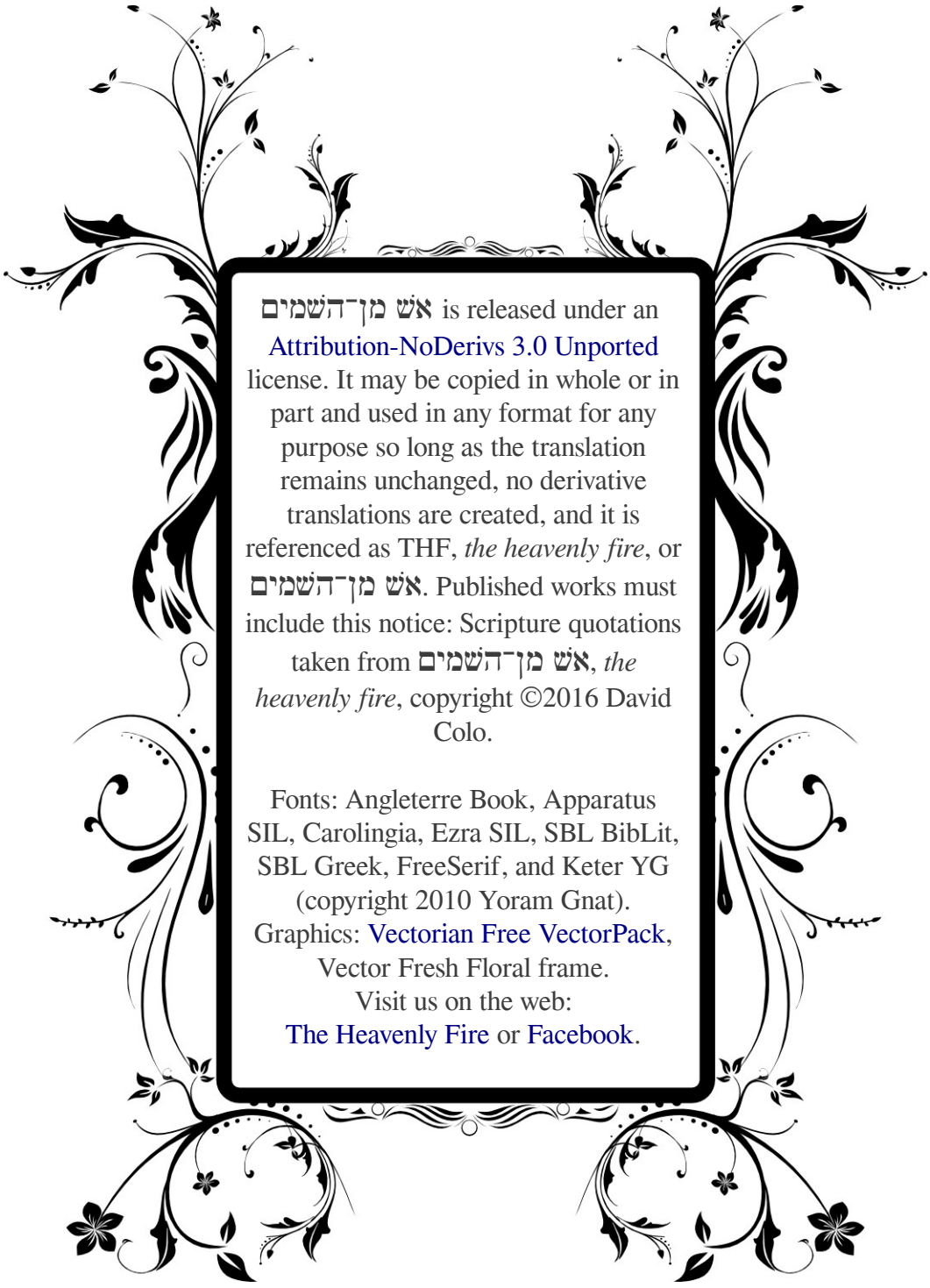


אש מן-השמים  
*the heavenly fire*



ישעיהו  
*Isaiah*

David Colo



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# INTRODUCTION

## NAMES AND TERMINOLOGY

### 1. Of The Translation

“Isn't it true [that] my word [is] like fire,” proclaims YHWH,  
 “and like hammer, shatters stone?”  
 —Jer 23:29

אש מן־השמים (*’ēš min-haššāmayim*) translates as “the fire from heaven” or, more simply, “**the heavenly fire**” (THF). Such language is drawn from theophanic imagery, which likens the presence of YHWH to various manifestations of fire, and from an ancient Jewish conception of YHWH's word as fire. Early Rabbinic tradition equated the fire that descended from heaven on Sinai with scripture itself. This can be seen, for instance, in the following midrash, which uses a word-play to phonetically link “Torah” (תּוֹרָה) with “its flame” (אֹרֶה): “*Because YHWH descended upon it in fire* (Exod 19:18). This shows that the Torah [is] fire, was given from fire, and is comparable to fire. . . . One can do nothing but warm himself [with] its flame” (*Mek. Bahodesh* 4).

### 2. Of The Israelite Deity

By way of piety and tradition, the scribes who placed vowel points in the Hebrew manuscripts obscured the name of God by placing under its consonants the vowels of words like Elohim (God), Adonai (My Sovereign/Lord), and Ha-Shem (The Name). Some translations create the hybrid “Jehovah” out of this heterogeneous mix, while others translate the vowels. Still others trace the name back to a hypothetical form of the verb “to be” (Yahweh). Like translations of other religious texts, THF replicates the deity's name when that name is used. Since, however, its full pronunciation was lost, we render the name as we have it and how scribes have written it for the last three millennia: **YHWH** (a font quite different than the rest of the text is used to indicate the name's sacred status—much like how ancient Jews might use the Paleo-Hebrew script). Likewise, “**Elohim**,” “**El**,” and “**Eloah**” are often used instead of “God,” but “**The One God**” when a definite article precedes it. Where the text intends to communicate something other than the deity's name, we follow intently.

## Sigla and Abbreviations

√	Verbal root
ⲃ	Ben Chayyim
Ⲅ	Septuagint: Old Greek
Ⲅ <sup>B</sup>	Septuagint: Codex Vaticanus
Ⲅ <sup>L</sup>	Septuagint: Lucianic recension
ⲙ <sup>A</sup>	Masoretic Text: Aleppo Codex
ⲙ <sup>L</sup>	Masoretic Text: Leningrad Codex
Ⲥ	Syriac Peshitta
ⲥ	Isaiah Targum
Ⲧ	Vulgate (Stuttgart)
α'	Aquila
σ'	Symmachus
θ'	Theodotion
b.	Babylonian Talmud tractate
ANE	Ancient Near East(ern)
ARM	<i>Archives royales de Mari</i>
ASV	American Standard Version
CAD	Chicago Assyrian Dictionary
DSS	Dead Sea Scroll(s)
ESV	English Standard Version
FI	First Isaiah (chs. 1-39)
GKC	Gesenius' Hebrew Grammar (28 <sup>th</sup> edition)
HALOT	Koehler and Baumgartner's <i>Hebrew and Aramaic Lexicon of the Old Testament</i>
HB	Hebrew Bible
IBHS	Introduction to Biblical Hebrew Syntax
ISV	International Standard Version
JM	Jouion and Muraoka's Grammar of Biblical Hebrew
HCSB	Holman Christian Standard Bible
KAI	<i>Kanaanäische und aramäische Inschriften</i>
KJV	Kings James Version
KTU	<i>Die keilalphabetischen Texte aus Ugarit einschliesslich der keilalphabetischen Texte ausserhalb Ugarits, 1: Transkription</i>
LEB	Lexham English Bible
Moffatt	<i>The Bible: James Moffatt Translation</i>
MU	Bordreuil and Pardee's <i>A Manual of Ugaritic</i>
NASB	New American Standard Bible
NET	New English Translation (NET Bible)
NIV	New International Version

NKJV	New King James Version
NJPST	New Jerusalem Publication Society Tanakh
NRSV	New Revised Standard Version
OSA	Old South Arabian
Parker	Simon Parker's Ugaritic Narrative Poetry
SET	Stone Edition Tanach
SI	Second Isaiah (chs. 40-55)
The Three	Aquila, Symmachus, and Theodotion
WEB	World English Bible

## Trust in YHWH

The primary message of Isaiah 1-39 is do not trust in human power or political alliances. Be patient, trust in YHWH, and you will see deliverance. Because YHWH chose Zion as his dwelling-place, he will fight on its behalf like a lion guarding its prey or bird protecting its nest. Even if the people of Judah are dragged into exile, the name of Isaiah's son, Shear Yashub, bears witness that a remnant will return. However, because YHWH's beloved vineyard, the Northern Kingdom, produced nothing but rotten grapes, he has summoned Assyria to plunder, despoil, and devastate—as witnessed by the name of another son—until only briars and thorns remain.

## Assyria: Rod of Wrath

Isaiah lived in the southern kingdom of Judah. He may have been a royal court prophet. Kings portrays him as a wonder-worker. The scroll of Isaiah portrays him as a messenger of judgment, commissioned to speak in a way that calloused the heart of the people and kept them from repentance. According to Isaiah 1:1, he was active between the reigns of kings Uzziah, Jotham, Ahaz, and Hezekiah (about 740-700 BC). Chapters 1-39 are primarily concerned with events during the Assyrian crisis such as the Syro-Ephraimite War (734-732), the fall of the northern kingdom of Israel (722), and Assyria's invasion of Judah (701).

## Form and Genre

Isaiah is an anthology of texts relating to diverse historical periods. It may be roughly divided into three sections: chs. 1-39 (First Isaiah), 40-55 (Second Isaiah), and 56-66 (Third Isaiah). First Isaiah is a heterogeneous mix of material. It contains an apocalypse (chs. 24-27), a commission memoir (6-8), a series of oracles against authorities and powers, both at home and abroad (13-23), and a biographical narrative (36-39). The phrases “YHWH, [God of] Legions” and “Israel's Holy [One]” are typical titles for Israel's deity. Motifs of the burning and desolation of the land recur as well as a refrain stating “In [spite of] all this, his fury does not recede and still his hand is swung.”

# First Isaiah



## Chapter 1

## 8

<sup>1</sup> *The revelation of Isaiah, son of Amoz, which he revealed concerning Judah and Jerusalem during the reign of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.*

<sup>2</sup> “Hear, heaven! And tune in, earth!  
Because YHWH has spoken!

'Children have I raised and reared,  
but they rebelled against me.

<sup>3</sup> A bull knows its owner  
and a male donkey its master's trough.  
Israel does not know.  
My people do not comprehend.'

<sup>4</sup> Oh [no]!  
A sinning nation!  
A people weighted [with] iniquity!  
An evil-doing race!  
A progeny corrupting!  
They abandoned YHWH.  
They spurned Israel's Holy [One].  
They are estranged backwards.

<sup>5</sup> Why do you still let yourself be stricken?  
[Why] do you maintain defiance?  
The entire head is ill  
and the whole heart faint.

<sup>6</sup> From sole of foot to head,  
absent in it [is] a spot unafflicted  
[by] wound, bruise, or fresh blow.  
They are neither pressed nor bandaged.  
And it is not softened with oil.

<sup>7</sup> Your country [is] a wasteland,  
your cities utterly consumed [by] fire!  
(Your land—right in front of you,  
foreigners devour it!)

Yes, a wasteland  
like the sacking of Sodom!

<sup>8</sup> Daughter Zion will be left  
like a hut in a vineyard,  
like a shanty in a field,  
like a guarded city.

<sup>9</sup> If YHWH, [God of] Legions,  
had not left us survivors,  
soon, like Sodom, we would be—  
Gomorraah, we would resemble.

<sup>10</sup> Hear YHWH's oracle,  
chiefs of Sodom!  
Tune in to our god's instruction,  
people of Gomorraah!

<sup>11</sup> “What [use] have I [of] the multitude of your sacrifices?” says YHWH. “I am fed up with ascension [sacrifices] of rams and the fat of fed [beasts]. The blood of bulls, lambs, and bucks, I do not desire. <sup>12</sup> When you come to appear [before] me, who required this trampling of my courts from you? <sup>13</sup> Never again bring an empty offering! Incense—an abomination [is] it to me! New moon and sabbath, the convoking of convocation—I cannot stand [such] wicked assembly! <sup>14</sup> Your new moons and festivals, my being loathes! They are a burden on me I am weary of bearing!

<sup>15</sup> Now, when you spread your hands,  
I will hide my eyes from you.  
Even when you intensify prayer,  
I will hear nothing.  
Your hands are filled with blood.

<sup>16</sup> Wash yourselves clean.  
Remove the vileness of your deeds  
from my sight.  
Stop doing evil. <sup>17</sup> Learn to do good.  
Seek justice. Divert the violent.  
Uphold the orphan. Defend the widow.

<sup>18</sup> Come now,  
let us settle our differences,” says YHWH.  
“Though your sins are like crimson [clothes],  
like snow, they could be white.  
Though they are red like scarlet [garments],  
like wool, they could become.

<sup>19</sup> If you are willing and obey,  
the best of the land, you will devour.

- <sup>20</sup> But if you refuse and resist,  
you will be devoured [by] the sword  
for the mouth of YHWH has spoken!
- <sup>21</sup> How did she become a whore—  
the faithful town full of justice  
wherein righteousness used to lodge,  
but now murderers!
- <sup>22</sup> Your silver has become dross,  
your beer diluted with water.
- <sup>23</sup> Your rulers are refractory  
and companions of thieves.  
Each one loves a bribe  
and pursues payoffs.  
The orphan, they do not uphold  
and the widow's case never comes to them.
- <sup>24</sup> Therefore,”  
—prophecy of the Sovereign, YHWH,  
[God of] Legions, Auroch of Israel—  
“Beware!  
I will be relieved of my foes  
when I take vengeance on my enemies.  
<sup>25</sup> I will swing my hand against you.  
I will smelt your dross as [with] alkali  
and remove all your slag.  
<sup>26</sup> I will restore your judges as at first  
and your advisers as at the start.  
Afterwards, you will be called  
City of the Righteous [One],  
Town [that] is Faithful.
- <sup>27</sup> Zion will be ransomed with justice  
and her returnees with righteousness.
- <sup>28</sup> He will crush rebels and sinners alike.  
Whoever abandons YHWH  
will be finished!
- <sup>29</sup> Then they will be shamed  
by the terebinths that you desired  
and you will be abashed  
by the gardens that you chose.
- <sup>30</sup> For you will be like a terebinth  
whose foliage withers  
and like a garden that has no water.

- <sup>31</sup> Then the strong [one] will be tow  
and his activity a spark.  
Both will burn together  
without [any] extinguisher.”

## Chapter 2



- <sup>1</sup> *That which Isaiah, son of Amoz, revealed concerning Judah and Jerusalem.*
- <sup>2</sup> “It will happen in a future time  
[that] established it will be—  
the mount of YHWH's house—  
as chief of the mountains.  
[More] elevated will it be than the hills  
and all the nations will flow toward it.
- <sup>3</sup> Many peoples will go and say,  
'Come, let us ascend  
to the mount of YHWH,  
to the house of Jacob's god  
so he will teach us his ways  
and we may walk in his paths.'  
Because from Zion,  
instruction will emerge  
and YHWH's word from Jerusalem.
- <sup>4</sup> He will judge between the nations  
and arbitrate for many peoples.  
They will hammer their swords to mattocks  
and their spear-heads to pruning knives.  
[One] nation will not raise a sword to another  
and they will no longer train [for] battle.
- <sup>5</sup> House of Jacob,  
come and let us walk in YHWH's light!
- <sup>6</sup> For [this reason],  
you deserted your people,  
the house of Jacob:  
because they were filled from the East  
with soothsayers like the Philistines,  
and with the children of foreigners,  
did they abound.
- <sup>7</sup> His land is filled with silver and gold  
and unlimited are his treasures.

His land is filled with horses  
and unlimited are his chariots.

<sup>8</sup> His land is filled with worthless [gods].  
To one's handiwork, they bow—  
to whatever one's fingers have made.

<sup>9</sup> Humanity is humbled and each [one] lowered,  
but do not raise them up! <sup>10</sup> Enter in the rock and  
hide in the dust before the dread of YHWH—  
before his majestic splendor!

<sup>11</sup> Eyes of haughtiness! Humanity is lowered  
and humbled is the pride of men,  
but exalted is YHWH, solely, on that day.

<sup>12</sup> Because a day is appointed  
by YHWH, [God of] Legions,  
against all [that] [is] proud and arrogant;  
against all [that] is lofty—  
it will be abased;

<sup>13</sup> against all the cedars of Lebanon—  
whatever is high and eminent—  
against all the oaks of Bashan;

<sup>14</sup> against all the high mountains;  
against all the lofty hills;

<sup>15</sup> against every tall tower;  
against every impenetrable wall;

<sup>16</sup> against all the ships of Tarshish;  
against all the finest barques.

<sup>17</sup> Humbled is the haughtiness of man  
and lowered is the pride of men,  
but exalted is YHWH, solely, on that day.

<sup>18</sup> Then the worthless [gods] will completely  
pass away. <sup>19</sup> They will enter in caves of the  
rocks and in tunnels of the dust before the dread  
of YHWH—before his majestic splendor—when  
he rises to terrify the earth!

<sup>20</sup> On that day, one will toss his worthless  
[gods] of silver and his worthless [gods] of gold  
that they made for him to worship to the  
burrowers and the bats <sup>21</sup> in order to enter in  
crevices of the rocks and in caverns of the crags  
before the dread of YHWH and his majestic

splendor when he rises to terrify the earth.

<sup>22</sup> Stop [it], you among the human [race]  
whose breath [is] in his lung,  
for a high place is reckoned of it!

### Chapter 3

א

<sup>1</sup> Because, look, the Sovereign, YHWH,  
[God of] Legions,  
is removing from Jerusalem and Judah  
support and supporter;  
every supply of bread and  
every supply of water;

<sup>2</sup> hero and warrior;  
judge and prophet;  
diviner and elder;

<sup>3</sup> captain of fifty [troops]  
and those highly favored;  
adviser, sage, craftsmen,  
and one who knows incantation!

<sup>4</sup> 'I will make boys their rulers.  
Tyrants will govern them.

<sup>5</sup> The people will be riled up,  
man against man,  
one against another.

They will be emboldened,  
the boy against the elder,  
the insignificant against the honored.'

<sup>6</sup> Yes, a man will grab his brother  
[at] his father's house:

'A cloak, you own! Our leader you will be  
and this wreckage under your control!'

<sup>7</sup> He will raise [his voice], on that day,  
saying, 'I will not be a binder [of the broken]!  
In my house is neither food nor cloak.  
Do not make me a leader of people!'

<sup>8</sup> For Jerusalem has tripped  
and Judah has fallen  
because of what they say and do to YHWH—  
for resisting the eyes of his glory.

<sup>9</sup> The look [on] their faces accuses them.  
Their sins, they openly announce like Sodom.

Cursed, their desire,  
because they do themselves harm!

<sup>10</sup> 'Tell the righteous [one] that [he is] well  
for of the fruit of their deeds, they will eat.

<sup>11</sup> Cursed, the wicked—that [he is] evil  
for what he has done, will be done to him.

<sup>12</sup> My people—a tyrant oppresses them  
and women govern them!

My people, your guides lead astray  
and your pathways, they confound!'

<sup>13</sup> Stepping up to convict is YHWH,  
standing to sentence peoples.

<sup>14</sup> YHWH will enter into judgment  
with the elders of his people and its princes.

'You yourselves ravaged the vineyard!  
Plunder [from] the poor [is] in your homes!'

<sup>15</sup> You kings crush my people  
and the faces of the poor, ground [down]!'—

—prophecy of Sovereign YHWH,  
[God of] Legions—

<sup>16</sup> YHWH said,

'Because Zion's women are haughty  
and walk [with] outstretched neck,  
their eyes flitting—

swaying and swaggering, they move,  
and on their feet, prance—

<sup>17</sup> the Sovereign will shave the scalp  
of Zion's women,

YHWH will lay bare their forehead.'

<sup>18</sup> On that day, the Sovereign will remove the  
ornamentation of her prances: both the solar-discs  
and crescents; <sup>19</sup> the beads, torques, and veils; <sup>20</sup> the  
headdresses, bracelets, and sashes; the houses of  
life and charms; <sup>21</sup> the signet rings and nose rings;  
<sup>22</sup> the white vestments and garments; the shawls and  
satchels; <sup>23</sup> the sheer fabrics and linen apparel; the  
headscarves and cloaks.

<sup>24</sup> Then in place of perfume  
will be rottenness.

In place of belt, rope.

In place of hammered-metal [head]piece,  
baldness.

In place of fine garment,  
girding of sackcloth.

Because in place of beauty  
[will be] shame.

<sup>25</sup> Your men will fall by the sword  
and your strength [will fail] in battle.

<sup>26</sup> Her gates will lament and mourn.  
Emptied, she will sit on the ground.

## Chapter 4

7

<sup>1</sup> Then seven women will take hold of a single man  
on that day, saying,

"Our [own] food, we eat  
and our [own] cloak, we wear.

But let us be called your property.  
Take away our disgrace!"

<sup>2</sup> On that day,  
the sprout of YHWH  
will become majestic and glorious  
and the produce of the land  
[will] be dignified and beautiful  
to the escapee of Israel.

<sup>3</sup> Then the one left in Zion,  
and who remains in Jerusalem,  
"holy" will be said of him,  
every one inscribed for life in Jerusalem.

<sup>4</sup> When the Sovereign washes  
the excrement off Daughter Zion,  
and the bloodshed of Jerusalem,  
he rinses out of her midst  
with the wind of judgment,  
with the wind of ravaging,  
<sup>5</sup> then YHWH will create  
over the whole site of Mount Zion  
and over her [entire] assembly,  
a cloud and smoke by day  
and gleaming flame of fire [by] night.

For over all the glory [of YHWH]  
[will be] cover <sup>6</sup> and booth.  
It will serve for shade by day from swelter  
and as sheltering refuge  
from torrential rain.

## Chapter 5      5

<sup>1</sup> Let me sing on behalf of my beloved  
a song about my loved one's vineyard.  
'A [vine-bearing] site belonged to my beloved  
on an fertile height.  
<sup>2</sup> He harrowed it, quarried it,  
and planted it [with] [choice] vine.  
He built a tower within  
and even a wine-vat, hewed therein.  
He waited for grapes to be gotten,  
but it produced [what was] rotten.'  
<sup>3</sup> And now, residents of Jerusalem  
and people of Judah,  
judge between me and my vineyard.  
<sup>4</sup> What [is] left to do for my vineyard  
and [what] have I not done in it?  
Why did I wait for grapes to be gotten,  
but it produced [what was] rotten?  
<sup>5</sup> And now I will tell you  
what I am doing to my vineyard:  
removing its hedge  
so it will be a feeding [ground]—  
breaking its wall  
so it will be trampled.  
<sup>6</sup> Then I will turn it [into] bleakness,  
neither pruned nor hoed,  
and it will spring up  
[with] briars and thorns.  
And the clouds I will prohibit  
from pouring rain over it.  
<sup>7</sup> Because the vineyard of YHWH,  
[God of] Legions,  
[is] the house of Israel  
and the people of Judah

[are] the plant of his delight.  
He waited for what is just,  
but look: blood-lust!  
[He waited] for what is right,  
but look: cry of fright!

<sup>8</sup> Oh [no]!  
Those [of you] who abut house with house  
[and] field with field, converge  
till space is gone  
and only you are settled within the land!  
<sup>9</sup> [It was revealed] in my ears  
[by] YHWH, [God of] Legions:  
'If it is not the case  
[that] many houses become a waste,  
the grand and excellent void of inhabitant,  
[may I be cursed]!  
<sup>10</sup> For ten yokes of vineyard  
will produce a single bath  
and a homer of seed  
will produce an ephah.'  
<sup>11</sup> Oh [no]!  
Those who rise early in the morning,  
an alcoholic beverage, pursue;  
who loiter in the twilight  
inflamed by wine!  
<sup>12</sup> There are lyre and harp,  
timbrel and flute,  
and wine [at] their feasts,  
but [what] YHWH is doing,  
they do not notice,  
nor his handiwork, perceive!  
<sup>13</sup> Therefore, my people are exiled  
without knowledge.  
Its illustrious [are] victims of hunger,  
its mass[es] parched with thirst.  
<sup>14</sup> Therefore, the underworld expands its gullet  
and opens wide its boundless maw  
so its honorable [one] descends, its masses,  
its boisterous, and [whoever] exults in it.  
<sup>15</sup> Humanity is humbled  
and each [one] lowered.

The eyes of the haughty drop down.

<sup>16</sup> But YHWH, [God of] Legions,  
is magnified with justice.

The holy god is shown holy  
with righteousness.

<sup>17</sup> Then lambs will graze  
as [in] their pasture  
and the ruins of the fatlings,  
kids will devour.

<sup>18</sup> Oh [no]!

Those who pull their offense  
with feckless cords!

As [with] wagon ropes,  
[drag] their sin!

<sup>19</sup> Those who say, 'I wish he would hurry—  
speed up his work so we could see!

Let it come imminently,  
the counsel of Israel's Holy [One],  
then we will know!'

<sup>20</sup> Oh [no]!

Those who call evil good  
and good evil!

Who make darkness light  
and light darkness!

Who make bitterness sweet  
and sweetness bitter!

<sup>21</sup> Oh [no]!

They [who] consider themselves wise  
and present themselves as intelligent!

<sup>22</sup> Oh [no]!

Those heroic at drinking wine,  
men valiant at mixing alcohol!

<sup>23</sup> They pronounce the guilty [one] innocent  
because of a bribe  
and the innocence of innocents,  
deprive him of.

<sup>24</sup> Therefore, as straw is consumed  
[by] flicker of fire  
or hay is shriveled [by] flame,  
their stalk will be like [what is] rotten

and their sprout will go up like dust.

For they rejected the instruction of YHWH,  
[God of] Legions.

The utterance of Israel's Holy [One],  
they spurned.

<sup>25</sup> Therefore, the fury of YHWH flared among  
his people. He swung his hand against them and  
struck them so that the mountains trembled and  
their corpses were like refuse within the streets. In  
[spite of] all this, his fury does not recede and still  
his hand is swung.

<sup>26</sup> He will raise a signal for far-off nations  
and whistle to it from the end of the earth.  
And look, extremely quick, he comes!

<sup>27</sup> No one is exhausted  
and no one stumbles in him.

He will not sleep  
and he will not slumber.

A cloth [at] his loins does not unravel;  
a strap [from] his sandals does not pull loose—

<sup>28</sup> [he] whose arrows are sharpened  
and all his bows drawn.

The hooves of his horses [are] like flint  
and his wheels regarded as a tempest.

<sup>29</sup> His roaring [is] like a lion.  
He roars like young lions.

He growls, seizes, and carries the prey away,  
apart from [any] rescuer.

<sup>30</sup> He will growl over it on that day like the  
rumble of the sea. And whoever glances toward  
that land, look: darkness, distress, and light  
dimmed by its clouds!

## Chapter 6

1

<sup>1</sup> In the year of King Uzziah's death, I saw the  
Sovereign sitting on a highly elevated throne and his  
hems filling the palace. <sup>2</sup> Serpents were serving  
him. Six wings belonged to one [and] six wings [to  
another]. With two, it would cover its face, with  
two, it would cover its "feet," and with two, it

would fly. <sup>3</sup> And this [one] would call to that [one] and say,

“Holy holy holy

[is] YHWH, [God of] Legions!

[In] the fullness of the whole earth

[is] his glory!”

<sup>4</sup> The lengths of the threshold shook from the sound of those calling while the temple began to fill with smoke. <sup>5</sup> Then I said, “Cursed me! Yes, I am ruined!

Because a man of impure lips [am] I!

And in the midst of a people

[of] impure lips, I dwell!

Because the King, YHWH, [God of] Legions, my [naked] eyes have seen!”

<sup>6</sup> Then one of the serpents flew to me and in its hand [was] a hot coal taken with tongs from atop the altar. <sup>7</sup> It touched my mouth and said, “Look, this touched your lips so your iniquity will depart and your sin be covered over.”

<sup>8</sup> Then I heard the Sovereign's voice saying, “Whom should I send?”

“Who will go for us?”

So I said, “Here I am! Send me!”

<sup>9</sup> He replied, “Go and say to this people, ‘Keep listening, but do not understand!

Keep looking, but do not perceive!’

<sup>10</sup> Cloud the mind of this people,

and its ears, [over]load,

and its eyes, seal [shut],

lest it see with its eyes,

and with its ears, hear.

Then one's mind will understand,

turn back, and be healed by him.”

<sup>11</sup> I asked, “How long, YHWH?”

He answered, “Till they lie desolate—void of populace—and homes void of people. Till the ground becomes ruinously desolate.”

<sup>12</sup> YHWH will send the population far away and abandonment will be vast within the land.

