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TEOLOGI. 1.

TRITO-ISAIAH

(ISAIAH 56—66)

A LITERARY AND LINGUISTIC ANALYSIS

BY

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Använd ”Rotera”-funktionen
vid läsning av tvärställda Tables of affinities.

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PREFACE.

The aim of the present treatise is to provide some results of an investigation of the language and terminology of Isaiah 56—66 together with some analytical remarks on the literary character of the said chapters.

The writer has throughout based his treatise on the excellent English Commentary of his Teacher, Canon Box. When starting his investigations the writer was under the impression that the so called Trito-Isaiah emanated from different authors and times, but a closer study has led him to the conclusion that Prof. Box was right in accepting the thesis of DUHM with respect to the unity of authorship of the chapters in question. Detailed examination of the terms and expressions used in Isaiah 56—66 has also served to confirm the results reached by ELLIGER on similar lines, at least with regard to the unity of the section.

It will easily be seen from even a cursory reading of the treatise that the writer has made ample use of the outstanding commentaries and works on Trito-Isaiah.

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Hugo Odeberg.

Abbreviations etc.

Mode of reference. When name of author only is given, the reference is to the commentary *ad locum* by the author in question. »ELLIGER» refers to K. ELLIGER, *Die Einheit der Tritojesaja* (*Beiträge zur Wissenschaft vom Alten und Neuen Testament* herausg. v. R. KITTEL 3. Folge, Heft 9, Stuttgart 1928); »ELLIGER *ZAW*» etc. refers to K. ELLIGER *Der Prophet Tritojesaja* (*Zeitschrift für die alttestamentliche Wissenschaft und die Kunde des nachbiblischen Judentums*, herausg. v. J. HEMPEL, Neue Folge, 8. Band, pp. 112—141).

The names of the books of the Old Testament are abbreviated as follows: Gen, Ex, Nu, Dt, Jos, Ju(d), Sa, Ki, Isa (Prot-Isa, Deut-Isa or Dt-Isa, Trit-Isa), Jer, Ez, Hos, Joel, Am, ʿOb, Jona, Mi, Na, Ḥab, Ṣef, Ḥag, Zech, Mal, ψ (= Psalms), Prov, Hi (= Job), Cant, Ruth, Lam, Eccl, Est, Dan, Ezra, Neḥ, Chron.

OT = Old Testament.

MT = Masoretic Text.

In enumerations of parallel passages, the more closely related passages are marked by italics.

[] Square brackets denote that the passage in question belongs to a later time than that of the supposed author of the book, or that the words enclosed are to be deleted as glosses or later insertions.

() Round brackets, in enumerations of parallels, denote that in the passage(s) enclosed the term or expression in question is used in a different or modified sense; in texts or translations the brackets enclose words or letters that do not occur in the received text but should be added or inserted.

//: 'parallel with'.

)(before a passage denotes that the use of a term or expression is opposite to that of the passage compared.

≻: »(to be) emended into». ≺≻ enclose an emendation of the text.

ה׳ is sometimes used for יהוה.

I̯HU̯H is used to transcribe יהוה.

S after a passage from Dt-Isa denotes that the passage belongs to one of the 'Songs of the Servant of I̯HU̯H'.

56 1 f.; 3–8.

56 1, 2. The metre: i (1a) 2 + 4 (1b) 4 + 2
ii (2a) 4 + 3 (2b) 3 + 4.

This representation of the metrical arrangement rests on the supposition that כי of 1bα is specially stressed.

Verse 1 is an introduction in the form of an oracle. The oracle consists, on one hand, of an appeal to the old, and to the hearers well-known, promise of the coming salvation, on the other hand, of an application of this promise to actual conditions. The wording of the application points to a time considerably later than Deut-Isa. (*Vide* below pp. 34, 35).

Vs 2 the real message, closely joining up with 1a. Here, however, a different literary formula is adopted: no longer that of an oracle, but that of a blessing in the style of later poetical literature (p. 36).

56 3–8. The section is poetical in form, but the metrical arrangement is difficult.

iii (3) 2 + 3, 2 + 2, 2 + 3,
iv (4) 2 + 3, 3 + 2,
(5) 3 + 2, 3 + 2 + 2,
v (6) 4 + 2 + 2, 3 + 2,
vi (7) 3 + 3, 2 + 2, 2 + 2, 2 + 2,
vii (8) 3 + 3, 2 + 2.

The rhythm of the section is characterized by the same peculiar unevenness as vss 1 and 2. From this point of view there is no reason to single out vss 3–8 from vss 1 f.

Also with regard to the contents of the section there does not seem to be sufficient reason for separating vss 3–8 from vss 1 f. It is fairly obvious that vs 2 is framed with direct reference to the problems dwelt upon in vss 3–8 (cf below p. 39). In language vss 3–8 exhibit the same affinities as vs 2 (cf pp. 61 f.).

The question of the authenticity (*i. e.* the unity of authorship with the other parts of chh. 56—66), thus, must refer to the whole of vss 1–8 (Duhm, Box), not to 3–8 alone (Elliger). The section, however, contains so many characteristic terms, expressions, and peculiarities of language in common with the rest of Trito-Isa — for which reference may here be made to pp. 33—62 below — that it would seem that the reasons for regarding vss 1–8 as belonging to Trit-Isa weigh down the arguments against this view.

56 9–12.

The metre here also, as in the preceding, is somewhat irregular. The poetical character, however, is apparent. The second hemistich of each line usually is shorter than the first one, which suggests that some kind of *Ḳinā*-metre is intended (cf below on 57 1–12).

i	(9) 4? + 2	(10) 2 + 2?
	3 + 2?	2 + 2
ii	(11) 3? + 2?	2 + 2
	3 + 3	3 + 3
iii	(12) 3 + 2	3 + 3.

The section has the form of a Taunt-Speech; it is not original but full of literary reminiscences from earlier literature, and words from passages imitated are, moreover, repeated in different connections. Notice especially אחרי 9aα and 12aα. The language, apart from such reminiscences, is late. Words, constructions, and style in general are those of later poetical literature, ψ, Hi, Prov, Isa 21, 35; there are also affinities with Mal, Neh, Ezr, P.

57 1–13.

Vss 1c, 2, 6c and 13c are additional, 8bc and 10b are corrupt, 10aβ and 11cα to be emended (*vide* below p. 88). The authenticity of vs 5 is uncertain.

Vss 1–13 form a literary unity, introduced as a Wailing-Song but from vs 3 continued as a mixed Taunt- and Litigation-Speech. The *Ḳinā*-metre, suited to the introduction, is fairly consistently preserved throughout the section.

i	(1ab)	3 + 2, 3 + 2
ii	(3, 4a)	3 + 2, 3 + 2
	(4bc)	3 + 2, 3 + 2
iii	(5)	2 + 3, 3 + 2 (?)
	(6)	3 + 2, 3 + 2
	(7)	3 + 2, 3 (?)
iv	(8)	3 + 2, 3 + 2 (?)
		?
v	(9)	3 + 2, 3 + 2
	(10)	3 + 2, 3 + 2 (omitting לא)
vi	(11)	3 + 2, 3 + 2
		3 + (2?), 3 (+ 2)
vii	(12, 13)	3 + 2 (?), 3 + 2
		3 + 2

The section exhibits many similarities in language and expressions with earlier literature: (1) Am, Mi, Hos, Prot-Isa; (2) Deut-Isa, *Jer*, *Ez*. But, at the same time, it has characteristics of its own, which show its close affinity with the other chapters of Isa 56—66. Where the language is not influenced by earlier literature, it is most nearly akin with that of the later poetical literature: *ψ*, *Prov*, *Hi*. There are also frequent points of contact with Zech, Joel, Mal and *P*. Especially important is the use of the terms 'righteous' (vs 1, p. 69, similarly with *Ez*, *ψ* and *Prov*), באין (mainly in *Prov*) נסך—מנחה (*P* and *Joel* p. 77) עד מרחוק (Ezra, Neḥ, p. 84) הבל (in Jer, but most frequent in *Hi*, *ψ* and Eccl, p. 92). Important, further, in the fact that the writer must have had *Ez 23* before himself in approximately its present shape, that is, the redactional work (or a large part of it) on Ez must already have taken place *before* Trito-Isa was written. (Cf below p. 80).[1]

57 14—21.

Vs 16b is additional: a gloss on 16a. 18c 19a *vide* pp. 109, 111

i	(14)	4 + 4, (15) 4 + 4
		3 + 3, 3 + 3
ii	(16a)	3 + 3, (17) 3 + 3
	(17b 18abα)	3 + 2, 2 + 3

[1] *Vide* HÖLSCHER *Hesekiel der Dichter und das Buch* pp. 171—174.

iii (18bβ 19) 3 + 3, 3 + 3
(20 21) 3 + 3, 3 + 3(?)

The section is a Message-Oracle. The usual introduction is missing — the first word of vs 14 is probably a later insertion. There is no logical connexion with the preceding. If, however, the principle of redactional arrangement, discovered, in the case of Deut-Isa, by MOWINCKEL,[1] holds true also of Trito-Isa, the reason for joining together the sections 57 1–13 and 14–20 might have been the reference in both to the '*way(s)*' *of the people* (57 10. 14–18).

There are close parallels with Trito-Isa in general and with chh. 61, 62 and 66 in particulars. For details *vide* below pp. 100 sqq. The section is, further, dependent on Deut-Isa, shows affinities with Prot-Isa [24—27] [30 18—33], and, as usual in Trito-Isa, reminiscences from *Jer* and *Ez*, and also from *Amos* (8 8, p. 113). Important parallels with *Mal, Joel, Lam, Ṣef* are to be noticed (pp. 115—118). The genuine language and terminology of the author is, however, most akin to certain ψ, to Hi, Prov (Mal, Joel).

The following parallels may be specially noticed *viz.*: 15aβ // ψ 111 9; 15bβ // Prov 29 23 ψ 138 6; (דכא) // *ψ 34 19*; 15c // Trito-Isa 61 1 66 2; לנצח ψ, Hi; אבל Trito-Isa 61 2. 3; 19b // Trito-Isa 66 12; 20a הרשעים ψ, Prov.

58 1–12 (13, 14).

Vss 13, 14 are additional (p. 162, cf ELLIGER, *ZAW* p. 140). After 6aα a hemistich is missing.

i (1) 3 + 3 3 + 3
(2) 3 + 3 3 + 3;
ii 3 + 3 (3) 4 + 4
3 + 3 (4) 3 + 3;
iii 3 + 3 (5) 4 + 4(?)
3 + 3 3 + 3;
iv (6) 3 + ... 3 + 3
3 + 3 (7) 4 + 4;
v 4 + 3 (8) 4 + 3
3 + 3 (9) 4 + 3;

[1] *Die Komposition des deuterojesajanischen Buches* (*ZAW* xlix pp. 87—112).

vi	4 + 4 (?)	(10)	3 + 3	
	3 + 2	(11)	3 + 3;	
vii	2 + 3		2 + 3	
(12)	4 + 4		3 + 3.	

The section consists of seven strophes of 4 lines each, conforming well to the logical divisions of the chapter. The literary character has been finely analyzed by ELLIGER. The introduction has the form of an oracle of rebuke, developed in a Litigation-Speech, including a *Tora* (vss 6 sq.) and finishing by an Oracle of promise. The mixed literary character of the otherwise coherent piece points to the author's dependence upon earlier literature. The author's own style shows itself mainly in the constant repetitions of the same words and in the alliterations.

There are numerous parallels of terminology and language with the rest of Trito-Isa (*vide* below pp. 119—175). Traces of dependence on, and even virtual quotations of, earlier literature are quite frequent. For details reference may be made to the lengthy analysis of the section below pp. 119 sqq, 164 sqq. Here attention may be called to the following parallels: 58 1 // Dt-Isa 40 2 Mi 3 8 Ez 33 2–6. 10; 58 2 // Dt-Isa 51 4 Am 5 4–6 Hos 10 12 4 1. 6 6 6 14 10; 58 6 // Hos 10 13 Mi 6 10. 11 Am 4 1 Jer 34 11–16; 58 9 // Dt-Isa 41 17 49 8 Prot-Isa 1 16; 58 10 // Prot-Isa 9 1 (cf 57 15 // Prot-Isa 6, 9); 58 11 // Dt-Isa 41 18 Jer 31 12; 58 12 // Am 9 11. It is important to notice that the dependence in terminology and phraseology upon earlier literature is fairly equally divided among Prot-Isa, Dt-Isa, Am, Hos and Mi. The section also shows familiarity with Jer and Ez. As in the case of the preceding section there are also fairly frequent points of contact with Mal and Joel. Many parallels may be adduced, further, from *Sef* and Zech.

Among words and expressions pointing to a late time (cf pp. 174 sqq.) special mention may be made of the following: (vs 2c) משפטי צדק, (vs 3) ענה נפש, (vs 4) מצה, (vs 5) שק ואפר, (vs 6) התיר, (vs 7) בשר (= kin), (vs 9) שוע, דבר און, (vs 10) דרח, (vs 11) נחה, תמיד, (vs 12) דור ודור.

59 1–4, [5–8], 9–15a, 15b–20, [21].

Vss 5–8 and 21 are additions (pp. 181, 197). The chapter is, as ELLIGER very aptly terms it, a *'Liturgy'*.[1] »The chapter is parallel with 58 1–12. The theme which is there developed in conjunction with the special question of fasting is here dealt with more generally» (Box). For the redactional connection of this chapter with ch. 58, presumably, the reference to the 'sins' of the people, together with the promise of salvation, served as a cue. 1–4 has the form of a Taunt-Speech, 9–15a a Hymn of Repentance, 15b–20 a Promise-Oracle (ELLIGER).

I.		(1) 4 + 4,	(2) 4 + 3
		3 (+ 2),	(3) 3 + 2
		3 + 3,	(4) 3 + 3
		2 + 2,	2 + 2
II.	i	(9) 4 + 3,	4 + 3
		(10) 3 + 3,	3 + 2
		(11) 3 + 3,	3 + 3
	ii	(12) 3 + 3,	2 + 2
		(13) 3 + 3,	3 + 3
		(14) 3 + 3,	3 + 3
		(15a) 3 + 3,	
III.	i	(15b) 3 + 3,	(16) 3 + 3
		3 + 3,	(17) 3 + 3
		3 + 3,	(18) ...?
	ii	(19) 4 + 3,	4 + 3
		3 + 3.	

The section is marked by the same characteristics as 58 1–12. Reminiscences, adaptations or quotations from earlier literature are to be found throughout the chapter; *e. g. Hos* (p. 181. 187 l. 3) *Dt* (59 10, p. 184) Ṣef 3 5 (59 15a, p. 189) Deut-Isa (59 16, p. 189 and p. 191, 59 19, p. 196) etc. Remarkle are, however, the indications of actual *quotations* also of comparatively late works. Thus,

[1] »d. h. eine Zusammenstellung von an sich verschiedenen, aber in der Zusammenstellung als eine organische Einheit wirkenden Stücken, in denen wechselnde Personen reden. So ist v. 1—4 eine Scheltrede, v. 9—15a ein Busslied, v. 15b—20 eine Verheissung. Zuerst redet der Prophet, dann das Volk und zum Schluss Jahwe».

59 4, seems to prove conclusively that our author is dependent upon Hi 15 31–35 (a fact called attention to by several commentators), 59 9a is a reminiscence of the late passage Isa [35 10], 59 12b (p. 186) is, to all appearance, a quotation of *ψ 51* 3. Cf, further, below pp. 176—215 and, on the conclusion to be drawn from these facts, *vide* especially p. 181.

Terms and words otherwise pointing to a late time are quite frequent. Notice especially 59 3 (p. 179), 4a (p. 179 below), 9b (p. 183), 16a (p. 189 below).

There is no doubt that 59 1–4 9–15a belongs to Trito-Isa; *vide* the numerous parallels adduced below pp. 176 sqq. As regards 15b–20 an investigation of language and terminology exhibits very close resemblances with ch. 63, but also shows features common to the whole of Trito-Isa.

60 1–22.

Additional are vss 12, 17b.

i	(1) 4 + 4,	(2) 4 + 2
	3 + 3,	(3) 3 + 3
ii	(4) 4 + 4,	3 + 3
	(5) 3 + 3,	4 + 4
	(6) 3 + 3,	3 + 3
	3 + 3,	
iii	(7) 4 + 3,	3 + 3
	(8) 3 + 2,	(9) 3 + 3
	3 + 3,	3 + 3
	3 + 3,	
iv	(10) 3 + 2,	2 + 2
	(11) 3 + 3,	3 (4?) + 2
v	(13) 4 + 4,	3 + 3
	(14) 4 + 4,	3 + 3
vi	(15) 3 + 3,	3 + 3
	(16) 3 + 3,	4 + 3
vii	(17a) 4 + 4,	(17c) 3 + 2
	(18) 4 + 3,	3 + 2
viii	(19) 3 + 3,	2 + 2
	4 + 2,	(20) 3 + 3
	4 + 3,	

ix	(21)	3 + 3,	3 + 3
	(22)	3 + 3,	2 + 2 (?) [1]

A Promise-Oracle. The section shows dependence upon *Deut-Isa*: 51 17 (vs 1) 49 18. 22. 23 (vs 4) 56 7 (vs 7) 51 5 (vs 9) 54 7. 8 (vs 10) 41 19 (vs 13), cf also p. 230 on vs 16b; *Jer* 3 17 (vs 9). The frequent traces of dependence upon Deut-Isa are easily accounted for by the fact that the whole of the chapter is a Promise-Oracle, for which Deut-Isa furnished the best patterns. Among the affinities with other literature the following are especially to be noticed: Isa [*14 6–18*] [*34* sqq.] (vs 3 sqq.) Ḥab 1 8 (vs 8) Joel 2 2 (vs 6) 2 10 (vs 3) Zech [14 6. 14] (vss 3. 5. 20) 12 7 (vss 7. 9) 1 12. 15. 21 7 12 10 6 (vs 10). *Vide*, further, below pp. 234—249.

Also in this section there are frequent indications of a late time of origin. Notice especially נהר (vs 5, p. 219 sq.), שפעה (vs 6, p. 220), parallelism with ψ 51 20 55 7 (vs 8 and 9, p. 223 and 226), the use of the 'Name of IHUH' on a par with 'the Holy One of Israel' (vs 9, p. 225), עיר יהוה (= *ψ 46 5*, vs 14, p. 228), דור ודור (vs 15, pp. 229 sq.).

The parallels with the rest of chh. 56—66 are numerous: *Vide* the paradigm pp. 234—249 and the analysis pp. 216—233. That ch. 60 belongs to the same author as chh. 56—66 seems, from an investigation of language and terminology, to be beyond any possible doubt.

61 1–11.

For emendation, *vide* pp. 250—254. The first three words of vs 3 are additional.

i	(1)	4 + 4,	3 + 3
		3 + 2,	(2) 4 + 3
	(3)	4 + 4 + 4,	
ii		4 + 3,	(4) 3 + 3
		3 + 3,	
iii	(5)	2 + 2,	2 + 2
	(6)	4 + 4,	3 + 2
iv	(7)	3 + 3,	4 + 4
	(8)	4 + 3,	3 + 4

[1] Cf p. 233 *ad locum*.

(9) 3 + 3, 3 + 4
(10) 3 + 3, 3 + 3
3 + 3, (11) 3 + 3
4 + 3.

The chapter falls naturally into three parts: (a) 1–3ab (b) 3c–9 (c) 10–11. (a) is an imitation of a Vocation-Oracle, in reality a self-declaration of the author's God-given authority and commission. Besides by the genuine Vocation-Oracles of earlier prophetical literature, the author's style is influenced by the »Songs of the Servant of IHUH» of Deut-Isa, especially *42 1. 7.* (b) is a Promise-Oracle, closely connected with (a). With vs 8 there is a transition from the prophet as speaker to IHUH Himself as syntactical subject. (c) is a Praise-Hymn, paralleled in ψ (*e. g.* 111, 145, ELLIGER, cf also *136, vide* below). The speaker is here the restored community of the promised time of Salvation. DUHM, CHEYNE, BOX, SKINNER, MARTY, ABRAMOWSKI *e. a.*, however, consider vs 10 as standing out of its proper position. The whole section may, with ELLIGER (referring to GUNKEL), be termed a »Liturgy».

The chapter as a whole is clearly Trito-Isaianic. Notice especially the following characteristic terms and expressions: נשברי לב (vs 1, cf 57 15 65 14 66 2), שנת רצון (vs 2, cf 58 8 60 7. 10 63 4), יום נקם (vs 2, cf 59 17), אבל (vs 2, cf 57 18 60 20 66 10), פאר (vs 3), וקרא להם (vs 3), ובנו (vs 4), חיל גוים (vs 6, cf 60 5. 11), שמחת עולם (vs 7), ברית עולם (vs 8, cf 56 5), שיש (vs 10); 61 3 // 60 17; 61 4 // 58 12; see further the more detailed analysis below pp. 250—254.

The dependence on earlier literature is mainly on Deut-Isa, a dependence natural in view of the character of the section (cf above on ch. 60).

Indications of a late time of origin are *i. a.*: נשברי לב (vs 1, found elsewhere in ψ 34 19 51 19 147 3), the close affinity between 61 6 and ψ 132 9, 61 8 and ψ 33 5 37 28, 61 10 and ψ 132 16.

62 1–12.

i (1) 4 + 4, 3 + 3
(2) 3 + 3, 3 + 3
(3) 4 + 4,

ii	(4)	4 + 4,	3 + 2
		3 + 2,	3 + 2
		3 + 3,	
iii	(6)	3 + 2,	4 + 3
		2 + 2,	(7) 3 + 2
		3 + 2,	
iv	(8)	3 + 2,	3 + 2
		4 + 3,	
	(9)	2 + 2,	2 + 2
v	(10)	3 + 3,	3 + 2 + 3
	(11)	3 + 3,	3 + 3
		3 + 2,	
vi	(12)	3 + 2,	3 + 2.

The cue for the redactional connection between chh. 61 and 62, probably, consisted in the similarity between 61 11b and 62 2a. The general similarities between 60, 61 and 62 a, *per se,* furnish sufficient reason for the redactional arrangement. The chapters are, however, obviously three independent pieces.

The literary structure cf ch. 62 is very similar to that of 61. It may be divided into five parts: (a) vss 1–3, parallel to 61 1–3ab, an introduction in which the author describes his function of announcer of the coming salvation: »he will not desist in his function as God's remembrancer till the promised salvation shall have come» (Box), (b) vss 4, 5, a Promise-Oracle, the author still being the speaker, (c) vss 6, 7, a second Promise-Oracle, IHUH being the speaker in vs 6ab, the author, as the announcer of the oracle, adding admonitions of his own (vss 6c, 7), (d) vss 8–9, a third Promise-Oracle, (e) vss 10–12 »a last summons to prepare the way of the people», of a mixed literary character, »made up of reminiscences of earlier passages» (Skinner).

Actual quotations of, or dependences on, specific passages of earlier literature are in this chapter more scarce than in the preceding sections. Vs 10b is presumably dependent upon Deut-Isa 49 22 (and 40 3), vs 11a perhaps, on Deut-Isa 48 20 (Gressmann); vs 11c seems to be a quotation of Deut-Isa 40 10. See also below pp. 261—263.

With the rest of Trito-Isa, again, there are numerous points of contact: vs 1 // 64 11 65 6 58 8. 10 59 9 60 3. 19; vs 2 // 60 3. 16

66 18. 24 58 12 60 14 65 1. 15; vs 3 // 59 1 64 6 66 14 58 2 60 19; vs 4 // 60 15. 18–20 65 12 66 4; vs 5 // 60 15 61 10 65 18 66 10; vs 6 // 60 10. 17; vs 7 // 60 6 61 10. 17 64 3 65 6. 7 66 12; vs 8 // 56 7 57 13 58 13 65 11. 25 66 20; vs 10 // 60 11. 18 65 18. 19; vs 10b is a repetition of 57 14; vs 12 // 60 14 62 4.

Terms pointing to a late time of composition are also quite numerous: חשה, לפיד (vs 1); נבעל (vs 5); דמי (vss 6 and 7); כונן (vs 7); הלל, חצרות ה' (vs 9); גאולי ה', דרושה (vs 12). Affinities of language and terminology are especially frequently attested with ψ and Joel, also Zech, Ḥag.

63 1–6.

For emendations *vide* below p. 272.

i	(1) 3 + 3,		3 + 3
	3 + 3,		
ii	(2) 3 + 3,	(3) 3 + 3	
	2 + 2,	3 + 3	
iii	(4) 3 + 3,	(5) 3 + 3	
	3 + 3,	(6) 3 + 2	
	3 ...		

A psalm in the form of an Apocalyptic Vision. It is not a genuine prophetical vision, but a Liturgical piece, the literary style of which is determined by its eschatological character: the piece belongs to the same literary type as Proto-Isa [24—27], [34, 35], ψ 24 7–10.

For the question of the composition of the section reference may be made to the discussion below pp. 272 sq., where I have tried to demonstrate that vss 1–6 form an original unity and belong to the same author as the rest of Trito-Isa. There are no clear traces of dependence upon earlier literature, but frequent parallels of terminology with Isa [34], ψ, Joel, Lam.

63 7—64 11.

For emendations (63 7bα, bβ, 9. 11.[1] 14. 15. 18α, 64 3. 4) *vide* below pp. 277 sqq. 11a might, perhaps, also be emended > ויזכר לבי ראשונות ימי עולם (cf Elliger) 64 1a corrupt.

[1] p. 280 ll. 3 sqq.

i	(63 7)	3 + 2,	3 + 2
		3 + 2,	
	(8)	3 + 3,	3 + (9) 2
ii		3 + 2,	2 + 2
		2 + 2,	
	(10)	3 + 2,	3 + 3
iii	(11)	3 + 2?	
		3 + 2,	3 + 2
iv	(12)	3 + 2,	3 + 3
	(13)	2 + 2 + 2,	
	(14)	3 + 3,	3 + 3
v	(15)	3 + 3,	3 + 3 [1]
		3 + (16) 3 [2]	3 + 3
		3 + 3,	3 + 3
vi	(17)	4 + 3,	3 + 2
	(18)	4 + 3,	(19) 4 + 4
		4 + 3,	
vii	(64 1)	3 + 3,	3 + 3
	(2a 3a)	4 + 3,	
viii	(3bc)	3 + 3,	3 + 2
	(4)	(4 + 2,	4 + 2)?
ix	(5)	3 + 4,	3 + 3
	(6)	3 + 3,	3 + 3
x	(7)	2 + 2,	2 + 2
		2 + 1,	
	(8)	4 + 4,	2 + 2
xi	(9)	4 + 3 + 2,	
	(10)	3 + 3 + 3,	2 + 2
		3 + 3.	

The whole is a Liturgy (CHEYNE, Box). The constituent parts are: (a) 63 7–14: a Hymn (*mizmor*) to ĮHUH on account of His glorious deeds in Israel's past; a review of Israel's acts towards ĮHUH forms the background. The literary type, to which the Hymn belongs, is frequently represented in ψ (44, 66, 68, 78,

[1] > אל נא תתאפק
כי אתה אבינו <
איה קנאתך וגבורתך
המון מעיך ורחמיך

89, 105, 106, 107). Israel's history is viewed under the aspect of two periods: that of Moses, the period of conformity to the Divine Will, and the later period of ever-increasing unfaithfulness and rebellion. (b) 63 15—64 11: a Supplication in the form of a Wailing-Song.

That (a) and (b) form an original unity is demonstrated by the fact that one central idea governs the whole section: the longing for Divine help based on the repentance of the people's sinfulness, the latter being the real cause of the present distress and sufferings. The Hymn very finely introduces and leads over to the prayer for salvation.

The language is most obviously Trito-Isaianic. See, for details, the enumeration of Trito-Isaianic terms and expressions of the section given below on pp. 277—279.

In this section there are very few reminiscences from earlier literature[1] and no single quotation of or dependence upon a particular passage or passages of earlier writings.[2] As in ch. 62, the writer's own language is exhibited more clearly than in the greater part of Trito-Isa. In view of this fact, it is significant to note that the language of the section, as regards relation to other writings of OT, is most akin to that of later ψ, of Lam, Job, Joel, Neh. For details *vide* below pp. 279—281.

64 9–11, as will be maintained below (p. 279) is not to be regarded as a later addition. Vocabulary and terminology are clearly Trito-Isaianic. The metre of the strophe — supposed to be less careful than that of the rest of the section —, also, does not demonstrate anything against the authenticity. For, as I have tried to show, the metre of the Trito-Isaianic pieces is much more »irregular» than it appears to be from earlier arrangements of it (*e. g.* by Duhm). The only difficulty consists in the reference to the devastation of the Temple. I cannot find, however, that this necessarily must mean that an actual destruction of the restored Temple had taken place, and, still less, that the destruction of 586 was recent at the time of writing. On the contrary, I find it quite conceivable that the author — having the glorious conditions of the past in mind — might well view

[1] 63 15. 19 seem to contain some reminiscences from Jer (p. 280).

[2] With the single exception, perhaps, of Dt 32 7 (in 63 11).

the poor conditions of the Temple and the country at the time of writing as a devastation.

65 1–25.

For emendations (vss 1, 2, 3, 4, 6. 7, 15, 16, 24) *vide* below pp. 281—284. Vs 20b is a gloss; perhaps also, in vs 25, the words ונחש עפר לחמו.

i	(1)	3 + 3,	3 + 4
	(2)	3 + 2,	3 + 2
ii	(3)	3 + 2,	2 + 2
	(4)	2 + 2,	3 + 3
	(5)	3 + 3,	3 + 3
iii	(6)	3 + 3,	(7) 3 + 3
		3 + 3,	3 + 3
iv	(8)	3 + 4,	2 + 2
		4 + 3,	
	(9)	3 + 3,	2 + 2
	(10)	4 + 4 + 3,	
v	(11)	3 + 3,	3 + 3
	(12)	3 + 3,	4 + 3
		3 + 3,	
vi	(13)	2 + 2,	
		3 + 2,	3 + 2
		3 + 2,	
	(14)	3 + 2,	2 + 2
		3,	
vii	(15)	2 + 2,	1 + 2
		2 + 2,	
	(16)	3 + 3,	2 + 3
viii		3 + 2,	(17) 2 + 2 + 2
		3 + 3,	
	(18)	2 + 2 + 2,	2 + 2 + 2
ix	(19)	2 + 2,	
		3 + 2 + 2,	3 + 2
	(20)	3 + 2,	
x	(21)	3 + 2 + 2,	
	(22)	4 + 4,	4 + 4
	(23)	3 + 3,	4 + 2
xi	(24)	2 + 2,	2 + 2
	(25)	4 + 4,	4 + 4.

The chapter falls naturally into three sub-divisions (Box, Elliger *e. a.*): (a) 1–7, (b) 8–12, and (c) 13–25. The three pieces are Message-Oracles, indicated as such by the formula אמר יהוה (כה): vss 7, 8, 13, 25. Two parties are addressed, the one subject to rebuke and punishment, the other to promises of restoration and recompense.

(a) contains rebukes and threats of punishment on the former party, termed 'the people' (העם, גוי); the style approaches that of a litigation-speech and the piece forms a close parallel to 57 1–13.

(b) begins with a promise of preservation and salvation to the 'righteous' party, termed 'My servants' and 'My chosen', and continues (vs 11) with an oracle of punishment on the opponents, here addressed in the 2 pers. plur. The introduction vs 11, with its ואתם, is parallel with 57 3.

(c) Vss 13–15, threat and promise put in contrast to each other. The parties are referred to by the expressions 'My servants' and 'but *you*, ואתם' respectively. Vss 16–25 contain promises exclusively; vss 16–20 take the form of an apocalypse.

As regards the question of the composition of the section, I agree with Elliger in finding it probable that (a) may originally have been are independent piece. (b) and (c), on the other hand, clearly presuppose and refer to (a). Hence it may be safe to assume that (b) and (c) were later appended successively to (a), by the same author, in order to supplement it.

The redactional connection of ch. 63 7—64 and ch. 65, I venture to suggest, based upon the reference in last verses of both sections to Zion and the Temple (64 9–10: ערי קדשך, ציון, בית קדשנו, 65 25: הר קדשי). Ch. 65 may to Redactor have appeared to give the Divine answer to the supplication of ch. 64 with regard to the City and the Temple (as such it has also, actually, been regarded by commentators, *e. g.* Delitzsch and Dillmann).

The section in language and terminology is genuinely Trito-Isaianic: witness the numerous parallels recorded below pp. 281—284. Against the view maintaining difference of origin between 63 7—64 11 and 65 1–25 reference may be made to the frequent parallels and similarities of terminology between the said sections: vs 1 קרא בשמי // 64 6; vs 8b עברי // 63 17; vs 15 // 63 9; vs 16 // 63 9; vss 18, 19 // 63 8. 14 64 8.

Traces of dependence upon particular passages in earlier literature are comparatively few, cf below p. 282 on vs 9 (the use of the term בחיר), and p. 283 on vs 17. Vs 25a is dependent upon Prot-Isa 11 6–8. Vs 5bβ may be a citation from Jer 17 4 (Box, Skinner). For 15a compare Jer 29 22, for 16cβ Hos 13 14. As in 57 1–13 the writer, especially in 1–7, 11–12, uses the phraseology of the usual literary type of denunciations of heterodoxy, and thereby depends also on patterns from earlier literature (*e. g.* Hos 4 13 Ez 6 13 18 6). Cf below pp. 72—93. Hence it may be surmised also that the descriptions of the idolatrous practices of the opponents given in the chapter are of a more general and stereotype character and do not allow of any conclusions as to the actual religious practises of the 'unfaithful'. They are, probably, no more indicative of the real conditions of the denounced party than the epithet 'harlot' given to the Church by some sects was indicative of the real religious standing of the Church.

Affinities of language and terminology are to be found frequently in ψ, also in Prot-Isa [34], Hi, Prov.

66 1–4.

i	(1)	2 + 2 + 3,	
		2 + 2 + 3,	
ii	(2)	4 + 4,	2 + 2 + 2
iii	(3)	4 + 4,	4 + 4
iv		3 + 3,	(4) 3 + 3
v		4 + 3,	3 + 3.

A Taunt-speech. The basis of redactional connection with the preceding, it may be surmised, was constituted by the similarities of expressions between 65 1, 12b, 24 and 66 4b, and between 65 2–4 and 66 3.

Vss 1b–4 are obviously Trito-Isaianic. 1a is possibly an independent dictum, to which the author appeals and which he makes use of for his special intentions. *Vide* below p. 284 and compare the relation between 56 1a and 1b. The thought expressed in vs 1a is, however, sufficiently parallelled in 57 15. Moreover, the dialectic between the idea of 'God on high' and

that of 'God dwelling with the lowly and depressed' is brought forth in virtually identical manner in 57 15 and 66 1a 2b.

There are no quotations from earlier literature in the section, nor are any specific indications of dependence upon previous writings to be discerned.

With later writings the section exhibits the usual affinities. Thus for vs 1 we may point to *ψ 11 4 103 19* 139 1 sqq. 99 5 132 7. 8. 14 2 Chr 28 2, for the use of אי־זה cf Eccl 2 3 11 6, for vs 2: Prov 15 13 17 22 18 14 Ezra 9 4 10 3, for vs 3: Lev 2 2 24 7.

For the difficulties of 66 1–4 I venture to submit the following considerations. (1) It is fairly obvious that it is impossible to draw any definite conclusions from the section, if it is regarded as an independent piece. The conclusions must depend upon a comparison with the whole, of which the section forms a part. Hence, before entering upon the question of the interpretation of the »remarkable declaration of the inadequacy of any earthly dwelling place to contain IHUH's presence», it is necessary to decide, whether there are any sure indications for assigning the piece to a larger body of writing. (2) The present investigation, it is surmised, will have shown that the section bears every mark of belonging to *Trito-Isa.* (3) The pronouncements contained in the section, therefore, must be interpreted in the light of the whole of Trito-Isa, as preserved to us. (4) For the present question it is of special importance to realize (a) that Trito-Isa throughout rejects all religious observances other than those of his own party, the party of the 'humble', 'depressed', 'lowly'. (b) That the religious observances, the cult, of the 'unfaithful' are usually referred to in a taunting manner. The author was, evidently, convinced that no acts of piety or any cult — of what kind they might have been —, of those outside his own party could have any value, or be acceptable before God. Only those 'chosen' by God, his 'servants', and — we might infer —, those who were willing to join them, become 'chosen', could — and were allowed to — 'serve' God in the right way.

Skinner, it appears, has sensed this stand-point of the author and his likes rightly, when he says: »It is to be observed that the prophet's assertion must in any case be qualified by the fundamental principle of Jewish religion that the validity of every act of worship rests on the positive enactment of (IHUH).

While (IHUH) *needs* no human service, He is graciously pleased to accept it if rendered in accordance with His expressed will. Now this sanction had been bestowed on the one sanctuary at Jerusalem, but could not possibly belong to any temple built elsewhere.»

Elliger (*ZAW* p. 132) holds that the 'building of a house for IHUH' does not, necessarily, refer to a proposal to erect a rival Temple. Indeed, it would be more in accordance with the position taken up elsewhere in Trito-Isa that what is really meant is: 'I, IHUH, desire a Temple to be built by My servants, the 'afflicted' and 'crushed', the חרדים, but not by *you*'. But, as Elliger rightly points out, one would then have expected an occurrence of the word אתם (65 13. 14). As the text now stands, it seems to be most natural to assume that vs 1b is directed against the erection of a Temple by some party outside the circle of the 'faithful'. This also agrees with an unbiassed interpretation of vs 2. This vs, in reality, expresses the thought: »*I* have already chosen and erected my Temple as I haven chosen my servants»; the corollary is: »Do not imagine that you are able to bring my Presence to dwell in a House built my you, no more than you can make any demands on being my servants.»

66 5–22 (23, 24).

For emendations *vide* below p. 285.

i	(5)	3 + 2,	2 + 1
		3 + 2,	2 + 2
ii	(6)	3 + 2,	3 + 2
	(7)	2 + 1,	
		4 + 2,	
iii	(8)	3 + 3,	2 + 2
		2 + 2,	
v	(8)	4 + 2,	3 + 2
	(10)	4 + 2, [1]	3 + 2 (3?)
	(11)	3 + 2, [2]	3 + 2
vi	(12)	3	

[1] < שמחו ירושלם >.

[2] > משד cf 60 16.

		3 + 2,		2 + 2
		3 + 2, [1]		
vii	(13)	3 + 3, [2]	(14)	3 + 3
		3 + 2, [3]		
viii	(15)	4 + 2,		3 + 3
ix	(16)	3 + 3,		3
	(17)	3 + 3,		3 + 3
		3 + 3,		
x [4]	(18)	3 + 3,		3
	(19)	3 + 3,		3
		3 + 3,		3
	(20a)	3 + 4?		3
	(20b–21	prose)		
	(22)	3 + 4?		4 + 4?
	[(23)	3 + 3,		3 + 3
	(24)	4 + 2,		3 + 3
		2 + 2]		

The chapter falls into the following sub-divisions: (a) vss 5–11 (b) 12–17 (c) 18–22. (a) is a Promise-Oracle. The promise, addressed to the 'faithful', termed חרדים as in 66 2, is centered in the vision of the »miraculous repopulation of Jerusalem by the sudden return of the exiles« (Box), and in the punishment of the 'enemies'. The promise, hence, is the same as that expressed in 56 8 (»The oracle of the Lord IHUH who gathers the outcasts of Israel is: I will yet gather (more) to him (in addition) to his gathered ones«). The coupling with the idea of the punishment of the 'enemies' forms a parallel to 65 1–25. The Promise-Oracle in vss 6 sqq. approaches an Apocalypse. The peculiar dramatic vividness of the apocalyptic picture is excellently reproduced by Box's translation:

»Hark! An uproar from the City!
Hark! (It is) from the Temple!
Hark! It is (IHUH) dealing out
Deserts to His enemies!«

[1] < ויונקתה על צד תנשאו על ברכים תשעשע >.

[2] ובירושלם תנחמו omitted as additional.

[3] > וְזַעֲמוֹ.

[4] *Vide* below p. 285.

(b) An eschatological description in the form of a Message-Oracle. Again the subject is twofold: »the felicity of the future Zion and her inhabitants» and »the judgement on the ungodly» (Box). Here the two parties are explicitly contrasted by the terms »His servants» and »His enemies» (vs 14b).

(c) Again an eschatological description, an Apocalypse in the form of a Message-Oracle.

With regard to the composition of the section the same process may be discerned as in ch. 65. Vss 5–11 probably originally formed an independent piece, to which vss 12–17 were later appended by the same author. Vss 18–22 were either added to the preceding by a different author, or if they belong to Trito-Isa, appended by a Redactor.

(a) and (b) are replete with Trito-Isaianic terms and expressions. See below pp. 284 sq.

Reminiscences from and allusions to passages of earlier literature are to be found in vs 5 (Isa 5 19), vs 6 (Amos 1 2), vss 7–9 (Deut-Isa 49 17–21 54 1), vs 15 (Dt 5 22 sqq.), vs 16 (Ez 38 22 Jer 25 33 Am 7 4), vs 17 (Am 3 15 Ez 8 11).

Affinities with later literature: ψ 50 11 80 13 (vs 11), 31 10 32 3 102 3 (vs 14), 18 10 68 17. 33 (vs 15), Isa [33 14] (vs 6), Hi 21 24 Prov 15 30 (vs 14), Joel 3 2 (vs 16), 16 (vs 6).

(c) seems, as has been frequently observed, to be especially influenced by Ez, and also by Jer. The language is, on the other hand, clearly that of later Post-Exilic literature. Notice especially כל הגוים והלשונות (vs 18, cf Dan 3 4 etc.). For Trito-Isaianic terms cf below p. 285. The Trito-Isaianic authorship is, however, doubtful. If Trito-Isaianic, the piece cannot have been conjoined to (a) and (b) by the author himself, since it views the eschatological future under an aspect quite different from (a) and (b).

Some remarks on the composition and the time of origin of Isa 56—66.

Unity of authorship. After ELLIGER's investigations, to which the present work in reality forms a sort of supplement, there should be slight doubt that chh. 56—66 — apart from some additions and glosses — emanate from one author. The results of the present investigations in the main support ELLIGER's views on the composition of the chapters. From ELLIGER I differ, in this respect, only in my assigning 56 3–8 to Trito-Isa and in my being undecided as to the question of the authenticity of 66 18–22,[1] and also in some minor details. The view of DUHM, BOX *e. a.* on the unity of authorship of Isa 56—66, thus, is hereby vindicated.

Relation to Deut-Isa. Also with regard to the relation of Trito-Isa to Deut-Isa the results of the present investigations thoroughly support those reached by ELLIGER. A closer examination of language and terminology unfailingly demonstrates that the author of Trito-Isa cannot be identical with the main author of Deutero-Isaiah, nor with the writer of any part of Isa 40—55 (as *e. g.* the 'songs of the Servant of IHUH'). That Trito-Isa is dependent upon Deut-Isa, as upon other earlier writings, has, I believe, never been disputed (except, of course, by those who hold that chh. 40—66 emanate from the same author). But there is no intrinsic relationship between Deut-Isa and Trito-Isa. Almost every term of Deut-Isa, made use of in Trito-Isa, in the latter has a different shade of meaning. To Trito-Isa, the book of Deut-Isa, or, the book of which Deut-Isa formed a part, apparently constituted a book of venerated words, of Divine Oracles of authoritative character, to which the author appealed

[1] My personal impression, however, is that 66 18—22 do not belong to the main author of Trito-Isa. Only I am unable to demonstrate the correctness of this view.

and which he applied to the conditions of his time. The comparative frequency of allusions to Deutero-Isaiah is naturally explained merely by the fact that Deut-Isa contains Promise-Oracles: the publication of Promise-Oracles Trito-Isa also regarded as one of his functions (ch. 61). It is significant that the dependences upon and the quotations from Deut-Isa are most frequent in those parts of Trito-Isa which consist of Promise-Oracles or messages of Divine promises. But Trito-Isa does not belong to the »school» of Deut-Isa.[1] There is nothing to show that Trito-Isa found himself bound to continue the work of a master or to fulfill his intentions. In this case there ought to have been some traces of a real understanding, on the part of Trito-Isa, of the actual meaning of Deut-Isa's messages. But precisely such traces are lacking. There is no other intrinsic relation between Deut-Isa and Trito-Isa than that necessitated by their belonging to the same historical continuity in the development of Jewish religion. Trito-Isaiah's dependence is a dependence, mainly, on a book, on recorded words, on traditions, not on a person. This is, perhaps, best illustrated by 61 1 sqq. The dependence here on Deut-Isa 42 1. 7 is most charasterically a *literary* dependence.

In this connection it may be apposite to call attention to the fact, brought out by the present investigations into parallels and affinities of Trito-Isa, that Trito-Isa evidently bases upon a form of Deut-Isa not very far removed from that preserved to us. The redaction, through which the 'Songs of the Servant of IHUH' became embodied in Deut-Isa, had already taken place. Also I find it probable that at Trito-Isa's time of writing Deut-Isa formed part of a larger whole, and that this larger whole was some form of a Book of Isaiah. In the Tables of Affinities below there are to be found quite numerous instances of dependences and reminiscences, at the same time, in the same passage, from Deut-Isa and Prot-Isa. This opinion, however, I put forth with due reserve.

Relations to other early writings. As is well-known, Trito-Isa shows dependence not only upon Deut-Isa but also upon other early writings. The dependences, quotations and reminiscences are treated of in detail below pp 33 sqq. They are easily seen

[1] In this I differ from ELLIGER (»Trtjes. ist wohl ein persönlicher Schüler Deutero-Jesajas». ELLIGER, however, confesses: »Immerhin sind die etwaigen Beziehungen zu Dtjes. sehr spärlich» (*Einh. d. Tritoj.* p. 111 n. 2).

also from the conspectuses, *i. a.* the Tables of Affinities. It appears that Trito-Isa is remarkably dependent upon the three earlier prophetical books: *Amos, Hosea* and *Micah.* Similarly there are frequent quotations from *Prot-Isa.* The dependences upon and quotations from *Jeremiah* and *Ezekiel* have frequently been called attention to by commentators. The only new fact — although quite important — which the present investigations have brought to light is that the dependence of Trito-Isa on Ezekiel is upon a redactional form of the *book,* not directly upon the prophet Ezekiel. *Vide, i. a.,* above p. 9 and below p. 80. I have frequently — below pp. 32 sqq. — called attention to the fact that most reminiscences from Ez are from those parts of the book, which by HÖLSCHER [1] have been characterized as emanating from the Redactor. This seems to hold true also of Jer.[2] There are frequent allusions to *Deuteronomy.* Remarkably frequent are the reminiscences of language and terminology from *Zephaniah,* Nahum and Habakkuk, especially from Zephaniah.

Parallels are often to be adduced from JE, although it is doubtful whether we have any actual quotations from JE. In a statistics of words used in Trito-Isa, Judges, Samuel and Kings figure frequently as containing parallels. It is quite probable that Trito-Isa used these books as venerated writings.

The time of origin of Trito-Isa. With regard to the time of origin of Trito-Isa the present investigations point toward conclusions quite different from those reached by ELLIGER. The difference is, however, accounted for by the fact that ELLIGER restricts his linguistic analysis more or less to a comparison between Dt-Isa and Trito-Isa, whereas his conclusions as regards the time of origin in reality mainly base on an investigation of the historical background. ELLIGER, however, himself points out that »es wenig aussichtsreich ist, von diesem Gesichtspunkt aus zur Klarheit über die Trito-jesaja frage zu gelangen. Der Eindruck, den ein Überblick über die bisherige Tritojesajaliteratur gewährt, bestätigt sich, dass man nicht zum Zich kommt, wenn man nur den äusseren Inhalt, die zeitgeschichtliche Lage betrachtet. Dazu ist der Inhalt der einzelnen Stücke zu wenig

[1] *Hesekiel der Dichter und das Buch,* Giesen 1924.

[2] Cf, on the composition of the book, MOWINCKEL, *Komp. Jer.*

konkret und *lässt die verschiedensten Deutungen zu.*» (italics by me; p. 110).

Elliger holds that Trito-Isa falls within the period B. C. 538—500. Thls assumption rests, in fact, only on a reconstruction of the historical background for 63 7—64 11, more especially 64 1–4. On the basis of the examinatione of vocabulary, terminology and style made in the present treatise I venture to surmise that Trito-Isa must be assigned to a considerably later time.

(1) The overwhelming number of affinities of language with later writings points to a late time of origin. The real language of Trito-Isa is paralleled in the later *Psalms*, in *Malachi, Job, Joel,* Prot-Isa [29 17–24 30 18—35]. With *Lamentations* there are numerous points of contact. Statistically, the parallels with the different chapters of Lam are fairly equally divided. Parallels with ch. 3, the supposedly latest of the songs, are very frequent (cf *e. g.* 58 10a 12b). In many passages the author moves in the same terms as Leviticus or P in general. He also approaches the language of Ezra-Nehemiah and Chronicles. Parallels exist also with Zechariah 9—14, and with Proverbs. And it must be admitted that several times the language is paralleled only in Canticles, Ecclesiastes, Prot-Isa [24—27].

(2) We have to do not only with *parallels* from such writings as have here been enumerated. There are also actual *quotations* and traces of dependence, which presuppose that some of these writings already were in existence. Thus *Lamentations* in every probability already lay before the writer in its final redaction, cf above. In the following it is frequently pointed out that Trito-Isa seems to depend on *Joel*. The points of contact with *Prot-Isa* [*29 17–24 30 18—35*] are so frequent that — as these chapters cannot belong to the same author as Trito-Isa, and are not dependent upon the latter — it seems highly probable that they existed at that time, and, presumably, already formed part of the Book of Isa. For the dependence of Hi, frequently called attention to below, it suffices here to mention the quotation in 59 4 — frequently pointed out by commentators — of *Hi 15 35*. Significantly is here, not only the fact that Hi 15 35 is quoted, but that the passage in question is equally dependent upon Hos 10, Deut-Isa and Hi 15 31–35. From this it seems to follow that Hi already belonged to a body of sacred writings.

While there is nothing in the examination of parallels and affinities of language, which forces us to put the time of writing of Trito-Isa so far down as to the time of origin of the very latest writings embodied in the OT, we are certainly forced to admit that the main part of Isa 56—66 must belong to a time after the writings actually quoted. As the dates of these writings themselves cannot be determined otherwise than approximately, we must be content with giving an approximate date also to Trito-Isa. Without taking any consideration to supposed historical backgrounds of the chapters, the time of origin may be put down to approximately round BC. 400. If the theory, accepted by Box, that Ezra's return should be placed about BC. 397, this date would accord with the only indication of historical background, which seems, in any way, to carry weight, *viz.* that Trito-Isa at least preceded Ezra's reformation.

Corrigenda

on pp. 1—31.

p. 9 l. 26 for *in* read *is*
» 21 » 22 » *have been are* read *have been an*
» 29 » 34 » *Zich* read *Ziel*
» 30 » 4 » *Thls* » *This*
» 30 » 6 » *examinatione* read *examinations*
» 31 » 9 » *any consideration to* read *into consideration any*

56 1a שמרו משפט ועשו צדקה. This phrase occurs here and in ψ 106 2. שמר משפט is found in Hos 12 7, there as here in the imperative: »therefore turn thou to thy God: keep mercy and judgment and wait on thy God continually». The passage is generally considered as belonging to the prophet Hosea, although doubted by Duhm.

Elsewhere שמר in connection with משפט occurs only in suffigated forms of the latter word, *i. e.* when question is of the observance of the Divine Right(s), that is, the Divine statutes and ordinances. The typical phrase, then, is *šāmar mišpāṭai*, »keep my judgements», incidentally supplemented by some form of *ʿāśā* e. g. »keep my judgements to do them». The passages, in which this phraseology occurs are: 1 Ki 9 4 2 Chr 7 17 Lev 25 18 and Ez 11 20 18 9 20 9. 18. 21.

More frequent than שמר משפט is עשה משפט, but, except in *Trito-Isa* 58 2, always in connection with צדקה.

עשה משפט וצדקה occurs in 2 Sa 8 15 1 Ki 10 9 1 Chr 18 14 2 Chr 9 8 Jer 22 3. 15 23 5 Ez 18 5. 19. 21. 27 33 14. 15. 19 45 9. The similar עשה צדקה ומשפט in Gen 18 19 and Prov 21 3.

As regards the connotation in which the phrase, and the terms *mišpāṭ* and *ṣᵉḏāḳā*, are used the following is to be noticed:

(1) In the passages in *Sa Ki* and *Chr* the execution of *ṣᵉḏaḳa* and *mišpāṭ* is a function of the King as Judge and Ruler. It is equivalent to right government of the people, a government and jurisdiction conforming to Divine principles. According to the tradition, expressed or presupposed by these passages, David was the ideal King who in his reign realised the Divine Will. The same applies to the passages in *Jer*. The king who »sits upon the throne of David» is enjoined, with his people, to »execute

56 1–8.

56 1a שמרו משפט ועשו צדקה. This phrase occurs here and in ψ 106 2. שמר משפט is found in Hos 12 7, there as here in the imperative: »therefore turn thou to thy God: keep mercy and judgment and wait on thy God continually». The passage is generally considered as belonging to the prophet Hosea, although doubted by Duhm.

Elsewhere שמר in connection with משפט occurs only in suffigated forms of the latter word, *i. e.* when question is of the observance of the Divine Right(s), that is, the Divine statutes and ordinances. The typical phrase, then, is *šāmar mišpāṭai,* »keep my judgements», incidentally supplemented by some form of *ʿāśā* e. g. »keep my judgements to do them». The passages, in which this phraseology occurs are: 1 Ki 9 4 2 Chr 7 17 Lev 25 18 and Ez 11 20 18 9 20 9. 18. 21.

More frequent than שמר משפט is עשה משפט, but, except in *Trito-Isa* 58 2, always in connection with צדקה.

עשה משפט וצדקה occurs in 2 Sa 8 15 1 Ki 10 9 1 Chr 18 14 2 Chr 9 8 Jer 22 3. 15 23 5 Ez 18 5. 19. 21. 27 33 14. 15. 19 45 9. The similar עשה צדקה ומשפט in Gen 18 19 and Prov 21 3.

As regards the connotation in which the phrase, and the terms *mišpāṭ* and *ṣᵉḏāḳā,* are used the following is to be noticed:

(1) In the passages in *Sa Ki* and *Chr* the execution of *ṣᵉḏaḳa* and *mišpāṭ* is a function of the King as Judge and Ruler. It is equivalent to right government of the people, a government and jurisdiction conforming to Divine principles. According to the tradition, expressed or presupposed by these passages, David was the ideal King who in his reign realised the Divine Will. The same applies to the passages in *Jer.* The king who »sits upon the throne of David» is enjoined, with his people, to »execute

minology of Deut-Isa. The longing for and the promise of the coming salvation and righteousness of God are expressed by terms such as »far» (רחוק) or »near» (קרוב) or the corresponding verbs, or by expressions like »sprouting», »being revealed», »going forth» etc. Cf Isa 45 8 »let the earth open that they may bring forth salvation and let her cause righteousness to spring up together» 45 23 יצא מפי צדקה 46 13 »I bring near my righteousness, it shall not be far off and my salvation shall not tarry» (קרבתי צדקתי לא תרחק ותשועתי לא תאחר).

Taken in connection with 56 1a, the present passage, although showing that the writer lives in the language of Dt-Isaiah with regard to the expectation and assurance of the coming of God's salvation and *ṣᵉḏāḳā*, yet presupposes a changed interpretation of ישועה and צדקה on one hand, and the conditions for the arrival of the salvation.

From the present passage itself it will not be permissible to draw any definite conclusions as to the exact import of the Divine ישועה and צדקה. Only if it be shown that chh 56—66 are a unity, a comparison of all the relevant passages of the chapters would make it possible to make some inference regarding the ideas of the present verse.

The following hypotheses might, however, be put forth with due reserve.

ישועה and צדקה are virtually equivalent. They refer to the state brought about, when IHUH shall have established his reign and vindicated Israel as the people of the covenant. ישועה, then, is, perhaps, equivalent to the vindication of Israel and צדקה to the Divine reign. But the Divine reign — and that would be the specific connotation of the present passage — consists in the strict realisation of the Divine statutes; the state, thus, in which the life of Israel is perfectly determined by the Divine ordinances. Hence the צדקה of 1a and of 1b really refer to one idea. The sense of the passage in this respect might be rendered thus: do ye צדקה, righteousness, for now the time, when צדקה will be effected — will be perfectly established —, is near at hand.

56 2a אשרי אנוש. Cf Hi 5 17: »happy is the man whom God correcteth» 1 Ki 10 8 (in the eulogy of Solomon by the Queen of Sheba) »happy are thy men (*'ašre 'ᵃnāšæḳā*), happy are these thy servants which stand continually before thee» (2 Chr 9 9). Exactly

the same construction as here, although with הגבר in definite form instead of אנוש in indefinite form, occurs in ψ 34 9: »blessed is the man that trusteth (*ɣæḥ^{x}sæ*) in him». The use of אשרי itself points to a late time. In Psalms, we count some 26 occurrences. In Hiob 1, in Proverbs 8, in Ecclesiastes 1, in Daniel 1, in Chronicles 2. In the Book of Isaiah it is found in 30 18, 32 20 and in our passage. Isa 30 18 is generally acknowledged to be a late addition, belonging perhaps to the last Redactor. There remains, then, only one passage, which might be accounted of early origin, *viz.* Isa [32 20], belonging to the section 32 15–20. The section is by Duhm considered as Isaianic. It has, however, a pronounced eschatological character, and its authenticity is doubted by several commentators. Box describes it as »doubtfully Isaianic». G. A. Smith (p. I 275) thinks that vs 18 »is probably an interpolation». The authenticity of the passage is so uncertain, as to preclude any demonstration from it of an early occurrence of the word אשרי.

It is safe, then, to state that the introduction of 56 2 is not that of a prophetical oracle but, instead, of a religious dictum of the later and latest post-exilic period.

בן אדם occurs in Nu 23 19 Hi 16 21 (ויוכח לגבר עם אלוה ובן אדם לרעהו »O that one might plead for a man with God as a man pleadeth for his neighbour»); Hi 25 6, where בן אדם, as here, occurs in the second hemi-stich after אנוש in the first; similarly in the well-known ψ 8 5 (»what is man — אנוש — that thou art mindful of him, and the son of man that thou visitest him»), Hi 35 8 (after איש), ψ 80 18 (»Let thy hand be upon the man — איש — of thy right hand, upon the son of man whom thou madest strong for thyself»), ψ 146 3, Jer 49 18 (»no man — איש — shall abide there (*scil.* in Edom), neither shall a son of man dwell in it», an expression repeated in 49 33 and 50 40, and, in a varied form, in 51 43; all passages bear the mark of late additions; cf Mowinckel *Kompos. d. B. Jer.* pp. 65 sq.).

In the Book of Ezekiel the combination בן אדם is very frequent: no less than about 85 times, mostly used as a term of address by IHUH to the prophet. It is, however, not to be found in any of the sections of the book which by Hölscher, on literary grounds, are regarded as genuine, with one doubtful exception, *viz.* the vision of chh 8 1–17 9 1–11 11 24. 25 (5 times). Lastly

should be mentioned the well-known passage of Dan 8 17. — The plural בני אדם is found in Dt 32 8 2 Sa 7 14 Isa 52 14 Jer 32 19 Ez 31 14 Joel 1 12 Mi 5 6 ψ 20 times Prov 8 4. 31 Dan. 10 16.

יחזיק בה. The expression החזיק ב in the sense of »hold fast to something, keep, observe» occurs predominantly in late contexts *e. g.* Hi 2 3. 9 27 6 Prov 3 18. In earlier usage it has, generally, the literal sense of »grasp, take hold of». In Proto-Isaiah we find (ch 4 1): »*u̯ᵉhæḥᵃᵛziḳu šæḇaʿ nāšim bᵉ'iš 'æḥāḏ* and seven women shall take hold of one man.» In Deutero-Isaiah 45 1: (»Cyrus whom by his right hand I *grasp*» [Smith]) 41 9 (»Thou whom I have *taken* — *hæḥᵃᵛzaḳtiḵā* — from the ends of the earth») 41 13 (»I I̯HU̯H Thy God *hold fast* thy right hand» [Box]) 51 18 (»There is none to *take hold of* her hand» vide Duhm and Box). Cf Isa 64 6.

56 2b שמר שבת. *Šāmar šabbāṯ* only here; *šāmar haššabbāṯ* (definite form) in Ex 31 14. 16 and Dt 5 12.

מחללו *ḥallel haš-šabbāṯ*: Neh 13 17. 18: »I (Nehemiah) contended with the nobles of Judah and said to them, what evil thing is this that ye do and profane the sabbath day? — *mᵉḥallᵉlim 'æṯ i̯om haš-šabbāṯ*. Did not your fathers thus and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath — *lᵉḥallel 'æṯ haššabbāṯ* —».

In plural Ez 20 16. 21. 24 23 35, interesting because of the juxtaposition of *mišpāṭim* and *ḥuḳḳot*: »because they despised my *judgements* and walked not in my *statutes*, but profaned my sabbaths — *u̯ᵉ'æṯ šabbᵉṯoṯai̯ ḥillelu*». All passages belong, acc. to Hölscher (pp. 110 and 123), to the later additions (redactional) to Ez.

The word *ḥallel*, in the sense of »to profane», occurs in Gen 49 4 Ex 20 25 31 14 (Ps) Lev 18 21 19 8. 12. 29 20 3 21 6. 12. 15. 23 22 2. 9. 16. 32 (the Law of Holiness, Ph) Nu 18 32 (Ps) Dt 20 6 (D) Amos 2 7 Ṣef 3 4 Jer 16 18 31 5 34 16 Isa [23 9] 43 28 47 6 Ez 7 21. 22 13 19 20 39 22 8. 26 23 39 24 21 28 7. 16. 18 36 20. 22. 23 44 7 Mal 1 12 2 10. 11 ψ 55 21 74 7 89 32. 35. 40. In Amos 2 7 the object of profanation is »the holy name» of I̯HU̯H, in Ṣef 3 4 the »holy». On the whole the verb חלל necessitates for its object something regarded as holy. The sabbath, hence, cannot have become the object of »profanation», before it had been raised to the distinc-

tion of »holiness». This distinction it evidently has here. For the rôle played by the sabbath in Isa 56—66 reference may here be made to Duhm and Box. We are here primarily concerned with the terminology. The *terminology*, as far as the extant parallels tend to show, points to *affinity with Neh and with the prosaic parts of Ez.*

Deutero-Isaiah uses *ḥallel* only with »the sanctuary» or »the heritage (= the holy nation)» for objects. Thus Isa 43 28: »Thy princes profaned my sanctuary», and 47 6: »I was wroth with my people, profaned my heritage». Reference might also be made to 48 11 (with חלל in *Nif'al*): »For my Name's sake will I do it — for how is it profaned» (the words »for how is it profaned» are, however, by Duhm and Box *e. a.* regarded as interpolations.)

שמר ידו מעשות כל רע. The expression *'aśa ra'* in the general sense of »do evil» occurs in Neh 9 28 (»but after they had rest, they did evil again before thee — *ʿāšuḇu laʿᵃśoṯ rāʿ*»), 2 Chr 33 9 (»So Manasseh made Judah and the inhabitants of Jerusalem to err and do evil worse than the heathen — *laʿᵃśoṯ rāʿ min haggoʿiim*»).

Prov 2 14: »who rejoice to do evil — *haś-śomᵉḥim laʿᵃśoṯ raʿ*»: Ecc 4 17 »*'enām ʿōḏᵉʿim laʿᵃśoṯ rāʿ* 8 11 »therefore the heart of the sons of men is fully set in them to do evil — *laʿᵃśoṯ rāʿ*» (cf 9 3); Mal 2 17 »Ye have wearied the Lord with your words . . . when ye say: everyone that doeth evil — *kål ʿośæ rāʿ* — is good in the sight of the Lord.»

The expression, thus, appears to be of late origin. The import is, probably, not 'evildoing', in the prophetic sense, but, more accurately, the opposite of the observance of the Divine ordinances. This might, of course, objectively be congruent with the evil that the prophets had in view, since the ordinances here in view would primarily be, not the cultic ones, but the social and moral.

It has frequently been observed that 56 2b contains the definition of the *mišpāṭ* and *ṣᵉḏāḳā* of vs 1a. But it might be doubted whether it is correct to state (with Duhm) that it expresses »the religious ideal» of the writer. (»Fromm ist nach vs 2b wer den Sabbath nicht entheiligt und nichts Böses tut, eine seltsame Zusammenstellung, vor allem ein dürftiges Ideal des

religiösen Menschen.») The object, which the writer has in view, is easily sensed from the context. First, the writer enjoins his hearers to conform with the Divine *mišpāṭ* and *ṣᵉḏāḳā* — this is his religious ideal — but then he has to answer the expressions of doubt from the proselytes as to the possibility for them to be included in the convenant of IHUH with his people. Will they be able to fulfill the necessary conditions? Are they not by very nature excluded? These doubts and anxieties the writer wants to appease and he begins by stating what the essential conditions are, a statement designed to show that they need have no fears; the cultic obligations are summed up under the observance of sabbath: this is sufficient to grant them admission to the community of IHUH. The moral requirements are embodied in the Divine commandments they have learned under the heading: *lo taʿᵃśæ*, thou shalt not... Vs 2b could very well correspond to the whole of the Decalogue.

