chariots of your glory shall be the shame of your lord's house.

19 And I will drive you from your station, and from your estate shall he pull you down.

20 And it shall be in that day, that I will call my servant Eliakim the son of Hilkiyah:

21 And I will clothe him with your robe, and strengthen him with your girdle, and I will commit your government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay on his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang on him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

25 In that day, says the LORD of hosts, the nail that is now fastened in a secure place shall be removed, and be cut down, and fall; and the burden that was on it shall be cut off: for the LORD has spoken it. [Isaiah 23](#)

1. The burden of Tyre. Howl, you ships of Carthage; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be still, you inhabitants of the isle; you whom the merchants of Sidon who pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

4 Be ashamed, O Sidon: for the sea has spoken, even the strength of the sea, saying, I travail not, nor bring forth children, nor do I nourish up young men, nor bring up virgins.

5 Just as at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass over to Carthage; howl, you inhabitants of the isle

7 Is this your joyous city; from her earliest antiquity her own feet carried her afar off to sojourn.

8 And now who has taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traders are the honorable of the earth?

9 the LORD of hosts has purposed it, to profane the pride of all pomp, and to show as trifling all the glories of the earth.

10 Pass through your land as a river, O daughter of Carthage: there is no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD has given a commandment against Punic Palestine, to destroy her strong holds.

12 And he said, You shall no more rejoice, O you oppressed virgin, daughter of Sidon: arise, pass over to Chittim; there also shall you have no rest.

13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for those who dwell in the wilderness: they set up its towers, they raised up its palaces; and he brought it to ruin.

14 Howl, you ships of Carthage: for your strength is laid waste.

15. And it shall be in that day, that Tyre shall be forgotten seventy years, according to

the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take a harp, go about the city, you harlot who has been forgotten; make sweet melody, sing many songs, so you may be remembered.

17 And it shall be after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world on the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for those who dwell before the LORD, to eat sufficiently, and for durable clothing.

Isaiah 24

1. Behold, the LORD makes the earth empty, He makes it waste, and turns it upside down, and scatters abroad its inhabitants.

2 And it shall be, that as it is with the people, so with the priest; as it is with the servant, so with his master; as it is with the maid, so with her mistress; as it is with the buyer, so with the seller; as it is with the lender, so with the borrower; as it is with the taker of usury, so with the payer of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD has spoken this word.

4 The earth mourns and fades away, the world languishes and fades away, the haughty people of the earth languish.

5 The earth also is defiled through its inhabitants; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore has cursing devoured the earth, and those who dwell in it are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourns, the vine languishes, all the merryhearted sigh.

8 The mirth of tabrets ceases, the noise of those who rejoice ends, the joy of the harp ceases.

9 They shall not drink wine with a song; strong drink shall be bitter to those who drink it.

10 The city of confusion is broken down: every house is shut up, so that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 Desolation is left in the city and the gate is struck with destruction.

13. When this happens: in the midst of the land among the people, it shall be as the shaking of an olive tree, and like the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Therefore glorify the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

16. From the furthest part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe to me! the treacherous dealers have dealt treacherously; yes, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, are upon you, O inhabitant of the earth.

18 And it shall be, that he who flees from the noise of the fear shall fall into the pit; and he who comes up out of the midst of the pit shall be caught in the snare: for the windows from on high are open, and the foundations of the earth shake.

19 The earth is completely broken down, the earth is fully dissolved, the earth is exceedingly moved.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and its transgression shall be heavy on it; and it shall fall, and not rise again.

21 And it shall happen in that day, that the LORD shall punish the host of the highest of those on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isaiah 25

1. O LORD, you are my God; I will exalt you, I will praise your name; for you have done wonderful things; your counsels of old are faithfulness and truth.

2 For you have made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify you, the city of the terrible nations shall fear you.

4 For you have been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 You shall bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the song of the terrible ones shall be brought low.

6. And in this mountain shall the LORD of hosts make to all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord the LORD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD has spoken it.

9. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he who swims spreads forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of your walls shall he bring down, lay low, and bring to the ground, even to the dust.

Isaiah 26

1. In that day shall this song be sung in the land of Judah; We have a strong city; God will appoint salvation for walls and bulwarks.
- 2 Open the gates, that the righteous nation who keeps the truth may enter in.
- 3 You will preserve the man of steadfast purpose in perfect peace, because he trusts in you.
- 4 Trust in the LORD for ever: for in the LORD Yah is everlasting strength:
5. For he brings down those who dwell on high; he causes the self exalted city to fall; he causes it to fall, even to the ground; he brings it even to the dust.
- 6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.
- 7 The way of the just is uprightness: you most upright, do weigh the path of the just.
- 8 Yes, in the way of your judgments, O LORD, we have waited for you; the desire of our soul is to your name, and to the remembrance of you.
- 9 With my soul have I desired you in the night; yes, with my spirit within me will I seek you early: for when your judgments are in the earth, the inhabitants of the world will learn righteousness.
- 10 If favor is shown to the wicked, yet he will not learn righteousness, he will deal unjustly in the land of uprightness, and he will not behold the majesty of the LORD.
- 11 LORD, when your hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yes, the fire of your enemies shall devour them.
12. LORD, you will ordain peace for us: for you also have formed all our works in us.
- 13 O LORD our God, other lords beside you have had dominion over us: but by you only will we make mention of your name.
- 14 They are dead, they shall not live; they are deceased, they shall not rise: therefore have you visited and destroyed them, and made all their memory to perish.
- 15 You have increased the nation, O LORD, you have increased the nation: you are glorified: you had removed it far to all the ends of the earth.
- 16 LORD, in trouble have they visited you, they poured out a prayer when your chastening was on them.
- 17 As a woman with child, who draws near the time of her delivery, is in pain, and cries out in her pangs; so have we been in your sight, O LORD.
- 18 We have been with child, we have been in pain, but we have only brought forth wind; we have not worked any salvation in the earth; nor have those who live in worldliness fallen.
- 19 Your dead men shall live, together with my dead body shall they arise. Awake and sing, you who dwell in dust: for your dew is as the dew of herbs, and the earth shall cast out the dead.
20. Come, my people, enter into your chambers, and shut your doors about you: hide yourself only for a little moment, until the indignation be past.
- 21 For, behold, the LORD comes out of his place to punish those who dwell in the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Isaiah 27

1. In that day the LORD, with his sore and great and strong sword, shall punish

leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

2 In that day, a desirable vineyard. sing of it!

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

4 Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6 He shall cause those who come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7. Has he struck him, as he struck those who attacked him? or is he slain according to the slaughter of those who are slain by him?

8 In measure, when it shoots forth, you will debate with it: he stays his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he makes all the stones of the altar as chalkstones that are beaten apart, the groves and images shall not stand up.

10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume its branches.

11 When its boughs are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he who made them will not have mercy on them, and he who formed them will show them no favor.

12 And it shall be in that day, that the LORD shall thresh from the channel of the river (Euphrates) to the stream of Egypt, (the wady El Arish) and you shall be gathered one by one, O you children of Israel.

13 And it shall happen in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Isaiah 28

1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is as fading flowers, which are on the surface of the fruitful valleys of those who are overcome with wine!

2 Behold, the Lord has a mighty and strong one, who shall cast down to the earth with his hand, as a tempest of hail and a destroying storm, as a flood of mighty overflowing waters:

3 The crown of pride of the drunkards of Ephraim. shall be trodden under foot:

4 And the glorious beauty, which is on the top of the fruitful valley, shall be as a fading flower, and as the early fruit before the summer; which, as though, he who looks at it and sees it eats it up as soon as it is in his hand.

5 In that day the LORD of hosts shall be for a crown of glory, and for a diadem of beauty, to the residue of his people,

6 And for a spirit of judgment to him who sits in judgment, and for strength to those

who turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9. To whom shall he teach knowledge? and to whom shall he make understand doctrine? those who are weaned from the milk, and drawn from the breasts? (That should not be.)

10 For precept must be on precept, precept on precept; line on line, line on line; here a little, and there a little:

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, Look. This is the comfort which you may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the LORD was to them precept on precept, precept on precept; line on line, line on line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14. Therefore hear the word of the LORD, you scornful men, who rule this people who are in Jerusalem.

15 Because you have said, We have made a covenant with death, and we are in agreement with Sheol; when the overflowing scourge shall pass through, it shall not come to us: for we have made lies our refuge, and under falsehood have we hidden ourselves:

16 Therefore thus says the Lord the LORD, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he who believes shall not be hasty.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then you shall be trodden down by it.

19 From the time that it passes over it shall take you: for morning by morning shall it pass over, by day and by night: and only terror shall come from understanding the report.

20 For the bed has been cut shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount Perazim, he shall be full of wrath as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his service, his foreign service.

22 Now therefore do not be mockers, lest your bands be made strong: for I have heard a predetermined completion, from the Lord the LORD of hosts, on the whole earth.

23. Give ear, and hear my voice; listen, and hear my speech.

24 Does the plowman plow all day to sow? does he open and break the clods of his ground? [yes.]

25 When he has made plain the face thereof, does he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye

in their place?

26 For his God does instruct him to discretion, and teaches him.

27 For as the fitches are not threshed with a threshing instrument, nor is a cart wheel turned about on the cummin; but fitches are beaten out with a staff, and cummin with a rod. 28 and bread corn is crushed; so that he will not constantly be threshing it, he breaks it with the wheel of his cart, his horsemen do not crush it.

29 This also comes forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

Isaiah 29

1. Woe to Ariel, to Ariel, the city where David dwelt: add year to year; let the festivals roll on.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be to me as Ariel.

3 And I will camp against you round about, and will lay siege against you with a palisade, and I will raise forts against you.

4 And you shall be brought down, and shall speak out of the ground, and your speech shall be low out of the dust, and your voice shall be, as a psychic, out of the ground, and your speech shall whisper out of the dust.

5 Moreover the multitude of your foreigners shall be like fine powder, and the multitude of terrorists shall be like wind borne chaff: yes, it shall happen suddenly in an instant.

6 You shall be visited by the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and a devouring flame fire.

7 And the multitude of all the nations who fight against and distress Ariel shall be like a night vision in a dream, even all who fight against her and her fortresses.

8 It shall even be as when an hungry man dreams, and, behold, he eats; but he awakes, and his soul is empty: or as when a thirsty man dreams, and, behold, he drinks; but he awakes, and, behold, he is faint, and his soul is yearning: so shall the multitude of all the nations be, who fight against mount Zion.

9. Stay yourselves, and wonder; cry out, and say: they are drunk, but not with wine; they stagger, but not with strong drink.

10 For the LORD has poured out on you the spirit of deep sleep, and has closed your eyes the prophets, and your leaders the seers, has he covered.

11 And the vision of all is become to you as the words of a book that is sealed, which men deliver to one who is learned, saying, Read this, I pray you: and he says, I cannot, for it is sealed:

12 And the book is delivered to him who is not learned, saying, Read this, I pray you: and he says, I am not learned.

13 Therefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Woe to those who seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who sees us? and who knows us?

16 Surely your turning things upside down shall be likened to the potter's clay: for shall the work say of him who made it, He made me not? or shall the thing framed say of him who framed it, He had no understanding?

17. Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all who watch for iniquity are cut off:

21 Those who make man an offender for a word, and lay a snare for him who rightly reproves in the gate, and turn aside the just for a thing of nought.

22 Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, nor shall his face now wax pale.

23 But when he sees his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also who erred in spirit shall come to understanding, and those who murmured shall learn doctrine.

Isaiah 30

1. Woe to the rebellious children, says the LORD, who take counsel, but not of me; and who cover with a covering, but not of my spirit, that they may add sin to sin:

2 Who walk to go down into Egypt to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt, and have not asked at my mouth!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people who could not profit them, nor be a help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches on the shoulders of young asses, and their treasures on the bunches of camels, to a people who shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

8. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this is a rebellious people, lying children, children who will not hear the law of the LORD:

10 who say to the seers, See not; and to the prophets, Prophecy not to us right things, speak to us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to

cease from before us.