<sup>13</sup> Though a tenth [is] still therein, it will again be

devastated like the terebinth or the oak that [still] stands among them is thrown down. The seed of holiness [is] what [still] stands of it.

## Chapter 7

<sup>1</sup> In the reign of Ahaz, son of Jotham, son of Uzziah, King of Judah, Rezin, King of Aram, and Pekah, Remaliah's son, King of Israel, went up [to] Jerusalem for battle against it, but could not prevail against it.

<sup>2</sup> It was reported to the Davidic dynast, “Aram is laid out over Ephraim!” Then his heart and the heart of his people shook like trees of the forest shaking before the wind.

<sup>3</sup> YHWH said to Isaiah, “Go out to meet Ahaz—you and your son Shear-jashub—at the end of the upper pool's conduit, at the highway of the washer's field. <sup>4</sup> Say to him, ‘Keep yourself calm. Do not fear or let your heart grow weak because of these two stubs of smoking sticks (because of the fervent rage of Rezin and Aram and Remaliah's son).

<sup>5</sup> Because Aram plans to harm you, Ephraim and Remaliah's son say, <sup>6</sup> “Let us go up against Judah, instill it [with] dread, split it off to us, and crown king within it the son of No-Good (Tabel).”

<sup>7</sup> So says Sovereign YHWH,

“It will not arise and it will not be

<sup>8</sup> that the head of Aram [is] Damascus, or the chief of Damascus, Rezin,

(Yes, in 65 more years,

Ephraim will be shattered as a people!)

<sup>9</sup> or the head of Ephraim, Samaria,

or the chief of Samaria, Remaliah's son.

If you do not keep firm,

[know] that you will not be firmly kept.”

<sup>10</sup> Again, YHWH spoke to Ahaz:

<sup>11</sup> “Request a sign on your behalf before YHWH your god to the nadir of the underworld or to the zenith of the height.”

<sup>12</sup> But Ahaz said, “I will neither request nor test YHWH.”

<sup>13</sup> He replied, “Listen up, Davidic dynasty! Is the wearying of men so insignificant for you that you must weary my god as well? <sup>14</sup> For this reason, YHWH himself will give you a sign. Look [at] the young woman, pregnant and about to birth a son. She will call his name With-Us-[Is]-El (Immanuel). <sup>15</sup> (curds and honey, he will eat, by the time he knows [how] to reject [what is] evil and choose [what is] good) <sup>16</sup> because before the lad knows [how] to reject [what is] evil and choose [what is] good, the land will be deserted by [those] who you dread for lack of its two kings.”

<sup>17</sup> “YHWH will bring against you, and against your people, and against your father's house, times that have not come since Ephraim turned away from Judah (the King of Assyria)!

<sup>18</sup> When that day comes, YHWH will whistle to the fly that [is] at the end of Egypt's tributaries and to the bee that [is] in the land of Assyria. <sup>19</sup> All of them will come and settle in the steep wadis and in the clefts of the crags, in all the camel-thorn bushes and in all the watering holes.

<sup>20</sup> On that day, the Sovereign will shave with a razor hired beyond the River (with the King of Assyria) the head and pubic hair. And even the beard, it will sweep away.

<sup>21</sup> When that day comes, one will keep a heifer of the herd and two sheep alive. <sup>22</sup> And then from the abundance of milk it provides, one will eat curds. Because curds and honey one will eat—every one left in the midst of the land.

<sup>23</sup> When that day comes, any place where there were a thousand vines at a thousand silver [pieces] will become briars and thorns. <sup>24</sup> With bow and arrows, one will go there, because the whole land will become briars and thorns. <sup>25</sup> And to all the hills that were hoed with the hoe, you will not go [from] fear of the briars and thorns. Then it will become

the pasture of cattle and the trampling [ground] of sheep.”

## Chapter 8

π

<sup>1</sup> YHWH said to me, “Take for yourself a large tablet and write on it with a stylus, mortal:

belonging to 'Maher Shalal Hash Baz'  
(Quick [to] the plunder! Spoil Hastens!).”

<sup>2</sup> I found reliable witnesses to testify for me: Uriah the priest and Zechariah, son of Jeberechiah.

<sup>3</sup> Then I came close to the prophetess. She became pregnant and bore a son.

YHWH said to me, “Name him 'Maher Shalal Hash Baz' <sup>4</sup> because before the lad knows [how] to call 'My father!' or 'My mother!', one will carry off the wealth of Damascus and the plunder of Samaria before the King of Assyria!”

<sup>5</sup> Yet again, YHWH spoke to me.

<sup>6</sup> “Because this people rejected the lightly flowing waters of Shiloah due to the exaltation of Rezin and Remaliah's son— <sup>7</sup> for this reason then, look, YHWH is bringing up against them the powerful and immense waters of the River (the King of Assyria and all his grandeur)!

It will swell above all its channels  
and overflow all its banks.

<sup>8</sup> It will sweep through Judah,  
flooding and surging till neck-deep.

But then the span of his fringes  
[will be] the full extent of your land  
[because] With-Us-[Is]-El (Immanuel)!

<sup>9</sup> Perceive, [you] peoples!

Tune in, all distant [corners] of earth!  
Arm yourselves and be shattered!

<sup>10</sup> Plan a plan, but it will be fractured;  
declare a declaration, but it will not arise,  
because with us [is] El!

<sup>11</sup> For so said YHWH to me while his hand held



firm in order to turn me from walking in the way of this people:

<sup>12</sup> “You must not call a conspiracy  
everything this people calls a conspiracy.  
And [what] it fears,  
you must not fear nor shake [with terror].

<sup>13</sup> YHWH, [God of] Legions—  
him you must sanctify.

Then he [will be] [what] you fear  
and he, himself, will terrify you.

<sup>14</sup> He will become a place of holiness—  
a stumbling block and tripping stone  
for the two houses of Israel;  
a trap and snare  
for Jerusalem's inhabitant[s].

<sup>15</sup> The masses will trip on them.  
They will fall and break,  
be snared and captured.

<sup>16</sup> Wrap up [the] attestation—seal [the]  
instruction with my disciples. <sup>17</sup> I will tarry for  
YHWH, who hides his face from the house of  
Jacob. I will wait for him.

<sup>18</sup> Look—I and the children whom YHWH gave  
me [are] as wondrous signs in Israel from YHWH,  
[God of] Legions, who dwells on Mount Zion!

<sup>19</sup> Now, when they say to you, “Consult the pit  
[spirits] and conjurers who whisper and mutter,”  
should people not consult their god on behalf of the  
living, not the dead <sup>20</sup> for instruction and  
confirmation? If they do not speak in this manner,  
[may I be cursed], because no one seeks him!

<sup>21</sup> The hard-pressed and famished [one]  
will pass through the land.

And when he is famished and enraged,  
he will curse his king and his gods.

He will turn [his face] upward

<sup>22</sup> and to earth, he will gaze.

And look: distress and darkness,

oppressive gloom, dimness, and dispersal!

<sup>23</sup> Yet [there will be] no flight

for [one] who is oppressed by it.

In former time[s], he brought humiliation to the  
land of Zebulun and to the land of Naphtali. But  
[in] the future, he brings honor [by] way of the Sea,  
across the Jordan, [and through] the foreign  
[province] of Galilee.

## Chapter 9

ט

<sup>1</sup> The people who walk in the dark  
saw a great light.  
Over dwellers in a land pitch-black,  
illumination shone.

<sup>2</sup> You enlarged jubilation,  
magnified its joy!

They rejoiced before you  
as [with] joy at the harvest,  
just as they would exult  
when dividing plunder!

<sup>3</sup> Because the yoke of its burden  
and the beam of its shoulders—  
the oppressor's switch against it—  
you smashed like Midian's day!

<sup>4</sup> Because every step  
that stomps in tumult  
and [every] garment  
rolled 'round in bloodshed  
will be for a conflagration—  
fuel [for] a fire.

<sup>5</sup> Because a newborn is [newly] born by us,  
a son is given to us,  
and the reign is on his shoulders.

His name is called  
Wonder Orchestrator,  
Divine Warrior,  
Enduring Protector,  
Commander-in-Peace.

<sup>6</sup> Vast [is] the reign,  
and as for peace, unending,  
concerning David's throne  
and concerning his kingdom;  
to secure it and to strengthen it

with justice and with righteousness  
 from present to future times.  
 The zeal of YHWH, [God of] Legions,  
 will accomplish this.

<sup>7</sup> YHWH sent an oracle against Jacob  
 and it fell on Israel.

<sup>8</sup> And all of the people knew—  
 Ephraim and Samaria's inhabitants.  
 [But they spoke] with pride  
 and a swollen head, saying,

<sup>9</sup> “Bricks toppled,  
 but [with] ashlar, we rebuild!  
 Sycamore were felled,  
 but [with] cedars, we replace [them]!”

<sup>10</sup> YHWH elevated adversaries against him.  
 His enemies, he stirred up:

<sup>11</sup> Aram from the east  
 and Philistia from the west.  
 They devoured Israel  
 with a full maw.

In [spite of] all this, his fury does not recede  
 and still his hand is swung.

<sup>12</sup> But the people do not return  
 to he who strikes them.

Yes, YHWH, they do not seek.

<sup>13</sup> So YHWH cut off from Israel  
 head and tail, frond and stalk,  
 [in] a single day.

<sup>14</sup> The elder and the respected one,  
 he [is] the head.

The prophet who falsely instructs,  
 he [is] the tail.

<sup>15</sup> The guides of this people go astray  
 and those led by them are deluded.

<sup>16</sup> Therefore, with its young men,  
 the Sovereign was displeased.

On its orphans and widows,  
 he will take no pity  
 for every one [is] impious and does wrong  
 and every mouth speaks disgracefully.

In [spite of] all this, his fury does not recede

*the heavenly fire*

and still his hand is swung.

<sup>17</sup> Yes, wickedness burned like fire  
 that briars and thorns devour.

It set alight the forest thickets  
 and swirled away [in] smoky ascent.

<sup>18</sup> By the wrath of YHWH, [God of] Legions,  
 earth was scorched  
 and the people were  
 like fuel [for] a fire.

One to another,  
 they did not spare.

<sup>19</sup> One rationed on the right,  
 but [still] was hungry.

One ate on the left,  
 but without satisfaction.

So each [one] devours  
 the flesh of his neighbor.

<sup>20</sup> Manasseh with Ephraim.  
 Ephraim with Manasseh.

United [are] they against Judah.

In [spite of] all this, his fury does not recede  
 and still his hand is swung.

## Chapter 10

<sup>1</sup> Oh [no]!  
 Those enacting iniquitous enactments!  
 Yes, injurious drafters have drafted  
<sup>2</sup> to divert from justice the helpless,  
 to wrest the right  
 of the poor of my people  
 so widows become their plunder  
 and orphans, they despoil!

<sup>3</sup> But what will you do  
 on the day of vengeance,  
 when a tempest arrives from afar?  
 To whom will you flee for help  
 and where will you leave your riches?

<sup>4</sup> Nothing [is left]!  
 One kneels in the place of the prisoner,  
 and in the place of the slain, they fall.

In [spite of] all this, his fury does not recede

and still his hand is swung.

<sup>5</sup> Oh [no]!

Assyria [is] the rod  
[with which] I scold.

The staff of my curse  
[is] what they hold.

<sup>6</sup> Against the impious nation,  
I will send it.

Against the people of my wrath,  
I will command it

to plunder the plunder,  
to despoil the spoils,  
and to make it a trampling [ground]  
like the mud of the streets.

<sup>7</sup> But he does not plan this,  
and his mind does not consider this.  
Because his intent [is] to exterminate—  
to cut down nations nearly entire.

<sup>8</sup> Because he thinks,  
“Every one of my commanders,  
are they not kings?

<sup>9</sup> Is Calno not like Carchemish?  
Is Hamath not like Arpad?  
Is Samaria not like Damascus?”

<sup>10</sup> “Just as my hand snatched up  
the kingdoms of worthless [gods],  
whose idols were more [numerous]  
than [those] of Jerusalem and Samaria,

<sup>11</sup> is it not the same as what I did  
to Samaria and its worthless [gods]?  
Thus I will do to Jerusalem  
and its [divine] figurines.”

<sup>12</sup> But when the Sovereign completes all his work  
against Mount Zion and against Jerusalem,  
“I will punish the King of Assyria  
for the consequences of his swollen head  
and for the prestige of his prideful eyes.”

<sup>13</sup> For he thought,  
“By the strength of my hand, I did [it],  
and by my wisdom because I am clever.  
I removed national borders,

and their supplies, I plundered.

I threw down, like an auroch,  
[their] populace.

<sup>14</sup> As [from] a nest,  
my hand snatched the nations' wealth.  
As one gathers abandoned eggs,  
all the earth, I gathered.  
But no wing is flapping,  
nor open mouth chir-chirping.”

<sup>15</sup> Does the ax vaunt itself  
above the one who hews with it?  
Does the saw magnify itself  
above one who pulls it?

As [though] the rod should swing  
the one who raises it!  
As [though] the staff that rises  
[were] not wood!

<sup>16</sup> For this reason, the Sovereign,  
YHWH, [God of] Legions,  
will dispatch among his lush [fields]  
a wasting [malady].  
And in the place of his glory,  
it will break out like an outbreak of fire.

<sup>17</sup> Then the Light of Israel will be fire  
and its Holy [One] flame.  
It will burn and consume  
his thorns and his briars  
in a single day.

<sup>18</sup> Then the glory of his forest  
and his fertile [land]—  
both breath and body—  
he will bring to an end.

He will be like one who is routed—  
[like] a fugitive.

<sup>19</sup> And [what] tree[s] of his forest remain  
will be [so] few,  
a boy will list them.

<sup>20</sup> When that day comes,  
never again will Israel's remnant,  
the escapee of Jacob's house,  
depend on one who strikes him.

- He will depend instead on YHWH,  
Israel's Holy [One], resolutely.
- <sup>21</sup> A remnant will return—  
the remnant of Jacob—  
to Warrior El.
- <sup>22</sup> Even though your people, Israel,  
were like the sand of the sea,  
a remnant among it will return.  
A culmination is determined—  
a flood of justice.
- <sup>23</sup> Yes, a *consummation* is determined  
[by] Sovereign YHWH, [God of] Legions,  
[which] *he will execute*  
*in the midst of the whole earth.*
- <sup>24</sup> For this reason,  
so says Sovereign YHWH, [God of] Legions,  
“Have no fear of Assyria,  
my people who dwell [in] Zion;  
of the rod that strikes  
or the staff that rises against you  
in imitation of Egypt.
- <sup>25</sup> Because in a very short time,  
[my] curse will conclude,  
and my anger against the earth  
will be finished.”
- <sup>26</sup> YHWH, [God of] Legions,  
will thrash him [with] a whip  
like the strike [on] Midian  
at Raven Rock  
or [when] his staff, he raised  
against the sea.
- <sup>27</sup> When that day comes,  
he will slide his burden  
from your shoulders  
and his yoke, from your neck,  
will be broken.
- <sup>28</sup> He went up from Samaria.  
He came against Aiath.  
He crossed over Migron—  
at Michmash, mustered his weapons.

- <sup>29</sup> They crossed through the pass.  
“Geba [will be] our campsite.”  
Ramah trembled.  
Saul's Gibeah fled.
- <sup>30</sup> Start shouting, Daughter Gallim!  
Listen up, Laish!  
Wretched [is] Anathoth!
- <sup>31</sup> Madmenah moved away.  
Gebim's inhabitants fortified [themselves].
- <sup>32</sup> Yet today, on Nob,  
[he] [will] take position.  
He will shake his fist  
[at] Daughter Zion,  
Jerusalem's hill.
- <sup>33</sup> Look, the Sovereign, YHWH,  
[God of] Legions,  
is severing the branch with a blade!  
Then those exalted [on] the height will be felled  
and the lofty laid low.
- <sup>34</sup> He will hack the forest thickets with iron  
and Lebanon, by a mighty [one], will fall.

## Chapter II

## ס"ב

- <sup>1</sup> A scepter will emerge from Jesse's stump,  
and a sprig from his roots will bear fruit.
- <sup>2</sup> YHWH's spirit will alight on him—  
a spirit of wisdom and insight,  
a spirit of deliberation and strength,  
a spirit of knowledge and the fear of YHWH.
- <sup>3</sup> And his delight [will be]  
in the fear of YHWH.  
Not by what his eyes see, will he judge,  
nor by what his ears hear, adjudicate.
- <sup>4</sup> He will judge the powerless rightly,  
adjudicate fairly for the poor of the land.  
He will strike the land  
with the rod of his mouth,  
and by the breath of his lips,  
slay the wicked [one].
- <sup>5</sup> Justice is the belt of his hips

and faithfulness, the belt of his waist.

<sup>6</sup> A wolf will reside temporarily with a lamb  
and a leopard with a kid, will lay down.  
A calf and young lion will feed together  
and a little boy [will] lead them.

<sup>7</sup> Then a cow and bear will graze together.  
Their young will lay down  
and a lion, like a cow, will eat straw.

<sup>8</sup> An infant will play over a viper hole  
and over the den of adders,  
the toddler's hand is stretched.

<sup>9</sup> They will neither damage nor destroy  
on the entire mount of my holiness  
because the earth will be full  
of the knowledge of YHWH

like the water covering the ocean [floor].

<sup>10</sup> When that day comes, the standing root of  
Jesse [will be] a standard [to] the races. To him,  
the nations will petition and his resting-place will  
be glorious.

<sup>11</sup> When that day comes, the Sovereign will  
again set his hand to redeem the remnant of his  
people who remain among Assyria, among Egypt,  
among Pathros, among Cush, among Elam, among  
Shinar, among Hamath, and among the  
Mediterranean isles.

<sup>12</sup> He will raise a standard for the nations  
and gather Israel's dispersed.  
Judah's scattered, he will assemble  
from the four points of the earth.

<sup>13</sup> Ephraim's jealousy will depart  
and Judah's foes will be eradicated.  
Ephraim will not envy Judah  
nor will Judah harass Ephraim.

<sup>14</sup> They will swoop, seaward,  
on the flank of Philistia.  
Together, they will plunder  
the Eastern peoples.  
[Over] Edom and Moab  
their control [will] extend,  
and [over] the Ammonites,

their subjugation [will spread].

<sup>15</sup> YHWH dried up the tongue of Egypt's sea  
and swung his hand at the River.  
Against the water [was] his breath  
and he struck its seven channels  
to firm the steps of [their] sandals.

<sup>16</sup> So a road will exist  
for what remains of his people  
who remain among Assyria  
just as it was for Israel  
on the day he went up  
from the land of Egypt.

## Chapter 12 כ"ב

<sup>1</sup> You will say, on that day,  
"I praise you, YHWH!"  
Though you are angry with me,  
may your anger retreat  
so you may comfort me!

<sup>2</sup> Look, El [is] my deliverance!  
I will trust without dread  
because *my strong protector [is] Yah!*  
*He has been, for me, deliverance!*

<sup>3</sup> So you will draw water joyously  
from the springs of deliverance!

<sup>4</sup> You will say, on that day,  
"Praise YHWH! Invoke his name!"  
*Declare among the people his deeds!*  
Make [them] remember  
*that lofty is his name!*

<sup>5</sup> Hymn to YHWH  
because gloriously has he wrought!  
Let this be known throughout the earth!  
<sup>6</sup> Shout joyfully, Zion-dweller!  
Because great in your midst  
is Israel's Holy [One]!

## Chapter 13 כ"ג

<sup>1</sup> A [divine] message [about] Babel, which Isaiah, son of Amoz, saw.

<sup>2</sup> On a barren mountain,  
erect a standard!  
Raise a voice to them!  
Wave a hand so they may enter  
the gates of volunteers!  
<sup>3</sup> I, myself, gave charge  
to my holy ones.  
I also summoned my warriors  
because of my anger—  
whoever exults [in] my majesty.

<sup>4</sup> Listen! A commotion in the hills!  
Something like a vast body!  
Listen! A crescendo of kingdoms—  
of gathering nations!  
YHWH, [God of] Legions,  
is mustering a war-force!  
<sup>5</sup> They come from a far-off region,  
from heaven's extent—  
YHWH and the instruments of his curse—  
to ravage the entire land.  
<sup>6</sup> Howl!  
Because imminent [is] the day of YHWH!  
As the shattering of Shadday, it comes!  
<sup>7</sup> For this reason,  
all hands will loosen  
and every human heart melt.  
<sup>8</sup> They will panic!  
Cramps and pains will hold fast!  
Like a woman in labor, they will writhe!  
One to another,  
they will be stunned,  
features of the feverish [on] their faces!

<sup>9</sup> Look, the day of YHWH comes!  
Cruelty, wrath, and flaring fury  
to make the earth an [object of] horror  
when its sinners, he purges from it!  
<sup>10</sup> Then the celestial spheres

and their constellations  
will not emit their light!  
Dark will be the sun when it rises  
and the moon will not reflect its light!

<sup>11</sup> I will take vengeance on the wicked world  
and on transgressors [for] their iniquity.  
I will put a stop to the pride of the insolent  
and the haughtiness of tyrants, humble.  
<sup>12</sup> I will make humans rarer than peridot  
or people than Ophir gold!  
<sup>13</sup> For this reason, I will shake the sky,  
and the earth will shift from its station  
at the wrath of YHWH, [God of] Legions,  
on the day of his flaring fury.  
<sup>14</sup> They will be like a gazelle chased away,  
like sheep without a gatherer.  
Each will turn to his people.  
Each will flee to his homeland.  
<sup>15</sup> Every one who, by chance, is met,  
will be run through,  
will fall by the sword.  
<sup>16</sup> Then their children will be crushed  
before their eyes,  
their houses plundered,  
and their wives force-fucked (lain [upon]).  
<sup>17</sup> Look!  
I am inciting against them the Medes,  
who will have no regard for silver,  
nor interest in gold!  
<sup>18</sup> Then bows will riddle young men.  
The fruit of the womb,  
they will not pity,  
nor on children,  
will they look compassionately.  
<sup>19</sup> Babel will become—  
that most elegant of kingdoms,  
the pulchritude [and] pride of Chaldeans—  
like the sacking [by] Elohim  
of Sodom and Gomorrah!  
<sup>20</sup> Never again will it be inhabited or resettled  
from [one] generation to another.

No Arabs will camp there,  
nor shepherds lead there to rest.  
<sup>21</sup> Whooping things will lay there,  
their houses full of those that shriek.  
Desert birds will dwell there  
and shaggy [goats] leap there.  
<sup>22</sup> Hyenas will shelter in its relics  
and jackals in palaces of pleasure.  
Its time draws near.  
Its days will have no extension.

## Chapter 14      ט"ד

<sup>1</sup> Because YHWH will pity Jacob  
and again choose Israel,  
he will settle them on the land.  
Then the temporary resident will join them.  
They will unite with the house of Jacob.  
<sup>2</sup> Gentiles will take them  
and usher them to their place.  
Then the house of Israel will possess them  
on YHWH's land as male and female slaves.  
So the captors will become their captives,  
and their oppressors come under the heel.  
  
<sup>3</sup> At the time that YHWH gives you rest from  
your pain, from your turmoil, and from the grueling  
labor in which you were conscripted,  
<sup>4</sup> you will take up this song of scorn about the King  
of Babel. You will say,  
"How did the oppressor stop,  
the afflicter desist?  
<sup>5</sup> YHWH broke the staff of the wicked,  
the rod of rulers;  
<sup>6</sup> striking peoples in wrath—  
a blow without respite;  
trampling the nations angrily,  
having pursued relentlessly.  
<sup>7</sup> The whole earth rests tranquilly!  
They burst out [with] joyful shout!  
<sup>8</sup> Even Juniper [trees] rejoice at you—  
the cedars of Lebanon!

From the time you were laid to rest,  
the [wood]cutter has not come up  
against us!"  
  
<sup>9</sup> The underworld shook from below  
because of you,  
to greet your coming;  
arousing to you the Rephaim,  
all the bucks of earth;  
raising up from their thrones  
all the nations' kings.  
<sup>10</sup> All of them will commence to tell you:  
"Even you!  
You are debilitated like us!  
Like us, you have become!  
<sup>11</sup> Brought down [to] the underworld  
[is] your splendor!  
[To] death, your corpse [descended]!  
Beneath you, maggots are spread!  
[What] covers you [are] worms!  
  
<sup>12</sup> How did you fall from the sky,  
luminous son of dawn?  
You are felled to the earth,  
impotent against the nations!  
<sup>13</sup> But you—you thought to yourself,  
'I will ascend the heavens.  
Higher than the stars of El,  
I will elevate my throne.  
I will sit on the mount  
of [divine] assembly—  
on Zaphon's furthest [slopes].  
<sup>14</sup> I will ascend above the cloud-tops,  
make myself comparable  
to the Supernal.'  
<sup>15</sup> However, to the underworld,  
you were brought down—  
to the pit's furthest [depths]."  
  
<sup>16</sup> They who see you will stare at you,  
consider you closely:  
"Is this the one who made the earth shake,  
who made kingdoms quiver;  
<sup>17</sup> who made the world like a wilderness

and its cities, demolished?  
 He allowed no opening  
 to the house of his prisoners.  
<sup>18</sup> All the nations' kings—all of them—  
 laid down in glory, each in his tomb.  
<sup>19</sup> But you—  
 you were flung from your grave  
 like an accursed stillborn;  
 clothed [with] the slain—  
 those pierced [with] a sword—  
 who sank to the stones of the pit  
 like a trampled corpse.  
<sup>20</sup> You had no burial with them  
 because you devastated your land,  
 you killed your people.”  
 It will never again be proclaimed—  
 [that] race of evil-doers!

<sup>21</sup> Prepare a slaughter[house] for his progeny  
 because of their fathers' iniquity!  
 Let them not rise up to posses [the] earth  
 and fill the world [with] [besieged] cities!

<sup>22</sup> “I will rise up against them.”  
 —prophecy of YHWH, [God of] Legions—  
 “I will destroy [what] belongs to Babel:  
 renown and remnant, seed and breed.”  
 —prophecy of YHWH—

<sup>23</sup> “I will make it the home of lizards  
 and puddles of water.  
 I will stomp it with a pulverizing stomp.”  
 —prophecy of YHWH, [God of] Legions—

<sup>24</sup> YHWH, [God of] Legions, swore,  
 “If it did not happen  
 just as I intended  
 or will [not] come about  
 just as I determined—  
<sup>25</sup> to break Assyria in my land,  
 and upon my mount,  
 [that] I would trample it,  
 [may I be cursed]!  
 His yoke will be removed from over them,

*the heavenly fire*

and his burden over its shoulders, removed.  
<sup>26</sup> This plan is planned for the entire earth  
 and this [is] the hand that is swung  
 against all the nations.”

<sup>27</sup> Yes, YHWH, [God of] Legions, has planned.  
 Who then will thwart [him]?  
 Since his hand is the one that is swung,  
 who then will turn [it] back?

<sup>28</sup> In the year of King Ahaz's death, there was  
 this message:  
<sup>29</sup> “Do not rejoice, all you Philistines,  
 that the rod who struck you is broken.  
 Because from the root of a snake,  
 a viper will emerge,  
 and [from] its egg, a winged serpent.  
<sup>30</sup> The first-born of the poor will graze  
 and the needy will repose safely.  
 But I will kill your root with hunger  
 and your remnant, it will slay.

<sup>31</sup> Howl, gate! Cry out, city!  
 Reel, all you Philistines!  
 For out of the north, smoke comes,  
 and there is no delaying  
 its appointed hours.  
<sup>32</sup> And what will one answer  
 the nation's envoys?  
 That YHWH established Zion  
 and therein, his afflicted people  
 will seek protection.”

## Chapter 15

יח

<sup>1</sup> A [divine] message [about] Moab.  
 Yes, overnight, it was devastated—  
 the city of Moab destroyed!  
 Yes, overnight, it was devastated—  
 the village of Moab destroyed!  
<sup>2</sup> The house of Dibon ascended  
 the high places to weep.  
 Over Nebo and over Medeba,  
 Moab begins to howl.



On every head [is] baldness  
and every beard is shorn.

<sup>3</sup> In its streets,  
they are girded [with] sackcloth.

On its rooftops and in its squares,  
every one begins to howl,  
collapsing in tears.

<sup>4</sup> Heshbon cried out with Elealeh.  
As far as Jahaz, their voice is heard.  
For this reason,  
Moab's soldiers shout [in alarm].  
The breath of each [one] quivers.

<sup>5</sup> My heart [goes out] to Moab,  
who bellows with its breath as far as Zoar,  
the young, third[-born] heifer.

Yes, [on] the ascent of Luhith,  
it ascends with tears.

Yes, [on] the road of Horonaim,  
a cry of shattering, they awaken.

<sup>6</sup> Yes, the waters of Nimrim  
will become desolate [regions]  
when the grass dries up,  
new growth disappears,  
[and] greenery is gone.