56 3a בן הנכר, בני הנכר with הנכר in definite form occurs only here and vs 6.

בן נכר, again, is found in Gen 17 12. 27 (Pg); Ex 12 23 (J²), Lev 22 25 (Ph), 2 Sa 22 45. 46; Neh 9 2 (»and the seed of Israel separated themselves from all strangers — *bᵉne neḵār* —») ψ 18 45. 46 144 7. 11 Ez 44 7 (»in that ye have brought into my sanctuary strangers — *bᵉne neḵār*, — uncircumcised in heart and uncircumcised in flesh to be in my sanctuary to profane it») and 44 9 (»no stranger, uncircumcised in heart nor uncircumcised in flesh shall enter into my sanctuary, of any stranger that is among the children of Israel».)

In our chapters בני נכר recurs in *61* 5: »and strangers shall stand and feed your flocks and aliens shall be your plowmen and your vinedressers but ye shall be named the priests of the Lord» and *62* 8 »strangers shall not drink thy wine for the which thou hast laboured.»

הנלוה אל יהוה. Cf Isa [14 1] »For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land, and the strangers — *hag-ger* — shall be joined with them (or better: »will join them» [Box]) and attach themselves to the House of Jacob» (Box) Nu 18 4 Jer 50 5 (»In those days come and let us join ourselves to IHUH — *ᵘᵉniluᵘu ʾæl IHUH* — in a perpetual covenant that shall not be forgotten»).

Zech 2 15 »And many nations shall attach themselves to I̯HU̯H on that day — *u̯ᵉnilu̯u ḡoi̯im rabbim 'æl I̯HU̯H bai̯-i̯om hahu* — and shall be my people.»

With regard to the general use of לוה and its construction the following is to be observed:

1) Ḳal occurs only once, viz. in Eccl 8 15.

2) Nifʿal with אל in Isa 56 3 Jer 50 5 Zech 2 15 Gen 29 34.

3) Nifʿal with על in Isa [14 1] Nu 18 2. 4 Dan 11 34 Est 9 27 Isa 56 6.

4) Nifʿal with עם in ψ 83 9.

No difference in significance between the uses of אל + נלוה and על + נלוה seems to be recognizable.

The words הנלוה אל יהוה לאמור here are regarded by Duhm, Marti and Box *e. a.* as a gloss. »They spoil the symmetrical arrangement of the clauses; notice also the awkward repetition of *say . . . saying*» (Box). The fact that נלוה in vs 6 is constructed with על might also support this.

56 3b הבדל יבדילני יהוה מעל עמו. *Syr.: dᵉmefraš pᵉraš li mārʿi̯ā men ʿammeh.* The word הבדיל occurs in Gen 1 4. 6. 7. 14. 18 (P) Ex 26 33 (J) in the construction הבדיל בין etc. (»divide between . . .»).

Lev 1 17 5 8 in the sense of »divide, cut asunder, cut in parts».

Lev 10 9 11 47 20 25 Ez 22 26 42 20 »divide between, put difference between, holy and unholy, unclean and clean» etc. »separate from the holy people as unclean» (I̯HU̯H).

Nu 8 14 16 9 Dt 10 8 »separate the Levites from the other Israelites to be mine» etc. Ezra 8 24 sqq. »I separated twelve of the chief of the priests . . . and said unto them, Ye are holy unto the Lord.» Cf 1 Chr 23 13 25 1 Ez 10 16.

Cf Nu 16 21 in Nifʿal: »separate yourselves from among this congregation».

Dt 4 41 19 7 the separation of the cities of refuge Ez 39 14 »single out workmen».

Dt 29 20 »and the Lord shall separate him unto evil out of all the tribes of Israel — *uᵉhiḇdilo I̯HU̯H lᵉrāʿā mikkol šibṭe išrā'el*».

Lev 20 24. 26 »I have separated you from other people that ye should be mine». Cf in Nifʿal Ez 6 21 9 1 10 11.

1 Ki 8 53 »For thou didst separate them from among all the people of the earth to be thine inheritance — *ki 'attā hiḇdaltām lᵉḵā lᵉnaḥᵃlā mikkol ʿamme ha'āræṣ*».

Neh 13 3: »Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude (the foreigners etc.)».

Ezra 10 8 in Nifʿal »And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity that they should gather themselves together unto Jerusalem and that whosoever would not come within three days ... all his substance should be forfeited and himself separated from the congregation of the Gola — *u̯ᵉhu i̯ibbāḏel miḳ-ḳᵉhal hag-golā*».

Neh 9 2 »And the seed of Israel separated themselves from all strangers — *uᵉi̯ibbāḏᵉlu zæraʿ iśrāʾel mikkol bᵉne neḵār*». Cf Neh 10 29 »separated themselves from the *ʿamme hāʾᵃrāṣoṯ* unto the Tora of God». — Cf *Trito-Isa 59 2*.

It appears clearly from a comparison between our passage and the parallels adduced above that our passage in significance and terminology is most closely related to the passages from *Ez* and *Neh*. The fears expressed by the *ben han-neḵar* in the former has, according to the latter, become a reality. This would very well suit the time of origin urged by Duhm *viz.* the time before but not far removed from the time of Ezra and Nehemiah. »Was unseren Abschnitt hervorgerufen hat, wird aus den Vorgängen zur Zeit Esras und Nehemias klar». There is nothing, so far, against Duhm's thesis: »Man darf ... annehmen, dass er (*scil.* the writer) in der Hauptsache mit Esra usw. einverstanden war, nur soll eine Ausnahme gemacht werden mit solchen Fremden, wie er sie vs 6 charakterisiert. Der Ausdruck: Jahve wird mich gewiss absondern (nicht: hat mich abgesondert) deutet an, dass scharfe Massregeln in Aussicht stehen und zwar von der Partei, in der der Verf(asser) die Beauftragten Jahves erblickt.»

It might, of course, be admitted that similar conditions might have prevailed at some other period after the Exile or even, in the Exile *e. g.* immediately before the return to Palestine. But the language and terminology decidedly point, among the literature preserved to us, to the time of Ezra and Nehemiah.

A question perhaps worth considering is: has the term בן הנכר possibly a different import from בן נכר? That בן נכר signifies simply »stranger, foreigner» is certain. But בן הנכר could well mean literally »the *son* of the foreigner», hence the term would

refer to adherents of Judaism who were of foreign descent but from childhood or some generation back had lived within the Jewish community. It might even be a מזמר, of the kind mentioned Dt 23 2 ff. But the parallelism with »the eunuch» of the following rather militates against this interpretation. LXX also render simply ὁ ἀλλογενής.

56 3c הסריס. סריסים are mentioned in Gen 37 36 39 40 27 Isa 39 7 1 Sa 8 15 1 Ki 22 9 2 Ki 8 6 9 32 20 18 23 11 24 12. 15 25 19 Jer 29 2 34 19 38 7 41 16 52 25 1 Chr 28 1 2 Chr 18 8 Est 1 10. 12. 15 2 3. 14. 15. 21 6 2. 14 7 9 Dan 1 3. 7. 8. 9. 10. 11. 18. The category of סריסים spoken of here would be then of Jewish birth. Cf Isa [39 7]: »And of thy sons (Hezekiah is addressed) that shall issue from thee which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the King of Babylon.» And notice especially the passages from Jer enumerated above *e. g.* 34 19. These סריסים might be either such dwelling in Babylon, at the Persian court, or such as had recently or some time ago »gone up» to Jerusalem and now were uncertain as to their admission to the community in view of an growing rigorist movement. If vs 3aβ be not a gloss and the Masoretic tradition of punctuation (*hannilu̯ā* instead of the more natural *hannilu̯æ*) be correct, the writer would here have in view explicitly those who already were joined to the community but were in fear of being cast out (»separated»), not such as came to apply for admission. On the other hand, the last words of the vs, put in the mouth of the סריס, »behold I am a dry tree» would be more in accordance with the alternative interpretation: the סריס wants to join, is encouraged by some to do so, but fears that it shall be held against him that he cannot beget children.

אני עץ יבש, evidently to express a feared objection to the admittance of the eunuch to the community, not simply the sorrow of the member of the community that he is debarred from having any descendants. If the objection embodied in the law of Dt 23 2: *lo i̯āḇo f^e^ṣu^a^ʿ dakkā u-ḵ^e^ruṯ šåfḵā biḳhal I̯HU̯H* »המצוה האוסרת להם לבא בקבל מחודשת היא ולא נתקבלה ע״י הנביא הזה« [Kraus]. Cf Box *ad locum,* against Duhm who holds that »der Verschnittene ... nicht darüber (klagt), dass man ihn nicht aufnehmen wolle ... er klagt nur darüber, dass er keine Nachkommen habe; sein Name wird mit seinem Tode erlöschen, sein

Grab nicht von einem Sohne gepflegt und beschützt werden.» On this supposition the parallelism with בן הנכר would lack point.

עץ יבש (LXX ξύλον ξηρόν) occurs in Ez 17 24 »And all the trees of the field shall know that I the Lord have ... dried up the green tree, and have made the dry tree to flourish — *u^ehifraḥti ʿeṣ i̯āḇeš*» (LXX ἀναθάλλων ξύλον ξηρόν);[1] and Ez 21 3 »I will kindle a fire in thee and it shall devour every green tree in thee and every dry tree; the flaming flame shall not be quenched».[2]

יבש, the adj., besides in the passages quoted, occurs in Ez 37 2. 3 Nah 1 10 Nu 6 3 11 5 Hi 13 25.

In Deutero-Isaiah the verb יבש is found in 40 7. 8. 24 42 15 44 27. The imagery is in Deut-Isa quite different from here.

56 4ab כי כה אמר יהוה לסריסים אשר ישמרו את שבתתי LXX: τάδε λέγει κύριος τοῖς εὐνούχοις ὅσοι ἂν φυλάξωνται τὰ σάββατά μου. *Syr*: *meṭṭul d^ehāḵannā ʾāmar mār^ei̯ā lam^ehai̯m^ene d^enāṭ^erin šabbai.*

Of the three possibilities of interpretation of the construction *viz.* 1) *lassārisim* dependent on אמר in the preceding 2) *lassārisim* = 'as regards the eunuchs' and 3) *lassārisim* governed by ונתתי in vs 5 and repeated in the pronominal להם, the last is preferable and accepted by most commentators (Duhm [alternatively], Box, Kraus, G. A. Smith). The construction is that of Gen 2 17,[3] and quite frequently attested.

ישמרו את שבתתי. Cf above to 2b. The expression recurs in Ex 31 13 Lev 19 3. 30 26 2. In the Book of Ezechiel the expression שבתתי, my sabbaths, occurs in 20 12. 16. 20. 21. 24 22 8 23 38 and 44 24, but in these passages not with שמר but with קדש (20 20 44 24) and, for its opposite, חלל.

56 4a בחרו באשר חפצתי ἐκλέξωνται ἃ ἐγὼ θέλω (LXX). חפצתי occurs as an expression put in the mouth of I̯HU̯H in Dt 25 8 Ex 2 15. 26 Isa 1 11 55 11 65 12 66 4 Jer 9 23 Hos 6 6 Hi 33 32 ψ 40 9 73 25 119 35.

A comparison betwen Dt-Isa 55 11 and our passage shows a considerable difference of significance. Whereas in 55 11 it signifies the dynamic, momentous, working, will of I̯HU̯H, it is here, in parallelism with ברית ה׳, simply the will as embodied in

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[1] Additional acc. to Hölscher, vide *Hesekiel* p. 102.

[2] Vide Hölscher, *Hesekiel* p. 111.

[3] ומעץ הדעת ... לא תאכל ממנו.

Divine statutes, in obedience to which the Jewish community constitutes itself.

Cf further Isa [42 21], acc. to Duhm, Box *e. a.* a later addition, 53 10 — in the ʿEḇed-I̯HU̯H-song —, in the same use as in Isa 55 11.

בחר ב has in most cases as grammatical subject יהוה or אלהים. As parallels to the present use may be adduced the following:

Dt 30 19 »... I have set before you life and death, blessing and cursing: therefore, choose life — *u-ḇāḥartā baḥaii̯im* — that both thou and thy seed may live».[1] ψ 84 10 »For a day in thy courts is better than a thousand. I had rather be a doorkeeper — *baḥarti histofef* — in the house of my God than to dwell in the tents of wickedness.» ψ 119 30: »I have chosen the way of truth — *'ᵃmunā bāḥārti* — thy judgements have I laid before me». ψ 119 173 »Let thy hand help me: for I have chosen thy precepts — *ki fiḳḳuḏæḵa ḇāḥārti*».

The closest parallels, however, are found in *Trito-Isaiah 66 3. 4* »As these have *chosen their own ways* — *bāḥᵃru bᵉḏarḵehæm* —, and their soul delights in their abominations — so will I choose wanton insults for them, and what they dread I will bring on them: because when I called, none answered; when I spoke, they did not hear: but did that which was evil in my sight, and *chose that in which I had no delight* (Box) *uḇa'ᵃšær lo ḥāfaṣti bāḥāru*» and [*65 12*], which latter by Marti, Duhm and Box is regarded »as a later insertion from 66 4b.[2] We have, also here, to do with a terminology, attested only in later literature.

ומחזיקים בבריתי. On החזיק ב in the present, religious, sense vide above on 56 2a. בריתיני in Gen 6 18 9 9. 11. 15 17 2. 4. 7. 9. 10. 13. 14. 19. 21 Ex 6 4. 5 (all Pg) 19 5 (P?) Lev 26 9. 15. 42. 44 (Ph) Nu 25 12 (Ps) Dt 31 16. 20 (secondary matter of the »frame» of D) Josua 7 11 (Red or Rp) Jud 2 1. 20 (Rd?) 1 Ki 11 11 (Rd) Jer 11 10. 31. 32 33 20. 21. 25 34 18 Ez 16 60. 62 17 19 44 7 Hos 5 1 Zech 11 10 Mal 2 4. 5 ψ 50 5. 16 89 29. 34 132 12. בריתך Dt 33 9

[1] Belonging acc. to most critics to the latest parts of Dt. Steuernagel: »D²c» and »sekundäres».

[2] Duhm's comment »בחר von Menschen im guten und schlechten Sinn ausgesagt, ist ein Lieblingsausdruck Tritojes.s» may be right, but the expression »Lieblingsausdruck» seems rather too strong, since בחר occurs thus only 4 times.

2 Sa 3 12 1 Ki 15 19 19 10. 14 Jer 14 21 Obad 1 7 Zech 9 11 Mal 2 14 Hi 5 23 2 Chr 16 3 ψ 44 18 בריתו in Ex 2 24 Dt 4 13 8 18 17 2 2 Ki 13 20 17 15 18 12 Ez 17 14. 16 ψ 25 10. 14 55 21 78 37 103 18 105 8 106 45 111 5. 9. The references to »covenant of I̯HU̯H» are, as is well-known, especially frequent with the Deuteronomists and in the parts of the prophetical books influenced by Dt and P.

In Deutero-Isaiah we have ברית in 55 3 »I will grant an everlasting covenant — *u̯ᵉʾæk̲rᵉṯa lak̲æm bᵉriṯ ʿolam* — the sure promises of loving-kindness to David» (Box). 54 10 »yet my kindness from thee shall not move, nor my covenant of peace be shaken — *ub̲ᵉriṯ šᵉlomi lo ṯamuṯ* (cf Ez 37 26 Mal 2 5) (Box)». 42 6, where, however, the reading ברית is rejected by Duhm, emending פְּדוּת, an emendation accepted by Box and 49 8, by Duhm and regarded as a late gloss from 42 6.

In *Trito-Isaiah* 61 8 the same use as in Deutero-Isaiah 55 3 is found. *Vide* on the former passage. See further Trito-Isaiah 59 21.

It will be agreed that the use of ברית in our section (56 4 and 6) is different from that attested in Deutero-Isaiah, and that the expression החזיק בבריתי here rather pre-supposes a terminology and a conception of the 'covenant' more akin with P. In view of the parallelism in 56 2 betwen עשה, החזיק and שמר, it is relevant to compare החזיק בבריתי here with the frequent phrase of P: שמר בריתי »to keep my covenant».[1]

On the other hand, the phrase ברית עולם of Deutero-Isaiah 55 3 recurs not only in Trito-Isaiah 61 8 but also in P: Gen 9 16 17 19 31 16 Lev 24 8 etc. *Vide* below on Isa 61 8.

56 5a ונתתי להם בביתי ובחומתי יד ושם δώσω αὐτοῖς ἐν τῷ οἴκῳ μου καὶ ἐν τῷ τείχει μου τόπον ὀνομαστόν (LXX). *Syr*: *ʾaṯrā u̯ašᵉmā* (»place and name») *Vulg*: *locum et nomen Targ*: *ʾᵃṯar u̯ᵉšum*.

ביתי, my home, as a designation for the Temple or the Sanctuary, is attested, besides in vs 5 and 7 here in the following passages:

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[1] Duhm: Festhalten am Bunde bedeutet den Gehorsam gegen das mosaische Gesetz (vgl. 59 21), gegen die Verpflichtungen, die die Beschneidung auferlegt. Je später desto mehr spricht man vom Bunde zwischen Jahwe und dem Volk, während noch die deuteronomische Reform begründet wurde auf den Bund, den König und Volk miteinander vor Jahwe, schlossen (II Reg 23 3): die weltliche Gesetzgebung wird mehr und mehr zu einer direkt göttlichen, der Staat zur Theokratie.

Ḥagg 1 9 »Because of *mine house* that is waste, and ye run every man unto his own house.»

Zech 1 16: »Therefore thus saith the Lord: I am returned to Jerusalem with mercies: *my house* shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.»

Ez 23 39: »For when they had slain their children to their idols, then they came the same day into *my sanctuary — miḳdāši* — to profane it; and lo, thus have they done in the midst of *mine house — bᵉṯoḵ beṯi* —.» The passage belongs to a section by Hölscher characterized as a »literarisch fingierte Predigt eines Späteren».

Ez 44 7: »in that ye have brought into my Sanctuary strangers ... to be in *my sanctuary* to profane it, even my house — *bᵉmiḳdāši lᵉḥallᵉlo 'æṯ beṯi* —» (here, though, the words *'æṯ beṯi* sound as a gloss).

Mal 3 10: »Bring ye all the tithes into the storehouse that there may be meat in mine house ... saith the Lord of hosts.»

ביתי in the mouth of IHUH, but with some uncertainty whether it is a fixed term for the sanctuary, occurs in the following context.

Hos 9 15: »All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings *I will drive them out of mine house — mibbeṯi 'ᵃḡarᵉšem* — I will love them no more: all their princes are revolters.»

Jer 11 15: »What hath mine beloved to do in mine house — *mæ liḏiḏi bᵉḇeṯi* — seeing she hath wrought lewdness with many.»

Jer 23 11: »For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.» Cf Jer 12 7 »I have forsaken mine house — *'azaḇti 'æṯ beṯi* — I have left mine heritage.»

Of these passages only in Jer 23 11 the probalility verges towards my house = my sanctuary. In the other passages the probalility is that ביתי has a mere figurative sense, such as is beyond any doubt to be seen in Nu 12 7: »My servant Moses ... faithful in all mine house.»

The expression בית יהוה occurs in Ex 23 19 34 26 Dt 23 19 Jos 6 24 Mi 19 18 1 Sa 1 7. 24 3 15 2 Sa 12 20 1 Ki 3 1 6 37 7 12. 40. 45. 48. 51 8 10. 11. 63. 64 9 1. 10. 15 10 5. 12 12 27 14 26. 28 15 15. 18 2 Ki 11 3. 4. 7. 10. 13. 15. 18. 19 12 5. 10. 11. 12. 13. 14. 15. 17. 19 14 14 15 35 16 8.

14. 18 19 1. 14 20 5. 8 21 4. 5 22 3. 4. 5. 9 23 2. 6. 7. 11. 12. 24 24 13 25 9. 13 1 Chr 6 16. 17 9 26 22 1. 11. 14 23 4. 24. 28. 32 24 19 25 6. 16 26 12. 22. 27 28 12. 13. 20 29 8 2 Chr 3 1 4 17 5 1. 13 7 2. 7. 11 8 1. 16 9 4. 11 12 9. 11 16 2 20 5. 28 23 5. 6. 12. 14. 18. 19. 20 24 4. 7. 8. 12. 14. 18. 21 26 21 27 3 28 21. 24 29 3. 5. 15. 16. 17. 18. 20. 25. 31. 35 30 1. 15 31 10. 11. 16 33 4. 5. 15 34 8. 10. 14. 15. 17. 30 35 2 36 7. 10. 14. 18. In Chr, by the side of בית ה', the term בית האלהים is frequently used, and this appears to be the term used by the Chronist himself.

Referring to the sanctuary to be rebuilt after the return from the Exile בית ה' occurs in Ezra 1 3. 5.7 2 68 3 8. 11 7 27 8 29 Neh 10 36 but in Ezra and Neh the phrase בית האלהים (בית אלהינו etc.) is far more frequent, Ezra 1 4 2 68 3 8 6 22 8 17. 25. 30. 36 9 9 10 1. 6. 9 Neh 6 10 8 16 10 33. 34. 35. 37. 38. 39. 40 11 11. 16. 22 13 4. 7. 9. 11.

In Isa the בית ה' is found in the historical section 36—39 (= 2 Ki 18 13. 17—20 19) in 37 1. 14 38 20. 22, בית ה' and בית אלהי יעקב in Isa 2 2. 3 (= *Mi* 4 1. 2) of uncertain authorship.

In Deutero-Isaiah it is nowhere to be found.

To sum up, we have thus here to do with a terminology, attested in *Ḥagg* and *Zech* and in Ez 23 39, and basing on the term בית ה' or בית האלהים, frequently used in *Ezra* and *Neh* to designate the sanctuary to be rebuilt after the time of the Exile and very frequently applied, by the sources of *Ki* and *Chr* to the pre-exilic sanctuary, the Temple. It is a terminology, probably unknown to Deutero-Isaiah — not being attested there — but comparatively frequent in the present chapters.

In Trito-Isaiah בית ה' is found in 66 20, cf 60 7.

ובחומתי. חומותי, as a designation for the Temple or some part of it, put in the mouth of IHUH occurs nowhere else in the O. T. It is by Marti, Duhm, Box regarded as a later gloss, an explanation or qualification of ביתי, probably rightly so.

יד ושם occurs only here. For יד in the sense here generally accepted, *viz. monument*, one generally points to 2 Sa 18 18, the »pillar» (*maṣṣæḇæt*) erected by Absalom to keep his name in remembrance (»for he said, I have no son to keep my name in remembrance — *ba'aḇur hazkir šemi*»), being called: יד אבשלום. Similarly 1 Sa 15 12 (»Saul came to Carmel and, behold, he set him up a place — *maṣṣiḇ lo yād.*») יד ושם evidently represents

one conception: a monument of remembrance (cf LXX: τόπον ὀνομαστόν).

56 5b טוב מבנים ומבנות LXX: κρείττω υἱῶν καὶ θυγατέρων, *Syr.: dᵉṭāḇ men bᵉnaii̯ā u̯ᵉmen bᵉnātā, Targ.: dᵉṭāb mibbᵉnin umibbᵉnān* cf 2 Sa 18 18 above.

שם עולם אתן לו. LXX: ὄνομα αἰώνιον δώσω *αὐτοῖς* and similarly *Targ.: šum ʿālam ʾittin lᵉhon*, presupposing instead of לו the more natural להם or למו, recommended to be read by Kittel (*BH*).

שם עולם is found only in Trito-Isaiah, *viz.* here and 63 12.[1] But it is closely related to similar constructions as חקת עולם, חק a favourite expression especially with P (Ex 12 14. 17 27 21 28 43 29 9. 28 30 21 Lev 3 17 6 11. 15 7 34. 36 10 9. 15 16 29. 31. 34 17 7 23 14. 31. 41 24 3. 9 Nu 10 8 15 15 18 8. 11. 23 19 10. 21 also in Ez 46 14), ברית עולם in P (Gen 9 9. 16 17 7. 13. 19 Ex 31 16 Lev 24 8 [Nu 19 10 25 13]), Isa 24 5 (in the Post-Exilic Apocalypse) Jer 32 40 50 5 Ez 16 60 37 26 1 Chr 16 17, also found in Deutero-Isaiah 55 3 and Trito-Isaiah 61 8.

Cf 1 Ki 9 3 (»I have hallowed this house which thou hast built, to put my name there for ever — *lā-šum šᵉmi šām ʿaḏ ʿolām*»).

The closest parallel is, however, to be found in *Deut-Isa, viz.* in the last words of the section thus named (*55 13*): »והיה לה׳ לשם לאות עולם לא יכרת«. The similarity of wording, together with the complete difference in sense, rather suggests a dependence of one passage on the other. Cf 48 19 (below p. 51).

The word עולם is peculiarly frequent in *Trito-Isaiah.* Whereas in Isa 1—39 we count 8 occurences (of which 5 עד עולם), in Deutero-Isaiah 6 (or 5)[2], we in Trito-Isaiah have 13 (with 1 עד עולם), corresponding to a proportion of approximately 5 (Proto-): 8 (Deutero-): 29 (Trito-Isaiah).

A comparison between the instances of עולם in Deutero-Isaiah and Trito-Isaiah:

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[1] Vide on 63 12; עולם in 63 12 perhaps an addition.

[2] More correctly 5, for 51 11 is merely a citation of 35[10]

Dt-Isaiah.	*Trito-Isaiah.*
(Translation acc. to Box).	
40 28 An *everlasting God* — אלהי עולם — is I̯HU̯H, Creator of the ends of the Earth.	
44 7 Who has announced *from of old* things future (*mi hišmi*^{a}*ʿ mē ʿolām ʾoṯii̯i̯oṯ*).[1]	
54 8 In wrath I did hide my face from thee, but with *kindness everlasting* — חסד עולם — I compassionate thee.	
55 3 I will grant you an *everlasting covenant* — ברית עולם — the sure promises of loving-kindness to David.	61 8 For I, I̯HU̯H, love justice I hate iniquitous plundering; And I will give them their recompense faithfully and will make with them an *everlasting convenant*.
55 13 And it shall be to I̯HU̯H a memorial, *an everlasting sign* — לאות עולם — that shall not be cut off.	56 5 *An everlasting name* will I give them that shall not be cut off.
	63 12 He who made go at Moses' right hand His glorious arm, who cleft the waters before them to make Himself a[n everlasting] name.
[51 11 = 35 10] And I̯HU̯H's ransomed ones shall return and come to Zion with jubilation, with *everlasting joy* — שמחת עולם — upon their heads.	61 7 Because their shame was in double measure, and insult and spitting was their lot, Therefore in their land they shall possess double, *joy everlasting* שמחת עולם shall be theirs.

[1] MT: מִשּׁוּמִי עַם־עוֹלָם וְאֹתִיּוֹת *RV*: »have I not declared unto thee of old, and shewed it?»

60 15 Instead of thy being forsaken and hated, none passing through (thee) I will make thee an *everlasting pride* — ושמתיך לגאון עולם — *a joy* for all generations.

58 12 Thy sons shall rebuild *the ancient ruins* — חרבות עולם — 61 4 shall rebuild *the ancient ruins*.

[Cf Isa 9 6 . . . upon David's throne and throughout his realm to establish and support it *henceforth and for ever* — מעתה ועד עולם].

[59 21 [1] And as for Me, this is My *covenant* with them, says IHUH My spirit which is upon thee . . . shall not depart . . . says IHUH *from henceforth and for ever* — מעתה ועד עולם —.]

60 19, 60 20 IHUH shall be thine *everlasting light* — אור עולם —.

Cf 51 9 Awake, awake, put on strength O arm of the Lord; awake, as in the *ancient days, in the generations of old* — כימי קדם דורות עולמים.

63 9 He also did take them up and did carry them *all the days of old* — כל ימי עולם —.

63 11 Israel recalled *the days of old* — ימי עולם —.

Cf 45 17 But Israel is delivered by IHUH with an *everlasting deliverance* — ישראל נושע ביהוה תשועת עולמים.

[64 4 in them (have we been *of*) *long time*, and we shall be delivered — בהם עולם ונושע.

Comparison between the occurrences of מעולם.

Isa 42 14 »I *have long time been silent* — החשיתי מעולם been still and restrained myself Now will I groan . . .«

[57 11 »Have I not *been silent even of long time* — אני מחשה ומעולם —« and thou fearest me not? [2]].

[1] *Vide* below on the passage. Probably a later insertion.

[2] Box emends: »I indeed kept silence and hid (mine eyes) — ומעלים —« with CHEYNE, MARTI, vide below *ad loc.*

46 9 Remember *the former things of old* — ראשנות מעולם.

64 28 While thou didst terrible *things* which we hoped not for, and *whereof from of old* men had not heard — ומעולם לא שמעו —.

63 16 *Our Redeemer from of old* is thy name — גאלנו מעולם שמך.

63 19 Like those we are become *over whom thou rulest no more* — מעולם לא משלת בם.

לא יכרת καὶ οὐκ ἐκλείψει (LXX). In the sense of »not be cut off», »not vanish», »remain» in Jos 9 23 2 S 3 29 1 Ki 2 4 8 25 9 5 2 Chr 6 16 7 18 Isa 48 19 55 13 Ṣef 3 7 Jer 33 17. 18 35 19 Zech 14 2 Ru 4 10.

Notice especially *Deut-Isa 55 13*, quoted above, and Isa *48 19* (which latter by most is regarded as much later than the *author* Deutero-Isaiah): »Thy seed also had been as the sand, and thine offspring as the clust; neither *cut off* nor destroyed would thy [MT: its] *name* be before me.»

56 6aα ובני הנכר הנלוים על יהוה לשרתו καὶ τοῖς ἀλλογενέσι τοῖς προσκειμένοις Κυρίῳ δουλεύειν αὐτῷ (LXX). LXX possibly read ולבני, in conformity with לסריסים of 56 4. But the Targum renders: ובני עממיא.

For the term בני הנכר vide above on 56 3 for הנלוים על ה' *ibidem*.

לשרתו : משרת, שרת especially frequent in *Ez, P* and *Chronist*, but is nowhere to be found in the earlier prophets, and not in Deutero-Isaiah.

The occurrences of משרת, שרת are: Gen 39 4 (E) [Joseph *serves* the Egyptian] 40 4 (E) [Joseph serves the Egyptian chief of the butlers and chief of the bakers]. Ex 24 13 (E) 33 11 (E) Nu 11 28 (E) Jos 1 1 [Moses and his *servant Joshua*] 28 43 (Ps) [Aaron and his sons when they come near unto the altar *to minister in the holy place — lešāreṯ baḳḳodæš*] 29 30 (Ps) [when he cometh into the tabernacle of the congregation to *minister in the holy place*], 30 20 (Ps) 35 19 (Ps) 39 1. 26. 41 (Ps) Nu 1 3 (Ps) 3 6. 31 (Pg or Ps) 4 9. 12. 14 (Ps) 8 26 (Ps) 16 9 (Pg or Ps) [before the congregation to minister unto them — *lifne hāʿeḏā lešārᵉṯām*].

Thus, in the Elohist, שרת is used only of the service tended by a human being to another human being, in *P*[*s*] again, it is used as a technical term for the priestly (or Levitic) service.

Similarly in *Dt* 10 8 (the Lord separated the tribe of Levi . . . to *stand before the Lord to minister unto him* — לעמוד לפני יהוה לְשָׁרְתוֹ) 17 12 [הכהן העמד לשרת שם את ה'] 18 5. 7 [לעמד לשרת בשם יהוה] 21 5 [הכהנים בני לוי כי בם בחר יהוה אלהיך לשרתו].

Of priestly (temple- and altar-, cult-) service it is also used in Ez 20 32 cf 44 12 (to *serve* wood and stone) and, especially in the section *40—48:* 40 46 43 19 44 11. 12. 14. 15. 16. 17. 19. 27 45 4. 5 46 24 in the same phraseology as P, especially: »lo, come near to me (to the Lord) *to minister unto me* (him) [קרב אֵלַי לְשָׁרְתֵנִי].»

Cf with this: Ezra 8 17 »*ministers* for the *house of our God* — משרתים לבית אלהינו —» Neh 10 37 (the priests that *minister in the house of our God*) 10 40 (the priests that minister)».

To the same category the majority of *Chron* belongs: 1 Chr 6 17 (ministered before the dwelling place of the tabernacle of the congregation: *u̯ai̯i̯ihi̯u mᵉšarᵉṯim lifne miškan 'ohæl moʿēḏ*) 15 2 16 4. 37 23 13 26 12 27 1 28 1 2 Chr 5 14 8 14 9 4 13 10 17 19 22 8 23 6 29 1. 11 31 2.

In Sam and Ki we may notice that שרת mostly is used in the common, non-religious, significance, *e. g.* 2 5 13 17. 18 1 Ki 1 4. 15 10 5 19 21 2 Ki 6 15 4 47 but, also, the development of the word towards its technical use may be noticed here, in the stages: minister to a »man of God» > minister unto the Lord before Eli (1 S 2 11. 18 3 1) > minister (in the Temple) = perform the menial and other offices necessary for the service (1 K 8 11 2 K 25 14).

Similarly in Jer 33 21. 22 (»the Levites that minister unto me — *mᵉšāreṯe 'oṯi*»), Joel 1 9. 13 2 17 (»the priests, the Lord's ministers.»)

A peculiar use is attested in ψ 101 6 103 21 104 4 where the *ministers of I̯HU̯H* are = angels, or an angelic order.

Nowhere, however, the term is used exactly in the same sense as that probably to be read here, *viz.*: »serve the Lord» in its general, religious import. But the line of development may be detected from a comparison with Isa 61 6: »ye shall be named the priests of the Lord». If this passage belongs to the same author as our vs, it marks the stage when the whole community could, in a figurative sense, be said to do priestly service, service to the Lord by their fulfilment of the statute of the Priestly Law.

56 6aβ ולאהבה את שם יהוה καὶ ἀγαπᾶν τὸ ὄνομα κυρίου (LXX). לאהבה, infinitive, is attested in Dt 10 15 (the Lord had a delight

in thy fathers *to love them* — לאהבה אותם), *Dt 10 12* (»now Israel, what doth IHUH thy God require of thee but ... *to love him and to serve IHUH thy God — l^e'ah^aḇā 'oṯo ula'^aḇoḏ 'æṯ IHUH —*» notice the parallel expression in the present vs!). The phrase לאהבה את ה' אלהיכם is found in Dt 11 13. 22 Jos 22 5 [D] 23 11 [D or Rd] לאהבה את ה' אהין in Dt 19 9 30 6. 16. 20.

Cf 2 Sam 19 7 (Joab to David ... »in that thou lovest thine enemies and hatest thy friends — *l^e'ah^aḇā 'æṯ śon^e'æḵā ûl^eliśno 'æṯ 'oh^aḇæḵā*».

שם יהוה is met with in *Trito-Isa* 56 6 59 19 Gen 16 13 [J 2] Ex 20 7 (Decalogue) Lev 24 16 [Ph] Dt 5 11 28 10 32 3 2 Sam 6 2 Isa 18 7 [Post-Exilic Appendix: Box] 24 15 [The Apocalypse] 30 27 [Post-Exilic] Joel 2 26 Mika 5 3 [Post-Exilic?] Hi 1 21 ψ 7 18 102 16. 22 113 1. 2. 3 135 1 148 5. 13 Prov 18 10.

[יכם-, יך] שם אלהים in Lev 18 21 19 12 21 6 ψ 20 2 44 21 69 31 Prov 30 9.

לשם יהוה is found in the peculiar expression [אלה'] לבנות בית לשם ה' »build a house unto the name of IHUH» in 1 Ki 3 2 5 17. 19 8 17. 20 (copied in 1 Chr 22 7. 19 2 Chr 1 18 etc).

בשם יהוה occurs in the older literature only in the phrase קרא בשם יהוה *e. g.* Gen 4 26 (J 1) Gen 12 8 (J 1): called upon the name of the Lord; cf the corrupt passage Amos 6 10; Ṣef 3 9. 12 (authenticity doubted).

For the usage of the present passage it might be of interest to compare the occurences of בשם יהוה in Dt, Jer and Deutero-Isaiah.

In Dt בשם יהוה occurs only in 18 5. 7. 20. 22 21 5 passages generally counted as later additions to D.

Dt 18 5. 7 21 5 »to stand to minister (*l^ešaret*) in the name of IHUH», already adduced above to לשרתו of the present vs 18 20: »the prophet which shall presume to speak a word in my name.» 22 »when a prophet quaketh in the name of IHUH (*ʾiḏabber ... b^ešem IHUH*)».

Jer 11 21 »prophesy not in the name of IHUH» 26 9 »Why hast thou prophesied in the name of IHUH» 26 16 »he hath spoken to us in the name of IHUH over God» 26 20. »and there was also a man, Urijah, that prophesied in the name of IHUH»[1] 44 16 »the word that thou hast spoken unto us in the name of IHUH».

[1] »Eine sekundäre Einschaltung aus unbekannter Quelle» (STEUERNAGEL).

There is a clear interrelation between Dt 18 20. 22 and the passages of Jer. With our passage, however, they have no connection.

In the chapters of *Deutero-Isaiah* שם יהוה occurs only in the form בשם יהוה, this twice only, *viz.*:

48 1 »Who swear by the Name of *IHUH*» (interpolation by a post-Exilic editor, *vide* Box) and 50 10 »let him trust in the Name of IHUH» (in an »appendix adapting the preceding to later times» *vide* Box). Thus בשם יהוה is not with certainty attested in the genuine Deutero-Isaiah.

To sum up: the terminology of Isa 56 6a β suggests, in לאהבה, the style favourite with Deuteronomic and Deuteronomistic writers, and, in שם יהוה as grammatical object, late post-Exilic phraseology.

It is near at hand to forward the hypothesis that the writer adopts the Deuteronomic phraseology, but, living in a time or a circle, where it had already grown to be regarded as an infringement upon the Greatness and Aloofness of IHUH to speak of »loving IHUH», he substitutes the »*name* of IHUH» for »IHUH».

56 6b α לִהְיוֹת לוֹ לְעֲבָדִים: τοῦ εἶναι αὐτῷ εἰς δούλους *καὶ δούλας* (LXX). LXX seem to presuppose a text לעבדים ולשפחות »to be His servants and handmaidens». Cf. Dt 28 68 (where LXX, however, have: παῖδας καὶ παιδίσκας) and Isa 14 2 (LXX: δούλους καὶ δούλας). LXX might perhaps represent a text where »and handmaids» had been later inserted from Isa 14 1. 2, since the latter passage also speaks of »strangers» to be »added to» Israel.

לִהְיוֹת לוֹ לְעֲבָדִים, with reference to IHUH, occurs here only. Cf, however, Lev 25 55, cited below the phrase »Servants of IHUH or God» occurs in the following passages, *viz.*:

Gen 50 17 »forgive the trespass of the servants of the God of thy father — *ʿabḏe ʾᵉlohe ābīḵā.*»

2 Ki 9 7 »that I may avenge the blood of my *servants the prophets* and the blood of *all the servants of the Lord* — *dᵉme kål ʿabḏe IHUH*».

2 Ki 10 23 »search and look that there be here with you none of the servants of IHUH, but the worshippers of Baal only.» Here the »servants of IHUH» are clearly = worshippers of IHUH (the consonantal text has: עבדי יהוה and עבדי הבעל and LXX render throughout δοῦλοι τοῦ Βάαλ and δοῦλοι κυρίου.

ψ 103 1 »Praise, o ye servants of IHUH, praise the name of IHUH» ψ 135 1, the same, with the sequence: »ye that stand in the house IHUH, in the courts of the house of our God» ψ 134 1 »all ye servants of the Lord which by night stand in the house of IHUH».

Lastly, the expression is found in Deutero-Isaiah 54 17b »This is the inheritance of the servants of IHUH and their portion that is of me, says IHUH» (Box). But this passage is by Box and others regarded as a later addition. The expressions »My servants», »His servants» and »Thy servants» (God as subject) otherwhere, usually refer to the prophets or in the later poetical literature, to the angels.

Thus, עֲבָדַי, *my servants,* in the mouth of IHUH, of *Israelites* in general occurs in Lev 25 42: »they are *my servants* (LXX: οἰκέται μου), which I brought forth out of the land of Egypt» 25 55 »*For unto me the children of Israel are servants*; they are *my servants* whom I brought forth out of the land of Egypt» (LXX: ὅτι ἐμοὶ οἱ υἱοὶ Ἰσραὴλ *οἰκέται* εἰσὶ, *παῖδές* μου οὗτοί εἰσιν, οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου).

Otherwhere עֲבָדַי is used in the fixed expression עבדי הנביאים — »my servants the prophets».

2 Ki 9 7, cited »my servants the prophets» by the side of »all the (other) servants of IHUH», the latter of the worshippers in general. 2 Ki 17 13 »keep *my commandments* and statutes according to all the Tora which I commanded your fathers, and which I sent to you by *my servants the prophets*».

The same in *Jer* 7 25 26 5 29 19 35 15 44 4. 7 25 »Since the day of that your fathers came forth, out of the land of Egypt unto this day *I have* even *sent unto you all my servants the prophets, daily rising up early and sending them.* The italicized words are common to *all* the passages of Jer enumerated».

In *Ez* once: 38 17 »Art thou he of whom I have spoken in old time by *my servants the prophets of Israel*» and in Zech also once: 1 6 »but my words and my *statutes* which I commanded my servants the prophets» (cf 2 Ki 17 13 above) and Ezra 9 11 below.

עבדי, *my servants,* in the mouth of IHUH, in *Trito-Isaiah* 65 13. 14.

עֲבָדֶיךָ, *thy servants,* with IHUH as subject: Ex 32 13 »Remem-

ber *Abraham, Isaac and Israel, thy servants*» 1 Ki 8 32. 36 = 2 Chr 6 23. 27 »judge *thy servants* . . . forgive the sin of *thy servants and thy people Israel*».

Ezra 9 11 »we have forsaken thy commandments which thou hast commanded by *thy servants the prophets*».

Neh 1 6 »I pray before thee now . . . for the *children of Israel thy servants*» 10 »now these are *thy servants and thy people*».

Jer 25 4 »And ĮHṲH, has sent unto you all *his servants the prophets*, rising early and sending» (cf above).

Dan 9 10 »neither have we obeyed the voice of ĮHṲH our God, to walk in his laws, which he set before us *by his servants the prophets*».

Amos 3 7 »surely ĮHṲH the God will do nothing but he revealeth his secret unto his *servants the prophets*».

עֲבָדָיו: Deut 32 36 »For ĮHṲH shall judge *his people* and repent himself for *his servants*» (cf ψ 135 14), 32 43 ». . . his people: for he will avenge the blood of *his servants*» Neh 2 20 »The God of heaven, he will prosper us; therefore *we his servants* will arise and build».

ψ 34 23 »ĮHṲH redeemeth the soul of *his servants* and none of them that trust in him shall be desolate».

ψ 69 37 »For God will save Sion and will build the cities of Juda: that they may dwell there, and have it in possession; the seed also of his servants shall inherit it and they that love his name shall dwell therein» (notice the close parallel with the present passage!).

Trito-Isaiah 66 14: »And ĮHṲH-s kindness to *his servants* shall be manifested, and his indignation towards his enemies (Box)».

ψ 105 25 »He turned their heart to hate *his people*, to deal subtilly with *his servants*».

Isa 65 15 cf below *ad locum*.

Hi 4 18 »behold he put no trust in his *servants*; and his *angels* he charged with folly».

56 6bβ כל שמר שבת מחללו ומחזיקים בבריתי καὶ πάντας τοὺς φυλασσομένους τὰ σάββατά μου μὴ βεβηλοῦν, καὶ ἀντεχομένους τῆς διαθήκης μου (LXX). Cf above vs 2.

56 7a α והביאותים אל הר קדשי εἰτάξω αὐτοὺς εἰς τὸ ὄρος τὸ ἅγιόν μου (LXX).

הר קדשי is especially frequent in *Trito-Isaiah*, occurring in

56 7 אל הר קדשי
57 13 ויירש הר קדשי
65 11 השכחים את הר קדשי
65 25 בכל הר קדשי
66 20 על הר קדשי ירושלם
Cf also 62 9 בחצרות קדשי

In the rest of the Book of Isaiah the expression occurs only once; viz. in

Isa 11 9 »They shall not harm nor destroy in all my ‚*holy mountain*«. (Redactorial addition: DUHM, cf CHEYNE, BOX).

Outside the Book of Isaiah הר קדשי, הר קדשיך, הר קדשו occur in the following passages, *viz.* Ez 20 40 Joel 2 1 4 17 Ob 1 16 (late eschatological redaction) Sef 3 11 Dan 9 16 ψ 2 6 3 5 15 1 43 3 48 2.

56 7a β ושמחתים בבית תפלתי καὶ εὐφρανῶ αὐτοὺς ἐν τῷ οἴκῳ τῆς προσευχῆς μου (LXX). The expressions בית תפלתי and בית תפלה occur in the whole O. T. only in this vs.[1]

For שִׂמַּח, with »IHUH» or »God» as grammatical subject of the following passages, *viz.*

Ezra 6 22 »And the children of Israel ... kept the feast of unleavened bread seven days with joy; for IHUH *had made them joyful*, and turned the heart of the King of Assyria unto them to strengthen their hands in *the work of the house of God*, the God of Israel».

Neh 12 43 »Also that day *they offered great sacrifices*, and rejoiced: for God *had made them rejoice* with great joy».

In these passages the rejoicing is, as here, connected with the '*house*' and with the '*sacrifices*'.

Jer 31 13 »I will turn their mourning into joy and will comfort them and *make them rejoice from their sorrow* — *wᵉsimmaḥtim* (the same form as here) *miǧonām.*

ψ 92 5 »Thou, IHUH, *hast made me glad* through thy work» ψ 86 4 »*Rejoice the soul of thy servant*» ψ 90 15 »*make us glad*

[1] That the Temple is spoken of as the place where prayer is answered (1 Ki 8) is quite another matter.

according to the days wherein thou hast afflicted us». Cf ψ 30 2 45 7 89 43 Eka 2 17.

56 7b עולותיהם וזבחיהם לרצון על־מזבחי τὰ ὁλοκαυτώματα αὐτῶν, καὶ αἱ θυσίαι αὐτῶν ἔσονται (יהיו?) δεκταὶ (Z. 'A. εἰς εὐλογίαν) ἐπὶ τὸ θυσιαστήριόν μου (LXX).

־ות, עולה occurs in Isaiah 1 11 (»I am sated with the burnt-offerings of rams») 40 16 (»Lebanon is not sufficient for full nor do its beasts suffice for *burnt-offerings*») 43 23 (»No lamb of *burnt-offering* of thine hast thou brought me, nor with sacrifices ... hast honoured me») 61 8 (? cf below ad locum).

־ים, זבח in Isa 1 11 19 21 34 6 43 23. 24. Both עולה and זבח are in *Proto-Isaiah* and *Deutero-Isaiah* used in a deprecatory connection, except in Isa 19 21 (»the Egyptians ... will worship with *sacrifice* and oblation») which, however, belongs the section 19 16–25, a late redactional appendix.

For עולתיהם וזבחיהם compare עולותיכם וזבחיכם in Dt 12 6. 11 (Jer 6 20).

לרצון occurs, in a near parallel of expression to the present, in *Jer 6 20* »your burnt-offerings are *not* acceptable nor your sacrifices sweet unto me — *ʿoloṯēḵæm lo lᵉraṣon u̯ᵉziḇḥēḵæm lo ʿarᵉḇu li.* Further in ψ 19 15 »Let the words of my mouth and the meditation of my heart *be acceptable in thy sight*» Ex 28 38 *lᵉrāṣon lākæm lifne I̯HU̯H* Lev 22 20 *ki lo lᵉraṣon i̯ihi̯æ lāḵæm* Lev 22 21 »And whosoever offereth a sacrifice ... it shall be perfect to be accepted — *tāmim i̯ihi̯æ lᵉrāṣon*». Lastly, in *Trito-Isaiah 60 7*, we have to read, as here: *lᵉraṣon ʿal-mizbᵉḥi* (cf ad locum).

מזבחי occurs only in Ex 20 26 21 14 1 S 2 28. 33 Mal 1 7. 10. מזבחך Dt 33 10 1 Ki 8 31 2 Chr 6 22 ψ 26 6 51 21. מזבחו (of God's altar) only in Lam 2 7 (»The Lord has cast off his altar: אדני זנח מזבחו»).

56 7c כי ביתי בית־תפלה יקרא לכל העמים ὁ γὰρ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν (LXX).

ביתי *vide* above on 56 5a α, בית תפלה *vide* vs 7a.

כל העמים used in the sense of »all the nations of the earth», and similar, in the following passages, *viz.*:

Ex 19 5 Dt 4 19 7 6. 7. 14. 16. 19 10 15 14 2 28 37. 64 30 3. 4 (»I̯HU̯H thy God will turn thy captivity ... and will return and gather thee from all the nations — *ḳibbæṣḵā mikkål hāʿammim* — ... if any of thine be *driven out* unto the utmost parts of heaven, from thence

will I̯HU̯H thy *God gather thee — 'im i̯ihi̯æ niddaḥ^{a}ḵā biḳṣe haššāmāi̯im miššām i̯^{e}ḳabbæṣḵā I̯HU̯H '^{æ}lohæḵā»* cf Neh 1 9, notice the parallel with our present vs 7c and 8!) Jos 24 17. 18 1 Ki 5 14 9 7 1 Chr 16 24. 26 2 Chr 7 20 Est 1 16 3 14 8 13 9 2 Isa 10 14 25 6. 7 (the Apocalypse) Jer 34 1 Mi 4 5 Hab 2 5 Zech 11 10 12 2. 3. 6 14 12 ψ 47 2 49 2 96 3. 6 99 2. In the sense of »all the tribes» or »all the people of Israel» it is nowhere attested.

»The phrase in this context is a notable one, though, as Marti points out, it does not imply that the distinction between Judaism and the heathen is overcome; Judaism still maintains its prerogatives — it is to Jerusalem that the nations are to bring their offerings, and the Law is also maintained. But the passage is certainly directed against the exclusive spirit that soon asserted itself so strongly in Jerusalem. The writer is a kindred spirit to the author of the Book of Ruth» (Box). Cf Duhm: »Der Satz ... für *alle* Völker, darf nicht aus seinem Zusammenhange gelöst werden; es handelt sich keineswegs um die liberale Öffnung des Tempels für jedermann, sondern um die Möglichkeit der Zulassung von Fremden gegen Erfüllung der vorher genannten Bedingungen d. h. des vollständigen Übertritts zum Judentum, der Beschneidung usw. Damit bleibt das Judentum hinter den meisten Religionen noch weit zurück».

56 8a נאם אדני יהוה מְקַבֵּץ נדחי ישראל εἶπε κύριος ὁ συνάγων τοὺς διεσπαρμένους ['Α. Σ. Θ. ἐξωσμένους] Ἰσραὴλ, (LXX). Acc. to LXX this is to be considered as a conclusion of the preceding. The natural interpretation of the MT is, however, undoubtedly the one commonly accepted, *viz.* 56 8a as introducing a new dictum.

[נדחי ישראל] מקבץ: Jer 49 5 »Behold ... ye shall be *driven out — niddaḥtæm* [same term as here], — every man right forth; and none *shall gather up* him that wandereth». Jer 32 37 »Behold I will *gather them* out of all countries, wither I have *driven them — hinni m^{e}ḳabb^{e}ṣām mikkål hā'^{a}rāṣoṯ '^{a}šær hiddaḥtim šām»*.

נדחי ישראל; נדחי Ni of נדח (*nidd^{e}ḥe* > *niḏḥe*), not of דחה.

Isa [11 12] (late post-Exilic) »He will lift up an ensign to the nations And *gather the outcast of Israel* — ואסף נדחי ישראל».

ψ 147 2 »I̯HUH doth build up Jerusalem: he *gathereth together the outcasts of Israel* — נדחי ישראל יְכַנֵּס» cf Jer 49 36.

The word נדח Ni further occurs in Dt 4 19 19 5 22 1 30 4. 17 2 S 14 13. 14 Isa 16 3. 4 27 13 30 17 49 36 Jer 23 12 40 12 43 5 49 5

Ez 34 4. 16 Mik 4 6 Ṣef 3 19 (»I will gather her that was driven out») Neh 1 9. Notice especially *Dt 30 4* and *Neh 1 9* »though there were of you cast out unto the uttermost part of the heaven, yet I will gather them from thence, and will bring them to the place that I have chosen to set my name there.» Cf above p. 58 sq.

56 8b עוד אקבץ עליו לנקבציו ὅτι συνάξω ἐπ' αὐτὸν συναγωγήν (LXX = »for I will gather to him a congregation», presupposing some such text as: אקבץ עליו נקבצים [כי or] עוד?). The Targum has: עוד אקריב גלוותהון לכנשא יתהון *ʿod 'aḳreḇ gālu̯āṯᵉhōn lᵉḵannāšā i̯āṯᵉhōn,* I will yet bring hither their exiled ones to gather them», corresponding to a Hebrew text: עוד אקרב [אביא] גוליו לקבצם.

קבץ, Pi, a technical term for the gathering, bringing back, of the Exiled, Dt 30 3. 4 (quoted above p. 58 sq.) Na 2 11 3 18 Jer 49 5 Ez 16 37 Joel 2 6 4 2 Mi 2 13 (»will surely assemble, o Jacob, all of thee: I will surely gather the remnant of Israel». Exilic) *Ṣef 3 19. 20* (»Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and *gather her that was driven out* ... at that time will I bring you again, even in the time that *I gather you*: for I will make you *a name* and *a praise* among all people of the earth, when I turn back your captivity before your eyes, saith I̯HU̯H». Notice the affinity of terminology with the whole present passage: in 5. 7. 8 Ṣef 3 14–20 is a post-Exilic addition).

Neh 1 9 (quoted above).

Jer 23 3 (»I will *gather* the remnant of my flock out of all countries wither I have *driven* them — *hiddaḥti 'oṯām* —») 29 14 32 37 (»I will be found of you, saith I̯HU̯H, and I will turn away your captivity, and I will *gather you* from all the nations and from all the places wither I have *driven* you») 31 8. 10.

Ez 11 16. 17 20 34. 41 28 25 29 13 34 13 36 24 37 21 39 27. It is to be noticed that instead of נדח, הדיח, as the counterpart opposite of קבץ, Ez has נפוץ, הפיץ, yet נדח is used, in connection with the idea of the bringing back of the Exiled, in *Ez 34 16*. Cf נדח and נפוץ in parallelism in Isa 11 12.

1 Chr 16 35 »Save us, o God of our salvation and *gather us together* and deliver us from the heathen that we give thanks to thy holy name». Cf ψ 106 47 107 3.

Zech 10 8. 10 »I will gather them, for I have redeemed them and they shall increase as they have increased ... I will bring

them again also out of the land of Egypt and gather them out of Assyria» (late post-Exilic passage).

In different usage קבץ is attested in Hos 8 10 9 6 Mi 1 7 4 12 Nah 2 11 3 18 Isa 13 14 22 9 34 16 Jer 49 5 Ez 16 37 Joel 2 6 4 2.

Isa [11 12] ואסף נדחי ישראל ונפצות יהודה יקבץ (late post-Exilic).

In *Deutero-Isaiah* the term is found in 40 11, here not clearly as a technical term, but in the natural figurative use (which was, of course, the origin of the technical use) »As a shepherd will He shepherd His flock, with His arm will gather», 43 5 »From the Orient bring I thy seed, and from the westering lands will I gather thee» and 54 7 »For a little moment did I cast thee off But with great compassion do I gather thee». In 43 5 54 7 clearly in its technical sense.

Thus, to review the parallels adduced to vs 8, it is evident that the closest parallels are *Jer 32 37* *Ez 34 16* [*Isa 11 12*] *Ṣef* [*3 19. 20*] *Neh 1 9* *Mi* [*2 13*] and that the language in general is most akin to that of post-exilic writings.

Table of affinities of terminology of 56 1–8.

56 1a: ψ *106 2* Hos 12 7; Ez 18 5. 19. 21. 27 33 14. 15. 19 45 9.
b: (Dt-Isa 45 8. 23 46 13).
2a: ψ *34 9* ψ, Prov etc.; *Hi 25 6* ψ *8 5*; Hi 2 3. 9 27 6 Prov 3 18 (Trito-Isa 64 6).
b: cf Dt 5 12 Ex 31 14. 16 *Neh 13 17. 18* Ez 20 16. 21. 24 23 35; *Neh 9 28* Prov Sal.
3aα: *Trito-Isa 56 6*; 61 5 62 8, Gen 17 12. 27 Lev 22 25 (P) Ex 12 23 *Neh* 9 2 *Ez 44 7. 9*.
aβ: Isa [14 1] *Jer 50 5* Nu 18 4 *Zech 2 15*.
b: *Ezra 10 8* *Neh 9 2* *10 29* *13 3*.
cα: (Isa 39 7 Jer 34 19.
cβ: Ez 17 24 21 3 Dt 23 2.
4a: Ex 31 13 Lev 19 3. 30 26 2; (Ez 20 12. 16. 20. 21. 24 22 8 23 38 44 24).
bα: *Trito-Isa 65 12* *66 3. 4* Dt 30 19 ψ 84 10 119 30. 173 Dt-Isa 55 11.
bβ: *P, Jer, Ez, Mal* Cf Dt-Isa 55 3 54 10 (42 6) Trito-Isa 61 8 59 21.
5aα: *Hag 1 9* *Zech 1 16* *Ez 23 39* 44 7 *Mal 3 10* Jer 23 11 *Ezra Neh* Trito-Isa 66 20.
aβ: without parallels (2 Sa 18 18 15 12).

bα: cf 2 Sa 18 8; Trito-Isa 63 12; cf חק עוכם in Petr. Jer 32 40 50 5 (1 Ki 9 3).
bβ: Dt-Isa 48 19 55 13.
6aα: *Ez 40—48*, *P*, Chronist.
aβ: *Dt* 10 12. 15 11 13. 22 19 9 30 6. 16. 20 Jos 22 5 23 11; Isa [18 7 24 15 30 27].
bα: ψ *69 37* 34 23 105 25 Neh 2 20 Dt 32 36. 43 Trito-Isa 66 14.
7aα: *Trito-Isa 57 13 65 11. 25 66 20* (62 9) Isa [11 9] Ez 20 40 *Joel 2 1 4 17* [Ob 1 16] Sef 3 11 Dan 9 16 ψ 2 6 3 5 15 1 43 3 48 2.
aβ: Ezra 6 22 Neh 12 43 Jer 31 13 ψ 86 4 90 15 92 5 (30 2 45 7 89 43) Lam 2 17.
bα: Dt 12 6. 11 (Isa 1 11 40 16 43 23) Isa [19 21].
bβ: *Jer 6 26* ψ 19 15 Ex 28 38 Lev 22 20. 21 *Trito-Isa 60 7*; Mal 1 7. 10 Ex 20 26 1 Sa 2 28. 33 Dt 33 10 1 Ki 8 31 2 Chr 6 22 ψ 26 6 51 21 Lam 2 7.
cβ: Dt 4 19 7 6. 7. 14. 16. 19 10 15 14 2 28 39. 64 30 3 Ex 19 5 Chron, Zech ψ
8a: Jer 32 37 49 5; Isa [11 12] ψ 147 2 Dt 30 4 *Neh 1 9* Dt, Jer.
b: Dt 30 3. 4 *Jer* 23 3 etc. *Ez Ṣef* [*3 19. 20*] Zech 10 8. 10 *Neh 1 9*.

56 9—12.

56 9 כל חיתו שדי אתיו לאכל כל חיתו ביער Πάντα τὰ θηρία τὰ ἄγρια, δεῦτε, φάγετε, πάντα τὰ θηρία τοῦ δρυμοῦ (LXX).

'A rendered: πᾶν ζῶον αὐτοῦ χώρας ... πάντα τὰ ζῶα αὐτοῦ ...

Σ rendered שדי: τοῦ ἀγροῦ.

The Targum interprets the vs: כל מלכי עממיא דמתכנשין לאעקא ליך ירושלם בגויך יתרמון יהון מיכל לחית ברא תסבע מנהון חית חורשא. »All the kings of the nations that have assembled to press thee Jerusalem in thy midst shall be thrown, shall be food to the beasts of the field, the beasts of the forest shall be satisfied from them».

The two parallel phrases כל חיתו שדי and כל חיתו ביער are poetical. The former and the equivalent of the latter, כל חיתו יער occur elsewhere only in passages of late origin. Thus כל חיתו שדי in ψ 104 11 and כל חיתו יער in ψ 50 10 104 20. The cognate expression חיתו ארץ, similarly, recurs only in ψ 79 2 and Gn 1 24 (P). On the other hand, the form חיתו in the combination חיתו גוי — which may originally have been חיתו שדי [1] — occurs in a

[1] Ges.-Buhl. *sub* גוי.

passage commonly regarded as pre-Exilic, *viz.* Ṣef 2 14. Some commentators, however (*e. g.* Budde), consider the context (Ṣef 2 2–15) as a post-Exilic addition.

It is worth recalling that the terminology חיה, חית הארץ, חית השדה for »wild beast» is peculiar to *P*. Of the about 80 occurrences (including the form חיתו) some 30 fall to P. Of the remaining no less than 20 belong to the book of Ezechiel.

56 9 is one of the instances of the use of the same word in parallelismus membrorum, acc. to Elliger[1] peculiar to *Trito-Isaiah*. In this, and in the use of imperatives in the introductory sentences, the present section accords with 56 1–8 (56 1a).

For 56 9 cf Jer 12 9b (»come ye, assemble all the beasts of the field, come to devour»). Cf also Ez 34 5. 8.

56 10a צפו עורים כלם לא ידעו LXX: Ἴδετε ὅτι ἐκτετύφλωνται πάντες, οὐκ ἔγνωσαν, reading: צְפוּ עִוְרִים כֻּלָּם, but 'A: σκοπευταὶ αὐτοῦ τυφλοί ΣΘ: οἱ σκοποὶ αὐτοῦ τυφλοί. The Targum: סכואיהון סמן כולהון לא ידעין *sak̲u̯ā'ēhon sāman kull^ehon lā i̯āḏ^e'in* (= MT). Σ for *lo i̯āḏā'u*: ἀνόητοι.

צֹפִים, צֹפֶה occurs in the following contexts, *viz. Deutero-Isaiah* 52 8: »Hark (or »All — *kol* —») thy watchmen lift up the voice, together shout jubilant». Here the watchmen are those that are on the watch and announce the coming salvation.

Jer 6 17 »Also I set *watchmen* over you, saying, Hearken to the sound of the trumpet But they said *We will not hearken*».

Ez 3 17 33 7 »Son of man I have made thee a *watchman* unto the house of Israel: therefore hear the word at my mouth, and give them warning from me» (here the *watchman* is explicitly = the prophet) Ez 33 2. 6 »When I bring the sword upon a land take a man of their coasts and set him for their *watchman* (to warn the people) ... 6 but if the *watchman* see the sword come and ... the people be not warned ... his blood will I require at the watchman's hand». The watchman a deputy prophet. *Cf Hos 9 8* Prot-Isa 21 6.

In its literal sense צפה is used in 1 Sa 14 16 2 Sa 13 34 18 24. 25. 26. 27 2 Ki 9 17. 18. 20, in proper nouns in Nu 23 14 1 Sa 1 1.

The verb צפה occurs in Gn 31 49 ψ 37 32 66 7 Cant 7 5 Prov 15 3 31 27 Hi 15 22.

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[1] p. 67.

CHEYNE, MARTI, DUHM, BOX, WHITEHOUSE, e. a. read צֹפַי, »my watchmen», but as we have no instance of this use, but instead the terminology »watchman of a city», or »of the people» is well attested, it is perhaps best to retain the Masoretic reading, or possibly that of BUDDE: צֹפֵי עַמִּי, »the watchmen of my people».

עורים, »blind». עור occurs in figurative sense in 42 16 »I will lead the blind on the way» cf 42 8 42 18 »Ye blind look up that ye may see and ye deaf hearken» Isa 42 19 [acknowledged to be a late gloss] 43 8 [also late addition].

Isa [29 18] »And in that Day even the deaf shall hear the words of a book, and out of gloom and darkness shall the eyes of the blind see» (post-Exilic) [35 5. 6] »Then shall the eyes of the blind be opened and the ears of the deaf unstopped ... and the tongue of the *dumb* shall give a ringing shout (Eschatological, after 400 B. C.)».

Lam 4 13. 14 »For the sins of her *prophets* and the iniquities of her *priests* that have shed the blood of the just in the midst of her, they have *wandered* as *blind* men in the streets».