12 therefore thus says the Holy One of Israel, Because you despise this word, and trust in oppression and perverseness, and are supported by them:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly at an instant.

14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that a shard shall not be found when it is broken to take fire from the hearth, or to take water with it out of the pit.

15 For thus says the Lord the LORD, the Holy One of Israel; In returning and rest shall you be saved; in quietness and in confidence shall be your strength: and you would not.

16 But you said, No; for we will flee on horses; therefore shall you flee: and, We will ride on the swift; therefore shall those who pursue you be swift.

17 One thousand shall flee at the rebuke of one; at the rebuke of five shall you flee: till you are left as a beacon on the top of a mountain, and as an ensign on an hill.

18. And therefore will the LORD wait, that he may be gracious to you, and therefore will he be exalted, that he may have mercy on you: for the LORD is a God of judgment: blessed are all those who wait for him.

19 For the people shall dwell in Zion at Jerusalem: you shall weep no more: he will be very gracious to you at the voice of your cry; when he shall hear it, he will answer you.

20 And though the Lord give you the bread of adversity, and the water of affliction, yet your teachers shall not be removed into a corner any more, but your eyes shall see your teachers:

21 And your ears shall hear a word behind you, saying, This is the way, walk you in it, when you turn to the right hand, and when you turn to the left.

22 You shall defile also the covering of your graven images of silver, and the ornament of your molten images of gold: you shall cast them away as a menstruous cloth; you shall say to it, Get out of here.

23 Then shall he give the rain of your seed, that you shall sow the ground with it; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall your cattle feed in large pastures.

24 The oxen likewise and the young asses that serve the ground shall eat clean provender, which has been winnowed with the shovel and with the fan.

25 And there shall be on every high mountain, and on every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD binds up the breach of his people, and heals the stroke of their wound.

27. Behold, the name of the LORD comes from far, burning with his anger, and its burden is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

29 You shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goes with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

30 And the LORD shall cause his glorious voice to be heard, and shall show the

coming down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, who struck with a rod.

32 And in every place where the grounded staff shall pass, which the LORD shall lay on him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

33 For Tophet is ordained of old; yes, it is prepared for the king; he has made it deep and large: its pile is fire and much wood; the breath of the LORD, like a stream of brimstone, kindles it.

Isaiah 31

1. Woe to those who go down to Egypt for help; and hope in horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel, nor seek the LORD!

2 Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of those who work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he who helps shall fall, and he who is helped shall fall down, and they all shall fail together.

4 For thus has the LORD spoken to me, as the lion and the young lion roaring on his prey, when a multitude of shepherds are called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion and its hill.

5 As birds flying, so will the LORD of hosts defend Jerusalem; in defending he will also deliver it; and in passing over he will preserve it.

6. Turn to him from whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made to you for a sin.

8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be enslaved.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, says the LORD, whose fire is in Zion, and his furnace in Jerusalem.

Isaiah 32

1. Behold, a king should reign in righteousness, and princes ought to rule in justly.

2 Then a man would be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a mighty rock within a weary land.

3 And the eyes of those who see would not be dim, and the ears of those who hear would listen.

4 The heart also of the rash would understand knowledge, and the tongue of the stammerers would be ready to speak plainly.

5 The vile person would be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villainy, and his heart will work iniquity, to practice

hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the selfish are evil: he proposes wicked plans to destroy the poor with lying words, even when the needy speaks right.

8 But the generous man proposes noble things; and by generous things shall he stand.

9. Rise up, you women who are at ease; hear my voice, you careless daughters; give ear to my speech.

10 Within a year and a few days you shall be troubled, you careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, you women who are at ease; be troubled, you who are without care: strip yourself, and make yourself bare, and gird sackcloth on your loins.

12 They shall lament for the breasts, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; yes, upon all the houses of joy in the joyous city:

14 Because the palaces shall be abandoned; the crowds of the city shall be forsaken; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until the spirit be poured on us from on high, and the wilderness is a fruitful field, and the fruitful field is counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

19 In the midst of extreme hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are you who sow beside all waters, who send forth there the feet of the ox and the ass

Isaiah 33

1. Woe to you who spoil, and you were not spoiled; and dealt treacherously, and they did not deal treacherously with you! when you shall cease to spoil, you shall be spoiled; and when you shall make an end of dealing treacherously, they shall deal treacherously with you.

2 O LORD, be gracious to us; we have waited for you: be their arm every morning, and also our salvation in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of yourself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run on them.

5 the LORD is exalted; for he dwells on high: he has filled Zion with judgment and righteousness.

6 The riches of salvation, wisdom and knowledge shall be the stability of your times, This treasure is in the fear of the LORD.

7 Behold, their lions shall cry without: the messengers of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceases: he has broken the covenant, he has despised the cities, he regards no man.

9 The earth mourns and languishes: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, says the LORD; now will I be exalted; now will I lift up myself.

11 You shall conceive chaff, you shall bring forth stubble: your spirit, as fire, shall devour you.

12 And the people shall be as the burnings of lime: they shall be burned in the fire as thorns cut up.

13. Hear what I have done, you who are far off; and you who are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness has surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He who walks righteously, and speaks uprightly; he who despises the gain of oppressions, who shakes his hands from holding bribes, who stops his ears from hearing of blood, and shuts his eyes from seeing evil;

16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given to him; his waters shall be sure.

17 Your eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Your heart shall meditate terror. Where is the scribe? where is the receiver? where is he who counted the towers?

19 You shall not see a fierce people, a people of a deeper speech than you can perceive; of a stammering tongue, that you can not understand.

20 Look upon Zion, the city of our solemnities: your eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of its stakes shall ever be removed, nor shall any of its cords be broken.

21 But there, the glorious LORD will be to us a place of broad rivers and streams; where no galley with oars shall go, nor shall gallant ship pass there.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

23 Your tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people who dwell there shall be forgiven their iniquity.

Isaiah 34

1. Come near, you nations, to hear; and listen, you people: let the earth hear, and all that is in it; the world, and all things that comes out from it.

2 For the indignation of the LORD is on all nations, and his fury on all their armies: he will utterly destroy them, he will deliver them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together

as a scroll: and all their host shall fall down, as the leaf falls off from the vine, and as a falling fig from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down on Idumea, and on the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For it is the day of the LORD'S vengeance, and the year of recompenses for the controversy of Zion.

9. And her streams shall be turned into pitch, and her dust into brimstone, and her land shall become burning pitch.

10 It shall not be quenched night nor day; her smoke shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out on it the line of confusion, and the stones of emptiness.

12 They shall call her nobles to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in her fortresses: and it shall be an habitation of dragons, and a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 Seek you out of the book of the LORD, and read: not one of these shall fail, none shall want her mate: for my mouth has commanded it, and his spirit has gathered them.

17 And he has cast the lot for them, and his hand has divided it to them by line: they shall possess it for ever, from generation to generation shall they dwell there.

Isaiah 35

1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3 Strengthen the weak hands, and confirm the feeble knees.

4 Say to those who are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for waters shall break out in the wilderness, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go on it, they shall not be found there; but the redeemed shall walk there:

10 And the ransomed of the LORD shall return, and come to Zion with singing and everlasting joy shall be on their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 36

1. Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabbi Shakeh from Lachish to Jerusalem to king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then Eliakim, Hilkiah's son, who was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder, came out to him .

4 And Rabbi Shakeh said to them, Say now to Hezekiah, Thus says the great king, the king of Assyria, What confidence is this which you trust in?

5 I ask, Do you say these vain words? I have counsel and strength for war: But who is it in whom you trust, that you rebel against me?

6 Lo, you trust in the staff of this broken reed, on Egypt; on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all who trust in him.

7 But if you say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah has taken away, and said to Judah and to Jerusalem, You shall worship before this altar?

8 Now therefore give promises to my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them.

9 How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said to me, Go up against this land, and destroy it.

11. Then Eliakim and Shebna and Joah said to Rabbi Shakeh, Please speak to your servants in the Syrian language; for we understand it: and do not speak to us in the Jewish language, in the ears of the people who are on the wall.

12 But Rabbi Shakeh said, Has my master sent me to your master and to you to speak these words? has he not sent me to the men who sit on the wall, who they may eat their own excrement and drink urine, the water of their own legs, with you?

13 Then Rabbi Shakeh stood, and cried with a loud voice in the Jewish language, and said, Hear the words of the great king, the king of Assyria.

14 Thus says the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 nor let Hezekiah make you trust in the LORD, saying, the LORD will surely deliver

us and this city shall not be delivered into the hand of the king of Assyria.

16 Listen not to Hezekiah: for thus says the king of Assyria, Give me a present, and come out to me: and eat you every one of his vine, and every one of his fig tree, and drink you every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 Beware lest Hezekiah persuade you, saying, the LORD will deliver us. Has any god of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, who have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, Answer him not.

22 Then Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with torn clothes, and they told him the words of Rabbi Shakeh.

Isaiah 37

1. And it came to pass, when king Hezekiah heard it, that he tore his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said to him, Thus says Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD your God will hear the words of Rabbi Shakeh, whom his master, the king of Assyria, has sent to reproach the living God, and will reprove the words which the LORD your God has heard: therefore lift up your prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said to them, Thus shall you say to your master, Thus says the LORD, Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast on him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

8. So Rabbi Shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he had left Lachish.

9 And he heard it said that Tirhakah king of Ethiopia is come out to make war with you. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall you speak to Hezekiah king of Judah, saying, Let not your God, in whom you trust, deceive you, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, you have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered?

12 Have the gods of the nations delivered those who my fathers have destroyed, as Gozan, and Haran, and Rezep, and the children of Eden who were in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And when Hezekiah received the letter from the hand of the messengers and read it he went up to the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed to the LORD, saying,

16 O LORD of hosts, God of Israel, who dwells between the cherubim, you are God, even you alone, of all the kingdoms of the earth: you have made heaven and earth.

17 Incline your ear, O LORD, and hear; open your eyes, O LORD, and see: and hear all the words of Sennacherib, which he has sent to reproach the living God.

18 Truly LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they were not gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that you are the LORD, even you only.

21. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus says the LORD God of Israel, Where as you have prayed to me against Sennacherib king of Assyria:

22 This is the word which the LORD has spoken concerning him; The virgin, the daughter of Zion, has despised you, and laughed you to scorn; the daughter of Jerusalem has shaken her head at you.

23 Whom have you reproached and blasphemed? and against whom have you exalted your voice, and lifted up your eyes on high? even against the Holy One of Israel.

24 By your servants have you reproached the Lord, and have said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars there, and their choice fir trees, and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged and drunk water and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Have you not heard long ago, how I did it, and of ancient times, that I have formed it? Now have I brought it to pass, that you should lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it is grown up.

28 But I know your abode and your going out and your coming in and your rage against me.

29 Because your rage against me, and your tumult, is come up into my ears, therefore will I put my hook in your nose, and my bridle in your lips, and I will turn you back to the way by which you came.

30 And this shall be a sign to you, you shall eat this year such as grows of itself and the second year that which springs of the same and in the third year you will sow and reap and plant vineyards and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and those who escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus says the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, says the LORD.

35 For I will defend this city to save it for my own sake, and for my servant David's sake.

36 Then the angel of the LORD went and struck one hundred eighty five thousand men in the camp of the Assyrians and when the rest arose early in the morning, they beheld all the dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned to dwell at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons struck him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

Isaiah 38

1. In those days was Hezekiah sick to death. And Isaiah the prophet the son of Amoz came to him, and said to him, Thus says the LORD, Set your house in order, for you shall die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed to the LORD,

3 And said, Remember now, O LORD, I beseech you, how I have walked before you in truth and with a perfect heart, and have done that which is good in your sight. And Hezekiah wept sore.

4 Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus says the LORD, the God of David your father, I have heard your prayer, I have seen your tears: behold, I will add to your days fifteen years.

6 And I will deliver you and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this shall be a sign to you from the LORD, that the LORD will do this thing that he has spoken;

8 Behold, I will bring again the shadow of the degrees in the sun dial of Ahaz, which is gone down, ten degrees backward. So the sun returned ten degrees, by which degrees it had gone down.