<sup>7</sup> For this reason,  
the abundance that accrued  
and their stores,  
over the Arabian wadis,  
they will carry them [away].

<sup>8</sup> Yes, the outcry echoes  
[across] Moabite territory.  
As far as Eglaim [is] its howl  
and Beer-Elim, its wail.

<sup>9</sup> Yes, the waters of Dibon  
are full of blood.  
Yet I will appoint for Dibon  
an escalation:  
for the escapee of Moab,  
for the remnants of the land,  
a lion!

Chapter 16 י"ו

Chapter 17 י"ז

Chapter 18 י"ח

Chapter 19 י"ט

<sup>1</sup> A [divine] message [about] Egypt.

Look!

YHWH is riding on a swift cloud,  
about to enter Egypt!  
Egypt's worthless [gods]  
will shake before him  
and the Egyptian heart  
will melt within him.

<sup>2</sup> "I will incite Egyptian against Egyptian.  
They will fight—  
one against his brother,  
friend against another;  
city against city,  
region against region.

<sup>3</sup> The Egyptian spirit  
will be devastated within him  
and his plan, I will confound.  
They will consult  
the worthless [gods] and shades,  
the pit [spirits] and conjurers.

<sup>4</sup> I will place Egypt  
under the power of a harsh master,  
and a fierce king will rule them,"  
—prophecy the Sovereign, YHWH,  
[God of] Legions—

<sup>5</sup> "The waters of the Sea will be desiccated  
and the River evaporate.

<sup>6</sup> Its canals will reek.  
They will run shallow and dry,  
the tributaries of Afflicted.

Rush and reed will rot,  
<sup>7</sup> stalks at the Nile's mouth [decay].

Then all sown land [by] the Nile will wither—  
blown away so none of it [remains].

<sup>8</sup> The fisherman will lament.

All will mourn who cast hook in the Nile.  
And whoever stretches netting  
over the water's surface will languish.

<sup>9</sup> Workers of carded flax will be shamed  
and weavers turn pale.

<sup>10</sup> Whoever weaves it will be crushed,  
all wage-workers, grievous within.

<sup>11</sup> Fools indeed [are] Zoan's princes.  
The wise ones who advise Pharaoh—  
stupid is [their] advice.

How can you say to Pharaoh,  
'Progeny of sages [am] I—  
progeny of eastern kings'?

<sup>12</sup> Where [are] they then, your sages?  
They should tell you and recognize  
what YHWH, [God of] Legions,  
has planned against Egypt.

<sup>13</sup> Zoan's princes have been foolish.  
Noph's princes have been misled.  
They have led Egypt astray,  
the elite of its tribes.

<sup>14</sup> YHWH has mixed within it  
a spirit of confusion  
so they lead Egypt astray  
with its every deed  
like a drunk [who] staggers  
through his [own] vomit.

<sup>15</sup> So nothing will come for Egypt  
of the work that it does—  
head and tail, frond and stalk.

<sup>16</sup> On that day, Egypt will become like  
women—it will fearfully tremble before the  
swinging hand of YHWH, [God of] Legions,  
which he swings against it. <sup>17</sup> Then the land of  
Judah will become the fear of Egypt. Every [time]  
that someone mentions it to Egypt, he will be  
terrified because of the plan that YHWH, [God of]

Legions, is planning against it.

<sup>18</sup> On that day, there will be five cities in the  
land of Egypt speaking the language of Canaan and  
swearing [allegiance] to YHWH, [God of]  
Legions. 'City of the Sun,' it will be said of one.

<sup>19</sup> On that day, there will be an altar for YHWH  
in the midst of the land of Egypt and a standing  
stone alongside its border for YHWH. <sup>20</sup> And it  
will be a sign and witness for YHWH, [God of]  
Legions, in the land of Egypt. When they cry out to  
YHWH on account of oppressors, he will send  
them a deliverer and defender to rescue them.

<sup>21</sup> YHWH will reveal himself to Egypt. The  
Egyptians will know YHWH on that day. They will  
serve [him] sacrifices and offerings. They will  
make vows to YHWH and fulfill them.

<sup>22</sup> YHWH will strike Egypt [with] striking.  
Then they will turn to YHWH, he will be moved  
by their [supplication], and heal them.

<sup>23</sup> On that day, a highway will stretch from  
Egypt to Assyria. Assyria will come through Egypt  
and Egypt through Assyria. Together, Egypt and  
Assyria will serve [YHWH].

<sup>24</sup> On that day, Israel will be a third blessing in  
the midst of the earth (in relation to Egypt and  
Assyria), <sup>25</sup> which YHWH, [God of] Legions, will  
bless, saying 'Blessed [be] my people, Egypt, my  
handiwork, Assyria, and my inheritance, Israel!'"

## Chapter 20



<sup>1</sup> In the year [that] the Tartan came to  
Ashdod—when Sargon, King of Assyria, sent him  
to attack Ashdod and capture it— <sup>2</sup> at that time,  
YHWH spoke by means of Isaiah, son of Amoz,  
saying,

“Go loosen the sackcloth  
from over your hips,

and your sandals, remove  
from upon your feet.”

So he did accordingly—walking naked and barefoot.

<sup>3</sup> Then YHWH said, “Just as my servant Isaiah walked naked and barefoot three years—a sign and omen against Egypt and Cush—<sup>4</sup> so the King of Assyria will lead [away] the captive[s] of Egypt and the exile[s] of Cush, [both] youths and elders, naked and barefoot, with bared buttocks—the denuding of Egypt. <sup>5</sup> They will be dismayed and shamed by Cush, their hope, and by Egypt, their dignity.”

<sup>6</sup> The residents of this coast will say on that day, “Look here: our hope wherein we fled for help and rescue on account of Assyria's King! How then can we, ourselves, escape?”

## Chapter 21 כב

<sup>1</sup> A [divine] message [about] the wilderness of the sea.

Like gales passing through the Negeb,  
out of the wilderness, it came.

Out of a fearful land,

<sup>2</sup> a harsh revelation was reported to me.  
 (“The betrayer betrays!

The destroyer destroys!  
Ascend, Elam!

Lay siege, Medea!

Every groan, I will halt.”)

<sup>3</sup> Therefore,  
my hips are full [of] trembling.  
Pangs seize me  
like the pangs of a woman in labor.

I am distressed by hearing [it],  
terrified by seeing [it]!

<sup>4</sup> My mind is disoriented.  
A tremor terrifies me!

The twilight I desired  
has made me fearful!

<sup>5</sup> Arrange the table!

Spread out the spreads!

Eat! Drink!

Arise, [you] rulers!

Grease the shield!

<sup>6</sup> For so says my sovereign god,

“Go set up the sentry.

What he sees, let him report.

<sup>7</sup> If he sees a chariot,

a pair of horsemen,

a procession of donkeys,

a procession of camels,

he will attend attentively

[with] great attentiveness.

<sup>8</sup> The one who sees will call,

'At the lookout, my sovereign,

I stand by day continually,

and at my guard-post,

I am stationed all night [long].

<sup>9</sup> And, look, here it comes!

A procession of men!

A pair of horsemen!"

Then one responded and said,

'Fallen—fallen is Babel!

Yes, all the idols of her gods,

he smashed into the dust!"

<sup>10</sup> My downtrodden, threshing-floor son,  
whatever I heard from Commander YHWH,  
Israel's god, I told you.

<sup>11</sup> A [divine] message [about] Dumah.

To me, one calls from Seir:

“Watchman, what of night?

Watchman, what of night?”

<sup>12</sup> Said the watchman:

“Morning has come,

yet still [is it] night!

If you will ask, ask.

Come back again.”

<sup>13</sup> A [divine] message in the desert.

In the undergrowth, in the desert,

you Dedanite caravans will lodge.

<sup>14</sup> To [one] calling thirstily, bring water,  
inhabitants of the land of Tema!

With bread, meet the fugitive.

<sup>15</sup> Because before swords, they fled—  
before the unsheathed sword;  
before the bow drawn [taught];  
before the severity of war!

<sup>16</sup> For so said the Sovereign to me, “In one more  
year, like the years of a hired [worker], all of  
Kedar's glory will end. <sup>17</sup> Then the number of bows  
[that] remain of Kedarite warriors will be few  
because YHWH, Israel's god, has spoken!”

## Chapter 22

## כב

<sup>1</sup> A [divine] message [about] the valley of vision.

What [reason] do you have then  
that all of you climbed up to the roofs?

<sup>2</sup> Deafening [is] the clamor  
of the boisterous city,  
of the exultant city.

Your slain were not those slain by sword  
nor those dead [by] battle.

<sup>3</sup> All your leaders fled collectively.  
(Without a bow[shot],  
they were bound.

All those discovered [among] you  
were bound together.)  
Far away, they fled.

<sup>4</sup> I said, therefore,  
“Look away from me!  
I will weep bitterly!  
Do not try to comfort me  
over the violence  
[against] the daughter of my people!”

<sup>5</sup> Because a day of panic and pounding and  
perplexity belongs to Sovereign YHWH, [God of]  
Legions.

In the valley of vision  
[is] the bellowing of a bellow

and a cry to the hill.

<sup>6</sup> So Elam has lifted a quiver  
among chariot-men [and] horsemen,  
and Kir bares a shield.

<sup>7</sup> Your finest lowlands have been filled  
with chariots and horsemen.

They are set firmly toward the gate

<sup>8</sup> so the veil of Judah is uncovered.

You gazed on that day to the weapons  
of the House of the Forest.

<sup>9</sup> And the fissures of David's City—  
you saw that they were numerous.

You collected the water of the lower pool

<sup>10</sup> and the houses of Jerusalem, counted.

Then you tore down the houses  
to fortify the wall.

<sup>11</sup> And a reservoir you made  
between the two walls

for the water of the old pool.

But you did not gaze

toward the One who made it.

[To] the One who fashioned it long ago,  
you did not look.

<sup>12</sup> Sovereign YHWH, [God of] Legions, called  
on that day for weeping and for mourning, for  
shaven head and the wrapping of sackcloth, <sup>13</sup> but,  
look, joyful celebration! Killing of cattle and  
slaughtering of sheep! Eating of meat and drinking  
of wine!

“[Let us] eat and drink,  
for tomorrow we may die.”

<sup>14</sup> But it was revealed in my ears [by] YHWH,  
[God of] Legions: “This iniquity of yours will not  
be covered over until you are dead.”

<sup>15</sup> So said Sovereign YHWH, [God of] Legions,  
against Shebna, who over[sees] the house, “Go on  
in to this scribe [and say]: <sup>16</sup> ‘What do you have  
here and whom do you have here that you have  
hewn here a sepulcher for yourself  
[as] one who hews [on] a height  
his sepulcher,

who carves in the rock  
a personal abode?

<sup>17</sup> Look, YHWH is ready to fling you [with]  
flinging, mortal—to grasp you [with] a [firm]  
grasp, <sup>18</sup> to wrap you tight [as] a turban, as a  
circling [headdress]—toward a land extending [far]  
to both sides. There, you will die. And there your  
glorious chariots [will be] the ignominy of your  
lord's house!

<sup>19</sup> I will thrust you from your office  
and from your station,  
one will pull you down!

<sup>20</sup> When that day comes,  
I will call to my servant—  
to Eliakim, son of Hilkiah.

<sup>21</sup> I will array him [with] your tunic  
and [with] your sash, gird him.  
And your authority,  
I will place in his hand.

He will be a protector  
to the inhabitant of Jerusalem  
and to the house of Judah.

<sup>22</sup> I will set the key of David's house  
over his shoulders.  
[What] he opens, none will shut.  
[What] he shuts, none will open.

<sup>23</sup> I will drive him in [like] a nail  
in a firm place  
and he will be a glorious throne  
to his ancestral house.

<sup>24</sup> [Both] his shoots and leaves  
will hang on him—  
all the weight of his ancestral house—  
all its insignificant vessels,  
from types of bowls to types of jars.

<sup>25</sup> On that day,”—prophecy of YHWH, [God  
of] Legions—“the nail will give way, [which] is  
driven in a firm place. It will snap off and fall. And  
the load that [was] on it will be destroyed because  
YHWH has spoken.”

## Chapter 23

כג

## Chapter 24

כד

<sup>1</sup> Look, YHWH is desolating the earth  
and devastating it,  
disfiguring its surface  
and scattering its inhabitants!

<sup>2</sup> It will befall  
both the people and the priest;  
both the male slave and his master;  
both the female slave and her mistress;  
both the buyer and the seller;  
both the lender and the lendee;  
both the creditor  
and whoever receives credit through him.

<sup>3</sup> Royally uprooted will be the earth  
and loyally looted  
because YHWH has spoken this word.

<sup>4</sup> It withers, it wilts—the earth.  
It wastes, it wilts—[the] world.

They waste away,  
the prominent earthly tribe[s].

<sup>5</sup> Yes, the earth is defiled  
beneath its inhabitants  
because they transgressed the instructions,  
overstepped the edict,  
broke the ancient covenant.

<sup>6</sup> Therefore, a hex wrecks earth  
so they are punished,  
those who dwell therein.  
Therefore, the inhabitants of earth roast  
and few people will remain.

7

8

9

10

11

12

13

14

15

16 – see 466 – cursed me!

17 – see 466

18 – see Gen 7:11 – enclitic *mem* for genitive19 – *raa* (to break/crush/smash, not to be evil)

20 – see 466

21

22

23 – see 466 – the moon/the sun – these words  
could be re-vocalized as “the brick/the wall” (LXX)  
– see Gen 24:9

Chapter 25 כה

Chapter 26 כו

2 Swing wide the gates so that the righteous nation,  
the keeper of fidelity, may gain admittance.

3 [By] unshakable intent you will keep peace, O  
Peace, because he is trusting in you.

4 Trust in YHWH on and on—truly in Yah,  
YHWH, the Rock of Ages.

Chapter 27 כז

2 – ML, MA, etc, have “a pleasant vineyard / Ben  
Chayyim has “a vineyard of red wine”

Chapter 28 כח

Chapter 29 כט

Chapter 30 ל

Chapter 31 לא

9 – great sound-play here

Chapter 32 לב

Chapter 33 לג

<sup>21</sup> Because if, in that place,  
majestic [is] YHWH on our behalf,  
[in] a region of rivers, streams,  
[and] broad banks,  
no galley of oars will pass through,  
nor majestic craft cross.

Chapter 34 לד

Chapter 35 לה

Chapter 36 לו

Chapter 37 לז

Chapter 38 לח

14 – ML, MA, etc, have “Lord” / Ben Chayyim has  
“YHWH”

<sup>15</sup> What can I say?

He spoke to me and he, himself, acted.  
I will trudge, the rest of my life,  
in the bitterness of my being.

Chapter 39 לט

Comfort My People

Cyrus and the Servant

Form and Genre

## Second Isaiah



## Chapter 40

ד

<sup>1</sup> “Comfort—comfort my people,”  
says your god.  
<sup>2</sup> “Speak kindly to Jerusalem.  
In other words, proclaim to her  
that she completed her servitude;  
that her punishment has been accepted;  
that she received from YHWH's hand  
double for all her sins.”  
<sup>3</sup> A voice is proclaiming,  
“In the wilderness,  
clear YHWH's way!  
Straighten in the steppe  
a road for our god!  
<sup>4</sup> Every valley will rise,  
every mountain and hill, sink.  
Hazardous [terrain] will be level [ground],  
its ridges, [low-lying] flats.  
<sup>5</sup> YHWH's glory will be revealed,  
and all flesh, simultaneously, will see,  
for the mouth of YHWH has spoken!  
<sup>6</sup> A voice is saying, “Proclaim!”  
Then I said, “How can I proclaim?  
The whole body [is] grass  
and all its devotion like a wildflower.  
<sup>7</sup> The grass has dried,  
the flower has withered,  
for YHWH's breath has blown on it.”  
“[Unfortunately,] yes,  
grass [is what] this people [are].  
<sup>8</sup> The grass has dried,  
the flower has withered,  
but our god's word  
will stand perpetually.”  
<sup>9</sup> On a lofty mountain, get you up,  
[you] who bring Zion news.  
Raise your voice aloud,  
[you] who bring Jerusalem news.  
Shout fearlessly!

Say to Judah's cities,  
“Here is your god!”  
<sup>10</sup> Here is Sovereign YHWH!  
Powerfully, he will come  
with his arm gaining him dominion.  
Here is his payment with him,  
his recompense [is] before him.  
<sup>11</sup> Like a shepherd, he will tend his flock.  
In his arm, he will gather lambs,  
and at his chest, carry.  
They [that] suckle, he will refresh.”  
<sup>12</sup> Who measures,  
with his cupped hand, the waters;  
or the heavens,  
with a hand-breadth, estimates;  
or gauges,  
by a third, the dust of earth;  
or weighs,  
in the balance, the mountains;  
or the hills,  
on scales, [apportions]?  
<sup>13</sup> Who has plumbed YHWH's mind?  
What counselor of his  
can inform him?  
<sup>14</sup> Whom has he consulted  
so he might enlighten him  
and teach him the path of justice?  
Who has taught him knowledge  
or the way of understanding,  
can inform him?  
<sup>15</sup> Why, the nations,  
as [if] the dew from a bough,  
as [if] the dust [on] scales,  
are deemed.  
Why, the shores,  
as [if] specks, he weighs.  
<sup>16</sup> But of Lebanon,  
there is not enough to burn,  
nor of its animals,  
enough for an ascension [sacrifice].  
<sup>17</sup> All the nations

[are] like nothing before him.  
 Less than utter naught  
 are they deemed by him.

<sup>18</sup> So to whom will you liken El?  
 What likeness then,  
 will you compare to him?

<sup>19</sup> The idol is cast of a craftsman,  
 and a smith, with gold, plates it,  
 while silver links, he forges.

<sup>20</sup> The one who erects a form,  
 wood [that] does not rot, he selects.  
 A wise craftsman will seek it [out]  
 to install an idol [that] will not topple.

<sup>21</sup> Do you not know?  
 Do you not listen?  
 Was it not reported  
 beforehand to you?  
 Have you not considered  
 the earth's foundations?

<sup>22</sup> The one who dwells  
 over the sphere of the earth  
 so its dwellers [are] like grasshoppers  
 [is] the one who stretches,  
 like [what is] insubstantial, the skies,  
 and spreads them like a tent for dwelling,

<sup>23</sup> who makes monarchs nothing,  
 earthly judges, to nil, has brought.

<sup>24</sup> They are not quite planted, not quite sown,  
 not quite rooted in the earth, their stem  
 when he blows on them so that they wither  
 and a gust carries them [off] like chaff.

<sup>25</sup> "To whom, then, will you liken me  
 that I would be equivalent?"  
 asks the Holy [One].

<sup>26</sup> Raise [to] the height your gaze  
 and perceive who created these:  
 the one who ushers out their hosts by number.  
 All of them, by name, he calls.  
 Through abundant power and mighty strength,  
 one is never absent.

<sup>27</sup> Why do you say, Jacob—

*the heavenly fire*

why do you state, Israel:  
 "Hidden is my way from YHWH.  
 From my god['s notice],  
 my vindication escapes"?

<sup>28</sup> Have you not known?  
 Did you not listen?  
 The god of old [is] YHWH,  
 Creator of horizon's edge.  
 He will never faint. He will never flag.  
 Unfathomable is his understanding.

<sup>29</sup> He gives, to the faint [one], strength,  
 and to the powerless, magnifies might.

<sup>30</sup> Now, boys faint and flag,  
 and young men stumble hard,

<sup>31</sup> but those who wait [for] YHWH  
 will build up strength,  
 will grow pinions like eagles.  
 They will run, but not flag,  
 walk, but not faint.

## Chapter 41

מג

<sup>1</sup> Be silent before me, shores,  
 as peoples build up strength.  
 Let them draw near, then speak.  
 Let us come together for judgment.

<sup>2</sup> Who roused from the east a victorious [one],  
 called him to his feet?  
 He delivers before him, nations,  
 and kings, he subdues.  
 He makes one's sword like dust,  
 like wind-blown chaff, one's bow.

<sup>3</sup> He pursues them—traverses unscathed  
 a route by [which] his feet make no contact.

<sup>4</sup> Who is he [who] undertook and achieved  
 a proclamation of future generations?  
 I, YHWH, [am] prevenient.  
 With the last [things],  
 I [am] the one [who will be].

5

6

7

<sup>8</sup> But you, Israel, [are] my servant;  
 Jacob, the one I have chosen—  
 offspring of Abraham, my devotee;  
<sup>9</sup> you whom I seized from horizon's edge  
 and whom from its limits, called.  
 I said to you, "My servant [are] you."  
 I chose you and have not rejected you.  
 10  
 11  
 12  
 13  
 14  
 15  
 16  
<sup>17</sup> The poor and needy seek water,  
 but there is none.  
 Their tongue is parched with thirst.  
 I, YHWH, will answer them.  
 [As] Israel's god, I will not abandon them.  
<sup>18</sup> I will open on barren [heights], rivers,  
 and in the midst of valleys, springs.  
 I will make the wilderness a pool of water  
 and dry land, outlets of water.  
 19  
 20  
<sup>21</sup> "Bring [forward] your argument,"  
 says YHWH.  
 "Present your strong [points],"  
 says Jacob's King.  
<sup>22</sup> "Let them present and tell us  
 that which will befall.  
 Those former—what [were] they?  
 Do tell so we may consider  
 and know their aftermath.  
 Or those coming—proclaim [to] us.  
<sup>23</sup> Tell [of] the [things] arriving hereafter  
 so we know that gods [are] you.  
 Seriously, cause benefit or detriment  
 so we fear and fret in our boots.  
<sup>24</sup> Look, you [are] less than nothing  
 and [what] you wrought, less than naught,

An abomination [is] whoever chooses you.  
<sup>25</sup> I roused from the north and he arrived—  
 from the east [I stirred up]  
 one [who] is called [by] my name.  
 He tramples viceroys like mud,  
 as a potter stomps clay.  
<sup>26</sup> Who told beforehand so we would know,  
 or previously so we might say "correct"?  
 Not one told.  
 Not one proclaimed.  
 Not one heard your words.  
<sup>27</sup> [What] [was] formerly [told] to Zion,  
 look, here they are!  
 Because to Jerusalem,  
 I gave a herald.  
<sup>28</sup> I looked, but there was no one.  
 And among these [I peered],  
 but absent was an advocate  
 [who], when I asked them,  
 could give back reply.  
<sup>29</sup> See, all of them [are] delusion!  
 Naught [are] [what] they wrought.  
 Empty air, their castings.

## Chapter 42

## מב

<sup>1</sup> Here is my servant—I will uphold him—  
 my chosen [one]—my being is pleased.  
 I set my spirit over him  
 [so] he will carry out justice for the nations.  
<sup>2</sup> He will not cry out or shout,  
 nor make his voice heard in public.  
<sup>3</sup> A crushed reed, he will not break,  
 nor a fading wick, extinguish.  
 Truly, he will carry out justice.  
<sup>4</sup> He will neither fade nor be crushed  
 till he establishes justice in the earth,  
 till for his law, [the] shores await."  
<sup>5</sup> So says the god YHWH  
 who creates the skies  
 and stretches them out;  
 who spreads the earth

and [what] emerges [from] it;  
 who gives breath to the people on it,  
 animation to those walking thereon,  
<sup>6</sup> “I, YHWH, called you in righteousness,  
 and [firmly] seized your hand.  
 I formed you as a pact [for] the people;  
 I made you a universal light  
<sup>7</sup> to open the eyes of the blind;  
 to bring out of the dungeon, prisoners—  
 out of the cell, denizens of darkness.  
<sup>8</sup> It [is] I [who] [am] YHWH!  
 My renown and my glory,  
 to another, I will not relinquish,  
 nor my praise, to idols, [surrender].  
<sup>9</sup> The former [things]—look, they took place,  
 but new [things] do I tell.  
 Before they spring up,  
 I proclaim [them] to you.  
<sup>10</sup> Sing to YHWH a new song.  
 [Hymn] his praise to horizon's edge,  
 whatever [regions] dip [to] the sea  
 and their populace,  
 the isles and their inhabitants.  
<sup>11</sup> Let it shout—the wilderness and its cities,  
 the settlements [where] Kedar dwells.  
 Let them exclaim—Sela's inhabitants.  
 From the summit of the mountains,  
 let them resound.  
<sup>12</sup> Let them assign to YHWH glory,  
 and his praise, among the shores, declare.  
<sup>13</sup> YHWH, like the triumphant [one], marches.  
 Like the warrior, rouses a frenzy.  
 He yells—yes, roars [a battle-cry].  
 Against his enemies, proves triumphant.  
<sup>14</sup> I kept still long ago.  
 I held my silence.  
 But like a woman in labor,  
 I am about to exclaim,  
 to puff and pant rapidly.  
<sup>15</sup> I will sear mountains and hills,  
 and all their vegetation, wither.

I will turn rivers to isles,  
 and wetlands, desiccate.  
<sup>16</sup> I will lead the blind by an unknown way,  
 on unknown paths, secure their steps.  
 I will turn dark before them to light,  
 and hazardous [terrain], to level [ground].  
 These very things—  
 I accomplish them without fail.  
<sup>17</sup> They suffer a setback—  
 humiliated horribly—  
 those who trust in idols,  
 who say to castings,  
 “You [are] our gods.”  
<sup>18</sup> You deaf [ones], listen!  
 You blind [ones], look  
 so [you] [may] see!  
<sup>19</sup> Who is [so] blind as my servant,  
 [so] deaf as my messenger  
 [of whom] I send?  
 Who is [so] blind as one being recompensed,  
 [so] deaf as YHWH's servant?  
<sup>20</sup> [Though] seeing a lot,  
 he takes no notice.  
 [Though] the ears are open,  
 he does not listen.  
<sup>21</sup> YHWH was pleased,  
 for the sake of his righteousness  
 to magnify and glorify his instruction.  
<sup>22</sup> Yet these people  
 were despoiled and plundered.  
 Trapped in holes—all of them—  
 and in cells, locked [away].  
 They were spoil with none to rescue,  
 plunder with none to say “give back!”  
<sup>23</sup> If [only] someone would listen [to] this,  
 pay close attention to [what] follows!  
<sup>24</sup> Who gave Jacob [over] to plunder,  
 and Israel to despoilers?  
 Was it not YHWH?  
 That [is] he against [whom] we sinned.  
 They were unwilling, in his ways, to walk,

nor would they obey his instruction.  
<sup>25</sup> So he poured [out] upon him  
 his fuming fury  
 and the forcefulness of war.  
 It set him ablaze on all sides,  
 but he was not receptive.  
 It burned against him,  
 but he gave [it] no thought.”

## Chapter 43 מ

<sup>1</sup> Yet now, so says YHWH,  
 your Creator, [oh] Jacob,  
 your Crafter, [oh] Israel:  
 “Do not fear,  
 for I have restored you,  
 have called you by name.  
 To me, you [belong].  
<sup>2</sup> When you pass through the water,  
 with you [am] I.  
 [When you cross] through the rivers,  
 they will not drown you.  
 When you walk through fire,  
 you will not be scorched,  
 and flame will not burn you.  
<sup>3</sup> Because I—YHWH—[am] your god,  
 Israel's Holy [One]—[am] your Deliverer.  
 I made your ransom Egypt.  
 Cush and Seba, in your place, [I offered].  
<sup>4</sup> Since you are precious—  
 in my sight, valued—  
 and I, myself, cared [for] you,  
 I offered men in your place,  
 peoples for your life.  
<sup>5</sup> Do not fear because with you [am] I.  
 From the east, I will bring your offspring,  
 from the west, gather you.  
<sup>6</sup> I will say to the north, 'Give [it]!'  
 and to the south, 'Do not detain!'  
 Bring my sons from afar,  
 my daughters from horizon's edge—  
<sup>7</sup> all those called by my name,

whom, for my glory, I created.  
 I crafted—yes, made him.  
<sup>8</sup> Bring out the people  
 blind, though eyes are there,  
 deaf, though ears belong to them.  
<sup>9</sup> All the nations are gathered together.  
 Peoples are assembled.  
 Who among them could declare this—  
 the former [things], make us hear?  
 Let them present their witnesses  
 so they are vindicated,  
 so they hear and say 'the truth!'  
<sup>10</sup> You [are] my witnesses,”  
 —prophecy of YHWH—  
 “my servant, whom I chose,  
 so you would acknowledge and believe in me,  
 would understand that I [am] he  
 Before me, no god was formed,  
 and after me, none will be.  
<sup>11</sup> I—I [am] YHWH.  
 Other than me, there is no savior.  
<sup>12</sup> I, myself, declared, saved, and proclaimed.  
 There was no strange [god] among you.  
 You, then, [are] my witnesses,”  
 —prophecy of YHWH—  
 “that I [am] god.  
<sup>13</sup> Even in the past, I [was] he.  
 No one delivers from my hand.  
 Should I act, who can reverse it?  
<sup>14</sup> So says YHWH, your restorer,  
 Israel's Holy [One],  
 “For your sake, I sent to Babel,  
 brought down the bars, entire,  
 and the Chaldeans  
 in the ships of their exaltation.  
<sup>15</sup> I [am] YHWH, your Holy [One],  
 Creator of Israel, your King.”  
<sup>16</sup> So says YHWH,  
 who made through the sea, a way,  
 and through mighty waters, a path;

<sup>17</sup> who brought out chariot and horse,  
army and mighty [one],  
(Together, they will lay down without rising.  
They blow out.