Ṣef 1 17 »And I will bring distress upon men that they shall walk like blind men». — The word, lastly, in *Trito-Isa* 59 10.

The closest parallel to the present passage thus is furnished by Lam 4 13. 14, whereas the figurative use of *Deutero-Isaiah* is quite different from that of our vs.

לא ידעו, without object, absolute sense, as in *Isa 44 9. 18* (late insertion) *45 20*, ψ 73 22 82 5 (»have understanding»). In positive form in Hi 34 2 Eccl 9 11. The only instance of this usage in a context earlier than Post-Exilic would be *Deut-Isa 45 20*. In Isa 1 3 the phrase *lo yāḏᵉʿu* is not to be interpreted in absolute sense (»they have no understanding»).[1]

The variant LXX-readings οὐκ ἔγνωσαν φρονῆσαι or οὐκ ἔγνωσαν φρόνησιν presuppose a text similar to vs 11b: לא ידעו הבין.

56 10b כלם כלבים אלמים לא יוכלו לנבח LXX, omitting כלם: κύνες ἐνεοὶ [A μο[γ]γιλάλοι, ΣΘ ἄλαλοι] οὐ δυνήσονται ὑλακτεῖν.

כלבים: »ודרכם ומצותם לנבח אם תקרב הסכנה (Hi 30 1) הם שמרי צאן אל הצאן, ואם אלמים הם ולא יוכלו לנבח לא דים שמאבדים את הצאן אלא חטאים הם בנפשותם שגם אליהם תעבר הסכנה; ונמשלו להם צופי ישראל

[1] But with DUHM in the sense of: »Israel kennt's nicht, mein Volk will es nicht einsehen».

שמאבדים את העם ואחת דתם גם הם למות וזה מתוך הדברים אף אם נאמר בפירוש» (Kraus).

אלם occurs in Ex 4 11; Hab 2 18 (of the idol), Isa 35 6 (cf above to עורים) ψ 38 14: »but I as a deaf man, heard not; and I was as a *dumb* man that openeth not his mouth — *k^e'illem lo i̯iftaḥ piu̯*» Prov 31 8 Targum has: חרשין.

לנבח: נבח a ἅπαξ λεγόμενον.

56 10c הזים שכבים אהבי לנום LXX ἐνυπνιαζόμενοι κοίτην φιλοῦντες νυστάξαι 'A: φανταζόμενοι, κοιμώμενοι, ἀγαπῶντες νυστάξαι Σ: ὁραματισταί, κοιμώμενοι, ἀγαπῶντες νυστάζειν Targum: ניימין שבבין רחמין למדמך.

הזים. הזה a ἅπαξ λεγόμενον in OT. Does not occur — apart from quotations or allusions to the present vs — in Rabbinical literature, but in mediæval and modern Hebrew it is used in the sense of »dream», »have fancies» *et sim.*, and the derivate הֲזָיָה in the sense of »fancy, phantasy, day-dreaming». Grätz, Cheyne, Box emend > גהרים: »crouching».[1]

אהבי לנום. נום occurs in Isa 5 27 »none slumbers nor sleeps» (a gloss). *Nah 3 18* »*Thy shepherds slumber — nāmu ro'æk̲ā* — o King of Assyria!» ψ 76 6 121 3. 4.

56 11a והכלבים עזי נפש לא ידעו שבעה LXX: καὶ οἱ κύνες ἀναιδεῖς [Θ: ἰταμοὶ] τῇ ψυχῇ οὐκ εἰδότες πλησμονὴν Targum: וכלביא תקיפי נפשן לא ידעין למסבע (*u̯^ek̲albai̯i̯ā t̲ak̲k̲ife nafšān lā i̯ād̲^e'in l^emisba'*).

עז[י] נפש only here; cf the expression עז פנים Deut 28 50 Dan 8 23.

שָׂבְעָה (here of infinitive character as *hāb̲in* of vs 11b) recurs in Isa [23 18] »but to those who dwell in I̯HU̯H's presence shall her traffic belong for (the provision of) food in abundance — *læ'^æk̲ol l^ešåb̲'ā* —» (Post-Exilic appendix). *Deut-Isa* 55 2 »Why spend . . . your earnings for what doth not satisfy — *b^elo l^ešåb̲'ā*» Ez 39 19 16 28 Ḥagg 1 6 Ruth 2 18.

Cf the use of שבע with נפש: Dt 23 25 »thou mayest eat grapes thy fill at thine own pleasure — *k^enafš^ek̲ā šåb̲'æk̲ā* —», and, with parallelism of thought with the present passage *Prov 13 25*: »The righteous eateth to the satisfying of his desire: but the belly of the wicked is unsatisfied — *l^ešoba' nafšo — tæḥsār*» Jer 50 19 Ez 7 19 (»they shall not satisfy their desire neither fill their bowels») ψ 107 9 *Trito-Isa 58 10. 11* Prov 27 7.

[1] Cheyne also suggested a play on חזים (seers) »they are not 'seers' but 'ravers' or 'dreamers'».

שׂבע with לא »not be satisfied», »insatiable» etc. Hos 4 10 Am 4 8 Lev 26 26 Hab 2 5 Ez 7 19 Prov 27 20 30 15 Hi 19 22 27 14 31 31 ψ 59 16 and especially *Eccl* 1 8 4 8 5 9 6 3. Cf also Isa 5 14 and [29 8] (additional).

56 11b והמה רעים לא ידעו הבין LXX: καὶ εἰσι πονηροὶ [Σ: κακοὶ] οὐκ εἰδότες σύνεσιν, reading רָעִים. Similarly the Targum: ואינון מבאשין לא ידעין לאיסתכלא *wᵉ'innūn maḇ'ᵃšin la ɣāḏᵉ'in lᵉ'istakkālā*. On the other hand Θ with ποιμένες and 'A with νομεῖς follow MT.

הבין in Isa 28 19 »then it shall be sheer terror to understand the revelation» ψ 32 9 »be ye not as the horse or as the mule which have no understanding — *kᵉsus kᵉfæræḏ 'en hāḇin*» Prov 14 8 »the wisdom of the prudent is to understand his way — *hāḇin ḏarko* —» 1 Ki 3 11 »hast asked for thyself understanding to discern judgment — *šā'altā-l-lᵉḳā hāḇin lišmoᵃ' mišpāṭ*». להבין in 1 Ki 3 9 Prov 1 2. 6 Dan 10 12 (ctr Dan 10 14).

For המה רעים vide *BH*.

56 11c כלם לדרכם פנו איש לבצעו מקצהו LXX: πάντες ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν ἕκαστος κατὰ τὸ ἐαυτοῦ [omitting *miḳḳāṣēhu*] A[Σ]: πάντες εἰς τὴν ὁδὸν αὐτῶν ἐξετράπησαν ἀνὴρ [ΣΘ: ἕκαστος] εἰς τὴν πλεονεξίαν αὐτοῦ. ἀπ' ἄκρου ἕως ἐσχάτου. ['A✱[1]: ἀπὸ τελευταίου αὐτοῦ ✱Θ[1]: ἀπ' ἄκρου αὐτοῦ]. כולהון גבר לקביל אורחיה גלו גבר *kulᵉhon gᵉḇar lâḳᵃḇel 'orḥeh gᵉlō gᵉḇar lᵉmibbaz māmoneh dᵉišra'el 'ᵃṯō*, i. e. »all of them (*scil.* the peoples, the enemies) went out, each their route, each to plunder (rob) the property of Israel they came», here, as in vs 9 interpreted with reference to the foreign nations attacking Jerusalem. The Targum also seems to base upon a text without מקצהו (unless the Targum meant to render מקצ' by ממון'?).

מקצהו might, however, in all probability, best be explained as a gloss — made by a copyist who understood the text somewhat in the same sense as the Targum takes it — of the word לדרכם. The glossator, then, wanted to say: »'to their own road' means 'each (coming) *from his end*, from *his corner* (of the world)'.» Duhm regards it as a gloss to לבצעו, Torrey emends > *mēhaḳiṣo*: »as soon as he wakes up».

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[1] The asterisk ✱ denotes, as is well known, additions corresponding to the wording of the Hebrew Text on the basis of MSS, other versions, or directly from the Hebrew text.

For מקצהו cf Ez 33 2 *u̯ᵉlaḳᵉḥu ʿamhāʾāræṣ ʾiš ʾæḥaḏ miḳṣēhæm,* »if the people of the land take a man of their coasts» and Ez 25 9 *hinni foṯeᵃḥ ʾæṯ kæṯæf moʾāḇ mehæʿārim meʿārāu̯ miḳḳāṣēhu* »I will open the side of Moab from the cities on his frontiers». Different use in Gen 47 2, which latter, however, by many (*vide* Ges-Buhl) has been used as vantage-point for the interpretation of Ez 25 9 33 2 and of our passage (»from their end» = »from their completeness», »from their totality» etc.).

לדרכם פנו: exactly the same construction only in *Deut-Isa 53 6* (ʿEḇ-H′-song) »All we like sheep had gone astray — had *turned each to his own way — ʾiš lᵉḏarko paninu.*» פנה with דרך only, without ל, in Ez 43 1 47 2 Ex 13 18 Hi 24 18.

איש לבצעו. בצע occurs in *Trito-Isa* 57 17 (*quo vide*) and Isa [33 15] (late insertion): »he who rejects the gain of oppression — *moʾes bᵉḇæṣaʿ maʿᵃšaḳḳoṯ* —» Gen 37 26 (J) »what *profit — ma-b-bæṣaʿ* — if we slay our brother? —» Ex 18 21 (E) 1 Sa 8 3 Joel 5 19 Hab 2 9 Mi 4 13 Mal 3 14 Jer 6 13 8 10 22 17 51 13 (?) Ez 22 13. 27 33 31 Hi 22 3 Prov 1 19 15 27 28 16 ψ 30 10 119 36.

56 12 אתיו אקחה יין ונסבאה שכר והיה כזה יום מחר גדול יתר מאד. The whole of this vs is missing in LXX. ʾA: ἧκε καταλήψομαι οἶνον, καὶ οἰνοφλυγήσομεν μέθυσμα· καὶ ἔσται ὡς αὕτη ἡ ἡμέρα αὔριον, μεγάλη περισσῶς σφόδρα. Targ: אמרין איתו ניסב חמרא וניתרוי מן עתיק ותהי שירותנא דמחר טבא מדיומא דין רבא סגיאה לחדא *ʾāmᵉrin ʾᵆṯo nissaḇ ḥamrā u̯ᵉniṯrau̯u̯e min ʿattiḳ uṯᵉhē šēruṯanā dimᵉḥar ṭāḇā middᵉi̯omā rabbā saggiʾā laḥᵃḏā* (»they say: come, let us take wine and get drunken from old wine; so our symposium of to-morrow may be better still than that of to-day, great and glorious together!»). The Targum is consistent in reading plural נסב for the אקחה of MT.

אתין = 56 9. נסבאה: סבא in Dt 21 20 Prov 23 20. 21 Nah 1 10. Cf Isa 5 11. 12. 22 28 1. 7. 8 Mi 2 11.[1]

57 1a הצדיק אבד ואין איש שם על לב LXX: Ἴδετε ὡς ὁ δίκαιος ἀπώλετο καὶ οὐδεὶς ἐκδέχεται [ʾA. Σ. Θ: τιθεὶς] τῇ καρδίᾳ Targ.: צדיקיא

[1] Whitehouse, with regard to the question of the genuineness of this vs: »This (its being omitted in LXX) is not, however, a sufficient reason for regarding it as a later addition. The freshness and force of its phraseology and its adaptation to the context are strong reasons for accepting it as original. It is a vivid representation of the speech of one of the careless rulers who glories in a good carouse: 'come, let me fetch wine — that we may drink our fill of strong drink!'».

מיתין ולית אינש דמשוי דחלתיה על לב *ṣaddiḳai̯i̯ā māi̯ᵉṯin u̯ᵉleṯ ʾᵃᵉnāš dⁱmᵉšau̯u̯e daḥleṯeh ʿal leḇ.* (»The righteous die and there is none who lays his fear of God to heart»).

The parallelism *haṣ-ṣaddiḳ* — *ʾanšē-ḥæsæḏ* points towards the conclusion that the words in question are technical terms for adherents to a religious party, which would, to judge from the context, be the writer's own party.

In *Trito-Isaiah* צדיק is used only here (Isa 57 1a 1c) and in 60 21 »Thy people also shall be all *Ṣaddiḳ-s*». Cf *Trito-Isa 56 1* (Ez 18 5 sq.).

In *Deutero-Isaiah* the word is found in

Isa 41 26 »Who hath declared it from the beginning . . . that we may say *He* (*God*) *is righteous* (or, with Box, in a neutral sense 'right!')».

Isa 45 21 »Is it not I, I̯HU̯H, and there is none else, no God beside me? *God who is righteous* and delivers — there is none beside me!».

Isa 49 24 where, however, *ṣaddiḳ,* with the versions, should be emended > *ʿāriṣ* (tyrant).

Isa 53 11 where the word *ṣaddiḳ* is regarded by most commentators as corrupt, the sentence, in which it occurs, being as it now stands, untranslateable.

Thus, in *Deutero-Isaiah,* the word seems to be used only as an attribute of I̯HU̯H, not as a designation for individuals or for a religious party.

Likewise in Ezra 9 15 »I̯HU̯H, God of Israel, thou art righteous» Neh 9 8. 33 »For thou, I̯HU̯H, art righteous» cf Jer 12 1 Ṣef 3 5.

In *Ez* it occurs in 3 20. 21 13 22 18 5. 9. 20. 24. 26 21 8. 9 23 45 33 12. 13. 18 as a designation for the individual or group individuals who observe the Divine ordinances: »he who doeth »*mišpāṭ* and *ṣᵉḏāḳā* (cf Isa 56 1) and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman and hath not oppressed any but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment, he that hath not given forth upon usury, neither

hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgement between man and man, hath walked in my statutes and kept my judgments, to deal truly; *he is a ṣaddiḳ* (just), he shall surely live, saith the Lord I̯HU̯H.» (*Ez 18* 5–9). The *ṣaddiḳim* are to be entrusted with the jurisdiction (Ez 23 45). The constantly repeated expression in Ez, when mention is made of the *righteous,* and his opposite, the wicked (רשע) is: »the *ṣaddiḳ* shall live, the *rāšā'* shall die».

Cf Jer 20 12 »O *I̯HU̯H Ṣᵉḇā'oṯ* that triest the righteous», but this may as well, or better, be rendered »a righteous trier (of hearts)» Jer 23 5 the well known passage of the צמח צדיק, the »Righteous Branch».

In the older literature, as is well known, צדיק is mainly used in the sense of the one who 'is right' *i. e.* whose cause is right (in judgement). As God is the supreme judge, this may also refer to the 'being righteous before God'; but in its specific, technical sense, as a specific, technical appellation for religious people it seems to be first used in *Ez,* and is then especially frequently attested in ψ and Prov.

All the passages of Ez here enumerated belong to sections by Hölscher ascribed to Red or characterized as late insertions and additions.

אין איש שם על לב. Identical phrase in *Jer 12* 11 cf Trito-Isa 57 11 Deut-Isa 47 7.

57 1b ואנשי חסד נאספים באין מבין LXX: καὶ ἄνδρες δίκαιοι αἴρονται καὶ οὐδεὶς κατανοεῖ 'A: καὶ ἄνδρες ἐλέου συλλέγονται ἐν τῷ οὐκ εἶναι συνιέντα ... ΣΘ: καὶ ἄνδρες τοῦ λαοῦ συνάγονται παρὰ τὸ μὴ ὑπάρχειν συνόντα Targum: ... וגברי גמלי חסדא מתכנשין ולא מסתכין »and the men who do mercy are gathered and they do not comprehend ...»

אנשי חסד is clearly a technical term, a designation for a group of religious men. A parallel does not exist in OT cf however, Prov 11 17: »The merciful man — *'iš ḥāsæḏ* — doeth good to himself».

The designation may have originated from the current phrase: שמר חסד ומשפט, as a summing up of the religious duties, like שמר משפט וצדקה (cf above 56 1 and Hos 12 7), or שמר הברית והחסד *Neh* 1 5 9 32 Dt 7 9 1 Ki 8 23 2 Chr 6 14 Dan 9 4. Just as the שֹׁמֵר משפט or עשה צדקה would be called צדיק »righteous» so the שמרי חסד would be termed otherwise אנשי חסד »men of piety» or,

as is common later in the time of the Maccabees, חסידים. LXX do justice to the technical character of the term *'anše ḥæsæḏ* in rendering it ἄνδρες δίκαιοι.[1]

נאספים. Among the passages where נאסף occurs the following may be noticed. In *Proto-Isa* it occurs in [13 4] in the sense of 'be gathered', [16 10] »*vanished* are joy and gladness» (cf Jer 48 33); in *Deutero-Isaiah* in 43 9 'be gathered' 49 5 »that Israel might not be *swept away*» (or: »gathered to him»). In *Trito-Isaiah*: 60 20 »thy moon shall not *wane*».

In Jer 4 5 8 2. 14 25 33 47 6 (of the sword), all in the sense of 'be gathered', 'assemble', and 48 33 = Isa [16 10]: »joy and gladness are vanished».

In Ez 29 5 39 17 'be gathered', 'assemble', likewise in Ezra 3 1 Neh 8 1. 13 9 1 12 28, all passages in the sense of 'be gathered', 'be assembled'.

In Hos 4 3 »the fishes of the sea shall be taken away».

באין מבין. The problem is whether to take *bᵉ'ēn mēḇin* as an independent expression (with LXX) or as connected with the following.

For the use of באין cf the following passages:

Ez 38 11 »all of them dwelling without walls — *ɨošᵉḇim bᵉ'ēn ḥomā*».

Prov 5 23 »he shall die without instruction».

Prov 8 24 »when there were no depths I was brought forth — *bᵉ'ēn tᵉhomoṯ ḥolālti*».

Prov 11 14 »where no counsel is the people fall — *bᵉ'ēn taḥbuloṯ ɨippål-ʿām*» 14 4 »where no oxen are, the crib is clean — *bᵉ'ēn ᵃlāfim 'ēḇūs bār*» 15 22 »without counsel purposes are disappointed — *hāfer maḥᵃšāḇoṯ bᵉ'ēn soḏ*» 29 18 »where there is no vision the people perish — *bᵉ'ēn ḥāzon ɨippāraʿ ʿām*» 26 20 »where there is no talebearer the strife ceaseth — *bᵉ'ēn nirgān ɨištoḳ māḏon*».

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[1] Cf MARTY: »Le 'juste' est défini par le terme parallèle: *'anšê ḥèçèd*, devanciers du fameux parti des *ḥăcîdîm* ou Pharisiens. Depuis le retour de l'exil, *ḥèçèd* signifie de plus en plus: piété (plus ou moins cultuelle, exemple: les actes de piété, les bonnes œuvres dont se prévaut Néhém. 13, 14. Voir de même 2 Chron. 32, 32). L'origine de cette signification remonte à Osée, 6, 4, 6.» The passage Neh 13 14 had been called attention to by DUHM.

Judging from the analogy of the passages quoted, 57 1b, by itself, might be translated *either*: »where there is none (possessing) understanding, the men of piety are swept away» *or* »the men of piety are swept away without (= and there are not) anyone possessing understanding (being left)» *or* »without anyone giving heed».

57 1c כי מפני הרעה נאסף הצדיק LXX: ἀπὸ γὰρ προσώπου ἀδικίας ᾖρται ὁ δίκαιος ΣΘ: ἔμπροσθεν γὰρ τῆς κακίας συνάγεται ὁ δίκαιος 'A: (connecting with preceding) ὅτι ἀπὸ προσώπου τῆς κακίας συνελέγη ὁ δίκαιος Targum: ארי מן קדם בישתא דעתידא למיתי מתכנשין צדיקיא *'ᵃre min ḳᵃḏām bištā daʿᵃṯiḏā lᵉmeṯe mitkannᵉšin ṣaddiḳaii̯ā* = »lo, from the evil that is to come the righteous are gathered (away)».

This is most naturally understood as a gloss (with Abramowski) explaining the perishing of the righteous.

57 2 יבוא שלם ינוחו על משכבותם הלך נכחו LXX: Ἔσται ἐν εἰρήνῃ ἡ ταφὴ αὐτοῦ, ἦρται ἐκ τοῦ μέσου 'A: ἐλθέτω ἐν εἰρήνῃ ἀναπαυσάσθωσαν ἐπὶ κοιτῶν αὐτῶν πορευόμενοι ὀρθότητι αὐτοῦ ΣΘ: εἰσελθέτω εἰρήνη ἀναπαυσάσθωσαν ἐπὶ τὰς κοίτας αὐτῶν ὁ πορευόμενος ἀντικρὺς αὐτοῦ Targum: יהכון שלם ינוחון על אתר בית משכבהון עבדי אוריתיה *i̯ᵉhākun šᵉlām i̯ᵉnuḥun ʿal 'ᵃṯar beṯ miškaḇhon ʿaḇḏe 'orāi̯ᵉṯeh*: »they shall walk in peace, they shall rest in (the place of) the house of their rest, the servants of his Tora».

The MT is obviously corrupt. The text as it stands means: »peace may come (or »he shall go in peace»), they [shall] rest on their beds, he [that] walks his way straight ahead». Elliger suggests > יבואו »they shall go in peace». Abramowski: »was heisst aber יבוא שלום und נכוחו in V. 2: Beide Zeilen sind am besten zu streichen».

It will be best with Abramowski to delete 57 2. It may be suggested that the vs in reality is made up of different glosses to vs 1: 1) יבוא שלום would be a note on הצדיק אבד: »he the righteous goes (enters) in peace» (his real fate *vs* his apparent) 2) ינוחו על משכבתם a note on אנשי חסד נאספים: »they [the men of piety] (shall) rest in their restingplaces» 3) הלך נכחו might originally have been some note on הצדיק, or else it might possibly have been a later scribal addition to יבוא שלום, making of this gloss an epigram: »he shall enter in peace who walks his way right ahead (uprightly)» or similar.

If 57 1c and 2 are later additions (glosses) 57 1ab would, perhaps, most naturally be interpreted thus:

> *The righteous perishes and there is none serious-minded* (remaining)
> *And the men of piety are gathered away, while there are no one of understanding* (being left behind).

This would also easily link up with what follows in vs 3 (I reproduce the excellent translation of Box):

> *But as for you* (who remain) *do ye hither draw nigh ye sons of a sorceress*
> *Ye brood of an adulteress and harlot*
> *over whom make you merry?*

57 3a ואתם קרבו הנה בני עננה LXX: Ὑμεῖς δὲ προσαγάγετε (ἈΣ: ἐγγίσατε Θ: προσαγάγητε) ὧδε υἱοὶ ἄνομοι· (Σ: κληδονιζόμενοι Θ: υἱοὶ ὠνενά) Targ.: וְאַתּוּן איתקרבו הָלְכָא עַם דָּרָא דעובדיהון בישין דמנצבת קוּדְשָׁא מַצַּבתהון.

קרב, »approach», in *Prot-Isa* 5 19 »let the purpose of Israel's Holy one draw nigh» 8 3 [34 1] *Dt-Isa 41 1. 5 48 16* 54 14 *Trito-Isa* 65 5, in Ez 9 1 12 23 18 6 40 46 42 14 44 15. 16 45 4, in *imperative form* in *Prot-Isa* [*34 1*] *Dt-Isa* 48 16 *Trito-Isa* (57 3) 65 5 Ex 16 9 Nu 9 7 10 4 Dt 5 24 Jos 10 24 2 Sa 20 16 ψ 69 19.

The closest parallels to the present passage are *Prot-Isa 34 1* »Draw nigh, ye nations, to hear — *ḳirḇu ḡoi̯im lišmoaʿ*» (late passage, about 400 B. C.) *Deut-Isa* 48 16 »Draw nigh, hear ye this» (a late insertion: Cheyne, Marti, Box).

עוננה, here only, עונן masc., in *Prot-Isa* 2 6 Jer 47 9 2 Ki 21 6 2 Chr 33 6.

57 3b 4a זרע מנאף ותזנה על מי תתענגו LXX: σπέρμα μοιχῶν καὶ πόρνης (Σ: καὶ πορνευσάσης) ἐν τίνι ἐνετρυφήσατε Targ.: וְאִינּוּן מְנָאֲפִין וּמְזַנַּיִן עַל מַן אַתּוּן מִתְפַּנְּקִין. Read with LXX זונה instead of ותזנה [Klostermann, Duhm]. For *zæraʿ mᵉnaʾef u̯ᵉzona* cf *Ez 16 3 Zech 9 6* ־ת, ים, מנאף in Hos 3 1 7 2 Jer 9 1 23 10 29 23 Ez 16 32 Mal 3 5 Ez 16 32 ψ 50 18 Prov 30 20. The verb נאף is *not* found elsewhere *in Isa*.

זונה in *Prot-Isa* 1 21 [23 16. 19] (Post-Exilic), other forms of the verb זנה in Isa only in [23 17] (Post-Exilic), thus not in *Dt-Isa*. In the rest of the OT זונה occurs in Gen 34 31 38 15 Lev 21 7. 14 Dt 23 19

Jos 2 1. 6. 17. 22. 25 Jud 11 1 16 1 *Ez* 16 30. 31. 33. 35. 41 23 44 Hos 4 14 Mi 1 7 Nah 3 4 Joel 4 3 1 Ki 3 16 Prov 6 26 7 10 23 27 29 3. As a figurative expression, of unfaithfulness toward IHUH, deviation from the right Jewish religion, זנה is introduced by *Hosea*, and is especially frequently used in *Ez*.

[על] התענג, in the present sense (»make one's self merry at [the expense of]...«), occurs *only here*. In the sense of 'delight [one's self] in', esp. 'delight in IHUH', it occurs in *Trito-Isa* 58 14 66 11 *Dt-Isa* 55 2 Dt 28 56 ψ 37 4. 11 Hi 22 26 27 10. KRAUS takes the word in its usual sense and interprets: *tᵉšammᵉḥu nafšᵉḵæm bᵉnāšim rakkoṯ ṯaʿᵃnuggoṯ*.

57 4b על מי תרחיבו פה תאריכו לשון LXX: καὶ ἐπὶ τίνα ἠνοίξατε (ʼAΣΘ: ἐπλατύνατε) τὸ στόμα ὑμῶν καὶ ἐπὶ τίνα ἐχαλάσατε (ʼAΣ: ἐμηκύνατε) τὴν γλῶσσαν ὑμῶν Targ.: וקדם מן תפתחון פומכון תסגון למלאה רברבן.

הרחיב פה על, 'deride', only here and ψ 35 2, cf 1 Sa 2 1.

האריך לשון here only.

KRAUS interprets the מי 'who?' of 4a and 4b as referring to IHUH: »against whom do ye commit whoredom, blaspheme and profane?» This would give a rather good connection with the context.

57 4c הלוא אתם ילדי פשע זרע שקר LXX: οὐχ ὑμεῖς ἐστὲ τέκνα ἀπωλείας; σπέρμα ἄνομον Targ.: הלא אתון ילדי מרוד זרעא דשקרא.

פֶּשַׁע, which seems to have been frequent in the mouth of the early prophets *Amos* and *Micha*, [occurring in Am 1 3. 6. 9. 11. 13 2 1. 4. 6 3 14 5 12 and in Mi 1 5. 13 3 8 6 7 7 18], is *wholly absent from Proto-Isaiah*, Hos, Joel, ʿOb, Nah, Hab, Ṣef, Ḥagg, Zech, Mal, Jona, further nowhere to be found in Dt, Jud, Chron, Ezra, Neh, Est, Ru, Cant, Eccl. It occurs only once in *Jer 5 6*, and once in Isa [24 20] (the late Apocalypse). Comparatively frequent it is *Ez* (14 11 18 22. 28. 31 21 29 33 10. 12 37 23 39 24, of which nothing belongs to what by HÖLSCHER is reconstructed as genuine Ezechelian) *Prov* (15 times) *ψ* (14 times) and *Hi* (11 times). Lastly it is found in Gen 31 36 50 17 Ex 22 8 23 21 34 7 Lev 17 21 Nu 14 18 16 16 Jos 24 9 1 Sa 24 12. 58 1 Ki 8 50 Lam 1 5. 14. 22 Dan 8 12. 13 9 24.

In *Trito-Isaiah* פשע recurs in *58 1 59 12. 20*.

In *Deutero-Isaiah* in 44 22 »I have blotted out as a mist thy rebellions — *māḥiṯi ḵāʿāḇ pᵉšāʿæḵā* —» 43 25 »Yet it is who blot out thy rebellions — *ānoḵi hu moḥæ pᵉšāʿæḵā*» 50 1 »Behold for

your iniquities were ye sold and for your rebellions was your mother put away — *bᵉfišʿeḵæm šullᵉḥā ʾimmᵉḵæm*» 53 5 »But he was dishonoured for our rebellions — *ʷᵉhu mᵉḥullāl* (< *mᵉḥolāl*) *mippᵉšāʿenu*» (Box) 53 8 »For our rebellions he had been smitten to death» (Box). *Vide* further below on 58 1.

שקר is, apart from *ψ* and *Prov* especially frequent in *Jer*: 3 10. 26 5 2. 31 6 13 7 9. 48 8 8. 10 9 2. 4 10 14 13 25 14 14 16 19 20 6 23 14. 25. 26. 32 27 10. 14. 15. 17 28 15 29 9. 21. 23. 31 37 14 40 16 43 2 51 17 whereas in *Ez* it is found *once only*: 13 22.

The author, thus, who moves in the languages of *Jer* and *Ez* is hereby shown to combine expressions from *Jer* and *Ez* which each are favourite only to one of the said books.

In *Prot-Isa* שקר occurs in [9 14] (a gloss) 32 7 (uncertain time) 28 17 *Deutero-Isa* 44 20 (late insertion) and *Trito-Isaiah* 59 3. 13.

57 5. Duhm, Cheyne, Marti, Box regard this vs as an insertion, »a citation from another poem originally put in the margin».

הנחמים באלים תחת כל עץ רענן שחטי הילדים בנחלים תחת סעפי הסלעים LXX: οἱ παρακαλοῦντες εἴδωλα [understanding אלים as plural of אל, 'God'] ὑπὸ δένδρα δασέα ['ΑΣΘ: ὑποκάτω παντὸς ξύλου εὐθαλοῦς] σφάζοντες τὰ τέκνα αὐτῶν ἐν ταῖς φάραγξιν ἀνὰ μέσον τῶν πετρῶν ['A: ἄκρων τῶν πετρῶν]. Targ: דפלחין לטעוותא תחות כל אילן עבוֹת נכסי ינקיא בנחליא תחות שְקִיפֵי כיפיא »who worship idols under every densely covered tree, slaughtering the children in the wadies under the clefts of the rocks».

Read בתוך instead of תחת, with LXX (Duhm, Cheyne, Marti, Box, Wade, Abramowski e. a.)

נחמים here only.

To 57 5 Abramowski compares Hos 4 12 f. Isa 1 29 Dt 12 2 Jer 3 6 2 20 ff. Ez 20 16 ff. Notice esp *Hos 4 13* »they sarifice upon the tops of the mountains — *ʿal rāše hæ-hārim* — and burn incense upon the hills — *ʿal hag-gᵉḇāʿoṯ* — under oaks and poplars and elms — *taḥat ʾallon ʷᵉliḇnæ wᵉʾelā* — therefore your daughters shall commit whoredom and your spouses shall commit adultery.» Jer 2 20 »when upon every high hill and under every green tree thou wanderest, playing the harlot» Ez 16 20. 21 »thou hast taken my sons and my daughters whom thou hast born unto me and these hast thou sacrificed unto them — thou hast slain my children — *tišḥᵃṭi ʾæṯ bānāi.*»

The expression כל עץ רענן (תחת) with reference to idolatrous practices occurs in Dt 12 2 2 Ki 16 4 17 10 2 Chr 28 3 Jer 2 2 3 6. 13 17 2 Ez 6 13. It forms a part of the almost fixed formula for describing the idol-worship: »sacrifice and burn incense in the high places and on the hills and under every green tree».

שחטי הילדים. Cf *Ez 23 36–42* — an illustration of the whole present passage —, »son of man wilt thou judge Ohola and Oholiba! yea, declare unto them their abominations that they have committed adultery and blood was in their hands [and with their idols have they committed adultery and have also caused their sons, whom they bare unto me, to pass for them through the fire to devour them. Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. 39 For] *when they had slain their children to their idols — bᵉšaḥᵃṭām 'æṯ bᵉnēhæm lᵉgillulēhæm* — then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.» The section 23 36–49 Hölscher regards as a later addition, a reinterpretation of 23 2–27. The bracketed clause he considers a gloss to vs 39. Ez 16 16–23, also considered by Hölscher as a later insertion, uses the same expressions. Cf ψ 106 37.

We have here, probably, to do simply with a fixed literary form of denouncing religious opponents by putting them on a line with or depicting them as successors or descendants of former generations with supposed or real idolatrous practices. Utterances of earlier prophets, like that of Hos 4 12 sq, might have served as patterns.

בנחלים, beside the parallels above cf Dt 21 4a

57 6a. בחלקי נחל חלקך הם הם גורלך Θ: ἐν μερίσι φάραγγος ἡ μερίς σου . . ., reading בְּחֶלְקֵי. LXX: ἐκείνη σου ἡ μερίς, οὗτός σου ὁ κλῆρος, presupposing some other reading for בחלקי נחל, *e. g.* זאת ה(י)א or הלזו. Targ.: בשְׁעִיעוּת כיף נחליא חלקיך אף תמן אינון עדביך In the smoothness of the rock of the wadies is thy portion, even there they are thy lot (reading גם הם instead of הם הם?).

חַלְקֵי נחל, to which there is no parallel, seems, in view of vs 6b, to denote some sort of idols, images or symbols. That the meaning had been forgotten already at an early time is shown by the uncertainty of the versions, unless one assume that the text itself is corrupt. The best rendering seems to be that of the

R. V. »smooth stones of the valley», interpreted as meaning »the water-worn boulders of the rocky defile» upon which »the blood» or »the oil of the sacrificial offering was poured or smeared» (WHITEHOUSE with IBN 'EZRA, ḲIMḤI, LOWTH, EWALD DELITZSCH, CHEYNE, MARTI, WADE, MARTY); DUHM: »Bei den Losen den Tals ist dein Los», excellent reproduction of the word-play of the original; »die Losen» he defines as »the deceivers», »die in den Tälern befragten Wesen», and compares הבלים Dt 32 21 and כזבים. Cf SKINNER: »slippery» = false gods of any kind. G. A. SMITH: »slippery things». KRAUS (after KNOBEL, KOPPE) adduces Arab. *ḥalaḳ* = פסל מצבה.

חלקך. »'To have a portion in anything' means to identify oneself with it» (Box). The use of חלק here is an ironical travestation of the comparatively common phrase »ḤUḤ thy (your) portion» *et sim.*: ψ 16 5 73 26 119 57 142 6 Jer 10 16 51 19 Lam 3 24. Cf also Dt 29 25 (*'ælohim 'ašær ... lo ḥālaḳ lāhæm*).

הם הם, read perhaps with Targum(?) and EHRLICH: גם הם. Contrast MARTY: »son style ne manque pas de nerf, avec le double *hêm*.»

גורלך cf Dan 12 13.

57 6b גם להם שפכת נסך העלית מנחה LXX: κἀκείνοις ἐξέχεας σπονδὰς. καὶ τούτοις ἀνήνεγκας θυσίας Σ: ... ἀνεβίβασας δῶρον προσφορὰν καταπαύσεως Targ.: אף לחון נסיכת ניסכין אסיקת קורבנין

שפכת נסך. נסך 'libation' is *not* found in the rest of *Isa*. In *Dt-Isa* the word נסך, in the sense of 'molten image' occurs in 41 29 and 48 5 (as in Jer 10 14 51 17). With שפך it occurs only here in O. T. Elsewhere the verb is נסך, הסך.

In *Jer* נסך 'libation', is found in *7 18* (»Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire and the women *knead their dough* to make *cakes to* the *queen of* heaven and to *pour out drink offerings* unto other gods — *hassek nᵉsāḳim lelohim 'aḥērim* — that they may provoke me to anger.» 19 13 »And the houses of Jerusalem and the houses of the kings of Judah shall be defiled as the place of Tophet because of all the houses upon where roofs they have burned incense unto all the hosts of heaven and *have poured out drink offerings unto other gods.*» Similarly expressed in Jer 32 29 44 17. 18. 19. 25.

In *Ez* twice, 20 28 »In this your fathers have blasphemed me

in that they have committed a trespass against me. For when I had brought them into the land ... then they saw *every high hill,* and all the thick trees, and they offered there their sacrifices and there they presented the provocation of their offering; there also they have made their sweet savour and *poured out their drink-offerings — ụaịịassīḳu šām 'æṯ niskēhæm —*», 45 17 of the obligations of the *nāsi* with regard to the offerings.

Gen 35 14 (E[3]) »And Jacob set up a pillar, a pillar of stone, and he *poured a drink offering thereon* and he poured oil thereon — *ụaịịassesḳ 'ālæhā næsæḳ ụaịịiṣoḳ 'ālæhā šāmæn*».

ψ 16 4 »Their drink-offerings of blood will I not offer».

Thus נסך = 'libation', forms a fixed part of more or less stereotype descriptions of and references to 'idolatrous' practices in *Jer* (7 times) *Ez* (1) and ψ. The 'libation' described in Gen 35 14 was perhaps more akin to what later writers preferred to characterize as idolworship, although to E it did not yet have that character.

Peculiar to the present passage is the combination of the term מנחה with that of נסך. Elsewhere נסך and מנחה are mentioned together only in descriptions of the correct offerings to IHUH in the Temple and this combination is especially frequent in the later part of P, where מנחה ונסך is a standing formula.

The occurrences of נסך with מנחה with reference to the cult of IHUH in the Sanctuary recognized by the priestly writers, are the following.

Ex 29 40. 41 30 9 Lev 23 13. 18. 37 Num 6 15. 17 15 5. 7. 10. 24 28 7. 8. 9. 10. 14. 15. 21. 24 29 6. 11. 16. 18. 19. 21. 22. 24. 25. 27. 28. 29. 31. 33. 34. 37. 38. 39, all passages belonging to the later parts of P (Ps etc.).

Joel 1 9. 13 2 24 2 Ki 16 13. 15 1 Chr 29 21 2 Chr 29 35 and also Ez 45 17 (a very late gloss: HÖLSCHER, *vide* also STEUERNAGEL).

It is also to be noticed that in these later priestly sources and passages נסך *always* is combined with מנחה, with the single exception of Nu 4 7, speaking of the קשות הנסך.

The fact that the present author in combining נסך and מנחה follows a terminology almost exclusively restricted to late priestly sources, would seem to point to a late time of origin. Whereas, in describing the 'idolatrous' practises, he makes use of more or less stereotype literary formulas, in the main congruous with those of *Jer* and *Ez,* here, it would seem, he betrays the cult language of his own time and environment.

Vs 6b is taunting-ironical in form, like 6a. »To *them*, those idols, thou didst pour out libations and offered oblation» i. e. in his language »libation» and »oblation» can in reality — in contrast with what is the case of the quoted passages of Jer — only be used with reference to IHUH. It is just as if a present-day preacher would say of pleasure-seekers: »To the gods of enjoyment you offer up your Sunday collects.»

In *Isa* מנחה occurs in 1 13 »Bringing oblations is an abomination to me» [19 21] (late Appendix): »the Egyptians shall know IHUH in that day and will worship with sacrifice and oblation and will vow vows unto IHUH and perform them» *Dt-Isa* 43 23 »With offerings I have not burdened thee — *lo haʿᵃḇadtiḵā bᵉminḥā* — Nor with incense wearied thee».[1]

In *Trito-Isaiah* here and *66* 3. 20.

העלה מנחה here and *66* 3 Lev 22 23.

57 6c העל אלה אנחם LXX: ἐπὶ τούτοις οὖν οὐκ ὀργισθήσομαι; ΑΣΘ: μὴ ἐπὶ τούτοις παρακληθήσομαι; Targ: העל אילין יתוב מימרי; »shall my Memra (= I) bethink itself concerning these?»

The sentence is generally acknowledged to be a corrupt addition (caused by dittography, influenced by Jer 9 8 or 5 9, Abramowski, cf Duhm, Marti, Cheyne, Box, Skinner).

נחם Ni (in the sense of »take vengeance upon»), occurs in Isa 1 24 and here.

57 7a על הר גבה ונשא שמת משכבך LXX: Ἐπ' ὄρος ὑψηλὸν καὶ μετέωρον [AEΘ: ἐπηρμένον] ἐκεῖ σου ἡ κοίτη [AEΘ: ἔθηκας τὴν κοίτην σου.] Targ: על טור רם ומנטל שויית אתר בית מישרך.

»*On a mountain high and uplifted*»: על הר גבה cf *Prot-Isa* [*30* 25] below and Ez 20 28 above; also *Prot-Isa* [15 2] *Trit-Isa* 65 7 1 Ki 11 7 2 Ki 16 4 Hos 4 13 Jer 2 20 13 27 Ez 6 13.

נשׂא Ni is especially frequent in *Isa*. It occurs in *Isa* 11 times, compared with 14 times in the rest of the OT.

Isa 2 2 (= Mi 4 1) »And it shall come to pass in the after days, the mount of IHUH's house shall be established < even the House of our God > on the top of the mountains and *uplifted above the hills — niśśā mig-gᵉḇāʿōṯ* —».

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[1] Similar change of import and phraseological combination of identical words is recognizable in Isa 1 13 43 23 compared with the late 19 21 (the latter moving in the phraseology of P).

Isa 6 1 »I saw the Lord sitting upon a lofty and uplifted throne — *ʿal kisse rām u̯ᵉniššā*».

2 12 »a day of doom has I̯HU̯H *Ṣᵉḇaʾoṯ* upon all that is proud and lofty and upon all that is *uplifted and* < *high* > — *niššā u̯ᵉ* < *ḡaḇoᵃh* >.

13 »and upon all the cedars of Lebanon, (the high and uplifted) — *hārāmim u̯ᵉhanniššāʾim*».

14 »and upon all the lofty mountains and upon all the uplifted hills — *haggᵉḇāʿoṯ han-niššāʾoṯ*.

[*30 25*] (Post-Exilic) »And there shall be upon every *lofty* mountain and *upon every uplifted hill* — *ʿal kål har gāḇoᵃh u̯ᵉʿal kål giḇʿā niššāʾā*» (close parallel to the present passage).

33 10 (Post-Exilic) »Now will I arise, says I̯HU̯H, now will I exalt, now will I uplift myself».

Dt-Isa 40 4 *kål gæ i̯innāše.*

Dt-Isa 52 13 »Lo my Servant shall prosper, shall rise, be uplifted and highly exalted — *hinne i̯aškil ʿaḇdi i̯ārum u̯ᵉniššā u̯ᵉḡaḇah* [נשא וגבה as here].

Trito-Isa (57 6 and) *57 15, vide* below. The epithets גבה ונשא are probably due to the writer's repeated reading or meditation upon Isa.

Jer 51 9 Ez 1 19. 20. 21 1 Chr 14 2 (David — his kingdom was lifted up on high —) 2 Chr 33 23 (king Hezekiah) ψ 7 7 24 7 94 2 (of God) Prov 30 13 (lofty eyes, uplifted eyelids).

שמת משכבך »thou didst set thy bed». משכב, in Isa, occurs *only* in the present chapter *57 2. 7. 8. 18.*

Its earliest occurrences are in Hos 7 14 Mi 2 1 in the literal sense, in plural. Cf Gen? 49 4 ψ 149 5 Isa 57 2 2 Sa 4 5. 7. 11 11 2. 13 13 5 17 28 1 Ki 1 47 2 Ki 6 12 2 Chr 16 14 Ex 7 28 21 18.

Further משכב occurs in P: Lev 15 4. 5. 21. 23. 24. 26 18 28 20 13 Num 31 17. 18. 35, in ψ 4 5 36 5 41 4 149 5, Hi 7 13 33 15. 19 Eccl 10 20 Cant 3 1.

Of the »harlot's bed» משכב is used in *Prov 7 17* and, of the »harlots bed» as a simile for idolatry, in *Ez 23 16* (of Oholibah): »and the Babylonians came to her into the *bed of love,* and they defiled her with their whoredom — *u̯ai̯i̯āboʾu ʾelǽhā ḇᵉne ḇāḇæl lᵉmiškaḇ doḏim u̯ai̯ṭammᵉʾu ʾotāh bᵉṯaznuṯām*». Cf Ez 32 25 בתוך חללים נתנו משכב לה »they have set her a bed in the midst of the slain».

Jud 21 11 »Ye shall utterly destroy every male and every woman that hath lain by man — *i̯oḏaʿaṯ miškaḇ zāḵār*».

The use here may have been suggested by *Ez 23 16*, cf also Ez 16 25. The section of »Ohola and Oholiba» in *Ez* must have lain before the one writer in about its present shape, see above p 74 below 75 top.

57 7b גם שם עלית לזבח זבח »thither too thou didst ascend to sacrifice sacrifice» LXX: καὶ ἐκεῖ ἀνεβίβασας θυσίας σου (= [ושם העלית זבח]יך) ʾΑΣΘ: ἀνέβης θυσιάσαι θυσίαν (= MT) Targ.: אף לתמן סליקת לדבחא דבח (= MT). Probably the writer, who uses העלה with מנחה, here also wrote, as the LXX seems to have read, [העלית זבח]ך. When the ה had been omitted by a copyist, the word לזבח was inserted in order to make sense.

57 8a ואחר הדלת והמזוזה שמת זכרונך »Behind the door and the door-post thou didst set thy memorial (or »Phallus-image»: Duhm, Cheyne)». LXX: καὶ ὀπίσω τῶν σταθμῶν τῆς θύρας σου ἔθηκας μνημόσυνά σου. ʾΑ: καὶ ὀπίσω τῆς θύρας καὶ τῆς παστάδος (Σ: καὶ τῆς φλιᾶς) Targ.: ואחורי דַשָּׁא ומזוזתא שוית דוכרן טעוותיך »and behind the door and the door-post thou didst set the memorial of thy idol[s], (thy false deity).

זכרון: Jos 4 7 »these stones shall be for a memorial».

Neh 2 20 »we his servants will arise and build, but ye have no *portion*, nor right, nor *memorial* — *u̯ᵉlāḵæm ʾen ḥelæḳ uṣᵉḏāḳā u̯ᵉzikkāron* —, in Jerusalem».

Zech 6 14 »and the crowns shall be ... for a *memorial* in the temple of I̯HU̯H — *lᵉzikkāron bᵉheḵal I̯HU̯H*».

In the *Elohist*: Ex 17 14 »write this for a memorial in a book — *kᵉṯoḇ zoṯ zikkāron bassefær*».

In *P*: Ex 28 12. 29 39 7 »the two stones upon the shoulders of the ephod for stones of *memorial* ... and Aaron shall bear their names before I̯HU̯H upon his two shoulders for *a memorial*».

Nu 5 15. 18 10 10 »an *offering of memorial* bringing iniquity to remembrance — *minḥaṯ zikkāron mazkæræṯ ʿāu̯on*» Ex 30 16 »*the atonement money* — for a memorial».

Nu 17 5 »the brazen censers ... to be a *memorial* unto the children of Israel that no stranger ... come near to offer incense» 31 54 »for a *memorial* for the children of Israel before the Lord».

Ex 12 14 »this *day* shall be to you for a memorial» 13 9 »It shall be for a *sign unto thee upon thine hand and for a memorial*

between thine eyes — l^e'ot̲ ʿal i̯ād^ek̲ā ul^ezikkāron ben ʿenæk̲ā» Lev 23 24 »In the seventh month, in the first day of the month, shall ye have a *sabbath,* a *memorial of blowing of trumpets — šabbāt̲on zik̲ron t^erūʿā —*».

In *Hi* 13 12 »Your remembrances are like unto ashes — *zikronēkæm mišlē-'ēfær* —, your bodies to bodies of clay».

Eccl 1 11 2 17 »remembrance» = »memory».

Esther 6 1 ספר הזכרנות: »the book of remembrance».

Thus, in most instances, זכרון retains the significance of 'remembrance' or 'that which brings to remembrance', 'that which concretizes the memory', a concrete thing, a sign, that focuses the mind on something, later even memory itself, 'practical memory' (Eccl).

Among the occurrences of מזוזה (Ju 16 3 1 Sa 1 9 1 Ki 6 31. 33 7 5 Ex 12 7. 22. 23 21 6 Dt *6 9* 11 20 Ez 41 21 43 8 45 19 46 2 Prov 8 34) notice especially Dt *6 9* »(These words) . . . thou shall bind for a sign upon thine hand and they shall be as frontlets between thine eyes and thou shall write them upon the posts of thy gate and on thy gate».

A comparison between the two very similarly phrased passages Dt 6 9 and Ex 13 9 on one hand and our vs on the other would seem to be suggestive for the interpretation of the latter.

Just as the writer in the preceding vs — as we have suggested above — uses words and phrases normally related to the correct cult of and adherence to I̯HU̯H (*ḥelæk̲, gorāl, næsæk uminḥā*), so this might be his intention also here. The use of זכרון, מזוזה, דלת, hence, would have an ironical taunting force, retrospecting precisely on such references to the religious duties as found in the passages quoted above. Besides Dt 6 9, Ex 13 9 and related passages, special attention might also be called to Neh 2 20, adduced above, showing the combination of חלק and זכרון used here.

What the ironical reference to the זכרון 'memorial' put 'behind the door and the door-post' would have in view either as part of the simile of the harlot or as a concrete »idol»-worship, if any, is difficult to determine. It might be worth considering the suggestion put forth by Ehrlich that זכרון meant some sign of profession of the harlot. ». . . זכרון [kann] hier nur etwas bezeichnen, das zum Treiben einer Buhle gehört. Was dies ist

lässt sich freilich nicht mit Bestimmtheit sagen. Ich vermute jedoch, dass gemeint ist die rote Fahne, wodurch die Wohnung einer öffentlichen Buhle an ihrem Eingang gekennzeichnet war. Danach wäre זכרונך — 'das Zeichen deines Gewerbes'.»

57 8bc כי מאתי גלית ותעלי הרחבת משכבך ותכרת לך מהם אהבת משכבם יד חזית »For away from me [*lit.*: from with me] thou didst uncover and wentest up; thou didst enlarge thy bed and didst . . .? for thyself from them thou didst love their bed; a hand thou didst behold» LXX: ὥου, ὅτι ἐὰν ἀπ' ἐμοῦ ἀποστῇς πλεῖόν τι ἔξεις· ἠγάπησας τοὺς κοιμωμένους μετὰ σοῦ καὶ ἐπλήθυνας τὴν πορνείαν σου μετ' αὐτῶν 'ΑΣΘ: ὅτι ἀπ' ἐμοῦ ἀπῳκίσθης καὶ ἀνέβης (ἠγάπησας τὴν κοίτην αὐτῶν)[1] Targ.: הוית דמיא כאיתתא דרחימא על בעלה וטעת בתר נוכראין אפתית אתר בית מישרך וגזרת ליך מינהון קים רחימת אתר בית משכבהון אתר בחרת. »Thou werest like a woman who was loved by her husband and went astray after strangers; thou didst widen the place of thy bedstead; thou didst conclude with them a pact for thyself; thou didst love the place of their bedstead, a place thou didst choose».

The vs is corrupt. Cf Elliger's attempt, through a comparison with LXX, to reconstruct the original. He arrives at the conclusion that the whole of 8c is a collection of variant readings.

The LXX would require a text somewhat like the following: כי מאתי גלית מה הרחבת אהבת [מ]שכביך הרבית תזנתך אתם [חזית].

It is evident that the text that lay before LXX already was wholly corrupt. This, again, in reality precludes any reconstruction of the original.

For Duhm's interpretation of יד as *membrum virile cf* the criticism by Ehrlich and the latter's perfectly correct refutation of Duhm's statement that אצבע in the Talmud is used in the same sense.

57 9a ותשרי למלך בשמן ותרבי רקחיך »And thou didst . ? . to . ? . with oil and thou didst make thy perfumes many» LXX: καὶ πολλοὺς ἐποίησας τοὺς μακρὰν ἀπὸ σοῦ Σ(?): καὶ ἐκοσμήθης τῷ βασιλεῖ ἐν ἐλαίῳ 'Α[ΣΘ]: . . . καὶ ἐπλήθυνας συνθέσεις σου [Σ: τὰ μυ-

[1] In 'ΑΣΘ 8bβ and cα seems to be omitted. The bracketed rendering is in an extant citation from the Hexapla (by Procopius, *vide* Field *ad loc.*) not ascribed to 'ΑΣΘ directly but to the »οἱ λοιποί» (*scil.* besides LXX). Another citation mentions a rendering: ἠγάπησας κοίτην αὐτῶν· χεῖρα εἶδες.

ρέψιά σου, Θ: μυρεψούς σου.] Targ.: כד עבדת ליך אוריתא אצלחת במלכותא וכד אסגית ליך עובדין טבין סגיאה משירייתיך. Box translates »And thou didst anoint thyself with oil for Melek, didst make thy perfumes many» and comments: »(reading *ʿat-tāsūkī*; so probably Symmachus, Jerome). This verb goes naturally with *oil* (cf Ez 16 9 2 Sa 12 20 Ruth 3 3). The harlot's preparations for enticing her lovers are referred to (cf Hos 2 15 Ez 23 40). Rec. Text has *And thou hast journeyed*(?) (very doubtful word) *with oil* (to Melek). In this case pilgrimages and deputations to foreign shrines are alluded to (hardly political embassies) . . . *Melek*, *i. e.* the north-Israelitish god whose name has usually been vocalized with the vowels of a word (*bōšæṯ*), meaning *shameful thing* in Jewish tradition, and hence appears under the form of *Molek* (*Moloch*), more specifically the Ammonite god *Milkom* (cf 1 Ki 11 5) may be meant. The fact that Tobiah the *Ammonite* had relations with a certain section of the Jews of Jerusalem at this time (cf Neh 2 10 4 7 6 1 etc.) is not without significance».

ותשרי. We have no means of ascertaining what this word, if correct, would mean here. The emendation ותסכי, made on the basis of Σ and Vulg. by Cheyne, Marti and approved by Box, G. A. Smith, Elliger *e. a.* might perhaps be the best solution of the difficulty. Ehrlich wants to read *ʿattišḥᵃḏi*, and points to Hos 12 2.[1] He takes למלך to mean 'to the king'.

57 9b ותשלחי ציריך עד מרחוק ותשפילי עד שאול »Thou didst send thy messengers far and deep, down to Sheol (Box)» LXX: καὶ ἀπέστειλας πρέσβεις ὑπὲρ τὰ ὅριά σου, καὶ [ἀπέστρεψας καὶ] ἐταπεινώθης ἕως ᾅδου (»hast sent ambassadors beyond thy borders and hast been debased even to hell») ʼΑΣΘ: ἀπέστειλας πρέσβεις [Σ?: ὅμηρά σου] ἕως (εἰς) μακράν. καὶ ἐταπεινώθης ἕως ᾅδου Targ.: ושלחת איזגדך עד מרחוק ואמאיכת תקיפי עממיא עד לשאול (»hast sent thy messengers far off and hast humbled the mighty of the peoples to Sheol»).

ציר »messenger». Isa 18 2 »that sends *ambassadors* by the sea» (Staerk, Box emend ⫽ ships, *ṣiyyim*), Jer 49 14 = Ob 1 1 »I have heard a rumour from IHUH, and an *ambassador* is sent unto the heathen — *ʿᵉṣir baggoyim šāluᵃḥ* — saying, gather ye together and come against her and rise up to the battle», Prov 13 17 »a wicked messenger falleth into mischief but a faithful am-

[1] Also to those who composed the Targum the vs was obscure.

bassador — *ṣir 'ᵃᵉmunim* — is health», Prov 25 13 »As the cold of snow in the time of harvest, so is a faithful messenger — *ṣir næ'ᵃᵉmān* — to them that send him», perhaps also originally *Trito-Isa 63 9* (*quo vide*).

עד מרחוק only here and *Neh* 12 43 »the joy of Jerusalem was heard even afar off — *u̯aṭṭiṡāmaʿ ṡimḥaṯ I̯ᵉrušālem ʿaḏ mērāḥoḳ*». Cf עד למרחוק *Ezra* 3 13 »the noise was heard afar off — *nišmaʿ ʿad lᵉmērāhoḳ*» 2 Chr 16 15 »and his name spread far abroad — *u̯ai̯i̯eṣe šᵉmo ʿaḏ lᵉmērāḥoḳ*».

השפיל occurs in *Isa* 13 11 25 11. 12 26 5 (twice) Jer 13 18 Ez 7 24 21 31 1 Sa 2 7 2 Sa 22 28 Hi 22 29 40 11 ψ 18 28 75 8 113 6 147 6 Prov 25 7 29 23 cf Dan 4 34 5 19 7 24 (Aram.).

Isa [13 11] (Exilic) »I will still the arrogance of pride and *lay low* the presumption of tyrants» Isa [25 11. 12] (late, about 330?) »his *pride* shall be *humiliated* (and the steep fortified walls He brings down, lays low — '*hišpil*' — levels with the ground, even with the dust)». [26 5] »*laying it* (*the lofty city*) *low to the ground* — *i̯ašpīlænnā* [*i̯ašpilāh*] *ʿaḏ 'æræṣ*».

Ez 17 24 »And all the trees of the field shall know that I I̯HU̯H have *brought down the high tree* — *hišpalti ʿeṣ gaḇoᵃh* — have exalted the low tree» etc.

Ez 13 18 »Exalt him that is low and abase him that is high — *haššāfā́la haḡbeᵃh u̯ᵉhaggāḇoᵃh hašpil*».

1 Sa 2 7 »6 The Lord killeth and maketh alive, he bringeth down to Sheol and bringeth up — *moriḏ šᵉ'ol u̯ai̯i̯āʿal* — 7 I̯HU̯H maketh poor and maketh rich, he bringeth low and lifteth up — *mašpil 'af mᵉromem*».

2 Sa 22 28 »thine eyes are upon the haughty that thou mayest bring them down».

The majority of the occurrences of the word exhibit the literary formula attested in Ez 17 24 13 18 1 Sa 2 7 2 Sa 22 28 Isa 13 11, quoted above, *i. e.* that speaking of »humbling, bringing low, the high and exalting the low».

With regard to the present passage special attention might be called to *Hi* 22 29 »When men are cast down, then thou shalt say: there is lifting up», where the verb is used *intransitively*, *Jer* 13 18 »Humble yourselves sit down — *hašpilu šēbu*» ψ 113 6 »Who humbleth Himself to behold the things that are in heaven

and in the earth — *ham-mašpili lir'oṯ baš-šāmaiim u-ḇā'āræṣ*», in which passages *hišpil* has *adverbial* force.

The connotation of *'hišpil'* in the present passage might either be *intransitive* (as in Hi 22 29) or *adverbial* (as in Jer 13 18 ψ 113 6). The former alternative is supported by the versions, the latter by most modern expositors. The latter also would seem to render the best sense: »thou hast sent thine ambassadors far away to distant lands and deep down to Sheol».

The expression might have been suggested to the writer by the renowned utterance of the prophet Isaiah to King Ahaz, preserved in Isa 7 11: »Ask thee a sign of I̯HU̯H thy God, ask it either deep in Sheol, or high above — *ha'meḳ šᵉ'ālā 'ō haḡbeᵃh lᵉmā'lā*».

עד שאול is found here and *Dt* 32 22 only. The word שאול occurs in *Isa* in 5 14 7 11 14 9. 11. 15 28 15. 18 38 10. 18, but *nowhere in Dt-Isa*. In *Ez* it is found in 31 15. 16. 17 32 21. 27. The question what exactly is alluded to by »the messengers sent far away and deep down to Sheol» might perhaps best be answered thus: the writer had nothing definite in view; he only uses phrases that have a general allusion to faithlessness towards I̯HU̯H, and might refer as well to political connections in the past with Egypt and other countries as to consultations of oracles of under-world deities.

57 10 ברב דרכך יגעת לא אמרת נואש חית ידך מצאת על כן לא חלית LXX: Ταῖς πολυοδίαις σου ἐκοπίασας καὶ οὐκ εἶπας, παύσομαι ἐνισχύουσα ὅτι ἔπραξας ταῦτα δὶα τοῦτο οὐ κατεδεήθης μου σύ »Thou hast wearied thyself with thy many ways; yet thou saidst not, I will cease to strengthen myself: for thou hast done these things; therefore thou hast not supplicated me» Targ.: בסגיאות אורחתיך לאית לא אמרת למתב נכסין סגיאין אסגית על כן לא סברת למתב (»in the multitude of thy ways thou didst weary thyself; therefore thou didst not say 'I will return'; great property thou didst make; therefore thou didst not think of returning»). LXX and Targ. both betray that the text before them was not understood by them.

The text seems to be in order only in 10aα. The rest is corrupt, certainly 10b, but perhaps also 10aβ.

ברב occurs in *Isa* 37 24(?) *Dt-Isa* 47 9. 12. 13 *Trito-Isa* here and 63 1 *Hos* 10 13. In *Isa* 37 24 the reading is doubtful.

Deutero-Isaiah:

47 9. 12: *bᵉroḇ kᵉšāfaɨiḵ*: »in the multitude of thy sorceries» [cf below on יגע].

13: *bᵉroḇ ʿᵃṣāṯaɨiḵ*: »in the multitude of thy counsels».

Hos 10 13: *ki ḇaṭaḥtā ḇᵉḏarkᵉḵā bᵉroḇ gibboræḵa*: »thou didst trust in *thy way*, in the multitude of thy mighty men».

Apart from Hos 10 13 the expression does not occur in earlier literature but is frequent in *Ez* (14 4 19 11 27 18. 33 28 5. 16 31 9) ψ (5 5. 11 33 16. 17 49 7 52 9 66 3 69 14 94 19) *Prov* (5 23 7 21 10 19 11 14 14 28 15 22 24 6) *Eccl* (1 18 5 2. 6 11 1). It further occurs in Hi 23 6 30 18 2 Ki 19 23 Jer 13 22 Ex 15 7.

יגע is peculiarly frequent in *Deut-Isa* and *Trito-Isa*, as compared with the rest of the OT: 10 times in *Dt-Isa* (7) and *Trito-Isa* (3) against 10 times in the remaining books (Jos 24 13 2 Sa 23 10 Hab 2 13 *Jer* 45 3 51 58 ψ 6 7 69 4 Hi 9 29 Prov 23 4 Lam 5 5). In *Hifʿil*, הוגיע, it is to be found twice in *Deutero-Isa* (43 23. 24) and twice in *Mal* (2 17 *bis*).

Deutero-Isa:

40 28: *lō ɨiʿaf ṷᵉlo ɨiḡāʿ*: »He fainteth not, neither is weary».

30: *ṷᵉɨiʿᵃfu nᵉʿārim ṷᵉɨiḡāʿu*: »youths may faint and grow weary»

31: *ɨaruṣu ṷᵉlo ɨiḡāʿu ɨelᵉḵu ṷᵉlo ɨiʿāfu*: »they run and do not grow weary, they go on and do not faint» (regarded by Duhm, Box *e. a.* as a late gloss).

43 22: *ki ɨāḡaʿtā bi Iśrāʾel*: »much less hast thou wearied thyself about me, O Israel».

23: *lo hoḡaʿtiḵa bilḇonā*: »with incense I have not wearied thee».

24: *hoḡaʿtani baʿᵃṷonoṯæḵā*: »with thine iniquities hast thou wearied me».

47 12: *uḇᵉroḇ kᵉšāfaɨiḵ baʾᵃšær ɨāḡaʿat minnᵉʿurāɨiḵ*: »*and with the multitude of thy sorceries with which thou hast wearied thyself from thy youth*».

15: *ken hāɨu lāḵ ʾᵃšær ɨāḡāʿat* (*soḥᵃraɨiḵ*) *minnᵉʿuraɨiḵ*: »such are they (even thy merchants, Ewald, Duhm >: thy enchanters) become to thee with whom thou hast wearied thyself from thy youth».

49 4: *lᵉriḵ ɨāḡaʿti*: »for naught have I laboured».

There seems to be scarcely any doubt that the wording of 57 10a α is based on reminiscences from the earlier pieces of literature, treating of the idolatrous and unfaithful practices of Israel, especially on *Deutero-Isa,* in particular 47 12, and, perhaps, Hos 10 13.

57 10a β נואש [אמר] occurs in Jer 2 25 18 12 1 Sa 27 1 Hi 6 26.

Jer 2 25: *ụatt'omᵉri nō'āš*: »but thou saidst: there is no hope».

18 12: *ụᵉ'āmᵉru nō'āš*: »and they said: there is no hope».

1 Sa 27 1: *ụᵉnō'aš mimmœnni Šā'ūl*: »and Saul shall despair of me».

Hi 6 26: *ulᵉruᵃḥ 'imre nō'āš*: ?