9. The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said concerning the cutting off of my days, I shall go to the gates of Sheol: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 My age is departed, and is removed from me as a shepherd's tent: I have my life cut off like a weaver: he will cut me off with pining sickness: from day even to night will you make an end of me.

13 I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night will you make an end of me.

14 Like a crane or a swallow, so did I chatter: I mourned like a dove: my eyes fail with looking upward: LORD, I am oppressed; undertake for me.

15 What shall I say? he has both spoken to me, and has done it himself: I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these things men live, and in all these things is the life of my spirit: so will you recover me, and make me live.

17 Behold, I had great bitterness for peace: but you have in love for my soul delivered it from the pit of corruption: for you have cast all my sins behind your back.

18 For the grave cannot praise you, death cannot celebrate you: those who go down into Sheol cannot hope for your truth. 19 The living, the living, he shall praise you, as I do this day: the father to the children shall make known your truth.

20 the LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaster on the boil, and he shall recover.

22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

Isaiah 39

1. At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad for them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah did not show them.

3 Then came Isaiah the prophet to king Hezekiah, and said to him, What did these men say? and where did they come from to you? And Hezekiah said, They are come from a far country to me, even from Babylon.

4 Then said he, What have they seen in your house? And Hezekiah answered, They have seen all that is in my house there is nothing among my treasures that I have not shown them.

5. Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that is in your house, and that which your fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, says the LORD.

7 And of your sons who shall issue from you, who you shall beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which you have spoken, he explained, Because there shall be peace and truth in my days.

Isaiah 40

1. Be comforted, be comforted my people, says your God.

2 Speak comfortably to Jerusalem, and cry to her, that her warfare is accomplished, that her iniquity is pardoned: for she has received double for all her sins from the LORD'S hand.

3. The voice of him who cries in the wilderness, Prepare the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD has spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness of them is as the flower of the field:

7 The grass withers, the flower fades: because the spirit of the LORD blows on it: surely the people are grass.

8 The grass withers, the flower fades, but the word of our God shall stand for ever.

9. O Zion, who brings good tidings, get you up into the high mountain; O Jerusalem, who brings good tidings, lift up your voice with strength; lift it up, do not be afraid; say to the cities of Judah, Behold your God!

10 Behold, the Lord the LORD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those who are with young.

12. Who has measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who has directed the Spirit of the LORD, or being his counsellor has taught him?

14 With whom took he counsel, or who instructed him, or taught him in the path of judgment, or taught him knowledge, or showed to him the way of understanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he takes up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts of it sufficient for a burnt offering.

17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

18. To whom then will you liken God? or what likeness will you compare to him?

19 The workman melts a graven image, and the goldsmith spreads it over with gold, and casts silver chains.

20 He who is so impoverished that he has no oblation chooses a tree that will not rot; he seeks for himself a cunning workman to prepare a graven image, that shall not be moved.

21 Have you not known? have you not heard? has it not been told you from the beginning? have you not understood from the foundations of the earth?

22 It is he who sits on the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens as a curtain, and spreads them out as a tent to dwell in:

23 Who brings the princes to nothing; he makes the judges of the earth as vanity.

24 Yes, they shall not be planted; yes, they shall not be sown: yes, their stock shall not take root in the earth: and he shall also blow on them, and they shall wither, and the

whirlwind shall take them away as stubble.

25 To whom then will you liken me, or shall I be compared? says the Holy One.

26 Lift up your eyes on high, and behold who has created these things, who brings out their host by number: he calls them all by names by the greatness of his might, because he is strong in power; not one fails.

27. Why do you say, O Jacob, and speak, O Israel, My way is hidden from the LORD, and my judgment is passed over from my God?

28 Have you not known? have you not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, faints not, nor is weary? there is no searching of his understanding.

29 He gives power to the faint; and to those who have no might he increases strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But those who wait on the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isaiah 41

1. Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

4 Who has wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.

5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbor; and every one said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, and he who smoothes with the hammer him who strikes the anvil, saying, It is ready for the soldering: and he fastened it with nails, so it would not be moved.

8 But you, Israel, are my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 You whom I have taken from the ends of the earth, and called you from their chief men, and said to you, You are my servant; I have chosen you, and have not cast you away.

10. Fear not; for I am with you: do not be dismayed; for I am your God: I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of my righteousness.

11 Behold, all those who were incensed against you shall be ashamed and confounded: they shall be as nothing; and those who strive with you shall perish.

12 You shall seek them, and shall not find them, even them who fight with you: those who war against you shall be as nothing, and as a thing of nought.

13 For I the LORD your God will hold your right hand, saying to you, Fear not; I will

help you.

14 Fear not, you worm Jacob, and you men of Israel; I will help you, says the LORD, and your Redeemer, the Holy One of Israel.

15 Behold, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff.

16 You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them and you shall rejoice in the LORD, and shall glory in the Holy One of Israel.

17 When the poor and needy seek water, and there is none, and their tongue fails for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the acacia tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD has done this, and the Holy One of Israel has created it.

21. Produce your cause, says the LORD; bring forth your strong reasons, says the King of Jacob.

22 Let them bring them forth, and show us what shall happen: let them show the former things, as they were, that we may consider them, and know the latter end of them; or declare us things to come.

23 Tell the symbols of the latter days, that we may know that you are gods: indeed, make either a good thing or an evil thing, that we may be amazed, and behold it together.

24 Behold, you are of nothing, and your work is worthless: he who chooses you is an abomination.

25 I have raised up one from the north, and he shall come: from the rising of the sun he shall call on my name: and he shall come on princes as on mortar, and as the potter treads clay.

26 Who has declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yes, there is none who shows, yes, there is none who declares, yes, there is none who hears your words.

27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one who brings good tidings.

28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

Isaiah 42

1. Behold my servant, whom I uphold; my elect, in whom my soul delights; I have put my spirit on him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor shout, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment to truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5. Thus says God the LORD, he who created the heavens, and stretched them out; he who spread forth the earth, and that which comes out of it; he who gives breath to the people on it, and spirit to those who walk in it:

6 I the LORD have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and those who sit in darkness out of the prison house.

8 I am the LORD: that is my name: and my glory will I not give to another, nor my praise to graven images.

9 Behold, I declared the former things and they have come to pass, and new things do I declare: before they spring up I tell you of them.

10 Sing to the LORD a new song, and his praise from the end of the earth, you who go down to the sea, and all that is in it; the isles, and the inhabitants of them.

11 Let the cities of the wilderness lift up their voice, the villages that Kedar inhabits: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory to the LORD, and declare his praise in the islands.

13. the LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, even, roar; he shall prevail against his enemies.

14 I have held my peace a long time; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

15 I will lay waste mountains and hills, and dry up all their vegetation; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do to them, and not forsake them.

17 those who trust in graven images shall be turned back, those who say to the molten images, you are our gods, shall be greatly ashamed,, .

18. Hear, you deaf; and look, you blind, that you may see.

19 Who is blind, but my servant? or as deaf as my messenger who I sent? who is as blind as he who is perfect, and as blind as the LORD'S servant?

20 Seeing many things, but you observe not; opening the ears, but he hears not.

21 the LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honorable.

22 But this is a people robbed and spoiled; all of them are snared in holes, and they are hidden in prison houses: they are for a prey, and none delivers; for a spoil, and none says, Restore. 23 Who among you will give ear to this? who will listen and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, nor were they obedient to his law.

25 Therefore he has poured on him the fury of his anger, and the strength of battle: and it has set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

Isaiah 43

1. But now thus says the LORD who created you, O Jacob, and he who formed you, O Israel, Fear not: for I have redeemed you, I have called you by your name; you are mine.

2 When you pass through the waters, I will be with you; and through the rivers, they shall not flow over you: when you walk through the fire, you shall not be burned; nor shall the flame light upon you.

3 For I am the LORD your God, the Holy One of Israel, your Savior: I gave Egypt for your ransom, Ethiopia and Sheba for you.

4 Since you were precious in my sight, you have been made honorable, and I have loved you: therefore I will give men for you, and people for your life.

5 Fear not: for I am with you: I will bring your seed from the east, and gather you from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 Even every one who is called by my name: for I have created him for my glory, I have formed him; yes, I have made him.

8. Bring out the blind people who have eyes, and the deaf who have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring on their witnesses, that they may be justified: or let them hear, and say, It is truth.

10 You are my witnesses, says the LORD, and my servant whom I have chosen: that you may know and believe me, and understand that I am he: before me there was no God formed, nor shall there be after me.

11 I, even I, am the LORD; and beside me there is no savior.

12 I have declared, and have saved, and I have showed, when there was no strange god among you: therefore you are my witnesses, says the LORD, that I am God.

13 Yes, before the day was I am he; and there is none who can deliver out of my hand: I will work, and who shall stop it?

14. Thus says the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

15 I am the LORD, your Holy One, the creator of Israel, your King.

16 Thus says the LORD, who makes a way in the sea, and a path in the mighty waters;

17 who brings forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are snuffed out like a wick.

18 Do not bring to mind the former things, nor consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall you not know it? I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall show my praise.

22. But you have not called upon me, O Jacob; but you have been weary of me, O Israel.

23 You have not brought me even the small cattle of your burnt offerings; nor have you honored me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense.

24 You have bought me no sweet cane with money, nor have you filled me with the fat of your sacrifices: but you have made me to serve with your sins, you have wearied me with your iniquities.

25 I, even I, am he who blots out your transgressions for my own sake, and will not remember your sins.

26 Remind me, let us judge together: explain how you are justified.

27 Your first father has sinned, and your teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Isaiah 44

1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus says the LORD who made you, formed you from the womb, and who will help you; Fear not, O Jacob, my servant; and you, Jeshurun, whom I have chosen.

3 For I will pour water on him who is thirsty, and floods on the dry ground: I will pour my spirit on your seed, and my blessing on your offspring:

4 And they shall spring up as among the grass, as willows by the water courses.

5 One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to the LORD, and surname himself by the name of Israel.

6 Thus says the LORD the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

7 And who is like me, who can call, and explain, and arrange before me the things that have happened since I placed the people of antiquity? Let them show to us the things that are in the near and the distant future.

8 Fear not, nor be afraid: have I not made it known to you from that time, and have told it? you are even my witnesses. Is there a God beside me? I do not know any stone god.

9. those who make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they do not see nor know; that they may be ashamed.

10 Who forms a god, or casts a graven image that gives no profit?

11 Behold, all his companions shall be ashamed for the workmen are mere humans; When they gather themselves together and stand up they shall be terrified and suffer shame together.

12 The iron worker works with tongs in the coals, and fashions it with hammers, and works it with the strength of his arms: he is hungry, and his strength fails: he drinks no water, and is faint.

13 The carpenter stretches out his ruler; he marks it out with a line; he fits it with planes, and he marks it out with the compass, and makes it in the shape of a man, according to human excellence, so it may abide in the home.

14 He hews down cedars, and takes the cypress and the oak, which he strengthens for himself among the trees of the forest: he plants an ash, and the rain nourishes it.

15 Then it shall be used for a man to burn: because he will take a piece, and warm himself; yes, he kindles it, and bakes bread; yes, he makes a god, and worships it; he makes of it a graven image, and falls down before it.

16 He burns part of it in the fire; with part of it he eats flesh; he roasts meat, and is satisfied: he warms himself, and says, Ah, I am warm, I have seen the fire:

17 And with the residue he makes a god, even his graven image: he falls down before it and worships it and prays to it, and says, Deliver me; for you are my god.

18 They have not known nor understood: for he has shut their eyes, so they cannot see; and their hearts, so they cannot understand.

19 And none considers in his heart, nor is there knowledge nor understanding to say, I have burned part of it in the fire; also I have baked bread on its coals; I have roasted flesh, and eaten it: and shall I make its residue an abomination? shall I fall down to the stock of a tree?

20 He feeds on ashes: a deceived heart has turned him aside, so that he cannot deliver his soul, nor say, Is this not a fraud in my right hand?

21. Remember these, O Jacob and Israel; for you are my servant: I have formed you; you are my servant: O Israel, you shall not be forgotten by me.