Like a wick, they are extinguished.)

<sup>18</sup> “Do not remember former [things].  
[To] things of old, pay no attention.

<sup>19</sup> Look, I am doing a new [thing].  
Presently, it springs.

Are you ignorant [of] it?

Yes, I will make through the wilderness, a way,  
through the waste, rivers.

<sup>20</sup> They will honor me—  
the beast of the field,  
jackal and desert birds—  
because I deliver, in the wilderness, water,  
rivers in the waste,  
to provide drink [for] my chosen people;

<sup>21</sup> The people whom I formed for me,  
my praise, they will declare.

22

23

24

25

26

27

28

## Chapter 44 מִד

9 possible error in manuscripts (“they”) - see dots  
in margins

28 (2 Chron 36:22-23 and Ezra 1:1-3 identify this  
as Jeremiah?)

## Chapter 45 מִה

6

I [am] YHWH and there exists no one else.  
who forms light and creates darkness.  
who makes peace and creates turmoil.

7 I [am] YHWH, who does all these.

## Chapter 46 מו

## Chapter 47 מז

5 Sit silently and enter into the darkness,  
Daughter Chaldea,  
because no longer will they call you  
Queen of Kingdoms.

6 I was enraged against my people.  
I profaned my inheritance  
and gave them into your hand.  
[Yet] you did not appoint for them compassion.  
Upon the elderly, you made your yoke heavy.

## Chapter 48 מח

## Chapter 49 מט

<sup>1</sup> Listen, [distant] shores, to me,  
and pay attention, peoples from afar:

YHWH, from the womb, called me,  
from the belly of my mother,  
announced my name.

<sup>2</sup> He made my mouth like a razor-edged sword,  
in the shadow of his hand, concealed me.

He made me a sharpened arrow,  
in his quiver, hid me.

<sup>3</sup> He said to me, “my servant [are] you,  
through whom I will display [my] glory.”

<sup>4</sup> I thought,  
“For nothing, I exerted [myself],  
for sheer futility, depleted my strength.”  
But in fact, my vindication [is] with YHWH,  
my recompense, with my god.

<sup>5</sup> “And now,” says YHWH,  
who formed me in the womb  
as a servant for him,  
to bring Jacob [back] to him,  
so Israel would be gathered to him  
(I was honored in YHWH's sight

and my god became my strength)—  
<sup>6</sup> he said, “So simple  
 is your becoming, for me, a servant,  
 to raise up Jacob's tribes,  
 Israel's sprigs, to restore,  
 that I will make you a universal light  
 for the perpetuation of my salvation  
 to horizon's edge.”  
<sup>7</sup> So says YHWH,  
 Israel's restorer, it's Holy [One],  
 to one [who] despises itself,  
 to one [who] abhors the nations,  
 to the slave of rulers,  
 “Kings will see and stand,  
 and princes will go prostrate  
 because YHWH, who is faithful,  
 Israel's Holy [One], chose you.”  
<sup>8</sup> So says YHWH,  
 “At a favorable time, I answered you.  
 On the day of salvation, I aided you.  
 I formed you as a pact [for] the people.  
 I made you to raise up earth,  
 to reassign deserted [ancestral] properties;  
<sup>9</sup> to say to prisoners, 'Come out!',  
 to those in the dark, 'Appear!'”  
 Along the roads, they will graze,  
 and on all barren [tracts]  
 [will be] their pasture.  
<sup>10</sup> They will neither hunger nor thirst.  
 Blistering heat will not strike them.  
 Because he [who] shows them compassion  
 will lead them,  
 by springs of water, repress them.  
<sup>11</sup> “I will turn all my mountains into a path  
 and my roads will be elevated.”  
<sup>12</sup> There they are!  
 From afar, they come!  
 Yes, there they are!  
 From the north and west,  
 and they from the land of Syenites!  
<sup>13</sup> Shout, sky! Rejoice, earth!

Burst out, you mountains,  
 [with] joyful shout  
 because YHWH comforts his people  
 and [on] its afflicted, has compassion.  
<sup>14</sup> Zion thinks, “YHWH left me.  
 My Sovereign forgot me.”  
<sup>15</sup> Can a woman forget her nursing [babe],  
 [or] lack compassion  
 [for] the child of her womb?  
 Even those may forget,  
 but I will never forget you.  
<sup>16</sup> Look—on both palms, I inscribed you.  
 Your walls [are] before me continually.  
<sup>17</sup> Quicker are your children  
 than your destroyers,  
 and your devastators,  
 from you, will exit.  
<sup>18</sup> Lift up around [you],  
 your eyes, and see.  
 All of them—they are gathered.  
 They come to you.  
 [By] my life,”—prophecy of YHWH—“[I  
 swear] that all of them, like jewels, you will wear.  
 You will affix them like a bride.  
<sup>19</sup> Though wastes [are] yours,  
 and desolations yours,  
 and a land of ruin yours,  
 yet now, you will be too compressed  
 [for] inhabitant[s]  
 and your devourers will be distant.  
<sup>20</sup> Once again,  
 they will say in your hearing—  
 the children of your bereavement:  
 '[Too] confined for me [is] this place.  
 Get close to me so I may sit.'  
<sup>21</sup> You will think to yourself,  
 'Who fathered me these  
 as I was bereaved and barren—  
 stripped and turned away?  
 And these—who raised [them]?  
 Look, I was left [all] alone.

These—[from] where [did] they [come]?"

<sup>22</sup> So says Sovereign YHWH,

"Look, I will lift to the nations my hand  
and to the peoples, raise my standard.  
They will bring your sons [at] their chest  
and your daughters, on shoulders,  
will be carried.

<sup>23</sup> Kings will be your caretakers,  
and their ladies, your nurses.  
Noses [to] the ground, they will bow to you,  
and the dust of your feet, lick.  
Then you will know that I [am] YHWH.  
They will never be ashamed,  
those who anticipate me."

<sup>24</sup> Can booty be taken from a warrior?  
Can the captive of a tyrant be released?

<sup>25</sup> Nevertheless, so says YHWH,  
"Even the captive of a warrior will be taken  
and the booty of a tyrant, released.  
With your contenders,  
I, myself, will contend.  
And your children,  
I, myself, will deliver.  
<sup>26</sup> I will feed your oppressors  
their [own] flesh,  
and as [with] wine,  
[on] their [own] blood,  
they will be drunk."  
Then all flesh will know  
that I, YHWH, [am] your deliverer,  
that your restorer  
[is] the Auroch of Jacob.

## Chapter 50      א

1

2

<sup>11</sup> Look [at] them all—  
fire-starters, spark-lighters.  
Walk in the light of your fire,  
in the spark of your burning, [go].

*the heavenly fire*

From my hand, this will be yours:  
to a painful place, you will retire.

## Chapter 51      נ

1

2

<sup>9</sup> Awake! Awake!  
Don't might, arm of YHWH!  
Awake as in ancient times,  
generations long ago!  
Was it not you—  
she who hacked Rahab,  
who pierced Tannin?  
<sup>10</sup> Was it not you—  
she who dried up Yam,  
the waters of great Tiamat,  
who made the depths of the sea  
a way for the crossing of the restored?

## Chapter 52      נ

7 – quotes Nah 2:1  
11 – quotes Lam 4:15  
<sup>13</sup> Look, my servant will prosper.  
He will be exalted  
and very highly elevated.  
<sup>14</sup> Just as many were appalled at you:  
'How inhumanly mutilated  
is his appearance,  
and his feature[s]  
beyond mortal [semblance]!'  
<sup>15</sup> so [also], he will cast down many nations.  
Because of him,  
kings will shut their mouth[s].  
For what was not told to them, they see,  
what they did not hear, they contemplate."

## Chapter 53      נ

<sup>1</sup> Who would believe our report?  
And the arm of YHWH—  
to whom was it revealed?



<sup>2</sup> He sprung up like a sprig before him,  
like a root from the parched earth.  
Neither form was his, nor honor.  
We saw him,  
but without the feature[s]  
we desired of him:  
<sup>3</sup> despised and most transient of men;  
a man of suffering,  
acquainted [with] abuse.  
Like the veiling of a face from another,  
he was despised—unconsidered by us.  
<sup>4</sup> Nevertheless, our infirmities, he carried,  
and our suffering, he bore,  
while we considered him stricken,  
battered [by] Elohim, and afflicted.  
<sup>5</sup> But he was pierced  
because of our transgressions,  
crushed because of our iniquities.  
The punishment [for] our welfare  
[was] against him,  
and by his blows, we were healed.  
<sup>6</sup> All of us, like sheep, wandered off.  
Each [one], to his [own] way, turned.  
But YHWH caused to fall upon him  
the iniquity of us all.  
<sup>7</sup> He was oppressed, yet he was humble,  
and he did not open his mouth.  
Like a lamb to the slaughter, he was led,  
and like an ewe before its shearers, silent.  
<sup>8</sup> [Through] lack of restraint and justice  
was he taken.  
And his longevity—  
who would contemplate?  
For he was severed  
from the land of the living.  
Because my people's transgression  
[was] a blow to him.  
<sup>9</sup> He was placed with the wicked  
[in] his grave,  
[laid] with evil-doers  
[in] his burial [mound]—  
not for [any] violence he had done,

nor deceit in his mouth.  
<sup>10</sup> Yet YHWH was pleased to crush him,  
to inflict abuse.  
Though he was made a guilt offering,  
he will see [his] progeny and live long.  
Then [that which] pleases YHWH,  
by means of him, will succeed.  
<sup>11</sup> Because of his troubling life,  
he will see [his] fill.  
Through his experience,  
the righteous [one]—my servant,  
will bring many vindication,  
and their iniquities,  
he, himself, will bear.  
<sup>12</sup> Therefore, I will give him a share  
among the great [ones],  
and with the mighty [ones],  
he will divide the spoil  
in return for having given up,  
to death, his life,  
so with transgressors,  
he would be counted.  
So [it was] he [who] carried  
the sin of the many,  
and for transgressors, interceded.

## Chapter 54      נד

<sup>1</sup> Shout, barren [one],  
she who gave no birth.  
Break out [with] a shout and cry,  
she who did not labor.  
For more numerous  
[are] the sons of the desolate [woman]  
than the married [one],” says YHWH.  
<sup>2</sup> Enlarge the place of your tent  
and the curtains of your dwellings,  
stretch out.  
Do not hold back.  
Lengthen your cords  
and your [tent] pegs, strengthen.  
<sup>3</sup> Because [to] the right and left,

you will break forth.  
 And your seed—  
   nations, will it possess,  
   and desolate cities, will they settle.  
<sup>4</sup> Do not fear  
   because you will not be shamed.  
 And feel no humiliation  
   because you will not be disgraced.  
 For the shame of your youth,  
   you will forget.  
 And the reproach of your widowed [life],  
   you will not remember again.  
<sup>5</sup> Because your husband [is] your maker.  
   YHWH, [God] of Legions, [is] his name.  
 Your restorer is Israel's Holy [One]—  
   God of the Whole Earth is he called.  
<sup>6</sup> For like an abandoned woman,  
   or she who is dispirited,  
   YHWH summoned you—  
   or like the wife of [one's] youth  
   when she has been rejected,”  
   says your god.  
<sup>7</sup> “For a short time, I abandoned you,  
   but with great compassion, will gather you.  
<sup>8</sup> In a rush of rage, I hid my face,  
   momentarily, from you.  
 But with enduring kindness,  
   will show you compassion,”  
   says your restorer, YHWH.  
<sup>9</sup> “For the Noachic swell [is] this to me,  
   when I swore against a Noachic swell  
   passing again over the earth.  
 So I swore against being enraged with you  
   and from [any] rebuke against you.  
<sup>10</sup> For the mountains may depart,  
   and the hills may shift,  
 but my loyalty  
   will never depart from you  
 and my covenant of well-being  
   will never shift,”  
   says your comforter, YHWH.

*the heavenly fire*

<sup>11</sup> [Oh] afflicted, turbulent, comfortless [one],  
   look [at] me—  
   he who lays, in antimony, your stones,  
   and fixes you among sapphires.  
<sup>12</sup> I will make your eastern [sides]  
   a precious stone,  
   your gates as blocks of beryl,  
   and all your borders as costly jewels.  
<sup>13</sup> Then all your children  
   [will be] taught by YHWH  
   and great [will be] their well-being.  
<sup>14</sup> In righteousness,  
   you will be established.  
 Stay far from oppression  
   because you will not fear—  
 and from terror  
   because it will not approach you.  
<sup>15</sup> Look, he who would fiercely attack—  
   an end [of it] [will be] from me.  
 Whoever attacks you,  
   upon you, he will fall.  
<sup>16</sup> Look, I, myself, created the craftsman  
   who blows on the fire of a coal  
 and brings out an instrument  
   for its shaping.  
   I created he who ruins to destroy.  
<sup>17</sup> Every weapon forged against you  
   will not succeed,  
 and very tongue that stands with you  
   for judgment,  
   you will condemn.  
 This [is] the possession of YHWH's servants,  
   and their vindication [will be] because of me.”  
   —prophecy of YHWH—

## Chapter 55

נה

<sup>1</sup> “Hey!  
   Every thirsty [one], go to the water!  
 And whoever does not have silver,  
   go make a purchase and eat.  
 Now go make a purchase, but without silver.

And without money, [buy] wine and milk.  
<sup>2</sup> Why do you weigh [out] silver  
in exchange for no bread,  
or your wage for [what does] not sate?  
Listen closely to me and eat [what is] good.  
Satisfy yourself with [what is] rich.  
<sup>3</sup> Tune your ear and come to me.  
Listen so you may live.  
Then I will cut for you an enduring covenant—  
the reliable Davidic favors.  
<sup>4</sup> Look, a witness for peoples, I made him—  
a leader and commander of peoples.  
<sup>5</sup> Look, an unknown nation, you will summon,  
and a nation that did not know you—  
to you, they will run,”  
because of YHWH, your god,  
because of Israel's Holy [One],  
when he glorifies you.  
<sup>6</sup> Seek YHWH while he may be found.  
Call to him while he is near.  
<sup>7</sup> Let the wicked [one] abandon his way  
and the deceptive man his thoughts.  
Let him return to YHWH  
so he may comfort him—  
and to our god, [let him turn back,]  
because he continually pardons.  
<sup>8</sup> “For [what is] not my intent [is] your intent,  
and [what are] not your ways [are] mine.”  
—prophecy of YHWH—  
<sup>9</sup> “For higher are the skies than earth.  
Similarly, my ways are higher than yours,  
and my thoughts [higher] than yours.  
<sup>10</sup> Yes, just as the rain descends,  
and the snow, from the sky, [comes down],  
but to [that] place, does not return—  
instead, it gives water to the earth,  
making it spawn and sprout,  
and gives seed to the sower  
and bread to the consumer—  
<sup>11</sup> so my word will be,  
which issues from my mouth.

It will not turn back to me futilely.  
Instead, it will accomplish what I desire  
and succeed [at] that which I sent it.  
<sup>12</sup> For joyfully you will go forth,  
and peacefully be lead.  
The mountains and hills  
will break forth before you [with] a shout,  
and all the field's trees will clap hand[s].  
<sup>13</sup> Instead of the thorn-bush,  
juniper will grow.  
Instead of the nettle,  
myrtle will grow.  
And it will be for YHWH, for renown,  
[and] for an enduring sign  
[that] will never be cut off.”

Message

Historical Context

Form and Genre

# Third Isaiah

## Chapter 56

נ

- <sup>1</sup> So says YHWH,  
 “Maintain justice and do [what is] right  
 because soon my salvation comes,  
 and my vindication will be revealed.  
<sup>2</sup> [How] fortunate the one who does this,  
 the person who holds it fast:  
 who keeps Sabbath [free] from profanation,  
 who keeps his hand from doing any evil.”  
<sup>3</sup> Do not let the foreigner—  
 the one who was joined to YHWH—think,  
 ‘YHWH will surely separate me  
 from his people.’  
 And do not let the eunuch think,  
 ‘Look, I [am] a withered tree.’  
<sup>4</sup> Because so says YHWH,  
 “regarding my Sabbath-keeping eunuchs,  
 who choose that which I desire,  
 and hold fast to my covenant:  
<sup>5</sup> I will give to you in my house and walls,  
 memorial and renown  
 better than sons and daughters.  
 An enduring name will I give to each,  
 which will never be cut off.  
<sup>6</sup> And the foreigner who was joined to YHWH  
 to serve him and love the name of YHWH,  
 so he may become his own,  
 as [are] servants—  
 every [one] who keeps Sabbath  
 [free] from profanation  
 and holds fast to my covenant—  
<sup>7</sup> I will bring them to my holy mount,  
 enable them to rejoice in my prayer house.  
 Their ascension [offerings]  
 and their sacrifices  
 [will] be acceptable on my altar.  
 Because my house—  
 a prayer house, it will be called,  
 for all the gentiles.”  
<sup>8</sup> —prophecy of YHWH, who gathers

*the heavenly fire*

- Israel's scattered—  
 “Once again, I will gather upon it  
 its gathered ones.  
<sup>9</sup> All [you] creatures of his [in] the field,  
 come to devour,  
 all [you] creatures of his [in] the wood.  
<sup>10</sup> The blind keep watch.  
 All of them are clueless.  
 All of them are mute dogs who cannot bark,  
 who dream, lay down, and love to slumber.  
<sup>11</sup> The dogs [have] a strong appetite,  
 [yet] never know fullness.  
 And they—the shepherds—are clueless,  
 paying [no] attention.  
 All of them, to their [own] ways, turned—  
 each [sought] his own advantage,  
 to the last man.  
<sup>12</sup> ‘Come. I will take wine  
 and we will imbibe beer.  
 Tomorrow will be like today.  
 Great abundance [is] the surplus!’

## Chapter 57

נ

- 1  
 2  
 3  
 4  
 5  
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 7  
 8  
 9  
 10  
 11  
 12  
<sup>13</sup> When you cry out,  
 let them deliver you—your collections.  
 All of them, a wind will carry off,  
 an exhalation take away.  
 But those who take refuge in me  
 will inherit the land,  
 will possess my holy mount.

<sup>14</sup> One will say,  
 'Pile up! Pile up! Clear a way!  
 Raise up the obstacle  
 from my people's path!'  
<sup>15</sup> For so says the high and elevated [one]  
 who dwells continually  
 and holy [is] his name,  
 '[On] a high and holy [place] I dwell,  
 and with the depressed and lowly of spirit,  
 so I may revive the spirit of the lowly  
 and revive the heart of the depressed.  
<sup>16</sup> Because not forever will I accuse,  
 nor continually be angry,  
 for the spirit before me would faint  
 and the breaths [that] I, myself, made  
 [would fade].  
<sup>17</sup> Due to the iniquity of his gain,  
 I was angry.  
 I struck him, hid, and was angered,  
 but he turned back  
 on the way his mind [was set].  
<sup>18</sup> His ways, I perceived, but will heal them.  
 I will lead them and repay him  
 with compassion.  
 And for his mourners,  
<sup>19</sup> create the fruit of their lips.  
 Peace for the distant, peace for the near,"  
 says YHWH.  
 "I will heal him.  
<sup>20</sup> But the wicked  
 [will be] like the driven sea  
 when it is unable to stay calm,  
 when its waters drive mire and mud.  
<sup>21</sup> There will be no peace," says my god,  
 "for the wicked."

## Chapter 58

נח

<sup>1</sup> Call deep-throated. Do not hold back.  
 Like the shophar, raise up your voice.  
 Announce to my people their rebellion  
 and to Jacob's house, their sins.

<sup>2</sup> Yet I, day [to] day, they sought,  
 and [in] the knowledge of my way,  
 they took delight  
 as though a nation that did what was right,  
 as though the judgment of its god,  
 they did not abandon.  
 They ask of me righteous judgments.  
 [In] the approach of Elohim,  
 they took delight.  
<sup>3</sup> Why did we fast, but you did not see?  
 We humbled ourselves, but you did not notice.  
 Look, in the day of your fast, you took delight,  
 and all your workers, you oppressed.  
<sup>4</sup> Look, in order to strive and contend, you fast,  
 and to strike with the fist of the wicked [one].  
 You must not fast like today  
 [if you] will make your voice heard  
 in the height.  
<sup>5</sup> Will it become like this—  
 the fast I chose [for] him:  
 a day for a man to bow himself down?  
 To bend, like a bulrush, his head,  
 or sackcloth and ashes to spread?  
 Is it for this [that] you will call a fast  
 and a day of pleasure for YHWH?  
<sup>6</sup> Is this not the fast I chose [for] him:  
 to open the bonds of wickedness?  
 To loosen the reigns of the bar?  
 To send the abused out free?  
 Then every bar, they will pull apart.  
<sup>7</sup> Is it not to divide your bread,  
 for the hungry [one],  
 or the destitute and homeless,  
 you would bring into [your] house?  
 [That] when you see the naked [one],  
 you would cover him,  
 and from your [own] flesh,  
 not hide yourself?  
<sup>8</sup> Then your light will break forth like the dawn,  
 and your healing will spring up fast.  
 He will go before you—your vindicator.  
 [In] the glory of YHWH,

he will gather you.

<sup>9</sup> Then you will call and YHWH will answer—

you will give a plaintive cry

and he will say, “Here I am”—

if you turn away the yoke from your midst,

the pointing of finger[s],

and the deceptive word.

<sup>10</sup> If you give of yourself to the hungry [one]

and the desire of the destitute, satisfy.

Then your light will shine in the darkness,

and your gloom like the noon-day [sun].

<sup>11</sup> YHWH will lead you continually,

satisfy your desire [in] scorched [places],

and your bones, strengthen.

You will be like a watered garden,

like a spring of water,

whose waters never deceive.

<sup>12</sup> Your ancient ruins

will be rebuilt among you.

The foundations

of [one] generation and another,

you will raise up.

One will call you

the repairer of the breach,

who brings back paths for dwelling.

<sup>13</sup> If you turn your foot,

because of Sabbath,

[from] doing your [own] pleasure

on my holy day,

and call the sabbath an enjoyment

to the holiness of YHWH,

who is honored,

and honor it without following your [own] ways,

without getting your [own] delight

or speaking a word,

<sup>14</sup> then you will delight in YHWH,

and I will make you ride

on the heights of the earth

and feed you the inheritance

of your father Jacob.

For the mouth of YHWH has spoken.

## Chapter 59

נח

<sup>1</sup> Look, YHWH's hand is not too short to save,  
nor his ear too heavy to hear.

<sup>2</sup> Rather, your iniquities were causing division  
between you and your god,  
your sins made [his] face hide from you.

<sup>3</sup> Because your hands are stained with blood  
and your fingers with iniquity.

Your lips spoke deceptively,  
your tongue flapped unjustly.

<sup>4</sup> No one proclaims with uprightness,  
and no one pleads with fidelity.

They trust [what is] empty,  
and speak [what is] worthless—  
conceiving trouble  
and birthing wickedness.

## Chapter 60

ס

## Chapter 61

סח

## Chapter 62

סב

## Chapter 63

סג

## Chapter 64

סד

## Chapter 65

סה

## Chapter 66

סו

<sup>1</sup> So says YHWH,  
“The sky [is] my throne  
and the earth, my footstool.  
Where then [is] the house  
that you would build for me?  
And where then the place  
[that would be] my rest?

<sup>2</sup> All those, my hand wrought



and they came to be—all of them.”  
 —prophecy of YHWH—  
 “Yet to this [one] will I look:  
 to the humble and dispirited,  
 [who] trembles at my word.”  
<sup>3</sup> The ox slaughterer  
 strikes a man.  
 The sheep sacrificer  
 snaps a dog's neck.  
 The offering presenter  
 [presents] swine blood.  
 One who memorializes [with] incense  
 blesses [what is] deceitful.  
 On the one hand,  
 they chose their [own] ways,  
 and in their detestable [practices],  
 they took delight.  
<sup>4</sup> On the other hand,  
 I selected their punishments.  
 Their terrors, I will bring to them.  
 Because I called, but no one answered.  
 I spoke, but they did not hear.  
 They did what [is] evil in my sight  
 and that which I did not desire, they chose.  
<sup>5</sup> Listen to the oracle of YHWH,  
 those who tremble at his word:  
 your brothers who hate you,  
 who expel you for the sake of my name,  
 think, “YHWH is [hereby] honored.”  
 But he will be manifest through your joy  
 and they will be disgraced.  
<sup>6</sup> The sound of clamor from [the] city—  
 the sound [of clamor] from [the] palace—  
 the sound of YHWH,  
 who deals retribution to his enemies.  
<sup>7</sup> Before she labored, she gave birth.  
 Before pain came to her,  
 she delivered a male [child].  
<sup>8</sup> Who heard the likes of this?  
 Who saw such things?  
 Can a country be brought through labor

in one day?  
 Can a nation be born  
 [in] a single moment?  
 Yet [while] coming to labor,  
 even [then] Zion bore her children.  
<sup>9</sup> “Will I, myself, make a breach,  
 but not deliver?” asks YHWH.  
 Will I, the one who brings forth birth,  
 then restrain [the delivery]?” asks your god.  
<sup>10</sup> Bring rejoicing to Jerusalem  
 so they may exult with her—  
 all her devotees.  
 Bring jubilation to her—  
 all those who mourn over her  
<sup>11</sup> so you may suck and be sated  
 from her consoling breast—  
 so you may suckle and refresh yourselves  
 at her splendid nipple.  
<sup>12</sup> For so says YHWH,  
 “Look: I am extending toward her,  
 like a river, well-being,  
 and like an overflowing wadi,  
 the splendor of nations, you will suck.  
 At hip[s], you will be carried,  
 and over knees, dandled.  
<sup>13</sup> Like the one who has his mother comfort [him],  
 so I myself will comfort you,  
 and in Jerusalem, you will be comforted.

14  
 15  
 16  
 17  
 18  
 19  
 20  
 21  
 22  
 23  
 24

The total number of verses  
in this book [is]  
1,291.

And the half-way point [is] “Because if,  
in that place, majestic [is]  
YHWH on our  
behalf.”

And [there are] 26 reading  
divisions.

## TRANSLATION NOTES



- 1:1 **The revelation** — Literally, “The vision.” However, no vision occurs here. It is equivalent to “the word” in 2:1 and “the message” in 13:1. In other words, it refers to a word of prophecy. So **ⲓ** (The prophecy of...).
- revealed** — Literally, “saw.” This does not refer to a vision, but to a word of prophecy. See above.
- concerning** — Alternatively, the negative expression “against.”
- reign** — Literally, “days.” An idiomatic expression referring to the particular time in which Uzziah, Jotham, Ahaz, and Hezekiah were *king*, not during which they were *alive*, which is what the usual English translations suggest. This was recognized by **Ⲫ**, which also rendered it “reign.”
- 1:2 **Hear, heaven** — The tight poetic assonance of the Hebrew is preserved in this English rendering.
- 1:3 **comprehend** — Robert Alter notes in *Art of Biblical Poetry*, pp. 144-5, that the Hithpoel form of the verb “to comprehend” is similar to the plural of “children.” Thus, without stating it, the parallelism implies that the people, though raised to full adulthood, are as ignorant as children.
- 1:4
- 1:5
- 1:6 The poetry shifts in this verse from plural to singular verbs. Whereas the second line had a masculine object (absent in him) the final line has a feminine object (and she is not). The use of singular and plural numbers as well as masculine and feminine genders shows the totality of affliction.
- 1:7 **Yes, a wasteland** — Instead of **וְשִׁמְמָה** (yes, a wasteland), 1QIsa<sup>a</sup> has **עֲלֶיהָ וְשִׁמְיָמוּ** (over it, they will be appalled).
- sacking of Sodom** — All other occurrences of **מִדְּפַכְתָּ** (sacking) describe Sodom and Gomorrah (see v. 9). Sodom is also known for being consumed by fire. Therefore, we render the final word **סֹדֶם** (Sodom) instead of **זָרִים** (foreigners).
- 1:8 **guarded** — **Ⲫ** says “besieged” from **צֹרֵר**. This is a passive participle from **נָצַר**. Sennacherib's siege of Jerusalem in 701 BCE. Assyrian records (The Taylor Prism) describe how King Hezekiah was shut inside Jerusalem “like a bird in a cage.”
- 1:9 **[God of] Legions** — The title is elided in Isaiah. For the full title, see, for example, 2 Sam 5:10; 1 Kgs 19:10, 14; Ps 89:9; Jer 5:14.
- soon, like Sodom** — **ⲙ**'s accentuation prefers reading **כַּמַּעַט** with the previous colon (a few survivors) instead of with the next colon (*soon*, like Sodom). We prefer the latter. Either reading is possible.
- 1:10 **YHWH's oracle** — Literally, “the word/thing/matter of YHWH.” A technical term for a prophetic utterance or “oracle” of YHWH.
- 1:11 Compare Isa 1:11-17 to Amos 5:22-4 and 14-5. The multitude of sacrifice contrasts with the dearth of justice.
- I am fed up** — The use of this verb creates irony within the ANE concept that gods fed on sacrifices.
- ascension [sacrifices]** — So called because the whole thing “ascends” to YHWH as fire, smoke, and smell.