It is to be noticed that also Jer 2 25 18 12 belong to contexts treating of the unfaithfulness (»idolatry») of the people. But the use is the contrary opposite of that of our passage in its present wording. But with a slight rearrangement of the words, the formula would become the same here as in *Jer, viz.* by reading:

ברב־דרכיך לא יגעת אמרת נואש »*of thy many ways thou didst not grow weary; thou saidst: there is no hope.*»

This would also seem better to conform to the metre of the present section: 3 + 2 (*ḳinā*-metre) and also to what follows in vs 11. (For *lo ḥāliṭ* cf *Jer 12 13*; possibly > *'al ken hāliṭ*).

57 11 ואת מי דאגת ותיראי כי תכזבי ואותי לא זכרת לא שמת על לבך הלא אני מחשה ומעלם ואותי לא תיראי LXX: τίνα εὐλαβηθεῖσα ('A. μεριμνήσασα Σ. ὑποπτεύσασα) ἐφοβήθης καὶ ἐψεύσω με καὶ οὐκ ἐμνήσθης οὐδὲ ἔλαβές με εἰς τὴν διάνοιαν οὐδὲ εἰς τὴν καρδίαν σου; καὶ ἐγώ σε ἰδὼν παρορῶ καὶ ἐμὲ οὐκ ἐφοβήθης ('A: διέμεινες δὲ ἐξ αἰῶνος ἄφοβος καὶ ἀνευλαβής). (»Through dread of whom hast thou feared and lied against me and hast not remembered, nor taken me into thy mind nor into thine heart, yea, though when I see thee I neglect thee (take no notice of thee), yet thou hast not feared me.») LXX, with its παρορῶ for ומעלם seems to read this word as some form of the verb עלם. ית מן יצפת וקדם מן דחלת ארי אסגית למללא כדבין ופולחני לא אידכרת לא שויית דחלתי על לבך הלא יהבית ליך ארכא מעלמא דאם תחובין לאוריתי ולקדמי לא תבת (»... my service hast thou not remembered ... have I not given thee frist (for repentance) from of old to return to my Tora ...»). The Targum interprets מחשה as meaning: »been silent, overlooking, forbearing, long-suffering.» From the versions it appears that vs *11c* α presented difficulties of interpretation already at an early time, especially the word

מעלם. The text of 11c α is probably corrupt. The metrical arrangement is also difficult.

The best rearrangement and emendations (with DUHM, CHEYNE, MARTI) are made by Box, who renders:

»Of whom wast thou in fear and dread
For thou art faithless
And me thou didst not remember
nor lay (thy duty) to heart.
Is it not so! I indeed kept silence
and hid (mine eyes) — *ma'lim* (with LXX) *'enāi*
Therefore ... (a hemistich supposed to have fallen out, »expressing some such thought as 'thou didst play the wanton more and more'»)
and of me thou hadst no fear».

דאג is found in 1 Sa 9 5 10 2 Jer 17 8 38 19 42 16 ψ 38 19; (the noun דאגה in Jos 22 24 Jer 49 23 Ez 4 16 12 18. 19 Prov 12 25).

כזב *Pi.*, in Mi 2 11 2 Ki 4 16 Ḥab 2 3 Ez 13 19 Nu 23 19 Hi 6 28 34 6 ψ 78 36 89 36 Prov 14 5 and *Trito-Isa* 58 11.

dā'aḡ, transitively, as here, in Jer 38 19; *kizzeḇ*, in absolute form, »to lie, be a liar, be treacherous» in Nu 23 19 Prov 14 5 Hi 6 28 Trito-Isa 58 11.

11b α »*and Me hast thou not remembered*». זכר with »God» or »IHUH» as grammatical object is a comparatively rare construction, whereas the same verb with IHUH as grammatical *subject* is very frequent as also זכר with some attribute of IHUH for object, such as »His statutes» »His deeds» etc. The former is met with in *Isa* 17 10 *Dt* 8 18 *Jer* 20 9 51 50 *Neh* 4 8 Jona 2 8 ψ 63 7 77 4 Eccl 12 1 (only 9 times among the total of about 167 occurrences of the verb). Of special significance in the present connection is *Dt* 8 18 *sqq.* »But thou *shalt remember IHUH* thy God — *ʸᵉzākartā 'æṯ IHUH 'ˣlohæḵā* — for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day. 19 And it shall be, if thou do at all *forget IHUH thy God* and *walk after other gods*, and *serve them, and worship them*, I testify against you this day that ye shall surely perish. 20 As the nations which IHUH destroyeth before your face, so shall ye perish; because you

would not be obedient unto the voice of IHUH your God.» This passage would naturally stand forth as the classical definition of the concept of »the remembrance of IHUH» and of its opposite. To remember IHUH is to be faithful to Him and obey his commandments. To forget Him is = practice idolatry.

This, again, might perhaps be a reminiscence of the phraseology of the Isaianic dictum preserved in *Isa 17 10*: »Because thou hast forgotten the God of thy safety, and hast not remembered the Rock which is thy stronghold — *ki šaḵaḥat ʾ*ᵃ*lohe ɣiš*ʿ*eḵ ɯ*ᵉ*ṣur māʿuzzeḵ lo zāḵārt* — therefore plantations of Adonis mayest thou plant and with *slips of a strange god* mayest stock them.»

In Jer 20 9 the phrase has a different colouring: it is used of the prophet, trying to put aside the promptings of IHUH to give utterance to His messages. In Jer 51 50 sq again, the sense is more akin to the present connotation: »Ye that have escaped ... remember IHUH afar off, and let Jerusalem come into your mind ... for strangers are come into the sanctuaries of IHUH's house.» But זכר ה׳, in Jer 51 50, does not make the same impression of being a technical phrase as in Dt 8 18 and Isa 57 11.

Neh 4 8: »Be ye not afraid of them, remember the Lord — *ʾal tirᵉʾu mippᵉnehæm ʾæṯ* ʾᵃ*ḏonāɣ ... zᵉḵórū*». — Cf the iuxtaposition of ירא in our passage.

Jona 2 8 »when my soul fainted within me I remembered IHUH — *ʾæṯ IHUH zāḵārti* — and my prayer came in unto thee into thy holy temple.» ψ 63 7 »when I remember thee upon my bed» 77 4 »3. In the day of my trouble I sought the Lord ... 4. I remembered God — *ʾæzkᵉrā* ʾ*lohim*». In these passages the phraseology is more or less that of religious experience. Cf Eccl 12 2 »Remember thy Creator — *zᵉḵor ʾæṯ borᵉʾæḵā* — in the days of thy youth.»

11bβ *lō šamt ʿal libbeḵ*, the same construction in *Dt 11 18* *Deut-Isa 47 7*.

Dt 11 18: »*Therefore shall ye lay up these my words in your heart and in your soul — ɯᵉšamtæm ʾæṯ dᵉḇāraɣ ʾellæ ʿal lᵉḇaḇḵæm ɯᵉʿal nafšᵉḵæm.*»

Deut-Isa 47 7 »*Thou didst not lay these things to heart — lo šamt ʾellæ ʿal libbeḵ.*»

Dan 1 8 »But Daniel purposed in his heart that ... — *ɯaɣɣāšæm Daniɣʾel ʿal libbo,* ʾᵃ*šær* —».

In absolute form the construction occurs here only, just as *śum ʿal leḇ*, in absolute form, occurs only in *Trito-Isa* 57 1 — cf Jer 12 11 and Mal 2 2.

Thus we meet, here also, with reminiscences from earlier literature (esp. *Dt* and *Dt-Isa*) while at the same time — in his very attempt at imitation — the writer betrays a language that is different from that of the earlier sources.

11cα מחשה. The word חשה occurs in *Qal* in *Trito-Isa 62 1. 6 65 6 64 11*, in the rest of the OT only in ψ 28 1 107 29 Eccl 3 7, in *Hifʿil* in *Deut-Isa 42 14* Jud 18 9 1 Ki 22 3 2 Ki 2 3. 5 7 9 Neh 8 11 ψ 39 3. The word hence might be said to be peculiarly Trito-Isaianic: 5 of a total of 15 occurrences belong to Trito-Isa.

Deut-Isa 42 14: »*hæḥᵃšeṯi mēʿōlām*: I have long time been silent». This passage is of special importance for the determination of the character of the present stichos. Two alternative possibilities present themselves. *Either* the reading *mēʿōlām* is the original: in that case the original writer has *Dt-Isa* 42 14 in view and here makes intentional allusion to it, *or* a later interpretation has been influenced by Dt-Isa 42 14 and has pointed a misunderstood מעלם here in conformity with the former. As the latter alternative gives better sense and, furthermore, is supported by LXX, it seems preferable; it is also adopted by most modern expositors.

מעלם, as it stands in the present context, would be absolute: 'was hidden', 'kept away'. Otherwise an object must be supplied, *e. g.* *ʿenai* »my eyes», which makes the passage a whole stichos of regular metre (3 + 2). Cf Box above. On this solution the majority of commentators agree.

העלים in Isa 1 15 Ez 22 6 1 Sa 12 3 Lev 20 4 Hi 42 3 Prov 28 27 ψ 10 1 Lam 3 57 Sir 9 8. In absolute sense ψ 10 1, with some form of *ʿenaiim* as object in Isa 1 15 Ez 22 26 1 Sa 12 3 Prov 28 27 Sir 9 8. *Nifʿal* in Nah 3 11 2 Chr 9 2 Lev 4 13 5 2. 3. 4 Nu 5 13 1 Ki 1 3 Hi 28 21 Eccl 12 14 ψ 26 4 *Hitpa* in Dt 22 1. 3. 4 ψ 55 2 Hi 6 16 and *Trito-Isa 58 7* (*quo vide*).

In consideration of the writer's preference for absolute constructions, however, מעלים might perhaps also here be read without object.

57 12 אני אגיד צדקתך ואת מעשיך ולא יועילוך LXX: καὶ ἐγὼ (= ואני) ἀπαγγελῶ τὴν δικαιοσύνην σου καὶ τὰ κακά ('A: ποιήματα, ΣΘ: ἔργα)

σου ἃ οὐκ ὠφελήσει σε. Targ.: אנא חויתי לך עובדין טבין דאינון זכוון ליך ואת אסגית ליך עובדין בישין דלא יהנון ליך [a paraphrastical interpretation: I had shown thee good works that were merits (benefits) for thee but thou heaped up for thee (executed many) evil deeds which shall not profit thee].

The use of *ṣᵉḏāḳā* and *maʿᵃšim* here has the same ironical force as we have found in the writer's use of words of religious significance in the preceding part of the section.

הגיד occurs in *Isa* in 3 9 7 2 19 12 21 2. 6. 10 *Dt-Isa* 40 21 41 22. 23. 26 42 9. 12 43 9. 12 44 7. 8 45 19. 21 46 10 48 3. 5. 6. 14. 20 *Trito-Isa* 57 12 58 1 66 19 (peculiarly frequent in *Deutero-Isa*). It is also a favourite word in *Jer* (4 5. 15 5 20 9 11 16 10 20 10 31 10 33 3 36 13. 16. 17. 20 38 15. 25. 27 42 3. 4. 20. 21 46 14 48 20 50 28 51 31).

The words *u̯ᵉlo i̯ōʿilūḵ* are mostly, against MT, joined with the following. Marty, G. A. Smith *e. a.*, however, retain the interpunction of MT.

הועיל. This comparatively rare word is among the OT books most frequent in *Jer*, *Deut-Isa* and *Hi*: Isa 30 5. 6 *Deutero-Isaiah* 44 9. 10 47 12 48 17 (Trito-Isa 57 12) *Jer* 2 8. 11 7 7 12 13 16 14 23 31. 32 *Ḥab* 2 18 1 Sa 12 21 Prov 10 2 11 4 *Hi* 15 3 21 5 30 13 35 3.

Ḥab 2 18 *mā hōʿīl pæsæl*: »what profiteth the graven image»! *Deut-Isa 44 9. 10* »they that make a graven image are all of them vanity and their precious things shall not profit — *bal i̯ōʿīlu* — 10 a graven image that profiteth nothing: — *ufæsæl* — *lᵉḇilti hōʿīl*» (the vss regarded by Duhm Cheyne Marti Box as not belonging to Deut-Isa) 47 12 »persist with thy spells and with thy many enchantments, perchance thou mayest somewhat avail — *'ulai̯ tuḵᵉli hōʿīl*» 48 17 (not Deutero-Isaianic): »I am I̯HU̯H thy God who teach thee for thy profit — *mᵉlammæḏḵa lᵉhōʿīl*». In *Jer hoʿil* in all its occurrences has reference to acts or words outside the realm of true religion (the adherence to I̯HU̯H): idolatry, entente with foreign nations, false prophets etc., in general: heterodoxy.

It is safe, hence, to state that the writer also in using the word הועיל keeps within the phraseology of the usual literary type of denunciations of heterodoxy.

57 13 (ולא יועילוך) בזעקך יצילוך קבוציך ואת כלם ישא רוח יקח הבל והחוסה בי ינחל ארץ ויירש הר קדשי LXX: ὅταν ἀναβοήσῃς ἐξελέσθωσάν σε ἐν τῇ

θλίψει σου [1] [בצרתך] τούτους γὰρ πάντας ἄνεμος λήψεται, καὶ ἀποίσει καταιγίς [2]. οἱ δὲ ἀντεχόμενοί μου [3] κτήσονται [4] γῆν, καὶ κληρονομήσουσι [3] τὸ ὄρος τὸ ἅγιόν μου (»When thou criest out, let them deliver thee in thy affliction . . .) Targ.: אצווחי כען אם יפרקוניך עובדי שקריך דהוית מתעסקא בהון מינקותיך וית כולהון יטול רוחא יהון ללמא ודרחיץ על מימרי יחסין ארעא וירת טורא דקודשי The Targum, thus, interprets *ḳibbuṣaḳiḵ* as: »deceitful works». This does not presuppose a reading שקוציך (*BH*) or similar, but simply that the Targum identifies קבוץ with קבוס or קיבוסת (falseness, deceit). Notice that in 66 3 the Targum renders the שקוץ of the original by שקוץ, not by עובדי שקר.

What קבוציך means is open to guesses. If, however, the ironical character of the section be kept in mind, one might perhaps combine the word with the terminology of 57 8. Just as one in a serious context spoke of »the gathered ones of ĮHUH, *or* of the people», so the writer ironically might refer to '*thy* gathered ones' in an ironical, taunting way. The pronunciation '*ḳibbuṣaḳiḵ*' might, in that case, have been original, and have been intended as a rhymed allusion to *šiḵḵusaḳiḵ*.

הציל occurs in *Trito-Isa* only here. In Isa 5 29 19 20 31 5 (36 14. 15. 18. 19. 20 37 12. 15 38 6) *Deutero-Isa* 42 22 43 13 44 17. 20 47 14 50 2. It is comparatively frequent in *Jer*. *Ez*, *Sa* and *Ki* and *P*.

זעק occurs only here in *Trito-Isa*, nowhere in *Deutero-Isa*, in Proto-Isa: 14 31 15 4. 5 26 17 30 19. Most occurrences are found in *Jud*, *Jer* and *Sa*: Ex 2 23 *Jud* 3 9. 15 6 6. 7 10 10. 14 12 2 *1 Sa* 4 13 5 10 7 9 8 18 12 8. 10 15 11 28 12 *2 Sa* 7 8 13 19 19 5. 29 1 Ki 22 32 1 Chr 5 20 2 Chr 18 31 20 9 32 20 Hos 7 14 8 2 Mi 3 4 *Jer* 11 11. 12 20 8 25 34 30 15 47 2 48 20. 31 Ez 9 8 11 13 21 17 27 30 Neh 9 4. 28 Ḥab 1 2 2 11 Joel 1 14 Jona 1 5 ψ 22 6 107 13. 19 142 2. 6 Lam 3 8 Hi 31 38 Ester 4 1.

הבל in Isa 30 7 Deut-Isa 49 4 Jer 2 5 8 19 10 3. 8. 15 14 22 16 19 51 18 Zech 10 2, further in *Hi*, ψ, and, especially *Eccl*, of which latter it is the characteristic term. The word is totally absent from the earlier prophetic books (with the one exception of Isa 30 7) and from the pre-Exilic literature in general (1 Ki 16 13. 26 Dt 32 21 in plural). It is here used in its literal sense, 'breath

[1] 'AΘ: ῥυσάσθωσάν σε τὰ συναντήματά σου Σ: αἱ συναγωγαί σου.

[2] 'A: ματαιότης Σ: αὐτμός (= ἀτμός).

[3] (Ἀ)ΣΘ: ὁ δὲ πεποιθὼς ἐν ἐμοί.

[4] 'A: κληροδοτηθήσονται ΣΘ: κληρονομήσει.

of wind', parallel with רוח, but at the same time there may be detected a covered allusion to the use of הבל for idols or idolatry: cf 1 Ki 16 13. 26 2 Ki 17 15 Jer 2 5 10 3. 15 14 22 16 19 51 18.

56 13c »he who trusts in me shall inherit the land and possess my holy mountain», exhibits a different style from that of the context. It might perhaps best, with Abramowski, be accounted a later addition. It is one of those typical additions of comforting, which by later redactors, or copyists, were considered necessary as conclusions of sections of mainly reproving or denunciatory character.

חסמב especially frequent in ψ. Outside ψ to be found in Isa 14 32 30 2. 3 Ṣef 3 12 Nah 1 7 Dt 32 37 Prov 14 32 30 5 2 Sa 22 3. 31 Ruth 2 12 Jud 9 15.

הר קדשי cf 56 7 65 9.

Table of affinities of 56 9—57 13.

	Trito-Isa	Dt-Isa	Proto-Isa	Jer	Ez	Ezra	Neh	Dt	alia
56 9				12 9	20 times 34 5. 8				ψ *104* 11. 20 *50* 10 P (30)
10 צפיו		52 8	[21 6]	6 17	33 2. 6				Mi 7 7 Ḥab 2 1
עורים		42 8. 16. 18 [42 19 43 8]	[29 18 35 5]						*Lam* 4 13. 14
לא ידעו		45 20							ψ 73 22 Hi 34 2 Eccl 9 11
אלם			[35 6]						Ḥab 2 18 Ex 4 11 ψ 38 14
לנום			[5 27]						Nah 3 18 ψ 76 6 121 3. 4
11 עזי								(28 50)	(Dan 8 23)
שבעה	58 10. 11	55 2	[23 18]	50 19	16 28 39 19			23 25	*Prov* 13 25 27 7 ψ 107 9
לא ··· שבעה			[5 14 29 8]		7 19				Am 4 8 Hos 4 10 Ḥab 2 5 Lev 26 26 *Prov, Hi, ψ, Eccl*
הבין			28 19						Prov 14 8 ψ 32 9 1 Ki 3 11 etc.
מקצהו					25 9 33 2				(Gen 47 2)
לדרכם ...		53 6 *S*			43 1 47 2				Hi 24 18
בצעו	57 17		[33 15]	6 13 8 10 22 17 51 13	22 13. 27 33 31				Mi 4 13 Ḥab 2 9 Mal 3 14 Jud 5 19 Ex 18 21 1 Sa 8 3 *Prov, ψ, Hi*

12	נסבאה			5 11. 12. 22 28 1. 7. 8					21 20	Mi 2 11 Nah 1 10 Prov 23 20. 21 Am 4 1
57 1	צדיק	60 21	)(			3 20. 21 13 22 18 5. 9. 20. 24. 26 21 8. 9 23 45 33 12. 13. 18				
	שם על לב	((57 11))	((47 7))		(12 11)					(*Mal* 2 2)
	אנשי חסד							(1 5 9 32 13 14)	(7 9)	(Prov 11 17)
	נאסף	60 20	49 5 *S*	16 10	48 33	)(38 11	)(	)(		Hos 4 3
	באין									*Prov* 5 23 8 24 11 14 14 4 15 22 26 20 29 17
3a		65 5	[*48 16*]	[*34 1*]						
b						*16 3*				*Zech 9 6*
	—		)(							Hos 4 14
4a	ʿαπ.	(58 14 66 11)	(55 2)						(28 56)	(ψ 37 4. 11 Hi)
b										ψ *35 21*
c	שקר	59 3. 13	[44 20]	28 17 [9 14	*33 times*	13 22				
	פשע	58 1 59 12. 20		32 7] [24 20]	5 6	*9 times*				*Am* (10) *Mi* (5) *Prov Hi*
5a					2 2. 20 3 6. 13 17 2	6 13 16 20			12 2	Hos 4 12. 13 2 Chr 28 3 2 Ki 16 8 17 10
b						23 36. 42			21 4	
	—					16 16–23				

	Trito-Isa	Dt-Isa	Proto-Isa	Jer	Ez	Ezra	Neh	Dt	alia
57 6a גורל				cf 10 16 51 19					cf ψ 16 5 73 26 119 57 142 6 cf Dan 12 13
6b ἅπ. נסך				*7 18 19 13 32 29 44 17. 18. 19. 25*	*20 28*				Gen 35 10 *ψ 16 4*
נסך + מנחה									*P* Joel 1 9. 13 2 24 2 Ki 16 13. 15 1 Chr 29 21 2 Chr 29 35
מנחה	66 3. 20	43 23	1 13 [19 21]						
העלה מנחה	66 3								Lev 22 23
אנחם				5 9 9 8					
7 נשא	57 15	40 4 52 13	2 2 6 1 [12 2. 13. 14] [30 25] [33 10]	51	1 19 sqq				ψ, Prov, Chr
משכב	57 2. 8. 18				*23 16*				Prov 7 17
8 זכרון							2 20		Jos 4 7 Zech 6 14 *P*
מזוזה					45 19 46 2			*6 9* 11 20	Ex 12 7. 22. 23 21 6 Jer 16 3 1 Sa 1 9 1 Ki 6 31. 33 7 5
דלת					41 21 43 8			*6 9*	Prov 9 34

9	עיר עד מרדות השפיל			(18 2)	49 14		3 13			Ob 1 1 Prov 13 17 25 13 2 Chr 16 15
				[13 11 25 11. 12 26 5]	*13 18*	7 24 21 31		12 43		Sa, *Hi*, ψ, Prov, *Dan*
	עד מאוד שאול								32 22	
			0	5 14 7 11 14 9. 11. 15 28 15. 18 [38 10. 18]		31 15 sqq. 32 21. 27				
10	ברר	63 1	47 9. 12 sq.	[37 24?]	13 22	frequent				*Hos* 10 13 ψ, *Prov*, *Eccl*
	יגע	62 8 65 23	40 28. 30. 31		45 3 51 58					Jos 24 13 2 Sa 23 13
[10 times in *Dt-Isa* and *Trito-Isa*, 10 times in the rest of OT]			43 22 sqq.							Ḥab 2 13 ψ 6 7 69 4
			47 12. 15							Hi 9 29 Prov 23 4
			49 4							Lam 5 5 Mal 2 17
					2 25 18 12					(1 Sa 27 1 Hi 6 26)
	נראש				17 8 *38 19*					1 Sa 9 5 10 2 ψ 38 19
11	ראג				42 16	13 19				Mi 2 11 Ḥab 2 8 2 Ki
	כוס	*58 11*								4 16 *Nu 23 19* *Hi 6 23* 34 6 ψ 78 36 89 36 Prov *14 5*

	Trito-Isa	Dt-Isa	Proto-Isa	Jer	Ez	Ezra	Neh	Dt	alia
זכר			*17 10*	20 9 *51 50*			*4 8*	*8 18*	Jona 2 8 ψ 63 7 87 4 Eccl 12 1
שמת על לבך	(57 1)	*47 7*						*11 18*	
מחשה		42 14					8 11		Jud 18 9 1 Ki 22 3 2 Ki 2 3. 5 7 9 ψ 39 3
(חשה)	62 1. 6 64 11 65 6								ψ 28 1 107 29 Eccl 3 7
מעלם		*42 14*							
(העלים)			1 15		22 6				1 Sa 12 3 Lev 20 4 *ψ 10 1* Hi 42 3 Lam 3 57 Sir 9 8 Prov 28 7
12 אניד	58 1 66 19	40 21 41 22.23.26 42 9. 12 43 9. 12 44 7. 8 45 19. 21 46 10 48 3. 5. 6. 14. 20	3 9 7 2 [19 12] [21 2. 6. 10]	4 5. 15 5 20 9 11 16 10 20 10 31 10 33 3 36 13. 16. 17. 20 38 15.25.27 42 3.4.20.21 46 14 48 20 50 28 51 31					

								Ḥab 2 18 1 Sa 12 21 Hi 4 times Prov 2 times
	יועילוך		[*44 9. 10*] *47 12* 48 17	30 5. 6	*7 times*			
13	זעק		0	14 31 [15 4. 5] [26 17] [30 19]	8 »	4 times		*Jud, Sa,* Joel 1 14
	הבל			30 7	8 »			32 21 Zech 10 2, *Eccl,* Hi, ψ
	for idols »				6 »			1 Ki 16 13.26 2 Ki 17 15
	חסה			14 32 30 2				32 37 Ṣef 3 12 Nah 1 7 Prov 14 32 30 5 2 Sa 22 3. 31 Ruth 2 12 Jud 9 15 ψ (frequent)
	הר קדשי	56 7 65 9						

57 14–21.

57 14 ואמר סלו סלו פנו דרך הרימו מכשול מדרך עמי LXX: καὶ ἐροῦσι καθαρίσατε ἀπὸ προσώπου αὐτοῦ ὁδοὺς καὶ ἄρατε σκῶλα ἀπὸ τῆς ὁδοῦ τοῦ λαοῦ μοῦ (»and they shall say: purge the ways before his face . . .«)[1] LXX presuppose a different text, perhaps: ויימר אליפו אזהרו אפנו לב עמא לאורח . . . Targ.: ואמרו סקלו מפנָו דרכים ו תקנא סליקו תקלת רשיעיא מאורח כנשתא דעמי.[2]

סלל in *Trito-Isa* 62 10 Jer 18 15 50 26 Prov 15 19 (ψ 68 5) Hi 19 12 30 12, except in ψ 68 5 Jer 50 26 together with some word for 'road'.

פנה with דרך in *Deut-Isa* 40 3 *Trito-Isa* 62 10 *Mal* 3 1, otherwise in Ṣef 3 15 Gen 24 31 Lev 14 36 ψ 80 10. The present passage and Mal 3 1 are evidently based upon *Deutero-Isa 40 3* (on this most commentators agree). But the significance of the image of the highway is different. In *Deutero-Isa* 40 3 »it meant an actual highway for the return of the exiles through the desert; here . . . it is only a figure for the removal of spiritual obstacles of Israel« (Skinner cf vs 17). For the continued use of the Deutero-Isaianic simile and the corresponding passage in tradition cf Mark 1 3 John 1 23. Those addressed here are the people or the leaders of the people. Hence the interpretation of the Targum is correct.

מכשול: Isa 8 14 (IHUH — shall be a stumbling-block). In *Ez*, frequently, of *Sin* (עון) as a stumbling-block: *Ez 3 20 7 19 14 2. 3. 6 18 30 21 20 44 12*. Further in Jer 6 21 Lev 19 14 1 Sa 25 31 ψ 119 165. The use here is most nearly akin to that of *Ez*. Cf on כשל 59 10. 14 63 13.

ואמר should be regarded, with Cheyne, Duhm, Box, Abramowski *e. a.*, as a later addition.

57 15 כי כה אמר רם ונשא שכן עד וקדוש שמו LXX: (omitting כי) τάδε λέγει ὁ ὕψιστος ἐν ὑψηλοῖς κατοικῶν τὸν αἰῶνα, ἅγιος ἐν ἁγίοις ὄνομα αὐτῷ Targ.: ארי כידנן אמר רמא ומנטלא דשרי בשמיא וקדיש שמיה.

רם ונשא occurs only here and in *Isa* 6 1, in the latter passage of the Throne of IHUH. For the occurrences of נשא *vide*

[1] ʾA: ἀποσκολοπίσατε, ἀποσκευάσατε . . . σκάνδαλον.
Σ: ὁδοποιήσατε, σχολάσατε . . . πρόσκομμα.
Θ: ἐξάρατε, σκευάσατε.

[2] »And he shall say: teach, warn, direct ye the heart of the people to the straight way; take ye away the stumbling-block of the unrighteous from the path of the congregation of my people«.

on 57 7. רם as an epithet of I̯HUH only here and ψ 99 2 113 4 *138 6*.

שכן of I̯HUH: 1) in participle: Isa 8 18 [1] (»who dwells in Mount Zion») [*33 5*] (post-Exilic. »Immeasurably exalted is I̯HUH for He dwells on high — *šōkēn mārōm*») Dt 33 16 (»of Him that dwelt in the bush») Nu 5 3 35 34 (»the land which ye shall inhabit wherein I dwell, for I, I̯HUH, dwell among the children of Israel»). (Lev 16 16); Joel 4 17 (»I̯HUH your God *dwelling in Sion my holy mountain*») ψ 135 21 2) in other forms of the verb: Ex 25 8 29 45 1 Ki 6 13 8 12 2 Chr 6 3 Ez 43 7. 9 Zech 2 14 8 3 ψ 68 17. 19 74 2, in all these passages of I̯HUH dwelling among Israel, in Jerusalem, Sion, in the ערפל *et. sim.*, of I̯HUH dwelling on high only *Isa 33 16* cf *Deut-Isa 40 22*.

שכן עד, exactly the same construction is not found elsewhere. Cf הררי עד Ḥab 3 6 (Gen 49 26) < גברת עד > *Dt-Isa* 47 7 and, especially, אבי עד *Isa* 9 5.

קדוש שמו. Although קדוש in several passages of the OT is used as an attribute or epithet of I̯HUH (cf *e. g.* Isa 6 3 Ez 39 7 Lev 11 44 21 7 Nu 16 7 1 Sa 2 2b20 ψ 22 4 99 3. 5. 9) or of the »name of I̯HUH» (Ez 39 7) it is actually called »the (a) name» of I̯HUH only here and perhaps, ψ *111 9* (*ḳādōš u̯ᵉnōrā šᵉmō* ctr. ψ 99 3).

The whole enumeration of Divine Names — which is paralleled only in later Jewish literature, after the time of the OT — has, in all probability, been suggested to the writer from *Isa 6* and *9 5* in combination, the former passage having influenced also the wording of 15bα.

Trito-Isa 57 15abα	Isa
דם ונשא שכן עד וקדוש שטו	6 1 אדני ישב על כסא רם ונשא
מרום וקדוש אשכון	3 ואמר קדוש קדוש קדוש
	9 5 שמו פלא יועץ אל גבור
	אבי עד שר שלום

57 15b מרום וקדוש אשכון ואת דכא ושפל רוח LXX: ὕψιστος ἐν ἁγίοις ἀναπαυόμενος καὶ ὀλιγοψύχοις διδοὺς μακροθυμίαν [2] Targ.: במרומא שרי וקדישא שכינתיה אמר למיפרק לתבירי ליבא ולמכיכי רוחא [3].

[1] By Winckler, Box regarded as a later addition.

[2] »The Most High resting in the holies, and giving patience to the faint-hearted», reading, perhaps, בקדש instead of קדוש.

[3] »Dwelling in the height and holy is his *šᵉḵina*; he intends to deliver the broken-hearted and the lowly in spirit»

מרום; for the construction cf Isa 22 16 37 23 *Deut-Isa 40 26* 2 Ki 19 22. The word occurs in Isa 22 16 [24 4. 8. 21] [26 5] 32 15 33 5. 16 37 23. 24 38 14 *Deutero-Isa 40 26* *Trito-Isa 58 4* *Jer* 17 12 25 30 31 12 49 16 51 53 Ez 17 23 20 40 34 14 Mi 6 6 ʿOb 1 3 Ḥab 2 9 Jud 5 18 2 Sa 22 17 2 Ki 19 23 Nu 19 22 Hi 5 11 16 19 25 2 31 2 39 18 Prov 8 2 9 3. 14 Lam 1 3 Eccl 10 6 ψ 7 8 10 5 18 17 56 3 68 19 71 19 73 8 92 9 93 4 *102 20* 144 7 148 1.

Deut-Isa 40 26: »*šᵉ'u-mārōm ʿenēḵœm* — lift up on high your eyes and see: who has created those? — For *fear of Him who is of great might and strong power . . .*»

For מרום וקדוש cf ψ 102 20 »For he hath looked down from the height of his sanctuary — *ki hišḳif mimmᵉrōm ḳâdšo*».

דכא, in the sense of »lowly» only here and in *ψ 34 19*, a close parallel to the present passage: »IHUH is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit».

שפל רוח, here and *Prov* 29 23. שפל indicates a late time: it occurs nowhere in the earlier literature, being found only in *Ez* 17 14 21 31 29 14 sq. Mal 2 9 *ψ 138 6* Hi 5 11 and 2 Sa 6 22, in the sense of »lowly», and in the literal sense (»low, deep») in Ez 17 6. 24 Lev 13 20. 21. 26 14 37.

57 15c להחיות רוח שפלים ולהחיות לב נדכאים. In *LXX* the rendering καὶ ὀλιγοψύχοις δοὺς μακροθυμίαν (*vide* above at 57 15b) represents 15bβ and cα of MT together. It is doubtful what text in the original lay before LXX. It is probable, however that — through haplography — 57 15cα was wanting in the text before LXX and 15bβ consisted of some verb [1] (instead of ואת דכא) followed by the words שפל[ו]-רוח, without ו. 15cβ LXX render: καὶ δοὺς ζωὴν τοῖς συντετριμμένοις τὴν καρδίαν. Targ.: לקיימא רוח מכיכין ולמיסעד לב תבירין.

The expression החיה רוח only here, החיה נפש in Gen 19 19 (J). החיה in *Isa*, occurs only here and [*38 16*] (Post-Exilic Psalm): »In all these things is the life of *my spirit*; so wilt thou recover me and *make me to live.*» In *Ez* 13 22 probably חיה (Ḳal) is to be read.

The word occurs nowhere else in the prophetical or poetical books. But in the other part of the OT it is attested in J (Gen 19 19 47 25) E (Gen 45 7 50 20 Nu 22 33 Jos 2 13 6 25? 14 14) and P (Gen 6 19. 20 Nu 31 18. 21) in Jud 8 19 9 20 2 Sa 8 2 2 Ki 5 7 8 1. 5.

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[1] *e. g.* (אתּ) (מ)אר(י)ך or some similar corrupt text, miscopied from ואת דכא.

החיות לב only here.

The words נדכאים, שפלים, שפל רוח, evidently, do not refer to 'men of humility' — in that case the use of החיות would scarcely be comprehensible — but to those who were depressed, crushed down by untoward circumstances, the failure of their hopes for a glorious restauration of religious institutional life or similar. This is shown also by 16a, according to which the humbleness and depression of their present state is caused by IHUH's anger, *scil.* at the faithlessness of Israel, or of the community, in the past. But, on the other hand, the very feeling of beeing crushed down was related to their adherence to 'right religion'. Hence we are here face to face with the beginning of that peculiar process through which the words 'humble', 'poor', 'contrite', 'depressed' became technical terms for the adherents to the party of those who accounted themselves 'pious' par préférence. The discovery that humbleness is a religious duty or preference — which soon leads to the discovery of 'humility' as such a duty, was, perhaps, not yet present, but lay near at hand. Cf. Box on the passage: »These terms have here a historical rather than a theological significance. The party of the pious were an oppressed minority when this chapter was written, and their spirit had been subdued in the school of affliction.»

57 16a כי לא לעולם אריב ולא לנצח אקצוף LXX: (omitting כי) οὐκ εἰς τὸν αἰῶνα ἐκδικήσω ὑμᾶς (ΑΣΘ: δικάσομαι) οὐδὲ διαπαντὸς (A: εἰς νῖκος Σ. εἰς τέλυς) ὀργισθήσομαι ὑμῖν. Targ.: ארי לא לעלמא יתפרע כרין ולא לאפרש יהי רוגזי.

לא לעולם. For the use of עולם cf above on 56 5b (pp. 48 sqq). לעולם with לא in *Isa* [14 20 Exilic], [25 2] *Jer* 3 12 (cf *3 5*) *31 40* Ez 26 21 Joel 2 26 Lam 3 31 *Piov 27 24* ψ 15 5 55 23 *103 9* 112 6 119 93, לא לעולם only here and *Prov 27 24* ψ *103 9*.

In the sense of *not for ever* לעולם with לא is used in *Jer 3 12* (»for I am merciful, says IHUH, and I will not keep anger for ever — *lō 'æṭṭor lᵉʿōlām*») ψ *103 9* (»He will not always contend neither will he keep his anger for ever — *lo lānéṣaḥ yāriḇ ῳᵉlō lᵉʿolām yiṭṭor*). *Prov 27 24* (»riches are not for ever»).

אריב. The verb in Am 7 4 Hos 2 4 4 4 (5 13 10 6) Mi 6 1 7 9 Isa 1 17 *3 13* [*27 8* a very late gloss to the Isa-Apoc] Deut-Isa 45 9 *49 25* (MT) 50 8 51 22 *Jer 2 9.* 29 12 1 50 34 51 36 Neh 5 7 13 11. 17. 28 Gen 26 20. 21. 22 31 36 Ex 17 8 21 18 Nu 20 3. 13 Dt 33 8 Jud 6 31. 32

8 1 11 25 21 22 1 Sa (2 10 15 5) 24 16 25 39 Hi 9 3 *10 2* 13 8. 19 *23 6* 33 13 40 2 Prov 3 30 22 23 23 11 25 8. 9 Lam 3 58 ψ 35 1 43 1 *74 22* *103 9* 119 54.

In the passages here marked by italics the construction is the same as or similar to that of our passage, *viz.* the verb in question, in the sense of 'contend' with I̯HU̯H as grammatical subject. In absolute form, as here, only in *Isa 3 13* and *ψ 103 9*. The closest parallel is *ψ 103 9*.

לנצח is peculiar to *ψ* (14 times) and *Hi* (5 times). Together with Prov 21 28 and Lam 5 20 this makes 21 out of a total of 31 occurrences in the whole OT. The remaining passages are: Amos 8 7 (»Surely I will never forget any of their works — *'im 'æškaḥ lānæṣaḥ kål maʿᵃšehæm*») Ḥab 1 4 (»judgement doth never go forth — *lo i̯eṣe lānæṣaḥ mišpāṭ*») *Jer 3 5* (»will he keep his anger for ever, will he retain it to the end? — *hᵃi̯inṭor lᵉʿōlām 'im i̯išmor lānæṣaḥ*») 50 39 (»it shall be no more inhabited for ever neither shall it be dwelt in from generation to generation — *lō ṯešeḇ ʿōḏ lānæṣaḥ u̯ᵉlō ṯiškōn ʿad dōr u̯āḏor*») 2 Sa 2 26 In *Isa* it occurs in the following passages *viz.*: [13 20], identical with Jer 50 39 just quoted, [*Isa-Apoc* 25 8], 28 28 [33 20].

קצף, is the Book of Isa represented only by *Deut-Isa* (47 6 54 9) and *Trito-Isa* 57 16. 17 64 4. 8.

Deut-Isa 47 6 »I indeed was wroth with my people, — *ḳāṣafti ʿal ʿammi* — profaned my heritage». *54 9* »So now I do swear that I will not be wroth with thee — *ken nišbaʿti miḳḳᵉṣof ʿālai̯ik* — nor rebuke thee». I̯HU̯H or God as grammatical subject further in Lev 10 6 Nu 16 22 Dt 9 19 Lam 5 22 *Dt 1 34* Trito-Isa 57 16 sq 64 4. 8.

In *absolute* form and with I̯HU̯H as grammatical subject only in *Trito-Isa* (here and 64 4. 8) and Dt 1 34 (»And I̯HU̯H heard the voice of your words and was wroth, and sware, saying — *u̯ai̯i̯iḳṣof u̯ai̯i̯iššāḇaʿ lēmōr*»).

On the whole, then, 57 16a is characterised by the same peculiarity as of the passages of the preceding, *viz.* use of words and expressions of earlier literature, esp. Isa and Dt-Isa, but in a setting of words and expressions and with change of grammatical construction and of significance of terms used, betraying a later time and showing affinities with late Post-Exilic literature.

57 16b כי רוח מלפני יעטף ונשמות אני עשיתי LXX: πνεῦμα γὰρ παρ'

ἐμοῦ ἐξελεύσεται ('A: περιειλημθήσεται ΣΘ: περιβαλεῖ) καὶ πνοὴν πᾶσαν ('AΣΘ: ἀναπνοὴν) ἐγὼ ἐποίησα. The text presupposed by LXX is perhaps identical with MT (with the exception of יעטף?). Targ.: ארי רוחי מתיא אנא עתיד לאתבא ונשמתא אנא עבדת (»I will bring back the spirits of the dead and the souls I have made»).

The meaning of the passage was unknown already at the time of LXX. It should be admitted that the sense of the passage cannot be determined with any certainty. What יעטף means here, we do not know. מלפני and אני correspond to each other. This shows that אני, already by itself denoting an accentuation of the 1 person sing., as the text now stands is meant to be particularly stressed. Hence the translation cannot possibly be that usually adopted *viz.* »for the spirit faints before me and the souls that I have made», but, as far it can be made out, must run:

»For before *Me* spirit (some verb corresponding to יעטף) and souls *I* have made».

The parallelism would require, in the place of יעטף, a verb '*goes forth*' or similar. This was also, correctly, sensed by LXX, unless one assume that LXX actually based upon a Hebrew text, exhibiting some such verb.

The explanation of vs 16^{a} contained in vs 16^{b} is then perfectly simple: IHUH will not contend and be wroth for ever for spirit and souls of men emanate from or are created by Him. But this explanation, on the other hand, bears the mark of being a gloss. It retrospects on the word רוח in 15^{bc}, but uses this word, not in the sense of the context but in the sense of later theological speculation.

יעטף, again, might possibly be a reading, evolved, from a corrupt text, some time in the first century A. D., when on one hand עטף was common in the sense of 'wrap oneself up, be cloaked', and, on the other hand, the conception of the נשמה as the inner, highest, Divine part of man and the other parts of man as being the cloak of the נשמה. Cf 3 Enoch 43 (where the present passage is explicitly referred to) and the wellknown piece of the *Jewish Liturgy*: »the נשמה in me which thou hast made is pure etc.»

Through the elimination of vs 16^{b} the metrical arrangement of the section also becomes clear. 57 14–21, then, consists of six

double distichs, *viz.* 14. 15a; 15bc; 16a 17a; 17b 18abα; 18bβ 19ab; 20ab; Further, 16a very naturally links up with 17a.

57 17a בעון בצעו קצפתי ואכהו הסתר ואקצף LXX: δι ἁμαρτίαν βραχύ τι ἐλύπησα αὐτὸν (ΑΣΘ: πλεονεξίας αὐτοῦ ὀργίσθην) καὶ ἐπάταξα αὐτὸν καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ' αὐτοῦ καὶ ἐλυπήθη. For the βραχύ τι of the LXX on has conjectured an original פָּחַד, רָגַע or מצער (Duhm), but this is in no way necessary. LXX in all probability had the בצעו of MT, or perhaps, בצע (ו)בעונ and interpreted בצע as meaning »for a *break*». This interpretation is by no means out of the question; it is, in any case, better than the usual »(because of the guilt of) his unjust gain». The mention of the 'unjust gain' (a particular sin) is by Box and others rightly regarded as »unsuitable in this context». But it is not necessary to emend > רגע; only, perhaps, it would be commendable to replace the ו and read: בעונו בצע.

The word בצע might have been chosen with the intention of producing an alliteration to קצפתי, in order to bring out the temporary and passionate character of the latter.

For ואכהו is, of course, with the versions, to be read: וָאֶכְהֶה. The word הסתר corresponds, by parallelism, to בצע: »for a break — by an act of hiding myself (from him)», *i. e.* making an interval, a pause of interruption of my sustaining, helping and guiding (cf 17b) activity.

For ואקצף LXX probably had וקצף, which was by LXX interpreted as Pu'al: »was (made) vexed», analogously with the Hitpa'el of Sir 32 19 (»was vexed, sad»). But it is evidently better, with most commentators, to read וקצף as an absolute infinitive.

הכה in the Book of Isa occurs in *Proto-Isa* 5 25 9 12 [10 20. 24] [11 4. 15] [14 6.] 29 27 7 [30 31] [37 36. 38] Pu'al 1 5, *Deut-Isa* 49 10 50 6 Pu'al *53* 4, *Trito-Isa* here and 58 4 *60* 10 66 3. Cf especially

Isa 5 25 »Therefore is the *anger* of IHUH kindled against *his people* and he hath stretched forth his hand against them and *hath smitten them*» 9 12 »But the *people* turned not *to its smiter* nor did they seek IHUH» *Deut-Isa* 53 4 »*smitten of God* and afflicted — *mukke 'ᵃlōhim um'unnæ*». *Trito-Isa* 60 10 »for *in my wrath I smote thee* but in my favour have: I had mercy on thee».

The closest parallels, thus, are furnished by *Isa* 5 25 and

Trito-Isa 60 10: IHUH in his *anger* smiting the people. It is most probable that the writer is directly influenced by the terminology of Isa 5 25, perhaps made by him one of the current means of expressing his ideas of the relation between IHUH and Israel in order to explain history past and present.

הסתיר, in quasi-intransitive and absolute form only here. Cf the writer's preference for absolute forms! But the expression is closely akin to the phrase הסתיר פנים, which is used, with God as grammatical subject, in Dt 31 (17). 18 (32 20) (Isa 8 17) (*Deut-Isa 54 8*) (*Trito-Isa 64 6*) (Mi 3 4) (Jer 33 5) (Ez 39 23. 24. 29) ψ 10 11 (13 2) (22 25) (27 9) 30 8 44 25 51 11 (69 18) (88 15) (102 3) 104 29 (143 7) Hi 13 24 34 29, with (in the passages marked by brackets) or without מן.

The הסתיר here most probably is evolved out of the expression הסתיר פנים. It is thus interpreted also by LXX.

Targ. renders: בחובי ממוניהון דאנסו הוה רוגזי עליהון ואלקיתינון סליקית שכינתי מינהון וטלטלתינון »On account of their sinful wealth which they had extorted my wrath was on them and I smote (punished) them; I removed my *šᵉḵinā* from them and exiled them».

57 17b 18aα וילך שובב בדרך לבו:דרכיו ראיתי LXX: καὶ ἐπορεύθη στυγνὸς (ΑΣΘ: ἐπιστρέφων) ἐν ταῖς ὁδοῖς αὐτοῦ. τὰς ὁδοὺς αὐτοῦ ἑώρακα. LXX seem to have read דרכיו: ו[י]שובב בדרכ. לב might have fallen out between כ and ו.

שובב only here and in *Jer 3 14. 22*. Jer *3* 14: »Turn, o backsliding children, saith IHUH» 22 »Return, ye *backsliding children,* and I will *heal* your backslidings — *šûḇū bānim šōḇāḇim 'ærpā mᵉšūḇotēḵæm*». Cf the fem. שוֹבֵבָה Jer 31 22 »how long wilt thou go about, o, thou backsliding daughter — *hab-baṭ haš-šōḇēḇa* —» 49 4.

17b expresses the consequence of the chastisement spoken of in 17a (so Box *e. a.*, against Duhm). The cessation of both is the theme of vs 18.

Thus, דרכיו ראיתי (*his ways I have seen*), is the cessation and opposite of הסתר (17a), וארפאהו (*I will heal him,* 18aβ) stands over against ואכהו (*and I smote him,* 17a), ואנחהו (*I will lead him,* 18aβ) against וילך שובב (*he went on backturning in his own way,* 17b).

Targ.: בדרית גלוותהון על דטעו בתר הירהור ליבהון
אורח תיובתהון גליא קדמי

»I scattered their exiles because they erred after their heart's fancies; the path of their return is revealed before me».

57 18aβb וארפאהו ואנחהו ואשלם נחמים לו LXX: καὶ ἰασάμην αὐτὸν καὶ παρεκάλεσα ('A: καθοδήγησα) αὐτὸν καὶ ἔδωκα αὐτῷ παράκλησιν ἀληθινήν. The LXX read consecutive imperfects, and ואנחמהו instead of ואנחהו. The word ἀληθινήν is a translation of אשלם (as Hif'il?, interpreted: *will make perfect, make true*, hence: *give true comfort*).

Targ.: ואישבוק להון וארחים עליהון ואשלם תנחומין להון. The Targum takes the first word to be a form of הרפה = וארפהו (which is recommended to be read by Ehrlich).

More strange is the rendering וארחים עליהון (*I will compassionate them*). This suggests that the Targum wanted to read ואחנהו instead of ואנחהו.

The verb רפא appears in *Trito-Isa* only here and in the following verse, in *Deut-Isa* 53 5 (»by his stripes we were healed«), in Proto-Isa in 6 10 (»coarsen this people's heart . . . lest they see with their eyes and hear with their ears, and their heart understand and their health be restored — *ṷᵉrāfā lo* —«) [*19 22*] (»and IHUH will *smite* Egypt — *smite and heal* her, when they return unto IHUH; he will accept their entreaty and will heal them — ונגף יהוה את מצרים נָגֹף וְרָפוֹא —«) and [*30 26*] (»in they day that IHUH binds up the breach of his people and their *wound-stroke heals* — וּמַחַץ מַכָּתוֹ יִרְפָּא«). Notice the particularly close resemblance in terminology between our passage and the last-quoted late passages from Isa.

In the prophetical books the word is especially frequent in Hos (5 13 6 1 7 1 11 3 14 5) and *Jer* (*3 22*[1] *6 14*[2] *8 11*.[2]22 15 18 17 14 19 11 *30 17 33 6*[2] 51 8. 9), in the remaining books occurring only in Ez 34 4 47 8. 9. 11 and Zech 11 16.

In the poetical literature in ψ 6 3 30 3 41 5 60 4 103 3 107 20 147 3 Hi 5 18 13 4 Eccl 3 3 Lam 2 13, in the rest of the OT in Gen 20 17 50 2 Ex 15 26 21 19 Lev 13 18. 36 14 3. 48 Nu 12 13 Dt 28 27. 35 32 39 1 Sa 6 3 1 Ki 18 30 2 Ki 2 21. 22 8 29 9 15 20 5. 8 2 Chr 7 14 16 12 22 6 30 20.

The terminology is one developed especially in Exilic and Post-Exilic times on the basis of earlier prophetic utterances.

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[1] רפא with שובב as in our passage.

[2] Together with שָׁלוֹם, as vs 19b here.

[3] Cf מרפא, with א, for מרפה in Jer 38 4, and the occasional forms of רפא analogous with רפה *e. g.* Hi 5 18 Jer 19 11 2 Ki 2 22.

הנחה in Gen 24 48 Ex 13 21 Nu 23 7 Dt 32 12 Neh 9 12. 19 Hi 12 23 31 18 38 32 ψ 23 3 31 4 43 3 61 3 67 5 73 24 78 14. 53. 72 107 30 139 10 143 10 Prov 6 22 11 3 18 16 1 Sa 22 4 1 Ki 10 26 2 Ki 18 11.

נחמים only Hos 11 8: »How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . mine heart is turned within me, *my repentings are kindled together — i̯aḥad̲ nik̲mᵉru nīḥūmāi̯ —*» and *Zech 1 13* »And I̯HU̯H answered the angel that talked with me with good words and *comfortable* words — *dᵉbārim niḥummim* — 16 therefore I (I̯HU̯H) am *returned to Jerusalem with mercies, my house shall be built in it.*» The latter forms a close parallel to our passage.

Cf תנחומים *Trito-Isa 66 11* Jer 16 7 ψ 94 11 and תנחומות Hi 15 11 21 2.

What does ואשלם נחמים לו signify? Box translates finely »and will requite him with full consolation.» There are two main alternative interpretations: (1) give him consolation *instead of,* as a *compensation* for, the sufferings of the past, *and* (2) will pay him the consolation I owe him, on account of my promises. There should be slight doubt that the latter alternative is preferable. In this case the writer would have in view especially the Divine promises given through Deutero-Isaiah, and the wording of the passage might actually retrospect on *Zech 1 13.* For שִׁלֵּם cf *Trito-Isa 59 18 65 6 66 6.*

57 18bβ 19a ולאבליו בורא נוב שפתים. Wanting in LXX. 'ΑΣ: καὶ τοῖς ποθεινοῖς αὐτοῦ κτίζων καρποὺς . . . Θ: καὶ τοῖς παθεινοῖς αὐτοῦ κτίζων καρπὸν χειλέων Targ.: ולדמתאבלין עליהון: דברא ממלל סיפוון בפום כל אינשא.

The vs is metrically too short. I venture to submit that אמר יהוה of the following line originally had its place here and that the strange word בורא is corrupt from ארבה. Then the line would be:

ולאבליו אמר יהוה ארבה נוב שפתים

»*and for his mourners, says I̯HU̯H, I will multiply (fruit of the lips)*».

אבלים, אָבֵל recurs in *Trito-Isa 61 2. 3*, further in Gen 37 35 50 11 (Nu 33 49) ψ 35 14 Lam 1 4 (»the ways of Ṣion do mourn») Hi 29 25 Est 6 12. The usage of אבל is peculiar to *Trito-Isa.* It is here, evidently, parallel to the words שפל רוח, שפלים, נדכאים, דכא of the present section, and denotes a special class of religious people, the faithful, 'orthodox' party.

הרבה in Isa occurs in 1 15 9 2. 6 23 16 33 23 *Deut-Isa 40* 29 (»to them that have no might he increaseth strength — ולאין אונם עצמה ירבה» with ל of the person and accusative of matter as in the proposed reading) [*55* 7] (»Let the ungodly forsake his *way* and the wicked man his thoughts and return unto IHUH that the may *compassionate him* and to our God, for he will *pardon abundantly* —») 51 2. Cf further Hi 34 37.

For the meaning of נוב שפתים one generally adduces Hos 14 3 acc. to the rendering of LXX (καὶ ἀνταποδώσομεν καρπὸν χειλέων ἡμῶν = ≻ ונשלמה פרי שפתים) and the quotation in Hebr. 13 15, according to which the expression would equal 'praise, thanksgiving'. This meaning is accepted by Duhm, Box, Condamin (»actions de grâces»), Wade, Whitehouse, Skinner, Marty.

Targum renders simply 'speech of lips' (*mamlal sifṯān*).

Cf the use of the verb נוב in *Prov 10* 31: »The mouth of the just bringeth forth wisdom — פִּי צדיק יָנוּב חכמה —».

Kraus interprets the expression as meaning something similar as פתחון פה in the Rabbinical literature, *i. e.* opening of the mouth, although here it would be in a reverse way.[1] With the restoration of the community they would no longer be forced to be silent under the taunting remarks of the opponents, — »Where is now thy God?» This interpretation is scarcely founded.

57 19b שלום שלום לרחוק ולקרוב אמר יהוה ורפאתיו LXX: εἰρήνην ἐπ' εἰρήνῃ τοῖς μακρὰν καὶ τοῖς ἐγγὺς οὖσι καὶ εἶπε κύριος ἰάσομαι αὐτούς. Targ.: אמר נביא שלמא יתעביד לצדיקיא דנטרו אוריתי מלקדמין ושלמא יתעביד לתיביא דתבו לאוריתי קריב אמר יהוה ואישבוק להון. The Targum reads the words 'near' and 'far off' (partly) in a temporal sense: 'the old-timers' and the 'new-comers'.

The two words אמר יהוה probably originally belonged to the preceding sentence, cf above.

The LXX perhaps read שלום על שלום [cf Jer 4 20] and this reading is, perhaps, to be recommended instead of that of the MT.

The passage is unconnected with the preceding. This might have been the cause of the removal of אמר יהוה to its present context. Recalling the peculiar way of the writer of repeating

[1] In the Rabbinical literature 'opening of the mouth' is a phrase denoting the occasion for heretics to attack the faithful (the Jews).

the same word in successives verses,[1] the text might perhaps be emended on the supposition that a second ארבה has fallen out.

The two lines, then, would run somewhat as follows

ולאבליו אמר יהוה ארבה נוב שפתים
שלום [על] שלום ארבה לרחוק ולקרוב ורפאתיו

On this supposition the corruption > בורא might perhaps be accounted for. A copyist, having Isa 45 7 in confused remembrance, miswrote one ארבה into ברא.

שלום in st. abs. in the OT (with exclusion of the peculiar הַשָּׁלוֹם) occurs 107 times, of which 19 fall on Isa, 11 on Jer, 5 on Ez, 4 on Zech, 29 on ψ, Hi, Lam, Eccl, Est, Dan, Cant.

The word is, by proportion, markedly frequent in *Trito-Isa*: six times as frequent as in the rest of the OT. The passages are: *Trito-Isa 57 2. 19. 21 59 8 60 17 66 12.* Notice especially *66 12*, speaking of »peace like *an (overflowing) stream*» (cf *Jer 33 6*), which would form a parallel of conception to the present text in its emended state (ארבה שלום).

In *Deut-Isa* 41 3 (adverbially) *45 7* (»I form the light and create darkness, I make peace and [create] evil») [48 22, merely a quotation of vs 21 of the present section], *52 7* (»the feet of the glad newsbringer — of him who *announces peace*, brings glad tidings of good, announces deliverance»). Cf 54 13 (»great shall be the peace of thy children»).

In *Proto-Isa* 9 5 (»Prince of Peace») [26 3. 12] [27 5] [32 17. 18] [33 7] [39 8].

The prominent use of שלום in the language of the writer might have been caused by the dwelling upon and speculations on such Deutero-Isaianic promise-prophecies as 52 7 54 13. It is noticeable that, whereas in Deut-Isa the occurrences of שלום are occasional and fit in naturally in the context, the word in Trito-Isa bears the mark of a fixed term, an established element of theological parlance, as is so prominently the case in ψ.

For שלום in Jer Ez Hagg Zech *vide* below on vs 21.

רפאתיו, *vide* above on 18aβ.

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[1] Cf in the present section דרך in 14α and β, קדוש in 15aβ and bα, רוח, שפל (נדכא־דכא) in 15b and c, קצף in 16aβ 17aα and aβ, דרך in 17b and 18aα, רפא in 18aβ and 19 end.

I̯HU̯H as grammatical subject of רפא in Isa [19 22 30 26] (*vide* above on 18a), *Hos* 6 1 7 1 11 3 14 5 Jer 3 22 (= Hos 14 5) 17 4 30 17 *33 6* (»Behold I will bring it health and cure, and I will *cure them* and will reveal unto them the *abundance of peace* and truth — *ur^e^fāṯim u̯eḡilleṯi lāhæm ʿ^a^ṯæræṯ šālom u̯æʾ^æ^mæṯ* —». Notice the iuxtaposition of רפא and שלום (in abundance!), as here). Ex 15 26 Hi 5 18 ψ 6 3 30 3 41 5 60 4 103 3 *147 2. 3* (»I̯HU̯H doth build up Jerusalem: *he gathereth together the outcasts of Israel,* 3 he *healeth the broken in heart — niḏḥe Iśrāʾel* (cf Trito-Isa 56 8a) *i̯^e^ḵannes hārofe lišḇure leḇ* —») (cf here vs 15bc) and bindeth up their wounds 2 Chr 7 14 *30 20* (»And He [I̯HU̯H] healed the people»). In its literal sense in Gen 20 17 Nu 12 13 2 Ki 20 5. 8 ψ 107 20.

57 20αβ והרשעים כים נגרש כי השקט לא יוכל LXX: οἱ δὲ ἄδικοι κλυδωνισθήσονται (ʾΑΘ: ὡς θάλασσα ἐμβράσσουσα) καὶ ἀναπαύσασθαι οὐ δυνήσονται. Σ: οἱ δὲ ἀσεβεῖς ὡς θάλασσα ἐκβρασσομένη (*var.* ἐμβράσσουσα) ἡσυχάσαι γὰρ οὐ δυνήσονται. Targ.: ורשיעיא יטרדון בגיהנם כימא דטריד דבעי למינח ולא יכל. The Plurals of the Greek versions most probably do not indicate a different text but simply that the Hebrew was misunderstood or, better, paraphrased. The Targum, in this respect, gives a correct translation.

הרשעים, substantively, occurs nowhere in Proto-Isa or Deut-Isa.[1] In *Trito-Isa* only here and vs *21*.

In the rest of the prophetical books only in Jer 25 31, where, however, הרשעים is not used as a fixed term for a faction of the people, but as plural of הרשע in the sense of »one who has been convicted *guilty in judgement*», and *Ṣef 1 3* »I will consume ... *the stumblingblocks with the wicked — hammaḵšelōṯ* (cf *vs 14 here*) *ʾæṯ hā-r^e^šāʿim* —». Cf *Ez* 7 21 »and I will give it into the hands of the strangers for a prey and to the wicked of the earth for a spoil.»

The term otherwise occurs only in later poetical literature: *ψ 1 4 11 2 37 40 75 5. 9 111 8 119 53. 119. 155 145 20 Eccl 8 14 Prov 15 29 24 9 Hi 38 15.*

The use of הרשעים here, seems to betray a late time of writing. *Ṣef 1 3* is of uncertain authenticity and may be of late origin, since in Ṣef other late terms occur, as ענו, ענוה (2 3) etc.

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[1] Except in the citation of Trito-Isa 57 21 in 48 22.

(נ)גרש in the present sense only here and in *Amos 8 8* (»Shall not the land tremble for this, and every one mourn that dwelleth therein; and it shall rise up wholly as a flood; and it shall be *cast out and drowned*, as (by) the Nile of Egypt — *u̯ᵉniḡrᵉšā u̯ᵉnišḳā ki'or miṣrāi̯im*»). It has been proposed to read in both contexts נגדש, which, however, seems unnecessary. In any case the present passage is probably influenced by reminiscences from *Amos 8 8*.

A very close parallel is found in *Jer 49 23* [1]:

»there is sorrow on the sea; it cannot be quiet — *bai̯i̯ām dᵉ'āḡā hašḳeṭ lo i̯uḵāl*».

Cf *Hi 34 29*: והוא ישקט ומי ירשע ויסתר פנים ומי ישורנו: »when he giveth quietness, who then can make trouble; and when he hideth his face, who then can behold him?»

השקיט in intransitive significance in Isa 7 4 30 15 [32 17] *Jer 49 23* Ez 16 49 Hi 34 29 37 17, and transitively in ψ 94 13 Prov 15 18.

Isa 7 4: »Be wary and calm, have no fear, — *hiššāmer u̯ᵉhašḳeṭ 'al tirā* — neither be fainthearted» 30 15: »For thus had the Lord I̯HU̯H ... said: By <sitting still> (MT: returning) and resting quiet ye should be delivered — <*bᵉšebā*> (*MT*: *bᵉšuḇā*) *u̯ānaḥaṯ tiu̯u̯āšeʿun* — in quietness and trust should be your strength — *bᵉhašḳeṭ uḇᵉḇiṭḥā tihi̯æ ḡᵉḇuraṯḵæm* —».

Isa [32 17]: »And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever».

57 20γ 21 ויגרשו מימיו רפש וטיט אין שלום אמר אלהי לרשעים LXX: οὐκ ἔστι χαίρειν τοῖς ἀσεβέσιν εἶπεν ὁ θεός, omitting 20γ. 'A: καὶ ἐκβράσσει ὕδατα αὐτῆς καταπάτημα καὶ πηλόν Σ: καὶ ἐκβρασθήσονται παρὰ τὰ ὕδατα αὐτῆς [καὶ] καταπάτημα καὶ πηλός. Targ.: ועבדין מוהי סיין וטין לית שלמא אמר יהוה לרשיעיא. The passage is cited, with יהוה instead of אלהי, in Deut-Isa *48 22*. The words אמר אלהי might perhaps be regarded as a later insertion.

רפש ἅπαξ λεγόμενον. טיט in Mi 7 10 Jer 38 6 Zech 9 3 10 5 2 Sa 22 43 ψ 18 43 40 3 69 15 Hi 41 22 Isa 41 25 (clay) Nah 3 14.

אין שלום, cf *ψ 38 4*: »there is no rest in my bones because of my sin — *'ēn šālom baʿᵃṣāmai̯ mippᵉne ḥaṭṭāṯi* —».

Jer 6 14 8 11: »they have *healed* also the hurt of my people slightly, saying '*peace, peace*', when *there is no peace* — *u̯ai̯rappᵉ'u*

[1] *Vide* Mowinckel *Komp. Jer.* pp. 14 sqq.

'æṯ šæḇær baṯ 'ammi 'al nᵉḳallā lemor šālom šālom ᵘᵉ'ēn šālom.» Cf the parallel *Jer 4 10.*

Ez 13 10: »Because, even because they have seduced my people, saying *'peace, peace'*, when *there is no peace — ɨa'an uḇᵉɨa'an hiṯ'u 'æṯ 'ammi lemor šālom ᵘᵉ'ēn šālom* and

Ez 13 16: »The prophets of Israel which prophesy concerning Jerusalem and which see visions of peace for her and there is no peace, saith the Lord IHUH — *nᵉḇi'e Iśrā'el hannibbᵉ'im 'æl Iᵉrušālem ᵘᵉhaḥozim lāh ḥᵃzon šālom ᵘᵉ'en šālom nᵉ'um 'ᵃdonāɨ IHUH*».

Jer 12 12, in a context exhibiting several words and expressions in common with the present chapters:[1] »for the sword of the Lord shall devour from the one end of the land even to the other end of the land; no flesh shall have peace — *'ēn šālom lᵉḳål bāśār*».