22 I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: return to me; for I have redeemed you.

23 Sing, O you heavens; for the LORD has done it: shout, you lower parts of the earth: break forth into singing, you mountains, O forest, and every tree there: for the LORD has redeemed Jacob, and glorified himself in Israel.

24 Thus says the LORD, your redeemer, and he who formed you from the womb, I am the LORD who makes all things; who stretches forth the heavens alone; who spreads abroad the earth by myself;

25 Who frustrates the tokens of the liars, and makes diviners mad; who turns wise men backward, and makes their knowledge foolish;

26 Who confirms the word of his servant, and performs the counsel of his messengers; who says to Jerusalem, You shall be inhabited; and to the cities of Judah, you shall be built, and I will raise up your decayed places:

27 Who says to the deep, Be dry, and I will dry up your rivers:

28 Who says of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, you shall be built; and to the temple, your foundation shall be laid.

Isaiah 45

1. Thus says the LORD to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before you, and make the crooked places straight: I will break in pieces the gates of brass, and cut apart the bars of iron:

3 And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, the LORD, who calls you by your name, am the God of Israel.

4 For my servant Jacob's sake, and Israel my elect, I have even called you by your name: I have surnamed you, though you have not known me.

5. I am the LORD, and there is none else, there is no God beside me: I girded you,

though you have not known me:

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

8 Drop down, you heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe to him who strives with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him who fashions it, What are you making? or your work, He has no hands?

10 Woe to him who says to his father, What did you beget? or to the woman, What have you brought forth?

11. Thus says the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command me.

12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let my captives go, not for price nor reward, says the LORD of hosts.

14 Thus says the LORD, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over to you, and they shall be yours: they shall come after you; in chains they shall come over, and they shall fall down to you, they shall make supplication to you, saying, Surely God is in you; and there is none else, there is no God.

15 Truly you are a God who hides yourself, O God of Israel, the Savior.

16 The makers of idols shall be ashamed, and also confounded, all of them: they shall go to confusion together.

17 But Israel shall be saved in the LORD with an everlasting salvation: you shall not be ashamed nor confounded world without end.

18 For thus says the LORD creator of the heavens; God himself who formed the earth and made it; he has established it, he did not create it in vain, he formed it to be inhabited: I am the LORD; and there is none else.

19 I have not spoken in secret, in a dark place of the earth: I did not say in vain to the seed of Jacob, Seek me; I the LORD speak righteousness, I declare things that are right.

20. Assemble yourselves and come; draw near together, you who are escaped of the nations: they have no knowledge who set up the wood of their graven image, and pray to a god who cannot save.

21 Proclaim, and bring them near; let them take counsel together: who has declared this from ancient time? who has told it from that time? Have not I the LORD? and there is no other God beside me; a just God and a Savior; there is none beside me.

22 Look to me, and be saved, all the ends of the earth: for I am God, and there is no one else.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return empty, That to me every knee shall bow, every tongue shall swear.

24 Surely, one shall say, In the LORD have I righteousness and strength: even to him

shall men come; and all who are incensed against him shall be ashamed.
 25 In the LORD shall all the seed of Israel be justified, and shall glory.

Isaiah 46

1. Bel bows down, Nebo stoops, their idols were on the beasts, and on the cattle: your carriages were heavy laden; they are a burden to the weary beast.
- 2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.
- 3 Listen to me, O house of Jacob, and all the remnant of the house of Israel, who are borne by me from the belly, who are carried from the womb:
- 4 And even to your old age I am he; and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.
5. To whom will you liken me, and make me equal, and compare me, that we may be likened?
- 6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he makes it a god: they fall down, yes, they worship.
- 7 They bear it on their shoulder, they carry it, and set it in its place, and it stands; it shall not move from its place: yes, one shall cry to it, yet it cannot answer, nor save him out of his trouble.
- 8 Remember this, and show yourselves men: bring it again to mind, O you transgressors.
- 9 Remember the former things of old: for I am God, and there is no one else; I am God, and there is no one like me,
- 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:
- 11 Calling a ravenous bird from the east, the man who executes my counsel from a far country: yes, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.
- 12 Listen to me, you stubbornhearted, that are far from righteousness:
- 13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Isaiah 47

1. Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for you shall no more be called tender and delicate.
- 2 Take the millstones, and grind meal: uncover your locks, make bare the leg, uncover the thigh, pass over the rivers.
- 3 Your nakedness shall be uncovered, your shame shall be seen: I will take vengeance, and I will not meet you as a man.
- 4 As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.
- 5 Sit silent, and get into darkness, O daughter of the Chaldeans: for you shall no more be called, The Mistress of Kingdoms.
- 6 I was angry with my people, I have polluted my inheritance, and given them into

your hand: you showed them no mercy; you very heavily laid your yoke even on the elderly.

7. And you said, I shall be a heroine for ever: so that you did not consider these things, nor did you ponder its latter end.

8 Therefore hear this now, you who are given to pleasures, who dwells without care, who says in your heart, I am, and there is no one else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two things shall come to you in a moment in one day, the loss of children, and widowhood: they shall come upon you in their perfection for the multitude of your sorceries, and for the great abundance of your enchantments.

10 For you have trusted in your wickedness: you have said, No one sees me. Your wisdom and your knowledge has perverted you; and you have said in your heart, I am, and none else beside me.

11 Therefore shall evil come upon you; you shall not know from where it rises: and mischief shall fall on you; you shall not be able to put it off: and desolation shall come on you suddenly, which you shall not know.

12 Stand now with your enchantments, and with the multitude of your sorceries, in which you have labored from your youth; if it is that you shall be able to profit, if it is that you may prevail.

13 You are wearied in the multitude of your counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save you from these things that shall come on you.

14 Behold, they shall be like chaff; the fire shall burn them; they shall not deliver even themselves from the power of the flame: there shall not be a coal to warm at, nor a light to sit before.

15 Thus shall they be to you with whom you have labored from your youth: even your merchants, they shall wander every one to his quarter; none shall save you.

Isaiah 48

1. Hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, who swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they say they are from the holy city, and rely on the God of Israel; the LORD of hosts is his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass.

4 Because I knew that you are obstinate, and your neck is an iron sinew, and your brow brass;

5 I have told you, even from the beginning, before it came to pass I showed it to you: lest you should say, My idol has done them, and my graven image, and my molten image, has commanded them.

6 You heard, and all this you have seen in a vision and will you yourself not announce it? I have caused you to hear new things from this time, even hidden things, which you

did not know.

7 They are created now, and not from the beginning; even before the day when you did not hear them; lest you should say, Behold, I knew them.

8 Yet, you did not hear; still, you did not know; neither was your ear opened from that time: for I knew that you would deal very treacherously and were called a transgressor from the womb.

9. For the sake of my name I will put off my anger, and I will desist my praise for you, so as not to cut you off.

10 Behold, I have refined you, but not with silver; I have chosen you in the furnace of affliction.

11 For my own sake, even for my own sake, will I do it: for how can my name be polluted? and I will not give my glory to another.

12 Listen to me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

13 My hand also has laid the foundation of the earth, and my right hand has spanned the heavens: when I call to them, they stand up together.

14 All of you, assemble yourselves, and hear; who among them has declared these things? the LORD has loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

15 I, even I, have spoken; yes, I have called him: I have brought him, and he shall make his way prosperous.

16. Come near to me, hear this; I have not spoken in secret from the beginning; from the time that it was, I was there: and now the Lord the LORD, and his Spirit, has sent me.

17 Thus says the LORD, your Redeemer, the Holy One of Israel; I am the LORD your God who teaches you to profit, who leads you by the way that you would go.

18 O that you had listened to my commandments! then would your peace be as a river, and your righteousness as the waves of the sea:

19 Your seed also would have been as the sand, and the offspring of your loins like its gravel; their name should not have been cut off nor destroyed from before me.

20 Go out of Babylon, flee from the Chaldeans, with a voice of singing declare it, tell this, utter it even to the end of the earth; say, the LORD has redeemed his servant Jacob.

21 And they did not thirst when he led them through the deserts: he caused the waters to flow out of the rock for them: he split the rock also, and the waters gushed out.

22 There is no peace, says the LORD, to the wicked.

Isaiah 49

1. Listen, O isles, to me; and listen you people, from afar; the LORD called me from the womb; from my mother's belly he named me.

2 And he has made my mouth like a sharp sword; in the shadow of his hand has he hidden me, and made me a polished shaft; in his quiver he has hidden me;

3 And said to me, You are my servant Israel, in whom I will be glorified.

4 Then I said, I have labored in vain, I have spent my strength for nothing, and in vain: yet surely my judgment is with the LORD, and my work with my God.

5 And now, says the LORD who formed me from the womb to be his servant, to return Jacob to him, and to gather Israel to him, that I shall be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, Is it a light thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the Gentiles, that you may be my salvation to the end of the earth.

7. Thus says the LORD, the Redeemer of Israel, and his Holy One, to him whom man despises, to him whom the nation abhors, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD who is faithful, the Holy One of Israel, shall choose you.

8 Thus says the LORD, In an acceptable time have I heard you, and in a day of salvation I have helped you: and I will preserve you, and I will give you for a covenant of the people, to establish the earth, to cause them to inherit the desolate heritages;

9 That you may say to the prisoners, Go forth; to those who are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; nor shall the heat nor sun strike them: for he who has mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD has comforted his people, and will have mercy on his afflicted.

14 But Zion said, the LORD has forsaken me, and my Lord has forgotten me.

15 Can a woman forget her sucking child, that she would not have compassion on the son of her womb? yes, even they may forget, but I will not forget you.

16 Behold, I have graven you on the palms of my hands; your walls are continually before me.

17 Your children shall make haste; your destroyers and those who made you waste shall go away from you.

18. Lift up your eyes round about, and behold: all these gather themselves together, and come to you. As I live, says the LORD, you shall surely clothe you with them all, as with an ornament, and bind them on you, as a bride.

19 For your waste and your desolate places, and the land of your destruction, shall even now be too small by reason of the inhabitants, and those who swallowed you up shall be far away.

20 The children who you shall have, after you have lost the other, shall say again in your ears, The place is too narrow for me: give me room that I may dwell.

21 Then shall you say in your heart, Who has begotten me these, seeing I have lost my children, and am desolate, a captive, and moving to and fro? and who has brought up these? Behold, I was left alone; these, where were they?

22 Thus says the Lord the LORD, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring your sons in their arms, and your daughters shall be carried on their shoulders.

23 And kings shall be your nursing fathers, and their queens your nursing mothers: they shall bow down to you with their face toward the earth, and lick up the dust of your feet; and you shall know that I am the LORD: for they shall not be ashamed who

wait for me.

24. Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus says the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him who contends with you, and I will save your children.

26 And I will feed those who oppress you with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am your Savior and your Redeemer, the mighty One of Jacob.

Isaiah 50

1. Thus says the LORD, Where is the bill of your mother's divorce, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgressions is your mother put away.

2 why, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stink and die for thirst, because there is no water.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4. The Lord the LORD has given me the tongue of the learned, so that I would know how to speak a word in season to him who is weary: he wakens morning by morning, he wakens my ear to hear as the learned.

5 The Lord the LORD has opened my ear, and I was not rebellious, nor turned away.

6 I gave my back to the strikers, and my cheeks to those who plucked off the hair: I did not hide my face from insult and spitting.

7 For the Lord the LORD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 He is near who justifies me; who will contend with me? let us stand together: who is my adversary? let him come near to me.

9 Behold, the Lord the LORD will help me; who is he who shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10. Who is among you who fears the LORD, who obeys the voice of his servant, who walks in darkness, and has no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all you who kindle a fire, who surround yourselves with sparks: walk in the light of your fire, and in the sparks that you have kindled. This shall you have from my hand; you shall lie down in sorrow.

Isaiah 51

1. Listen to me, you who follow after righteousness, you who seek the LORD: look to the rock from which you are hewn, and to the hole of the pit from which you were dug.

2 Look to Abraham your father, and to Sarah who bore you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4. Listen to me, my people; and give ear to me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and my arms shall judge the people; the isles shall wait upon me, and on my arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and her inhabitants shall die in the same way: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Listen to me, you who know righteousness, the people in whose heart is my law; fear not the reproach of men, nor be afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9. Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old; are you not he who has cut Rahab, and wounded the dragon?