- 1:12 **to appear** — Though the infinitive construct is Niphal (to appear), the consonantal text might be translated as a Qal “to see.”  
**[before] me** — Metonymy. Literally, “my face.” It is possible to render the entire phrase “to see my face,” but that does not communicate the nature of the action (coming before the deity to worship and sacrifice).  
**you** — Metonymy. Literally, “your hand.”
- 1:13 **wicked assembly** — Hendiadys. Literally, “wickedness and assembly.”
- 1:14
- 1:15 **Your hands are filled with blood.** — 1QIsa<sup>a</sup> continues with אֶצְבְּעוֹתֵיכֶם בַּעֲוֹן (your fingers with iniquity), which is probably a case of harmonization with Isa 53:3. מִזֶּה<sup>L</sup>, 1QIsa<sup>f</sup>, and the versions end the verse here.
- 1:16 **Wash yourselves clean** — Hendiadys. Literally, “Wash! Clean yourselves up!”
- 1:17 **Divert** — The root means “to guide/direct/lead.” Here, it has the sense of directing away from harmful behavior.  
**the violent** — From חָמָס (to be violent). Some take חָמוֹץ (the violent [one]) as a passive participle (the oppressed [one]).
- 1:18 **crimson [clothes]** — The plural form of “crimson” is used to refer to clothing.  
**scarlet [garments]** — The plural form of “scarlet” is used to refer to clothing.
- 1:19
- 1:20
- 1:21
- 1:22
- 1:23 **Your rulers are refractory** — Mimicking the alliteration of שְׂרִיף סֹרְרִים. NJPST has “your rulers are rogues,” which is less literal, but poetic. NRSV says “your rulers are rebels.”
- 1:24 **prophecy of YHWH** — The origin of נְאֻם is not entirely understood. Many trace it back to the meaning “whisper” based on a cognate Arabic word (*na’ama*). Using Arabic to better understand Hebrew is, however, highly tenuous since Arabic is a different branch of Semitic (Southern) than Hebrew (Northwest). Both ט and פ treat it as a verb meaning “to say” (as though a synonym of אָמַר). Thus, it is highly likely that it refers to speech. Following ט and פ, most English translations treat it as a verb. As noted in “Oracle of Yahweh: Translating A Highly Marked Expression” by Timothy Wilt, “The expression functions not to identify the speaker of a discourse, as many contemporary versions’ translation would suggest, but to insist on the authenticity of the words as having YHWH as their source and as being transmitted in legitimate prophetic tradition.” Thus, Wilt argues that English translations should break with ט and פ’s rendering. The Masoretic vocalization supports this. It indicates a noun (in construct) —not a verb. That grammatical form is also supported by the vocalization found in the DSS (נְאֻם) and by Origen’s Greek transcription (νοῦμα). Something like “utterance/statement/declaration” is, therefore, preferable. Since, in prophetic texts, it became a highly marked expression for a *prophetic* utterance, we render it “prophecy” in prophetic texts or contexts. Syntactically, the phrase נְאֻם יְהוָה (and its longer variants) does something distinctive in BH:

interrupts the flow of speech and/or closes a quoted portion of speech. This causes it to stand out in a unique, literary way while signaling that it is not part of that utterance. We choose, therefore, to render it in an equally marked and interruptive manner.

**Auroch** — The אַבִּיר (*’ābîr*) is a type of two-horned wild bull—long extinct—known as an auroch or uru. Other Semitic cognates include *abāru* in Akkadian (CAD) and *’ibbīru* in Ugaritic (MU). Note that the phrase “Auroch of Jacob” (and “Auroch of Israel”) is similar to, but different than, the common Canaanite epithet “Bull El.” That phrase uses *tôru* (the equivalent of Hebrew שׁוֹר, which is never used in an epithet for YHWH) instead of *’ibbīru*. Aurochs and other bulls were highly mythologized in the ancient world because of their strength, fertility, ferocity, and vigor. This term was, therefore, often used metonymically to refer to those (and other) characteristics, which is why most translations render it something like “Mighty One.” We prefer the literal rendering.

1:25 **swing** — Literally, “extend/stretch out.” An idiom for striking with one’s hand (in punishment). Thus, for instance, Isa 5:25 uses it in parallel with the verb “to strike.” We communicate both the idea of extension and striking by our rendering “swing.”

1:26

1:27 **returnees** — Those in exile. Alternatively referring to those who turn from wrongful behavior—thus, “penitents.”

1:28 **He will crush** — Literally, “And a crushing.” The consonantal text may, however, be repointed as a verb, which works with the parallelism and agrees with the versions. ו has “he will crush.” ט turns it passive plural: “they will be crushed.” 1QIsa<sup>a</sup>, however, shows that the singular should be retained.

**Rebels . . . sinners . . . Whoever abandons** — “Rebels,” “sinners,” and those who “abandon YHWH” are the three classes of people noted—in the same order—at the beginning of Isaiah (vv. 2-4).

1:29 **terebinths** — Of ancient interpreters, only σ’ and the Rabbis interpreted אֱלִילִים this way. ט, ו, and others understood it as “idols” or “worthless [gods].” Against that interpretation, it should be noted that Isaiah consistently spells “idols/worthless [gods]” as אֱלִילִים and trees fit the context better.

**you desired** — The Hebrew shifts from third to second-person plural. The versions harmonize the verbs, as do most English translations. Both 1QIsa<sup>a</sup> and 4QIsa<sup>f</sup>, however, give ancient attestation to the shift in person. It should, therefore, be retained. Grammatical alternation is a common characteristic of Hebrew poetry.

1:30 **withers** — Following the Masoretic pointing. The feminine suffix *he* could, however, be taken as nothing more than the final consonant of “foliage,” which would then be rendered “[with] withering foliage” instead.

1:31 Compare the end of ch. 1 to the last verse of Isaiah.

**tow** — Impurities and substances separated from flax as it is prepared for spinning. Easily flammable.

2:1 **That which** — Alternatively, “*the thing* that.”

*the heavenly fire*

- revealed** — Literally, “saw.” This does not refer to a vision, but to a word of prophecy. See 1:1.
- 2:2-4 Compare these verses with Mic 4:1-3.
- 2:2 **the mount of YHWH's house** — “House” is out of place. Originally, it probably read “the mount of YHWH.”
- chief** — Not “on the top.” ראש signifies rank or importance here. The preposition can also express type or character.
- the nations** — Whereas Isa 2:2-4 has the word-pair order nations/peoples, Mic 4:1-3 has peoples/nations.
- 2:3 **let us ascend** — That one ascends to the temple was a common notion in the ancient world. A prayer from Ugarit (KTU 1.119) says “To the sanctuary, Baal, we will ascend.”
- 2:4 **mattocks** — Similar to a hoe or pickaxe. Traditionally “plowshares.” However, “plowshares” is מחרשת. In 1 Sam 13:21, both terms appear together and virtually every translation renders them plowshares (מחרשת) and mattocks (אתים).
- [One] nation will not raise** — This is a singular verb. Mic 4:3 has a plural verb.
- 2:5
- 2:6 **For [this reason]** — Translations struggle to understand the function of כי here. We believe an original כי-על-כן makes sense and could have been lost when a copier's eye jumped to the second כי.
- with** — Literally, “and.” Parallelism with the next line suggests a similar preposition.
- did they abound** — The Hiphil verb either comes from the root “to clap” or “to abound.” Based on the appearance of the second root as a Hiphil in the Hebrew of Ben Sira and its parallelism with “to be filled,” the second meaning is favorable here.
- 2:7
- 2:8 **worthless [gods]** — אלילים refers to what is worthless or good-for-nothing. It is used as an adjective for people like the good-for-nothing priests in Zech 11:17. Since this word is similar to the word “gods” (אלים), it is often a slur for other deities.
- 2:9
- 2:10
- 2:11 This verse is almost identical to v. 17, which forms a nice *inclusio* to the list.
- Eyes of haughtiness! Humanity is lowered** — Originally, this verse probably read “The haughtiness of the man is humbled” like v. 17. Instead, a scribe accidentally began writing 5:15 “the eyes of the haughty are humbled.”
- 2:12 **appointed by YHWH** — The *lamed* attached to the divine name is a *lamed* of preparation/disposition (see HALOT). So, for instance, Qoh 3:1 says לכל, which means “Appointed for everyone is...,” and Mic 3:1 has הלא לכם, which means “Is it beyond your ability?”
- 2:13
- 2:14
- 2:15
- 2:16 **barques** — An Egyptian loanword. The foreignness of Egyptian barques parallels the foreignness

of the Tarshish ships.

2:17 Verse 11 has the word order lowered/humbled. Verse 17 is humbled/lowered.

2:18 **(they) will completely pass away** — מ<sup>L</sup> is missing a *waw* at the end for a plural verb. Literally, therefore, it says “he/it will completely pass away.” Since the next verse begins with *waw*, either we have an incorrect word division or a *waw* ended v. 18 and began v. 19, but one fell out by haplography. Since 1QIsa<sup>a</sup> has the expected plural form, we follow that.

2:19

2:20 **to the burrowers** — לחפר פרות is incomprehensible. All the versions, as well as 1QIsa<sup>a</sup>, feature a single word (לחפרפרות). The word was probably incorrectly divided in מ<sup>L</sup>.

2:21 **and his majestic** — Note the conjunction (and). Verses 10 and 19 have “before.”

2:22 **Stop [it]** — What listeners are supposed to stop is, presumably, their trust in the worthless gods mentioned previously.

**you among** — The partitive *min* differentiates one group from another. The “you” is plural.

**lung** — Literally, “nose.”

**a high place is reckoned of it** — Presumably the idol. Alternatively, “what does one reckon of him?” in reference to a human. However, many ancient Jews understood במה as “high place,” as evidenced by *b. Berakot* 14a and *Sotah* 4b and noted by P, which makes better sense of the verse's placement.

3:1 In vv. 1 and 8, the word order is Jerusalem/Judah. 1:1 and 2:1 have Judah/Jerusalem.

**support and supporter** — Literally, “support and support.” The same word recurs, once in the masculine and once in the feminine form. This expresses the totality of what will be removed.

3:2

3:3 **highly favored** — Literally, “whose faces are uplifted.”

**sage** — Some believe this is modifying the next noun (craftsmen). If so, it would be plural. Since it is singular, it stands alone as a substantive adjective (wise [one]).

**craftsmen** — Or “artisans.” Interpreting it as some form of divinatory practice is speculative and unnecessary. The same vocalization occurs twice in 1 Chron 4:14 with the meaning “craftsmen.” So the versions.

3:4 **Tyrants** — Hebrew word uncertain. It occurs again in Isa 66:4, where it seems to refer to severe treatment. Here, therefore, it might mean “those who treat severely.” To avoid the difficulty, some translations change תעלולים to עוללים (children) in parallel with the previous colon.

3:5

3:6

3:7

3:8 **what they say and do** — Literally, “their speech and their deeds.”

3:9 **they openly** — Literally, “they do not conceal.” This verb modifies the previous one to tell us how they do so (openly or, perhaps, flauntingly).

**Cursed** — אֵי is an interjection of execration linked directly with the subject of that execration by use of *lamed* + suffix.



**desire** — Literally, “life/breath.” The word sometimes refers to a person's will or desire. See, for example, Ps 27:12.

3:10

3:11 **that** — Poetic parallelism assumes a כִּי here like v. 10.

**he has done** — Metonymy. Literally, “his hands” have done.

**Cursed** — אֵלֵּי is an interjection of execration linked directly with the subject of that execration by use of *lamed* + suffix.

3:12

3:13

3:14 **ravaged** — An alternative nuance of the verb means “to burn.”

3:15 **You kings crush** — Literally, “What [is it] to you (מַה־לָּכֶם) [that] you crush...”. The *Qere*, however, is shortened to מַלְכֶם, which could be interpreted as the defective spelling of “kings.” Since that works well in context, we follow the traditional reading.

3:16 **flitting** — Hebrew verb uncertain. HALOT defines it as “to toss seductive glances.” Thus SET's “winking” or NASB's “seductive.” The participial construction means that it refers to a motion of the eyes—thus our “flitting.” ב has מַשְׁקֵרוֹת (deceiving) instead of מַשְׁקֵרוֹת.

**swaying and swaggering** — This rendering attempts to capture the motion of their attitude while also reflecting the assonance of the Hebrew.

**prance** — Traditionally, this verb is thought to relate to the jingling of ankle bracelets. However, in a previously unknown psalm from the Dead Sea entitled “An Apostrophe to Zion,” it refers to a child-like gait.

3:17 **shave** — Hebrew verb uncertain. This is rendered in parallelism with the next verb and based on a possible cognate word in Arabic, which means the baldness on the front of the head. See Driver, “Hebrew Notes,” VT 1/4 (1951): 241-2.

3:18 **prances** — Hebrew noun uncertain. Traditionally, it is rendered “anklets” on the basis of the verb in v. 16 (see the note for why that is unlikely). This rendering is a nominalization of the verb we chose in v. 16.

**solar-discs** — Hebrew noun uncertain. Though אֲזֵל has שְׁבִיטִים, 1QIsa<sup>a</sup> has שְׁבִיטִים and 4QIsa<sup>b</sup> has שְׁבִיטִים. In other words, both DSS have שְׁ instead of ס. Since these sibilants are easily confused, the earliest evidence supports final שְׁ. The word for sun is שֶׁמֶשׁ, which might have accidentally become שְׁבֶשׁ. The parallelism with crescents/moons makes this likely.

3:19 **beads** — Some kind of ornament that is shaped like a drop or hangs like one. Traditionally “earrings.” In Judg 8:25-6, however, ornamental rings are collected and these are not among them.

3:20 **the houses of life** — Alternatively, “houses of breath.” Item unknown.

3:21

3:22

3:23 **sheer fabrics** — Hebrew noun uncertain. It may be from גִּלְהָ (to uncover/reveal). ט renders it “diaphanous.”

**cloaks** — Hebrew garment uncertain. It also appears in Song 5:7.

- 3:24 **hammered-metal** — מִקְשָׁה refers to hammered metal—probably a golden diadem. The same consonants refer to a patch of field, which ties the ornamentation of the women of Zion to the depraved state of Daughter Zion in Isa 1:8.  
**[will be] shame** — מִלֵּ reads only “Because in place of beauty.” Something is missing. We expect a word like “disgrace” or “shame.” The latter appears in 1QIsa<sup>a</sup>, so we include it here.
- 3:25
- 3:26
- 4:1 **let us be called your property** — Literally, “let your name be called over us.” This does not refer to the modern practice of taking a man's surname in marriage. It refers to ownership.
- 4:2 **sprout** — Alternatively, “shoot.” The word does not refer to something that grows out of a plant (like a “branch”). ט considered this a Messianic prophecy, rendering “sprout” as “YHWH's messiah.”
- 4:3 **“holy” will be said of him** — See Isa 62:12.
- 4:4 **excrement** — צֹאֵה (excrement/filth) is the more polite form of חֲרָאִים. See 2 Kgs 18:27 and Isa 36:12.  
**Daughter Zion** — Literally, “daughters” (בָּנוֹת) of Zion, meaning “Zion's women.” Parallelism with Jerusalem and “her midst” suggests “Daughter” (בִּת) in reference to a city populace.  
**the wind of judgment** — Alternatively, “spirit” or “breath” of judgment. This is rendered as an element in line with the following theophanic imagery.  
**ravaging** — Alternatively, “burning.”
- 4:5 See Exod 13:21.
- 4:6 **sheltering refuge** — Hendiadys. Literally, “shelter and refuge.”  
**torrential rain** — Hendiadys. Literally, “torrent and rain.”
- 5:1 **beloved** — Refers to deep friendship, not necessarily romance.  
**fertile height** — Literally, “on a horn—one [that is] fertile.” The word “horn” was chosen to create a word-play with “vineyard.” That word-play is replicated in English with “height” and “site.”
- 5:2
- 5:3
- 5:4
- 5:5
- 5:6 **bleakness** — Term unknown. The oldest witnesses, G and T, understood it as an abandoned place, so that meaning is presumed here.  
**prohibit from** — The privative *mem* alters this from a positive to a negative command.
- 5:7 This verse is famous for its use of rhyme. See notes below.  
**blood-lust** — Probably from סָפַח root II, meaning “to pour out.” In this context, to shed blood. We render it “blood-lust” to mimic the rhyme with the word “just.”  
**cry of fright** — Literally, “outcry.” We render it “cry of fright” to mimic the rhyme with the word “right.”
- 5:8

- 5:9 **[It was revealed] in my ears** — Since the Hebrew here (בְּאָזְנִי יְהוָה צְבָאוֹת) is the identical to 22:14 except for the presence of a verb (וּנְגִלָה בְּאָזְנִי יְהוָה צְבָאוֹת), we assume that the same verb was also used here, but has since fallen out.
- 5:10 **For ten yokes** — The implication being that the size of the vineyard is related to how much ten pairs of oxen can plow in a day.
- a homer of seed will produce an ephah** — If there are 10 ephahs to a homer (Ezek 45:11), this means 9/10ths of the seed will fail.
- 5:11
- 5:12
- 5:13 **without knowledge** — They do not understand why these things are happening to them.
- 5:14 **and opens wide its boundless maw** — Alternatively, “it opens wide its maw without limit.” The first says something about the underworld’s maw. The alternative says something about how wide it can open. In either case, the sense is the same: everybody will be swallowed up in the yawning chasm.
- 5:15 **Humanity is humbled and each [one] lowered.** — This is identical to 2:9.
- 5:16
- 5:17 **kids** — Reading גֵּרִים (sojourners) as גִּדִּים (young goats) due to the animal imagery and parallelism.
- 5:18
- 5:19 **Let it come imminently** — Hendiadys. Literally, “let it draw near and come.”
- 5:20
- 5:21 **present themselves as intelligent** — Literally, “in front of their faces, they are intelligent.”
- 5:22
- 5:23
- 5:24
- 5:25
- 5:26 **extremely quick** — Hendiadys. Literally, “speedy, quick.”
- 5:27 **is exhausted** — Reading יָעֵף (to be weary/exhausted) with 1QIsa<sup>a</sup> due to the parallelism. מֵל and 4QIsa<sup>b</sup> have עֵיף (to be hungry), which is probably due to accidental metathesis.
- 5:28
- 5:29 **apart from [any] rescuer** — Literally, “and there will be no rescuer.” See Ps 7:3 and Ps 50:22.
- 5:30
- 6:1-4 Compare to Micaiah ben Imlah’s vision of the heavenly court in 1 Kgs 22:19-22.
- 6:1 **highly elevated** — Hendiadys. Literally, “high and elevated.”
- 6:2 **Serpents** — “Seraphim.” A seraph is a serpent. The bronze serpent suspended on a pole was a “seraph” (Num 21:8). The closest equivalent is the winged uraeus in Egyptian iconography —the symbol of pharonic kingship on Egyptian headdresses. [Click here](#) and go to page 275 to see several ancient Judaeans seals with a winged seraph.
- serving him** — The verb “to stand” plus עָל (above) is an idiom for serving/attending.
- “feet”** — A euphemism for the genitals. See 7:20 and 36:12.
- 6:3

- 6:4 **lengths** — Literally, “cubits,” which is a measurement based on the length of the forearm.  
**those calling** — Literally, “the one calling.”
- 6:5 **Cursed** — אֵי is an interjection of execration linked directly with the subject of that execration by use of *lamed* + suffix.  
**I am ruined** — נִדְמִיתִי is rendered “I am ruined/destroyed” based on its use in 15:1. The versions, however, took it from the verb “to be silent,” which is unlikely considering the context.
- 6:6  
 6:7  
 6:8  
 6:9
- 6:10 **Cloud the mind** — Literally, “Fatten the mind/heart.”  
**one's mind** — Contrary to translations that render this “*with* its mind,” mind is the subject of the following verb. This is shown in מִן<sup>L</sup> by lack of a prepositional *bet*.  
**and be healed by him** — Alternatively, “and he will heal it.”
- 6:11 **YHWH** — מִן<sup>L</sup> has “Sovereign.” 1QIsa<sup>a</sup> has “YHWH.” Since it was common practice to replace YHWH with Sovereign, we follow 1QIsa<sup>a</sup>.  
**void of populace** — Or “without even an inhabitant.” The use of privative *mem* on the particle of negation acts to intensify the statement. We show that intensify with the phrase “void of.” See below.  
**void of people** — Or “without even a human.” See above. The only other place where the same two expressions occur is Zeph 2:5.  
**becomes desolate** — Instead of תִּשְׁאֵר (it becomes desolate), שׁ represents תִּשְׁאֵר (it is left).
- 6:12
- 6:13 **that [still] stands** — Usually, this would refer to a “standing-stone.” Here, however, it must refer to the tenth part of a tree that remains standing.  
**is thrown down** — בִּשְׁלַכְתָּ probably comes from שָׁלַךְ (to cast/throw down). 1QIsa<sup>a</sup> has מִשְׁלַכְתָּ, a Hophal participle meaning “what is thrown down.” This is the most likely meaning. מִן<sup>L</sup>'s reading arose through the accidental interchange of מִן and בִּי.  
**The seed of holiness** — Following זֶרַע קֹדֶשׁ (זֶרַע קֹדֶשׁ). In 1QIsa<sup>a</sup>, however, we see “the seed of the Holy [One]” (זֶרַע הַקֹּדֶשׁ).
- 7:1 Compare this verse to 2 Kgs 16:5. This is describing the Syro-Ephramite War (736-732 BC).
- 7:2 **is laid out** — From נִוַּח (to rest). Aram's forces have advanced over the Northern Kingdom as it seeks to spread its dominion all the way to Judah. The idea that Aram is “allied with” (NIV), “in league with” (ESV), or “confederate with” (KJV) Ephraim, comes from שׁ. The idea here is one of military occupation (so HCSB and NASB).
- 7:3 **Shear-jashub** — Means “a remainder will return (to YHWH).”
- 7:4 **Keep yourself calm** — Hendiadys. Literally, “Watch yourself and stay calm.”  
**(because of . . . and Remaliah's son)** — Since this phrase is probably not original, we place it in

parentheses.

7:5 **plans to harm you** — Literally, “plans against you [what is] evil.”

7:6 **No-Good (Tabel)** — The accents have altered the name into a slur. Literally, it says “Tabal,” which means “no-good.” As evidenced by Ezra 4:7 and 𐤔, however, the name was really Tabel, which means “good [is] El.” We represent both the slur and the original name.

7:7

7:8 **(Yes, in 65 . . . as a people!)** — An obvious editorial insertion. It breaks the flow of the text, switches from nonverbal to verbal clauses, and creates chronological discontinuity (Samaria fell in 722 BCE. 65 years prior would be 787, long before the events described in this chapter). As noted by Graham Ogden, however, in *The Bible Translator* (“‘Within sixty-five years...’ - Problem or Emphasis?”), there is a reason why this note is placed at this particular point. First, it stands at the center of a chiasmic structure and, therefore, receives structural prominence. Not arising and not coming to be (v. 7) is parallel to not keeping firm and not being firmly kept (v. 9). The lack of a head for Syria and Damascus (v. 8) is parallel with the lack of a head for Ephraim and Samaria (v. 9). This parenthetical stands in the center. Second, the change in content and form draws attention to it. Far from being a secondary note of little relevance, this insertion becomes a focal point and emphasis. We note that by use of the center position.

7:9 **[know] that** — Like Gen 20:7 and 1 Sam 20:7, we seem to have the expression “know that...” (כִּי יָדַע). In this case, however, the imperative has been elided.

**keep firm . . . be firmly kept** — We mimic the fantastic root-play created by the use of לָא

לָא תִּאֲמַנְנִי and תִּאֲמַנְנִי. Moffatt is good, but less literal: “If your faith does not hold, you will never hold out.”

7:10 A curious shift occurs in this verse from YHWH telling Isaiah what to say to YHWH speaking to Ahaz. It probably marks an editorial insertion.

7:11 **Request** — To “to ask/request” (šāḫ) a sign is a common part of prophetic practice in the ANE. Nissinen, for instance (*Prophets and Prophecy*), translates a difficult passage in a prophetic text from Mari (ARM 10 4) as “Concerning the campaign my lord is planning, I gave drink to male and female persons to *inquire* about signs.” The verb “inquire” is from the same verb (šāḫ), which was commonly used in Akkadian when seeking an oracle from a deity (CAD).

**to the nadir of the underworld or to the zenith of the height** — Literally, “make deep, ask, or make high to the height.” שְׂאֵלָה is accented as an imperative (see KJV). It looks, however, like “Sheol” with directional *heh*, meaning “toward the underworld,” which is how 𐤔 understood it (“into the depth”), as well as α’ (“into Hades”), and makes more sense than repeating the verb “to ask.”

7:12 The prohibition against putting YHWH to the “test” occurs in Deut 6:16.

7:13

7:14 **YHWH** — מֶלֶךְ has “Sovereign.” 1QIsa<sup>a</sup> has “YHWH.” Since it was common practice to replace YHWH with Sovereign, we follow 1QIsa<sup>a</sup>.

**young woman** — עַלְמָה means “young woman.” 𐤔 rendered this *parthenos*, which usually

means “virgin,” but is used by ש for a married woman (Isa 62:5). Thus, even the Greek did not understand this as a reference to virginity, but to social and marital status. The use of a definite article means that this person was known to the hearer. The particle הנה points to a current situation. The following participle (next note) signals a person and event in present time.

**about to birth** — A present participle, indicating concurrent action.

**She will call** — מ<sup>L</sup> has קראת, which is either “she will call” or “you (woman) will call,” which is typical for annunciation oracles (see Gen 16:11). ט and ש have a second-person form. 1QIsa<sup>a</sup>, however, has קרא—either a Qal “one will call his name” or Pual “his name will be called.”

**With-Us-[Is]-El (Immanuel)** — Since the meaning of the name is significant, we have made that primary and then spelled out the name in parentheses.

7:15 Since this verse clearly interrupts the description of the sign that follows the name, we indicate its secondary nature by placing it in parentheses.

**[what is] evil . . . [what is] good** — Literally, “the evil...the good.”

7:16 **[what is] evil . . . [what is] good** — Literally, “the evil...the good.” ש expands on the sign: “before he knows good and evil, he refuses evil to choose the good.”

7:17 **since Ephraim turned away from Judah** — In other words, the division of the monarchy. **(the King of Assyria)** — Since this is an explanatory note, we place it in parentheses.

7:18

7:19 **watering holes** — From נהל<sup>L</sup> (to lead [to water]).

7:20 **(with the King of Assyria)** — Another explanatory note, which we place in parentheses. See 8:7. **pubic hair** — Literally, “the hair of the feet.” A euphemism.

7:21

7:22 In other words, from so few animals, great abundance will come.

7:23 **any place where** — As evidenced by 1QIsa<sup>a</sup> and ש, מ<sup>L</sup> accidentally added an extra verb. Instead of “any place where,” it says, “any place *will be* where.” Unlike 1QIsa<sup>a</sup>, however, which has כל-המקום (every single place), we follow מ<sup>L</sup> and 1QIsa<sup>b</sup>, which have כל-מקום (any place).

7:24

7:25 See 5:5-6 for the many parallels between those verses and this one. Compare also to 1:12.

8:1 **stylus** — חרט is a stylus—not a pen, character, or letter. This makes גליון something like a tablet. Translations with “parchment,” “roll,” or “scroll” are based on ש.

**mortal** — The nuance of אנוש is difficult. A “man’s” stylus (KJV) is ludicrous. “Common/ordinary” is questionable (what kind is uncommon?). More likely is a vocative like Ezekiel’s בן-אדם (traditionally “son of man”). Compare this sign act with Ezek 37:16.

**Maher Shalal Hash Baz** — This means “Quick [to] the plunder! Spoil Hastens!”, which is why we add it to the translation in parentheses. ש adds “because it is coming!”

8:2 **I found . . . to testify for me** — Instead of a first-person cohortative, 1QIsa<sup>a</sup> and ש have an imperative: “appoint witnesses for me.”

**Jeberechiah** — מ<sup>L</sup>, 1QIsa<sup>a</sup>, and ט have Jeberechiah. 1QIsa<sup>c</sup>, S, and ש have Berechiah.

8:3

8:4 Compare the annunciation oracle in this verse with 7:14-16.