Jer 30 5: »For thus saith IHUH: a voice of trembling we have heard, fear without peace — *paḥaḏ ᵘᵉ'ēn šālom* —».

Ez 7 25: »They shall seek peace, and there shall be none — *uḇiḳšu šālom ᵘā'āɨin*».

2 Chr 15 5: »and in those times there was no peace to him that went out nor to him that came in — *'ēn šālom laɨɨoṣe ᵘᵉlabbā* —».

Zech 8 10: »*neither was there any peace to him that went out or came in* because of the affliction — *ᵘᵉlaɨɨoṣe ᵘᵉlabbā 'en šālom min haṣṣār*».

לרשעים *vide* above on הרשעים 20aβ.

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[1] רעים vs 10 = Isa 56 11
מקצה vs 12 = Isa 56 11
גם המה־גם המה vs 6 cf 57 6
ביתי vs 7 = 56 7
כל חית השדה התיו לאכלה vs 9 = 56 9!
אין איש שם על לב vs 11 = 57 1!

Table of affinities of 57 14–21.

	Trito-Isa	Deut-Isa	Proto-Isa	Jer	Ez	alia
57 14 α	*62 10*			18 15 50 26		(ψ 68 5) Prov 68 5 Hi 19 12 30 12
—	*62 10*	*40 3*				*Mal 3 1* (*Ṣef 3 15* Gen 24 31 Lev 14 36 ψ 80 10)
β				6 21	3 20 7 19 14 2. 36 18 30 21 20 44 12	Lev 19 14 1 Sa 25 31 ψ 119 165
15 a α	(cf 57 7)		*6 1*			ψ 99 2 113 4 *138 6*
β			8 18 [*33 5*]	[*33 16*]		*Joel 4 17* ψ 135 21 Nu 5 3 35 34
—		(47 7)	*9 5*			Ḥab 3 6 Gen 49 26 ≻
a β ב						ψ *111 9*
a b β			*6 9 5*			
b α (מרום)	58 4	*40 26*	22 16 [37 23]			ψ 102 20
b β						ψ *34 19*
— (שפל רוח)						*Prov 29 23*
— (שפל)					*17 14 21 31 29 14 sq.*	*Mal 2 9* ψ *138 6* Hi 5 11 2 Sa 6 22
c α			[*38 16*]		13 22	(Gen 19 19 J)
c β נדכאים	ἅπ. λεγ.					
16 a α			[14 20] [25 2]	*3 12* 31 40	26 21	*Joel 2 26 Lam 3 31* ψ 5 5 *Prov 27 24* 55 23 *103 2* 112 6 119 93
—		49 25	3 13 [27 8]	2 9. 29		ψ *103 9* Hi 10 2 23 6

	Trito-Isa	Deut-Isa	Proto-Isa	Jer	Ez	alia
$a\beta$ (לנצח)			[13 20] [25 8] 28 38 [33 20]	*3 5* 50 39		ψ (14) Hi (5)
—	57 17 64 4. 8	*47 6 54 9*				Dt *1 34* 9 19 Lev 10 6 Nu 16 22 Lam 5 22
$b\beta$ נשמות only here						
$17a\beta$	58 4 *60 10* 66 3	49 10 50 6 *53 4*	*5 25* 9 12			
— (הסתר)	(64 6) 59 2	(*54 8*)	(8 17)	(33 5)	(39 23. 24. 29)	(Dt 31 17. 18 32 20) (ψ 10 11 13 2 22 25 27 9 30 8 44 25 51 11 69 18 88 15 102 3 104 29 143 7 Hi 13 24 39 29)
b שובב			[*30 26*]	3 14. *22* (49 4)		
$18a\beta$ רפא	57 19	*53 5*	6 10 [*19 22*]	3 22 6 14 8 11. 22 15 18 17 14 19 11 *30 17* *33 6* 51 8. 9	34 4 47 8. 9. 11	Zech 11 16 ψ (7) Hi 5 18 13 4 Eccl 3 3 Lam 2 13 Gen (2) Ex (2) Lev (4) Nu (1) Dt (3) Sa Ki (8) Chr (4)
— הנחה						Neh 9 12. 19 Gen 24 48 Ex 13 21 Nu 23 7 Dt 32 12 ψ (11) Hi (3) Prov (3) Sa Ki (3)
$b\alpha$ נחמים						Hos 11 8 *Zech 1 13*
	(cf 66 11			16 7		ψ 94 11 Hi 15 11 21 2

	bβ	*61* 2. 3					Gen 37 35 50 11 (Nu 33 49 ψ 35 14 Lam 1 4 Hi 29 25 Est 6 12)
	19α (הרבה>)		51 2 [*55* 7]	(1 15 9 2. 6 [23 16] 33 23]			Hi 34 37
	נוב —						(Hos 14 3) *Prov 10 31*
	שלום b	57 2. 19. 21 59 8 60 17 *66* 12	41 3 *45* 7 52 7 *54* 13	(9 5) [26 3. 12] [27 5 32 13. 18 33 7 39 8]			OT (107) Isa (19) Jer (11) Ez (5) Zech (4) ψ Hi etc (29)
	הרחוק והקרוב					*6* 12	(הרחוק in Ez 6 12 only)
	הקרוב					*6* 12	(Ex 12 4 Lev 21 2 25 25 Nu 27 11 Est 1 14)
	רפאתיו	cf *57* 18		[19 22 30 26]	3 22 17 4 30 17 *33* 6		Hos 6 1 7 1 11 3 14 5 Ex 15 26 Hi 5 18 ψ 6 3 30 3 41 5 60 4 103 3 *147* 2. 3 2 Chr 7 14 *30* 20
	20a הרשעים	57 21			(25 31)	(7 21)	*Sef 1* 3 *ψ 1* 4 *11* 2 *37* 40 *75* 5. 9 *111* 8 *119* 53. 119. 155 *145* 20 *Prov 15* 29 *24* 9 *Hi 38* 15 *Eccl 8* 14
	נגרש						*Amos 8* 8
	כים				*49* 23		
	β			74 30 15 [*32* 17]	*49* 23	16 49	Hi 34 29 37 17
	מימיו γ			33 16 [37 20] [38 11]	46 7	47 12	Nu 20 8 ψ 46 4
	מימי			[36 12]			Ex 4 9 7 19. 24 8 2 Jos 4 7 2 Ki 5 12 18 27 2 Chr 32 3. 30 Hi 24 19 Da 12 6. 7

	Trito-Isa	Deut-Isa	Proto-Isa	Jer	Ez	alia
מימי + sf				6 7 50 38	12 18. 19 32 14	Hos 2 7 1 Sa 25 11 Ex 23 25 Nu 20 19 Dt 29 11 Lam 5 4 ψ 105 29
רפש —	ἅπ. λεγ.					
טיט		(41 25)		38 6		Mi 7 10 Zech 9 3 10 5 2 Sa 22 43 ψ 18 43 40 3 69 15 Hi 41 22 (Nah 3 14)
אין שלום 21				*12 12 6 14* 8 1 30 5	*7 25 13 10. 16*	Zech 8 10 2 Chr 15 5 ψ 38 4

שלום in Ez *7 25 13 10. 16* 34 25 37 26 Jer 4 10 *6 14 8 11* 9 7 *12 5. 12* 23 17 29 7. 11 30 5 33 7 in Ḥag 2 9 in Zech 6 13 *8 10.* 16 9 10.

58 1–11.

58 1a קרא בגרון אל תחשך כשופר הרם קולך LXX: ἀναβοήσον ἐν ἰσχύϊ (ΑΣΘ: ἐν βρόγχῳ) καὶ μῆ φείσῃ, ὡς σάλπιγγι (ʼΑ: ὡς κερατίνη ΣΘ: ὡς κερατίνης) ὕψωσον τὴν φωνήν σου. Targ.: נביא אכלי בגרונך לא תמנע כקל שופרא ארים קלך.

בגרון only here, בגרונם in ψ 115 7 149 6. The word in Isa 3 16 ψ 5 11 69 4 115 7 149 6 Ez 16 11 Jer 2 25.

ψ 115 7 »neither speak they through their throat — *u̯ᵉlo i̯æhgu biḡronām* —».

ψ 149 6 »let the high praises of God be in their mouth — *romᵉmoṯ ʼel biḡronām* —».

קרא, imperative: Isa 8 3 29 11. 12 Deut-Isa 40 6 Hos 1 4. 6. 9 Jer 11 6 33 3 Zech 1 2. 14. 17 3 2 Jona 1 6 Hi 5 2 13 22 Rut 4 11 Dt 33 14 Jud 7 3 2 Sa 17 5 2 Ki 4 12. 15. 36.

The present mode of expression and construction (*absolutē* and in the imperative) is found in:

Deut-Isa 40 6 »Hark! (a voice) says: Proclaim! — *ḳol ʼomer ḳᵉrā* —».

Jer 4 5: »Declare ye in Judah and publish in Jerusalem, and say '*blow ye the trumpet* (cf 1bα here) in the land, *cry*, gather together and say ... — *haggiḏu* (*cf 1bα here*) *ḇihuḏā uḇirušālem hašmiʿu u̯ᵉʼimru* (*u̯ᵉ*)*tiḳʿu šofār bāʼāræṣ ḳirʼu malʼu u̯ᵉʼimru* —».

Zech 1 14: The angel that communed with me said unto me 'cry thou, saying ...' — *kᵉrā lemor* —» 17 »cry yet saying ... — *ʿoḏ ḳᵉrā lemor* —».

1 Ki 18 27: »Elijah mocked them and said 'cry aloud, for he is a god ...' — *ḳirʼu ḇᵉḳol gāḏol* —».

Hi 5 1: »Call now, if there be any that will answer thee — *ḳᵉrā nā hᵃi̯eš ʿōnækkā* —» 13 22.

Cf Jud 7 3: »Cry in the ears of the people, saying ... — *ḳᵉrā nā bᵉʼåzne hāʿām* —» Jona 1 2 (3 2).

Cf, in other forms than the imperative: 1 Ki 18 28 Gen 39 14 45 1 Ez 8 18 Jer 12 6 Zech 7 7, and especially *Prov 1 20. 21*: »20 Wisdom crieth without; she uttereth her *voice* in the streets — *bārᵉḥoḇoṯ titten ḳolāh* — 21 she crieth (preaches) in the chief place of concourse — *bᵉroš homii̯i̯oṯ tiḳrā* —» and *Prov 8 1*: »doth not wisdom cry and understanding put forth her *voice?* — *hᵃlo ḥåḵmā ṯiḳrā uṯᵉḇunā titten ḳolāh* —» Cf *Dan 3 4 4 11 5 7*.

58:1-11.

אל תחשך. חשך in *absolute* form only here, *Hi 16* 5: »But I would strengthen you with my mouth and the *moving of my lips* should keep back — *'ᵃ'ammiṣḵæm bᵉmo fi u̯ᵉniḏ šᵉfāṯai̯ i̯aḥšoḵ* —» and *Deut-Isa 54* 2: »make wide the space of thy tent and the curtains (of thy habitations) < stretch forth > *unsparing — harḥiḇi mᵉḳom åhåleḵ u̯iriʿoṯ (miškᵉnoṯai̯iḵ) < haṯṯi > (MT: i̯aṯṯu) 'al taḥšōḵi* —».

Cf [Isa 14 6] »that *smote* the peoples in fury, with smiting incessant, that trod down the nations in anger, with tread *unrelenting — makkæ ʿammim bᵉʿæḇrā makkaṯ bilti sārā roḏæ ḇā'af goi̯im murdaf bᵉli ḥāšāḵ*».

Otherwise the word occurs in Gen 20 6 22 12. 16 39 9 1 Sa 25 39 2 Sa 18 16 (2 Ki 5 20) Jer 14 6 (Ez 30 18) Ezra 9 13 ψ 19 14 78 50 Prov 10 19 11 24 13 24 17 27 21 26 24 11 Hi 7 11 30 10 33 18 38 23 Nifʿal Hi 16 6 21 30. Noticeably the word is proportionately much more frequent in the later poetical literature.

כשופר here only. The word occurs in Isa 18 3 [27 13] *Jer 4* 5. 19. 21 6 1. 17 42 14 51 27 Ez 33 3. 4. 5. 6 Hos 5 8 8 1 *Joel 2* 1. 15 Amos 2 2 3 6 Ṣef 1 16 Neh 4 12. 14 Zech 9 14 Hi 39 24. 25 ψ 47 6 81 4 98 6 150 3 Ex 19 16. 19 20 18 Lev 25 9 Jos 6 4. 5. 6. 8. 9. 13. 16. 20 Ju 3 27 6 34 7 8. 16. 18. 19. 20 1 Sa 13 3 2 Sa 2 28 6 15 15 10 18 16 20 1. 22 1 Ki 1 34. 39. 41 2 Ki 9 13 1 Chr 15 28 2 Chr 15 14.

Isa 18 3 »O all ye inhabitants of the World and dwellers on Earth, when a signal is lifted up, look! when a trumpet is blown, hearken! — *u̯ᵉḵiṯḳoᵃʿ šofār tišmāʿu* —» [27 13]: »And it shall come to pass in that Day, a blast shall be blown on a great horn — *i̯ittāḳaʿ bᵉšofār gāḏol* —» Hos 5 8: »Blow ye the cornet in Gibeah — *tiḳʿu šofār baggiḇʿā* —» *8* 1: »Set the trumpet to thy mouth — *'æl ḥikkᵉḵā šofār* —».

Jer 4 5, cited above to קְרָא, a close parallel to the present passage; *Jer 6* 17: »also I set *watchmen* over you, saying, '*hearken* to the *sound of the trumpet*'; but they said 'we will not hearken'.»

Special attention may be called to *Ez 33* 2–6, also otherwise containing terms and expressions characteristic of the present chapters:

2. ארץ כי אביא עליה חרב ולקחו עם הארץ איש אחד מִקְצֵיהֶם ונתנו אתו להם

When I bring the sword upon a land, if the people of the land take a man of their coasts and set him for their *watch-*

לִצְפָּה׃ 3. וראה את החרב
באה על הארץ ותקע בַּשּׁוֹפָר
והזהיר את העם 4. ושמע
השמע את קוֹל הַשּׁוֹפָר ולא
נזהר ותבוא חרב וַתִּקָּחֵהוּ
דמו בראשו יהיה 5. את קוֹל
הַשּׁוֹפָר שמע ולא נזהר דמו
בו יהיה והוא נזהר נפשו מלט
6. וְהַצֹּפֶה כי יראה את החרב
באה ולא תקע בַּשּׁוֹפָר והעם
לא נזהר ותבוא חרב ותקח
מהם נפש הוא בעונו נלקח
ודמו מיד הצפה אֶדְרֹשׁ

man: (cf. 56 10 here) 3. if when he seeth the sword come upon the land, he blow the *trumpet* and warn the people; 4. then whosoever heareth *the voice of the trumpet*, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. 5. He heard *the voice of the trumpet* and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. 6. But if the watchman see the sword come, and blow not the *trumpet*, and the people be not warned; if the sword come, and take any person from among them, he is taken away *in his iniquity*, but his blood will I require at the *watchman's* hand.

The close affinity with *Trito-Isaiah* in general and the present section in particular becomes still more evident in the sequel, Ez 33 7–9. 10–20, from which parallels have been adduced in the preceding (*vide* on 56 1 57 1).

It is significant that our author moves in the language and conceptions of the whole of Ez 33 2–20.

It would appear that the author is *dependent* upon Ez 33 2–20. Evidently, it is to be understood that it is as a *ṣofæ*, a *watchman*, the speaker feels himself called upon to cry aloud and to lift up his voice like a trumpet. At the same time, his dependence upon Ez 33 is not exclusive. This is shown by the evident reminiscence of *Hos 8 1*, the parallelism with *Jer 4 5 6 17* and the individual character of the literary frame of the section.

הרם קולך in *Isa* [*13 2*] [37 23] Ez 21 27 Hi 38 34 Gen 39 15. 18 2 Ki 19 22 Ezr 3 12 1 Chr 15 16 2 Chr 5 13.

Isa [*13 2*]: »Upon a treeless mountain lift up a signal, raise a cry to them — *hārimu ḳol lāhæm* —».

Isa [37 23] = 2 Ki 19 22: »whom hast thou insulted and reviled? and against whom uplifted the voice — *ʿal mi hᵃrimoṭā-ḳ-ḳol* — thou hast exalted thine eyes to heaven against Israel's Holy one».

Ez 21 27: »At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to *lift up the voice with shouting* — *lᵉhārim ḳol biṯruʿā* —».

Hi 38 34: »canst thou lift up thy voice to the clouds — *hᵃṯārim lāʿāḇ ḳolæḵā* —!»

Ezra 3 12 (at the foundation of the Temple): »and many *shouted aloud* for joy — *ûᵉrabbim biṯruʿā ḇᵉśimḥā lᵉhārim ḳol* —» cf 1 Chr 15 16 (*lᵉhārim bᵉḳol lᵉśimḥā*).

2 Chron 5 13: »— — when they *lifted up their voice with the trumpets* and instruments of music — *uḵᵉhārim ḳol baḥᵃṣoṣᵉroṯ uḇimṣiltáʾim* —».

None of the cited passages contains an exact parallel to the present vs. Parallel passages, in *Jer e. a.*, use the expression נתן קול- *e. g. Jer 4 16.*

58 1 b והגד לעמי פשעם ולבית יעקב חטאתם LXX: καὶ ἀνάγγελον τῷ λαῷ μου τὰ ἁμαρτήματα (A: ἀθεσίας Σ: ἀσεβείας Θ: ἀδικίας) αὐτῶν καὶ τῷ οἴκῳ Ἰακὼβ τὰς ἀνομίας αὐτῶν. Targ.: וחוי לעמי מירדיהון ולבית יעקב חוביהון.

The passage, as has been severally pointed out, is a virtual citation of Mi 3 8: *lᵉhaggiḏ lᵉiaʿᵃḳoḇ pišʿo ulᵉiśrāʾel ḥaṭṭāṯo.* By using this expression the speaker probably wants to assume for himself the characteristics of a prophet, but in doing this he is at the same time influenced by the terminology current in Jer and Ez (especially), involving the adoption of the terms הגיד פשעים and חטאת as technical expressions for the function of the 'watchman' or 'seer'.

הגד, הגידה, imperative singular, in Gen 29 15 32 30 37 16 Jos 7 19 Jud 16 6. 10. 13 1 Sa 9 18 10 15 14 43 23 11 2 Sa 1 4 18 21 2 Ki 9 12 Jer 36 17 38 25 42 20 Ez 23 36 40 4 43 10 Hi 38 4. 18 Rut 4 4 Cant 1 7 Jona 1 8; Gen 24 23 2 Ki 4 2; imperative plur. in Gen 24 49 Deut-Isa 41 22. 23 45 21 48 20 Jer 4 5 5 20 20 10 31 10 46 14 48 20 50 2.

The word הגיד, as has been pointed out above on 57 12aα, is particularly frequent in *Deut-Isa* and *Jer.* In *Deutero-Isa,* however, the connotation of the context in which the word occurs is different from that of the present passage: it is, in Deutero-Isaiah's language, properly IHUH who announces, and what is announced, are »the former things from the beginning» and the »salvation from IHUH about to come» 42 12. Cf Amos 4 13 Hos 4 12 Jer 31 10 33 3 Zech 9 12 Neh 2 12. 16. 18.

More closely related are the following passages in *Mi 1 9. 10*: »For her wound is incurable, for it is come unto Juda; he is come unto the gate of my people . . . 10 declare ye it not at Gath

— *b^eḡaṯ 'al taggiḏu* —» *3 8* (*vide* above), 6 8 »He hath shewed thee, o man, what is good — *higgiḏ l^eḵā 'āḏām ma-ṭ-ṭoḇ* —». Jer 42 3 »that I̯HU̯H thy God may shew us the way wherein we may walk — *u̯^ei̯aggæḏ lānu I̯HU̯H 'ᵃlohæḵā 'æṯ haddæræḵ 'ᵃšær nelæḵ bah* —» 4. 20. 21 (the prophet announcing the message from I̯HU̯H), similarly Ez 24 19 37 18 40 4 and, especially, *Ez 23 36*: »Son of man, wilt thou judge Ohola and Oholibah, yea, *declare unto them their abominations* — *u̯^ehagged lāhæn eṯ to'ᵃḇoṯehæn* —», as also *Ez 43 10* »thou son of man, shew the house to the house of Israel that they may be ashamed of their iniquities — *hagged 'æṯ beṯ-Iśrā'el 'æṯ habbai̯iṯ u̯^ei̯ikkāl^emu me'ᵃu̯onoṯehæm* —».

Cf Isa 3 9 (somewhat differently) »Their respecting of persons witnesses against them, and *their sin ... they publish* without disguise — *u̯^eḥaṭṭāṯām ... higgiḏu lo ḵiḥeḏu* —».

Isa [*21 6. 10*] »6 For thus the Lord has said unto me, 'go station the watchman; what he sees he shall announce — *leḵ ha'ᵃmeḏ hamṣappæ 'ᵃšær i̯ir'æ i̯aggiḏ* —' ... 10 what I have heard from I̯HU̯H Ṣ^eḇā'oṯ I have announced unto you».

הגיד, a word used by the earlier prophets, especially Amos, *Hosea, Micha,* for the »announcing» of the Divine oracle, in later times became a technical term for the announcement of the Divine plan, either through I̯HU̯H himself (Deut-Isa) or through the prophet, seer, watchman. From this the step is near to the general, public announcement, in the cult, in hymns etc., of I̯HU̯H's mighty deeds, his glory (cf *Trito-Isa* 66 19). All these connotations are in rich variations attested in the later poetical literature.

הגיד in ψ, with God as gram. subj., in 111 6 (»he hath shewed the *people* the power of his works») 147 19 (»he sheweth his word unto Jacob, his statutes and his judgements unto Israel — *maggiḏ d^eḇārāu̯ l^ei̯a'ᵃḳoḇ ḥuḳḳāu̯ umišpāṭāu̯ l^eIśra'el*»), otherwise: 19 2 22 32 (*i̯aggiḏu ṣiḏḳāṯo l^e'am nolāḏ*) 30 10 (*h^ai̯aggiḏ 'ᵃmittæḵā*) *38 19* (»for I will declare mine iniquity — *'aggiḏ 'ᵃu̯oni* —») 40 6 (»if I would declare [thy works and thoughts]») 50 6 97 6 (»the heavens shall declare his righteousness — *u̯ai̯i̯aggiḏu šāmai̯im ṣiḏḳo* —») 51 17 (»open thou my lips and my mouth shall shew forth thy praise — *'ᵃdonāi̯ š^efāṯai̯ tiftāḥ ufi i̯aggiḏ t^ehillāṯæḵā* —») 52 2 64 10 (»all men shall fear and shall declare the work of God — *u̯ai̯i̯ir^e'u kāl 'ādām u̯ai̯i̯aggiḏu po'al 'ᵃlohim* —») 71 17 (*'aggiḏ nifl^e'otæḵā*)

18 (*'aggiḏ zᵉroʿᵃḵā*) 75 10 (*'ᵃni 'aggiḏ lᵉʿolām* [absolute]) 92 3 (*lᵉhaggiḏ babboḳær ḥasdæḵā*) 16 (*lᵉhaggiḏ ki i̯āšār I̯HU̯H*) 142 3 (*ṣārāṯi lᵉfānāu̯ 'aggiḏ*) 145 4 (*gᵉḇuroṯæḵā i̯aggiḏu*).

In Hi in 1 15. 16. 17. 19 11 6 15 18 (*'ᵃšær ḥᵃḵāmim i̯aggiḏu u̯ᵉlo ḵiḥᵃḏu me'ᵃḇoṯām*) 17 5 21 31 26 4 31 37 33 23 (»If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness — *lᵉhaggiḏ lᵉ'āḏām i̯åšrō* —») *36 8* (»He [God] sheweth them their work and their *transgressions* that they have exceeded — *u̯ai̯i̯aggeḏ lāhæm påʿålām ufišʿehæm ki i̯iṯgabbāru* —») 36 33 42 3 (*higgaḏti u̯ᵉlo 'āḇin niflā'oṯ mimmǽnni*) 38 4. 18. Further in Prov 12 17 29 24 Eccl 6 12 8 7 10 14. 20 Dan 2 2 9 23 10 21 11 2 Ezra 2 59 Est 2 10 4 8.

לעמי פשעם. פשע, in *Trito-Isa 57 4 58 1 59 12. 20*. *Vide* above on 57 4. פשע in sing. with suff. in Mi 3 8 6 7 Isa [24 20] Ez 33 12 ψ 59 4 89 33 107 17 Hi 7 21 8 4 13 23 14 17 Gen 31 36 Ex 23 21 Jos 24 19, פשעם in ψ 89 33 107 17 Hi 8 4 and here. Explicitly of the rebellion of *the people* in *Deut-Isa* (*53 8*), where however Budde, Marti, Box, Köhler read plural (מפשעינו) *Trito-Isa 57 4 59 20 Mi 1 5 3 8 7 18* (cf Ex 23 21 Jos 24 19 Dan 9 24) of the earth's rebellion Isa [24 20] Prov 28 2.

It is important to note the significant difference between the use of פשע in the passages of *Trito-Isa* and in those of *Deut-Isa*, and also of *Ez*. Although in *Deut-Isa* the word is comparatively frequent (*vide* above on 57 4), it is there always [1] used in plural whereas in Trito-Isa it only occurs in singular. In *Amos* it is used in *plural* only, in *Mi* both in singular and plural. It is evident, especially as regards 57 4 and 59 20, that פשע in *Trito-Isa* has acquired a *collective* significance.

Notice that in our passage sing. פשע corresponds to plur. חטאֹת. This fact, it seems, points to a late time of origin. The collective use is mainly to be attested in P and the poetical literature (*Prov, Hi*, ψ).

For חטאת + פשע cf *Ez 33 10* Gen 31 36 50 17 *Ex 34 7 Lev 16 16 ψ 59 4 Hi 13 23 34 37* and Deut-Isa 43 25 44 22.

בית יעקב occurs in *Trito-Isa* here only, further in *Isa 2* [5.] 6 (8 18) [10 20] [14 1] [29 22] *Deut-Isa 46 3 48 1* Amos 3 13 9 8 Mi 2 7 3 9 'Ob 1 17. 18 Jer 2 4 5 20 Ez 20 5 ψ 114 1 (and in Gen 46 27 Ex 19 3).

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[1] If 53 8 be emended > מפשעינו, cf. above.

Conspectus of the occurrences of the expressions בית ישראל, בית יהודה and בית יעקב:

	בית ישראל	בית יהודה	בית יעקב
Proto-Isa	2 times (5 7 14 2)	1 (22 21)	6 times (2 5. 6 8 18 10 20 14 1 29 22)
Deut-Isa	1 (46 3)	—	2 (46 3 48 1)
Trito-Isa	1 (63 9)	—	1 (58 1)
Hos	5 (1 4. 6 5 1 6 10 12 11)	3 (1 7 5 12. 14	—
Am	8 (5 1. 3. 4. 25 6 1. 14 7 1 9 9)	—	2 (3 13 9 8)
Mi	2 (1 5 3 1)	—	2 (2 7 3 9)
ʿOb	—	—	2 (1 17. 18)
Ṣef	—	1 (2 7)	—
Zech	1 (8 13)	6 (8 13. 15. 19 10 3. 6 12 4)	—
Jer	24 (2 4. 26 3 16. 18. 20 4 3 5 11. 15 8 11 9 25 10 1 11 10. 17 12 6. 14 13 11 18 6 23 8 31 31. 33 33 14. 17 44 12 48 1. 3	10 (3 18 8 11 11 10. 17 12 14 13 11 31 31 33 14 36 3. 22)	2 (2 4 5 20)
Ez	70 (3 1. 4. 5. 7 4 4. 5 5 4 6 11 8 6. 10. 11. 12 9 9 11 5. 15 12 6. 9. 10. 24. 27 13 5. 9 14 3. 5. 6. 7. 11 17 2 18 6. 15. 25. 29. 30. 31 20 13. 30. 39. 40. 44 22 18 24 21 28 24. 25 29 6. 16. 21 33 7. 10. 11. 20 34 30 35 15 36 10. 17. 21. 22. 32 37 11. 16 39 12. 22. 23. 25. 29 43 7. 10 44 6. 22 45 6. 17)	5 (4 6 9 9 25 3. 8. 12)	1 (20 5)
ψ	3 (98 3 115 12 135 19)	—	1 (114 1)
Gen	—	—	1 (46 27 lit.)
Ex	2 (16 31 40 38)	—	1 (19 3)
Lev	5 (10 6 17 3. 8. 10 22 18)	—	—
Nu	1 (20 22)	—	—
Jos	1 (21 43)	—	—

	בית ישראל	בית יהודה	בית יעקב
1 Sa	2 (7 2. 3)	—	—
2 Sa	5 (1 12 6 5. 15 12 8 16 3)	4 (2 4. 7. 10. 11)	—
1 Ki	2 (12 21 20 31)	2 (12 21. 23)	—
Neh	—	1 (4 10)	—
1 Chr	—	1 (28 4)	—
2 Chr	—	3 (11 1 *19 11* 22 10)	—
Ruth	1 (4 11)	—	—

The marked frequency of בית יעקב in the Book of Isa will be easily recognizable from the above paradigm.

It is, however, not easy to determine what may have influenced the author in choosing the expression לבית יעקב here, *whether* the reminiscences from the language of Isa *or* simply the use of בית יעקב in *Mi* in the passage following immediately after the one quoted (3 8), although the latter itself has ישראל and not בית יעקב. (Cf. also Isa [27 9]: »on this condition may Jacob's guilt be expiated and this is the fruit of the removal of his sin»).

חטאתם. חטאת, plural = *sins*, recurs in *Trito-Isa 59 2. 12*; it is found in *Deut-Isa 40 2* (. . . »at IḤUH's hand she [Jerusalem] has had double for all of *her sins*») 43 25 [1] (»Yet it is I who blot out thy rebellions — פשעיך — for mine own sake and *thy sins* — וחטאתיך — I do not remember —») 44 22 (»I have blotted out as a mist thy *rebellions* and as a cloud *thy sins*»), in *Proto-Isa* nowhere [2] in plural.

The other occurrences of the plural חטאת, in the sense of *sins*, are: Am 5 12 Hos 8 13 9 9 Mi 1 5 6 13 7 19 Jer 5 25 14 10 15 13 30 14. 15 50 20 Ez 16 51. 52 18 14. 21 21 29 33 10. 16 (Hi 13 23) ψ 25 7. 18

[1] By Box and others this vs is, however, regarded as a gloss.

[2] The occurences of the words חטא, חטאת and חטאה in Isa:

		Proto-Isa:	*Deut-Isa*:	*Trito-Isa*:
חטא	sing.	[31 7]	53 12	—
	plur.	1 18 [38 17]	—	—
חטאה		5 18	—	—
חטאת	sing.	3 9 6 7 30 1 [27 9]	—	—
	plur.	—	40 2 43 25 44 22	58 1 59 2. 12

79 9 Lam 4 13. 22 (Dan 9 24) Lev 16 16. 21. 30. 34 26 18. 21. 24. 28 Nu 5 6 16 26 Jos 24 19 1 Sa 12 19 1 Ki 14 16. 22 15 3. 30 16 2. 13. 19. 31 2 Ki 3 3 10 31 12 17 13 11. 26 14 24 15 9. 18. 24. 28 17 22 24 3 Neh 1 6 9 2. 3. 7 2 Chr 28 13.

It is, perhaps, significant that the singular חטאתו of the cited passage, *Mi 3 8*, is here changed into the plural חטאת. Once, the word פשע, of the former hemi-stich, was felt as a collective requiring for its counterpart a word denoting a plurality. Secondly as the word חטאת had evidently not followed the line of development of becoming a collective, it had taken the other natural course of being used predominantly or exclusively in plural. With the transition from spontaneous, original prophetical language to fixed literary forms of expressions goes the transition to word-forms corresponding to the more general and comprehensive, less concrete and definite bearing of the dictum.

58 2a ואותי יום יום ידרשון ודעת דרכי יחפצון LXX: ἐμὲ ἡμέραν ἐξ ἡμέρας ζητοῦσι καὶ γνῶναί μου τὰς ὁδοὺς ἐπιθυμοῦσιν *Targ.*: וקדמי וקדמי יום יום אולפן תבעין כאילו למידע אורחן דתקנן קדמי צבן (»and before me daily they demand instrunction as if they desired to know ways that are right before me»).

יום יום Gen 39 10 (J) Ex 16 5 (R) ψ 61 9 68 20 Prov 8 30. 34 יום ויום Est 2 11 3 4.

ואותי ידרשון. The word דרש, with I̯HU̯H or God as grammatical object, in the following passages, *viz.*:

Am 5 4 (5) 6.

4 כי כה אמר יהוה לבית
ישראל דִּרְשׁוּנִי וִחְיוּ 5 ואל
תדרשו בית אל והגלגל לא
תבאו ובאר שבע לא תעברו
כי הגלגל גלה יגלה ובית אל
יהיה לאון 6 דִּרְשׁוּ את יהוה
וחיו פן יצלח כאש בית יוסף
ואכלה ואין מכבה לבית אל

4 For thus saith I̯HU̯H unto the house of Israel: seek ye me and ye shall live 5 but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-Sheba: for Gilgal shall surely go into captivity and Beth-el shall come to nought. 6 Seek I̯HU̯H and ye shall live, lest he break out like fire in the house of Joseph and devour it and there be none to quench it in Beth-el.

Hos 10 12 »it is time to *seek* I̯HU̯H till he come and rain *righteousness* upon you — *u̯ᵉʿeṯ liḏroš ʾæṯ I̯HU̯H ʿaḏ i̯āḇo u̯ᵉi̯oræ ṣæḏæḳ lāḵæm*».

Sef 1 6: »(and . . . I will cut off . . .) them that are turned back from ĮHUH, and those that have not sought ĮHUH nor enquired for Him — *lo bikkᵉšu 'æṯ ĮHUH ṷᵉlo ḏᵉrāšuhu* —».

Prot-Isa 9 12 »But the people turned not to its smiter, nor did they seek ĮHUH (*ṣᵉḇā'oṯ*) — *ṷᵉhā'am lo šāḇ 'aḏ hammakkehu ṷᵉ'æṯ ĮHUH* (*ṣᵉḇā'oṯ*) *lo ḏārāšu* —».

31 1 »But they look not to Israel's Holy One and ĮHUH they do not consult — *ṷᵉlo šā'u 'al ḳᵉḏoš Iśrā'el ṷᵉ'æṯ ĮHUH lo ḏārāšu* —».

Trito-Isa 65 10 »for the people that have sought me». Cf however below *ad loc.*

Jer 10 21 »the *pastors* are become brutish and have not sought ĮHUH — *ki niḇᶜaru hā-roᶜim ṷᵉ'æṯ ĮHUH lo ḏārāšu* —». Cf here 56 11 b.

Jer 21 2 »enquire, I pray thee, of ĮHUH for us — *dᵉråš nā ḇaᶜᵃḏenu 'æṯ ĮHUH* —».

Jer 29 13 »and ye shall seek Me and find Me, when ye shall search for me with all your heart — *ūḇiḳḳaštæm 'oṯi umᵉṣāṯæm ki ṯiḏrᵉšuni bᵉḵål lᵉḇaḇḵæm* —».

Jer 37 7 »the king of Judah that sent you unto me to enquire of me — *haššoleᵃḥ 'æṯḵæm 'elaį lᵉḏåršeni* —».

Ez, of consulting ĮHUH through the prophet: *20 1. 3*: »1 . . . certain of the elders came to enquire of ĮHUH and sat before me — *bā'u ᵃnāšim mizziḳne Iśrā'el liḏroš 'æṯ ĮHUH ṷaįįešᵉḇu lᵉfānāį* — . . . 3 . . . are ye come to inquire of me — *hᵃliḏroš 'oṯi 'attæm bā'im* —». In Ez 14 7 a different construction is used: »come to a prophet to enquire of him concerning me — *bā 'æl hannāḇi liḏråš lo ḇi* —». Cf Gen 25 22 (J): »she went to enquire of the Lord — *liḏroš 'æṯ ĮHUH* —». Ex 18 15 »because the people come unto me (Moses) to enquire of God — *ki įāḇo 'elaį hā'ām liḏroš ᵉlohim* —». 1 Sa 28 7 (1 Ki 14 5) (enquire of the prophet) 1 Ki 22 5, cf 1 Ki 22 5 (enquire the word [*i. e.* oracle] of God) 7 (נדרשה מאותו) 8 (לדרש את ה' מֵאִתּוֹ, of the prophet 2 Chr 18 7) similar construction in 2 Ki 3 11 2 Chr 18 6. Cf also 2 Ki 22 13. 18 (construction: *liḏroš 'æṯ ĮHUH*).

With this should be compared the expressions *'consult the ghosts and the familiar spirits — dāraš 'æl 'oḇoṯ ṷᵉįiddᵉᶜonim'* Proto-Isa 8 19, *''ᵉlilim ṷᵉ'iṯṯim'* Proto-Isa [19 3], 'the host of heaven' Jer 8 2, 'their gods' Dt 12 30 2 Chr 25 15. 20, 'the dead' Dt 18 11,

''ešæṯ baʿalaṯ 'oḇ' 1 Sa 28 7, *'Baʿal-Zeḇuḇ'* 2 Ki 1 2. 3. 16, *'bā'ob u̯elo beI̯HU̯H'* 1 Chr 10 13. 14.

In Dt, where the word occurs 13 times in different connotations, it is only in one passage used in the present sense, *viz. Dt 4 29* »But if from thence thou shalt seek I̯HU̯H thy God, thou shalt find him, if thou *seek him with all thy heart and with all thy soul — ki tiḏrešænnu beḵål leḇāḇeḵā uḇeḵål nafšækā —*».

In ψ דרש, of seeking I̯HU̯H (or God), in 9 11 10 4 14 2 22 27 (»the *meek* shall eat and be satisfied, they shall praise I̯HU̯H that seek him — *i̯oḵelu ʿanāu̯im u̯ei̯išbāʿu i̯ehallu I̯HU̯H dōrešāu̯ —*») 24 6 (»this is the generation of them that seek him — זה דור דרשו —») *34 5. 12*, containing also, in vs 18, a parallel to 57 15 (and 66 2), 53 3 69 33 77 3 78 34 (»when he slew them, then they sought him, and they returned and enquired early after God — *'im harāḡām uḏerāšuhu u̯ešābu u̯ešiḥaru 'el —*») 105 4 = 1 Chr 16 11 (»seek I̯HU̯H and his strength, seek his face evermore *diršu I̯HU̯H· u̯eʿuzzo baḳḳešu fānāu̯ tāmiḏ —*») 119 2. 10.

Hi 5 8 with אֶל (»I would seek unto God — *'ædroš 'æl 'el —*»).

Lam 3 25 (»I̯HU̯H is good unto them that wait for him, to the soul that seeketh him — *ṭoḇ I̯HU̯H leḳou̯āu̯ lenæfæš tiḏrešænnu —*»).

With the *Chronist* the expression 'seek I̯HU̯H (God)' is very frequent. It occurs in *Ezra 4 2 6 21 1 Chr 16 11* (= ψ 105 4) *22 19* (»now set your heart and your soul to seek I̯HU̯H your God — *ʿattā tenu leḇaḇḵæm u̯enafšeḵæm liḏroš leI̯HU̯H 'ælohekæm —*») *28 9* (»if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever — *'im tiḏrešænnu i̯immāṣe lāḵ u̯e'im taʿazḇænnu i̯azniḥaḵā lāʿaḏ —*») *2 Chr 12 14 14 3* (»and commanded Judah *to seek I̯HU̯H the God of their fathers and to do the Law and the Commandment*») *6* (»we have sought I̯HU̯H our God we have sought him and he hath *given us rest* on every side») *15 2. 12* (= Dt 4 29 Jer 29 13) *13* 16 12 17 4 *19 3 20 3* 22 9 31 21 34 3. 21. 26.

If from a review of the relevant passages of the OT a line of development as regards the conception of 'seeking I̯HU̯H' is to be discerned, it may perhaps be represented somewhat as follows.

(1) 'Seek I̯HU̯H' is = 'ask for an oracle'.

(2) The oracle was specifically obtained from the prophet.

(3) The oracles given out by the great prophets and spiritual leaders contained not only pronouncements of the Divine Will concerning single questions of the day — an oracle proper — but also teachings about the Divine Will of a more general character; this applies already to the great prophets of the Pre-Exilic period, but we do not in their time meet with the corresponding 'enquiry' on the part of the hearers for such general oracles. The expression 'consult ĮHUH' is used only of oracles proper.

Significant is, however, the use of דרש in the prophet's mouth, especially *Am 5*, of which vss 4–6 have been quoted above. In *Am 5* the word דרש is used with three different objects *viz.* (a) Bethel (b) ĮHUH (c) טוב ואל רע, 'good and not evil' (vs 14).

A careful analysis would seem to show that in the said passages דרש is *restricted* to the technical sense of 'seeking an oracle proper', 'consulting a place of oracle' etc., only in the case of (b). In (a) this sense is, to be sure, present, and, perhaps, the basic one, but we can scarcely fail to notice that the word has here a fuller meaning. Something is superadded. The literal meaning is: 'seek oracles from ĮHUH, and it shall be well with you'. But this 'seeking ĮHUH' has a wider aspect: it entails a continual obeisance to the Divine Will, a confession to Him. Hence 'seeking ĮHUH', if here only by word-play, is not only equal to 'consulting ĮHUH' but even to 'seeking for ĮHUH', 'being eager to be in His presence in doing His will'. The sense of דרש, thus, approaches that in which it is used in (c), *viz.* seek out, pursue 'that which is good'. Cf *Isa 1 17*: 'seek out justice'. A similar, general, significance is also to be sensed in Hos 10 12; seek ĮHUH has the added colouring: 'require His *ṣædæḳ*'.

(4) A more pronounced stress on this superadded sense is to be noticed in the peculiar expression attested in isolated passages in *Dt* (*4 29*) and *Jer* (29 13), preserved also in the Chronist (1 Chron 22 19 2 Chron 15 12), namely, '*seek ĮHUH with all thy heart and all thy soul*'. The wording has a pointedly Deuteronomic character (בכל לבבך ובכל נפשך). Yet, the phrase occurs only once in Dt, and the vs in question is generally recognized as a late addition. Jer 29 13, also, is additional. There is, hence, no means of determing the time of origin of the phraseology in question.

(5) A new phase of the development sets in with the use of

דרש for the application for spiritual teaching, for instruction concerning the Divine Will. A beginning of this phase, or, rather, the preparation for it, is, perhaps, to be discerned in the notices in *Ez* 8 1 sqq. 14 1 sqq. [20 1 sqq. If the picture of the development of Ezechiel's activity, on which many scholars agree, be historical, *viz.* his development from prophet of the older type to 'preacher and shepherd of souls' — then, the new phase of the 'consultation of IHUH' with the prophet might perhaps have its foundation in the later period of Ezechiel's activity. When Ezechiel became a recognized spiritual leader, 'pastor', of the community, such consultations as are explicitly recorded for his earlier period (8 1 14 1 20 1) would naturally receive the wider aspect of applications for religious instruction. At the same time the old phrase, דרש את יהוה, would be retained. On the other hand, we possess no *certain* attestation of this usage in Exilic times. It is noticeable that the expression is altogether absent from *Deut-Isa.*

(6) With no possible doubt the connotation, just described, of the expression in question, is to be found in *Trito-Isa,* in our passage. Here the 'consultation of IHUH' is explicitly defined: it means to want 'to know IHUH's ways (= the ways, the conduct desired by IHUH)' to ask concerning 'Divine ordinances of righteousness'.

(7) The latest phase is that represented mainly by ψ and Lam. This is the usage in which דרש את יהוה is divested of every trace of the sense of 'consulting IHUH'. It here means *either* mainly the spirit's religious longing for God *or* mainly the anxiety to know God's will and to be faithful to His will as expressed in His commandments. It is parallel with the phrase דרש פקדיך, חקיך ('seek thy statutes' ψ 119 5. 94. 156) דרש מצות אלהים ('seek the commandments of God' 1 Chr 28 8).

דעת דרכיו. The noun דעת occurs in *Trito-Isa* here only. It is very unevenly represented in the various books of the OT. The word is, of course, very frequent in the *Wisdom-Literature,* esp. *Prov, Eccl, Hi* (and *Dan*). In the *Prophetical books* it is attested only in *Isa* (11 times, of which 6 in Deut-Isa), *Hos* (3 or 4 times), *Jer* (2 times) and *Mal* once (2 7), being altogether absent from Am, Mi, Nah, Ṣef, Hab, Ez, Ḥag, Zech, 'Ob, Joel, Jona. In *J* twice (Gen 2 9. 17), in *Dt* twice (4 42 19 4), in *P* 4 times (Ex 31 3

35 31 Jos 20 3. 5). In ψ it is comparatively scarce (19 3 94 10 119 66 139 6).

To enumerate the passages: *Hos* 4 1. 6 6 6 *Proto-Isa* 5 13 11 2 [32 4] [33 6] *Deut-Isa* 40 14 44 19. 25 47 10 48 4 53 11 *Jer* 10 14 51 17 Mal 2 7 Gen 2 9. 17 Ex 31 3 35 31 Dt 4 42 19 4 Jos 20 3. 5 1 Ki 7 14 ψ 19 3 94 10 119 66 139 6 *Hi* 10 7 15 2 21 14. 22 33 3 34 35 35 16 36 12 38 2 42 3 *Prov* 1 4. 7. 22. 29 2 5. 6. 10 3 20 5 2 8 9. 10. 12 9 10 10 14 11 9 12 1. 2. 3 13 2. 10 14 7. 8. 18 15 2. 7. 14 18 15 19 2. 25. 27 20 15 21 11 22 2. 12. 17 23 12 24 4. 5 29 7 30 3 *Eccl* 1 16. 17 2 21. 26 7 12 9 10 12 9 *Dan* 1 4 12 4 (cf the Aramaic מנדע in 2 21 4 31. 33 5 12).

Hos 4 1 »there is no truth, nor mercy nor knowledge of God in the land — *'en 'ᵉmæṯ ṷᵉ'en ḥæsæḏ ṷᵉ'en daʿaṯ 'ᵉlohim bā'āræṣ* —».

Hos 4 6 »(my people are destroyed for lack of knowledge [1]) because thou hast rejected knowledge I will also reject thee — *ki 'attā haddaʿaṯ mā'astā ṷā'æm 'aṣᵉḵā* —».

Hos 6 6 »for I desired mercy and not sacrifice, and *the knowledge of God* more than burnt offerings — *ki ḥæsæd ḥāfaṣti ṷᵉlo zāḇaḥ ṷᵉḏaʿaṯ 'ᵉlohim meʿoloṯ* —».

Isa 5 13 »therefore my people go into exile from lack of knowledge — *lāḵen gālā ʿammi mibbᵉli ḏāʿaṯ* —», *11 2* »and the spirit of IHUH shall rest upon him, a spirit of wisdom and discernment, a spirit of counsel and might, a spirit of *knowledge and fear of IHUH — ruᵃḥ daʿaṯ ṷᵉyiṛʾaṯ IHUH* —», 32 4 »the mind of the hasty shall discern with judgement — *ulᵉḇaḇ nimhārim yāḇin lāḏāʿaṯ*», [33 6] »with abundance of deliverance, with wisdom and knowledge — *ḥosæn yᵉšuʿoṯ ḥâḵmaṯ ṷāḏaʿat* —».

Of the significance of דעת, and דעת אלהים in *Hos* and *Isa* Duhm writes excellently (to Isa 11 2): »Die Erkenntnis Jahves, auf die besonders Hosea grosses Wert legt ... bedeutet: wissen wie Jahve gerichtet haben will, also z. B. wissen, dass man die Witwe und Waise richten, Recht und Gerechtigkeit handhaben soll; es ist das Verständnis für den sittlichen Charakter Jahves und seines Verhältnisses zum Volk».

Deut-Isa ([40 14], the words וילמדהו דעת, wanting in LXX, are omitted by most commentators), [44 19], occurs in a section, generally regarded as a late insertion, 44 25 »(I am he who) ... turns the wise ones backward and their knowledge stultifies — *mešiḇ*

[1] Probably a gloss.

ḥᵃḵāmim 'āhor u̯ᵉḏaʿtām i̯ᵉsakkel —», 47 10 »behold, thy wisdom and thy knowledge, this has perverted thee — *ḥåḵmāṯeḵ u̯ᵉḏaʿteḵ hi šoḇᵉḇāṯæḵ* —». In 53 11 the sentence *ḇᵉḏaʿto i̯aṣdiḳ ṣaddiḳ ʿaḇdi lārabbim* is corrupt. Hence, there remain only two sure attestations of the word in Deut-Isa, neither of which form any parallel to the present passage.

In Jer 10 14 51 17 the word, as in Deut-Isa 44 25 47 10, refers to man's knowledge. In Deut-Isa 4 42 19 4 Jos 20 3. 5 'unwittingly', adverbially, an expression not relevant in this connection.

In *P*, *Ex 31 3* 35 31 »I have filled him with the spirit of God, in wisdom and in understanding and in knowledge».

Mal 2 7 »For the priest's lips should keep knowledge, and they should seek the law at his mouth — *ki šifṯe ḵohen i̯išmᵉru ḏaʿaṯ u̯ᵉṯorā i̯eḇaḳšu mippihu* —». This is an important parallel. Here the function of the priest is pictured exactly in the same way as the function of the spiritual leader is represented by the present passage.

Of the passages in ψ, Prov, Hi, Eccl and Dan, the following come into consideration here: ψ 67 2 »that thy way may be known upon earth thy salvation among all nations» 94 10 »He that teacheth man knowledge — *hamlammeḏ 'āḏām dāʿaṯ* —» 119 66 »teach me good judgement and knowledge: for I have believed thy commandments» 139 6 »such knowledge is too wonderful for me, it is high, I cannot attain unto it». Prov 2 5 »then shall thou understand the fear of I̯HU̯H and find the *knowledge of God* — *u̯ᵉḏaʿaṯ 'ᵉlohim timṣā* —». *Hi 21 14*, of the wicked: »therefore they say unto God, 'depart from us, for we desire not *the knowledge of thy ways*' — *daʿaṯ dᵉrāḵæḵā lo ḥāfāṣnu* —» (close parallel of terminology with the present passage!) Hi 35 16 36 12 38 2 42 3 all: (ב)בלי דעת.

The closest affinities with the present passages, in respect of the use of the word דעת, thus, are to be seen in *Hos 4 1. 6 6 6 Mal 2 7* and *Hi 21 14*. It might be that the author intentionally alludes to or wants to imitate the language of Hos; but the דעת, of which he speaks, has a different shade of meaning. The meaning of דעת דרכי יחפצון is perhaps most clearly expressed by vs 2ca, ישאלוני משפטי צדק, which is obviously equivalent to it. The 'ways', of which one wants 'knowledge', are 'the ordinances of righteousness'. Cf further below on דרך.

דרכי, 'My ways'. The occurrences of the word דרך with reference to I̯HU̯H (God) (God's way(s)) will perhaps best appear from the following conspectus:

	Trito-Isa	Deut-Isa	Prot-Isa	alibi
Plural דרכַי	58 2	55 8. 9		Ez 18 29 *Zech 3* 7 *Mal 2* 9 *1 Ki 3* 14 11 33. 38 *ψ 95* 10 81 14
» דרכיך	63 17 64 4			Ex 33 13 1 Sa 8 5 *Hi 21* 14 *ψ 25* 4 51 15 119 37 2 Chr 6 31
» דרכיו		*42* 24	[2 3 = Mi 4 2]	Mi 4 2 *Dt* 8 6 10 12 11 22 19 9 22 5 26 17 28 9 30 16 32 4 1 Ki *2* 3 8 58 Hi 24 14 *34* 27 *ψ 103* 7 119 3 145 17 148 1
» דרכי יהוה etc.				*Hos 14* 10 2 Sa 22 22 Hi 40 19 ψ 18 22 138 5
Sing. דרכִי				Ez 18 25
» דרכך				ψ 5 9 27 11 77 14. 20 86 11
» דרכו				Nah 1 3 ψ 18 31 *25* 9 37 23. 34 Hi *23* 11 36 23 Prov 8 22
» דרך יהוה etc.		40 3		Jud 2 22 Prov 10 29 Jer 5 4. 5 Ez 18 25. 29 33 17. 20 2 Ki 21 22

Of the passages adduced above the following are specially to be noticed:

Mal 2 9 »according as ye have not kept my ways, but have been partial in the law — *k*ᵉ*fi* ʼᵃ*šær* ʼ*en*ᵉ*ḵæm šom*ᵉ*rim* ʼ*æṯ d*ᵉ*rāḵai̯ u̯*ᵉ*noš*ᵉʼ*im pānim battorā* —» (cf Mal 2 7 above).

ψ 95 10 »they have not known my ways — *u̯*ᵉ*hem lo i̯āḏ*ᵉʿ*u ḏ*ᵉ*rāḵāi̯* —».

Hos 14 10 »who is wise and he shall understand these things, prudent and he shall *know* them? for the ways of I̯HU̯H are

right and the just shall walk in them: but the transgressors shall fail therein — *mi ḥāḵām ṷᵉyāḇen ʾellæ nāḇon ṷᵉyeḏāʿem ki yᵉšārim darḵe* יהוה *ṷᵉṣaddiḳim yelᵉḵu ḇām ufošᵉʿim yikkāšᵉlu ḇām* —».

Mi 4 2 Isa 2 3 »that He may instruct us in His ways and that we may walk in His paths — *ṷᵉyorenu middᵉrāḵāṷ ṷᵉnelᵉḵā bᵉʾorḥoṯāṷ* —».

Hi 21 14, vide above. *Hi* 23 11. 12 »His way have I kept and not declined 12 neither have I gone back from the *commandment* of his *lips*».

ψ 25 4. 9: 4 »shew me thy ways, o יהוה, teach me thy paths; 9 the meek will He guide *in judgement* (cf *mišpāṭ* here vs 2bβ) and the meek will He teach His way — *dᵉrāḵæḵā* יהוה *hoḏiʿeni ʾorᵉḥoṯæḵā lammᵉḏeni . . . yaḏreḵ ʿᵃnāṷim bammišpāṭ ṷilammeḏ ʿᵃnāṷim darko* —».

Related to the terminology of the present passage are also the almost stereotype expressions in *Dt, e. g.* 8 6 »thou shalt keep the *commandments* (*miṣṷoṯ*) of יהוה thy God, to *walk in his ways* and *fear him*» 10 12. 13 »And now, Israel, what doth יהוה thy God, require of thee, but to fear יהוה thy God, to walk in all his ways, and to love him, and to serve יהוה thy God with all thy heart and with all thy soul, 13 to keep *the commandments* of יהוה and his *statutes* (*ḥuḳḳoṯāṷ*) . . .». The phraseology is here (and in the Dt-ic Redaction of the Historical Books) restricted to the construction 'walk in His ways'. Dt does not speek of the *knowledge* of *יהוה's* ways.

Closely related to the present terminology is also that of ψ 119 29. 32. 33, »the way of thy (God's) statutes, commandments, precepts — *dæræḵ piḳḳuḏæḵā, miṣṷoṯæḵā, ḥuḳḳæḵā* —»

The usage in *Deut-Isa* is distinctly different. The »way(s) of יהוה» are here not: »the ways commanded by יהוה». The genitive is subjective. An exception is [42 24] (»was it not יהוה, He against whom we have sinned, and in whose ways they would not walk, and to whose instruction they were not obedient»), but this is generally (*vide* Box *ad locum*) recognized as an insertion. The style is Deuteronomistic.

Also with respect to the use of דרכי the present passage exhibits the peculiarity of employing a phrase attested in the early Prophetical literature, at the same time betraying a development of

meaning, in which it is on a line with much later literature. This rather fits in with a time when the earlier Prophetical literature formed holy books for edification, out of which the contemporary preachers and authors drew their religious vocabulary, or the language of which they desired to imitate as far as possible.

חפץ in religious terminology is mostly used with I̯HU̯H or God as grammatical subject. For the present use cf especially

ψ 109 17 »As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him — *u̯ᵉlo ḥāfeṣ biḇrāḵā u̯attirḥaḳ mimmænnu* —».

ψ 112 1 »Blessed is the man that feareth I̯HU̯H, *that delighteth greatly in his commandments* — *bᵉmiṣu̯oṯāu̯ ḥāfeṣ mᵉʾoḏ* —».

ψ 34 13 »what man is he that desireth life — *mi hāʾiš hæḥāfeṣ ḥai̯i̯im* —».

ψ 40 9 »I delight to do thy will, o my God — *laʿašoṯ rᵉṣonᵉḵā ʾᵃdonāi̯ hāfāṣti* —».

ψ 73 25 »and there is none upon earth that I desire beside thee — *u̯ᵉʿimmᵉḵā lo ḥāfaṣti bāʾāræṣ* —».

ψ 119 35 »*make me go in the path of thy commandments: for therein do I delight*».

Trito-Isa 66 3 »*have chosen their own ways and their soul delights in their abominations*».

Cf Prov 18 2 »a fool hath no delight in understanding — *lo i̯aḥpoṣ kᵉsil biṯḇunā* —».

1 Chr 28 9 »and thou, Solomon, my son, *know* thou *the God* of thy father and serve him with a perfect heart and with a willing mind — *daʿ ʾæṯ ʾᵉlohe ʾāḇiḵā u̯ᵉʿåḇḏehu bᵉleḇ šālem uḇᵉnæfæš ḥᵃfeṣā* —».

Mal 3 1 »Behold, I will send my messenger ... even the messenger of the covenant whom ye delight in — *umalʾaḵ habbᵉriṯ ʾᵃšær ʾattæm ḥᵃfeṣim* —».

Neh 1 11 »O Lord, I beseech thee, let now thine ear be attentive ... to the prayer of *thy servants* who *desire to fear thy name* — *ʿᵃḇāḏæḵā haḥᵃfeṣim lᵉi̯irʾā ʾæṯ šᵉmæḵā* —».

This use of חפץ is in Trito-Isa attested here (2aβ and cβ) and *66 3*. Elsewhere חפץ occurs only with יהוה as grammatical subject: 62 4 65 12 66 4.

Similarly in *Deut-Isa*, 42 21 53 10 55 11 56 4, everywhere with

IHUH as subject, *Proto-Isa* 1 11 with IHUH as subject, and [13 17] (»take delight in gold«).

58 2b כגוי אשר צדקה עשה ומשפט אלהיו לא עזב LXX: ὡς λαὸς δικαιοσύνην πεποιηκὼς καὶ κρίσιν θεοῦ αὐτοῦ μὴ ἐγκαταλελοιπώς Targ.: כעמא דזכו עבד ומדין אלהיה לא יתרחק.

כגוי etc.; cf *Deut-Isa* 55 5 Trito-Isa 65 1 66 8. For צדקה עשה and משפט *vide* on 56 1. For יהוה–אלהי cf on *60 19* and *Jer 5 4. 5 8 7*.

משפט אלהיו. The expression משפט אלהי occurs in (2 Ki 17 26. 27) *Jer 5 4. 5* »4 Surely these . . . are foolish, for they *know not* the way of IHUH nor the *judgement of their God* 5 . . . for they have *known the way of IHUH* and the *judgement of their God* — *iāḏᵉ'u dæræk IHUH mišpaṭ 'ᵃlohehæm* —» *8 7* »and my people know not the judgement of IHUH — *uᵉ'ammi lo iāḏᵉ'u 'æṯ mišpaṭ IHUH* —» 2 Chr 19 8, Ṣef 3 8, *ki mišpāṭi læ'ᵃsof goiim*; ψ 119 43 149 and 176, where, however, the MT reads plural.

Ṣef 2 3 »seek IHUH, all ye meek of the earth which have *wrought his judgement — kål 'anue hā'äræṣ 'ᵃšær mišpāṭo pā'ālu* —» cf *3 5* (parallel also with *Trito-Isa 61 1*).

In *Deut-Isa* once, 51 4: »Attend to me, o my people, yea, to me give ear, for from me shall direction go forth, *my Law as a light of the peoples — ki ṭorā me'itti ṭeṣe umišpāṭi lᵉ'or 'ammim* —». Duhm, however, reads משפט alone, without the suffix. The sense is evidently quite different from that of the present vs.

לא עזב. The different use of עזב, of importance for the present context, will perhaps best be seen from the following table of occurrences:

עזב with the object

תורה, God's [1] *Torā*, etc. *Jer 9 12* ψ *89 31 119 53 2 Chr 12 11.*
[ה'] אל' מצות [1] *1 Ki 18 18 2 Ki 17 16 Ezra 9 10 2 Chr 7 19.*
[ה'] אל' חקות [1] *2 Chr 7 19.*
[ה'] אל' פקדי [1] ψ *119 87.*
[ה'] אל' ברית [1] Dt 29 24 1 Ki 19 14 Jer 22 9 Dan 11 30.
[ה'] אל' בית [1] Neh 10 40 2 Chr 24 18 (Nif. Neh 13 12).
יהוה, אלהים [1] Dt 28 20 31 16 Jos 24 16. 20 Ju 2 12. 13 10 6. 10. 13 1 Sa 8 8 12 10 1 Ki 9 9 11 33 2 Ki 21 22 22 17 Prot-Isa 1 4. 28 Trito-Isa 65 11 Jer 1 16 2 17 5 7. 19 16 11 17 13 19 4 Hos 4 10 Ezra 8 22 1 Chr 14 12 28 9 2 Chr 12 5 13 10. 11 15 2. 20 21 10 24 24 28 6 29 6 34 25.

[1] Or the word in question with corresponding suffix.

עזב with God as *subject*: Gen 28 11 Dt 31 6. 8. 17 Jos 1 5 1 Ki 6 13 8 57 Deut-Isa 41 17 42 16 54 7 Jer 9 1 ψ 9 11 16 10 22 2 27 9 37 28. 33 38 22 71 10. 11. 18 94 14 119 8 Lam 5 20 Ezra 9 9 Neh 9 17. 19. 28. 31 1 Chr 28 20 2 Chr 7 22 12 5 15 2. 20.

58 2c ישאלוני משפטי צדק קרבת אלהים יחפצו LXX: αἰτοῦσί με νῦν κρίσιν δικαίαν καὶ ἐγγίζειν θεῷ ἐπιθυμοῦσι Targ.: שׁאלין מן קדמי דין וקשוט כאילו לאיתקרבא לדחלתא דיהוה צבן.

ישאלוני. For the construction cf. *Deut-Isa 45 11*: »Thus says I̯HU̯H . . . concerning things to come < would ye question me > — *hā'oṯi̯i̯oṯ* < *tiš'āluni* > —» and especially *Ḥag 2 11* »Ask now the priests concerning the Law — *šᵉ'al nā'æṯ hakkohᵃnim tōrā* —». The word ישאלוני is here best, with Duhm and Box, interpreted in the sense of 'ask me concerning'. It might also grammatically be understood as 'ask of me rules of righteousness'. Thus it is translated, for instance, by G. A. Smith and Feldmann. In this case the construction would be the same as that of ψ 137 3 »there they that carried us away captive required of us a song — *šām šᵉ'elunu šoḇenu diḇre šir* —».

שאל occurs in Isa in Prot-Isa 7 11. 12 30 2 Deut-Isa 41 28 45 11 Trito-Isa *65 1* (with נדרש, cf ידרשון here).

משפטי צדק. On this expression Box pregnantly: »*ordinances of righteousness*: such questions as dealt with matters concerned with the correctness of cultus and ritual; not 'righteous judgments' on Israel's enemies and oppressors.»

The expression occurs only here in this form, but משפטי צדקך, which, really, is the same term with the proper suffix, occurs in *ψ 119* (only): *ψ 119 7* (»when I learn thy ordinances of righteousness — *bᵉla'mḏi ṣiḏḳæḵā* —») *62, 106* (»I have sworn, and will perform it, that I will keep thy ordinances of righteousness — *nišba'ti u̯ā'ᵃḳai̯i̯emā lišmor mišpᵉṭe ṣiḏḳæḵā* —») *164*.

קרבת אלהים. The word קרבה occurs only twice and only in this combination, *viz.* here and *ψ 73 28*: »But it is good for me to draw near to God — *u̯a'ᵃni ḳirḇaṯ 'ᵃlohim li ṭoḇ* —». There is no parallel construction attested of the corresponding verb קרב. In Lam 3 57 קרב is used *absolutē* of God's drawing near. Beyond question the phrase in both passages means 'the drawing near *to* God' (not '*of* God') in the sense of approaching him »in sacrifice or prayer in the sanctuary» (Box, Wade), and should be compared with the use of קבב with a preposition (usually אל) in Ez

44 15 (»they shall come near to me to minister unto me), Ex 40 32 Lev 9 7 sq 16 1 22 3 Nu 18 3. 22 Ṣef 3 2 (»she drew not near to her God«) and ψ 119 169 (»Let my cry come near before thee, IḤUH). As Duhm remarks: »Schon das Verbum חפץ ist ja gar nicht geeignet, das Harren auf Befreiung auszudrücken, ebenso wenig passt אלהים zu diesem Gedanken, der יהוה erfordert hätte.» [1]

יחפצון vide on 2aβ.