10 Are you not he who has dried the sea, the waters of the great deep; who has made the depths of the sea a way for the ransomed to pass over?

11 Therefore the redeemed of the LORD shall return, and come with singing to Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, even I, am he who comforts you: who are you, that you should be afraid of a man who will shall die, and of the son of man who shall be made as grass;

13 And you forget the LORD your maker, who has stretched out the heavens, and laid the foundations of the earth; and you have feared continually every day because of the fury of the oppressor, as if he were ready to destroy; and where is the fury of the oppressor?

14 The captive is anxious to be loosed, that he should not die in the pit, nor that his bread should fail.

15 But I am the LORD your God, who divided the sea, whose waves roared: the LORD of hosts is his name.

16 And I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, You are my people.

17. Awake, awake, stand up, O Jerusalem, who have drunk at the hand of the LORD the cup of his fury; you have drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sons whom she has brought forth; nor is there any who takes her by the hand of all the sons who she has brought up.

19 These two things are come to you and who shall comfort you? desolation and destruction, and famine and sword: by whom shall I comfort you?

20 Your sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of your God.

21 Therefore now hear this, you are afflicted and drunk, but not with wine:

22 Thus says your Lord the LORD, and your God who pleads the cause of his people,

Behold, I have taken out of your hand the cup of trembling, even the dregs of the cup of my fury; you shall not drink it anymore again:

23 But I will put it into the hand of those who afflict you; who had said to your soul, Bow down, that we may walk over you: and you laid your body as the ground, and as the street to them to walk over you.

Isaiah 52

1. Awake, awake; put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city: for from now on there shall no more come into you the uncircumcised and the unclean.

2 Shake yourself from the dust; arise, and sit down, O Jerusalem: loose yourself from the bands of your neck, O captive daughter of Zion.

3 For thus says the LORD, you have sold yourselves for nothing; and you shall be redeemed without money.

4 For thus says the Lord the LORD, My people went down in old time into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, says the LORD, that my people is taken away for nothing? those who rule over them make them to howl, says the LORD; and my name is blasphemed continually every day.

6 Therefore my people shall know my name: therefore they shall know in that day that I am he who speaks: behold, it is I.

7. How beautiful on the mountains are the feet of him who brings good tidings, who publishes peace; who brings good tidings of good, who publishes salvation; who says to Zion, Your God reigns!

8 Your watchmen shall lift up their voice; with their voice together shall they sing: for they shall see eye to eye, when the LORD shall restore Zion.

9 Break forth into joy, sing together, you waste places of Jerusalem: for the LORD has comforted his people, he has redeemed Jerusalem.

10 the LORD has made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 Depart, depart, go out from there, touch no unclean thing; go out of the midst of her; be clean, you who bear the vessels of the LORD.

12 For you shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rearguard.

13. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 Just as many were astonished at him; because his visage was marred more than any man, and his form more than the sons of men:

15 So shall he startle many nations; the kings shall shut their mouths at him: for that which they were not told shall they see; and that which they had not heard shall they consider.

Isaiah 53

1. Who has believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we would desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid our faces from him; he was despised, and we esteemed him not.

4. Surely he has borne our griefs, and carried our sorrows: yet we did esteem him beaten and buffeted and afflicted by God.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he beaten.

9 And he was given his grave with the wicked, and with the rich in his death; Even though he had done no violence, neither was any deceit in his mouth,

10. the LORD was pleased to bruise him. he has put him to grief: if you shall put his soul as a sin offering, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: By his knowledge my righteous servant shall justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he exposed his soul to death: and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

Isaiah 54

1. Sing, O barren, you who did not bear; break forth into singing, and cry aloud, you who did not travail with child: for more are the children of the desolate than the children of the married wife, says the LORD.

2 Enlarge the place of your tent, and let them stretch forth the curtains of your habitations: spare not, lengthen your cords, and strengthen your stakes;

3 For you shall break forth on the right hand and on the left; and your seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for you shall not be ashamed: nor be confounded; for you shall not be put to shame: for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood any more.

5 For your Maker is your husband; the LORD of hosts is his name; and your Redeemer the Holy One of Israel; He shall be called The God of the whole earth.

6 For the LORD has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were refused, says your God.

7 For a small moment have I forsaken you; but with great mercies will I gather you.

8 In a little wrath I hid my face from you for a moment; but with everlasting kindness will I have mercy on you, says the LORD your Redeemer.

9 For this is as the waters of Noah to me: for as I have sworn that the waters of Noah would no more go over the earth; so have I sworn that I would not be angry with you, nor rebuke you.

10 For the mountains shall depart, and the hills shall be removed; but my kindness shall not depart from you, nor shall the covenant of my peace be removed, says the LORD who has mercy on you.

11. O you afflicted, tossed with tempest, and not comforted, behold, I will lay your stones with fair colors, and lay your foundations with sapphires.

12 And I will make your windows of agates, and your gates of carbuncles, and all your borders of pleasant stones.

13 And all your children shall be taught of the LORD; and great shall be the peace of your children.

14 In righteousness shall you be established: you shall be far from oppression; for you shall not fear: and from terror; for it shall not come near you.

15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against you shall fall for your sake.

16 Behold, I have created the smith who blows the coals in the fire, and who brings forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against you shall prosper; and every tongue that shall rise against you in judgment you shall condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, says the LORD.

Isaiah 55

1. Ho, every one who thirsts, come you to the waters, and he who has no money; come, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Why do you spend money for that which is not bread and your labor for that which satisfies not? Listen diligently to me, and eat that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come to me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I have given him for a witness to the people, a leader and commander to the people.

5 Behold, you shall call to a nation that you did not know, and nations that you did not know shall run to you because of the LORD your God, and for the Holy One of Israel; for he has glorified you.

6. Seek the LORD while he may be found, call on him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the LORD, and he will have mercy on him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, nor are your ways my ways, says the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain comes down, and the snow from heaven, and returns not there, but

waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goes forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing where I sent it.

12 For you shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

Isaiah 56

1. Thus says the LORD, Keep you judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man who does this, and the son of man who lays hold on it; who keeps from polluting the sabbath, and keeps his hand from doing any evil.

3. Neither let the son of the stranger, who has joined himself to the LORD, speak, saying, the LORD has utterly separated me from his people: nor let the eunuch say, Behold, I am a dry tree.

4 For thus says the LORD to the eunuchs who keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 Even to them will I give in my house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, who join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one who keeps the sabbath from polluting it, and takes hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted on my altar; for my house shall be called an house of prayer for all people.

8 The Lord the LORD who gathers the outcasts of Israel says, Yet will I gather others to him, beside those who are gathered to him.

9. All you beasts of the field, come to devour, yea, all you beasts in the forest.

10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yes, they are greedy dogs who can never have enough, and they are shepherds who cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

Isaiah 57

1. The righteous perishes, and no man lays it to heart: and merciful men are taken

away, none considering that the righteous is taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

3. But draw near here, you sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do you sport yourselves? against whom do you make a wide mouth, and draw out the tongue? are you not children of transgression, a seed of falsehood,

5 Inflaming yourselves with idols under every green tree, slaying the children in the valleys, is your portion under the cliffs of the rocks?

6 Among the smooth stones of the stream; they, they are your lot: even to them have you poured a drink offering, you have offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain have you set your bed: even there you went up to offer sacrifice.

8 Behind the doors also and the posts have you set up your remembrance: for you have uncovered yourself to another than me, and are gone up; you have enlarged your bed, and you made a covenant with them; you loved their bed where you saw it.

9 And you went to the king with ointment, and increased your perfumes, and you sent your messengers far off, and debased yourself even to Sheol.

10 You are wearied in the greatness of your way; yet you did not say, There is no hope: you have found life by your own hand; therefore you were not grieved.

11 And of whom have you been afraid or feared, that you have lied, and have not remembered me, nor laid it to your heart? have not I held my peace even of old, and you fear me not?

12 I will declare your righteousness, and your works; for they shall not profit you.

13. When you cry, let your companies deliver you; but the wind shall carry them all away; vanity shall take them: but he who puts his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast you up, cast you up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus says the high and lofty One who inhabits eternity, whose name is Holy; I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, nor will I always be angry: for the spirit would fail before me, and the souls who I have made.

17. I was angry because of the iniquity of his covetousness and struck him: I hid myself, and was angry, and he went on stubbornly in the way of his heart.

18 I have seen his ways, but will heal him: I will also lead him, and restore comforts to him and to his mourners.

19 I create the fruit of the lips; Peace, peace to him who is far off, and to him who is near, says the LORD; and I will heal him.

20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 There is no peace, says my God, to the wicked.

Isaiah 58

1. Cry aloud, spare not, lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.
- 2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, as though not forsaking the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.
3. why have we fasted, say they, and you see not? why have we afflicted our soul, and you take no knowledge? Behold, in the day of your fast you find pleasure, and perform all your labors.
- 4 Behold, you fast for strife and debate, and to strike with the fist of wickedness: you shall not fast as you do this day to make your voice to be heard on high.
- 5 Is this the fast that I have chosen as a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? will you call this a fast, and an acceptable day to the LORD?
- 6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke?
- 7 Is it not to deal your bread to the hungry, and that you bring the poor who are cast out into your house? when you see the naked, that you cover him; and that you do not hide yourself from your own flesh?
8. Then shall your light break forth as the morning, and your health shall spring forth speedily, and your righteousness shall go before you; the glory of the LORD shall be your reward.
- 9 Then shall you call, and the LORD shall answer; you shall cry, and he shall say, Here I am. If you take away from the midst of you the yoke, pointing the finger, and speaking vanity;
- 10 And if you draw out your soul to the hungry, and satisfy the afflicted soul; then your light shall rise in obscurity, and your darkness shall be as the noonday:
- 11 And the LORD shall guide you continually, and satisfy your soul in drought, and make fat your bones: and you shall be like a watered garden, and like a spring of water, whose waters do not fail.
- 12 And those who shall be of you shall build the old waste places: you shall raise up the foundations of many generations; and you shall be called, The repairer of the breach, The restorer of paths to dwell in.
13. If you turn away your foot from the sabbath, from doing your pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words:
- 14 Then shall you delight yourself in the LORD; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the LORD has spoken it.

Isaiah 59

1. Behold, the LORD'S hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear:
- 2 But your iniquities have separated between you and your God, and your sins have

hidden his face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness.

4 None calls for justice, nor any pleads for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web: he who eats of their eggs dies, and that which is crushed breaks out into a viper.

6 Their webs shall not become garments, nor shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whoever travels in them shall not know peace.

9. Therefore is judgment far from us, neither does justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men.

11 We all roar like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

12 For our transgressions are multiplied before you, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice stands afar off: for truth is fallen in the street, and equity cannot enter.

15 Yes, truth fails; and he who departs from evil makes himself a prey: and the LORD saw it, and it displeased him that there was no judgment.

16. And he saw that there was no man, and was stunned that there was no intercessor: therefore his arm brought salvation to him; and his righteousness sustained him.

17 For he put on righteousness as a breastplate, and a helmet of salvation on his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 And the Redeemer shall come to Zion, and to those who turn from transgression in Jacob, says the LORD.

21 As for me, this is my covenant with them, says the LORD; My spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says the LORD, from henceforth and for ever.