8:5

8:6 **due to the exaltation** — מְשׁוֹשׁ looks like it comes from שׁוֹשׁ (to rejoice), but that makes no sense and doesn't explain the object marker. To take it from מָסַס (to melt) is unlikely because the idiom is usually accompanied by “heart/mind.” Instead of מְשׁוֹשׁ אֵת, we propose an original “exaltation/prominence” (שָׂאת) with prefixed *min* (because of/due to) = מִשָּׂאת.

8:7 **YHWH** — מִל has “Sovereign.” 1QIsa<sup>a</sup> has “YHWH” (a scribe then wrote “Sovereign” above it as a substitute). Since it was common practice to replace YHWH with Sovereign, we follow the original copy of 1QIsa<sup>a</sup>.

8:8 **flooding and surging** — Though מִל accents these verbs as perfects (it flooded and surged), we read the consonants as participles in consonance with the marker of time/degree (until).

**till neck-deep** — Literally, “till it reaches the neck.”

**his fringes** — The wings/fringes, if YHWH's, refer to protection.

**[because] with us [is] El** — This is not vocative. YHWH is speaking to Isaiah (v. 5). The “because” may have fallen out through confusion (see v. 10). This repetition of the name Immanuel is certainly purposed. שׁ treats it as something other than the name (μεθ ημων ο θεος = עִמָּנוּ אֵל).

8:9 **Perceive** — מִל and 1QIsa<sup>a</sup> have רָעוּ, from either רָעַע (to break) or רָעַה (to gather/join/rally). The Three, ו, and ז follow the second. שׁ read it as the imperative רָעוּ (know!), which fits the parallelism much better. Since 4QIsa<sup>f</sup> and 4QIsa<sup>e</sup> have רָעוּ instead of רָעוּ, we follow them. The current rendering (רָעוּ) arose through an accidental *dalet-resh* interchange.

**[you] peoples!** — We represent the vocative with “you.” מִל accidentally adds “and be shattered” after this, which is undoubtably a duplication of the phrase that ends the verse.

**Arm yourselves and be shattered!** — מִל duplicates the phrase “Arm yourselves and be shattered.” 1QIsa<sup>a</sup>, 4QIsa<sup>e</sup>, and 4QIsa<sup>f</sup> only have it once. We follow their combined witness.

8:10 **Plan a plan** — We mimic the root-play between עָצוּ and עֲצָה.

**declare a declaration** — Literally, “utter an utterance.” We mimic the root-play between דָּבַר and דְּבַר.

8:11 **his hand** — Literally, “the hand.” We represent that definiteness with “his.” The definite article not present, however, in 1QIsa<sup>a</sup>.

**while . . . held firm** — Qal infinitive construct.

**in order to turn me** — מִל comes from יָסַר (to teach/instruct) and is supported by ז and ו. More probable, however, is סוּר (to turn aside/away) as supported by ס' and 1QIsa<sup>a</sup> (the latter has the Hiphil form, meaning “to make me turn”).

8:12 **You** — This and the following second-person pronouns are plural (y'all).

**And [what] it fears** — Literally, “And it's fear.”

8:13 **you must sanctify** — A slight shift of consonants makes תְּקַדִּישׁוּ (you must keep holy) תקדִּישׁוּ (you must call conspirator). While that would make the verses more parallel, it is not

necessary. We stick with the text as we have it.

**[what] you fear** — Literally, “your fear.”

8:14

8:15

8:16

8:17

8:18 **as wondrous signs** — Hendiadys. Literally, “as signs and as omens.”

8:19 **Consult the pit [spirits]** — To summon spirits from the grave, ancient peoples would dig a pit and pour libations or throw sacrifices into it. The woman who brings Samuel up from the underworld in 1 Sam 28 is a “mistress of the pit.”

**conjurers** — Literally, “those who know.” Little is known of them. They appear in tandem with pit conjuring and probably refer to those who know how to consult the dead.

**not the dead** — Literally, “to the dead” (אֶל-הַמֵּתִים). It appears as if the negative particle has been undermined by metathesis. The original was probably “not the dead” (לֹא-הַמֵּתִים).

8:20 **in this manner** — Literally, “according to this word.”

**because no one** — Literally, “which there is none” (אֲשֶׁר אֵין). Translations usually ignore the relative pronoun (NRSV), interpret it as a causal marker (KJV), or make it asseverative (ESV). The causal marker is more likely.

**seeks him** — Most translations render שָׁחַר as “dawn/light” and either ignore לוֹ or translate it as “for them.” שָׁחַר, however, is also a verb meaning “to seek/inquire.” It is a synonym of דָּרַשׁ in v. 19 and it occurs several times in Isaiah (26:9; 47:11). לוֹ means “of/for him.” Thus “inquire of him” or simply “seek him.”

8:21 **the land** — Literally, “it.” The antecedent is missing. We guess that “it” refers to the land.

**gods** — The plural could refer to a single god, but most ancient peoples—and Israelites—had multiple gods.

8:22 **distress and darkness, oppressive gloom, dimness** — Compare to 5:30.

**dispersal** — This looks like the Pual form of נָדַח (to scatter).

8:23 **[there will be] no flight** — This word is from עוֹף (to fly). It either has the common meaning (to fly) or the extremely rare meaning (to dim). Although the rare form occurs in v. 22, the form here is different. That difference probably reflects a change in meaning. So we read it as “he will not fly [away],” referring to escape or “flight.”

**by it** — The land.

**he brings honor** — This is one of the so-called “prophetic perfects.” It speaks of a future event as if already complete.

**the foreign [province] of Galilee** — Literally, “Galilee of the nations.”

9:1

9:2 **You enlarged jubilation** — Literally, “You enlarged the nation not” (הַרְבִּית הַגּוֹי לֹא). In parallel with “the joy,” we read “you enlarged the jubilation” (הַרְבִּית הַגִּילָה). Alternatively, “You made the non-nation great.”

9:3 **beam** — For parallelism, repoint מִטָּה (rod) as מוֹטָה (bar/beam).

*the heavenly fire*



- 9:4 **step that stomps** — The Akkadian word for “shoe/sandal/boot” comes before a participle of the same root, creating a word-play that we attempt to capture in English with “step” and “stomp.”
- 9:5 **newborn is [newly] born by us** — The phrase יִלְדֵּי-לָנוּ contains a root-play and alliteration that is difficult to reproduce in English. Our rendering attempts to mimic that.
- the reign is on his shoulders** — Instead of the bar of the yoke (v. 3).
- is called** — Alternatively, “one calls his name.” The verbal form *waw*+ imperfect indicates past tense or complete aspect in consonance with previous verbs. 1QIsa<sup>a</sup>, however, has *waw*+ perfect, indicating future or incomplete aspect (*will be called*).
- Wonder** — Contrary to virtually all English translations, פֶּלֶא is **not** an adjective (wonderful). It is a **noun** referring to a wonder, marvel, or great deed. Ps 77:15, for instance, has the phrase אַתָּה הָאֵל עֹשֶׂה פֶּלֶא (you [are] the wonder-working god).
- Divine Warrior** — Alternatively, “Heroic God.”
- Protector** — Literally, “Father.” The word is often used with reference to one’s status as a protector, not to one’s function as head of a biological family unit.
- 9:6 **Vast [is]** — The occurrence of a final form written medially (לִסְרֵבָה) is evidence of improper word division. What we are probably dealing with is accidental duplication of the final consonants of the previous word: שְׁלוֹם לִסְרֵבָה. The verse should, therefore, begin “Great [is]...”
- 9:7 **YHWH** — מֶלֶךְ has “Sovereign.” 1QIsa<sup>a</sup> has “YHWH.” Since it was common practice to replace YHWH with Sovereign, we follow 1QIsa<sup>a</sup>.
- an oracle** — Literally, “a word.” The same consonants could be pronounced as “pestilence” (סָ).
- 9:8 **[But they spoke]** — A verb is missing! What we supplied is an educated guess based on the occurrence of לֵאמֹר (saying).
- a swollen head** — Literally, “greatness of mind.”
- 9:9
- 9:10 **adversaries** — Literally, “the adversaries of Rezin,” which makes no sense. Instead of “Rezin” (רִצְיִן), ס has “Mount Zion” (הַר צִיּוֹן), which is equally problematic. The word is probably a scribal gloss. Since “adversaries” (צָרִים) is similar, it could have arose through duplication of that word, accidental inversion of ר and צ, and then “correction” from רִצְיִן to רִצְיִן.
- 9:11 **a full maw** — Or, “every mouth” (SET).
- In [spite of] all this, . . . his hand is swung** — See an identical sentence in 5:25.
- 9:12
- 9:13
- 9:14 **the respected one** — Literally, “the one whose face is lifted.”
- 9:15 Compare this verse to 3:12.
- 9:16 **disgracefully** — Literally, “[what is] disgraceful.”
- 9:17 **swirled away** — Hebrew verb uncertain. We connect it with the Akkadian word *abaku* (to carry away), which links the image of conflagration to the Assyrian conquest.

- 9:18 **was scorched** — Hebrew verb uncertain. Parallelism suggests something related to burning. ש interprets it as “burned up.”  
**like fuel [for] a fire** — See v. 4.
- 9:19 **but without satisfaction. So** — Literally, “but was not satisfied.” Though the verb in שׁ ends with *waw*, it really belongs with the next word (we render it “so”). Otherwise, we have a singular subject and plural verb, which is syntactically aberrant.  
**each [one] devours the flesh of his neighbor** — Literally, “each [one], the flesh of his arm, they devour.” Instead of “his arm” (זרעו), the original probably read “his neighbor” (רעו). This is supported by ט, which reads “neighbor/relative.”
- 9:20
- 10:1 **enacting iniquitous enactments** — Literally, “enacting enactments of iniquity/wickedness.” We attempt to mimic the fantastic root-play in the phrase החקקים חקקי־און.  
**Injurious drafters have drafted** — Literally, “and drafters of injury/harm have drafted.” We attempt to mimic the fantastic root-play in the phrase ומכתבים עמל כתבו.
- 10:2 **become their plunder . . . they despoil** — The double mention of “plunder” and “despoil” recalls the name of the infant in ch. 8.
- 10:3 **tempest** — Alternatively, “ruin” or “devastation.”
- 10:4 **the place of** — Although תחת usually means “under” or “instead of,” it can also refer to “the place of” someone or something. See, for instance, Exod 16:29.  
**In [spite of] all this, . . . his hand is swung** — See an identical sentence in 5:25 and 9:11.
- 10:5 **Assyria [is] the rod [with which] I scold. The staff of my curse [is] what they hold.** — Literally, “Assyria [is] the rod of my anger. The staff in their hand [is] of my curse.” Since the scribes broke with grammatical rules to create rhyme, we consider that rhyme just as important as the content and recreate it with “scold” and “hold.”
- 10:6 **and to make it a trampling [ground]** — See 5:5 and 7:25. Compare to 1:12.
- 10:7 **nearly entire** — Literally, “not a little.”
- 10:8
- 10:9 **Is Calno not like Carchemish** — Sargon II conquered Carchemish in 717 BCE.  
**Is Hamath not like Arpad** — Arpad was totally absorbed into the Assyrian empire in 720 BCE.  
**Is Samaria not like Damascus** — Damascus fell to Assyria in 732 BCE. The kingdom of Israel fell in 722.
- 10:10 **worthless [gods]** — Following 1QIsa<sup>a</sup>’s אֱלִילִים ([worthless] gods) over אֱלִילִים<sup>L</sup> ([worthless] god) because ancient peoples worshiped many deities.
- 10:11 **[divine] figurines** — From עִצְבָּ (to shape/form/fashion). The word refers to crafted deities.
- 10:12 **I will punish the King of Assyria for the consequences of his swollen head** — Literally, “I will avenge regarding the result of the greatness of mind of the King of Assyria.” See 9:8.
- 10:13 **auroch** — The אַבִּיר (’ābîr) is a type of two-horned wild bull—long extinct—known as an auroch or uru. Other Semitic cognates include *abāru* in Akkadian (CAD) and *’ibbīru* in Ugaritic (MU). Aurochs and other bulls were highly mythologized in the ancient world because of their strength, fertility, ferocity, and vigor. This term was, therefore, often used

metonymically to refer to those (and other) characteristics. That is why translations usually render it here as things like “mighty warrior” (HCSB), “mighty man” (NASB), “hero,” (NJB), “mighty conqueror” (NET), or “valiant man” (KJV and derivatives). We prefer the literal rendering. So also NRSV, RSV, and ESV (bull).

**[their] populace** — Literally, “they who inhabit.”

10:14 **chir-chirping** — Onomatopoeia. The verb “to chirp” is actually being chirped by repetition of its form (חִירְחִיר). We mimic that onomatopoeia with “chir-chirping.”

10:15 **As [though] the staff that rises [were] not wood!** — Literally, “As [though] the lifting of the staff [was] not wood.”

10:16 **YHWH** — So מִלֵּ and מִלֵּ<sup>A</sup>. Instead of the divine name, ב has אֲדֹנִי (Sovereign). So KJV. This is obviously an error resulting from the common substitution of “adonai” for “YHWH.” The Isaianic expression is always “YHWH, [God of] legions.”

**lush [fields]** — מִשְׁמָנִים can refer to “fatness” of several types. Sometimes, like here and Deut 11:24, it refers to rich tracts of land. The land, however, is symbolic.

**break out . . . outbreak** — We attempt to mimic the root-play between יָקַד and יִקְוֶה with “break out” and “outbreak.” One of the elements was accidentally duplicated, however, resulting in a text that says “it will break out, an outbreak, like an outbreak of fire.”

10:17 **his thorns and his briars** — Curious reversal of “briars and thorns” elsewhere.

**in a single day** — The same expression occurs in 9:13.

10:18 **he will** — The verb is Piel (active/emphatic). It should not carry a passive meaning like the forest or land “will be.” An agent must be carrying out the action.

**bring to an end** — יָכֹל is from כָּלָה (to end/finish), not אָכַל (to eat/consume), as ט and ט interpret it (so KJV). If the latter, it would look like this: יֵאָכֵל. Since the subject is masculine, but “fire” is feminine, the verb must be referring to YHWH. Contrast with v. 17.

**like one who is routed—[like] a fugitive** — Literally, “like the dissolving (מִסֵּס) of one who waves (נִסֵּס).” Instead of “one who waves,” ט has “one who flees,” which is almost identical in Hebrew (נָס). Since ט agrees, we consider that original. In place of “the dissolving,” ט has “a broken [one]” (תִּבְרִי). It sometimes uses תִּבְרִי in place of נִגַּף. The word נִגַּף often refers to enemies or armies being routed (Deut 28:7, 25; Lev 26:17; 1 Sam 4:10). ט's use of תִּבְרִי may represent an original participle of נִגַּף (one who is routed) due to that parallelism.

10:19 **[what] tree[s] of his forest remain** — Literally, “the remnant of the tree[s] of his forest.”

10:20

10:21 **A remnant will return** — Shear-jashub. See 7:3.

**to Warrior El** — See 9:5.

10:22 **culmination** — Masculine singular noun from כָּלָה (to end/finish).

10:23 This verse quotes from and expands on the last part of Zeph 1:18. Note, however, that it alters the sense of Zeph 1:18 from judgment against Judah (the *land*) to judgment against the nations (the *earth*).

10:24 **the rod that strikes or the staff that rises against you** — See 10:5.

**in imitation** — Literally, “in the manner.”

10:25 **the earth will be finished** — Instead of תבלייתם, which appears only here and has no known meaning, we read תבל יתם (the earth/world will be finished), which seems to be substantiated by v. 23.

10:26 **like the strike [on] Midian at Raven Rock** — See Judg 7:25.

**against the sea** — Literally, “against the sea in imitation of Egypt.” The last phrase is an accidental duplication of the end of v. 24. This event is described in Exod 14:16.

10:27 **will be broken.** — The poetic parallelism and its completion is evidence that the verse originally ended here, which leaves three words that probably belonged to the next verse. Therefore, we move them to the start of the next verse.

10:28 **He went up from Samaria.** — Instead of “the yoke before the oil” (על מפני־שמן), which makes no sense, we agree with Wildberger (*Isaiah 1-12*, p. 446-7), that the original probably read “He went up from Samaria” (עלה מפני־שמרן).

**mustered** — Following the Qal form in 1QIsa<sup>a</sup> (יפקיד), which means “to muster,” instead of the Hiphil form in זל (יפקיד), which means “to store/deposit.”

10:29 **through** — “Through” is implied by the verb in זל. 1QIsa<sup>a</sup>, however, makes it explicit with a prepositional *bet*.

10:30 **Start shouting** — Literally, “shout [with] your voice.”

**Laish** — Literally, “Laishah.” We know from other texts that the name is actually Laish. This is confirmed by 1QIsa<sup>a</sup>.

10:31 **fortified [themselves]** — The Qal means “to take refuge/seek shelter.” The Hiphil means “to make secure/to fortify” in a reflexive sense.

10:32 **Daughter Zion** — Literally, “the house (בית) of Zion.” However, as 1QIsa<sup>a</sup>, 4QIsa<sup>c</sup>, and 8 evince, the original was “daughter (בת) Zion.” The current text arose from the accidental insertion of *yod*.

10:33 **with a blade** — The word מערצה occurs only here. It may come from ערץ (to terrify). The prefixed prepositional *bet* would then suggest instrumentality (by means of terror) or have an adverbial sense (shockingly). Parallelism with the next line, however, suggests מעצר (chisel/knife/tool). Therefore, we render it “with a blade” and presume accidental metathesis.

10:34

11:1 **scepter** — Traditionally, “shoot.” חטר is well-known in Assyrian, Aramaic, and Phoenician for the scepter of kingship (so 𐤏: “a king will emerge”). A curse on the tomb of Byblian King 'Ahirom (*KAI* §1) states תחתסף חטר משפטה (may the *scepter* of his kingship break).

**bear fruit** — From פרה (to bear fruit). To match the parallelism more precisely, some change it to פרח (to sprout). Since the text makes sense as it stands, we see no reason to do so.

11:2

11:3 **Not by what his eyes see** — Literally, “And not according to the sight of his eyes.”

**nor by what his ears hear** — Literally, “and not according to the hearing of his ears.”

*the heavenly fire*

11:4

11:5 **faithfulness** — Literally, “*the* faithfulness.” We follow 1QIsa<sup>a</sup>, which lacks the definite article.11:6 **will feed** — Literally, “and a fatling” (וּמְרִיא). Because the previous lines feature a pair of animals, this line should follow suit. So we follow 1QIsa<sup>a</sup>: “they will graze” (יִמְרְאוּ).11:7 **Then a cow and bear will graze together.** — To match the parallelism, we divide the text a little differently than the Masoretes. They divide it thusly: “Then cow and bear will graze. Together, their young will lay down.”11:8 **den** — מְאֹרָה is unknown. It appears to be a noun from אֹר (to be bright/shine). Read instead מְעוֹנָה (den).**adders** — In מ<sup>L</sup>, the final consonant on the end of “asps” is missing. It does appear, however, in 1QIsa<sup>a</sup> and 4QIsa<sup>c</sup>.11:9 **of the knowledge of YHWH** — Literally, “of the wisdom with YHWH.” Instead of “wisdom with” (דַּעַת אֵת), read “knowledge of” (דַּעַת).

11:10

11:11 **will again set his hand** — Literally, “will again, a second time (שְׁנִיית), his hand,” which is missing a verb! Read instead “he will again set/put (שָׁתַּת) his hand.” The same phrase appears in Gen 46:4.**among** — The repetitions of “among” are examples of the partitive *min*—meaning that there are a certain group who are “among” others instead of the more usual “from.”

11:12

11:13

11:14 **their control [will] extend** — Literally, “[will be] the extension of their hand.” The word “hand” functions as a metonymy referring to “power” or “control.”**[will spread]** — Typical of Semitic poetry, the final phrase that parallels the previous is elided. If it wasn't elided, one would expect something like “the subjugation of *their arm*.”11:15 **dried up** — Literally, “to banish/devote to destruction” (הִחָרִים), which makes no sense. Read instead “dry up” (הִחָרִיב), which is how ㄥ understood it.**Against the water [was] his breath** — No sense can be made of בָּעִים רוּחוֹ. It appears to refer to Exod 15:8, where the “blast of his breath” holds the water back. By slight emendation, we come close to that: “against the water [was] his breath” (בְּמִים רוּחוֹ).**he struck its seven channels** — Literally, “he struck it at the seven channels.” In ANE mythology, the god of the primordial sea was a serpent with seven heads.**to firm the steps of [their] sandals** — Literally, “he made a way [through] with sandals.”11:16 **for what remains of his people who remain among Assyria** — The fantastic alliteration of the phrase לְשֹׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאֵר מֵאַשּׁוּר is impossible to reproduce in English.

12:1-6 A thanksgiving hymn.

12:1

12:2 **I will trust without dread** — Hendiadys. Literally, “I will trust and I will not dread.”**my strong protector** — Hendiadys. Literally, “my strength and protector.” The Hebrew word

זמרת looks like the feminine form of the typical word for “song” or “melody,” which comes from the root *zmr*, meaning “to sing/make music.” Thus, the KJV’s “my strength and song.” However, comparative studies show that, over time, two different Proto-Semitic consonants (*ḏ* and *z*) merged into one (*z*) in Hebrew and other Canaanite dialects, while remaining distinct in older Semitic languages like Ugaritic or OSA. The ancient Semitic word *ḏmr*, which could only be represented in Hebrew by *zmr*, meant “guardian/protector/warrior/fortress” or more generally, “protection/defense.” And it occurred often as a word-pair with “strength.” Thus, we have very good reason to believe that *zmrt* represents ancient *ḏmrt* and means either “protector/guardian” or “protection/defense.” So NJPST, LEB, and NRSV’s “my strength and might” or NIV’s “my strength and my defense.”

**my strong protector [is] Yah! He has been, for me, deliverance!** — A quote from the Song of the Sea (Exod 15:2). Isa 12:2, however, has both “Yah” and “YHWH” side-by-side. The second is a scribal insertion. See also Ps 118:14.

12:3

12:4 **You will say** — Verse 1 is a singular “you.” This is a plural “y’all.”

**Praise YHWH! Invoke his name! Declare among the people his deeds!** — Quoted from Ps 105:1.

**that lofty is his name** — Quoted from Ps 148:13.

12:5 **Hymn to YHWH** — Literally, “Hymn of YHWH.” We follow 1QIsa<sup>a</sup>, however, which says “Hymn to YHWH.”

**Let this be known** — מֵל has a Pual (This is known). The Qere is Hophal (Let this be known). Since that reading also appears in 4QIsa<sup>a</sup>, we follow the Qere.

12:6 **Shout joyfully** — Hendiadys. Literally, “Cry out and rejoice aloud.”

13:1

13:2 **volunteers** — Though this does mean “nobles,” it also refers to one who is willing to do something (join YHWH’s army). Thus, “volunteers.”

13:3

13:4 **Listen!** — קוֹל can function as an exclamative (JM §163e), which is how we interpret it here. **war-force** — Literally, “legion of war.”

13:5 **heaven’s extent** — Literally, “the end of the heavens.”

13:6 **shattering of Shadday** — We mimic the word-play between שֹׁד (destruction) and שֹׁדֵי (Almighty). Joel 1:15 quotes this whole line.

13:7

13:8 **they will be stunned** — The Hithpael form has the idea of sharing a look of astonishment. This, however, is the Qal, which simply means “to be stunned/astounded.”

13:9 **[object of] horror** — Though this word also means “waste,” it applies here to the destruction of the wicked. “Horror” aligns well with the terror in previous verses. For other instances of שֹׁמָה as “horror,” see Deut 28:37 and Jer 5:30.

**its sinners** — Although 6 and 1QIsa<sup>a</sup> have nothing more than “sinners,” the phrase “it’s sinners”

*the heavenly fire*

occurs in מ<sup>L</sup>, 4QIsa<sup>a</sup>, 4QIsa<sup>b</sup>, and is represented by ט. The latter is probably correct.

13:10

13:11

13:12

13:13

13:14 **They will be** — Following the plural form of 1QIsa<sup>a</sup> (וְהֵיוּ), not the singular form of וְהָיָה (וְהָיָה).

13:15 **is met** — מִצָּא means “to meet accidentally” or “come across by chance.”

13:16 **force-fucked (lain [upon])** — The verb שָׁנַל was so obscene that all six places where it occurs in scripture, the Masoretes wrote a different verb next to it as a substitute: שָׁכַב (to lay with). The Talmud (*b. Megillah* 25a) says, “[For] all the passages written in Torah as obscenity, one reads them to improve [them] [and] as protection. [Instead of] יִשְׁנֹלְנָה, [read] יִשְׁכַּבְנָה.” The word disappeared in 1QIsa<sup>a</sup>, which has, instead יִשְׁכַּבְנָה. The original is preserved in 4QIsa<sup>a</sup>. We rendered this originally obscene Hebrew word with an equally obscene English one, while providing, in parentheses, a translation of the Hebrew euphemism to use in place of it.

13:17

13:18 **nor** — The *waw* is absent in מ<sup>L</sup>, but present in 1QIsa<sup>a</sup>.

**will they look compassionately** — Literally, “their eyes will not have compassion.”

13:19

13:20

13:21 **Whooping things** — Hebrew term unknown. Some think it is cognate with an Arabic root meaning “to yelp/whoop.” Elsewhere, it refers to people who dwell in the desert, but here it must refer to wild animals. Elsewhere, ⚡ renders it as “demon,” which in the ancient Greek culture was any kind of lesser divine entity, not necessarily an evil spirit.

**those that shriek** — Hebrew term unknown. Some think it is cognate with an Arabic root meaning “to shriek.”

**Desert birds** — Hebrew term unknown. Since it occurs in Lev 11:16, it must be a bird. A cognate Arabic term suggests that it relates to a rocky, desert region. Literally, therefore, the term would be “daughters of the desert.” The word “daughters” probably functions as a generic indicator of species: birds.

**shaggy [goats]** — The term “shaggy” is usually used alongside the word “goats.” Though “goats” is absent, the meaning is probably the same.

13:22 **Hyenas** — Hebrew term unknown. Some sort of desert animal. Often paired with the term “jackals.” If the previous verse gives any indication of the kind of noise this creature makes, then “hyena” is a possibility.

**relics** — Literally, “widowed [spaces].” Apparently a place that survives, but whose residents have departed. Because of the verse’s parallelism, some suggest rendering it as a type of fortification.

**will have no extension** — Literally, “will not be extended.” 1QIsa<sup>a</sup> adds “further” (עוֹד) to the end. Since מ<sup>L</sup>, ⚡, and ט do not know of this, we consider it an anomaly.

14:1

- 14:2 **come under the heel** — The verb רדה means “to tread upon/to rule.”
- 14:3
- 14:4 **the afflicter** — מל has מרהבה, which has no known meaning. It looks as if ר was mistaken for 7. This is confirmed by 1QIsa<sup>a</sup>, which has מרהבה from רהב√ (to afflict).
- 14:5
- 14:6 **trampling** — The verb רדה means “to tread upon/to rule.”
- 14:7 **rests tranquilly** — Hendiadys. Literally, “rests and is tranquil.”
- burst out [with] joyful shout** — A common expression in Second Isaiah. See, for instance, 49:13.
- 14:8
- 14:9 **raising up** — Reading הקים as an Infinitive Absolute instead of a Perfect (as the Masoretes point it) in consonance with the previous verb.
- 14:10 **will commence to tell you** — Hendiadys. Literally, “will declare and say to you.”
- 14:11 **[To] death, your corpse [descended]** — מל says, “the sound of your harps” (המית נבליך). However, 1QIsa<sup>a</sup> says, “the [place of] death [is] your corpse” (המות נבלתך). “Your corpse” is also preserved in 4QIsa<sup>c</sup>. Since this makes more sense and has ancient attestation, we follow the DSS. Typical of Semitic poetry, the final verb in parallel with the previous is elided.
- [What] covers you** — Literally, “your coverings.”
- 14:12 **the sky** — מל says only “sky,” but a definite article is present in 1QIsa<sup>a</sup>.
- luminous son of dawn** — Luminous (הילל) son of dawn (בן־שחר). KJV and NKJV have “Lucifer, son of the morning.” The word “Lucifer,” however, is not Hebrew and is not in any Hebrew MS. It is the Latin name of the planet Venus. “Lowest of the five planets and nearest to the earth is the star of Venus, called in Greek *Phosphoros* and in Latin *Lucifer* when it precedes the sun, but when it follows it *Hesperos*” (Cicero, *De Natura Deorum*). The rendering of KJV and NKJV is based on 𐤠 (*lucifer qui mane oriebaris*), not on Hebrew or Greek. הילל refers to something that shines. So NJPST's “Shining One,” NET's “shining one,” and HCSB's “Shining.” And thus our rendering “luminous.” Those that (like Jerome) believe this refers to the planet Venus, render it “Day Star” (NRSV) or “morning star” (NIV).
- You are felled** — The same verb that described the destruction of Assyria (10:33) is now used to describe Babylon's fall.
- impotent** — Literally, “one without power” or “one drained of strength.”
- 14:13 **[divine] assembly** — In both Akkadian and Ugaritic, the word “assembly” is used to describe the “assembly of the gods.” It must also mean that here because of the parallelism with Mount Zaphon, the mountain in the far north on which El and other Canaanite deities held counsel.
- 14:14
- 14:15
- 14:16
- 14:17 **He allowed no opening** — Literally, “he did not open.”
- 14:18 **tomb** — Literally, “house.”
- 14:19 **stillborn** — Literally, “sprig” (נצר), which makes no sense. 𐤔 has “corpse,” which is better, but



recurs at the end and may be a case of harmonization.  $\sigma'$  has “miscarriage,” which agrees with  $\tau$ .  $\alpha'$  gives a similar reading: “[a woman's] bloody discharge.” The combined witness of the versions, therefore, would seem to indicate that the original was something like נפל (miscarriage/stillborn).