Erlich emends in vs 2 יום יום > ביום צום, משפטי > משפט, explains דרכי as meaning 'IḤUH's actions' (»wollen Aufklärung haben über mein Betragen«), ישאלוני משפ' צדק as »fordern von mir gerechte Behandlung«, קרבת אלהים as »die Kundgebung von Gottes Huld durch Erhörung des Gebets.» The emendations and interpretations are ingenious but not sufficiently founded.

58 3a למה צמנו ולא ראית ענינו נפשנו ולא תדע LXX: λέγοντες τί ὅτι ('A εἰς τί Σ διὰ τί Θ ἱνατί) ἐνηστεύσαμεν καὶ οὐκ εἶδες; ἐταπεινώσαμεν ('A ἐκακουχήσαμεν) τὰς ψυχὰς ἡμῶν καὶ οὐκ ἔγνως; Targ.: למא אנחנא צימין וקדמך גלי מסגפין נפשאתנא וקדמך ידיע »Why do we fast, and it is manifest before thee, afflict our souls and before thee it is known.» The Targum, evidently, finding it irreverent to use the negative expressions, and regarding them as rhetorical questions, renders them with corresponding affirmatives.

צמנו. The verb צום occurs nowhere else in Isa, except in this section. It is found in Ju 20 26 1 Sa 7 6 31 3 2 Sa 1 12 12 16. 21. 22. 23 1 Ki 21 27 Jer 14 12 Zech 7 5 Ezra 8 23 Neh 1 4 1 Chr 10 12 Est 4 16. The noun צום here (vss 3. 5. 6) and in 2 Sa 12 16 1 Ki 21 9. 12 Jer 36 6. 9 Zech 8 19 Joel 1 14 2 12. 15 Jona 3 5 Ezra 8 21 Neh 9 1 2 Chr 20 3 ψ *35 13* 69 11 109 24 Dan 9 3 Est 4 3 9 31.

ענינו נפשינו, 'mortified ourselves', corresponding to 'fasting'; איעני, התענה in Rabbinic language actually = to fast (cf Ezra 8 21 Dan 10 12). It is remarkable that the Targum chooses quite another word (סגף). The expression in the OT occurs only here, in *P* (Lev 16 29. 31 23 27. 32 Nu 29 7 30 14) and ψ *35 13*.

ψ *35 13*: »I mortified myself with fasting, and my prayer returned into mine own bosom — *ʿinneṯi baṣṣom nafši uṯefillāṯi ʿal ḥeḵi ṯašuḇ*.

»The question of fasting had already arisen and been dealt with by the prophet Zechariah (7 8 cf 8 19). It was evidently a

[1] Contrarily Budde: »Gottes Offenbarung», Feldmann: »Erscheinen Gottes».

matter that agitated the newly-formed community in Jerusalem. By fasting and prayer it was hoped that the required standard of righteousness might be attained which would enable the Messianic prophecies to be fulfilled. The fasts contemplated were doubtless those that had grown up out of pious custom.» (Box). The following references to fasting might be compared.

Jer 14 11. 12 »Then said I̯HU̯H to me: 'Pray not for this people for their good'. 12 When they fast I will not hear their cry; and when they offer burnt offering and an oblation I will not accept them.»

Jer 36 6. 9 »6 read in the roll in the ears of the people in I̯HU̯H's house upon the fasting day — *b^{e}'åzne hāʿām beṯ I̯HU̯H b^{e}i̯om ṣom* — . . . and it came to pass in the fifth year of Jehoiakim . . . that they *proclaimed a fast before I̯HU̯H to all the people in Jerusalem — ḳār^{e}'u ṣom lifne I̯HU̯H ḵål hāʿām birūšālem* —».

Zech 7 5 »when ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto Me — *ki ṣamtæm u̯^{e}sāfoḏ . . . h^{a}ṣom ṣamtuni 'āni* — 8 19 »thus saith I̯HU̯H Ṣ^{e}ḇā'oṯ, 'the fast of the 4th month and the fast of the 5th and the fast of the 7th and the fast of the 10th shall be to the house of Judah joy and gladness'.

Ezra 8 21. 23 »21 I proclaimed a fast there . . . that we might *afflict ourselves* before our God to *seek of him* a right *way* for us . . . — *u̯ā'æḳrā šām ṣom . . . l^{e}hiṯʿannoṯ lifne '^{æ}lohenu l^{e}ḇaḳḳeš mimmænnu dæræḵ i̯^{e}šārā lānu* — (vs 22, containing parallels to the present passages, has been called attention to above on vs 2aβ and 2bβ) . . . 23 so we fasted and besought our God for this, and he was intreated of us — *u̯annāṣūmā u̯ann^{e}ḇaḳšā me'^{æ}lohenu ʿal zoṯ u̯ai̯i̯eʿāṯer* —». *Neh 1 4. 5* »and it came to pass . . . that I sat down and wept and mourned certain days and *fasted* and prayed before the God of heaven 5 and said, I beseech thee, o God . . . that keepeth covenant and mercy for them that love him and *observe his commandments*». *9 1* »The children of Israel were assembled with *fasting*, and with *sackclothes* and *earth upon them* — *na'æsfu ḇ^{e}ne Išrā'el b^{e}ṣom ubšaḳḳim u̯a'^{a}ḏāmā ʿ^{a}lehæm* —».

Joel 1 14 »sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of I̯HU̯H your God — *ḳadd^{e}šu ṣom ḳir'u ʿ^{a}ṣārā 'isfu z^{e}ḳenim kol i̯oš^{e}be hā'āræṣ beṯ I̯HU̯H 'æloheḵæm* —». 2 12–15 »12 turn ye to

me with all your heart, and with *fasting* and with weeping, and with mourning, 13 and send your hearts and not your garments . . . 15 sanctify a fast, call a solemn assembly . . .»

It will be clear from the above that of the passages treating of 'fasting' those that are most akin in terminology to the present passages are the passages in *Ezra* and *Neh.* Related terms in the latter are, *inter alia,* »seek of him» (cf 2aα) »a right way for us» (cf 2aβ) those *that seek him* . . . those *that forsake him* (cf 2aα, 2bβ), *commandments.*

Especially, however, the use of עָנָה נפשו in our passage in juxtaposition to צום, should be brought in relation to the following considerations *viz.*: (1) that התענות, the Hitpa'el of the same verb in relation to fasting occurs only in *Ezra* (and, perhaps, in ψ 107 19); in the other passages, where it occurs, it has a different significance (1 Ki 2 26 Dan 10 12 Gen 16 9) and (2) that ענה נפשו, closely related to fasting, is an expression occurring, besides in our passage, only in later priestly language (P) and *ψ 35 13.*

Cf also *Aramaic Papyri 30* (in a context treating of the destruction of the Jewish Temple at Seb): 15 »When this was done we with our wives and our children *put on sack-cloth* and *fasted* and *prayed* to YHU the Lord of heaven — וכזי כזנה עביד . . . אנחנא עם נשין ובנין שקקן לבשן הורין וצימין ומצלין ליהו מרא שמיא 20 till this day we wear *sack-cloth* and *fast*; our wives are made widow-like, we do not anoint ourselves with oil 21 and we drink no wine.» The date of the document is the 17th year of Darius II (408 B. C.) and the date of the destruction of the Temple three years previously. The parallel of line 15 is called attention to by WHITEHOUSE (and SKINNER). The fasting is also (most probably) mentioned in *Pap. 31 14* ».. . was done, we with our wives and our children have been wearing sack-cloth fa[sting] — עביד אנחנא עם נשין ובנין שקקין לבשין הורין צ[ימין].»[1]

58 3b הן ביום צמכם תמצאו חפץ וכל עצביכם תנגשו LXX: ἐν γὰρ ταῖς ἡμέραις τῶν νηστειῶν ὑμῶν εὑρίσκετε τὰ θελήματα ὑμῶν καὶ πάντας τοὺς ὑποχειρίους ('A: διαπονήματα) ὑμῶν ὑπονύσσετε. *Targ.*: נביא אימר להון הא ביום תעניתכון אתון תבעין צורכיכון וכל תקלתכון אתון מקרבין.

ביום צום also in Jer 36 6.

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[1] A. COWLEY *Aramaic Papyri of the Fifth Century B. C.* pp. 112—114, 120 sq.

תמצאו חפץ. LXX, Targ., Syr. (*ṣeḇiānaiḵon*), Vulg (*voluntas vestra* = Arab. *'irādatakum*) seem to require a suffix after חפץ, and the former three plural form. It is not necessary to assume that the original text actually had a suffix. It may be that, as the versions understood חפץ in the sense of 'desire', 'requirement' or 'want', the very context of the *translation* necessitated the addition of a possessive suffix or pronoun.

If, however, the word is taken in the sense of 'business' (Gesenius, Cheyne, Duhm, Box, Wade, G. A. Smith, Feldmann, Kraus,[1] Whitehouse,[2] Skinner *e. a.*), the Hebrew is even better without the suffix than with it.

For the construction cf *Trito-Isa* 57 10 חית ידך מצאת ψ 84 4 גם צפור מצאה בית Lam 1 3 (Jer 45 3) לא מצאה מנוח Hi 33 24 Eccl 7 28, Hos 12 9 אך עשרתי מצאתי און לי (»yet I am become rich, I have found me out substance») *Eccl 12 10* למצא דברי חפץ.

The word in the strict sense of 'business' is found only here and *vs 13*. But the sense of 'affair', 'purpose', 'matter', 'business' in the wider meaning of the word, is, with more or less certainty, attested in ψ 107 30 Eccl 3 1. 17 5 7 8 6 Sir 10 26 Deut-Isa 44 28 46 10 48 14 53 10.

Marty reads חפציכם and translates '*vos impulsions*', on the support of LXX.

Cf the Rabbinic use of חפץ, חפצים in the sense of (*i. a.*) 'business', and the remarkable contraposition of 'earthly business' and 'heavenly affairs' (חפצי שמים). *TB Šabb 113 a 150 a,* with reference to vs 13 of our section, says: »'from finding thy business': *thy* (earthly) business affairs are forbidden, the heavenly affairs are permitted (*ḥ[a]fāṣæḵā '[a]surin hæfṣe šāmaiim muttārin*).

וכל עצביכם תנגשו. For עצביכם ἅπ. λεγ., the meaning of which is quite uncertain, Glahn, referring to Köhler, reads עבטיכם = your debtors, of עבט 'borrow on pledge'. It is, however, not certain whether עבט might be constructed thus. Klostermann, Cheyne, Marti, Box read עבט בידכם: 'and all money lent on pledge ye exact'. The former emendation has the preference of requiring the least alteration of the MT, the latter that of exhibiting only well-attested words. Both are based upon the ὑποχείριοι of the LXX.

[1] תמצאו במה להגדיל רכושכם.

[2] 'Occupation'.

Both עבט and נגשׁ occur in *Dt 15*. The verb עבט, העביט occurs in *Dt 15 6. 8* 24 10, the noun עבוט in Dt 24 10. 11. 12. 13. The verb נגשׁ, in connection with words, meaning 'debt', 'tribute', 'tax' is found in *Dt 15 2. 3* 2 Ki 23 35 Dan 11 20.

The participle נוגשׂ, in a more general sense, 'on-driver', 'task-master', 'despot', 'tyrant' in Isa 3 12 9 3 14 2. 4 *60 17* Zech 9 8 10 4 Ex 3 7 5 10. 13. 14 Hi 3 18 39 7.

58 4a הן לריב ומצה תצומו ולהכות באגרף רשע LXX: εἰ (ΑΣΘ: ἰδοὺ) εἰς κρίσεις ('A: εἰς δικασίας Σ: εἰς δίκην Θ: εἰς κρίσιν) καὶ μάχας νηστεύετε καὶ τύπτετε πυγμαῖς ταπεινόν. The text that lay before LXX is by Whitehouse reconstructed as follows: והכיתם באגרף הָרְשָׁ *Targ.*: הא לתחרו ולמצו אתון ציימין ולמימחי בכורמיזא דרשיעיא.

The word מצה occurs here and *Prov 13 10 17 19* only, thus in late attestation. But the equivalent מצות, of the same root, is found in *Deut-Isa 44 12* (»thy men of contention»), with ריב.

ריב, a word attested in passages of both earlier and late time. In Isa in Proto-Isa 1 23 34 8 *Deut-Isa 41 11.* 21 51 36.

אגרף only here and in Ex 21 18. In Rabbinic Hebrew both in the sense of »fist» and »violence, power», the later in all probability merely a figurative use of the first sense. *Syr.* reads the latter sense: *ḳᵉṭirā dᵉʿaṷlā.*

58 4b לא תצומו כיום להשמיע במרום קולכם LXX: ἵνατί μοι (ΑΣΘ: οὐ) νηστεύετε ὡς σήμερον ἀκουσθῆναι ἐν κραυγῇ τὴν φωνὴν ὑμῶν. Targ.: ולא תתענון[1] תעניא (תעניך: *var.*) כאילין לאשמעא במרומא קלכון.

LXX probably read: עַל־מָ תצומו *i. e.* instead of רשע עלמ : רש לא, perhaps followed by לי, and instead of במרום : בשאון (*BH*) or בצעקה (Whitehouse), or perhaps המון or מהומה.

כיום occurs in *Gen 25 31. 33 1 Sa 2 16 9 27 1 Ki 1 51 22 5.*[2] In 1 Sa 2 16 9 27 it is evident that the sense is 'before all', 'first', and in the other passages the same sense gives as good or better meaning than 'to-day', 'at present'.

It will also be admitted that so dry, matter-of-fact a statement as that of the usual rendering — 'ye fast not (or: 'ye shall not fast') this day so as to make your voice to be heard on high' — does not fit in well with the style of the context. If, however, the reading of the LXX be adopted and כיום be taken

[1] Read: תעני or תעניתא, *var.*: *taʿaniān.*

[2] כיום in ψ 139 12 is different, יום there not being temporal but = the day(-light).

in the sense just referred to, the result would be a sentence suiting the context quite well: *why do ye first of all fast so as to make your voice heard with clamour.*

השמיע קול in Jer 18 25 Jos 6 10 Dt 4 36 Prot-Isa [*30 30*] Deut-Isa 48 20 *42 2* Ez *27 30* Neh 8 15 1 Chr 15 16 2 Chr 5 13 ψ 26 7 66 8 Cant 2 14 8 13, cf Jer 4 5. 15 Am 3 9.

58 5a הכזה יהיה צום אבחרהו יום ענות אדם נפשו (»Can such be the fast that I choose, a day when a man mortifies himself?» Box) LXX: οὐ ταύτην τὴν νηστείαν ἐξελεξάμην καὶ ἡμέραν ταπεινοῦν ('A: κακουχεῖν Σ: κακοῦν) ἄνθρωπον τὴν ψυχὴν αὐτοῦ. *Targ.*: ההדא הוא תעניתא דרעינא ביה [1] יומא דמסגיף אינשא נפשיה.

צום אבחרהו. This construction, with God as grammatical subject, is not common. It is true, בחר, with God as subject, is quite frequent. But usually בחר in this case is constructed with ב, and the object is, somewhat stereotypically, the people, a tribe, a person (as king etc.) or a place. Without ב the construction is found in the peculiar Deuteronomic phrase »the place which ĮHUH thy God shall choose etc» (Dt 12 5. 11. 14 sqq. 14 23 sqq. 15—31 *passim* cf 1 Ki 11 13 14 21 2 Chr 6 34. 38 12 13, occasionally with ב). Cf further ψ 33 12 135 4, Deut-Isa 41 8. 9 (»Jacob, my servant, whom I haven chosen») ψ 78 68 (the tribe of Judah, the mount Ṣion), whereas immediately after, 78 70, בחר is constructed with ב.

ענות אדם נפשו *vide* above on 3a.

אדם, cf on בן אדם above 56 2. In Proto-Isa [2 9] (a gloss or interpolation, Box) 2 11 (»and man's haughtiness shall be lowered») [5 15] (»and human kind is brought low») 6 11 (»houses without men») 13 12 [22 6] (gloss), [29 19. 21] 31 3 [8] [37 19] [38 11] Deut-Isa 43 4, (where 'however the text is to be emended > 'ᵃ*ḏāmoṯ* lands',) [44 11. 13] 45 13 47 3, (text corrupt, '*āḏam* to be emended > '*āmar*), (51 12 52 14 בן אדם).

It is noticeable that, where אדם occurs in earlier writings, it always carries a more or less accentuated significance, *viz. human kind* in contrast to *God* or *beast.* The neutral, unaccentuated sense of אדם 'man, person' in the present passage — אדם is here simply = 'people' 'one', the German 'man' —, on the other hand, frequently met with in the later poetical literature, esp. *Prov.*

[1] *Var.*: בת (thus to be read).

58 5b הלכף כאגמן ראשו ושק ואפר יציע LXX: οὐδ' ἂν κάμψῃς ὡς κρίκον ('A: στρεβλόν Σ: λοιόν) τὸν τράχηλόν (ΑΣΘ: τὴν κεφαλήν) σου καὶ σάκκον καὶ σποδὸν ὑποστρώσῃ. *Targ.*: כפיף רישיה כאגמון כפיף ועל סקא וקיטמא באית. For ראשו Syr.: (cf LXX) *ṣaụreh*, Arab.: *'unuḳaka*, 'his (thy) neck'; אגמון is by LXX, Vulg. (*circulum*), Syr. (*k^erulā*), Arab. (*miṭla-ṭ-ṭauḳi*) interpreted in the same or similar sense: 'bow', 'hook'. This sense is, perhaps, evolved out of Isa 9 13 19 15, כפה there having been taken in its later general sense of 'bow'. The versions, however, do not render אגמון in Isa 9 13 19 15 with the same word as here.

אגמון occurs only here and in Isa 9 13 19 15 Hi 40 26 41 12.

כפף here and ψ 57 7 145 14 146 8 only. ψ 145 14 »IHUH upholdeth all that fall and raiseth up all those that be bowed down — *zoḳef l^eḳâl hakk^efufim* —» ψ 146 8 »*zoḳef k^efufim*». In ψ 57 7 the text is uncertain.

In Nif'al the word occurs once, *viz.* in *Mi 6 6*: »wherewith shall I come before IHUH and bow myself before the high God? shall I come before him with burnt offerings etc. . . . 8 He hath shewed thee, o man, what is good; and what doth IHUH require of thee, but to do justly and to love mercy and to walk humbly with thy God».

It is possible, in view of the similarity of the literary framing, that the author has been influenced by *Mi 6 6 sqq.* and that his use of כפף is caused by reminiscence from *Mi 6 6*.

שק ואפר, besides here, is found in *Est 4 1. 3* »1 Mordecai rent his clothes and put on sackcloth with ashes . . . and cried with a bitter cry — *uaiiilbaš śaḳ ụā'efær . . . ụaiiiz'aḳ z^e'āḳā ḡ^eḏolā* — . . . 3 . . . there was great mourning among the Jews, and *fasting* and weeping and wailing and *many lay in sackcloth and ashes* — *śaḳ ụā'efær iuśśa' lārabbim* —»; notice the use of יצע as here *Dan 9 3* »I set my face unto the Lord God to *seek* by prayer and supplications with *fasting* and *sackcloth* and *ashes*».

שק in juxtaposition to or connection with אפר, further, in 1 Ki 21 27 Jer 6 26 (»gird thee with sackcloth and wallow thyself in ashes — *ḥiḡri śāḳ ụ^ehitpall^eši bā'efær*») Ez 27 30. 31 (»they shall wallow themselves in ashes . . . and gird them with sackcloth») *Jona 3 5 sqq.*

אפר in *Trito-Isa* also 61 3.

In Deut-Isa [44 20] the word is used in the sense of »things which become or are reduced to ashes» (Box).[1]

שק with צום in 1 Ki 21 27 *Joel 1 8 Neh 9 1 Dan 9 3 Jona 3 5 sqq. ψ 35 13 69 10. 11* (cf 69 14 below).

In Isa the word שק occurs in Proto-Isa 3 24 [15 3, of Moab: »In her streets they gird them with sackcloth»] [20 2] 22 12 (»and the Lord I̯HU̯H called to weeping and to lamentation *to baldness* and to girding with sackcloth») [37 1. 2], Deut-Isa 50 3 (»I clothe the heavens in mourning and sackcloth I make their covering»).

יציע. The word in Hifʿil here and ψ 139 8 (»If I make my bed in hell — *u̯eʾaṣṣiʿā šeʾol* —»), also Sir 4 27: אל תצע לנבל נפשך (»do not prostrate thyself, (humble thyself) before the fool»), in Hofʿal in *Est 4 3* (cited above) and Proto-Isa [14 11] (»beneath thee corruption is spread»).

58 5c הלזה תקרא צום ויום רצון ליהוה LXX: οὐδ' οὕτω καλέσετε νηστείαν δεκτήν (omitting ויום, probably through haplography) *Targ.*: הלהדא אתון קרן תעני ויומא דרעינא ביה מן קדם יהוה.

תקרא. Elliger points out the frequence of קרא in Trito-Isa (12 times) in comparison with Dt-Isa (3 times), and that the Puʿal forms are characteristic for Trito-Isa.

יום רצון. Cf עת רצון in *Deut-Isa 49 8* (»in a time of favour do I answer thee — *beʿeṯ rāṣon ʿaniṯiḵā* —») and *ψ 69 14* (in a context containing references to *fasting* and *sackcloth*: »But as for me, my prayer is unto thee I̯HU̯H (in) an acceptable time — *u̯aʾani ṯefillāṯi leḵā I̯HU̯H ʿeṯ rāṣon* —»).

Cf also *Trito-Isa 61 2* »to proclaim the year of favour of I̯HU̯H and the day of vengeance of our God».

The word רצון occurs in Deut-Isa 49 8 Trito-Isa 56 7 58 5 60 7. 10 61 2 Jer 6 20 Mal 2 13 Gen 49 6 Ex 28 38 Lev 1 3 19 5 22 19. 21. 29 23 11 Dt 33 16. 23 ψ 5 13 19 15 30 6. 8 40 9 51 20 69 14 89 18 103 21 106 4 143 10 145 16. 19 Prov 8 35 10 32 11 1. 20. 27 12 2. 22 14 9. 35 15 8 16 13. 15 18 22 19 12 Ezra 10 11 Neh 9 24. 37 2 Chr 15 15 Est 1 8 9 5 Dan 8 4 11 3. 17 The word, noticeably frequent in Trito-Isaiah, is peculiar to the later poetical literature.

58 6a הלוא זה צום אבחרהו LXX: οὐχὶ τοιαύτην νηστείαν ἐξελεξάμην λέγει κύριος (adding אמר יהוה or נאם יהוה) *Targ.*: הלא דא תעניתא

[1] אפר occurs in Gen 18 27 Nu 19 9. 10 2 Sa 13 19 Dt-Isa 44 20 Trito-Isa 61 3 Jer 6 26 Ez 27 30 28 18 Mal 3 21 Jona 3 6 ψ 102 10 147 16 Hi 2 8 3 16 13 12 30 19 42 6 Est 4 13 Dan 9 3.

דרעינא בה. Most commentators consider a line having fallen out after 6aα, »the latter part of which is supplied by the words in LXX» (cf Box). The former half may have run: יום רצוני (Box).

אבחרהו, cf above on 5aα.

58 6b פתח חרצבות רשע התר אגדות מוטה LXX: ἀλλὰ λῦε πάντα σύνδεσμον ἀδικίας διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων Θ: λῦε στραγγαλιὰς ἀσεβείας διάλυε συνδέσμους κλοιοῦ *Targ.*: פרדו [1] כנישת רישעא שרו קטרי [2] דין מסטי »Break up the gathering (congregation) of wickedness, dissolve the bands of wrested judgement (prob. = the bands, alliances, of such as wrest judgement)». *Syr.*: *d^eṯešre ḳeṭre ḏ^eʿau̯lā u̯aṯ^efasseḳ mesāri̯āṯā ḏ^eneḵlā* »that thou loosen the bands of iniquity and break the links of fraud». The *Targum* evidently, *Syr.* probably, and LXX possibly, read מוטה: *muṭṭæ* (taken by Targ. as a part. pass. of הטה *scil.* הדין — as in Dt 16 19 etc., and by *Syr.* = *muṭṭæ* in Ez 9 9).[3] The Targum, further, understood אגדה in the sense of 'band = flock, troop, alliance, faction', as in 2 Sa 2 25 and frequently in Rabb. Hebrew, and interpreted חרצבה analogously. Cf *Vulg.*: *dissolve colligationes impietatis, solve fasciculos deprimentes.* The knowledge of the right meaning of the line was obviously lost already at an early time.

חרצבות occurs only here and *ψ 73 4* in the same figurative sense.[4]

פתח, Pi, occurs in Trito-Isa 60 11 (in intransitive sense; *vide,* however, *ad loc.*), Deut-Isa 45 1 48 8 52 2 (Hiṯp.), Proto-Isa 20 2 28 24 Gen 24 32 1 Ki 20 11 Jer 40 4 ψ 30 12 102 21 105 20 *116 16* Hi *12 18* 30 11 38 11 *39 5* 41 6 Cant 7 13 (intr.). The passages marked by italics contain the same expression as here, *viz.* 'loosen links or bands'. 'To loosen (= deliver) a bound, fettered, person' in Jer 40 4 ψ 102 21 *105 20* (+ התיר *vide below*).

רשע only here and vs 4. *Nowhere* in Proto-Isa or Deut-Isa. The feminine רשעה once in Proto-Isa, *viz.* 9 17. Elsewhere in the OT: *Hos 10 13* (»Ye have plowed wickedness, ye have reaped iniquity — *ḥ^araštæm ræšaʿ ʿau̯lāṯā ḳ^eṣartæm* —») *Mi 6 10. 11* (»Are

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[1] *var.*: פרדו (preferable).

[2] *var.*: ins כתבי.

[3] Rendered by *Targ.*: *'asṭāi̯uṯ din,* and by *Syr.*: *neḵlā* as here.

[4] The distinction between two different senses of the word made by Ges.-Buhl carries weight only from the point of view of the translation.

there yet the treasures of wickedness — *'oṣ^{e}roṯ ræša'* — in the house of the wicked . . . shall I count them pure with the wicked balances — *ha'æzkæ b^{e}moz^{e}ne ræša'* —») Dt 9 27 1 Sa 24 13 Jer 14 20 Ez 3 19 *7 11* (»violence is risen up into a *rod of wickedness* — *l^{e}maṭṭe ræša'* —») 31 11 33 12 ψ 5 5 45 8 *84 11* (»I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness — *b^{e}'åh^{å}le ræša'* —») *125 3* (»For the *rod of wickedness* shall not rest upon the lot of the righteous — *ki lo ɣānu^{a}ḥ šeḇæṭ hāræša' 'al goral haṣ-ṣaddiḳim* —») 141 4 Hi 34 8 (*'anše ræša'* cf Trito-Isa 57 1b) 10 35 8 *Prov 4 17* (»For they eat the bread of wickedness — *læḥæm ræša'* —») 8 7 10 2 12 3 16 12 Eccl 3 16 7 25 8 8.

התר. התיר is used in (2 Sa 22 33) (»He maketh my way perfect — *ɣaɣɣatter tāmim darki* —», where, however, *uaɣɣittæn* is to be read), (Ḥab 3 6), but in the sense of 'loosen', 'make free', the sense later predominant, only here and *ψ 105 20* (»the king sent and loosed him — *uaɣɣattirehu* — even the ruler of the people and let him go free — *ɣaɣfatt^{e}ḥehu* —») 146 7 (»IHUH looseth the prisoners — *IHUH mattir 'asurim* —») cf Hi 6 9 (»that He would let loose his hand and cut me off — *ɣatter ɣāḏo ɣiḇaṣṣ^{e}'eni* —»).

אגדות, in the sense required by the context ('bands') only here. מוטה, in figurative sense, only here. The word occurs in Jer 27 2 28 10. 12. 13 Ez 34 27 (pl.) Ex 30 18 Lev 26 13 (pl.) 1 Chr 15 15. The word had, perhaps, better be read מושה [1] ('wresting of judgement' cf above), since this gives a better parallelism with רשע of α. Against this might only be argued that in the following line, where *muṭṭæ* could not possibly be intended, a different word would occur.

58 6c ושלח רצוצים חפשים וכל מוטה תנתקו LXX: ἀπόστελλε τεθραυσμένους ἐν ἀφέσει ('A: (καὶ) ἀπόλυε τεθραυσμένους ἐλευθέρους) καὶ πᾶσαν συγγραφὴν ἄδικον ('A: σφαλμὸν Σ: συγγραφὴν ψευδῆ) διάσπα (Θ: κλοιὸν διασπάσαι) *Targ.*: פטרו דהוו אנוסין בני חורין וכל דין מסטי תסלקון *Syr.*: *ɣ^{e}ṯešre ḳ^{e}biše l^{e}ḥerutā ɣ^{e}ḳull^{e}hen mesāriɣātā ṯefass^{e}ḳun.*

The Targum interprets רצוצים as if it read רוצצים 'oppressors'. LXX, Σ, Targ. read מוטה as *muṭṭæ*, cf above.

שלח, 'let go (free)', frequent, cf below on חפשי. In *Deut-Isa*

[1] HITZIG, FÜRST, ABRAMOWSKI (with reserve) read *muṭṭæ*.

once: 45 13 »He it is who shall build my city and set my exiles free — *u̯ᵉgāluṯi i̯ᵉšalleᵃḥ*».

רצוצים. רצץ in closest affinity with our passage in *1 Sa 12 3. 4* (»whose ox have I taken or whose ass have I taken, whom have I defrauded, whom have I oppressed — *'æṯ mi 'āšaḳti 'æṯ mi raṣṣoṯi* — of whose hand have I received any bribe to blind mine eyes therewith?»), a good illustration to the use of רצץ and of the sense, in which it is used in the present passage and *Am 4 1* (»Hear this word, ye kine of Bashan that are in the mountain of Samaria, which oppress the poor, which crush the needy — *hā'ošᵉḳoṯ dallim hāroṣᵉṣoṯ 'æḇi̯onim* —»).

Further in Dt 28 33 (of the nation: »thou shalt be only oppressed and crushed alway — *raḳ 'āšuḳ u̯ᵉrāṣuṣ kål hai̯i̯āmim* —») Hos 5 11 (»Ephraim is oppressed and *broken in judgement* — *'āšuḳ 'Æfrai̯im rᵉṣuṣ mišpāṭ* —») Deut-Isa 42 4 (»his force shall not be dimmed nor his spirit crushed» Box), Eccl 12 6; lastly, the expression קנה רצוץ, 'broken reed', in 2 Ki 18 21 Isa [36 6] and, somewhat differently from the preceding, in Deut-Isa 42 3.

חפשים. The word חפשי occurs nowhere else in *Isa*. In the Prophets only in *Jer* (the noun חפש once in Ez 27 20). The expression שלח חפשי is found in *Dt 15 12. 13. 18 Jer 34 11. 14. 16 Hi 39 5*, שלח לחפשי in Ex 21 26. 27 Elsewhere the word is found in Ex 21 2. 5 1 Sa 17 25 Jer 34 9. 10 ψ 88 6 Hi 3 18.

וכל מוטה תנתקו. נתק is mostly (Jer 2 20 5 5 30 8 Nah 1 13 ψ 2 3 107 14) used in the sense of 'to snap something that binds or fetters'. From this it would appear that מוטה ought to be read, with the MT, in the sense of 'yoke', not in the sense of 'wresting of judgement'. It might, of course, not be quite impossible to forward the hypothesis that a singular and difficult expression נתק מוּטה by the Massoretes was understood as נתק מוֹטה just from analogy of the common use of נתק. This possibility is, however, precluded by the parallelism with α, which desiderates here some mention of a 'loosening' or 'delivering' of something 'binding' or of someone 'bound'. תנתק, sing., is to be read instead of the plural (so most commentators).

58 7a הלוא פרס לרעב לחמך ועניים מרודים תביא בית LXX: διάθρυπτε πεινῶντι τὸν ἄρτον σου καὶ πτωχοὺς ἀστέγους ('A: ἀστατοῦντας Σ: ἀναστάτους Θ: μεταναστάτους) εἴσαγε εἰς τὸν οἶκόν σου *Targ.*: הלא תפרנס לכפנא לחמך וחשיכין מטלטלין תעיל לגו ביתא *Vulg.*: *Frange esurienti*

panem tuum et egenos vagosque induc in domum tuam Syr.: *u̯aṯeḳṣe laḥmāḵ lᵉḵafnā u̯ᵉlaksnāi̯ā ṯaʿel lᵉḇai̯taḵ.*

פרס is to be translated, with Box, 'divide', not 'break'. Occurs in the OT only here and Jer 16 7 (and in Ar. Dan 5 28).

רעֵב in Proto-Isa 8 21 9 19 [29 8] [32 6] Deut-Isa [44 12] Trito-Isa here and vs 10. Cf *Ez 18 7. 16* (5 »But if a man be just and do that which is lawful and right — *mišpāṭ uṣᵉḏāḳā* . . . 7 and hath not oppressed any but hath restored to the debtor his pledge, hath spoiled none by violence, *hath given his bread to the hungry* — *laḥmo lᵉrāʿeḇ i̯itten* — and hath covered the naked with a garment . . .») *Hi 22 7* (»Thou hast not given water to the weary to drink and thou hast withholden bread from the hungry — *merāʿeḇ timnaʿ lāḥæm* —») *ψ 106 9 146 7.*

עניים pl., in Am 8 4 Isa 3 15 10 2 14 32 [32 7] Deut-Isa 41 17 49 13 Zech 11 7. 11 *Dt 15 11 ψ* 9 19 12 6 72 2. 4 74 19 Hi 24 4 34 28 36 6 Prov 30 14; the sing. עני in Isa 3 14 [26 6] *Trito-Isa 66 2 Jer 22 16* Ez 16 49 18 12. 17 22 29 Ḥab 3 14 Ṣef 3 12 Zech 9 9 Ex 22 24 Lev 19 10 23 22 Dt 24 12. 14. 15 2 Sa 22 28 Hi 24 9. 14 29 12 36 15 ψ 10 2. 9 14 6 18 28 22 25 25 16 34 7 35 10 37 14 40 18 68 11 69 30 70 6 72 12 74 21 82 3 86 1 88 16 102 1 109 16. 22 140 13 Prov 15 15 22 22 31 9. 20 Eccl 6 8.

Isa 3 15 »What mean ye by crushing my people and by grinding the face of the poor?»

Isa 10 2 »To defraud the helpless of judgement and to rob the afflicted (of my people) — *ʿᵃni̯i̯e* (*ʿammi*) — of their right» 14 32 »in her (Ṣion) shall the afflicted of His people take refuge».

Deut-Isa 41 17 »the afflicted seeking water when water there is none» 49 13 *S* »I̯HU̯H comforts His people and compassionates His afflicted ones».

Dt 15 11 »thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy — *laʿᵃni̯i̯æḵā ulᵉʾæḇi̯onᵉḵā* — in thy land».

Jer 22 16 »he judged the cause of the *poor* and needy; then it was well with him: was not this *to know me* saith I̯HU̯H — *dān din ʿāni u̯ᵉʾæḇi̯on ʾāz ṭoḇ hᵃlo hi haddaʿaṯ ʾoṯi nᵉʾum I̯HU̯H*».

Ez 16 49 »strengthen the hand of the poor and needy» *Ez 18 17* (cf above) »hath taken off his hand from the poor».

There is no exact parallel to the present expression ('bring the poor home'). The word עניים should perhaps, with Box, Duhm,

G. A. Smith *e. a.*, be regarded as a gloss to מרודים. Ehrlich reads עניי מרודים (the poor of homelessness).

מרודים [1] Box accepts the emendation > *mūrāḏim* (Hofʿal of רוד) or > *noḏᵃḏim* of Cheyne, Marti. It has also been submitted to read *mᵉriḏim*, as in ψ 55 3 (Whitehouse, Marty (alternatively), Abramowski *e. a.*), or *mᵉroḏᵉḏim* (Klostermann).

מרודים occurs in abstract sense in Lam 1 7 (»Jerusalem remembered in the days of her affliction and of her miseries — *i̯ᵉme ʿåni̯āh umᵉruḏæhā* —»), sing. in Lam 3 19 (»remember mine affliction and my misery — *ʿåni̯i umᵉruḏi* —»).

Probably the text on which the MT was based had מרדים or מרודים, the meaning of which was lost, and which was then identified with the — also uncertain — מרוד of Lam 1 7 3 19. A hint of the original meaning might perhaps be found in the מרוד of the Targum [2] (= wild ass). On the supposition that this was earlier used in a wider sense, it might be possible to vindicate for מרוד here the sense '*vagrant, homeless ones*'.

תביא בית, or, perhaps better, תביא ביתך (with LXX and many commentators). For the construction cf ψ 66 13 100 4 Prov 7 20 Gen 43 17 1 Sa 9 22.

58 7b כי תראה עָרם וכסיתו ומבשרך לא תתעלם LXX: ἐὰν ἴδῃς γυμνὸν περίβαλε καὶ ἀπὸ τῶν οἰκείων τοῦ σπέρματός σου (ʾA: ἀπὸ τῆς σαρκός σου) οὐχ ὑπερόψει *Targ.*: ארי תחזי ערטלאה ותכסיניה ומקריב בסרך לא תיכבוש עינך. *Syr.* bβ: *u̯ᵉlā ṯahme men bar besrāḵ*.

עָרום in Am 2 16 Mi 1 8 Hos 2 5 Isa 20 2. 3. 4 Gen 2 25 1 Sa 19 24 Hi 1 21 22 6 24 7. 10 26 6 Eccl 5 14.

כסיתו, cf *Ez 18 7. 16*, quoted above on 7aα. ומבשרך לא תתעלם. The expression only here. It is, however, unnecessary to make emendations. Cf the similar use of שאר (flesh) in Lev 18 12. 13 20 19 21 2 and שאר בשרו Lev 18 6 25 49 (all Ph) Nu 27 11 (Ps). On the other hand, the phraseology, through its parallelism with Ph, seems to point to a late time.

התעלם in Dt *22 1. 3. 4*. ψ 55 2 Hi 6 16 Sir 4 4 (*u̯ᵉʾal tiṯʿallem mimmᵉḏuḵdaḵ næfæš*) 38 16.

58 8a אז יבקע כשחר אורך וארכתך מהרה תצמח LXX: τότε ῥαγήσεται πρόϊμον τὸ φῶς σου καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ *Targ.*:

[1] *Vide* Kahle in Bauer-Leander p. 122 *r*.

[2] *Targ.* Gen 16 12 Hi 6 5 39 5 etc.

ואסוות מחתך בפריע תיסק [1] בכין יתגלי כשפרפרא נהורך. *Syr.* 8aβ: *ʾeʿzaddiḳuṭāḳ baʿgal teḏnaḥ*, »and thy righteousness shall speedily shine forth».

נבקע 'break forth' of the light, only here; but of water it is used in *Isa* [*35 6*] (»for waters break out in the wilderness») the only passage in Isa, except here and 59 5, where the word occurs; cf Prov 3 20 Gen 7 11 ψ 74 15.[2]

אורך. Elliger points out that in *Trito-Isa 58 10 59 9 60 1. 3*, as here, אור is used in the figurative sense of 'prosperity, salvation', whereas the figurative sense of Deut-Isa 42 6 49 6 51 4 is: 'enlightenment of the nations'.

ארכה in a similar figurative use in *Jer 8 22* »why, then is not the health of the daughter my people recovered — *ki maddu*^{a}*ʿ lo ʿālᵉṭā ʾ*^{a}*ruḳaṭ baṭ ʿammi* —» *Jer 30 17* »for I will restore health unto thee — *ki ʾaʿ*^{a}*læ ʾ*^{a}*ruḳā lāḳ* —» *33 6* »behold I will bring it health — *maʿ*^{a}*læ-l-lāh ʾ*^{a}*ruḳā* —». Box renders happily: »Then shall thy light break forth as the dawn, and thy *restoration* spring forth speedily».

It is evident that the author here merely adopts formulas that had become more or less fixed. This is especially evident from the fact that the phraseology of vs 8 can properly be applied only to the people as a whole.

For ארוכה תצמיח Elliger compares *Trito-Isa 58 11 ʿaṣmoṭæḳā jaḥ*^{a}*liʃ'* and *66 14 ʿaṣmoṭeḳæm kaddæšæ ṭifraḥna.*

מהרה adverbially in Isa 5 26 Jer 27 16 Dt 11 17 Jos 8 19 10 6 23 16 Jud 9 54 1 Sa 20 38 2 Sa 17 16. 18. 21 2 Ki 1 11 Nu 17 11 Joel 4 4 ψ 31 3 37 2 Eccl 8 11.

58 8b והלך לפניך צדקך כבוד יהוה יאספך LXX: καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη σου καὶ ἡ δόξα τοῦ θεοῦ περιστελεῖ σε *Targ.*: ויהכון קדמך זכוותך וביקר מן קדם יהוה תתכניש.

צדקך, cf above on צדקה, 56 1.

צדק in *Trito-Isa* 58 2 59 4 61 3 62 1. 2 64 4, in Deut-Isa 41 2. 10 42 6. 21 45 8. 13. 19 51 1. 5. 7, Proto-Isa 1 21. 26 11 4. 5 16 5 26 9 32 1.

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[1] *Var.* אסות *ita leg.*

[2] »The same word occurs on the Moabite Stone (l. 15) in the phrase from the splitting of the dawn'» (Skinner).

Deut-Isa.

41 2 »Who has roused up from the East the man on whose steps attends *ṣædæḳ* (Box: victory)».

10 »I . . . uphold thee with my vindicating hand (Box, *lit.*: hand of *ṣædæḳ*)».

42 6 *S* »I IHUH have called thee in righteousness».

45 13 »I have roused him in righteousness».

[21] »IHUH for his righteousness' sake».

45 8 »Let the skies distil righteousness».

19 »I IHUH speak righteousness».

51 1 »List to me ye that would overtake Victory (Box, *lit.*: that pursue after righteousness)».

5 »my redress (*ṣædæḳ*) I bring near».

7 »ye that know righteousness».

Trito-Isa.

58 2 »they ask me concerning ordinances of *ṣædæḳ*».

Proto-Isa.

[26 9] »When thy judgements come on the earth the inhabitants of the world learn righteousness».

1 26 »afterwards thou shalt be called Citadel of Right».

11 4. 5 »but with righteousness will he judge the helpless . . . and righteousness shall be the zone about his loins».

64 4 »O that thou might'st meet those who *work righteousness*» (Box). *Vide* below *ad loc.*

61 3 »They shall be called Terebinths of righteousness».

59 4 »None sues in righteousness».

62 1 »Till her righteousness (Box: vindication) emerge like bright beams».

1 21 »(Ṣion) prolific in justice where right had once its abode».

[16 5] »A judge who seeks justice and is expert in right».

2 »Nations shall see thy righteousness».

In the case of צדק it is even clearer than in the case of צדקה that *Trito-Isaiah* uses the word in quite a different connotation from Deut-Isa. This is most striking when the external phraseology resembles that of Dt-Isa, of which our passage furnishes an instructive instance. In Deut-Isa the *ṣædæḳ* at the head of the people would be *God's ṣædæḳ*. The image of *ṣædæḳ* as something glorious connected with the realisation of the coming salvation lives in the writer's mind from his familiarity with earlier, especially Deutero-Isaianic, religious messages, but when he makes use of the word, it takes on the shade of meaning which was actual to him, *viz.* that of performed righteous deeds. Hence צדקי or צדק ה' becomes — one might be tempted to say, almost inadvertently — צדקך »thy righteousness». This *ṣædæḳ* is here almost hypostatized, as it were the representation of the people before God.[1]

כבוד ה'. For the different passages in which the expression 'the Glory of IHUH' is attested, reference may be made to the following paradigm:

[1] Cf the use of this verse in *TB BB* 5a: »R. Jonaṯan said: Whenever a man has fulfilled a commandment in this world, it goes before him in the world to come, as it is written (Isa 58 8): 'Thy righteousness shall go before thee etc.'».

	Trito-Isa	Deut-Isa	Prot-Isa	Ez	P	al.
כבוד ה'	58 8 *60 1*	[40 5]	[*35* 2]	*1 28* (3 12) 23 10 4. 18 *11* 23 43 5 44 4	Ex 16 7. 10 24 16. 17 40 34. 35 Lev 9 6. 23 Nu 14 10 16 19 17 7	Ḥab 2 14 Nu 14 21 1 Ki 8 11 1 Chr 16 29 2 Chr 7 1. 2. 3 ψ 104 31 138 5
כבוד אל or אלהים				8 4 (*9 3*) *10 19* *11* 22 43 2		
כבודי	*66 18.* 19	)(42 8 43 7 48 11		*39 21*	Ex 29 43	)(Mal 1 6 Ex 33 22 Nu 14 22
כבודך						Jer 14 21 Ex 33 18 ψ 26 8 57 6. 12 63 3 102 16 108 6
כבודו	*59 19 60 2*		(3 8) *6 3*	*43 2*		)(Dt 5 21 1 Chr 16 24 ψ 72 19 96 3 97 6 102 17 113 4

The idea of the 'Glory of ĮHṲH' as the 'rearward' of the people is most probably dependent upon *Deut-Isa 52 12* (»For ĮHṲH will go before you and the God of Israel will be your rearward — *ki holeḵ lifneḵæm ĮHṲH umᵉ'assifḵæm 'ᵉlohe Iśrā'el* —». But the change into 'thy righteousness' and 'the Glory of ĮHṲH' definitely points to a time of development of religious ideas different from, and later than, that of Dt-Isa. The use of כבוד ה' in Deut-Isa forms no parallel to that in Trito-Isa, since in Deut-Isa it is only used in the sense of the 'honour', the 'established' or 'vindicated power' and 'sovereignty' of ĮHṲH.

The conception of the 'glory of ĮHṲH' is here clearly on a line with the development of this idea in Ez and P. It is the development set in with the influence from the Iranian conception of the *ḫuarena*. The stress is on the *light-substance* of the כבוד.

יאספך. The dependence upon Deut-Isa 52 12 makes it probable that this means 'will be your rearward' (best pointed יַאַסְפְּךָ). It might also be read in the sense of 'receive' as in Jud 19 15. 18 in Pi'el, or Dt 22 2 Jos 2 18 20 4 1 Sa 14 52 2 Sa 11 27 ψ 27 10 in Ḳal. In this case the image of *Deut-Isa 52 12* would here have been changed altogether: the people is preceded by its *ṣæḏæḳ* as its representative and spokesman and on this account it is favourably received by ĮHṲH's *Kāḇoḏ*. The famous Orientalist H. S. Nyberg tells me that he, personally, is inclined to favour the latter interpretation.

58 9a אז תקרא ויהוה יענה תשוע ויאמר הנני LXX: τότε βοήσῃ καὶ ὁ θεὸς εἰσακούσεταί σου ἔτι λαλοῦντός σου ἐρεῖ ἰδοὺ πάρειμι. *Targ.*: בכין תצלי ויהוה יקבל צלותך תבעי מן קדמוהי ויעביד בעותך.

ענה in the sense of '*answer*' in *Trito-Isa 65 12. 24 66 4*, Deut-Isa [46 7] (»if one cry to it (*i. e.* the idol) it answers not») *41 17* (»I, ĮHṲH, will answer them, will not forsake them») [*49 8*] (»In a time of favour do I answer thee») 50 2 (»when I called, was there none to answer»). In the sense of 'testify' in Trito-Isa 59 12. The word in Proto-Isa [13 22] [14 10.] 32 [25 5] [*30 19*] [36 21] ('answer') and 3 9 ('testify'). The expression is especially frequent in *Jer* and *ψ*. Cf *Jer 33 3* 7 13. 27 11 5 23 35. 37 25 30 35 17 42 4 51 14 *ψ* 3 5 4 2 13 4 *20 2. 7. 10* 22 3 27 7 34 5 55 3. 20 60 7 65 6 69 14. 17. 18 86 17 91 15 *99 6* 102 3 108 7 119 26. 145 *120 1 138 3* 143 1. 7.

שוע is specifically a term of the poetical books. It occurs in Isa only here, in *Ḥab* [*1 2*], Jona 2 3 *ψ* 18 7. 42 22 25 28 2 30 3 31 23

72 12 88 14 119 116 *Hi* 19 7 24 12 29 12 30 20. 28 35 9 36 13 38 41 Lam 3 5. The authenticity of Ḥab 1 2α is, perhaps, doubtful. The language of the line rather recalls that of a psalm, *e. g.* ψ 13 2. 3 62 4.

58 9b אם תסיר מתוכך מוטה שלח אצבע ודבר און LXX: ἐὰν ἀφέλῃς ἀπὸ σοῦ σύνδεσμον καὶ χειροτονίαν καὶ ῥῆμα γογγυσμοῦ (»if thou remove from thee the band and the stretching forth of the hands and murmuring speech»). A': . . . σφαλμὸν, ἀποστέλλοντα δάκτυλον καὶ λαλοῦντα ἀνωφελές ΣΘ: ἐὰν ἀφέλῃς ἐκ μέσου σου κλοιὸν, ἐκτείνοντα δάκτυλον καὶ λέγοντα ἄδικον. *Targ.*: אם תעדי מינך אסטיות דין מרמז בעצבע ומללא מילין דאוניס Syr: *'en teʿbar men gau̯u̯āḵ neḵlā u̯ᵉṯešre laḵbiše u̯ʿmen mamlᵉla daggāle tarḥeḳ*. *Targum* and *Syr* here also, as in vs 6, read *muṭṭæ*, 'wresting of judgement'. *Syr* interprets שלח in analogy with 6cα.

תסיר. הסיר in Trito-Isa only here. In Deut-Isa nowhere. In Proto-Isa *1 16* (»Wash and be made clean. Banish the evil of your doings from my sight! — *hāsiru roᵃʿ maʿalleḵæm minnæḡæd ʿenāi̯* —») 25 3 1. [18] 5 5. 23 10 13 18 5 [25 8] [27 9] 31 2 [36 7], nowhere, except in 1 16, of the removal through the people of something sinful or undesirable from their midst. Cf further, *Ez 11 18.* 19 16 50 21 31 23 25 26 16 36 26 *45 9* (»Thus saith the Lord I̯HU̯H, let it suffice you, o princes of Israel: *remove violence and spoil* — *ḥāmās u̯āšoḏ hāsiru* — and execute judgement and justice, take away your exactions from my people — *hārimu gᵉrušoṯeḵæm meʿal ʿammi* —»). *Jer 4 1.* 4 (»If thou wilt return, o Israel, saith I̯HU̯H, return unto me: and if thou wilt put away thine abominations — *u̯ᵉʾim tāsir šiḳḳuṣæḵā* — out of my sight, then shalt thou not remove») 32 31 Am 5 23 (»take away from me the noise of thy songs») Zech 3 4 9 7. In ψ it is nowhere used in the same connection as here, but one might compare ψ 119 29, where the Psalmist prays to *God*: »remove from me the false way — *dæræḵ šæḳær hāser mimmænni* —».

For שלח אצבע *vide* Jirku *Altorientalischer Kommentar zum A. T.* p. 204: »שלח אצבע dürfte hier soviel bedeuten wie 'verleumden'. Dies legt C[odex] H[ammurapi] § 127 nahe: 'Wenn jemand auf eine Gottesschwester oder jemandes Frau, der Finger ausgestreckt hat' (*ubanam ušastriṣ*), es jedoch nicht der Wahrheit gemäss getan hat, so wird man den Betreffenden vor die Richter treiben . . .'» (Cf Ges-Buhl *sub* אצבע). Ehrlich, adducing Ex 22 7. 10 שלח ידו, submits that the meaning is »raffiniertes Unterschlagen».

To describe a gesture of contempt the phrase is used in Prov 6 13. If it be assumed that the expression here refers to 'calumny', the offences of 9b would fall under a common heading, and it might even be possible to read with *Targ.* and *Syr.*: *muṭṭæ*: »*if thou remove from thy midst wresting of judgement, false charge* (*šᵉlaḥ 'æṣbaʿ*) and *calumny* (*dabbær 'āu̯æn*).

דבר און. The expression here and, similarly, *ψ 36* 4 »The words of his mouth are iniquity and deceit — *dibre fiu̯ 'au̯æn umirmā* —» *Zech 10* 2 »For the terafim have spoken vanity and the diviners have seen a lie — *ki hattᵉrāfim dibbᵉru 'āu̯æn u̯ᵉhaḳḳosᵉmim ḥāzu šæḳær*». און in Proto-Isa 1 13 10 1 29 20 31 2 32 6 Deut-Isa 41 29 55 7 Trito-Isa 58 9 *59* 4. 6. 7 *66* 3. *Vide* below on 59 4. Elliger points to 59 3b 4b 13b as exhibiting similar constructions of דבר.

58 10a ותפק לרעב נפשך ונפש נענה תשביע LXX: καὶ δῷς πεινῶντι τὸν ἄρτον ἐκ ψυχῆς σου (ΑΣΘ: καὶ ὑπερεκχεεῖς [1] πεινῶντι ψυχήν σου) καὶ ψυχὴν τεταπεινωμένην ('A: κεκακουχημένην) ἐμπλήσῃς. *Targ.*: ותפתח קדם פפנא נפשך ונפש מסנפא תיסבע. *Vulg.*: *cum effuderis esurienti animam tuam et animam afflictam repleveris. Syr.* simply: *u̯ᵉṯettel laḥmāḳ lᵉḳafnā u̯aṯᵉsabbaʿ nafšā dᵉḳafnā* (»and give thy bread to the hungry and satisfy the soul (desire) of the hungry»).

ותפק, perhaps to be read *u̯ᵉṯāfiḳ*, in analogy with *u̯ᵉṯāsir* and *taśbiaʿ*, or *u̯ᵉṯappiḳ*, as an Aramaism (of נפק), in the present sense ('bring out', 'bring forth', 'produce') only here and *ψ 140* 9: »bring not out (further not) his wicked device — *zᵉmāmō 'al tāfeḳ* —».

לרעב. רעב *vide* on vs 7a above.

נפשך. Probably to be regarded as a dittography from thefollowing word (Box). After לרעב it has been recommended to read לחמך ('thy bread') with *Syr* and LXX (and some MSS): Lowth, Grätz, Duhm, Box, Whitehouse, Wade, Marty, Skinner, Feldmann, *e. a.*

נענה in Deut-Isa 53 7 *S*: »though oppressed he showed himself meek — *niggaś u̯ᵉhu naʿanæ* —», Ex 10 3 »how long wilt thou refuse to humble thyself before me — *meʾantā leʿānoṯ mippānāi* —», but, more similarly to the present passage in *ψ 119* 107 »I am afflicted very much — *naʿaneṭi ʿaḏ mᵉoḏ* — ... 109 my soul — *nafši* — is continually in my hand».

תשביע. השביע, besides here and 58 11 occurs only in Ez (27 33 32 4), Jer 5 7 ψ 81 17 91 16 103 5 105 40 *107* 9 (»For he satisfieth

[1] *Var.*: ὑπερεκχέῃς.

the longing *soul* — *ki hišbi*$^{a'}$ *næfæš šoḳeḳā* — and filleth *the hungry soul* with goodness — *u̯*^{e}*næfæš r*$^{e'}$*eḇā mille ṭoḇ* —») *132* 15 (»I will satisfy her poor with bread — *'æḇi̯onæhā 'ašbi*$^{a'}$ *lāḥæm* —») 145 16 147 14 Hi 9 18 38 26 Lam 3 15.

58 10b וזרח בחשך אורך ואפלתך כצהרים LXX: τότε ἀνατελεῖ ἐν τῷ σκότει τὸ φῶς σου καὶ τὸ σκότος σου ὡς μεσημβρία. *Targ.*: וידנח בחשוכא נהורך וקבלך יהי כטיהרא.

זרח in *Isa* only in *Trit-Isa*, here and *60* 1. 2. (3). In the Prophetical books in Nah 3 17 Mal 3 20 Jona 4 8, further in ψ 104 24 *112* 4 Hi 9 7 Eccl 1 5 Gen 32 32 Dt 33 2 Ex 22 3 Jer 9 33 2 Sa 23 4 2 Ki 3 22 2 Chr 26 19, perhaps also ψ 97 11 (reading זרח instead of זרע *BH*).

אורך. אור with personal suffix in the same or similar sense as here only *Trito-Isa 58* 8 *60* 1. 3 and *ψ 27* 1 »I̯HU̯ His my light and my salvation — *I̯HU̯H 'ori u̯*^{e}*i̯iš'i* —» *Hi 38* 15 »and from the wicked their light is withholden — *u̯*^{e}*i̯immāna' mer*^{e}*šā'im 'orām* —».

Cf ψ 36 10 (»in thy light we see light») 43 3 (»thy light and thy truth») Hi 29 3.

בחשך cf *ψ 112* 4 »Unto the upright there ariseth light in the darkness — *zāraḥ baḥošæḵ 'or lai̯šārim* —». The prototype for such expressions may have been *Prot-Isa* 9 1 »the people that walked in darkness have seen a great light».

אפלה in *Trito-Isa* here and *59* 9, further Prot-Isa 8 22, Ṣef 1 15 = Joel 2 2 (with חשך) Jer 23 12 Ex 10 22 Dt 28 29 Prov 4 19 7 9.

כצהרים also in *ψ 37* 6 »And he shall bring forth *thy righteousness as the light and thy judgement as the noonday* — *u̯*^{e}*hoṣi ḵā'or ṣiḏḳæḵā umišpāṭæḵā kaṣṣåh*^{å}*rāi̯im* —».

צהרים further in Trito-Isa 59 10, Prot-Isa [16 3] Am 8 9 Ṣef 2 4 Jer 6 4 15 8 20 16 ψ 55 18 91 6 Hi 5 14 11 17 Cant 1 7 Gen 43 16. 25 Dt 28 29 2 Sa 4 5 1 Ki 18 26. 27. 29 20 16 2 Ki 4 20.

For the phraseology of 10bβ cf and contrast ψ 139 12.

58 11a ונחך יהוה תמיד והשביע בצחצחות נפשך LXX: καὶ ἔσται ὁ θεός σου μετὰ σοῦ διαπαντός, καὶ ἐμπλησθήσῃ καθάπερ ἐπιθυμεῖ ἡ ψυχή σου ('A: ἐν λαμπήδονι ψυχήν σου. ΣΘ: ἐν λαμπρότητι τὴν ψυχήν σου). *Vulg.*: *et requiem tibi dabit* (as if the text had some form of הניח) *Dominus semper et implebit splendoribus animam tuam. Syr.*:

u̯ᵃnᵉḏabbᵉrāḵ mārᵉi̯ā 'amminā'iṯ u̯ᵃnᵉsabbaʿ nafšāḵ bᵉḏuhānā. Targ.: וידברינך יהוה תדירא וישבע בשני בוצרתא [1] נפשך.

נחך. נחה in Isa only here. Occurs in Gen 24 27 *Ex 13 17 15 13* 32 34 ψ 5 9 (»Lead me, o I̯HU̯H, in thy righteousness — *nᵉḥeni bᵉṣiḏḳāṯæḵā* —») 27 11 (»*nᵉḥeni bᵉ'oraḥ mišor* —») 60 11 *77 21* 108 11 139 24.

תמיד in Trito-Isa here and *60 11 62 6 65 3* Deut-Isa 49 16 51 13 [52 5] Proto-Isa [21 8]. The thought of the continuous presence etc. of I̯HU̯H, expressed with תמיד, is especially frequent in *ψ*: *16 8 25 15 34 2 35 27 40 17 50 8 70 5 71 6. 14 72 15 73 23 74 23 105 4 109 15 119 44. 117.*

צחצחות ἁπ. λεγ. The meaning of the word was doubtful already at an early time, witness the discrepancies of the versions: LXX: *wish, desire* Targ.: (years of) *drought, dearth* [2] ΣΘ *Vulg.*: *brightness, splendours Syr.*: *fat, i. e. delectable, delicious things.* Ehrlich's interpretation »wohlbekommende Genüsse» is favourably mentioned by Skinner (»healthgiving nutriment»). But to adduce the Arabic root *ṣaḥḥa* — as Ehrlich does — seems rather unsatisfactory. Sooner one might point to *Syr.*, and venture the assumption that this version based on some reliable tradition.

If one were to follow *Vulg.* in reading some form of הניח instead of נחך, *e. g.* והניחך (Prov 29 17) or והניח לך, and take צחצחות in the sense of 'delectable things' (or 'healthgiving nutriment') this would result in a rather good consistency of thought and a well-rounded form to the whole of vs 11. But as the reasons for emending the text and for accepting the said interpretation are insufficient, it will perhaps be better to retain the traditional reading and interpretation. (Cf Deut-Isa 41 18).

58 11b ועצמותך יחליץ והיית כגן רוה LXX: καὶ τὰ ὀστᾶ σου πιανθήσεται καὶ ἔσται ὡς κῆπος μεθύων (»and thy bones shall be made fat . . .») For יחליץ 'A gives ἐξαλεῖται Σ ῥύεται (or ῥύσεται) Θ περικαθαριεῖ. *Targ.*: וגופך יחיי בחיי עלמא ותהי נפשך מליא תפנוקין כגינת שקיא דמרויא. *Vulg. et ossa tua liberabit . . . Syr.* renders יחליץ : *naššar* ('will strengthen, will make firm').

עצמות, in Trito-Isa here and *66 14*. Not in Deut-Isa. (Elliger).

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[1] *Var.*: בצורתא.

[2] The *Targum* to the following line 11b, with its »and thy soul shall be filled with *delicious things*, (enjoyments: *tafnuḳin*)» probably intends to give a variant interpretation of the word.

יחליץ if correct, is ἁπ. λεγ., possibly 'make strong'. Generally commentators after SECKER and LOWTH emend > יחליף and translate »*and thy strength will he renew*» (Box cf DUHM, ELLIGER) Perhaps one might also submit to emend > יחליפו כח.

רוה here and *Jer 31 12* only, in both passages in the expression היה כגן רוה.

58 11c וכמוצא מים אשר לא יכזבו מימיו LXX: καὶ ὡς πηγὴ (ʼΑΣΘ: ἔξοδος ὕδατος) ἣν μὴ ἐξέλιπεν ὕδωρ.

מוצא מים in Deut-Isa *41 18* (»I will make the wilderness a brimming pool and parched land springs of water») 2 Ki 2 21 2 Chr 32 30 ψ 107 33. 35 (= Isa 41 18).

To account for the defective metre of the first hemistich one might *either* assume a word having fallen out after מים (*e. g.* חיים 'living' 'fresh' or מעיך »thy body a spring of water»[1] cf Jn 7 38) *or* with CHEYNE, DUHM, Box *e. a.* omit the words מים אשר.

כזב of 'water' only here *Syr.*: *gāi̯ᵉzin*. For the use of כזב *vide* above on 57 11.

58 12a ובנו ממך חרבות עולם מוסדי דור ודור תקומם LXX: καὶ οἰκοδομηθήσονταί σου αἱ ἔρημοι αἰώνιοι καὶ ἔσται τὰ θεμέλιά σου αἰώνια γενεῶν γενεαῖς. *Targ.*: ויבנון מינך חרבת עלם יסודי דר ודר תקומם.

ממך is incomprehensible. Box, CHEYNE, MARTI emend > בניך 'thy sons', DUHM > עמך, 'thy people'.

חרבות. חרבה in *Trito-Isa* here and 61 4 64 11 *Deut-Isa 44 26 49 19 51 3 52 9 Prot-Isa* 5 17 Lev 26 31. 33. It is particularly frequent in *Jer* and *Ez*: Jer 7 34 22 5 25 9. 11. 18 27 17 44 2. 6. 22 49 13 *Ez* 5 14 13 4 25 13 26 20 29 9. 10 33 24. 27 35 4 36 4. 10. 33 38 8. 12. Further in *Mal 1 4* Ezra 9 9 ψ 9 7 102 7 109 10 Hi 3 14.

חרבות עולם, cf above on 56 5. The same expression in *61 4*. חרבות ירושלם in *Deut-Isa 52 9*. ובנו *vide* 60 10 61 4 65 21.

מוסד in Trito-Isa only here, in Deut-Isa 40 21 (»have ye not become aware of the fact < from > the foundation of the Earth») Prot-Isa [24 18] Jer 31 37 51 26 Mi 6 2 Dt 32 22 2 Sa 22 8. 16 ψ 18 8. 16 82 5 Prov 8 29, mostly of the foundations of the earth, the heavens, or the mountains. There is no parallel to the present use.

תקומם. קומם only here and *Trito-Isa 61 4 Deut-Isa 44 26* (»The ruins thereof will I upraise — *u̯ᵉḥårb̲ot̲æhā ʼᵃḳomem*») Mi 2 8. The

[1] KÖHLER in *Festschrift für Marti 1925* p. 177 (Cf GLAHN p. 149), instead of ממך of 12a having become corrupt after falling out of place.

phrasing is most probably a reminiscence of Deut-Isa 44 26. Notice that the idea of *God* rebuilding the ruins is exchanged for that of the *people* doing it.