Isaiah 60

1. Arise, shine; for your light is come, and the glory of the LORD is risen on you.
- 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise on you, and his glory shall be seen on you.
- 3 And the Gentiles shall come to your light, and kings to the brightness of your rising.
- 4 Lift up your eyes round about, and see: all they gather themselves together, they come to you: your sons shall come from far, and your daughters shall be nursed at your side.
- 5 Then you shall see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted to you, the forces of the Gentiles shall come to you.
- 6 The multitude of camels shall cover you, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD.
- 7 All the flocks of Kedar shall be gathered together to you, the rams of Nebaioth shall minister to you: they shall come up willingly to my altar, and I will glorify the house of my glory.
- 8 Who are these who fly as a cloud, and as the doves to their windows?
9. Surely the isles shall wait for me, and the ships of Carthage first, to bring your sons from far, their silver and their gold with them, to the name of the LORD your God, and to the Holy One of Israel, because he has glorified you.
- 10 And the sons of strangers shall build up your walls, and their kings shall minister to you: for in my wrath I struck you, but in my favor have I had mercy on you.
- 11 Therefore your gates shall be open continually; they shall not be shut day nor night; and the armies of the Gentiles will be brought and their kings will be led to you.
- 12 For the nation and kingdom that will not serve you shall perish; yes, those nations shall be utterly wasted.
- 13 The glory of Lebanon shall come to you, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.
- 14 The sons of those who afflicted you shall also come kneeling to you; and all those who despised you shall bow themselves down at the soles of your feet; and they shall call you, The city of the LORD, The Zion of the Holy One of Israel.
15. In the same way that you have been forsaken and hated, so that no man went through you, I will make you an eternal excellency, a joy of many generations.
- 16 You shall also suck the milk of the Gentiles, and shall suck the breast of kings: and you shall know that I the LORD am your Savior and your Redeemer, the mighty One of Jacob.
- 17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make your officers peace, and your oppressors righteousness.
- 18 Violence shall no more be heard in your land, wasting nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise.
- 19 The sun shall be no more your light by day; neither shall the brightness of the moon give light to you: but the LORD shall be to you an everlasting light, and your God your glory.

20 Your sun shall no more go down; nor shall your moon withdraw itself: for the LORD shall be your everlasting light, and the days of your mourning shall be ended.

21 Your people also shall all be righteous: they shall inherit the land for ever, the branch. of my planting, the work of my hands, that I may be glorified

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hurry it in its time.

Isaiah 61

1. The Spirit of the Lord the LORD is on me; because the LORD has anointed me to preach good tidings to the meek; he has sent me to bind up the brokenhearted, to

proclaim liberty to the captives, and the opening of the prison to those who are bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all who mourn;

3 To appoint to those who mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

6 But you shall be named the Priests of the LORD: men shall call you the Ministers of our God: you shall eat the riches of the Gentiles, and in their glory shall you boast yourselves.

7 In place of shame you shall have a double portion; and in place of confusion they shall rejoice in their possession: therefore in their land they shall possess the double portion: everlasting joy shall be to them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all who see them shall acknowledge them, that they are the seed which the LORD has blessed.

10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.

11 For as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord the LORD will cause righteousness and praise to spring forth before all the nations.

Isaiah 62

1. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns.

2 And the Gentiles shall see your righteousness, and all kings your glory: and you shall be called by a new name, which the mouth of the LORD shall name.

3 You shall also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of your God.

4 You shall no more be termed Forsaken; nor shall your land any more be termed Desolate: but you shall be called Hephzibah, and your land Beulah: for the LORD delights in you, and your land shall be married.

5 For as a young man marries a virgin, so shall your sons marry you: and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

6. I have set watchmen on your walls, O Jerusalem, who shall never hold their peace day nor night: you who make mention of the LORD, do not keep silence,

7 And give him no rest, until he establish, and until he make Jerusalem a praise in the earth.

8 the LORD has sworn by his right hand, and by the arm of his strength, Surely I will more give your corn to be meat for your enemies; and the sons of the stranger shall not drink your new wine, for which you have labored:

9 But those who have gathered it shall eat it, and praise the LORD; and those who have brought it together shall drink it in the courts of my holiness.

10. Go through, go through the gates; prepare the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of Zion, Behold, your salvation comes; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and you shall be called, Sought out, A city not forsaken.

Isaiah 63

1. Who is this who comes from Edom, with dyed garments from Bozrah? this one who is glorious in his apparel, travelling in the greatness of his strength, It is I, who speaks in righteousness, mighty to save.

2 Why are your clothes red, and your clothing like him who treads in the winevat?

3 I trod the winepress alone; and there was none with me of the peoples: for I will tread on them in my anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my clothing.

4 For the day of vengeance is in my heart, and the year of my redeemed is come.

5 And I looked, and there was none to help; and I was astonished that there was none to uphold: therefore my own arm brought salvation to me; and my fury, it supported me.

6 And I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7. I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD has bestowed on us, and the great goodness toward the house of Israel, which he has bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses

8 For he said, Surely they are my people, children who will not lie: so he was their Savior.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days

of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was changed to be their enemy, and he fought against them.

11 Then he remembered the days of old; Moses; his people; saying, Where is he who brought them up out of the sea with the shepherd of his flock? where is he who put the spirit of his holiness within him?

12 Who led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 Who led them through the deep, as a horse in the wilderness, that they would not stumble?

14 As farm animals go down into the pasture, the Spirit of the LORD caused him to rest: so did you lead your people, to make yourself a glorious name.

15. Look down from heaven, and behold from the habitation of your holiness and glory: where is your zeal and your strength, the tumult of your heart and of your mercies toward me? are they restrained?

16 Doubtless you are our father, though Abraham is ignorant of us, and Israel does not acknowledge us: you, O LORD, are our father, our redeemer; your name is from eternity.

17 O LORD, why have you made us to wander from your ways, and hardened our heart from your fear? Restore for your servants' sake, the tribes of your inheritance.

18 The people of your holiness have possessed it but a little while: our adversaries have trodden down your sanctuary.

19 We are yours: you never bore rule over them; they were not called by your name.

Isaiah 64

1. Oh that you would rend the heavens, that you would come down, that the mountains might flow down at your presence,

2. (As when a brush fire blazes and the fire causes the waters to boil,) to make your name known to your adversaries, that the nations might tremble at your presence!

3 When you did terrible things which we did not look for. You came down; the mountains flowed down at your presence.

4 For from eternity men have not heard, nor envisioned, nor has any eye seen, except yours O God, what you have prepared for him who waits for you.

5 You meet with him who rejoices and works righteousness, those who remember you in your ways which have continuance and in them we are saved: behold, you were angry; for we have sinned:

6. And we are all as an unclean thing, and all our righteousness is as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none who calls on your name, or who reminds himself to take hold of you: for you have hidden your face from us, and you are depleting us because of our iniquities.

8 But now, O LORD, you are our father; we are the clay, and you our potter; and we all are the work of your hand.

9 Do not be full of extreme anger, O LORD, nor remember iniquity for ever: Behold, Look, we beseech you, we are all your people.

10 Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised you, is burned up with fire: and all our pleasant things are laid waste.

12 Will you hold yourself back for these things, O LORD? will you excessively keep silence and humble us?

Isaiah 65

1. I am sought of those who asked not for me; I am found of those who sought me not: I said, Behold me, behold me, to a nation that was not called by my name.

2 I have spread out my hands all the day to a rebellious people, who walk in a way that was not good, after their own thoughts;

3 A people who provoke me to anger continually to my face; who sacrifice in gardens, and burns incense on altars of brick;

4 who remain among the graves, and lodge in the monuments, who eat swine's flesh, and broth of abominable things is in their vessels;

5 who say, Stand by yourself, come not near to me; for I am holier than you. These are a smoke in my nose, a fire that burns all the day.

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense your iniquities together with the iniquities of your fathers into your bosom,

7 Says the LORD, They have burned incense on the mountains, and blasphemed me on the hills: therefore will I measure their former work into their bosom.

8. Thus says the LORD, As the new wine is found in the cluster, and one says, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and my elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people who have sought me.

11. But you are those who forsake the LORD, who forget my holy mountain, who prepare a table for that troop, and who furnish the drink offering to that number.

12 Therefore will I number you to the sword, and you shall all bow down to the slaughter: because when I called, you did not answer; when I spoke, you did not hear; but did evil before my eyes, and chose that in which I did not delight.

13 Therefore thus says the Lord the LORD, Behold, my servants shall eat, but you shall be hungry: behold, my servants shall drink, but you shall be thirsty: behold, my servants shall rejoice, but you shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but you shall cry for sorrow of heart, and shall howl for grief of spirit.

15 And you shall leave your name for a curse to my chosen: for the Lord the LORD shall slay you, and call his servants by another name:

16 That he who blesses himself in the earth shall bless himself in the God of truth; and he who swears in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hidden from my eyes.

17. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18 But you will be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man who has not filled his days: for the child shall die an hundred years old; but the sinner being only a hundred years old shall have been cursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree so will be the days of my people, and my chosen will grow old enjoying the work of their hands.

23 They shall not labor in vain, nor produce for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

24 And it shall be, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, says the LORD.

Isaiah 66

1. Thus says the LORD, The heaven is my throne, and the earth is my footstool: where is the house that you build to me? and where is the place of my rest?

2 For all those things has my hand made, and all those things have been, says the LORD: but to this man will I look, even to him who is poor and of a contrite spirit, and trembles at my word.

3 He who kills an ox is as if he slew a man; he who sacrifices a lamb, as if he cut off a dog's neck; he who offers an oblation, as if he offered swine's blood; he who burns incense, as if he blessed an idol. Yes, they have chosen their own ways, and their soul delights in their abominations.

4 I also will choose their delusions for them, and will bring their fears upon them; because when I called, none answered; when I spoke, they did not hear: but they did evil before my eyes, and chose that in which I delighted not.

5. Hear the word of the LORD, you who tremble at his word; Your brothers who hated you, who cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD who renders recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who has heard such a thing? who has seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause one to bear? says the LORD: shall I cause to bring forth, and shut the womb? says your God.

10 Rejoice with Jerusalem, and be glad with her, all you who love her: rejoice for joy with her, all you who mourn for her:

11 That you may suck, and be satisfied with the breasts of her consolations; that you may milk out, and be delighted with the abundance of her glory.

12 For thus says the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall you nurse, you shall be borne on her sides, and be dandled on her knees.

13 As one whom his mother comforts, so will I comfort you; and you shall be comforted in Jerusalem.

14 And when you see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

15. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 those who sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, says the LORD.

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send them who escape of them to the nations, to Carthage, Pul, and Lud, who draw the bow, to Siberian Tubal, and Japan, to the isles afar off, who have not heard my fame, nor have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brothers for an offering to the LORD out of all nations on horses, and in chariots, and in litters, and on mules, and on swift beasts, to my holy mountain Jerusalem, says the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests and for Levies, says the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, says the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says the LORD.

24 And they shall go forth, and look on the carcasses of the men who have transgressed against me: for their worm shall not die, nor shall their fire be quenched; and they shall be an abhorring to all flesh.

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Problems in Reading Isaiah with Understanding

Stylistic:

The major difficulty in following the train of thought in Isaiah is not the use of poetic hyperbole which abounds, or the flights of fancy using figurative language, nor the cryptiveness of pithy sayings used often, nor is the major difficulty found in his seeing the future while speaking of it as already past, neither is the use of "play on words," though this ranks among the top, the major problem to overcome. Neither is the major difficulty of unlocking the obscurities of Isaiah found in the very real hindrance of our own ignorance of the geography nor the paltry information we retain about the contemporaries of Isaiah, especially the Kings of Judah, Israel, Damascus, and most important, Assyria. There are other difficulties and the major one is not the subtleties inherent in the Hebrew language which defy translation, no,-- none of these very real difficulties presents as much of a difficulty as the style Isaiah uses within a particular division of his prophetic vision as does his habit of changing scenes without notice. The unfolding of the visions is much like a stage play with constantly changing scenes. But in reading a play there will be headings, like "Act 1 Scene 3" which are on the program. Isaiah comes with no such program but he changes "scenes" often with out notice. Sometimes the change of scene is within a verse as he changes from speaking of the Messiah back to Assyria in 9:1 and between 9:2 and 9:3 and then back again in the midst of 9:5 and back to Assyria in 9:8.