14:20 **You had no burial with them** — Literally, “you did not join them in a grave.”

**race of evil-doers** — Used previously to speak of Judah (1:4).

14:21 **[besieged] cities** — Literally, “cities” (ערים), which makes no sense. A word has probably fallen out. That word would likely be parallel with “slaughter[house]” in the first line: Babylon should be the residence of slaughter instead of filling the earth with it. If the original read ערים צרומ (besieged cities), the text could easily become corrupted. The *waw* could be misread as *yod*, producing צרים, and then the word could be missed when a copier's eye moved from the end of “cities” to the end of “besieging.” This meaning is suggested by  $\mathfrak{S}$ , which reads “wars.”

14:22 **renown . . . remnant, seed . . . breed** — The words נין (descendant) and נכר (progeny) as well as שם (name) and שאר (remnant) usually appear together as word-pairs. Both pairs create alliterative phrases that we reproduce in translation.

14:23 **lizards** — Because קפר comes from a root that means “to roll,” many think it is a creature that curls or rolls up. The actual creature is unknown, but it probably represents the untamed wilderness. In Zeph 2:14,  $\mathfrak{S}$  renders it “chameleon.” A lizard, therefore, may be in view.

**I will stomp it with a . . . stomp** — The verb טאטא and noun מַטְאָטָא appear only here in the HB. According to the Talmud (*b. Rosh HaShanah* 26b and *b. Megilah* 18a), the Rabbis were perplexed by it.  $\mathfrak{S}$  renders it “mud/clay.” Perhaps it was looking at the word טיט. In Ugaritic, the verb טט means “to stamp.” In 1QHodayot 13:21, the verb טאטא is followed by “feet” and appears to mean “to trample,” which is how we interpret it here. Our rendering “stomp it with a stomp” also mimics the assonance of the poetic word-play.

**pulverizing** — An infinitive absolute. Although most translations render it as a noun, we believe it functions adjectivally.

14:24 The oath that begins this verse utilizes the same pair of verbs that appear in 7:7. Whereas there, it is Assyria's plan to destroy Judah that will neither “stand” nor “come about,” here, it is YHWH's plan to destroy Assyria that *will*.

14:25 **His yoke will be removed from over them, and his burden over its shoulders, removed** — See 9:3 and 10:27.

14:26

14:27

14:28

14:29 **a winged serpent** — Literally, “a flying seraph.” See 6:2.

14:30 **it will slay** — Meaning “hunger” will slay. 1QIsa<sup>a</sup>, however, has “I will slay,” meaning YHWH.

14:31 **delaying** — The word בודד is a participle of בדר (to be alone/be separate). This makes little sense.  $\tau$  uses the verb “to delay,” which in Hebrew is אחר. This is similar to אחד (one/

individual/alone) and could give rise to a synonym like בִּוּרֵד. For this reason, we follow א. Unfortunately, 1QIsa<sup>a</sup> witnesses to a corrupted form of מִזֵּל: “and there is no one who measures (מִוּרֵד).”

**appointed hours** — מוֹעֵד refers to an “appointed time” (so KJV) such as a season or to what happens at that time such as a “festal assembly” (so ISV). It never refers to “ranks” or “troops” as many translations render it.

14:32

15:1-9 Pieces of this chapter reappear throughout Jeremiah 48. Note that the number 15 is the shortened form of the divine name (Yah). For this reason, many manuscripts reverse the letters: דַּי.

15:1 **Yes** — כִּי probably functions here as an exclamatory marker.

**city** — Though מִזֵּל has “Ar” (עַר), “city” (עִיר) appears in 1QIsa<sup>a</sup>. They are probably the same word—one written *plene*, the other *defectiva*. Since Moabite does not use *matres lectionis*, עִיר would be written עַר. For another example, see below.

**village** — קִיר means “village/town/city.” It appears numerous times as קַר on the Moabite Stone (KAI §181). For example: וְאַלְתַּחַם בְּקַר (I fought against the city).

15:2 **The house of Dibon ascended** — Literally, “he went up, the house and Dibon,” which makes little sense. Most translations get over the difficulty by changing the sense to something like “he/Dibon went up to the temple.” Instead of “the house and Dibon” (הַבֵּית וְדִיבֹן), read “the house of Dibon” (הַבֵּית דִּיבֹן), following א. Or, perhaps, read “Daughter Dibon” (בַּת דִּיבֹן), which occurs in Jer 48:18.

**On every head** — Literally, “on every [one] of its heads.”

**and every beard is shorn** — The conjunction is absent in מִזֵּל, but present in 1QIsa<sup>a</sup>. This line recurs almost verbatim in Jer 48:37.

15:3 **they are girded [with] sackcloth** — Jer 48:37 says, “and on their waist [is] sackcloth.”

15:4 **Heshbon cried out with Elealeh. As far as Jahaz, their voice is heard.** — Jer 48:34 says, “from the cry of Heshbon to Elealeh, as far as Jahaz, they gave their voice.”

**soldiers** — Literally, “those equipped.”

**The breath of each [one] quivers** — Literally, “one's breath quivers in him.”

15:5 **My heart [goes out] to Moab** — Literally, “my heart [is] toward Moab.” Jer 48:36 says, “My heart roars for Moab.”

**with its breath** — Literally, “its bars” (בְּרִיחָה). Most translations repoint it as “its fugitives.” א, however, says “within itself,” which would go back to בְּרוּחָה (in its being/with its breath). 1QIsa<sup>a</sup> comes very close to this with בְּרִחוּה, which is probably an earlier and more original form—a corruption of בְּרוּחָה due to metathesis.

**third[-born] heifer** — See also Jer 48:34. The expression עֲגֻלַּת שְׁלִישִׁיה has stumped many interpreters. Most prefer to transliterate it. “Three years old” (KJV) is the wrong Hebrew form. The Talmud (*b. Sanhedrin* 65b) notes that it was a female calf bred for consumption. The imagery here suggests the cry of an animal as it is led to slaughter.

**Yes, [on] the ascent of Luhith, it ascends with tears.** — Jer 48:5 is identical except for a few scribal errors.

**[on] the road** — Jer 48:5 says, “on the descent,” which, because of its parallelism to “ascent,” is probably original.

**they awaken** — Most translations say “they raise,” which is not accurate. The verb means “to excite/awaken/stir up.” Jer 48:5 says, “the enemies of the cry of shattering, they hear,” which is obviously corrupt.

15:6 **Yes, the waters of Nimrim will become desolate [regions]** — Jer 48:34 says, “Yes, even the waters of Nimrim will turn into desolate [regions].”

15:7 **and their stores** — Jer 48:36 says, “for this reason, the abundance that accrued *will perish*.”

**the Arabian wadis** — Literally, “the wadi of evenings?/poplars?/ravens?” (ערבים). ש, however, has “Arabs,” which is verified by 1QIsa<sup>a</sup>: ערבי (Arabs). Though mere speculation, these differences may reflect an attempt to correct an original “wadi of Arabah” (ערבה) that had become corrupted.

15:8

15:9 **Dibon** — מ<sup>L</sup> and 1QIsa<sup>b</sup> say “Dimon.” 1QIsa<sup>a</sup> says “Dibon.” Dibon is a known Moabite city. Dimon is not. These differences probably reflect an early misreading of מ for ב, which has since influenced all the versions.

19:1

19:2

19:3 Compare this verse to Isa 8:19.

19:4

19:5 This verse features subdued mythological language. In the Baal Cycle, for instance (*KTU* 1.1-1.6), Baal empowers his weapon to “drive Sea from his throne, River from the seat of his dominion.” **evaporate** — Hendiadys. Literally, “will dry up and become dry.”

19:6 **Afflicted** — Literally, “Mazor” (מצור). Probably based on the Akkadian name for Egypt

“Muzur.” The usual name for Egypt, however, is מצרים. Since the Hebrew word מצור means “affliction” or “siege,” the name was probably used to speak prophetically about the land's fate.

**rot** — This verb means “to become black” in Syriac and “to have black spots” in Arabic. That is: “to rot.”

19:7 **stalks** — An attempt to mimic the Egyptian word for reed/stalk.

**at the Nile's mouth [decay]** — Literally, “beside the Nile, at the mouth of the Nile.” Since the first phrase (על־יֵאֹר) is virtually identical with the second (על־פִּי יֵאֹר), the first phrase is, most likely, an accidental duplication. Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

**blown away** — מ<sup>L</sup> is supported by 1QIsa<sup>b</sup>, ט, and ו, so it is retained. 1QIsa<sup>a</sup> says “and be blown away.”

**so none of it [remains]** — מ<sup>L</sup> is supported by 1QIsa<sup>b</sup>, ט, ו, and ש. 1QIsa<sup>a</sup> says “so none

[remains] *in* it.”

19:8

19:9 **carded** — Some prefer to disregard the Masoretic pointing and change the text from “carded” to “carders”: “workers of flax will be shamed, carders and weavers, turn pale.”

**turn pale** — **אז**<sup>L</sup> has **חורי** (linen?). We follow 1QIsa<sup>a</sup>, which has **חורו** (they will pale).

19:10 **Whoever weaves it** — The word **שתתיה** is perplexing. On the basis of cognate languages, many alter it to **שתיתיה** (those who weave it), which has some support from **ט** and fits the context.

**grievous within** — Literally, “grievous of life/breath.” Although **אנמי** occurs only here, the phrase **אנמי-נפש** seems to be related to **עגמה נפשי** (my life grieved) in Job 30:25. In Rabbinic literature, both **אנמ** and **ענמ** mean “grieved.” See Jastrow pp. 12 and 1042.

19:11 **Zoan's princes** — Literally, “the princes of Zoan.” The Greek name is Tanis.

**eastern kings** — Alternatively, “kings of old.”

19:12

19:13 **Noph's princes** — Literally, “the princes of Noph.” The Greek name is Memphis.

**elite** — Literally, “corner.” A collective singular. A metaphor for leaders or people in places of authority and power. Thus, we render it “elite.” See, for instance, Zeph 1:6 and Ps 144:12.

19:14

19:15 **head and tail, frond and stalk** — The identical phrase occurs in 9:13.

19:16 Note the strong sexist rhetoric here in the text. By calling women weak and fearful, the text insults males through similitude. Point of fact: women are not neither naturally nor characteristically weak or fearful.

**fearfully tremble** — Hendiadys. Literally, “tremble and dread.”

19:17 **fear** — **חנא** occurs only here. If original, it is an Aramaism of **חנה** from **חננ/√** and refers to celebration or festivity. **פ** is closest to this with *festivitatem*. Both **ט** and **ט**, however, have “terror/fear,” which probably came from **מורא**. Since both words end in *alef* and the *waw* is simply orthographic (1QIsa<sup>a</sup> actually includes it: **חוננא**), we believe that the text was originally **מורא** (fear).

**to Egypt** — Literally, “to him/it.”

**the plan that YHWH, [God of] Legions, is planning** — Literally, “the plan of YHWH, [God of] Legions, that he is planning.”

19:18 **'City of the Sun'** — Literally, city of “destruction” (**הרס**).  $\alpha'$  and  $\theta'$  agree. 1QIsa<sup>a</sup>, however, reads “Sun” (**חרס**), followed by  $\sigma'$  and **פ**. **ט** and *b. Menahot* 110a have both. **ט** says  $\alpha\sigma\epsilon\delta\epsilon\alpha$ , a transliteration of **צדך** (righteousness). “Sun” is probably correct. The Greek name is Heliopolis.

19:19 Josephus reports (*Antiquities* 13) that this verse was used by the priest Onias IV to justify building a Jewish temple at Leontopolis in the *nome* (province) of Heliopolis.

19:20 **he will send** — Following **וישלח** in 1QIsa<sup>a</sup>. **אז**<sup>L</sup> reads **וישלח** (he sent).

19:21

*the heavenly fire*

- 19:22 **[with] striking.** — Literally, “[with] striking and healing.” The second verb appears to be a duplication of the verb at the end of the verse. Healing makes more sense after one has turned to YHWH and sought his mercy, not before.
- 19:23
- 19:24 **a third blessing . . . (in relation to Egypt and Assyria)** — Literally, “a third in relation to Egypt and Assyria—a blessing.” The parenthetical explains “third.” Israel is not third *in rank*, but a third source of blessing to the earth.
- 19:25
- 20:1 **Tartan** — The Akkadian title of a high military official.
- 20:2 **by means** — Literally, “by the hand.”
- son of Amoz** — “Son of Amoz” is missing from the original version of the Septuagint, but is present in  $\text{S}^B$  and  $\text{S}^L$ .
- sandals** — Although  $\text{M}^L$  is singular, 1QIsa<sup>a</sup> is plural. So is  $\text{S}$ . The singular does occur, however, in reference to a pair (see Josh 5:15). Therefore, we render it “sandals.”
- 20:3
- 20:4 **the denuding** — Literally, “the nakedness.”
- 20:5
- 20:6
- 21:1 **the wilderness of the sea** — 1QIsa<sup>a</sup> says “a word of the sea.” The text appears to be corrupt.
- the Negeb** — Alternatively, “the south.”
- 21:2
- 21:3
- 21:4 **I desired** — Literally, “of my desire.” The presence of the accusative particle  $\text{אֶת}$ , however, which is usually omitted in poetry, suggests a verbal nuance. Instead of desire ( $\text{נִשְׁתָּה$ ),  $\text{S}$  read “spirit” ( $\text{נִפְשָׁה}$ ), which probably resulted from accidental metathesis of  $\text{ש}$  and  $\text{פ}$ .
- 21:5 **Spread out the spreads** — Hebrew term unknown.  $\text{C}$ ,  $\text{S}$ , and  $\text{V}$  take both verb and noun from a root meaning “to watch,” which works well with the next verse, but has nothing to do with this one. Parallelism with the surrounding lines suggests that it comes from the root “to spread out.”
- Grease** — More typically, this means to “anoint” with oil. When it comes to preparing shields for defense, however, it must surely mean “grease” or “oil.”
- 21:6 **the sentry** — From the root “to watch/guard” (see note in previous verse).
- 21:7 **a procession of donkeys** —  $\text{M}^L$  points  $\text{רַכֵּב}$  as a segolate (procession).  $\text{S}$  renders it as a participle (rider). The latter is supported by 1QIsa<sup>a</sup> in one line. In the other, however, the scribe had “procession,” but changed it to “rider,” so “procession” is probably original. Donkeys and camels were primarily pack animals. See also v. 9.  $\text{חֲמֹרִים}$  is a collective singular, which is why we render it in the plural (donkeys).
- camels** —  $\text{גִּמְלֵי}$  is a collective singular, which is why we render it in the plural (camels).
- attend attentively [with] great attentiveness** — The impressive repetitive nature of the Hebrew indicates how desperate the people will be to make out who or what is coming.
- 21:8 **The one who sees** —  $\text{M}^L$  says “a lion” ( $\text{אֲרִיָּה}$ ) will call, which makes no sense.  $\text{S}$  makes even

less sense with “And call Uriah (אֲרִיָּה).” The matter, however, has been cleared up by 1QIsa<sup>a</sup>, which has “the one who sees” (הִרְאֶה).

21:9 **he smashed** — Following the singular Piel of מָלַח. 1QIsa<sup>a</sup> has a plural Qal “they break.” Most translations, however, change it to a passive Niphal “they are broken.” The directional *lamed* presumes an active verb.

21:10

21:11 **Dumah** — An oasis in modern-day Saudi Arabia along with Kedar and Tema (see vv. 13-7).

21:12

21:13

21:14 **With bread** — Literally, “with *one's* bread.” Both ❸ and 1QIsa<sup>a</sup>, however, give the sense by dropping the suffix (obviously, one is not giving someone else's bread). We follow suit.

21:15

21:16

21:17

22:1 **A [divine] message [about] the valley of vision.** — ❸ renders this “The *word* about the valley of Zion.”

22:2 **Deafening** — Literally, “full.”

22:3 **those discovered [among] you** — Literally, “your found ones” (נִמְצְאִיךָ). ❸ has “your strong ones” (presumably reading אֲמִצִּיךָ instead).

22:4

22:5 **panic and pounding and perplexity** — An attempt to render the rhythmic assonance of the Hebrew.

**vision** — ❸ has Zion (צִיּוֹן) instead of vision (חֲצִיּוֹן). See v. 1.

**the bellowing of a bellow** — The precise meaning of the participle מִקְרָקֵר and its related noun קֶר are unknown. Some regard the noun as a defective spelling of the place-name Kir, which follows. In other Semitic languages, however, the verb means to bellow or screech, which makes sense of the parallelism (a “cry”), thus, we use that here.

**and a cry to the hill** — Instead of וְשׁוֹעַ אֶל-הַהֵר (and a cry to the hill), 1QIsa<sup>a</sup> has קָדְשׁוֹ עַל-הַהֵר (of his holy one on the hill). Either text could be a corruption of the other. ❸ is vastly different: “from the least to the greatest, they wander on the hills.”

22:6

22:7

22:8 **the House of the Forest** — Solomon's “House of the Forest of Lebanon” (1 Kgs 10:17)?

22:9

22:10

22:11

22:12

22:13 **joyful celebration** — Hendiadys. Literally, “celebration and joy.”

“[Let us] eat and drink, for tomorrow we may die.” — A common trope of skeptical wisdom. See Qoheleth.

*the heavenly fire*

- 22:14 **until you are dead.** — After this, מ<sup>L</sup> duplicates the statement beginning v. 15: “said Sovereign YHWH, [God of] Legions.” It is clearly redundant. 𐤎 does not have it. We have ignored it.
- 22:15 **against Shebna, who over[sees] the house** — Even though this phrase occurs at the end of the verse, it functions as part of the opening statement. Curiously, most translations ignore על (against) or change it to אל (to). Even more curiously, everywhere else in the HB, Eliakim is “over the house,” not Shebna.
- this scribe** — In the ANE, הסכנ refers to a viceroy or vassal ruler, which doesn't fit this description. Since Shebna is called “the scribe” (הספר) everywhere else, and there is graphic resemblance between those words, we emend הסכנ to הספר.
- [and say]:** — The usual introduction to a reported speech-act is missing. It is, however, present in 𐤎, 𐤔, and 𐤕, which means we have wide, ancient attestation for our reading of it here.
- 22:16 Archaeology may provide a direct or indirect parallel with what this verse describes. In the rocky cliff on the eastern side of the Kidron Valley are several burial caves. Inside one of them was [an inscription](#) dating to about 700 BCE (KAI §191), which states “This [is] [ ... ]iah, who [is] over[seer] of the house. There is no silver or gold [here]. Just [ ... ] and the bones of his mistress. Cursed is the one who opens this.” Though the name is partially destroyed, some suggest that it marks the site of Shebna's elaborate grave.
- 22:17 **fling you [with] flinging** — The phrase מטלטלך טלטלה is perplexing. The verb occurs in Jer 22:26, which, though in a different form, says the same kind of thing: “*I will hurl you and your mother who bore you.*” Therefore, we take it with the same sense here. Our rendering also mimics the poetic assonance of the phrase.
- 22:18 **turban** — Literally, “wrapping/winding” (צנפה). The only other place where the verb “to wrap” occurs is Lev 16:4, which refers to the wrapping of a turban (מצנפת) and has virtually the same spelling (the final ת is simply an earlier version of a final ה). Thus, we prefer “turban.”
- circling [headdress]** — Although כדור means “ball” in Aramaic, that meaning is doubtful here. Instead, in parallel with “turban,” it probably refers to an encircling head-band as taken from the Assyrian word *kudûru* (circle).
- extending [far] to both sides** — Literally, “broad [on] both sides.”
- 22:19 **one will** — There is a verbal shift here from first (I will) to third-person (he/one will).
- 22:20
- 22:21 **protector** — Literally, “father.” The word is often used with reference to one's status as a protector, not to one's function as head of a biological family unit.
- 22:22
- 22:23
- 22:24 **his shoots** — Literally, “*the* shoots.” Our “his” represents the same definiteness, but is clearer in English.
- leaves** — A reference to his family members as made evident by the next part of the verse.
- its insignificant** — Literally, “the small.” Our “its” represents the same definiteness, but is clearer in English.

22:25

24:1 The beginning of the “Isaiah Apocalypse” (chs. 24-27). It is fundamentally different than anything else in Isaiah and is probably one of the latest additions to the entire Isaianic corpus.

**desolating . . . devastating** — Mimicking the poetic alliteration of the Hebrew with “desolating” and “devastating.”

24:2 **It will befall both the people and the priest** — The identical phrase (וְהָיָה כַּעַם כִּכְהֵן) is found in Hosea 4:9.

**lender . . . lendee** — Our renderings mimic the almost identical nature of the words מְלוֹחַ and לוֹחַ.

**and whoever** — This purposed break in the structural pattern of the verse through use of a relative clause is not represented by most English translations.

24:3 **Royally** — The purpose of the infinitive absolute of the same root is to create dramatic emphasis. We do that using the word “royally” (meaning “greatly/immensely”) because it contains some of the same sounds as in its main verb.

**uprooted . . . looted** — The first verb means “to lay waste/make barren.” We have chosen to represent it by the verb “to uproot” in order to mimic the ingenious word-play created between this verb (תִּבּוֹק) and the next (תִּבּוֹז), which present with “to loot.”

**loyally** — The purpose of the infinitive absolute of the same root is to create dramatic emphasis. We do this using the word “loyally” because it is also part of the word-play in this verse and because it has some of the same sounds as in its main verb.

24:4 **It withers, it wilts—the earth. It wastes, it wilts—[the] world.** — We attempt to capture the same complex structure and sound-play of the original.

**the prominent** — מְרוֹם (height) probably functions adjectivally in a substantive slot to show emphasis (thus NJPST: “the most exalted people”). Some take it in construct with the following phrase: “the prominent [one] of the earthly tribe[s].” That is unlikely, however, because of the plural verb. “Tribe[s]” must be the subject. Others take it as “they waste away, what is above with the ground [below].” Nothing else in the verse, however, mentions “what is above” melting or withering.

24:5 **instructions** — 4QIsa<sup>c</sup> and 6 have the singular form.

**the ancient covenant** — עוֹלָם can refer to what is perpetual or from time immemorial. The latter seems more appropriate here.

24:6 **a hex wrecks** — It is difficult to capture the word-play in אֵלֶּה אֹכְלָה. Literally, “a curse devours.”

**roast** — Literally, “become hot.” So SET (have become parched) and NASB (are burned). Though usually an idiom referring to anger, the surrounding verbs (“wilt” and “wither”) indicate a state of oppressive heat, not anger.

**will remain** — Contrary to most translations, this is imperfective. It is not that few people *now* remain, but that few people *will* remain.



33:21 **in that place** — Literally, “there.”

**majestic [is] YHWH** — Since the adjective “majestic” comes before the noun instead of after it, it functions either as a substantive in apposition (the majestic [one], YHWH), the predicate of the clause (majestic [is] YHWH), or in construct (the majestic one of YHWH). It is syntactically fallacious to treat it as an attributive adjective like the KJV (the glorious LORD) or as an adverbial like the ESV (in majesty). For the use of “majestic” in an attributive sense, see the second half of the verse and the note below.

**pass through** — Literally, “pass through it.”

**nor majestic craft cross** — Literally, “and a majestic craft will not cross.” Here, the adjective “majestic” functions attributively by coming after the noun it modifies.

34 Between chs. 33 and 34, 1QIsa<sup>a</sup> contains three completely blank lines. This may indicate that the scroll of Isaiah was originally split between two separate scrolls at this point. According to Rabbinic rules (*b. Baba Batra* 13b), four blank lines should be reserved for the end of books, while three are used to separate each of the twelve Minor Prophets.

38:15 **trudge** — Or “be led/brought slowly.” This verb is used in processional contexts and linked to moments of remembrance (see Ps 42:5). It occurs very early in the Ugaritic Epic of Kirta (*KTU* 1.15.i:3) where the people of Udm mourn the loss of their noble lady Huraya and trail behind her as she is “brought slowly” (*tddn*) to Kirta.

**the rest of my life** — Literally, “all my years.”

40:1 **Comfort—comfort** — Repetition provides urgency and overturns the previous prohibition in Isa 22:4. Immediate duplication of the same word for emphasis is a common stylistic feature of chs. 40-55.

**my people** — Though **ו** makes “my people” the subject of the verb, it must be the object as in 49:13 and 52:9. The derogatory term “*this* people” (6:9, 10; 8:6, 11-12) is now intimate and consoling (*my* people).

**says** — By using the *yiqtol* form (he will say), SI mimics this distinctive use in FI (1:11, 18; 33:10). Instead of a present or durative sense, it may be incipient: “your god has begun to say”

(IBHS §31:3d).

**your god** — Literally, “the god of y'all.” **ש** identifies the recipients of the message as priests in v. 2: “Priests, speak.” **ע** says “Prophets, prophesy.”

40:2 **Speak kindly to** — Literally, “speak to the heart of.” An idiom referring to comforting speech. See Ruth 2:13.

**In other words** — Epexegetical *waw*. It clarifies the previous statement.

**that . . . that . . . that** — Some render the following three clauses as causal (because), indicating the *reasons* for the call. They are, however, part of the explanation about what it means to “speak kindly.” See previous note.

**she completed** — **מלאה** is a third-person feminine verb (she fulfilled). 1QIsa<sup>a</sup>, however, has the masculine form, meaning “it (her forced labor) is fulfilled.” See also **ש**.

**punishment** — Literally, “offense,” but the word can also refer to punishment.

**double for** — *Bet* of exchange.

40:3 The Qumran Community (1QS 8:15) believed that it was fulfilling this verse through Torah study in the desert: **היאה מדרש התורה אן[ש]ר צוה ביד מושה** (This is the study of the Law that he commanded by means of Moses).

**A voice is proclaiming** — Possibly “Listen! Someone proclaims” with **קול** as an exclamative (JM §163e). The *zaqeph qaton* is disjunctive, separating “in” from “proclaiming.”

**clear YHWH's way** — This may be where the nascent Christian sect's title “The Way” originated.

**steppe . . . road** — “Wilderness” and “way” are masculine. “Steppe” and “road” are feminine. Such alternation heightens the importance and extent of the proclamation.

40:4 The imagery of the verse is similar to the coming of the divine warrior in Hab 3:6 in that mountains and hills are lowered and all obstacles removed.

**Every valley will rise** — This could be taken as a jussive in consonance with the previous imperatives: “Let every valley be raised” (so NASB, NJPST).

**Hazardous [terrain]** — Literally, “That [which] [is] hazardous.” **עקב** occurs in two other places: Jer 17:9 **עקב הלב מכל** (more *hazardous* [is] the heart than anything) and Ben Sira 6:20 **עקובה היא לאויל** (*hazardous* [is] she to a fool). **ש** and **ט** interpreted it as “crooked” (thus the KJV's rendering), from which modern translations get “rough/rugged/uneven.”

**its ridges** — Literally, “the ridges.” Precise meaning uncertain. In later Hebrew, **רכס** refers to earthen mounds (Jastrow).

40:5 **all flesh . . . will see** — As opposed to the shutting of the Israelites' eyes, part of the original Isaianic commission (6:10). See 29:18 and 35:5.

**for the mouth** — The Masoretic accents treat **כי** as a complimentizer: “will see *that* the mouth...” More likely, however, the final colon is a concluding statement for a preceding oracle typical of Isaiah (see, for instance, 1:20).

40:6 **A voice is saying** — Alternatively, “Listen! Someone says.” See note 40:3. Contrary to some translations (like ASV and WEB), the disjunctive *ytiv* does not allow for a construct phrase

(the voice of).

**Then I said** — וְנִלְ is pointed *waw* + third-person *qatal* (“then he said” or “then someone said”).

The same consonants could be read as *waw* + first-person *yiqtol* (then I said), which seems more likely in terms of the responding question. This is supported by 1QIsa<sup>a</sup> (וְאִנְמַרְהָ).

**How can I proclaim?** — In an exclamatory question, מַה (what?) can function in the sense of “how (can it be so?).” See JM §144e.