דור ודור in Trito-Isaiah here and *60 15 61 4*, *not* in Deut-Isa, in Prot-Isa [13 20] (»it shall be uninhabited for ever and unoccupied age after age») [*34 17*] (»for ever shall they possess it (Sion), unto all generations shall they dwell therein — *l^e^ḏor u̯āḏor i̯iškᵉnu ḇāh* —») Jer 50 39 *Joel 2 2* 4 20 Dt 32 7 Lam 5 19 Prov 27 24 Ester 9 28. The construction, a noun in st. cstr. + דור ודור, occurs only in Trito-Isa, apart from the expression שני דור ודור (Joel 2 2) or שנות דור ודור which is only grammatically comparable to the present phrase.

58 12 b וקרא לך גדר פרץ משובב נתיבות לשבת LXX: καὶ κληθήσῃ οἰκοδόμος φραγμῶν καὶ τὰς τρίβους σου ἀναμέσον (*var*: τοὺς τρίβους τοὺς ἀναμέσον) παύσεις. *Targ.*: אורחא דתקנא מתיב רשיעיא לאוריתא ויקרון לך מקיים.

קרא Puʿal in *Trito-Isa* here and *61 3 62 2 65 1 Deut-Isa 48* [*8*]. (12) and Ez (10 13).

גדר, the verb, in Isa here only; is used in Hos 2 8 *Am 9 11* (with פרץ) Ez 13 5 22 30 2 Ki 12 13 Hi 19 8 Lam 3 7. 9.

משובב, שובב in the sense of 'restore' only here and ψ 23 3 (with נפש). In Deut-Isa 49 5 *S* in the sense of 'bring back' (as in Jer 50 19 Ez 39 27 cf 39 2) and Deut-Isa 47 10 in the sense of 'pervert'.

נתיבות in *Trito-Isa* here and *59 8*, *Deut-Isa* 42 16 43 16 Hos 2 8 Jer 6 16 18 15 Jud 5 6 ψ 78 50 119 35. 105 142 4 Hi 18 10 19 8 24 13 28 7 30 13 38 20 41 24 Prov 1 15 3 17 7 25 8 2. 20 12 28 Lam 3 9; to emend > *nᵉṯiṣoṯ* is unnecessary.

58 13. 14 generally recognized as a later addition.

13 a β: LXX: τοῦ μὴ ποιεῖν τὰ θελήματά σου ἐν τῇ ἡμέρᾳ τῇ ἁγίᾳ, *Syr.*: *dᵉlā ṯeʿbeḏ ṣeḇi̯ānāḵ bᵉi̯au̯mā ḏᵉḳuḏš*(*ı*); probably the first word should be emended > *mēʿᵃšoṯ*. The plural *ḥᵃfāṣæḵā* of the consonantal text may well be retained in accordance with later usage: חפצים = *affairs, business.*

13 b β: LXX: ἅγια τῷ θεῷ *Syr.*: *u̯ᵉḳudšeh dᵉmārᵉi̯ā mᵉi̯aḳ*(*ḳᵉ*)*rā* is difficult. If 65 5 a β be correct — with קדש in Ḳal in the sense of 'sanctify', 'declare holy', it might possibly be submitted to read *liḳḏuš H'*: the sanctified (day) of I̯HU̯H (Cf Ex 20 11).

13c: LXX: οὐκ ἀρεῖς τὸν πόδα σου ἐπ' ἔργῳ οὐδὲ λαλήσεις λόγον ἐν ὀργῇ ἐκ τοῦ στόματός σου (»shalt not lift up thy foot to work nor speak a word in anger out of thy mouth») LXX seems to base on a text quite different from MT,[1] but it might also have been a free translation and interpretation of a text identical with or similar to MT. The whole of 58 13. 14 is a compilation of sentences and words from *Trito-Isa* and other writings of the OT: Trito-Isa 56 2 57 4 58 9 Hi 22 26 Dt 32 13 33 19.

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[1] *E. g.* מנשוא רגלך לעשות (דבר), מהציא דבר קצח מפיך.

Table of affinities of 58 1–12 (13. 14).

	Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	alia
58 1 a		40 6	[13 2]		*4 5 6 17*	*33 2–6*		*115 7*	*Zech 1 14 Prov 1 20. 21*
								149 6	*Hi 16 15*
b			[21 6. 10]	*Mi 3 8*		*23 36 43 10*		38 19	*Hi 36 8*
—						*33 10*			
—		46 3 48 1	2 56 8 18	Mi 3 9					
			10 20 14 1						
			29 22						
	59 2. 12	*40 9* 43 25		Am 5 12					
		44 22		Hos 8 13					
				9 9 Mi 1 5					
				6 13 7 19					
2 a α	65 10		9 12 31 1	*Am 5 4–6*	10 21			*34 5 12*	Sef 1 6 *Dt 4 29 Ezra*
				Hos 10 12	*29 13*				*4 2 6 21 1 Chr 16 11*
					21 2 37 7				*22 19 etc. 2 Chr 12 14*
									14 3. 6 15 2. 12. 13 19 3
β		[40 14]	5 13 11 2	Hos *4 1. 6*	10 14		*Mal 2 7*	94 10	*Hi 21 14* Prov 2 5 Ex
		[44 19] 25	[32 4 33 6]	*6 6*	51 17			119 66	31 3 (P)
		47 10 48 4						139 6	
		[53 11]							

—	63 17 64 4 40 3	)(55 8. 9 [*42 24*]	[2 3]	Mi 4 2 *Hos 14 10*			*Mal 2 9*	*25 49 37 34* *95 10* (119 29. 32. 33)	(*Dt* (*9*)) *Hi 23 11*
—	66 3						*Mal 3 1*	40 9 *112 1* *119 35*	*Neh 1 11 Hi 21 14 1 Chr 28 9*
bα	56 11								
משפט אל׳ β		*51 4*			*5 45 8 7*				*Ṣef* [*2 3*] 3 5
עזב	cf 65 11				*9 12*			*89 31* *119 53. 87*	*2 Chr 7 19 12 11*
c ישאלוני	65 1	*45 11*							*Ezra 9 10* 1 Ki 18 18 2 Ki 17 16
משפטי צדק								*119 7. 62. 106. 164*	
קרבת אלהים						(40 32 44 15)		*73 28* (119 169)	Ṣef 3 2 Lev Nu
3a v צום					14 12				Zech 7 5 *Ezra 8 23 Neh 1 4* 1 Chr 10 12 Est 4 16
s. צום	58 3. 5. 6				36 6. 9		Joel 1 14 2 12. 15	*35 13* 69 11 109 24	Zech 8 19 Jona 3 5 *Ezra 8 21 Neh 9 1* 2 Chr 20 3 Dan 9 3 Est 4 3 9 31 *Ar Pap 30 14 31 15*
ענה נפש								*35 13*	*P* (Lev 16 29. 31 23 27. 32 Nu 29 7 30 14)

	Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	alia
(58) b —					36 6				
חפץ	[58 13]								
עצב	ἁπ.								
(עבט)									*Dt 15 6. 8* 24 10. 11. 12. 13
נגשׂ	cf 60 17		(3 12 9 3 14 2. 4)						*Dt 15 2. 3 Dan 11 20* 2 Ki 23 35 (Zech 9 8 10 4 Ex 3 7 5 10. 13. 14 Hi 3 18 39 7)
4 a מצה		(*41 12*)							*Prov 13 10 17 19*
ריב		41 11. 21							
		51 36	1 23 34 8						
אגרוף									Ex 21 8
b כיום									*Gen 25 31. 33 1 Sa 2 16 9 27 1 Ki 1 51 22 5*
השמיע קול		*42 2* 48 20	[*30 30*]	(Am 3 9)	18 25 (4 5. 15)			26 7 66 8	Jos 6 10 Dt 4 36 Neh 8 15 1 Chr 15 16 2 Chr 5 13 Cant 2 14 8 13
5 a בחרתי								33 12	Dt 12, 14, 15
אבחר								78 68. 70	

אדם	cf 56 2	)((43 4) [444] 4513 (47 3) (51 12 52 14)	)([29] 211 [5 15] 6 11 1312 [226] [29 19. 21] 31 3 [8] [37 19] [38 11]					*Prov*
אגמון b			9 13 19 15					Hi 40 26 41 16
כפף				(Nif. *Mi 6 6*)			57 7 145 14 146 68	
שק ואפר								*Est 4 1. 3 Dan 9 3*
אפר	61 3	)([44 20]			6 26	27 30 28 18	Mal 3 21	102 10 147 16	Gen 18 27 Nu 19 9. 10 2 Sa 13 19 Dan 9 3 Jona 3 6 Hi 2 8 3 16 13 12 30 19 42 6 Est 4 1. 3
שק + אפר					6 26				*Jona 3 5* sqq. 1 Ki 21 27
שק + צום							*Joel 1 8*	*35 13* *69 10. 11*	*Neh 9 1 Dan 9 3*
שק		50 3	3 24 [15 3] [20 2] [14 11] 22 12						*Jona 3 5* sqq. 1 Ki 21 27
יציע								139 8	Sir 4 27 *Est 4 3*

		Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	alia
(58) c		*61* 2	49 8						*69* 14	
	רצון	56 7 58 5	49 8			6 20		Mal 2 13	5 13 19 15	Neh 9 24. 37 Gen 49 6
		60 7. 10							30 6. 8	Ex 28 38 Lev 1 3 19 1
		61 2							40 9 51 20	22 16. 21. 29 23 11 Dt
									69 14 89 18	33 16. 23 *Prov* Ezra
									103 21	10 11 2 Chr Est Dan
									106 4	
									143 10	
									145 16. 19	
6 ab		58 5 a							*73* 4	
	פתח	60 11	45 1 48 8	20 2 28 24		*40* 4			30 13	Gen 24 32 1 Ki 20 11
			52 2						*102* 21	*Hi 12* 18 *39* 5 30 11
									105 20	38 11 41 6 Cant 7 13
									116 16	
	רשע	58 4	0	0	*Hos 10* 13	14 20	3 19 7 11		5 5 45 8	Dt 9 27 1 Sa 24 13 Hi
					Mi 6 10. 11		31 11		*84* 11	34 8. 10 35 8 *Prov* 4 17
							33 12		*125* 3	8 7 10 2 12 3 16 12
									141 4	Eccl 3 16 7 25 8 8
	התיר								*105* 20	Hi 6 9
									146 7	
	אגדות	ἀπ								

	מוטה	58 9				27 2 28 10—13	30 18 34 27	1 Chr 15 15 Lev 26 13
c	שלח		45 13					
	רצץ		(42 3) 42 4 *5*	(36 6)	*Am 4 1* Hos 5 11			1 Sa 12 3. 4 Dt 28 33 Eccl 12 6 (2 Ki 18 21)
	חפשי					*34 11. 14. 16*		*Dt 15 12. 13. 18 Hi 39 5* Ex 21 26. 27
	נתק					2 20 5 5 30 8		2 3 107 14 Nah 1 13
7 a						16 7		Dan 5 28 Ar.
	רעב	58 10	[44 12]	8 21 9 13 [29 3] [32 6]			*18 7. 16*	*106 9* *146 7* *Hi 22 7*
	עניים	(sing. *66 2*)	41 17 49 13	3 15 10 2 14 32 [32 7]	Am 8 4	*22 16*	*18 17*	9 19 12 6 Zech 11 7. 11 *Dt 15 11* 72 2. 4 Hi 24 4 34 28 36 6 74 19 Prov 30 14 Lam 1 7 3 19
	מרודים	(ἅπ.)						66 13 Prov 7 20 Gen 43 17
	תביא בית							1 Sa 9 22
b α	ערום			20 2. 3. 4	Am 2 16 Hos 2 5 Mi 1 8			Gen 2 25 1 Sa 19 24 Hi 1 21 22 6 24 7 10 26 6 Eccl 5 14
	כסתו						*18 7. 16*	
β	בשר							Ph Lev 18 6. 12. 13 20 19 21 8 25 49 Nu 27 11

		Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	alia
(58)	התעלם								55 2	*Dt 22 1. 3. 4* Hi 6 16 Sir 4 4 38 16
8 a	יבקע			[35 6]					74 15	Prov 3 20 Gen 7 11
	אור	58 10	)(42 6							
		59 9	49 6 51 4							
		60 1. 3								
	ארוכה					*8 22 30 17*				
						33 6				
	תצמח	58 11								
		66 14								
	מהרה			5 26		27 16		Joel 4 4	31 3 37 6	Dt 11 17 Jos 8 19 10 8 23 16 Ju 9 54 1 Sa 20 30 2 Sa 17 16. 18. 21 2 Ki 1 11 Nu 17 11 Eccl 8 11
b	צדק	59 4 61 3	41 2. 10	1 21. 26						
		62 1. 2	42 6. 21	11 4. 5						
		58 2 64 4	45 8. 13. 19	16 5 26 9						
			51 1. 5. 7	32 1						
b β	כבוד ה'									

	יאספך		*52* 12					(27 10) Nu 10 25 Jos 6 9. 13 (1 Sa 14 52 2 Sa 11 27 Jos 2 18 20 4 Dt 22 2 Jud 19 15. 18)
9 a		65 12. 24	[46 7]	[13 22]		*33* 3		frequent:
		66 4	*41* 17 *49* 8	[14 10] 32		7 13. 27		3 5 4 2
			50 2	[25 5]		11 5		17 4
				[*30* 19]		23 35. 37		*20* 2. 7. 10
				[*36* 21]		25 30		*99*6 120 1
				(3 9)		35 17 42 4		*138* 3 etc.
						51 14		
	שוע							18 7. 42 Ḥab [1 2] Jona 2 3
								22 25 28 2 *Hi* 19 7 24 12 29 12
								30 3 31 23 30 20. 28 35 9 36 13
								72 12 38 41 Lam 3 5
								88 14
								119 116
b	הסיר			*1* 16. 25	Am 5 23	*41.* 4 etc.	*11* 18	*119* 29 Zech 3 9 9 7
				3 1. [18]			*45*9 etc.	
				5 5. 23				
				10 13 18 5				
				[25 8]				
				[27 9]				
				31 2 36 7				

		Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	alia
(58)	רבר און								*36* 4	*Zech 10* 2
	און	58 9	41 29 55 7	1 13 10 1					140 9	
		59 4. 6. 7		29 20						
		66 3		31 2 32 6						
10 a	תפק									
	נענה		53 7 *S*						*119* 107	Ex 10 15
	השביע	58 11				5 7	27 33 32 4		81 17 91 16	Hi 9 18 38 26 *Lam 3* 15
									103 5	
									105 40	
									107 9	
									132 15	
									145 16	
									147 14	
b	זרח	*60* 1. 2 (3)						*Mal 3* 20	104 22	Nah 3 17 Jona 4 8 Hi
									113 4	9 7 Eccl 1 5 Gen
										32 32 Dt 33 2 Ex
										22 3 Ja 9 33 2 Sa
										23 4 2 Ki 3 22 2 Chr
										26 17
	אורך	58 8							*27* 1	Hi 38 15
		60 1. 3								

	בחשך			*9* 1					*112* 4	
	אפלה	59 9		8 22		23 12		Joel 2 2		Ṣef 1 15 Ex 10 22 Dt 28 29 Prov 4 19 7 9
	כצהרים								*37* 6	
	צהרים	59 10		[16 3]	Am 8 9	6 4 15 8 20 16			55 18 91 6 cf 139 12	Ṣef 2 4 Hi 5 14 11 3 Cant 1 7 Gen 43 16. 25 Dt 28 29 2 Sa 4 5 1 Ki 18 26. 27. 29 20 16 2 Ki 4 20
11 a	נחה								*5* 9 27 11 60 11 *77* 21 108 11 139 24	Gen 24 27 *Ex 13* 17 *15* 13 32 34
	תמיד	*60* 11 62 6 65 3	49 16 51 13 [52 5]	[21 8]					*16* 8 *25* 15 *34* 2 *35* 27 *40* 17 *50* 8 *70* 5 *71* 6. 14 *72* 15 *73* 23 *74* 23 *105* 4 *109* 15 *119* 44. 117	

	Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	alia
(58) צחצחות	ἅπ.								
b יחליץ	ἅπ.								
רוה					*31* 12				
c מוצא מים		*41* 18						*107* 33. 35	2 Ki 2 21 2 Chr 32 30
כזב	cf 57 11								
12 a חרבות	*61* 4 64 11	44 26	5 17		7 34 22 5	5 14 13 4	*Mal* 1 4	9 7 102 7	Ezra 9 9 Lev 26 31. 33
		49 19 51 3			25 9. 11. 18	25 13		109 10	Hi 3 14
		52 9			27 17	26 20			
					44 2. 6. 22	29 9. 10			
					49 13	33 22. 24			
						35 4			
						36 4. 10. 33			
						38 8. 12			
מוסד		40 21	[24 18]	Mi 6 2	31 37			18 8. 16	Dt 32 22 2 Sa 22 8. 16
					51 26			82 5	Prov 8 29
קומם	*61* 4	44 26		Mi 2 8					Dt 32 7 Lam 5 19
דור ודור	60 15 *61* 4		[13 20]		50 39		*Joel* 2 2		Prov 27 24 Est 9 28
			[34 17]				4 20		
b קרא	*61* 3 *62* 2	48 [8] (12)				(10 13)			
	65 1								

גדר				*Am 9 11* Hos 2 8		13 5 22 30			2 Ki 12 13 Hi 19 8 Lam 3 7. 9
משובב		49 5 *S*			50 19	39 27		23 3	
נתיבות	59 8	42 16 43 16		Hos 2 8	18 15 (6 16)			*119 105* 142 4 (cf 78 50 119 35)	Prov 1 15 3 17 7 25 8 2.20 12 28 Jud 5 6 Hi 19 8 24 13 30 13 38 20 Lam 3 9 cf Hi 18 10 28 7 41 24

59 1–8.

59 1 הן לא קצרה יד יהוה מהושיע ולא כבדה אזנו משמוע LXX: μὴ οὐκ ἰσχύει (ʼΑΣ: ἰδοὺ οὐκ ἐκολοβώθη Θ: ἰδοὺ οὐκ ἠσθένησεν) ἡ χεὶρ κυρίου τοῦ σῶσαι ἢ ἐβάρυνε τὸ οὖς αὐτοῦ τοῦ μὴ εἰσακοῦσαι; *Targ.*: הא לא מקפידות יד מן קדם יהוה לית אינון מתפרקין ולא מדיקיר קדמוהי מלמשמע לא מתקבלא צלותכון (*var*: לית אתון) *Syr.*: קצרה: *zᵉʿori̯ā*.

קצר with יד here and *Deut-Isa 50 2* (»*Is my hand too short to redeem — hᵃḳāṣor ḳāṣᵉrā i̯āḏi mippᵉḏuṯ* — have I no strength to rescue?»), Prot-Isa [37 27] = 2 Ki 19 26 (»Their inhabitants, impotent all, are dismayed and confounded — *i̯ošᵉḇehæn ḳiṣre i̯āḏ ḥattu u̯a-ḇošu* —») and *Nu 11 23* (»Is I̯HU̯H's hand waxed short? — *hᵃi̯aḏ I̯HU̯H tiḳṣār* — thou shalt see now whether my word shall come to pass unto thee or not.») The present passage is evidently based on *Deut-Isa 50 2*.

כבדה אזנו. כבד, הכביד with אזן here and in *Proto-Isa 6 10* (»Coarsen this people's heart, dull their ears — *u̯ᵉåznāu̯ haḵbeḏ* —») and *Zech 7 11* (»But they refused to hearken and . . . stopped their ears that they should not hear — *u̯ᵉʾåznehæm hiḵbiḏu miššᵉmoᵃʿ* —»), with לב Ex 7 14 9 7, פה Ex 4 10, לשון Ex 4 10 Ez 3 5. 6.

משמוע: *Zech 7 11* just quoted; in *Trito-Isa* here and [*vs 2*]. Further only in Proto-Isa [21 3] [33 15. 19] Zech *7 12* Prov 28 9 Eccl 1 8.

59 2a כי אם עונותיכם היו מבדלים בינכם לבין אלהיכם LXX: ἀλλὰ τὰ ἁμαρτήματα ὑμῶν διϊστῶσιν (ʼΑ: ἦσαν διαχωρίζουσαι) ἀναμέσον ὑμῶν καὶ ἀναμέσον τοῦ θεοῦ (= אלהים?) *Targ.*: אילהין חוביכון הוו מפרשין בינכון לבין אלהכון *Syr.*: מבדילים: *pᵉraš(u)*.

עונותיכם. עונות pl. in *Trito-Isa 59 12 65 7 Deut-Isa 43 24 50 1 53 5. 11 S* Am 3 2 *Mi 7 19* Jer 5 25 11 10 33 8 Ez 24 23 32 27 36 31. 33 43 10 *Neh 9 2* Ezra 9 6. 7 Lev *16 21.* 22 26 39 Nu 14 34 ψ 38 5 40 13 51 11 65 4 79 8 90 8 103 10 107 17 130 3. 8 Hi 13 23. 26 19 29 22 5 Prov 5 22 Lam 4 13 5 7 Dan 9 16.

Deut-Isa 43 24: »Only with thy sins hast thou burdened me, and with thine iniquities wearied me — *hoḡaʿtani baʿᵃu̯onoṯæḵā*».

Deut-Isa 50 1: »Behold for your iniquities were ye sold — *baʿᵃu̯onoṯeḵæm nimkartæm* — and for your rebellions was your mother put away».

Deut-Isa 53 5 S: »But he was < dishonoured > for our rebellions crushed for the iniquities of us — *mᵉḏukkā meʿᵃu̯onoṯenu* —»

59:1-8.

11 »my Servant is < the scorn > of many although their iniquities he bore — *u̯aʿᵃu̯onoṯām hu i̯isbol* —».

עונות in juxtaposition to חטאת in *Trito-Isa 59 12 Mi 7 19 Lev 16 21 Neh 9 2 Hi 13 23 ψ 79 8. 9 Lam 4 13.*

עון in sing. in *Trito-Isa 57 17 59 3 64 5. 6. 8 vide* on 59 3a.

מבדילים. הבדיל here and *56 3.* For the passages where the word occurs *vide* above on 56 3b. To the use of the word in the present passage there is no exact parallel. The word, and especially the construction (*hāi̯ā* part.), betray a late time.

59 2b [מכם משמוע] וחטאותיכם הסתירו פנים LXX: καὶ διὰ τὰς ἁμαρτίας ὑμῶν ἀπέστρεψε τὸ πρόσωπον ἀφ' ὑμῶν τοῦ μὴ (Σ: ὥστε μὴ) ἐλεῆσαι Targ.: וחטאיכון גרמו לסלקא אפי שכינתא מינכון מלקבלא צלותכון *Syr.*: . . . *'ahpeḵ(u) 'appau̯ menḵon dᵉlā nešmaʿ.*

חטאתיכם. חטאת plur., in *Trito-Isa* here and *58 1 59 12*; *vide* above on 58 1b. חטאת in juxtaposition to עונות, *vide* above on vs 2a (p. 177 ll. 2 sq.).

הסתירו פנים. הסתיר in 57 17. The construction is unparalleled. The expression elsewhere is used *either* with God as subject 'hide His face' (*vide* above p. 107 on 57 17a) or with 'man' as subject. In both cases פנים is virtually reflexive. The present use is technical in the extreme. On the basis of the earlier, familiar, phrase this expression has been evolved in a time when פנים was used in the sense of the Divine Presence, as later the term *Šᵉḵinā*, the affinity with which has been called attention to by Duhm and Box. Cf the Targum: *the face of His Šᵉḵinā.* A similar use of הסתיר פנים, although with God as subject, in *Hi 34 29.*[1] One might also point to *Hi 30 9* (»For I̯HU̯H your God is gracious and merciful and will not turn away (the) Face from you if ye return unto him — *u̯ᵉlo i̯āsir pānim mikkæm 'im tāšuḇu 'elāu̯* —»).[2]

מכם משמוע, best regarded as an insertion (with Duhm, Box *e. a.*).

59 3a כי כפיכם נְגֹאֲלוּ בדם ואצבעותיכם בעון LXX: αἱ γὰρ χεῖρες ὑμῶν μεμολυσμέναι αἵματι καὶ οἱ δάκτυλοι ὑμῶν ἐν ἁμαρτίαις *Targ.*: בדם זכי ואצבעתכון בחובין (associated with, implicated in) ארי ידיכון שותפין *Syr.*: נגאלו: *mᵉṭannᵉfān* (pass.: *soiled,* defiled), *Vulg.*: *pollutæ sunt.*

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[1] This passage was already adduced by Delitzsch.

[2] Ehrlich prefers to read פניו; thus also Skinner and Abramowski.

נגאלו, here and *Lam 4 14*; the consonantal text without doubt intends: *nig'alu*. The strange pointing of MT is artificial and is construed simply in order to avoid the homonymity with נגאלו = are redeemed. Perhaps the punctuators wanted to substitute Pu'al: *go'alu*. In the third passage in which the word occurs, the Nif'al is retained also in the vocalisation: *Sef 1 1* »*hoi mor^{e}'ā u^{e}nig'ālā* — woe to her that is filthy and polluted.» Cf נעל, and גאל in *Trito-Isa 63 3*.

בעון. עון, with definite article, in *Proto-Isa 5 18 22 14 30 13* 1 Sa 25 24 2 Sa 14 9. עון, sing., in *Trito-Isa* here and *57 17 64 5. 6. 8* Deut-Isa 40 2 53 6 Proto-Isa 1 4 5 18 6 7 13 11 14 21 22 14 26 21 27 9 30 13 33 24 Mi 7 18 *Hos* 4 8 5 5 7 1 8 13 9 7. 9 12 9 13 12 14 2. 3 *Jer* 2 22 3 13 13 28 14 7. 10. 20 16 10. 17. 18 18 23 25 12 30 14. 15 31 30. 34 32 18 33 8 36 3. 31 50 20 51 6 *Ez* 3 18. 19 4 4. 5. 6. 17 7 13. 16. 19 9 9 14 3. 4. 7. 10 16 49 18 17. 18. 19. 20. 30 21 28. 29. 30. 34 28 18 29 16 33 6. 8. 9 35 5 39 23 44 12 Zech 3 4. 9 Mal 2 6 Ezra 9 13 Neh 3 37 ψ 18 24 25 11 31 11 32 2. 5 36 3 38 19 39 12 49 6 51 4. 7 59 5 69 28 78 38 85 3 89 38 103 3 106 43 109 14 *Hi* 7 21 10 14. 16 11 6 14 17 15 5 20 27 33 9 Prov 16 6 Lam 2 14 4 6. 22 Dan 9 13. 24 Gen 15 16 (E) 4 13 (J) 19 15 (J) 44 16 (J) Ex 20 5 28 38. 43 (P) 34 7. 9 (J) Lev (P) 5 1. 17 7 18 10 17 17 16 18 25 19 8 20 17. 19 22 16 26 39. 40. 41. 43 Nu (P) 5 15. 31 14 18. 19 (J?) 15 31 18 1. 2. 3 30 16 Dt 5 9 19 15 Jos 22 17. 20 1 Sa 3 13. 14 20 1. 8 25 24 28 10 2 Sa 3 8 14 9. 32 19 20 22 24 24 10 1 Ki 17 18 2 Ki 7 9 1 Chr 21 8.

59 3b שפתותיכם דברו שקר לשונכם עולה תהגה LXX: τὰ δὲ χείλη ὑμῶν ἐλάλησεν ἀνομίαν καὶ ἡ γλῶσσα ὑμῶν ἀδικίαν μελετᾷ. *Targ.*: שיפוותכין ממלין שקר לישנכון ניכלין מחשב *Syr.*: עולה—שקר: *'aulā*—*šukrā* (inverted order).

שקר in *Trito-Isa* here and *57 4 59 13*, cf above p. 74 on 57 4c.

דבר שקר in *Mi 6 12* »the inhabitants thereof have spoken lies — *u^{e}yošeḇ^{e}hā dibb^{e}rū šāḳær* —» *Jer 9 4* »they have taught their tongue to speak lies — *limm^{e}ḏu l^{e}šonām dabbær šæḳær* —» (cf 29 23 »have spoken lying words in My name») *43 2* »thou speakest falsely — *šæḳær 'attā m^{e}ḏabber* —».

עולה in Trito-Isa only here in MT. But the word is to be read also in *61 8* (consonantal text). Nowhere in the rest of Isa. The word occurs in Mi 3 10 (Hos 10 9^{7}) Ḥab 2 12 Ṣef 3 5. 13 *Mal 2 6* (»The law of truth was in his mouth and *iniquity* was not found *in his lips* — *u^{e}'aulā lo nimṣā biśfāṯāu* —» 2 Sa 3 34 7 10. More

frequently attested in later literature: ψ 37 1 43 1 58 3 64 7 89 23 *107* 42 119 3 Prov *22* 8 Hi *6* 29. 30 (with לשון) 11 14 *13* 7 *15* 16. 31 22 23 24 20 *27* 4 (*vide* below on תהגה) 36 23.

Cf עולתה in Hos 10 13 Ez 28 15 ψ 92 16 125 3 (*Hi 5* 16).

תהגה. הגה, in the sense of 'mutter, muse, meditate, think' (contrast 59 11) in Trito-Isa here and perhaps, *59* 13 (cf below). Further in Jos 1 8 Proto-Isa [*33* 18] ψ 1 2 *2* 1 *35* 28 and *71* 24 (with לשון) *37* 30 (»*pi ṣaddiḳ ʿæhgæ ḥåḵmā ulᵉšono tᵉḏabber mišpāṭ* — the mouth of the righteous speaketh wisdom and his tongue mutters righteousness») *38* 13 (»*ʷᵉḏorᵉše rāʿāṭi dibbᵉru haʷʷoṭ umirmoṭ kål haʸʸom ʿæhgå* — and they that seek my hurt speak mischievous things and muse on deceits all the day long») 63 7 77 13 115 7 143 5 *Prov 8* 7 *15* 28 *24* 2 (»*ki šoḏ ʿæhgæ libbām ʷᵉʿāmāl śiṭehæm tᵉḏabbernā* — for their heart museth on destruction and their lips talk of mischief») *Hi 27* 4 (»*ʾim tᵉḏabberna šᵉfāṭaʸ ʿaʷlā ulᵉšoni ʾim ʿæhgæ rᵉmiʸʸā* — my lips shall not speak wickedness nor my tongue utter deceit»).

The language of 59 3b decidedly points to a late time. The terms are such as are prominently used in the later poetical literature, ψ, Prov, Hi. The closest parallel to the whole passage is *Hi 27* 4 (cf Hosea 10 13 below on 4b בטח).

59 4a אין קרא בצדק ואין נשפט באמונה LXX: οὐθεὶς λαλεῖ δίκαια οὐδέ ἐστι κρίσις ἀληθινή *Targ.*: לית דמצלי בקשוט ולית דמתדן בהימנותא (»There is none that *prays* in truth . . .») *Syr.*: *ʷᵉlait dᵉḳāre bᵉzaddiḳuṭā ʷᵉlait dᵉḏā'en bᵉhaʸmānuṭā Vulg.*: *non est qui invocet iustitiam neque est qui iudicet vere.*

אין קרא בצדק = *none sues in righteousness* (Box). קרא in the sense of »summon, *in ius vocare*» here and *Hi 5* 1 (»call now if there be any that will answer thee — *ḳᵉrā nā hᵃʸeš ʿonækkā* —») *9* 16 *13* 22 (cf Dt 25 8, Ges.-Buhl *sub vocem*). קרא בצדק quite differently in Deut-Isa 42 6 *S.*

בצדק in connection with forensic terms in Lev 19 15 ψ 9 9 72 2 96 13 98 9 Isa 11 4.

נשפט 'plead', 'enter into judgement' in Trito-Isa here and *66* 16 Deut-Isa 43 26 Ez 17 20 20 35. 36 38 22 Jer 2 5 25 31 Joel 4 2 ψ 37 33 109 7 Prov 29 9 1 Sa 12 7 2 Chr 22 8.

אמונה, a word also especially frequent in ψ. It occurs in Hos 2 22 Proto-Isa *11* 5 [25 1 33 6] Ḥab 2 4 Jer 5 1. 3 7 25 9 2 Ex 17 12 Dt 32 4 1 Sa 26 23 2 Ki 12 16 22 7 1 Chr 9 22. 26. 31 2 Chr 19 9

31 12. 15. 18 34 12 ψ 33 4 36 6 37 3 40 11 88 12 89 2. 3. 6. 9. 25. 34. 50 92 3 96 13 98 3 100 5 119 30. 75. 86. 90. 135 143 1 Prov 12 17. 22 Lam 3 21.

59 4b בטוח על תהו ודבר שוא הרו עמל והוליד און LXX: πεποίθασιν ἐπὶ ματαίοις καὶ λαλοῦσι κενὰ ὅτι κύουσι πόνον καὶ τίκτουσιν ἀνομίαν *Targ.*: מתרחצין על למא וממללין שקר (מוחן) ומפקין מליבהון מילין דאוניס.

בטח in Trito-Isa here only. In *Deut-Isa* 42 17 (»they that trust in a graven image», similarly Ḥab 2 18 ψ 135 18) *47 10* (»and though thou wast confident in thy wickedness — *uaṭṭiḇṭᵉḥi ḇᵉrāʿāḫeḵ* — and saidst: none sees me») [50 10] Proto-Isa [12 2] [26 3. 4] *30 12* (»because ye ... put your trust is ≺ wile ≻ and craft and rely thereon — *tiḇṭᵉḥu ≺ bᵉʿiḳḳeš ≻ ᶣᵉnāloz* —») 31 1 [32 9. 10. 11] [36 4. 5. 6. 7. 9 37 10] Am 6 1 *Hos 10 13* (»ye have plowed wickedness, ye have reaped iniquity — *ʿaᶣlāṯā* — ye have eaten the fruit of lies because thou didst trust in thy way — *ki ḇāṭaḥtā ḇᵉḏarkᵉḵā* —») Mi 7 5 Ṣef 3 2 Ḥab 2 18 Ez 16 15 33 13.

The word is most frequent in *Jer* and ψ: Jer 5 17 7 4. 8. 14 9 3 12 5 13 25 17 5. 7 39 18 46 25 48 7 49 4. 11 ψ 4 6 9 11 13 6 21 8 22 5. 6 25 2 26 1 27 3 28 7 *31 7* (in conn. with שוא) 15 32 10 33 21 37 3. 5 40 4 41 10 44 7 *49 7* *52 9. 10* 55 24 56 4. 5. 12 62 9. *11* 78 22 84 13 86 2 91 2 112 7 115 8. 9. 10. 11 118 8. 9 119 42 125 1 135 18 143 8 146 3 (mostly with ĮHUH or God as object). Further it occurs in Prov 3 5 11 15. 28 14 16 16 20 28 1. 25. 26 29 25 31 11 Hi 6 20 11 18 39 11 40 23 Dt 28 52 Jud 9 26 18 7. 10. 27 20 36 2 Ki 18 5. 19. 20. 21. 22. 24 19 10 1 Chr 5 20 2 Chr 32 10.

תהו frequent in *Deut-Isa*: 40 17. 23 41 29 44 9 45 18. 19 49 4. In Proto-Isa [24 10] [29 21] Jer 4 23 Gen 1 2 1 Sa 12 21 Dt 32 10 Hi 6 18 12 24 26 7 ψ 107 40 (= Hi 12 24).

שוא is *not* found in Deut-Isa. This also is a word occasionally found in the earliest prophets: *Hos 10 4 12 12* Isa 1 13 [5 18], becoming more frequent in Jer, Ez (Jer 2 30 4 30 6 29 18 15 46 11 Ez 12 24 *13* 6. 7. 8. 9. 23 21 28. 34 22 28) and, lastly, being used as a standing term in later poetical literature, especially frequent in ψ (*12 3* 24 4 26 4 31 7 *41 7* 60 13 89 48 108 13 119 37 127 1. 2 139 60 *144 8. 11*) and *Hi* (7 3 11 11 15 31 31 5 35 13). In the rest of the OT in *Zech 10 2* Mal 3 14 Lam 2 14 *Prov 30 8* Jona 2 9 Ex 20 7 23 31 Dt 5 11 8 20 Isa [30 28]. In the passages marked with italics the word occurs in conjunction with דבר.

הרו עמל והוליד און; this sentence recurs in literally identical form,

apart from the use of the more correct ילוד instead of הוליד, in *Hi 15 35*.

The vocabulary and phraseology of the last passages make a remarkably late impression. They are filled with reminiscences both from very early writings (*Hos*, *Isa* etc.), from Dt-Isa, Ez, Jer, and very late literature (Hiob). The use of the words and the phrases corresponds with that attested in the later poetical literature, esp. ψ, Hi, Prov.

Especially significant is the close affinity of vs 4 with *Hos 10*, Deut-Isa and *Hi 15 31–35*. *Hi 15 35* cannot be a quotation of Trito-Isa 59 4bβ; in the former context it fits in naturally, in Trito-Isa it *per se* makes the impression of being a citation or a phrase of proverbial character. The most natural explanation, if vocabulary, style and phraseology alone be considered, would seem to be that our passage actually presupposes acquaintance with Hos 10, Deut-Isa and Hi and belongs to a time when writings of so different ages already formed part of a treasure of holy or venerated books, which were read and meditated upon and which influenced, in unison, the language of religious authors.

59 5–8 are probably an insertion »from some favourite book of moral teaching or possibly from some very late Psalm» (Cheyne, Box, also Marti, Duhm). The lateness of the language does not by itself exclude the passages from Trito-Isa, but the vocabulary and the contents are different and do not at all fit in with the context. They are, therefore, here best left out of consideration. Cf also Elliger *ZAW* xlix 1931 p. 141.

59 9–21.

(a) 59 9–15a.

59 9a על כן רחק משפט ממנו ולא תשיגנו צדקה LXX: διατοῦτο ἀπέστη ἡ κρίσις ἀπ' αὐτῶν καὶ οὐ μὴ καταλάβῃ αὐτοὺς δικαιοσύνη. The LXX through the whole of vss 9a–11a read *3 pl.* (*they*) instead of the 1 pl. (*we*) of MT. This, in all probability, is a later adaptation to vss 5–8. *Targ.*: על כן איתרחק דינא מיננא ולא מערעין לנא זכוון.

רחק in *Trito-Isa* here and *59 11*, in both cases with משפט, צדקה or ישועה, as also רחוק in 59 14.

In Deut-Isa *46 13* (49 19 54 14): »I have brought nigh my *victory, it is not remote* — *ḳeraḇti ṣiḏḳāṯi lo ṯirḥaḳ* — my deliverance shall not tarry».

משפט–צדקה *vide* above on 56 1.

תשיגנו. השיג in Trito-Isa only here. In Deut-Isa nowhere. [51 11] is merely a citation of *Isa* [*35 10*]: »I̯HU̯H's ransomed ones shall return ... *gladness and joy shall overtake them* — *šāšon u̯ᵉšimḥā i̯aššiḡu* —» (Box). The word occurs in Hos 2 7 10 9 Ez 46 7 Jer 39 5 42 16 52 8 *Zech 1 6* (»But *my words* and *my statutes*, which I commanded my servants the prophets, *did they not ṯake hold of* your fathers — *'aḵ dᵉḇārai̯ u̯ᵉḥuḳḳai̯ 'ᵃšær ṣiu̯u̯iṯi 'æṯ ʿᵃḇāḏai̯ hannᵉḇi'im hᵃlo hiššiḡu 'ᵃḇoṯeḵæm* —») ψ 7 6 18 18 *40 13* (»mine iniquities have taken hold upon me — *hiššiḡuni ʿᵃu̯onoṯai̯* —») 69 25 (»let thy wrathful anger take hold of them») Lam 1 3 Hi 24 2 27 20 41 18 Prov 2 19 (»take hold of the paths of life»). Further in Gen 31 25 44 4. 6 47 9 Lev 5 11 14 21. 22. 30. 31. 32 25 26. 47. 49 26 5 27 8 Nu 6 21 Dt 15 6 28 2. 15. 45 Jos 2 5 2 Sa 15 4 1 Sa 14 26 30 8 2 Ki 25 5 1 Chr 21 12.

The nearest parallel, obviously, is *Isa* [*35 10*]. It is not improbable that the present passage owes its wording, as regards the use of השיג, to a reminiscence of Isa [35], a late prophecy, »about or some time after 400 B. C.» (Box).

59 9b נקוה לאור והנה חשך לנגהות באפלות נהלך LXX: ὑπομεινάντων αὐτῶν φῶς ἐγένετο αὐτοῖς σκότος μείναντες αὐγὴν ἐν ἀωρίᾳ περιεπάτησαν (3 pl. *vide* above). *Targ.*: סברנא לניהור והא חשוך לזיהר והא כדבקבלא אנחנא מהלכין. *Syr.*: *sakkin lanᵉhorā u̯ahᵉu̯ā ḥᵉšoḵā u̯alᵉnahra u̯aḇᵉʿamṯāne halleḵn.*

נקוה. The word in *Trito-Isa* here and *59 11 60 9 64 2*, Deut-Isa [51 5] (»and for my arm do they hope», an addition), otherwhere in Deut-Isa only Ḳal: 40 31 49 23, in *Proto-Isa 5 2. 4. 7*, which, probably, together with *Jer 13 16* 8 15 14 19, have served as pattern for the present passage and for vs 11 b: »2 To bear good grapes he expected it — grapes it bore worthless and wild ... 4 when grapes 'twas expected to bear why bore it grapes worthless and wild? ... 7 for measures (*lit*: justice) He looked — but lo massacres, for right — but lo riot: — *u̯ai̯ḳau̯ lᵉmišpāṭ u̯ᵉhinne mišpāḥ liṣᵉḏāḳā u̯ᵉhinne ṣᵉʿāḳā* —» (translation by Box).

Prot-Isa 8 17 [25 9] [26 8] [33 2] Hos 12 7 Mi 5 6 *Jer 13 16* »Give glory to I̯HU̯H your God before he cause darkness and before

your feet stumble upon the dark mountains, and, *while ye look for light, he turn it into the shadow of death* and make it gross darkness — *u̯ᵉḳiu̯u̯iṯæm lᵉʾor u̯ᵉšāmāh lᵉṣalmāu̯æṯ i̯ᵉšiṯ laʿᵃrāfæl* —» *8 15 14 19* »we looked for peace and there is no good, and for the time of healing and behold trouble — *ḳau̯u̯e lᵉšālom u̯ᵉʾen ṭoḇ u̯ᵉʿeṯ marpe u̯ᵉhinne ḇᵉʿāṯā* —» 22 ψ 25 (3 Ḳal) 5. 21 27 14 37 (9 Ḳal) 34 39 8 40 2 52 11 56 7 69 (7 Ḳal) 21 119 95 130 5 Lam 2 16 (3 25 Ḳal) Hi 3 9 6 19 7 2 17 3 30 26 Prov 20 22 Gen 49 18.

אור—חשך in juxtaposition or antithesis in *Trito-Isa 58 10* cf 60 2. 3 Deut-Isa 45 7 51 4 cf 42 6. 7 Prot-Isa 5 20. 30 9 1 Am 5 18. 20 Mi 7 8 Ez 32 8 ψ 112 4 139 11 (cf 139 12) Hi 12 22. 25 24 16 26 10 29 3 38 19 Lam 3 2 Eccl 2 13 (Gen 1 4. 5. 18).

אור in Trito-Isa *58 8. 10 60 1. 3. 19. 20* Deut-Isa 42 [6.] 16 45 7 49 6 *S* 51 4 Prot-Isa 2 5 5 20. 30 9 1. 2 10 16 13 10 18 4 30 26 *Am 5 18. 20* 8 8. 9 Mi 2 1 7 8. 9 Ez 32 7. 8 Jer 4 23 13 16 25 10 31 35 Ṣef 3 5 Ḥab 3 4. 11 Zech 14 7 Neh 8 3 ψ 4 7 27 1 36 10. 14 37 6 38 11 43 3 44 4 49 20 78 14 89 16 98 11 104 2 112 4 119 105 139 11 148 3 *Hi* 3 9. 16. 20 12 22. 25 17 12 18 5. 6 22 28 24 13. 14. 16 25 3 26 10 28 3. 11 29 3. 24 30 26 31 26 33 28. 30 36 30. 32 37 3. 11. 14. 21 38 15. 19. 24 41 10 Prov 4 18 6 23 13 9 16 15 Lam 3 2 Eccl 2 13 11 7 12 2 Gen 1 3. 4. 5. 18 Ex 10 23 Jud 16 2 19 26 1 Sa 14 36 25 34. 36 2 Sa 17 22 *23 4* 2 Ki 7 9.

חשך in Trito-Isa here and 58 10 60 2 Deut-Isa [42 7] 45 7 47 5 [49 9] Prot-Isa 5 20. 30 9 1 29 18 *Am 5 18. 20* Mi 7 8 Ez 8 12 32 8 *Ṣef 1 15* Joel *2 2* 3 4 ψ 18 12. 29 35 6 88 13 104 20 105 28 107 10. 14 139 11. 12 139 12 Prov 2 13 20 20 *Hi* 3 4. 5 5 14 10 21 12 22. 25 15 22. 23. 30 17 13. 14 18 18 19 8 20 26 22 11 23 17 24 16 26 10 28 3 29 3 34 22 38 19 Lam 3 2 Eccl 2 13. 14 5 16 6 4 11 8 Gen 1 2. 4. 5. 18 Ex 10 21. 22 Dt 4 11 5 20 Jos 2 5 1 Sa 2 9 2 Sa *22 12.* 29.

The frequent use of אור in figurative use in Trito-Isa is only equalled by ψ and *Hi* and in a lesser degree by Deut-Isa. The phraseology, however, betrays reminiscences of passages of the earlier prophets rather than of Dt-Isa.

נגהות ἁπ. λεγ., cf נגה *60 3. 19 62 1.* In close connection with אור or חשך the word נגה occurs in *Am 5 20 Hab 3 4.* 11 Prov 4 18 2 Sa 22 13 23 4 ψ 18 12. 13.

אפלה in *Trito-Isa* here and 58 10 Deut-Isa [51 10] Prot-Isa 8 22 Jer 23 12 *Joel 2 2 Ṣef 1 15* Prov 4 19 Ex 10 22 *Dt 28 29*, in juxtaposition to אור or חשך in *Trito-Isa 58 10 Joel 2 2 Ṣef 1 15* Ex 10 22

Deut-Isa [*51 10*] in a later appendix showing »points of contact with Trito-Isaiah» (Box). Read here: ובאפלות.

נהלך, as Duhm rightly (against Ehrlich) points out, a late word: ψ 55 13. 15 81 14 85 14 86 11 89 16 104 3. 10. 26 115 7 131 1 142 4 Prov 6 11. 28 8 20 Hi 24 10 30 28 Eccl 4 15 8 10 11 9 Lam 5 18 Ḥab 3 11 Ez 18 9 1 Ki 21 27.

59 10a נגששה כעורים קיר וכאין עינים נגששה LXX: ψηλαφήσουσιν ὡς τυφλοὶ τοῖχον καὶ ὡς οὐχ ὑπαρχόντων ὀφθαλμῶν φηλαφήσουσι. *Targ.*: נמשמש כסמן כותלין וכדלית להון עינין נמשמש.

נגששה ἅπ. λεγ. The wording shows reminiscence of *Dt 28 29* »and thou shalt grope at noonday as the blind gropeth in darkness — *ûᵉhāîtā mᵉmaššeš baṣṣâhᵃraîm kaᵓᵃšær îᵉmaššeš hāᵓiûr bāᵓᵃfelā* —». To emend in both hemi-stichs ≻ [ה]נמשש, on account of this parallel, is perhaps unnecessary. It is quite possible that the author, even if actually having Dt 28 29 in view, exchanged משש for גשש which might have been more adapted to his own language, at least in the former hemi-stich. גשש (Aram.) is in Rabbinic literature used both in Hebrew and Aramaic contexts.

59 10b כשלנו בצהרים כנשף באשמנים כמתים LXX: καὶ πεσοῦνται ἐν μεσημβρίᾳ ὡς ἐν μεσονυκτίῳ (Σ: ἐν ἀφανισμῷ) ἀποθνήσκοντες στενάξουσιν (»they shall fall at noon-day as at midnight; they shall groan as dying men»). *Syr.*: *ᵓettaḵḵaln bᵉṭahrā ᵓaḵ daḇᵉramšā ṷettannaḥn ᵓaḵ hānon daḵᵉriḇin lamᵉmāṭ* (»we groan as those that are near death»). *Targ.*: איתקילנא בטיהרא כמא דמתקלין בקבלא איתחד [עלמא] באפאנא כמא דאחידין קיבריא באפי מתיא (»it is closed before us as the sepulchres are closed before the dead»). *Vulg.*: . . . *in caliginosis quasi mortui.*

What אשמנים means is beyond finding out. LXX (and *Syr.*) seem to have read some form of נאנח or נאנק (originally נאנחנו נאנקנו? cf Ez 9 4) unless one assume that this sense was concluded from 11a. Cf the absence in LXX vs 11a of precisely the words for 'groan' and 'moan'. Perhaps באשמנים might be emended ≻ (כֻּלָּנוּ: or) נְשַׁמְּנוּ וְהָיִנוּ or נאשמנו והינו. For the former reading comparison may be made with Ez 4 17 Lam 4 5, for the latter with Joel 1 18.

צהרים also *58 10* (*quo vide*). Here the word is obviously due to the reminiscence of *Dt 28 29.*

כשל *Trito-Isa* here and *59 14*, Nif'al *63 13*. The word occurs in Deut-Isa 40 30, Proto-Isa 3 8 (»ruined indeed is Jerusalem, — *ki ḵāšᵉlā Ierušalem* — fallen is Judah») 5 27 (»none shall be weary

nor stumble among them — *'en ʿāi̯ef u̯e'en košel bo*»), 8 15, 28 13 (*u̯ekaššelu 'āhor u̯enišbāru*), 31 3 (»helper shall stumble and holpen fall, and they shall all perish together — *u̯ekāšal ʿozer u̯enāfal ʿāzur u̯ei̯ahdāu̯ kullām i̯ikkāi̯un* —») 35 3 *Hos 4* 5 (»Therefore shalt thou fall in the day — *u̯ekāšaltā hai̯i̯om* — and the prophet also shall fall with thee in the night») 5 5 14 2 Jer 6 21 46 6. 12. 16 50 32 Neh 4 4 2 Chr 28 15 Lev 26 37 ψ 27 2 31 11 105 37 107 12 109 24 (כחש מצרם . . . כשלו מצרם) Lam 5 13 Hi 4 4.

נשף in Prot-Isa 5 11 [21 4]. Notice especially *Jer 13 16*, containing a parallel also to 9b (*vide above*): »before He cause darkness and your feet stumble upon the dark mountains — *i̯it-naggefu raglekæm ʿal hāre nāšæf* — and while ye look for light etc.») 1 Sa 30 17 2 Ki 7 5. 7 ψ 119 147 Hi 3 8 7 4 24 15 Prov 7 9.

59 11a נהמו כדבים כלנו וכיונים הגה נהגה LXX: ὡς ἄρκος καὶ ὡς περιστερὰ ἅμα πορεύσονται (»they shall proceed together as a bear and a dove») 'A: ὡς περιστεραὶ φθογγῇ φθεγξόμεθα ΣΘ: ὡς περιστερὰ μελέτῃ μελετήσομεν *Targ.*: עמנא[1] מן קדם בעלי דבבנא דמתכנשין עלנא כדובין כולנו וכיונין נהמא נהימנא (»we are faint [grieved] because of our enemies that assemble against us as bears . . .»). The simile of growling bears for a people in distress is unparalleled. המה, used of different sounds, occurs in Isa in 16 11 17 12 22 2 51 15 (cf 14 11) Jer 2 2 4 19 6 23 31 20. 35 48 36 50 42 51 55 Ez 7 16 Zech 9 15 1 Ki 1 41 ψ 39 7 42 7. 12 43 5 46 4. 7 55 18 59 7. 15 77 4 83 3 Prov 1 21 7 11 9 13 20 1 Cant 5 4.

יונה. Mourning, moaning of doves: Isa [38 14], Ez 7 16 Nah 2 7. Wade comments: »The growling of wild beasts was regarded like the coving of doves . . . as a plaintive sound, and the verbs here used are employed indiscriminately of both beasts of prey and doves, see Isa 31 4 Ez 7 16».

Kraus proposes the emendation ⩤ כדבורים (»we hum as bees»).

הגה also, differently, 59 3b.

59 11b נקוה למשפט ואין לישועה רחקה ממנו repetition of the thought of and variation of vs 9a. משפט—ישועה *vide* above on 56 1.

59 12a כי רבו פשעינו נגדך וחטאתינו ענתה בנו LXX: πολλὴ γὰρ ἡμῶν ἡ ἀνομία ἐναντίον σου καὶ αἱ ἁμαρτίαι ἡμῶν ἀντέστησαν ἡμῖν.

רבו, in Trito-Isa here and *66 16*. In Proto-Isa 22 9 cf 6 12 Gen 6 1 Ex 23 29 1 Sa 25 10 *Jer 5 6 14 7* 46 23 ψ 3 2 4 8 25 19 38 20 69 5 104 24 Eccl 5 10 *Hi 35 6*.

[1] *Var.*: עסנא (we are agitated).

Parallels to the present passage, רבו with פשעים, are *Jer 5 6* (»because their *transgressions* are many — *ki rabbu pišʿehæm* — and their backslidings are increased») and *Hi 35 6* (»if thy transgressions be multiplied what doest thou unto Him?»).

Cf Hos 4 7 9 7 (10 1) (Dt 7 7).

פשעינו. In *Trito-Isa 57 4 58 1 59 20*. For the use of פשע and the passages where it occurs *vide* above on *57 4c* (p. 73 sq.).

חטאותינו. The word also *58 1 59 2*. *Vide* at length above on *58 1*. For חטאת + פשע *ibidem*, for עון + חטאת above on 59 2. The verb ענתה seems to require — although not necessarily — חטאת in singular. In this case the use of חטאה and פשע as regard *numerus* would be exactly the reverse of 58 1. The versions all render plur.

ענה cf above on 58 9. Here in the sense of 'testify' as in Proto-Isa 3 9 Hos 5 5 7 10 Mi 6 3 Jer 14 7 Ru 1 21 (Gen 30 33) Ex 20 16 23 20 Nu 35 30 Dt 19 16. 18 31 21 (1 Sa 12 3) Hi 16 8 Prov 25 18.

59 12b כי פשעינו אתנו ועונותנו ידענום LXX: αἱ γὰρ ἀνομίαι ἡμῶν ἐν ἡμῖν καὶ τὰ ἀδικήματα ἡμῶν ἔγνωμεν.

פשעינו אתנו—ידענום. The use of את here (= 'in one's conscience or consciousness') is peculiar to *Hi* (*12 3 14 5*). In Gen 40 14 2 Ki 3 12 Jer 23 28, adduced by Ges.-Buhl *sub* את, this use is not undisputably to be attested. Strangely enough, vs 12, the wording of which already by itself makes the impression of not being spontaneous or exactly *ad rem*, seems to be a citation or travestation of *ψ 51 3*. In any case, there is no dependence of ψ 51 3 on our passage.

59 13a פשע וכחש ביהוה ונסוג מאחר אלהינו LXX: ἠσεβήσαμεν καὶ ἐψευσάμεθα καὶ ἀπέστημεν ὄπισθεν τοῦ θεοῦ ἡμῶν *Syr.*: *'aʿlin u̯ᵉdaggeln bᵉmār'i̯ā u̯ahᵉfak̲n men bāt̲ᵉreh dalāhan Vulg.: peccare et mentiri contra Deum et aversi sumus ne iremus post tergum Dei nostri Targ.*: מרידנא וכדיבנא במימרא דיהוה ואיסתחרנא לאחרא מבתר פולחנא דאלהנא. The 1 pl. of LXX, Syr, are probably, as is the case with the *Targ.*, due to the translation. Perhaps נסוג was by those versions interpreted as 1 pl. Ḳal instead of as inf. abs. Nifʿal. The absolute infinitives are here used as in vs 4 b.

פשע, the verb, in Trito-Isa here and *66 24*, Deut-Isa 43 27 [46 8] [48 8] 53 12 *S* Prot-Isa 1 2 [2 8] *Am 4 4 Hos 7 13 8 1 14 10* Jer *2 8. 29 3 13* 33 8 *Ez 2 3* 18 31 20 38 *Ṣef 3 11* Ezra 10 13 ψ 37 38 51 15 Prov

28 21 Lam 3 42 Dan 8 23 1 Ki 8 50 12 19 2 Ki 1 1 3 5. 7 8 20. 22 2 Chr 10 15 21 8. 10.

כחש in Isa here only. The source drawn upon is *Hos 4* 2 sqq. forming one of the patterns for the whole section »by *swearing and lying and killing* and stealing and committing adultery — *'ālo ʷᵉḵaḥeš ʷᵉrāṣoᵃḥ ʷᵉgānoḇ ʷᵉnā'of* — they break out and blood toucheth blood ... therefore shalt thou fall in the day etc.» cf above.

The use of absol. inf. here is probably due to the influence of *Hos 4* 2.

כחש further in (Hos 9 2) *Jer 5* 12 (»they have belied IHUH — *kiḥᵃšu bᵉIHUH* —») (Ḥab 3 17) Zech 13 4 Gen 18 15 Jos 7 11 24 27 Lev 5 21. 22 19 11 1 Ki 13 18 ψ 18 45 66 3 81 16 Hi 8 18 *31* 28 Prov *30* 9.

נסוג מאחרי אלהינו. The same expression in *Ṣef 1* 6 »and them that are turned back from IHUH, and those that have not sought IHUH nor enquired for him — *ʷᵉ'æṯ han-nᵉsoḡim me'aḥᵃre IHUH ʷᵃ'ᵃšær lo ḇiḳḳᵉšu 'æṯ IHUH ʷᵉlo ḏᵉrāšuhu*» (cf above on 58 2) and in *Sir 46* 11b »... and has not turned back from God — *ʷᵉlo nāsoḡ me'aḥᵃre 'el* —».

The word נסוג, besides in the quoted passages, in 2 Sa 1 22 Deut-Isa 42 17 50 5 Jer 38 22 46 5 ψ 35 4 40 15 44 19 70 3 78 57 80 19 129 5 סוג in ψ 53 4 Prov 14 14.

59 13b דבר עשק וסרה הרו והגו מלב דברי שקר LXX: ἐλαλήσαμεν ἄδικα καὶ ἠπειθήσαμεν ἐκύομεν (Θ: ἐν γαστρὶ ἐλάβομεν) καὶ ἐμελετήσαμεν ἀπὸ καρδίας ἡμῶν λόγους ἀδίκους (»we have spoken unrighteous words and have been disobedient, we have conceived and uttered from our heart unrighteous words», 1 pl. as above 9a—11a). *Targ.*: הוינא ממללין שקר וסטיא מוחן ומפקין מליבהון פיתגמי שקר. The *Targum*, in the first half-stich rendering the inf. abs. by 1 pl., in the latter half-stich reads הרו, 3 pl. perf. of *horā*, 'shoot forth' and הָגוּ. The שקר of the former half-stich does not, as is often maintained by commentators, represent עקש, but is simply a free translation of עשק, which latter in Rabbinic language, denoted a specific sort of 'deceit' (שקר), *viz.* to deny owing money or wages, to withhold wages or the payment of borrowed money while giving false promises of payment. (*TB BM 111a*, in contra-distinction to גזל, outright, undisguised withholding of money, robbery). *Syr.*: *malleln ṯᵉlumiā* (עשק) *ʷᵃmᵉraḏn* ... (»we have spoken

oppression and have rebelled.») *Vulg.: ut loqueremur calumniam et transgressionem.*

עשק in Trito-Isa only here, in *Isa 30 12* Jer 6 6 22 17 Ez 18 18 22 7. 12. 29 ψ 62 11 *73 8* 119 134 Eccl 5 7 7 7 Sir 10 7 Lev 5 23. Here and Isa 30 12 ψ 73 8 should, however, acc. to most commentators, be read עָקֵשׁ.

סרה in Dt 13 16 19 16 Isa 1 5 31 6 Jer 28 16 29 32.

הרו והגו. הרה to be deleted. הגו, to be read הָגוּ. *Vide* on *59 3b, 11a.*

59 14a וחסג אחור משפט וצדקה מרחוק תעמד LXX: καὶ ἀπεστήσαμεν ὀπίσω τὴν κρίσιν καὶ ἡ δικαιοσύνη μακρὰν ἀφέστηκεν (»and we have turned judgement back»). The LXX probably read וְהַסֵּג.

וחסג here only; it is here clearly used with retrospection on the נסוג of 13a.

משפט—צדקה, *vide* on 56 1.

עמד מרחוק in ψ 38 12 2 Ki 2 7 Ex 20 21. מרחוק in *Trito-Isa 56 9 59 14 60 4. 9*, in each passage in a different connection. *Vide* on 56 9 and cf 59 11b.

59 14b כי כשלה ברחוב אמת ונכחה לא תוכל לבוא LXX: ὅτι κατηναλώθη ἐν ταῖς ὁδοῖς αὐτῶν ἡ ἀλήθεια καὶ δι' εὐθείας οὐκ ἐδύναντο διελθεῖν (»for truth is consumed in their ways and they could not pass by a straight path»). The difference between LXX and MT is so remarkable that it seems impossible to assume that LXX based on the same consonantal text as that of MT.

כשל, probably chosen with retrospection on vs 10b.

נכחה, cf 57 2c, sg. f. 'rectitude' (Box) here and *Am 3 10* »they know not to do right — *lo ɣāḏᵉʿu ʿᵃšoṯ nᵉḵoḥā* —» pl. in the same sense in Proto-Isa [26 10] »he will not learn righteousness even in the land of rectitude» and Proto-Isa 30 10 »prophesy not right things».

59 15a ותהי האמת נעדרת וסר מרע משתולל LXX: καὶ ἡ ἀλήθεια ᾔρται καὶ μετέστησαν τὴν διάνοιαν τοῦ συνιέναι (»and truth has been taken away and they have turned aside their mind from understanding»). In 15αβ LXX perhaps had a text somewhat as follows: וסר(ה) מידע משכלם [1] *Syr.*: *ɣahᵉɣā ḵuštā bᵉḵesiɣā ɣaʿᵉḫar suḵlā men reʿɣānan* (»... and prudence has left our mind»). The text of the latter half-stich is corrupt beyond possibility of reconstruction.

[1] Duhm: וְסָרוּ מִדַּעַת הַשֵּׂכֶל.

נעדר in Deut-Isa 40 26 Prot-Isa [34 16] 1 Sa 30 19 *Ṣef 3 5*, the same verb in Pi. in 1 Ki 5 7. The construction here seems to be based on *Ṣef 3 5* and rather presupposes some speculation on or exegesis of the words משפט לא נעדר or אור לא נעדר. To the author נעדר, probably, meant »is hidden away» (cf *Syr*) and the conception is related to that of the Divine Face, the Light, etc. being hidden, having receded. סר מרע recalls *56* 2bβ (Elliger).

The use of אמת in 14b 15a is different. In 14b truth stumbles, in 15a it is hidden away or missing, in 14b אמת without article in 15b with def. article. One might be inclined to regard 15a as a later insertion or addition. The whole section, however, is characterized by discrepancies and disconnected similes.

(b) 59 15b–20.

59 15b וירא יהוה וירע בעיניו כי אין משפט LXX: καὶ εἶδε κύριος καὶ οὐκ ἤρεσεν αὐτῷ ὅτι οὐκ ἦν κρίσις *Syr.: u̯aḥᵉzā mārᵉi̯ā dᵉlait dinā u̯eṯbeš bᵉʿai̯nau̯* Targ.: וגלי קדם יהוה ובאיש קדמוהי ארי לית דינא. The text seems to be out of order. Gunkel (also Duhm and *BH*) reads: בעיניו וידע, Marti and Box: ויאנף (»and was angry») instead of בעיניו. The latter emendation is preferable. אין משפט in [59 8a] and *Hi 19 7*. Cf *61 8aα* (Elliger).

59 16a וירא כי אין איש וישתומם כי אין מפגיע LXX: καὶ εἶδε καὶ οὐκ ἦν ἀνὴρ καὶ κατενόησε καὶ οὐκ ἦν ὁ ἀντιληψόμενος *Syr.: u̯aḥᵉzā dᵉlai̯t nāš u̯eṯdammar dᵉlai̯t damᵉʿaddar* Targ.: וגלי קדמוהי ולית גבר דליה עובדין טבין וידיע קדמוהי ולית אינש דיקום דיבעי עליהון (*var.*: דלית–ולית).

אין איש. There is no exact parallel to this expression in the sense seemingly required by the context. Otherwhere אין איש or לא איש in absolute construction, means: 'there is no inhabitant', 'none there', 'devoid of people' (of a land etc., *vide e. g.* Ṣef 3 6 Hi 38 26). Reference might perhaps be made to Eccl 7 28 »I have found one man (*'āḏām 'æḥāḏ*) among thousand (people) but one woman among all those have I not found.» But probably the passage is merely an unhappy imitation of *Deut-Isa 50 2*, where אין איש is quite natural and to the point: »Why when I came was there no one? When I called was there none to answer?» (Box).