Biblical Historical Background and Geography:

There is a need to know the details of the kings of Israel and Judah and to be able to place the life of Isaiah in that context since he mentions many events and geographical locations. Knowledge of the geographical limits of each nation, Assyria, Babylon, Syria, and the location of the tribes of Israel, all 13, their origins and subsequent history is a need for the one understanding Isaiah. To a lesser degree knowledge is needed for events contemporaneous with Isaiah's life-time for Edom, Moab, Egypt, Phoenecia and Philistia

World Historical Context

The history of the Assyrian Empire from about 750 B.C. to the fall of Nineveh when the Babylonians received the kingdom and the subsequent history of the fall of Jerusalem and exile of the Jews until their return at the command of Cyrus the Persian to the second commonwealth is necessary background to understanding Isaiah. Especially important is the sequence of Kings and events from 745 to about 700 B.C.

Vocabulary and Sentence Structure

Reading the prophets, especially Isaiah, in Hebrew is not like reading a new language when compared to the relatively easy reading of the narrative material of Genesis and the historical books. But a different vocabulary and sentence structure is a part of Isaiah's style. The different vocabulary words and differing usage of other words found in the Law and historical books adds a dimension which calls for caution in reading, especially for students not fluent in speaking the Hebrew language because much is taken for granted in Hebrew idiom

Poetic and Historic Hyperbole

You must be aware of hyperbolic use of "all" and "every" as well as places where it is implied. The fact that the nation of Israel lost statehood in 722 B.C. and all were carried into captivity is modified by historical references that indicate that many individuals, even cities and villages, survived in Assyrian-controlled-Israel after the fall of Samaria. Hyperbole is a part of all prophetic literature and must be taken into account.

Mystical vision

Isaiah says that he received his messages in visions. That would include dreams, trances and mystical voyages. These visionary "trips" produce language that is highly descriptive and full of similes and symbols. Extensive alliteration causes confusion even to the careful reader. Also, visionary repetition of important events three or more times does not indicate three or more events but rather the certainty of the event. The overthrow of Satan under the symbol of Leviathan the dragon in chapter 27 is an example.

Translation: Especially in Isaiah, Some Things Defy Translation

Isaiah uses many literary devices that are not translatable. One of the major devices is the use of a play on words. Sometimes it is simply the use of rhyming words or acronyms. For instance Isaiah 8:22 and 9:1 (In Hebrew the same verses are 8:22, 23) Isaiah repeats forms of the two words (mu'aph and mutsaq) in both verses which in his contrast are a link to the meaning of the passage. The play on these words makes it clear that it refers to the invasion of Tiglath Pilezer III. That 9:1 is linked to 8:22 and therefore the preceding two chapters is not as apparent in English. At other times words are used that have double meaning. At least one of the words that Isaiah uses has a double meaning that is only understood as a double meaning in the light of prophetic fulfillment. That is the use of the word "nazer" Heb. which is fulfilled in Mat. 2:23 where it is obviously linked to Isaiah 11:1. But that is only one of the eleven or so times Isaiah uses the word. The Hebrew reader should be startled in those places where Isaiah uses this word in contexts that are clearly messianic. These contexts also contain the word "salvation" that in Hebrew is "yeshua" which is also the name Jesus.* This is only one of the startling "flights into mysticism" available in Isaiah that defies translation.

**"Is it a light thing that you are my servant to raise up the tribes of Jacob and to bring back the Nazarenes of Israel? I have also given you for a light of the Gentiles to be my Yeshua unto the ends of the earth."*

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Interaction of Assyrian Kings with Israel and Judah about 730 B. C.

By Fred P. Miller

2 Kings 15:19 And Pul the king of Assyria (**Tiglath-pilezer III**) came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. **20** And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

2 Kings 15:23 In the fiftieth year of Azariah (Uzziah) king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria,

2 Kings 15:25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria,

1 Chron 5:4 [Reuben] The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, **5** Micah his son, Reaia his son, Baal his son, **6** Beerah his son, whom **Tilgath-pileser king of Assyria carried away captive: he was prince of the Reubenites.**

1 Chron 5:26 And the **God of Israel stirred** up the spirit of **Pul king of Assyria, who is also Tilgath-pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.**

Please note:

(Tiglath-pilezer began a three step deportation of Israel with the initial deportation of the tribes east of the Jordan. This is supported by Gad still being located east of the Jordan in the time of Saul as per 1 Samuel 13:7 which locates the "Land of Gad," "And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.")

2 Kings 15:29 In the days of Pekah **king of Israel** came **Tiglath-pileser king of Assyria**, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

2 Kings 16:5 Then **Rezin king of Syria** and **Pekah son of Remaliah king of Israel** came up to Jerusalem to war: and they besieged **Ahaz**, but could not overcome him. **6** At that time **Rezin** king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there to this day. **7** So **Ahaz** sent

messengers to **Tiglath-pileser king of Assyria** , saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. 8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. 9 And the king of Assyria heard him: **for the king of Assyria went up against Damascus, and took it**, and carried the people of it captive to Kir, and **slew Rezin**. 10 And king **Ahaz** went to Damascus to meet **Tiglathpileser king of Assyria**, and saw an altar that was **at Damascus**: and king **Ahaz** sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

2 Chron. 28:20 And **Tilgathpileser king of Assyria came unto him, (Ahaz) and distressed him, but strengthened him not**. 21 For **Ahaz** took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the **king of Assyria: (Tiglathpilezer)** but he helped him not.

2 Kings 17:1 In the **twelfth year of Ahaz king of Judah began Hoshea** the son of Elah to reign in **Samaria over Israel nine years**. 2 And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him. 3 Against him came up **Shalmaneser** king of Assyria; and **Hoshea** became his servant, and gave him presents. 4 And the **king of Assyria found conspiracy in Hoshea** : for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria (**Shalmaneser**), as he had done year by year: therefore the king of Assyria (**Shalmaneser**) shut him up, and bound him in prison. 5 Then the king of Assyria (**Shalmaneser**) came up throughout all the land, and went up to **Samaria**, and besieged it **three years**. 6 In the **ninth year of Hoshea** the king of Assyria (**Sargon II**) took Samaria, and **carried Israel away into Assyria**, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

2 Kings 18:9 And it came to pass in the **fourth year of king Hezekiah**, which was the **seventh year of Hoshea** son of Elah king of Israel, that **Shalmaneser king of Assyria** came up **against Samaria** , and besieged it. 10 And at the end of **three years** they took it: even in the **sixth year of Hezekiah**, that is the **ninth year of Hoshea** king of Israel, **Samaria was taken (by Sargon II)**. 11 And the **king(s) of Assyria** did **carry away Israel unto Assyria** , (*on more than one occasion by **Tiglath-pileser, Shalmaneser, and Sargon II at different times***) and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

2 Kings 18:13 Now in the **fourteenth year of king Hezekiah** did **Sennacherib king of Assyria** come up against all the fenced cities of Judah, and took them.

Isaiah 36:1 Now it came to pass in the **fourteenth year of king Hezekiah** , that **Sennacherib king of Assyria** came up against all the defenced cities of Judah, and took them.

2 Kings 19:36 So **Sennacherib king of Assyria** departed, and went and returned, and **dwelt at Nineveh** . 37 And it came to pass, as he was worshipping in the house of Nisroch his god, (approximately 20 years later) that **Adrammelech and Sharezer his sons** smote him with the sword: and they escaped into the land of Armenia. And **Esarhaddon his son reigned** in his stead.

2 Chron 32:21 (*When Sennacherib invaded Judah*) the LORD sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the **king of Assyria**. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. 22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of **Sennacherib the king of Assyria**, and from the hand of all other, and guided them on every side.

Isaiah 37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians one hundred eighty five thousand: and when they arose early in the morning, behold, they were all dead corpses. 37 So **Sennacherib king of Assyria** departed, and went and **returned, and dwelt at Nineveh**. 38 And it came to pass, as he was worshipping in the house of Nisroch his god, that **Adrammelech and Sharezer** his sons smote him with the sword; and they escaped into the land of Armenia: and **Esarhaddon his son reigned** in his stead

Consequences of the Division of Israel into Two Kingdoms

The kingdom established by David [circa 1050 B.C.] on the foundations started by Saul and Samuel attained all the borders and limits of the Biblical promised land. God's land-promises made to the Patriarchs were completely fulfilled in the kingdom of David and Solomon and these borders were kept by Israel through the time of David and Solomon. More than this, all of the Near East was under the control of the united tribes of Israel and ruled from Jerusalem. Garrisons of Israeli soldiers were stationed in Damascus, Hamath, Ammon, Edom, Moab and the out posts of the Negev and the Euphrates River. Shipping in the Mediterranean and Indian Ocean was under the control of Israel. Coincidentally the strongest nations of the Near East, Egypt, Assyria, Babylon, were eclipsed by the power of Israel and due to Israel's political power and control this period is an empty page in the annals of those subject nations. In an extraordinary chart of world history the period of the greatness of David's united kingdom is shown as a period that produces little or no records from the nations usually thought to be the greatest nations of history. This said chart maps all of civilized world history from Sumer to the present. It is in full color on fifteen 12"X18" pages. The total chart stretches 15 feet therefore, and the charting is in small print. In the corresponding streams that chart Egypt, Assyria and Babylon at the point where the chronology matches the period of the United Israeli Kingdom the following entries are made: Re: Egypt, "**Egyptian History a Blank**"; Re: Babylon: "**Break in Babylonian History**," Re: Assyria: "**Few Assyrian Inscriptions known for 150 Years.**" There is historical silence that is all but incredible for the greatest nations of the world during the suzerainty of the kingdom of David. No wonder the prophets saw the future age of

Glory as the restoration of the kingdom of David. See this in: Hull Edward, M.A., L.L.D., F.R.S.; *The Wall chart of World History*; Pub. Princess House, London; many editions from 1890 - 1992. [Go here](#): to see a small portion of the chart that depicts this period of history.

Evil acts of men, who throw away the blessings of God, produce results that can not be seen at their inception. Thus the division of the kingdom of Solomon into two warring factions unleashed the powers that were formerly held in check by the unity of the people of God. After the death of Solomon, and the division of his kingdom, Assyria and Egypt entered into a period of rivalry as to which nation would be greatest. The might of the Assyrian Empire, which became a scourge of Israel and victimizer of Judah, would make its dominant historical appearance as a direct result of the division of Solomon's kingdom. When the division came there was then no power, as there had been, to inhibit the spread of the fiercest and most brutal conquerors yet known. The Assyrian Empire would rise after the death of Solomon and was divinely appointed by God to punish his people Israel. When that use was finished, God promised to destroy Assyria because they had not done his will by simply punishing Israel but used excessive violence, torture, and rapine. Among other extremities, they are known to have frequently skinned their captives alive.

Keyes speaks of Assyria about 1270 B.C.,

"with Tiglath Pileser I's death: Then for two centuries this ambitious land was compelled to attend to concerns within her own boundaries. It was during this untroubled term that Israel experienced its "Golden Age" in the reigns of David and Solomon." (Keyes, Nelson Beecher; *Story of the Bible World*; C. S. Hammond & Co. 1959, New York et. al.) According to the Encyclopedia Britannica (fourteenth edition)

there is historical silence from 1107 B.C. until 883 B.C. in the Assyrian annals. It is with the accession of Assur-nazir-pal III that Assyria again enters historical knowledge. His son Shalmanezer II (not the Biblical Shalmanezer but an ancestor of 100 years earlier) set the nation on a course toward power and greatness that would be reached in the reign of Tiglath-pilezer in 745 B.C. Historians differ on the numbers they ascribe to the Assyrian kings. The III ascribed by one author may be II when another writes. Remembering the name and the context without giving importance to the number may help. During the reign of Tiglath-pilezer the beginning of the end for the northern kingdom of Israel was begun when he deported, first, the tribes east of the Jordan, and later destroyed Galilee, mentioned in 2 Kings 15:29 and Isaiah 7-9. There is an extraordinary messianic prophecy in Is. 9:1,2 where Tiglath-Pilezer's destruction of Galilee is called a "light affliction" when viewed in contrast to the heavy affliction to be brought by the future visitation of the Messiah. It is likely that Tiglath Pilezer actually made three invasions of Israel. The last included this devastation of Galilee and, when joined by Ahaz, he destroyed Damascus.