**The whole body** — Literally, “all the flesh.” Taking up and reusing an idea from Isa 1:6.

**devotion** — נֶסֶךְ refers to loyalty/faithfulness.

**a wildflower** — Literally, “a flower of the field.”

40:7 **has dried** — The *qatal* is not used here (or the next colon) to speak of a typical state or experience, but a particular case (JM §112d). The people (like grass) *have dried* due to YHWH's past action(s) with them (he wiped out their nation and sent them into exile).

**the flower has withered** — Isa 40 draws a lot of language from ch. 28. See 28:1, 4 for the “withering flower.” The *qatal* is used to speak of a particular case (see above).

**for** — Like וְ and כִּי, we interpret this כִּי as causal. Many translations render it in a temporal sense.

**YHWH's breath** — See also v. 24. The “breath of YHWH” might function as a superlative meaning “a mighty wind” similar to our English expression “act of God” in reference to a particularly devastating occurrence beyond human control.

**[Unfortunately,] yes,** — אֲכִל introduces statements contrary to expectation (we expect the answer to be a rebuttal, not agreement).

**grass [is what] this people [are]** — The Hebrew word-order shifts to emphasize the predicate. That emphasis is reflected in the translation. The definite article before “people” can function demonstratively.

40:8 **but our god's word will stand perpetually** — In other words, the reality of God's “loyalty/faithfulness” overcomes the reality of humanity's “loyalty/faithfulness.” Note how close this language comes to that in Ps 136. This verse also subverts the claim about Marduk in the Babylonian creation epic: “Thy command shall not be without avail, and the word of thy mouth shall be established” (L. W. King's *Seven Tablets of Creation*). In other words, it is YHWH's word, not Marduk's, that is inviolable. The prophet is probably offering a polemic against a well-known religious view in Babylon.

40:9 **get you up** — An ethical dative used colloquially (GKC §119s). For example: “I bought me some.”

**bring Zion news** — Zion may be in apposition to herald (herald Zion) or an objective genitive (herald to Zion). The disjunctive *tifha*, however, in the parallel colon, suggests that herald is in an absolute form. Thus, it is probably the accusative object of the participle.

**aloud** — Literally, “with strength.” The *bet* of circumstance gives this an adverbial sense (strongly).

**Shout fearlessly** — Literally, “Shout. Do not fear.” The phrase “do not fear” functions

adverbially.

40:10 **Sovereign YHWH** — The Masoretes vocalized the divine name in this line with the vowels of “Elohim” so that one would read “Adonai Elohim” (Sovereign God).

**Powerfully** — *Bet essentiae* indicates the predicate (JM §133c). The predicate appears first for emphasis. Instead of בְּחִזֶּק, 1QIsa<sup>a</sup> has בְּחִזּוּק (in strength). 5 has “with strength.”

**with his arm** — The inverted word order (subject before verb) introduces a circumstantial clause. The *waw* should thus be rendered “with” or “while,” not “and” (NASB). See 6:4.

**gaining him dominion** — A participle with ethical dative (see GKC §119s).

40:11 **carry**. — The strong disjunctive accent (*athnach*) means that the verse was divided at this point (not previously) within ancient Jewish tradition.

**They [that] suckle** — The plural participle עֹלֹת can be understood either as “ones that nurse” (mothers) or “ones that suckle” (ewes). 5 thought the former: εν γαστρι εχουσας (those carrying in the womb). We prefer the latter in consonance with “lambs” that are gathered and carried.

**refresh** — From נָהַל (to lead [to water]). This verb may also refer to feeding or supplying with sustenance (Gen 47:17).

40:12 This verse is similar to several wisdom sayings (see Job 38:4-11, Prov 30:4, and Ben Sira 1:3). We interpret each *qatal* as a gnomic perfect.

**the waters** — מֵיִם has מֵיִם (the waters), which works nicely with “the heavens” and “the earth.” 1QIsa<sup>a</sup> has מֵי יָם (the waters of the sea), which specifies the amount of water and happily counters the Babylonian belief that Marduk “measures the water of the sea” (CAD *tāmtu*).

**estimates** — The Piel form of תָּכַן (to determine the amount of) recurs in v. 13. It is elided in 5.

**gauges** — From כֹּוֹל. In the Hiphil, it means “to contain/hold.” The Pilpel means “to provide/manage.” This is the only instance of Qal. In Aramaic, it means “to measure.” 5 seems to have misread it as the quantifier כָּל (all).

**by a third** — The reference to “a third” is unclear. It may refer to a third of the dust, a third of a handful, or be the name of some unit of measurement.

**[apportions]** — Typical of Semitic poetry, the final verb in parallel with the previous is elided.

40:13 **Who has plumbed YHWH's mind?** — מִיִּל accents it: “Who has plumbed the mind? YHWH [has]!” 7 assumes the same construction: “Who established the Holy Spirit in the mouth of all the prophets—is it not YHWH?” Such readings are theologically motivated and, thus, probably not original. רוּחַ is clearly in construct with YHWH. As Prov 16:2 and 21:2 show, רוּחַ (spirit/wind) can be interchangeable with לֵב (heart/mind/motive).

**What** — The initial *waw* carries the question forward.

**counselor of his** — Reading אִישׁ in construct with עֲצָתוֹ (literally, “person of his counsel”) as in 46:11. Reading with the *tifha* in מִיִּל and מִיִּא gives a double accusative: “Of his plan, what person could inform him?” So σ'. This accentuation seems theologically motivated. 3 has a

conjunctive *mereka*, linking the phrases together.

**can inform him** — The verb changes here to *yiqtol*. See also the end of v. 14. 1QIsa<sup>a</sup> has a feminine object suffix (יודיענה), referring to the “plan/counsel” (what person can make *it* known?), instead of וז<sup>L</sup>'s masculine suffix (יודיענו), referring to YHWH.

40:14 **justice?** — Breaking the verse here because of the *athnach*.

40:15 **dew from a bough** — מר מרלי. Jer 11:16 and Ezek 17:6 prove that מרלי means “bough/branch.” Translations with “bucket” are based on מר. מר is perplexing. The parallelism with “dust” suggests something minuscule. מר probably got “drop” from the word “water” (מים), which appears in Num 24:7 in a construction like ours: מים מרליו (water from its boughs). The final *mem* was probably lost by haplography and the *yod* lengthened to *resh*.

**dust [on] scales** — The same phrase “dust [on] scales” (שחק מאזנים) appears in Ben Sira 42:4 (MS B).

**he weighs** — Another example of verbal alternation (*yiqtol*) at the end of a verse.

40:16

40:17 **Less than** — Comparative *mem*. 1QIsa<sup>a</sup> has prepositional כ instead (*as* utter naught). So ו.

Translations with “as less than” are unwilling to choose one preposition (כ) or another (ו) and so render both! Since אפס seems to recur in 41:24, we consider it original.

**utter naught** — Hendiadys. Literally, “naught and empty.”

40:18 **then** — The initial *waw* functions to present a logical conclusion.

**compare to** — ערך + ל means “compare to.” See, for instance, Ps 89:7.

**to him** — לו. 1QIsa<sup>a</sup> has לי (to me).

40:19 **The idol is cast of a craftsman** — Instead of a definite article, מ and ו take *heh* as an interrogative (An idol?). This is supported by 1QIsa<sup>a</sup>, which has something very different: הפסל ויעשה מסך חרש (The idol? A craftsman makes it a covering!).

**while silver links** — “Links” follows ט. Normally, רתקות refers to chains—but here they serve an ornamental purpose. The reversed word-order in this colon indicates a circumstantial clause (while/as).

40:20 **The one who erects a form** — המסכן תרומה is notoriously difficult. We take the first word as a participle from an ancient verb, seen in Ugaritic, meaning “to set up/erect” (*skn*). So KTU 1.17.ii:16: “to set up my Ancestor's stela” (Parker). Since they are graphically similar, we read תרומה (grain offering) as תמונה (form/shape). The second is supported by מ: “a representation he made it.”

40:21 **reported . . . considered** — Both of these verbs are *qatal* in parallel with the previous two *yiqtol*.  
**the earth's foundations** — Translation literal. One could reposit מוסדות so it is a prepositional *mem* (from) plus יסדות (foundations) and read it as a temporal idiom “from the founding of the earth” in parallel with “from the start.”

40:22 **dwells . . . dwellers . . . dwelling** — The same root (to sit/inhabit/dwell) is repeated three times in this verse. We attempt to capture that word-play by using the same base word.

**[what is] insubstantial** — Hebrew term uncertain. The consonantal form is identical to דק (dust) in v. 15. It refers to something thin, small, or insubstantial, which is how The Three and ❸ understood it. The rendering “curtain/canopy” is a Medieval Jewish guess (Ibn Ezra).

**a tent** — Literally, “*the* tent.”

40:23

40:24 **when** — Literally, “and then.”

40:25

40:26 **gaze** — Literally, “eyes.”

**Raise [to] the height your gaze and perceive who created these:** — ❸<sup>L</sup> accents it: “Raise [to] the height your gaze and see. Who created these?” Such a reading is theologically motivated and breaks the natural parallelism of the verse. The idea is not that people will “see” YHWH, but that they will “perceive” who he is—i.e., gain an understanding of him since they are clueless (v. 21).

**abundant power** — Literally, “abundance of powers.” The plural form, however, is a plural of abstraction, not of number.

40:27

40:28 **Have you not known?** — Verse 21 uses the *yiqtol* (do you not know) form, whereas this has the *qatal* (have you not known) form.

**The god of old** — In ❸<sup>L</sup> and 1QIsa<sup>a</sup>, “god” is in construct (the god of...). עולם can refer either to perpetuity or the distant past—due to context, we prefer the later. ❸ takes עולם as an adjective (eternal god).

**He will never faint. He will never flag.** — 1QIsa<sup>a</sup> uses *qatals* (he never) instead of *yiqtols* (he will never). The alliteration of the Hebrew verbs are mimicked by use of “faint” and “flag.”

40:29

40:30

40:31

41:1

41:2

41:3

41:4 **a proclamation of future generations** — Literally, “proclaiming of the generations beforehand.”

41:23 **Seriously** — We interpret the introductory אף as exclamatory.

**cause benefit or detriment** — A merism meaning “do anything at all!”

**fear and fret** — ונרא is taken from √רא (to fear), not ראה (to see) as Jewish tradition (and ❸ takes it. ונשתנה is taken from √שתנ (to fret) instead of √שנה (to gaze) in consonance with v. 10.

**in our boots** — The final יחרו functions adverbially to further enhance the thick tone of

*the heavenly fire*

mockery.

41:24 **[what] you wrought** — Literally, “your deed/accomplishment/work.”

**naught** — נַפֵּס is in parallel with אֵין and, therefore, should have a similar meaning (so ט's “not a thing”). Since 40:17 has a similar word with the same nuance (אֵפֶס), we read that here. See also v. 29.

**An abomination [is] whoever chooses you.** — This line might also be interpreted “[For] an abomination, one chooses you.”

41:25 ט interprets this verse as a messianic prophecy: “I will bring a king openly who is strong as the north wind, and he will come as the going forth of the sun in its might from the east, and I will make him mighty by my name: he will come and trample the rulers of the Gentiles as those who trample the dust, as the potter who kneads the clay” (Chilton).

**from the east** — Literally, “from the rising of the sun,” an ancient Semitic idiom for “the east.” The inscription of King Azatiwada (*KAI* §26), for instance, says יִרְחַב אֲנִי אֶרֶץ עֲמֹק אֲדָן / I, myself, widened the region of Adan's plain from the east (the rising of the sun) to the west (the setting).

**[I stirred up]** — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

**one [who] is called [by] my name** — Literally, “he will invoke my name.” However, as is clear elsewhere, this person doesn't know YHWH. It should be repointed to Niphal (he will be called). 1QIsa<sup>a</sup> has “and he (YHWH) invoked his name.”

**He tramples** — Literally, “He came” (וָיָבֵא), which makes no sense. Most translations assume that a *samek* has fallen out by haplography from an original וַיִּבֹּס (to trample), which is parallel to רָמַס. Both occur throughout FI.

**viceroys** — A high-ranking official or ruler. In a curse, for example, on the tomb of Byblian King 'Ahirom (*KAI* §1), it says וְאִל מֶלֶךְ בְּמַלְכֵם וְסַכֵּן בְּסַכְנֵם וְתַמָּא מַחֲנֵת עָלַי גְּבַל / “And if the highest king, or highest viceroy, or camp commander ascended [against] Byblos...”

41:26

41:27 **[What] [was] formerly [told]** — The Hebrew appears corrupt. Literally, “First.”

**I gave** — The imperfect must be functioning as a preterite.

41:28 **[I peered]** — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

41:29 **See, all of them [are] delusion! Naught [are] [what] they wrought.** — Instead of “delusion” (אֵין), the text may originally have said “nothing” (אֵין) as witnessed by 1QIsa<sup>a</sup>. The Masoretes divided the text differently: “Look [at] them all! Deceitful naught [are] their works.”

**[what] they wrought** — Literally, “their works.” See v. 24.

**Empty air** — Hendiadys. Literally, “air and emptiness.”

42:1

42:2

42:3 **Truly** — The same consonants could be read “to the peoples.” See, for instance, Gen 25:16.

42:4 **till for his law** — Though no word for “until” is present, the idea is continued into the next line

through the conjunction.

**await** — אָׁל has יִחַיִּל—some kind of hybrid between Piel and Hiphil from יָחַל (to wait). The normal form occurs in 4QIsa<sup>h</sup> (יִחַיִּל). An intriguing alternative comes from 1QIsa<sup>a</sup>, which has יִנְחִיל, from נָחַל (to possess): “till [the] shores take possession of his law.”

42:5 **the god YHWH** — Instead of הָאֵל יְהוָה (the god YHWH), 1QIsa<sup>a</sup> has הָאֵל הָאֱלֹהִים (the god who [is] Elohim).

42:6 **I formed you** — The verb אָצַרְךָ could come from נָצַר (to keep/guard) or יָצַר (to form/fashion). Since the latter occurs often in SI to describe the “servant,” we prefer it here.

**a universal light** — Literally, “a light [for] the nations.” The idea, however, is that every nation of earth will be affected (thus “universal”). Syntactically, two verbs are followed by two noun phrases, which probably indicates a distributive sense (the first verb relates to the first noun phrase, the second verb to the second noun phrase).

42:7

42:8 **It [is] I [who] [am] YHWH!** — We reposition the *athnach* under הוּא.

**[surrender]** — Typical of Semitic poetry, the final verb in parallel with the previous is elided.

42:9

42:10 **Sing to YHWH a new song** — This hymn shares many phrases with psalm 96 and 98.

**[Hymn]** — Typical of Semitic poetry, the final verb in parallel with the previous is elided.

**their populace** — Literally, “its fullness.”

42:11 **Let it shout** — Literally, “Let *them* shout.” 1QIsa<sup>a</sup>, 4QIsa<sup>h</sup>, ט, פ, and ס, however, all have a singular verb. Since there would be little reason to make a plural singular, but several reasons to make a singular plural (to match parallelism, for assonance with the first word of the previous verse, etc), the singular is probably original.

42:12

42:13 **the triumphant [one] . . . proves triumphant** — Literally, “hero/warrior.” Since its root is poetically reused in the verb at the end, we have, likewise, reused the expression there.

**He yells—yes, roars [a battle-cry].** — The same consonants can be read as “anger” in parallel to “frenzy.” Thus: “He yells—he roars enraged.” The first verb, however, often involves voicing a battle-cry.

42:14 **I held my silence.** — Hendiadys. Literally, “I was silent and I restrained myself.”

**exclaim** — In later Rabbinic texts, this verb refers to the sounds of travail accompanying childbirth.

**rapidly** — Literally, “at once.”

42:15

42:16 **secure their steps** — Literally, “enable them to tread.”

**I accomplish them without fail** — Hendiadys. Literally, “I accomplish them and do not give up on them.”

42:17 **humiliated horribly** — An attempt to capture the assonance of יָבִישׁוּ בִשֵּׁת while still expressing the idea of social disgrace.

**idols** — Both here and in the next line, the definite article refers to a collective category.

*the heavenly fire*



42:18

42:19 **one being recompensed** — Pual participle from שָׁלַם (to repay/recompense). More sharp criticism: the one who should be most aware of YHWH's restorative work (Israel), is the one most oblivious.

42:20 **seeing** — Following the Qere, we repoint as an Infinitive Absolute in parallel with the verb in the next colon.

**he takes no notice** — Literally, “you” (תִּשְׁמַר). We have amended the text (יִשְׁמַר) so that it parallels the next colon and continues to reference the servant in third-person instead of second-person.

42:21 **his righteousness** — Alternatively, “his righteous [one]” (defective spelling). See Isa 53:11.

42:22

42:23 **If [only] someone would listen** — Literally, “Who among you [is] one who will listen.” The phrase “who among you” (מִי בָכֶם), however, is usually used to express a wish (if only!).

**pay close attention** — Hendiadys. Literally, “pay attention and hear.”

42:24 **Was it not YHWH?** — A strong disjunctive accent is here, separating this from the next question and making the statement more emphatic. Most translations read against the accents: “Was [it] not YHWH against whom we sinned?”

**That** — Taken as a regular demonstrative pronoun. It can, however, function as a relative (see note above).

**we sinned** — Some translations emend this from first to third-person to match the next lines.

42:25 **fuming fury** — “Fuming fury” is חֲמַה אֵף. The “flaring fury” in 13:3, 9 is חֲרוֹן אֵף.

43:1 **called you by name** — Literally, “called by your name.”

43:2 **[When you cross]** — Typical of Semitic poetry, the following verb in parallel with the previous is elided. That nuance is carried over, however, through use of the *waw*.

**When you walk through fire, you will not be scorched** — Compare to Prov 6:28.

43:3 **[I offered]** — Typical of Semitic poetry, the following verb in parallel with the previous is elided.

43:4

43:5 **From the east . . . from the west** — A merism meaning “all across the earth.”

43:6 **I will say to the north, 'Give [it]!' — Reversing 42:22.**

**detain** — This verb comes from the same root as “cell” (42:7, 22).

43:7

43:8 **them** — In Hebrew, “people” is singular. So this is literally, “him.”

43:9 **so they hear and say 'the truth!'** — See 41:26.

49:1 **[distant] shores** — Parallelism with “peoples from afar” suggests that these are distant shores as opposed to just any shore.

- Listen, [distant] shores, to me** — This order is follows מ<sup>L</sup>, 1QIsa<sup>a</sup>, and 1QIsa<sup>b</sup>. The order represented by virtually all English translations (listen to me) appears in 6 and 1QIsa<sup>d</sup>.
- 49:2 **sharpened** — Though this verb usually refers to purifying, the context both here and in Jer 51:11 suggests sharpness.
- 49:3 **my servant [are] you** — Literally, “my servant [are] you, Israel.” The word “Israel” is represented by all ancient MSS and versions. Only one is missing it (Kennicott 96)—probably as a result of correction. Since the servant cannot be Israel in this passage, it was probably inserted at a very early date through harmonization. See 41:8.
- 49:4 **sheer futility** — Hendiadys. Literally, “nothing and futility.”
- 49:5 **so Israel would be gathered to him** — Literally, “so Israel would not (לֹא) be gathered.” The text is obviously corrupt. Instead, we read “to him” (לֵּו) along with 1QIsa<sup>a</sup> and 6.
- my strength** — So מ<sup>L</sup>, 1QIsa<sup>b</sup>, and 6. 1QIsa<sup>a</sup> has “my help.”
- 49:6 **he said, “So simple** — There is no interrogative particle or other indicator of a question in this verse (but see 7). This is a statement of fact through use of a Niphal perfect. The point is not to ask whether YHWH's action is insignificant (there is no indication the servant ever stated that), but to trivialize the servant's role towards Israel by magnifying it on the world stage: “not only will you restore Israel, but you will also be a light for all the people of the earth!” Notice how 6 reverses the statement.
- Israel's sprigs** — Both מ<sup>L</sup> and 1QIsa<sup>a</sup> have the plural of נֶצֶר (sprig). See Isa 11:1; 60:21. The Qere suggests a passive participle of the root “to watch/guard/protect,” giving us “Israel's preserved [ones].” Most translations follow that.
- a universal light** — Literally, “a light [for] the nations.” See 42:6.
- 49:7 **to one [who] despises itself** — לִבְזֶה is either an infinitive construct (one despised of itself) or a participle (one who despises itself). So 7 and 6. The active mood parallels the next colon. 1QIsa<sup>a</sup>, 4QIsa<sup>d</sup>, 5, and 7 read לִבְזִי, a passive participle meaning “the one most despised.”
- to one [who] abhors the nations** — Literally, “to one [who] abhors the nation.” We take “nation” as a collective noun. Some emend the verb to a passive participle (one abhorred).
- and princes will go prostrate** — Literally, “princes. They will go prostrate.” We follow 1QIsa<sup>a</sup>, which places a *waw* before “princes” instead of before “go prostrate.” The use of contrasting words in each colon (king/prince, stand/prostrate) signifies the totality of Israel's prestige.
- 49:8 This verse features the same syntactic arrangement and distributive sense as in 42:6. See the notes there.
- I made you to raise up earth** — 7 interprets this as resurrection: “to raise the righteous who lie [in] the dust.”
- 49:9
- 49:10 **Blistering heat** — Hendiadys. Literally, “hot sand and sun.”
- 49:11
- 49:12 **There they are!** — Literally, “Look [at] these!”
- Syenites** — מ<sup>L</sup> has סִינִים (Sinim), which is an unknown land or people-group. 6 has περσων (Persians). 1QIsa<sup>a</sup> has סִינִים, which appears to be a plural form of סִינָה (Syene). Since 1QIsa<sup>a</sup>

is so close to מ<sup>L</sup> and provides a meaningful identity, we follow it. Syene is modern-day Aswan.

49:13 **Burst out!** — Literally, “they will burst out” (יִפְצְחוּ). The Qere and 1QIsa<sup>a</sup>, however, have the imperative (וּפְצְחוּ), which is more likely. A simple confusion of *yod* and *waw* is the cause of the error.

**trudge** — Literally, “the mountains.” The definitive article can introduce the vocative.

**Comforts . . . has compassion** — The verbal alternation from *qatal* (he comforted) to *yiqtol* (he will pity) emphasizes the totality of YHWH's care.

49:14 Compare this verse to Lam 5:20.

49:15 **lack compassion** — Privative *mem* plus Piel infinitive.

49:16 **both palms** — The form of the noun is dual. Most translations, following the versions, add a possessive “my.”

49:24 **tyrant** — Literally, “a righteous [one].” In consonance with the following verse, we substitute “tyrant.” Note, however, the alternation between “booty” and “captive.”

49:25

49:26 **Auroch** — The אַבִּיר (‘*ābîr*) is a type of two-horned wild bull—long extinct—known as an auroch or uru. Other Semitic cognates include *abāru* in Akkadian (CAD) and *’ibbīru* in Ugaritic (MU). Note that the phrase “Auroch of Jacob” (and “Auroch of Israel”) is similar to, but different than, the common Canaanite epithet “Bull El.” That phrase uses *tōru* (the equivalent of Hebrew שׁוֹר, which is never used in an epithet for YHWH) instead of *’ibbīru*. Aurochs and other bulls were highly mythologized in the ancient world because of their strength, fertility, ferocity, and vigor. This term was, therefore, often used metonymically to refer to those (and other) characteristics, which is why most translations render it as “Mighty One” here. We prefer the literal rendering.

52:13 **very highly elevated** — Hendiadys. Literally, “elevated and very high.”

52:14 **at you** — The suffix is second-person singular (you). Many translations change it to third-person (him).

**Just as . . . How** — כֵּן...כַּאֲשֶׁר functions as a statement of comparison (just as X...so [also] Y).

However, כֵּן also occurs at the start of v. 15. Since this particle functions like the start of an exclamation in order to explain why the many were appalled, we start the apodosis (so) at v. 15.

**mutilated** — מ<sup>L</sup> and 1QIsa<sup>b</sup> have מִשְׁחַת. מ<sup>L</sup> accents it like the noun “anointing” in the construct phrase “oil of holy anointing” (שֶׁמֶן מִשְׁחַת־קֹדֶשׁ). It makes more sense, however, to

read those consonants as a Hophal participle of שָׁחַת (to damage/ruin). Geniza fragment Kb 13 vocalizes it this way. 1QIsa<sup>a</sup> has an anomalous “I anointed” (מִשְׁחָתִי).

52:15 **cast down** — Literally, “he will splatter/sprinkle” (יִזֶּה). Probably a corruption from an original יִדָּה “he will cast down”—perhaps to harmonize it with the reading tradition that turned “disfigured/marred/mutilated” into “anointing.”

53:1 **to whom** — Literally “against (עַל) whom.” 1QIsa<sup>a</sup> and 1QIsa<sup>b</sup>, however, have “to (אֶל) whom,” which we follow.

53:2 **He sprung up** — Literally, “he/it will ascend.” So α' and θ'. However, עֲלָה can also refer to plants “growing” or “springing” up.

**sprig** — Literally, “a suckling” (יוֹנֵק) or “infant.” So Θ's παιδιον (child). The feminine form (יוֹנֵקָה), however, is often used to refer to a twig or sprig (Ezek 17:22; Hos 14:7; Ps 80:12).

53:3 **transient** — Literally, “one who ceases,” referring to transience or ephemerality. See, for instance, Ps 39:5.

**most ... of men** — This plural form of “men” (אִישִׁים) appears only three times in the HB. It is probably being used to transform the verb into a superlative. This was how σ' understood it: ἐλαχιστος ἀνδρῶν (the *least* of men).

**the veiling** — Interpreted as a gerund.

**from another** — Literally, “from him.” Alternatively, “from someone.”

53:4

53:5

53:6 **All of us . . . us all** — This verse is beautifully structured to begin and end with the same phrase (us all/all of us).

**turned** — Literally, “we turned.” It is not uncommon for Hebrew poetry to exhibit this kind of numerical alternation. In English, however, it is better to stick with either a singular or plural.

53:7 **silent.** — Parallelism with “he did not open his mouth” shows that this is the natural ending of the verse. מ<sup>L</sup>, however, adds another colon: “and he did not open his mouth.” This is, most likely, an accidental duplication of the previous phrase in the verse. We have, therefore, omitted it.

53:8 **lack of restraint and justice** — Literally, “lack of restraint and lack of justice.”

**his longevity** — Literally, “his generation,” which sometimes functions to describe a period of time—in this case: how long he would live (as the verse goes on to show).

53:9 **He was placed** — Reading as an archaic passive. Literally, “One placed.”

**[laid] with** — Typical of Semitic poetry, the second verb that would be parallel with the first is elided. The *waw*, however, stands in its place to carry its nuance into the next line.

**evil-doers** — Literally, “a wealthy/rich [one]” (עֲשִׂיר). However, wealth/riches has nothing to do with these events and is not a good parallel with “wicked.” We prefer, therefore, to amend the text slightly to עֲשֵׂי רָע (doers of evil).

**burial [mound]** — Though בְּמֹלֶת means “cultic sites,” it is also a singular noun referring to a

burial place (usually on a height—thus “mound”). מ<sup>L</sup> uses its plural form (במִוֹתַיִם) to show intensification (not number). See also Ezek 43:7. ⚡, ⚡, and ⚡ interpret it as the noun “death” (מָוֶת). Thus “at his death.” The problem with that interpretation, however, is that it breaks with the parallelism and there is no plural form of the noun “death” elsewhere in the HB.

53:10 **Though he** — Metonymy. Literally, “though his life/being.”

**live long** — Literally, “lengthen the days.”

**means of him** — Metonymy. Literally, “his hand.”

53:11 **he will see [his] fill** — Hendiadys. Literally, “he will see. He will be sated.” The object of the first verb is not specified. Some suggest it implies the “offspring” of the previous verse. Alternatively, there is impressive ancient support for the rendering “he will see **the light**.”

1QIsa<sup>a</sup>, 1QIsa<sup>b</sup>, and 4QIsa<sup>d</sup> all have אֶרֶךְ (light). This is also supported by ⚡: φως (light). Since neither ⚡ nor ⚡ has “light,” we should consider the text represented by the Masoretic tradition just as ancient as the DSS. Whether “light” was originally present or absent is, at this point, impossible to determine.

53:12 **given up** — Literally, “poured out/emptied.”

**the sin** — Multiple ancient witnesses attest the plural “sins” (1QIsa<sup>a</sup>, 1QIsa<sup>b</sup>, 4QIsa<sup>d</sup>, and ⚡).

54:13 **their** — Literally, “your children's.” We have simplified it for better English.

56:8 **Israel's scattered** — Literally, “the scattered [ones] of Israel.”

59:2 **hide from you.** — This verse accidentally duplicates the last word of the previous verse: “to hear” or “from hearing.”

66:5 **oracle** — Literally, “word/thing/matter.” A technical term for a prophetic utterance or “oracle.”

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