Assyria as a renewed Empire had resurfaced with the division of the United Kingdom about 975 B.C. It would last exactly from the beginning of the Divided Kingdoms of Israel and Judah until the very end of the Divided Kingdom period, just before the beginning of the Babylonian Captivity of the Jews. It would have a life span of slightly more than 360 years and then it would disappear with the fall of Nineveh in 610 B.C. just four years before the first captivity of Judah and the defeat of the Egyptians at the battle of Carchemish. This last mentioned battle happened just after the fall of Nineveh, Assyria's capital, and set the course for Egypt's downfall and its becoming the "base of nations." At that time Egypt lost self rule when under Nebuchadnezzar it was conquered and placed under the Babylonians and would not regain self rule again until 1955. They were successively ruled by the Babylonians, Persians, Greeks, Romans, Arabs, Turks and in 1917 the British received the "mandate" which did not end until 1955.

The Assyrian Empire was a thorn in the side for Israel and Judah for the whole term of her existence. Its life can be divided into three periods of roughly just over 100 years each. (1.) 950 B.C. to 800 B.C. is the period of Assyria's growth and rise to political power and whose only competitor was Egypt. (2.) 800 to 700 B.C. marks the period of political and cultural superiority and expansion to its greatest limits reached under Tiglath-pilezer III. Israel was exiled in this period and Judah was harassed and lost much territory to Assyria. 700 to 610 B.C. was a period of sustaining what had been gained and decline. Egypt had been subjugated politically but won the cultural struggle. Nineveh accepted the art and cultural styles of Egypt much like Americans are led by European culture. The artifacts dug from Nimrud from this period are almost totally Egyptian in style. Afterward laxity due to ease led to rebellion among the subject peoples and Babylon allied with the Medes and Scythians overthrew Nineveh at the close of the period. The Babylonians were so closely connected with the Assyrian Empire, so that even though Assyria lost power with the fall of Nineveh, the Babylonians inherited so much of what had been Assyrian that historians, and even Bible writers as well, often refer to Babylonian Kings and Persian Kings as Kings of Assyria. This is because much of the territory and the political structure of the Babylonian and Persian Empires would be founded on Assyrian foundations. Ezra calls Darius Hystaspes under whom the Temple was rebuilt in the Persian period "The King of Assyria" in Ezra 6:22. The same Darius is called "Darius the Mede" in Daniel 11:1 and Darius the son of Ahasuerus in Daniel 9:1. He is called Darius the Persian" in Nehemiah 12:22. Each name is correct in the context of his life. Babylonians are called "Assyrians" in [Isaiah 14:25](#).

The sequence of events gleaned from books of history and the Bible books of Kings, Chronicles and Isaiah give this outline: At the time of Menahem who was a predecessor of Pekah king of Israel, Tiglath-pilezer III established his presence in Palestine and Samaria became a tributary of Assyria (not for the first time since Jehu was a tributary to Assyria before this). Menahem died and his son Pekahiah briefly ruled until he was overthrown by a military ruler, Pekah the son of Remaliah. Shortly after the brief 2 year reign of Pekahiah Tiglath Pilezer made his first military attack on Israel and took the tribes east of the Jordan into captivity before 734 B.C.. Pekah had

revolted against Pekahiah and succeeded to rule in Samaria. Then Tiglath-pilezer returned for a second visit at the invitation of Ahaz when he devastated all the land of Galilee and the rest of Gilead and removed the people into captivity at the same time as his assault against Damascus in 731 B.C.. This was precipitated by Pekah who had appealed to Rezin the King of Damascus to join him in an attack on Judah to replace Ahaz who was then King of Judah. Ahaz appealed to Tiglath-Pilezer King of Assyria to help him. Ahaz stripped the temple of its gold to pay a bribe to the Assyrian king. Tiglath-pilezer went to war against Samaria and Damascus but not to help Ahaz, who foolishly fawned before him seeking his favor. Tiglath-pilezer devastated Galilee (referred to in Isaiah 9:1 as mentioned above) and also destroyed Damascus where Ahaz then went to humble himself before the King of Assyria where also he tried to win the king of Assyria's approval by copying an altar which the Assyrian king built.

A few years later Tiglath-pilezer had died and was succeeded by Shalmanezzer IV. Hoshea began, in the 12th year of Ahaz, to be the last king of Israel to reign. Hoshea was soon subdued by Shalmanezzer IV and became tributary to him. Hoshea conspired with the king of Egypt to help throw off the Assyrian yoke. In the ninth year of Hoshea, which was the fourth year of Hezekiah of Judah who succeeded Ahaz, Hoshea was imprisoned by Shalmanezzer who then besieged Samaria for 3 years at which time it fell decisively and finally. By this time Hezekiah, the king, of whom it is said he was righteous like his ancestor David, had succeeded his father Ahaz. Shalmanezzer IV died during the siege of Samaria and was succeeded by Sargon II (722 - 706 B.C.) who completed the conquest of Samaria in 722 B.C.. Then the rest of the so-called 10 tribes were led into captivity by Sargon which completed their deportation which had been started by Tiglath-pilezer. The year was 722 B.C. It was the sixth year of Hezekiah which marks the end of the political identity of the northern tribes and of the kingdom of Israel. Although they lost their land the tribes did not lose their national or family identity and they would later be restored to the nation of Judah under the generic name of "Jews" after the Babylonian captivity of Judah. From that time forward, no matter what your tribe you would be called a Jew.

To sum up then: In a first assault, Tiglath-pilezer had taken captive the tribes east of the Jordan, i.e., the tribes of Reuben, Manasseh, and Gad, about 734 B.C..

Approximately 731 B.C. the tribes of Dan, Naphtali, and Zebulun were taken during the invasion and the destruction of Galilee and Damascus by Tiglath-pilezer. The rest (three tribes: Ephraim, Issachar and Asher and the rest of Manasseh) of the "10 Tribes" (actually only 9) went into captivity under Sargon II at the fall of Samaria in 722 B.C.

Actually there were only nine tribes in the northern kingdom after the Levites abandoned their cities in the north and joined Judah after the apostasy of Jeroboam I. Simeon was still settled in the portion of the tribe of Judah although part of Simeon had immigrated to various other locations, some "lechutz la'aretz" or outside the Holy Land. 2Chron. 4:43,44 describes some men of Simeon who immigrated from Judah to Edom. *"42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the*

sons of Ishi. 43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day." Thus the kingdom of Judah, after the fall of Samaria and before the Babylonian captivity, consisted of four tribes. Judah, Benjamin, Simeon, and Levi.

Just before the fall of Samaria Hezekiah began a reform in Jerusalem which gave the Jews a respite and a period of good times. Sargon, although he was also a military leader, spent most of his time, after the fall of Samaria in the sixth year of Hezekiah, consolidating his empire and attempting a restoration of Sumerian culture and language at Babylon. Upon his death Sennacherib succeeded and came against Judah in the fourteenth year of Hezekiah. There is difficulty here between the Biblical commentators and secular historians on the chronologies. The differences can be disregarded at this point but they should be noted. However after many successes in Palestine Sennacherib armies were struck by God with a pestilence and myriads of men, 185,000, died in their tents. Sennacherib returned in shame to Nineveh where he was killed by two of his sons who were killed by their brother Esarhaddon who took the kingdom. Assyria would maintain control of the Middle East for another hundred years. Then about 612 B.C. there was a spontaneous rising of Scythian, Median and Babylonian forces who joined to overthrow Nineveh in 610 B.C. After the fall of Nineveh the Babylonian monarch would subdue his allies and pass the torch of Empire on to his son Nebuchadnezzar. This new world leader established the first world empire and brought about the end of the Davidic kingdom of Judah, destroying the city of Jerusalem and taking the Jews into captivity until the end of the Babylonian dynasty and the rise of the Persians in 536 B.C.

May we repeat: Evil men can not know the forces that are unleashed when the people of God are divided into fighting factions. Christians and Christian families need to preserve peace lest Satan get an advantage that will have consequences for generations to come.

Fred would like to hear your comments or answer any questions you may have [via e-mail](#).

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There are no Secret Scrolls A Refutation of the Conspiracy Theory

There is no truth to the scrolls being locked away in the Vatican or any other secret place because the Scrolls contain material that would change the history of the beginnings of the Christian Religion.

For a long time the scrolls were under the control of various scholastics who hoped to monopolize them for economic reasons. (This is no longer the case). It took a long time to decipher many of them since they are simply fragments. The reason they were "locked away" was that the scholars who had labored long on the scrolls wanted to keep them out of public hands until they published their own works and made some monetary return for all their labor. Even so many law suits over copy rights on the scroll writings have been filed in the academic community. The wait for the scrolls to be made public however was excessive and one man finally broke ranks and gave public access to some of the scrolls and that began the opening of the documents to the public which has continued and now proliferated. There are many places that digital reproductions of the Scrolls are stored.

The Isaiah Scroll and the other eight large documents from Cave 1 have been publicly available from 1972 with the publishing of John Trevor's photographs of the Isaiah scroll, the Pesher to Habakkuk and several other sectarian documents like Rules of the community, The War scroll etc. None of these, nor other fragments have anything that historically affects the beginning of Christian history.

There are some "scholars" who have tried to make the Pesher to Habakkuk be a record of Jesus and his opposition to the High Priest and the Sadducees but these have been refuted and the "scholars" shown to be mistaken adventurers. The Pesher is dated in the Herodian period before the Birth of Jesus of Nazareth so it could not be giving a history of him as the "moreh tsedek" (righteous teacher) and the "koheyn ha-rasha'" (The wicked priest) as the ruling priest (or class) that opposed him. The Pesher speaks of the Roman occupation as a major enemy. This occupation began in 64 B.C. E. The Pesher was written shortly after but before the Birth of Christ. Identifying the "moreh ha-tsedek" with "James the Just" has also been shown to be pure speculation but Mr. Robert Eisenmann made money with his book *The Dead Sea Scrolls and the First Christians* in which he made just such a false proposal.

Other challenges to the beginning to the Christian faith that have been conjectured by students of the scrolls have been just that "conjecture" with no basis in fact.

It is still not easy to gain access to the scrolls since they are in the hands of scholars and all the sources have not been published and work is still going on to decipher many of the fragments. Thus like any difficult to know areas of life The secrecy gives rise to

conspiracy theories. However the scrolls that were bought at first in the 50's from Bedouin Arabs by St. Mark's Monastery in Jerusalem (Eastern Orthodox not related to the Vatican Roman Catholics) were sold to the state of Israel through Yitsak Yadin and they are now in the Museum known as the Shrine of the Book at Hebrew University in Jerusalem along with other scrolls and fragments that have been added to the collection, --not in the Vatican. If there are scrolls in the Vatican they are catalogued and a name and description has been given to them. There are no secret scrolls that have not had some verbal description published about them no matter how small or fragmentary. They all have names.

All the fragments and full documents "that have been unrolled" have been photographed and are on negative films and copies stored in a number of places in the world, including the Shrine of the Book in Jerusalem, and the Ancient Biblical Manuscript Center in Claremont, California. and perhaps the Vatican. But the Vatican has no proprietary control over any of the scrolls. However every large fragment of one page or more is catalogued and available to the public. Where? The University of Virginia at Charlottesville has a cd rom in a computer open to students on which one can view the thousands of documents of the DSS (Dead Sea Scrolls) that are stored electronically there.

There were 11 caves in which various scrolls were found and the scrolls or fragments of scrolls as well as a copper scroll and clay inscriptions are named after the cave in which they were found. For instance The Great Isaiah Scroll was found in cave 1. Since it is the only book of the "Old Testament" that is complete from the first word to the last, it is called 1 for cave 1, Q for Qumran, and A, for its importance. Thus it is known as 1QA. 1QB is another scroll of Isaiah found in the same cave that is about 3/4 complete, the rest lost to decay. Sometimes to make it more clear they are called 1QisA and 1QisB, The Pesher to Habakkuk is named 1QpHab and so on. The War scroll found in the same cave is named 1QM. All the scrolls and fragments have a name depending on the cave in which they were found. There are no secret scrolls.

An essay which does a much more thorough job of addressing what has been done by the 'scholars' who have had control of the scrolls can be seen [here](#) The Web site where this is held can be found if [you click here](#). You will find this site helpful.

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