וישתומם. The word in similar phraseology in *Trito-Isa 63 5*, further in ψ 143 4 and Dan 8 27.

59:15 b-20.

מפגיע. The word in *Deut-Isa 53* (6). *12 S* Jer (15 11) *36* 25 (Hi 36 32), in the present sense in *Deut-Isa 53 12* and *Jer 36* 25.

Deut-Isa 53 12 S »though it was he who had borne the sons of many and for the rebellious interposed — *u̯ᵉlappošᵉʿim i̯afgiᵃʿ* —».

59 16b ותושע לו זרעו וצדקתו היא סמכתהו LXX: καὶ ἠμύνατο αὐτοὺς τῷ βραχίονι αὐτοῦ καὶ τῇ ἐλεημοσύνῃ ἐστηρίσατο *Targ.*: ופרקינון בדרע גבורתיה רמימר רעותיה עעדינון *Syr.*: ותושע: *ufarrᵉḳeh.*

זרועו; »the arm of I̯HU̯H» *Trito-Isa 62 8 63 5. 12.*

Deut-Isa 52 10 »I̯HU̯H has bared His holy arm in the sight of all nations and all the ends of the earth shall see the deliverance of our God».

Deut-Isa 53 1 »Who could have believed what we saw and to whom could *I̯HU̯H's* arm have (thus) disclosed itself».

Deut-Isa 51 5 »my deliverance goes forth mine arm shall judge the peoples».

Deut-Isa 51 9 »awake, awake put on strength, o arm of I̯HU̯H».

Deut-Isa 40 10 »Behold I̯HU̯H comes < with strength >, His arm ruling for Him — *uzᵉroʿo māšᵉlā-l-lo* —» (Box) 11. 48 14 »< to manifest > His arm on Chaldæa >» (Box).

ψ 44 4 (»neither did their own arm *save* them: but thy right hand and thine *arm*, and the *light* of thy Face — *uzᵉroʿām lo hošiʿā-l-lāmo ki i̯ᵉminᵉḵā u̯zᵉroʿᵃḵā u̯ᵉʾor pānæḵā ki rᵉṣiṯām* —») *71 18* 79 11 *89 11.* 22 *98 1* (»He hath done marvellous things: his right hand and *his holy arm hath gotten him the victory* — *hošiʿā-l-lo i̯ᵉminō uzᵉroᵃʿ ḳåḏšo* —»).

Cf the phrase »with a (or 'His') stretched out arm: Jer 27 5 32 17 Ez 20 33. 34 ψ 136 12 Dt 4 34 5 15 7 19 9 29 11 2 26 8 Ex 6 6. The peculiar construction הושיע לו only here, *63 5* and *ψ 44 4 98 1* cf above, 72 4 86 16. It may be submitted that the construction has been formed simply in (false) analogy with Deut-Isa *40 10* (*māšᵉlā-l-lo*).

סמכתהו. The closest parallel to this expression, as to the whole passage, is *Trito-Isa 63 5* »And I looked but there was no helper, and was astonished but there was *no upholder* — *u̯ᵉʾen someḵ* — so mine own arm wrought me deliverance and my fury it *did uphold me*» (Box).

Cf *ψ 3 6 37 17. 24* 51 14 *54 6* 88 8 111 8 *119 116 145 14* Prot-Isa [26 3. 4].

סמך, Ḳal, does not occur elsewhere in Isa, but *Nif'al* in Deut-Isa [48 2, interpolation] Prot-Isa [36 6].

צדקתו. The passages in which »the *ṣᵉḏāḳā* of ĮHUH (or God)» is spoken of, are the following:

צדקת ה' (Dt 33 21).
צדקתי *Trito-Isa 56 1* *Deut-Isa* 46 13 51 6. 8.
צדקתך ψ 5 9 31 2 36 7. 11 40 11 51 16 69 28 71 2. 15. 16. 19. 24 72 1 88 13 89 17 119 40. 142 143 1. 11 145 7.
צדקתו *Trito-Isa 59 16* ψ 22 32 98 2 103 17 111 3 112 3. 9.

From this conspectus it appears that the expression is to be found only in Deut-Isa, Trito-Isa and ψ. This would seem to prove conclusively that the term was first coined by *Deut-Isa* and was then taken up and used in different shades of meaning in later poetical literature. The fact is important for the fixing of the time of Trito-Isa 59 16 (56 1). If the present passage (with its context) does not actually form part of Deut-Isa, it is verisimilar that it belongs to the much later time when select words of earlier literature were taken up and made standing terms of use in religious poetry. Certain peculiarities of the present passages seem to suggest that they belong to the latter category, or 'literary species'. So, for instance, the constant, monotonous repetition of the terms *mišpāṭ ṣᵉḏāḳā, ʸᵉšu'ā, gᵉmul*, of phrases such as *ki 'en, ṯaʸʸar, ṯaʸʸilbaš*. Further the fact that, whereas in an original, spontaneous, oracle, the terms used have a definite, clearly apposite, meaning and function in the context, in later literature they often occur — as here — wholly or partially as citations. The latter peculiarity presupposes that the author depends upon the earlier literature *quā* sacred or venerated, much read and ever-present in memory.

59 17a וילבש צדקה כשרין וכובע ישועה בראשו LXX: καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα καὶ περιέθετο περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς.

»The idea of [ĮHUH] as a warrior occurs several times in [Isa] (ch. 42 13 49 24. 25 52 10); but the fully developed image of His arming Himself with His own attributes has no exact parallel in the OT (cf, however, ch 11 5). It is reproduced and further elaborated in Wisd. 5 17 sqq.» (Skinner).

וילבש. For the use of לבש in similar, figurative, use the following passages may be compared.

Trit-Isa 61 10 (Hif.) »For He has clothed me with the garments of deliverance, in the mantle of victory has arrayed me — *ki hilbišani biḡḏe i̯æšaʿ meʿil ṣeḏāḳā i̯eʿāṭāni* —».

Deut-Isa 49 18, 50 3 (Hif.) »I clothe the heavens in mourning — *'albiš šāmai̯im ḳaḏruṯ* —» [*51 9*] »awake, awake, put on strength, o arm of I̯HU̯H — *ʿuri ʿuri liḇši ʿoz, zeroaʿ I̯HU̯H* — *52 1* »awake, awake, put thou on thy strength, o Ṣion, put on thy garments of beauty, O [Jerusalem], holy City» (Box).

ψ 93 1 »I̯HU̯H reigneth, he is clothed with majesty; [I̯HU̯H is clothed] with strength[, wherewith he] hath girded himself — *I̯HU̯H mālāḵ ge'uṯ lāḇeš* [*lāḇeš I̯HU̯H*] *ʿoz hiṯʿazzār* —».

104 1 »Thou (I̯HU̯H) art clothed with honour and majesty — *hoḏ u̯ehāḏār lāḇāšṯā* —» 109 18 (»as he clothed himself with cursing like as with his garment») *132 9* (»let thy priests be *clothed with righteousness* — *kohanæḵā i̯ilbešu ṣæḏæḳ* — and let thy saints shout for joy») *16* (»I will also *clothe* her priests with *salvation* — *u̯eḵohanæhā 'albiš i̯æšaʿ* —») cf 2 Chr 6 41 35 26 102 29 132 9. 18.

Hi 29 14: »I *put on righteousness* and it clothed me, my judgement was a *robe* and a diadem — *ṣæḏæḳ lāḇašti u̯ai̯i̯ilbāšeni kimʿil u̯eṣānif mišpāṭi* —» *40 10* »*u̯ehoḏ u̯ehāḏār tilbāš* — and array thyself with glory and beauty» 8 22 Prov 23 21 31 25.

59 17b וילבש בגדי נקם תלבשת ויעט כמעיל קנאה LXX: καὶ περιεβάλετο ἱμάτιον ἐκδικήσεως καὶ τὸ περιβόλαιον αὐτοῦ. *Syr.*: *u̯aleḇaš leḇušā defurʿāne*. Both LXX and *Syr.* omit the second hemi-stich. LXX, however, probably had the word תלבשת (περιβόλαιον) or some similar form.[1] In *Syr.* this also is lacking. *Vulg.*: *indutus est vestimentis ultionis et opertus est quasi pallio zeli*. *Targ.* to vs 17: ואיתגלי למעבד זכוון לעמיה תקוף ופורקן ייתי במימריה למיעבד לאיתפרעא בתקוף מסנאי עמיה ויתיב נקמא לבעלי דבבוהי. »17a and he has been revealed to work merits (righteousnesses) for his people; strength and deliverance will he bring through his Memra; 17b to avenge himself with might upon the enemies (*lit*: haters) of his people and he shall take (return) vengeance upon his enemies.»

נקם occurs in *Trito-Isa* (3) *59 17 61 2 63 4 Deut-Isa 47 3. 4* (»I will take vengeance and not be <entreated> <says our Redeemer> *nāḳām 'æḳḳaḥ*[2] *u̯elo* <*'æppāḡaʿ*> <*'āmar*> *go'alenu* (Box) *Proto-*

[1] In the commentaries it is generally stated that LXX omits this word; as far I can understand, however, περιβόλαιον best corresponds with תלבשת.

[2] Box (with Grätz, Cheyne) reads *'æḳḳom neḳāmā*.

Isa [*34 8*] (»For a day of vengeance has IHUH — *ki yom nāqām leIHUH* — a year of *reprisal* for the quarrel of Ṣion — *šenaṯ šillumim leriḇ Ṣiyyon*». cf ישלם vs 18 here) [35 4] (»Behold your God! Vengeance comes, the *recompense* of God; He Himself will come to deliver you — *hinne 'elohekæm nāqām yāḇo gemul 'elohim hu yaḇo weyošaʿakæm* —»[1] cf גמול vs 18 here) Ez 24 8 25 12. 15 Mi 5 14 Dt 32 31. 41. 43 ψ 38 11 *Prov 6 34* Lev 26 25 (»avenge the quarrel of my covenant — *neqam beriṯ* —») Jud 16 28.

Cf נקמה in Jer 11 20 20 10. 12 *46 10* 50 15. 28 51 6. 11. 36 Ez 25 14. 15. 17 ψ 18 48 79 10 94 1 149 7 Lam 3 60 Nu 31 2. 3 Jud 11 36 2 Sa 4 8 22 48.

תלבשת ἅπ. λεγ., overloads the hemi-stich metrically. Best deleted. The word probably is »a miswritten form of the word [ויל]בש« (Box).

קנאה here and *Trito-Isa 63 15*, Deut-Isa (42 13) »IHUH goes forth like a hero, like a warrior he stirs up zeal — *yaʿir qinʾā* —», *Prot-Isa 9 6* »to establish and support it by *justice* and *righteousness* henceforth and for ever; *IHUH's jealousy* will accomplish this — *qinʾaṯ IHUH ṣeḇāʾoṯ taʿaśæ zoṯ* —», also [37 32] (= 2 Ki 19 31) [11 13] (»Ephraim's jealousy shall depart«) [26 11] (»let zeal for thy people ... devour them«).

With חמה, cf vs 18 here, in *Ez 5 13 16 38. 42 36 6 38 18. 19*, *without* in Ez 8 3. 5 23 25 36 5 *Zech 8 2* Prov *6 34* 27 4 *Nu 25 11* 35 11 Zech 1 14 Ṣef 1 18 3 8 ψ 69 10 *79 9. 10* 119 139 Prov 14 30 Hi 5 2 Eccl 4 4 9 6 Cant 8 6 Dt 29 19 (Nu 5 14. 15. 18. 25. 29) 2 Ki 10 16.

מעיל in *Trit-Isa 61 10* (*meʿil ṣeḏaqā!*) *Hi 29 14* (cited above on vs 17a) ψ *109 29* (»let mine adversaries be clothed with shame — *yilbešu šoṭenay kelimmā* — and let them cover themselves with their own confusion as with a mantle — *weyaʿṭu qamʿil* (the same form as here) *bāštām* —»). The word in Ez 26 16 Ex 25 34 28 4. 31 39 22. 23. 24. 25. 26 Lev 8 7 1 Sa 2 19 15 27 18 4 24 5 28 14 2 Sa 13 18 Ezra 9 3. 5 1 Chr 15 27 Hi 1 20 2 12.

59 18 כעל גמלות כעל ישלם חמה לצריו גמול לאויביו לאיים גמול ישלם LXX: ὡς ἀνταποδώσων ἀνταπόδοσιν ὄνειδος τοῖς ὑπεναντίοις. The single words of the present text corresponding to single words of

[1] Box's translation, after conjectural restoration: »Lo, your God comes! He will surely avenge his people. A retribution of God is coming. He Himself will come to deliver you.«

LXX, are, in the order of LXX: לצריו [1] ישלם גמול חמה (כ(על) *Syr.*: *dᵉnettᵉḇaʿ men sānᵉʾaw wᵉnefroʿ laḇᵉʿeldᵉḇāḇaw* (= גמול (י)לצריו ישלם [כעל] לאיביו) *Targ.*: מרי גימליא [2] גימלא ישלם פורענותא לסנאוהי גמלא לבעלי דבבוהי לנגוותא גימלא ישלם. The rendering of the *Targ.* seems to require an alteration of the first four words of MT into: בעל גמלות גמול ישלם, which gives fairly good sense. *Vulg.*: *Sicut ad vindictam quasi ad retributionem indignationis hostibus suis et vicissitudinem inimicis suis insulis vicem reddit*; reproduces and translates the MT, although ישלם is rendered as if it read שִׁלֵּם.

The text is, as is universally admitted, corrupt. From the versions it is possible to deduce that the original text consisted of two hemi-stichs which by *parallelismus membrorum* expressed, in two variations, the thought: »He will exert retribution, take vengeance on, his enemies with fury.» This thought fits in well with the context. The words that, in some form or other, with certainty were extant in the original, are: גמל, שלם, חמה, צרים and, possibly, איבים.

The last three words are, obviously, a gloss. The 'enemies' are, according to the context, those within the community, not external enemies ('the coastlands').[3]

Any further reconstruction of the original text would be mere guess-work. Some suggestive parallels may however be adduced here.

For the בעל גמולות, apparently required by the Targum, compare *Jer 51 56* »For the *God of retribution*, YHWH, shall surely requite — *ki ʾel gᵉmuloṯ YHWH šallem yᵉšallem* —». This passage may have influenced the Targum, or the copyist of the text on which, directly or through tradition, the Targum bases.

For גמול, *Prot-Isa* [*35 4*] (with נקם; cited above on *17 b*) *Trit-Isa 66 6* *Joel 4 4. 7* Jer *51 6*.

For שִׁלּוּם, perhaps extant in the original, *Proto-Isa* [*34 8*] cited above (p. 193 top); Hos 9 7 Mi 7 3.

For שִׁלֵּם Trito-Isa *65 6* *66 6* (*mᵉšallem gᵉmul lᵉʾoyᵉḇāw*) *57 18* *Joel 2 25* *4 4*. The word occurs nowhere in *Deut-Isa*, in Proto-Isa proper nowhere in the present sense, in [19 21] in the sense of perform vows. In *Jer* and *ψ* comparatively frequent: Jer 16 18 18 20 (Pu)

[1] Probably the LXX read חסד (DUHM) = Aram. *ḥisdā* (shame, revilement).

[2] *Var*: *ins.* הוא.

[3] ABRAMOWSKI characterizes the words as a 'correct gloss'.

25 14 32 18 50 29 51 6. 24. 56 cf Ez 33 15 ψ 22 26 31 24 35 12 37 21 38 21 40 1 50 14 56 13 61 9 62 13 66 13 76 12 116 14. 18 137 8 Prov 6 31 (7 14) 11 31 (Pu) 13 13 (Pu) 20 22 22 27 Hi 21 31 22 27 34 11. 33.

חמה Trito-Isa *63 3. 5. 6* 66 15 Deut-Isa 42 18. 25 51 13. 17. 20. 22 Proto-Isa [27 14] [34 2] Zech 8 2 Mi 5 14. Very frequent in *Ez.*

כעל cf *Trito-Isa 63 7* (ψ 119 14 2 Chr 32 19).

59 19 וייראו ממערב את שם יהוה וממזרח שמש את כבודו כי יבוא כנהר צר רוח יהוה נוססה בו LXX: καὶ φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα κυρίου καὶ οἱ ἀπ' ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἔνδοξον ἥξει γὰρ ὡς ποταμὸς βίαιος ἡ ὀργὴ παρὰ κυρίου ἥξει μετὰ θυμοῦ (»... (b) for the wrath of the Lord shall come as a mighty river, it shall come with fury»). *Targ.*: ארי יתון כשפע נהר פרת מעיקין במימרה דיהוה יתבזזון וידחלון ממערדא ית שמא דיהוה וממדנח שמשא ית יקריה (»and from the west they shall fear the Name of H' and from the rise of the Sun his glory; lo, like the overflow of the river Euphrat shall the distressed (oppressed) come; in (by) the Memra of H' they shall be plundered»). *Vulg.*: *et timebant qui ab occidente nomen Domini et qui ab ortu solis gloriam eius: cum venerit quasi fluvius violentus quem spiritus Domini cogit. Syr.* 19b: *meṭṭul d^e^nēṯe 'āloṣā 'aḵ nahrā u̯^e^ruḥeh d^e^mār^e^i̯a.*

Duhm, Box, Skinner, G. A. Smith *e. a.* prefer to read ויראו of ראה ('and they shall see'), with some MSS, instead of LXX and point for parallels to 60 3 66 19.

שם יהוה in *Trito-Isa* here and 56 6. *Vide* above on 56 6 (p. 53).

For ירא את שם יהוה cf *ψ 102 16. 17* (16 »So the heathen shall fear the name of I̯HU̯H and all the kings of the earth thy *glory* — *u̯^e^i̯ir^e^'u goi̯im 'æṯ šem I̯HU̯H u̯^e^ḵål malḵe hā'āræṣ 'æṯ k^e^ḇoḏæḵā* — 17 when I̯HU̯H shall build up Sion he shall appear in his glory —»).

שם ה' with כבוד ה' (or corresponding suffixes) in

כבודו, in Trito-Isa only here: כבוד ה' in Trito-Isa 58 8 60 13 66 12; *vide* above on 58 8 (p. 00).

מערב in *Trito-Isa* here only, in *Deut-Isa 43 5 45 6* ψ 75 7 103 12 *107 3* 1 Chr *7 28 12 15* 26 16. 18. 30 2 Chr. 32 30 33 14 Dan 8 5.

מזרח in *Trito-Isa* here only, in *Deut-Isa* 41 20. 25 *43 5 45 6* 46 11 Am 8 12 Jer 31 4 Zech 8 7 14 4 Mal 1 11 ψ 50 1 *103 12 107 3* 113 3 Dan 8 9 11 44. The word is much more frequent than מערב.[1]

[1] It further occurs in Ex 27 13 38 13 Nu 2 3 3 38 21 12 32 19 34 15 Dt 3 17. 27 4 41. 47. 49 Jud 11 18 20 43 21 19 Jos 1 15 4 19 11 5. 8 12 1. 3 13 5. 8. 27. 32 16 1. 5. 6

מזרח and מערב together in *Deut-Isa 43* 5 *45* 6 *ψ 103* 12 *107* 3 *1 Chr 7* 28 *12* 15 *26* 16. 17.

מזרח שמש in *Deut-Isa 41* 25 *45* 6 Nu 21 12 Dt 4 41. 47 Jos 1 15 4 19 12 1 13 5 19 12. 27. 34 Ju 11 18 20 43 21 19 1 Ki 1 11 2 Ki 10 33 ψ 50 1 103 3.

כנהר, 'as a river', in *Trito-Isa* here and *66* 12, in Deut-Isa *48* 18.

צר, in the sense of 'enemy', in sing. in Isa only here; plur. in *Trito-Isa* 59 18 63 18 64 1 Proto-Isa 1 24 9 10 [26 11].

רוח יהוה in *Trito-Isa* here and 61 1 63 14 Deut-Isa *40* 7. 13 Prot-Isa 11 2 cf Hos 13 15 Mi 2 7 (3 8). The closest affinity with the present passage is to be found in *Deut-Isa 40* 7 »The grass withers the flowers do fade because I̯HU̯H's breath blows on them — *ru*ᵃ*ḥ I̯HU̯H nāšᵉḇā bo* —». It is highly probable that *Deut-Isa 40* 7 formed the pattern for the language of 19bβ.

It might be worth noticing that also 19bα exhibits a similarity with Deut-Isa *40* 7, in the present state, of the former, however, consisting merely in a similarity of sounds:

Deut-Isa 40 7: יַבַּשׁ חֲצִירַ נבל ציץ כַּי
Trito-Isa 59 19bα: יַבּוֹא צַרַ כנהר כַּי

In view of the dubious construction of 19bα, it might be possible to argue that the clause is corrupt and in originally more closely resembled Deut-Isa 40 7a.

נהר. Elliger points out that נהר in *Trito-Isa* here and *66* 12 is used as a simile for the coming salvation, in *Deut-Isa* again (48 18 sing., usually in plural: 41 18 42 15 43 19. 20 44 27 47 2 50 2) in all passages, except 47 2, the context speaks of I̯HU̯H as drying out 'rivers' or causing rivers to spring up in the desert.

נסס, ἅπ λεγ.

59 20 ובא לציון גואל ולשבי פשע ביעקב נאם יהוה LXX: καὶ ἥξει ἕνεκεν Σιὼν ὁ ῥυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ (»And the deliverer shall come for Sion's sake and shall turn away ungodliness from Jacob») *Syr.*: *u̯ᵉnēṯe lᵉṣehi̯on pāroḳā u̯ai̯len dᵉmafnen ʿau̯lā men I̯aʿḳoḇ ʾāmar mārᵉi̯ā* (»And the deliverer shall come to Sion and (to) those who turn away iniquity from Jacob, says the Lord») *Targ.*: וייתי לציון פריק ולאתבא מרודיא דבית יעקב לאוריתא אמר יהוה.

17 10 18 7 19 12. 13. 27. 34 20 8 1 Ki 7 25 2 Ki 10 33 1 Chr 4 39 5 9. 10 6 63 7 28 9 18. 24 12 15 *26* 17 2 Chr 4 4 5 12 29 4 31 14 Neh 3 26. 29 12 37.

גואל in Trito-Isa here *60 16 63 16* Deut-Isa 41 14 43 14 44 6. 24 47 4 48 17 49 7. 26 54 5. 8, the verb גאל in other forms in Trit-Isa 62 12 63 (4) 9 Deut-Isa 43 1 44 22. 23 48 20 51 10 52 9 Prot-Isa 35 9.

גואל is specific to Deut-Isa in the developed sense of 'redeemer' of the people! Of the 44 passages in OT where the word occurs, 13 belong to Deut-Isa and Trito-Isa, 9 to P, 9 to Ruth, 4 to Dt.

שבי פשע, if it means anything at all, must mean: 'Sin's returned ones', which might be a poetical expression for 'those who have returned from Sin (rebellion)'.

The MT should perhaps not necessarily be regarded as corrupt. If גואל, as is natural in the context, is interpreted as referring to IHUH — it is God *Himself* who will bring about the Salvation (vs 16 sqq.) — the construction is syntactically admissible: »And He will come as a deliverer to Sion, and to those who have returned from rebellion in Jacob». For *59 20* cf *56 12* (Elliger)[1].

59 21 »This verse comes in very abruptly from what precedes. Notice the abrupt change of person (*with them . . . upon thee* etc.) and its unmetrical and prosaic character. The persons addressed are the redeemed community, *i. e.*, the reformed community which has accepted the yoke of the Law. The passage is a later insertion, with no logical connexion with what precedes» (Box). »Der Eingang: ich aber, das ist mein Bund mit ihnen . . . hat eine so auffallende Ähnlichkeit mit dem Stil der Priesterschrift (Gen 9 8 17 4, das vorangestellt ואני unzählige Male), dass ein Autor den anderen nachahmen muss» (Duhm).

ימושו מפיך cf *Jos 1 8* (Deuteronomistic) (»This book of the law shall not depart out of thy mouth — *lō ɣāmūš sefær hat-torā haz-zæ mippiḵā* —») Jer 31 36 Hi 23 12.

בפיך [שמתי] cf Ex 13 9 Dt 6 6. 7 30 14 and contrast Deut-Isa 51 6.

[1] »59 20: Jahwe kommt als Löser für Zion; aber nicht alle nehmen am Heil teil, sondern nur die vom Abfall Bekehrten. Eben den Sinn hat 56 1 f.: das Heil kommt; aber nur die sich recht bereiten, wie c. 58 und 59 es ausführen, haben Anteil an der kommenden Herrlichkeit. In 59 20 herrscht Parallelismus membrorum: »Zion» und »die vom Abfall Bekehrten in Jacob» sind Parallelglieder. Das ו führt nichts Neues ein, ebensowenig wie das וְ vor רב־טוב 63 7.» (*ZA W* xlix 1931 p. 122 and note 1).

Table of affinities of 59 1—21 (1) 59 1—8.

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	Hi	alia
59 1		*50* 2	*6* 10							*Zech 7* 11
2 a עונות	*59* 12 *65* 7	*43* 24 *50* 1		Am 3 2	5 25 11 10	24 23 32 27		38 5 40 13	*13* 23. 26	*Neh 9* 2 Ezra 9 6. 7 Prov
	(sing. 59 3	*53* 5. 11 *S*		*Mi 7* 19	33 8	36 31. 33		51 11 65 4	19 29 22 5	5 22 Lam 4 13 5 7 Dan
	57 17					43 10		*79* 8 90 8		9 16
	64 5. 6. 8)							103 10		
								107 17		
								130 3. 8		
עונות + חטאת	*59* 12			*Mi 7* 19				*79* 8. 9	*13* 23	Lev 16 21 *Neh 9* 2 *Lam*
										4 13
מבדילים	(56 3)									
b חטאת	*58* 1 *59* 12									
הסתיר פנים	no exact								cf *34* 29	
	paralllel								30 9	
3 a נגאלו	(63 3)									
בעון			5 18 22 14							*Lam 4* 14 *Sef* 3 1 1 Sa
			30 13							25 24 2 Sa 14 9
b שקר	*57* 4 *59* 13									
דבר שקר				*Mi 6* 12	*9* 4 29 23					
					43 2					

עולה	61 8			*Mi* 3 10 (Hos 10 13)		(Ez 28 15)	*Mal* 2 6	37 1 43 1 58 3 64 7 89 23 107 42 119 3 (92 16) (125 3)	6 29. 30 11 14 *13* 7 15 16 22 23 24 20 *27* 4 36 23 (5 16)	Ḥab 2 12 *Ṣef* 3 5. 13 2 Sa 3 34 7 10 Prov 22 8
הגדה	*59 13*		[*33 18*]					1 2 *2 1* *35 28* *71 24* *37 20* *38 13* 63 7 77 63 115 7	*27* 4	Prov *8* 7 *15 28* *24* 2
קרא בצדק 4 a		)(42 6 *S*							*5 1* *9 16* *13 22*	
בצדק + forensic terms			11 4					9 9 72 2		Lev 19 15
נשפט	*66 16*				2 5 25 3. 11	17 20 20 35. 36 38 22	Joel 4 6	96 13 98 9 37 33 107 7		Prov 29 9 1 Sa 12 7 2 Chr 22 8

		Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	Hi	alia
(59)	אמונה			*11* 5 [25 1 33 6]	Hos 2 22 1	5 1. 13 7 25 9 2			33 4 36 6 37 3 40 11 88 12 89 2. 3. 6. 9. 25. 34. 50 92 3 96 13 98 3 100 5 119 30. 75. 86. 90. 135 143 1		Ḥab 2 4 Ex 17 12 Dt 32 4 1 Sa 26 23 2 Ki 12 16 22 7 1 Chr 9 22. 26. 31 2 Chr 19 9 31 12. 15. 18 34 12 Prov 12 17. 22 Lam 3 21
b	בטח		42 17 *47 10* [50 10]	[12 2] [26 34] *30 12* 31 1 [32 9. 10. 11] [36 4. 5. 6. 7. 9 37 10]	Am 6 1 *Hos 10 13* Mi 7 5	frequent	16 11 33 13		frequent esp. *31* 7 *52 9 62 11*		*Ṣef 3* 2 Ḥab 2 18
	תהו		40 17. 23 41 29 44 9 45 18. 19 49 4	[24 10] [29 21]		4 23			107 40	6 18 19 24 26 7	Gen 1 2 1 Sa 18 21 Dt 32 10

	שוא		0	1 13 (5 18)	Hos *10* 4	2 30 4 80	12 24 13 6.	frequent		
					12 12	6 29 18 15	7. 8. 9. 23			
						46 11	21 28. 34			
							22 28			
									15 35	
b β									(15—35)	
[59 5 a	ביצים			10 14					39 14	Dt 22 6
	צפעוני			11 8						Prov 23 32
				(14 29)		8 17				
	בקע	(cf 5 b)			Hos 13 8		13 11. 13	78 15	28 10	1 Sa 6 14 2 Ki 2 24
										8 12 15 16 Ḥab 3 9
										Gen 22 3
	קור	only here								
		59 5. 6								
	עכביש								8 14	
	ארג			38 12 19 9					7 6	Ex 28 32 35 35 39 27
										Jer 16 13. 14 1 Sa 17 7
										2 Sa 21 19 2 Ki 23 7
										1 Chr 11 23 20 8
b	זורה			35 6					*39* 15	Jud 6 28
	נבקע	58 8				52 7	30 16		26 8 32 19	Zech 14 4 Gen 7 11
										Ex 14 21 Nu 16 31
										1 Ki 1 40 2 Ki 25 4
										2 Chr 25 12 Prov 3 20

	Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	Hi	alia
אפעה (59)			30 6						20 16	
התכסה 6a			37 12							1 Ki 11 29 2 Ki 19 12 Gen 24 65 Jona 3 8
מעשי און b	only here									
פעל חמס	only here									
לרע ירצו 7a										*Prov 1 16 6 18*
וימהרו לשפך										*Prov 1 16*
מחשבות און b		(55 7)				(11 2)				*Prov 6 18*
שד ושבר	60 18	51 19			45 3					
מסלה	62 10	40 50 49 11	7 3 11 16 19 23 33 8 36 2		31 21		Joel 2 8	84 6		Nu 20 19 Ju 5 20 21 19 20 31. 32. 45 1 Sa 6 12 2 Sa 20 12. 13 2 Ki 18 17 1 Chr 26 16. 18 2 Chr 2 11 Prov 16 17
דרן שלום 8a	only here									
מעגל(ותיהם)			[26 7]					17 5 23 3 65 12 140 6		1 Sa 17 20 26 5. 7 *Prov* 2 9. 15. 18 4 11. 26 5 6. 21

כתיב (ותיהם) b	58 12	42 16 43 16		Hos 2 8	6 16 18 15			78 50	18 10 19 8	Jud 5 6 Prov 1 15 3 17
								119 35.105	24 13 28 7	7 25 8 2. 20 12 28 Lam
								142 4	30 13 38 20	3 9
									41 24	
(עקשו)				Mi 3 9						Prov 10 9
				(2) 59 9—21 (a) 59 9—15 a.						
רחק משפט 9a	*59 11. 14*	*46 13* (49 19 54 14)								
השיג		[51 11]	[35 10]	Hos 2 7	39 5 42 16 52 8	46 7		7 6 18 18 *40 13* 69 25	24 2 27 20 41 18	*Zech 1 6* Lam 1 3 Prov 2 19 Gen 31 25 44 46 47 9 Lev 5 11 14 22. 30. 31. 32 14 21 25 26. 47. 49 26 1 27 Nu 6 21 Dt 15 6 28 2. 15. 45 Jos 2 5 1 Sa 14 26 2 Sa 15 4 30 8 2 Ki 25 5 1 Chr 21 12
צדקה־משפט	56 1 58 2 59 14 *vide* on 56 1									

	Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	Hi	alia
(59) b קוה	59 11 60 9 64 2	51 5	5 2. 4. 7 8 17 [25 9] [26 8] [33 2]	Hos 12 7 Mi 5 6	8 15 13 16 14 19. 22			25 5. 21 27 14 37 34 39 8 40 2 52 11 56 7 69 21 119 95 130 5	3 9 6 19 7 2 17 13 30 26	Gen. 49 18 Lam 2 16 Prov 20 22
אור־חשך		45 7 51 4	*5 20. 30 9 1*	*Am 5 18. 20 Mi 7 8*		32 8		112 4 139 11. 12	12 22. 25 24 16 26 10 29 3 38 19	*Lam 3 2* Eccl. 2 13 (Gen 1 4. 5. 18)
אור	*58 8. 10 60* 1. 3. 19 20	42 6. 16 45 7 49 6 51 4	2 5 *5 20. 30 9 1.* 2 10 16 13 10 18 4 *7 8. 9* 30 26	*Am 5 18. 20* 8 8. 9 *Mi* 2 1	4 23 13 16 25 10 31 35	32 7. 8		4 7 27 1 36 10. 14 37 6 35 11 43 3 44 4 49 20 78 14 89 16 97 11 104 2 112 4 119 105 139 11 198 3	3 9. 16. 20 12 22. 25 17 12 18 5. 6 22 28 24 1. 3. 14. 16 25 3 26 10 28 3. 11 29 3. 24 30 26 31 26	*Sef 3 5* Ḥab 3 4. 10 Zech 14 7 Neh 8 3 *Lam 3 2* Ecc 2 13 11 7 12 2

										33 28. 30		
										36 30. 32		
										37 3. 11. 15. 21		
										38 15. 19. 24 41 10		
	נגהות	ἁπ. λεγ.										
	(נגה)	*60 3. 19*			*Am 4 20*				18 12. 13		*Hab 3 4. 11* Prov 4 18	
		62 1									2 Sa 22 13 23 4	
	אפלה	*58 10*	[51 10]	8 22		23 12		*Joel 2 2*			*Sef 1 15* Prov 4 19 Ex 10 22 Dt *28 29*	
10 a	גשש	ἁπ. λεγ.										
—											*Dt 28 29*	
b	צהרים	*58 10*									*Dt 28 29*	
	כשל	*59 14*	40 30	3 8 5 27	*Hos 4 5 5 5*	6 21 46 6			27 2 31 11	4 4	Neh 4 4 2 Chr 28 15	
		(*63 13*)		8 15 28 13	14 2	12. 16			105 37		Lev 26 37 Lam 5 13	
				31 3		50 32			107 12			
									109 24			
	נשף			5 11		*13 16*			119 147	3 8 7 4	1 Sa 30 17 2 Ki 7 5. 7	
				[21 4]						24 15	Prov 7 9	
11 a	חמה		51 15	16 11 17 12		31 20. 35	7 16		46 4. 7		Zech 9 35 1 Ki 1 11	
				22 2		5 22 51 55			55 18		39 7 42 7. 12 43 5 Prov	
						4 19 6 23			59 7. 15		1 21 7 11 9 13 20 1	
						48 36 50 42			77 4 83 3		Cant 5 4	

		Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	Hi	alia
(59)	רוב			11 7	Am 5 19 Hos 13 8						Prov 17 12 28 15 Lam 3 10 1 Sa 17 34. 36. 37 2 Sa 17 8 2 Ki 2 24
	יונה	*60 8*		[38 14]			7 16				Nah 2 7
	הגה	*59 3 quo vide*									
b	נקוה	*59 9 quo vide*								*3 9*	
	משפט	*vide on 56 1*									
	ואין		41 17				7 25		*69 21*	*3 9*	1 Sa 9 4 Prov 13 4 14 6 (17 16) 20 4
	ישועה	56 1 60 18 62 1	49 6. 8 51 6. 8 52 7. 10 59 17	[12 2. 3] [25 9] [26 1] [33 2]					3 3. 9 9 15 13 16 14 7 20 6 21 2. 6 35 3. 19 62 2. 3. 7 67 3 68 20 69 30 70 5 78 22 80 3	13 16 30 15	Ḥab 3 8 Gen 49 18 Dt 32 15 Ex 14 13 15 2 1 Sa 2 1 14 45 2 Sa 10 11 1 Chr 16 23 2 Chr 20 17 Prov 12 2

								88$_{2}$ 89$_{27}$ 91$_{16}$ 96$_{2}$ 98$_{2.3}$ 106$_{4}$ 118$_{14.15.21}$ 119$_{123.155.166.174}$ 140$_{8}$ 149$_{4}$		
רחק	cf *59*$_{9}$	46$_{13}$							5$_{4}$	
12 a רבו	*66*$_{16}$		22$_{9}$ (6$_{12}$)		*5*$_{6}$ *14*$_{7}$ 46$_{23}$			3$_{2}$ 4$_{8}$ 25$_{19}$ 38$_{20}$ 69$_{5}$ 104$_{24}$	*35*$_{6}$	Gen 6$_{1}$ Ex 23$_{19}$ 1 Sa 25$_{10}$ Eccl 5$_{10}$
פשע[ינו]	*57*$_{4}$ *58*$_{1}$ *59*$_{20}$									
נגדך										
חטאת[ינו]										
ענה ב										
עונות[ינו]	59$_{2}$ 65$_{7}$	43$_{24}$ 50$_{1}$ 53$_{5.11}$		Am 3$_{2}$ Mi 7$_{19}$	5$_{25}$ 11$_{10}$ 33$_{8}$	24$_{23}$ 32$_{27}$ 36$_{31.33}$ 43$_{10}$		38$_{5}$ 40$_{13}$ 51$_{11}$ 65$_{4}$ 79$_{8}$ 90$_{8}$ 103$_{10}$ 107$_{17}$ 130$_{3.8}$	13$_{23.26}$ 19$_{29}$ 22$_{5}$	Lev 16$_{21.22.26.39}$ Nu 14$_{34}$ Lam 4$_{13}$ 5$_{7}$ Neh 9$_{2}$ Ezra 9$_{6.7}$ Dan 9$_{16}$ Prov 5$_{22}$

		Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	Hi	alia
(59) 13 a	פָּשַׁע	66 24	43 27 46 8	1 2. 28	Am 4 4	3 13 2 8. 29	2 3 18 31		37 38 51 15		*Ṣef 3 11* Ki 8 50 12 19
			48 8 53 12		Hos 7 13	33 8	20 38				2 Ki 1 1 3 5. 7 8 20. 22
					8 1 14 10						2 Chr 19 9 21 8. 10
											Lam 3 42 Dan 8 23
											Ezra 10 13 Prov 28 21
	כחש				Hos 4 2 9 2	5 12			18 45 66 3	8 18 31 28	1 Ki 13 18 Ḥab 3 17
									81 16		Lev 5 21. 22 19 11
											Prov 30 9 Jos 7 11.
											24. 27 Zech 13 4 Gen
											18 15
	נסיג		42 17 50 5		(Mi 2 6)	38 22 46 5			35 4 40 15		2 Sa 1 22 *Ṣef 1 6*
									44 19 70 3		
									78 57		
									129 5		
b	עשק			*30 12*		6 6 22 17	18 18		62 11 *73 8*		Eccl 5 7 7 7 Sir 10 7
							22 7. 12. 29		119 134		Lev 5 27
	סרה			1 5 31 6		28 16 29 32					Dt 13 16 19 16
	הגה	*vide* on 59 3 b 11 a									
	שקר	59 3 57 4	44 20	9 14 32 7							

	דבר שקר	59 3			Mi 6 12	7 4. 8 9 4	13 3		[52 5]		Ex 5 9 23 7 Prov 13 5
						29 23			63 12		29 12
						40 16			109 2		
						43 2					
14 a	תחסג	here									
		only									
	משפט־צדקה	*vide* on									
		56 1									
	עמד מרחוק								38 12		2 Ki 2 7 Ex 20 21
	מרחוק	56 9 59 14									
		60 4. 9									
b	כשל	*vide* on									
	רחוב	59 14 b		15 3	Am 5 16	5 1 9 21	16 24. 31		55 12	29 7	Nah 2 5 Zech 8 4. 5
						48 38			144 14		Ezra 10 9 Neh 8 1.
						49 26					3. 16 Gen 19 2 Dt
						50 30					13 17 Ju 19 15. 17. 20
											2 Sa 21 12 2 Chr
											29 4 32 6 Prov 1 20
											5 16 7 12 22 13 26 13
											Lam 2 11. 12 4 18
											Cant 3 2 Est 4 6
											6 9. 11 Dan 9 25
	אבת . נכחה	(cf 57 2)		[26 10]	*Am 3 10*						
15 a	נעדר		40 26	34 16							*Sef 3 5* 1 Sa 30 19

	Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	Hi	alia
(סר מרע)	(cf *56* 2 57 2 (EL-LIGER))				(b) 59 15 b–20					
אין משפט b	[59 8 a]								*19* 7	
(וירע בעיניו)	(cf *65* 12 *66* 4)									
אין איש 16 a		*50* 2 *imit.*							38 26	cf *Sef* 3 6 (Eccl 7 28)
ישתומם	*63* 5							143 4		Dan 8 27 (Eccl 7 16)
מפגיע	(cf *64* 4)	*53* (6) *12 S*			15 11 *36* 25			*44* 4 *71 18*	36 32	
זרוע (ה') b	*62* 8	40 10 48 14						79 11		
	63 5. *12*	51 5. 9						*89 11* 22		
		52 10 53 1						*98 1*		
ותושע לו	*63* 5	(*40* 10 *imit.*)						(44 4 98 1) (72 4 86 16)		
סמכ[תהו]	*63* 5	([48 2])	[26 3] ([36 6])					*3 6 37* 24 51 14 *54* 6 88 8 111 8 *119 116* *145 14*		

	צדקת[ו]	56 1	46 13 51 6. 8					*vide* p. 191 ll. 5—9			
17 a			42 13 49 24 sq. 52 10								Wisd. 5 17 sqq.
	לבש[ו]	61 10	49 18 50 3 [51 9] 52 1					*93 1 104 1* 109 18 *132 1. 16* 35 26 102 29 132 9. 18	*29 14 40 10* 8 22		2 Chr 6 41 Prov 23 21 31 25
	שרין					< 46 4 >			cf 41 18		1 Ki 22 34 2 Chr 18 33 cf 1 Sa 17 5. 38 Neh 4 10 2 Chr 26 14
	כובע					(46 4)	(27 10 38 5)				(1 Sa 17 5 2 Chr 26 14)
b	נקם	*61 2 63 4*	47 3. 4	[*34 8*] [35 4]	Mi 5 14		24 8 25 12. 15	58 11			Dt 32 35. 41. 43 Prov 6 34 Lev 26 25 Ju 16 28

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	Hi	alia
(נקמיה)					11 20 20 10. 12 46 10 50 15. 28 51 6. 11. 36	25 14. 15. 17		149 7 79 10 *pl.:* 18 48 94 1		Nu 31 2. 3 Lam 3 60 *pl.:* Ju 11 36 2 Sa 4 8 22 48
תלבשת	ἁπ. λεγ.									
עטה	cf 61 3				43 12	24 17. 22		71 13 *84 7*		1 Sa 14 32 15 19 *28 14*
מעטה						(21 20 Pu)		104 2		Cant 1 7 Lev 13 45
	and *61 10*		22 17	Mi 3 7				*109 19. 29* (89 46 Hi)		
מעיל	*61 10*					26 16		109 29	1 20 2 12 *29 14*	Ex 25 34 28 4. 31 39 22–26 Lev 8 7 1 Sa 2 19 15 27 18 4 24 5. 12 *28 14* 2 Sa 13 8 1 Chr 15 27 Ezra 9 3. 5
קנאה	*63 15*	42 13	9 6 [11 13] [26 11] [37 32]			5 13 8 3. 5 16 38. 42 23 25 35 11 36 5. 6 38 19		69 10 79 9 119 139	5 2	Sef 1 18 3 8 Zech 1 14 8 2 Nu 5 14. 15. 18. 25. 29 25 11 Dt 29 19 2 Ki 10 16 19 31 Prov 6 3. 4 14 30 27 4 Cant 8 6 Eccl 4 4 9 6

גמול 18	*66* 6		[*35* 4]		*51* 6		Joel *4* 4. 7			
(< בעל גמולותי)					(cf *51* 6)					
[שלום]			([34 8])	(Hos 9 7 Mi 7 3)						
שלם	*65* 5 *66* 6 57 18	—	[19 21]		frequent		Joel *2* 25 *4* 4	frequent	21 31 22 27 34 11. 33	Prov *passim*
חמה	*63* 3. 5. 6 *66* 15	42 18. 25 51 13. 17. 20. 22	[27 14] [34 2]	Mi 5 14		frequent				Zech 8 2
כעל	*63* 7							119 14		2 Chr 32 19
שם יהוה 19 a	*56* 6 quo vide									
ירא את שם ה'								*102* 16. 17		
כבוד ה'	cf *58* 8 *quo vide* 60 13 66 12									
מערב		*43* 5 *45* 6						75 7 103 12 *107* 3		Dan 8 5 1 Chr 7 28 12 15 26 16. 18. 30 2 Chr 32 30 33 14

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Mal Joel	ψ	Hi	alia
מזרח		41 20. 25 *43* 5 *45* 6		Am 8 12	31 4		Mal 1 1	50 1 *103* 12 *107* 3 113 3		Zech 8 7 14 4 Dau 8 9 11 44 etc.
מזרח שמש		41 25 45 6						50 1 103 3		Nu 21 12 Ju 11 18 20 43 21 19 Dt 4 41. 47 Jos 1 15 4 12. 19 13 5 19 12. 27. 34 1 Ki 1 11 2 Ki 10 33
b כנהר	*66* 12	48 18						74 10 78 61	6 23 16 9	
צר	pl. 59 18 63 18 64 1	(49 20)	pl. 1 24 9 10 [26 11]	(Am 3 11)				107 2	36 16 (38 23) (41 7)	Zech 8 10 Lam 1 5. 7. 10. 24 4 12 Est 7 4. 6 (Prov 24 10) Nu 10 9
רוח יהוה	(61 1 63 14)	*40* 7. 13	(11 2)	Hos 13 15 Mi 2 7 (3 8)						
20 גואל	*60* 16 *63* 16	41 14 43 14 44 8. 24 74 4 48 17 49 7. 26 54 5. 8								P 9 times Ruth 9 times Dt 4 times (in OT 44 times)

	(גאל)	62 12 (63 4)	43 1 44 22. 23 48 20 51 10 52 9	[*35 9*]							
[21	בריתי	*vide* on 56 4. 6 61 8	51 6			31 36				23 12	Jos 1 8 Ex 13 9 Dt 6 6. 7 30 14

60 1–22.

60 1 קומי אורי כי בא אורך וכבוד יהוה עליך זרח LXX: φωτίζου φωτίζου Ἱερουσαλὴμ ἥκει γάρ σου τὸ φῶς καὶ ἡ δόξα κυρίου ἐπὶ σὲ ἀνατέταλκεν (seem to have had: אורי אורי ירושלם, cf, however, that *Targ.* also inserts 'Jerusalem') *Syr.: ḳum(ı) 'anhar(ı) meṭṭul dam^eṭā n^ehoreḵ(ı) u̯iḳāreh d^emār^ei̯ā 'alaik(ı) neḏnaḥ Targ.*: קומי אנהרי ירושלם ארי מטא זמן פורקניך ריקרא דיהוה עלך יתגלי.

קומי. The imperative קום in the Prophetical and Poetical books occurs in the following passages:

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	otherwhere
קום				Mi 6 1	13 4. 6 18 2	3 22	Jon 1 2. 6 3 2
קומה					2 27		ψ 3 8 7 7 9 20 10 12 17 13 35 2 44 27 74 22 82 8 132 8
קומי	60 1	*51 17*	[23 12]	Mi 4 13			Lam 2 19
קומו			[21 5]	Mi 2 10	6 4. 5 31 6 44 16 49 14. 28. 31		'Ob 1 1 cf Nu 10 35
קמנה			32 9				

The nearest parallel undoubtedly is *Deut-Isa 51 17* »Arouse thee! arouse thee! stand up o Jerusalem — *hiṯ'or^eri hiṯ'or^eri ḳumi I̯^erušālem* —».

אורי. The verb אור nowhere else in the Prophetical books. Recurs in Gen 44 3 1 Sa 14 27. 29 29 10 2 Sa 2 32 Prov 4 18 Sir 13 26. There is no parallel to the present passage as regards the use of the verb אור.

אורֵך here vs 1 and 3 only. For אור, frequent in Trito-Isa, *vide* above on 59 9. For the use of אור with personal suffix, in similar sense as here, cf *Trito-Isa 58 8. 10 ψ 27 1* (»I̯HU̯H is my light and my salvation — *I̯HU̯H 'ori u̯^ei̯iš'i* —»).

כבוד ה *vide* above on *58 8.*

עלך זרח, see on *58 10.*

בא. Elliger points out that בוא, of I̯HU̯H and his Salva-

60:1-22.

tion, occurs in *Trito-Isa 56 1 59 12 60 1 62 11 (63 1) 63 4 66 15*, whereas in Deut-Isa only 40 10 50 2.

60 2a כי הנה החשך יכסה ארץ וערפל לאמים LXX: ἰδοὺ σκότος καλύψει γῆν καὶ γνόφος ἐπ' ἔθνη.

החשך, read: חשך (Duhm, Marty). אור—חשך in juxtaposition as in *59 9b* (*quo vide*).

יכסה. כסה *vide* on *58 7*. Cf Hi 23 17 *36 32* Ex 10 5 Ez 32 7 (»I will cover the heaven — *u̯ᵉḵisseṯi . . . šāmai̯im* —») ψ 147 8 (»who covereth the heaven with clouds — *hamḵassæ šāmai̯im bᵉʿāḇim* —») ψ 104 9 Ez 38 9. 16 (»to cover the land — *lᵉḵassoṯ hā'āræṣ* —») Jer 46 8 (»I will go up and will cover the earth — *'aʿᵃlæ 'ᵃḵassæ 'æræṣ* —»).

ערפל in Isa here only. Jer 13 16 Ez 34 12 *Joel 2 2 Ṣef 1 15* ψ 18 10 97 2 Hi 22 13 38 9 2 Chr 6 1 (Sir 45 5).

לאמים, of »the nations of the earth» in Trito-Isa here only, in Deut-Isa 41 1 43 4. 9 49 1 55 4. In *Deut-Isa* the word is also used for »I̯HU̯H's people»: 51 4.

ארץ: Elliger makes a conspectus of the various uses of ארץ in Trito-Isa and Deut-Isa.[1]

	Trito-Isa	Deut-Isa
1) = the Earth (*orbis terrarum*)	60 2 62 7. 11 *65 17 66 1*	*40 12*. 21. 22. 23. 28 41 5. 9 42 4. 5. 10 43 6 *44 23. 24 45 8. 12. 18*. 22 *48 13*. 20 49 6. *13 51 6. 13. 16* 52 10 54 5. 9 *55 9*
2) = the land	—	45 19 46 11 49 8. 19 53 8
3) = the ground	61 11 63 6	40 24 41 18 47 1 49 23 51 23 53 2 55 10

In the passages marked by italics ארץ occurs in juxtaposition to שמים.

60 2b ועליך יזרח יהוה וכבודו עליך יראה LXX: ἐπὶ δὲ σὲ φανήσεται κύριος καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται *Targ.*: וביך ישרי שכינתיה דיהוה ויקריה עלך יתגלי.

[1] »Dtjesajas Stil ist schwungvoller, bei ihm spielt »die Erde» und vollends die Zerdehnung »Erde-Himmel» eine viel grössere Rolle als bei Trtjes. Tritojesajas Gedanken hängen an dem »Land», das bei Dtjes. bei weitem nicht eine solche Rolle spielt.«

זרח with God as subject only here in OT.

60 3 והלכו גוים לאורך ומלכים לנגה זרחך LXX: καὶ πορεύσονται βασιλεῖς τῷ φωτί σου καί ἔθνη τῇ λαμπρότητί (ʼΑΣΘ: τῆς ἀνατολῆς) σου *Syr.*: *u̯ᵉnēṯon ʿamme lᵉnuhreḵ(ı) u̯ᵉmalke lᵉnuhrā dᵉḏenḥeḵ(ı)* *Targ.*: ויהכון עממיא לנהוריך ומלכיא לקביל זהוריך.

גוים in Isa:

Trito-Isa	Deut-Isa	Prot-Isa
גוים, without article 60 3. 5. 11. 17 61 6 62 2 64 1 66 12	40 15 41 2 42 6 *45 1* *49 6* 52 15 54 3	10 7 [11 10] [13 4] [*14 6. 9. 12. 18*] [16 8] [23 3] [25 3] [30 28] [*34 1*]
הגוים etc., with article 60 12 61 9. 11 66 18. 19. 20	40 17 42 1 43 9 45 20 52 10	2 2. 4 5 23. 26 [11 12] [14 27] [25 7] [29 7. 8] [34 2] [37 12]

מלכים in *Trito-Isa* 60 16 62 2 Deut-Isa *45 1* *49* 7. 23 Prot-Isa 10 8.

For the use of גוים and מלכים in the present passage and the wording of the passage in general cf especially Trito-Isa 59 19 Isa [*14 6–18*] [*34 1*] Deut-Isa 45 1 49 6. 7 ψ 67 3 *102 16* 113 4 117 1

Isa [34 1]: »Draw nigh, ye *nations*, to hear, and attend, ye *peoples*; let the *Earth* and its fulness hear, the round world and its offspring — *ḵirḇu ḡoi̯im lišmoᵃʿ ulᵉʾummim haḳšibu tišmaʿ hāʿāræṣ umᵉloʾah teḇel u̯ᵉḵål ṣæʾᵃʿṣāʾæhā* —» cf 61 9 65 23.

ψ *102 16* »So the heathen shall fear the Name of *I̯HU̯H* and all the *kings of the earth* thy *glory* — *u̯ᵉi̯irᵉʾu ḡoi̯im ʾæṯ šem I̯HU̯H u̯ᵉḵål malḵe hāʾāræṣ ʾæṯ kᵉḇoḏæḵā* —».

60 4a שאי סביב עיניך וראי כלם נקבצו באו לך LXX: ἆρον κύκλῳ τοὺς ὀφθαλμούς σου καὶ ἴδε συνηγμένα τὰ τέκνα σου (ʼΑΣΘ?: πάντα συνηγμένα) Targ.: זקופי ירושלם סחור סחור עינך וחזא כל בני עם גלוותיך דמתכנשין ואתן לגויך. LXX and Targ. both interpret כלם as referring to בניך of 4b. *Syr.*: *ʾarīm(ı) ʿainaiḵ(ı) laḥᵉḏāraiḵ(ı) u̯aḥᵉzā dᵉḵullehon meṯkannᵉšin u̯āṯen leḵ(ı)*.

The whole passage is *verbatim* identical with *Deut-Isa 49 18*, a quotation of the latter (Box), rather than *vice versa* (Duhm). נשא עינים in Trito-Isa only here, in *Deut-Isa* in 40 26 49 18 and 51 6.

60 4b בניך מרחוק יבאו ובנתיך על צד תאמנה LXX: ἥκασι πάντες οἱ υἱοί σου μακρόθεν καὶ αἱ θυγατέρες σου ἐπ' ὤμων ἀρθήσονται (»all thy

sons have come from far and thy daughters shall be borne on shoulders») *Targ.*: בנך מרחיק ייתון ובנתך על גיססין יתנסבון ('shall be borne on hips').

בוא מרחוק, הביא in *Trito-Isa* here and *60 9*, in *Deut-Isa 43 6* [*49 12*]. With בנים in *Trito-Isa* here, and *60 9* and *Deut-Isa 43 6*. יבאו might be printed (Duhm, Abramowski *e. a.*) > *i̯aḇi'u*.

בנַיך in *Trito-Isa 60 4. 9 62 5*, *Deut-Isa 49 17. 22. 25 51 20 54 13*. בנתיך in *Trito-Isa* here only, in *Deut-Isa 49 22*.

על צד, specific to *Trito-Isa*: here and *66 12*; the idea, differently expressed, in *Deut-Isa 49 22. 23* (cf below).

תאמנה. The word נאמן, as passive form of אמן in the sense of 'carry, nurse', here only. The Ḳal, finite form, in *Lam 4 5* only. אֹמֵן, however, occurs in *Deut-Isa 49 23*.

60 4bβ is obviously framed on the pattern of *Deut-Isa 49 22. 23*, from which passage other terms and expressions of the present context have been borrowed:

Deut-Isa 49 22. 23	Trito-Isa 60 3
. . . הנה אשא אל גוים ידי 22	3 והלכו גוים לאורך ומלכים
ואל עמים ארים נסי והביאו	לנגה זרחך . . .
בניך בחצן ובנתיך על כתף	4 בניך מרחוק יבואו
תנשאנה 23 והיו מלכים אמניך	ובנתיך על צד תאמנה
ושרותיהם מיניקותיך . . .	

60 5a אז תראי ונהרת ופחד ורחב לבבך LXX: τότε ὄψῃ καὶ φοβηθήσῃ καὶ ἐκστήσῃ (ΣΘ: πλατυνθήσῃ) τῇ καρδίᾳ *Syr.*: *hāi'ḏen teḥzen u̯ᵉṯen-hᵉrin u̯ᵉṯeḥden u̯ᵉneru̯aḥ*[1] *lebbeḵ(ı)* (»then thou shalt see and be radiant, shalt rejoice and thy heart shall widen itself») *Targ.*: בכין תחזיין ותנהרין ותדחלין ויפתי ליביך בדחלת חטאין (usual paraphase without reference to the actual literal meaning of the passage).

תראי, without doubt, is = 'thou shalt see', not 'thou shalt fear'. The ופחד of 5aβ does not refer to 'fear', 'fright', in the proper sense of the words, but 'exultant trembling' or something similar. *Syr.* correctly, although freely, renders פחד: 'thou shalt rejoice'.

נהרת, here, as in other cases, where the author brings words or terms of his own he betrays a vocabulary of later times.

[1] Thus probably to be read, instead of *u̯anᵉruḥ* (traditional punctuation).

נהר, in the sense of 'to light, shine, be radiant', an Aramaism, occurring here and *ψ 34 6* only (»they looked unto him and were lightened — *hibbiṭu 'elāu̯ u̯ᵉnahāru* —»). In Deut-Isa the *Hebrew* word נהר 'to'.

ופחד, for the present sense. Cf *Jer* 33 9 (»and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it — *ūfāhᵃḏu u̯ᵉrāḡᵉzu 'al kål haṭ-ṭoḇā u̯ᵉ'al kål haš-šālom 'ᵃšær 'ānoḵi 'ošæ-l-lāh* —»).

ורחב; reference might perhaps be made to 1 Sa 2 1. Some MSS ורהב, to which MT is preferable. Ehrlich > וחרד.

לבבך here and Deut-Isa 49 21 Jer 13 22 1 Sa 1 8 (cf Deut-Isa 47 8); cf on Trito-Isa 57 1. 15.

60 5b כי יהפך עליך המון ים חיל גוים יבאו לך LXX: ὅτι μεταβαλεῖ εἰς σὲ πλοῦτος θαλάσσης καὶ ἐθνῶν καὶ λαῶν. καὶ ἥξουσί σοι (»for the wealth of the sea shall come round to thee and of nations and peoples; and to thee shall come . . .», connecting יבאו לך with the following; καὶ ἐθνῶν καὶ λαῶν is, perhaps, a free rendering of חיל(י) גוים, interpreted as 'army of nations').

נהפך, in the present sense, only here and *Lam 5 2*.

המון, in the sense of '*riches, treasure*' in Ez 29 19 ψ 37 16 Eccl 5 9 »This is a late sense for the Hebrew word *hāmon* . . . Sea-borne wealth is meant, that carried by the seafaring peoples in their ships: cf Dt 33 19 Zech 9 3. This anticipation that the wealth of the nations should flow to Jerusalem was cherished by later prophetic writers. Cf Ḥag 2 7 Isa [23 18]» (Box).

חיל גוים. For חיל, in the sense of 'riches' cf Isa 8 4 10 14 Zech *14 14* Hi 20 15 Gen 34 29, also Dt 8 17. 18 Ez 28 4.

The expression חיל גוים *et. sim.* in *Trito-Isa* here and *60 11 61 6*, *Proto-Isa 10 14* and *Zech 14 14*.

יבאו לך, to be read *i̯āḇi'u lāḵ*?

60 6a שפעת גמלים תכסך בכרי מדין ועיפה LXX: (καὶ ἥξουσί σοι, *vide* above) ἀγέλαι καμήλων καὶ καλύψουσί σε κάμηλοι Μαδιὰμ καὶ Γαιφά.

שפעה in (Trito-)Isa here only, further occurring in *Ez 26 10* (»By reason of the *abundance of his horses* — *miššif'aṯ susāu̯* —») *Hi 22 11 38 34* (»or darkness that thou canst not see; abundance of waters *cover thee* — *'o ḥošæḵ lo ṯir'æ u̯ᵉšif'aṯ mai̯im tᵉḵassæḵā* —»).

גמל in Isa here and [21 7].

תכסך; For כסה in Trito-Isa *vide* above on *58 7*.

בכר(י) ἁπ. λεγ.

עיפה, also in Gen 25 4.

60 6bc כלם משבא יבאו זהב ולבנה ישאו ותהלות יהוה יבשרו LXX: πάντες ἐκ Σαβὰ ἥξουσι φέροντες χρυσίον καὶ λίβανον οἴσουσι καὶ τὸ σωτήριον κυρίου εὐαγγελιοῦνται (Alex., Sin. I, after χρυσίον add: καὶ λίθον τίμιον).

שבא nowhere else in Isa.

לבנה in *Trito-Isa* here and *66* 3 Deut-Isa 43 23 *Jer 6* 20 *17* 26 41 5 Neh 13 5. 9 1 Chr 9 29 Cant 4 6. 14 Ex 30 34 Lev 2 1. 2. 15. 16 5 11 24 7 Nu 5 15.

Jer 6 20 »to what purpose cometh there to me incense from Sheba — *lāmmā-z-zæ li l^{e}ḇonā miš-Šeḇā* —». 17 26 »and *they shall come* from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains and from the south, bringing burnt offerings and sacrifices and meat-offerings and *incense*, and bringing sacrifices of praise, unto the house of ĮHUH.» 41 5 (»there came certain from Schechem ... with offerings and incense in their hands»).

תהלות יהוה. The same expression in *Trito-Isa 63* 7 and *ψ 78* 4 (»*l^{e}ḏor ʾaḥ^{a}ron m^{e}sapp^{e}rim t^{e}hillōṯ ĮHUH*»), תהלות also in ψ 22 4 Ex 15 11.

תהלה further in *Trito-Isa 60* 18 *61* 3. 11 *62* 7 in Deut-Isa 42 8. 10. 12 43 21 (48 9) (Ehrlich rightly: »das Wort hat bei [Trito-Isaiah] nicht so sehr die Bedeutung »Jahwes Ruhm» als vielmehr »Israels Heil und dadurch Jahwes Ruhm».»).

יבשרו. בָּשַׂר in Trito-Isa here and *61* 1 Deut-Isa 40 9 41 27 52 7 Nah 2 1 Jer 20 15 1 Sa 4 17 31 9 2 Sa 1 20 4 10 18 19. 20. 26. (31) 1 Ki 1 42 1 Chr 10 9 16 23 ψ 40 10 68 12 96 2.

The phrase בשר תהלות sounds strange. One should have expected some form of כפר or הזכיר with תהלות. 6c is, perhaps, a gloss. (So Ehrlich).

60 7a כל צאן קדר יקבצו לך אילי נביות ישרתונך LXX: καὶ πάντα τὰ πρόβατα Κηδὰρ συναχθήσονται καὶ κριοὶ Ναβαιὼθ ἥξουσι. (Klostermann *e. a.* suppose that LXX had ישחרונך instead of ישרתונך; ΑΣΘ: λειτουργήσουσί σοι = MT) Duhm for ישרתונך proposes ירשתך (thine inheritance, thy belongings: »gehören dir».

60 7b יעלו על רצון מזבחי ובית תפארתי אפאר LXX: καὶ ἀνενεχθήσεται δεκτὰ ἐπὶ τὸ θυσιαστήριόν μου καὶ ὁ οἶκος τῆς προσευχῆς μου δοξασθήσεται *Targ.*: יתסקון כרעוא על מדבחי ובית תושבחתי אישבח *Syr.*: *u^{e}nesḳun l^{e}ṣeḇḇānā ʿal maḏbaḥ(ı) ṷ^{e}ḇaitā tešbuht(ı) ʾešabbaḥ*; LXX, *Targ.*, *Syr.*

(and Vet. Lat.) interpret על רצון מזבחי as if it read לרצון על; LXX, perhaps, actually had the latter reading before them (cf Dt-Isa 56 7) בית תפארתי is by LXX (and Vet. Lat.) translated as if it ran: בית תפלתי, but here we have most probably to do, not with a different text in the original, but with an interpretation by the translators. Notice that *Targ.* and *Syr.* too do not translate the expression literally, but interpret: 'The house of my praise, glorification'.

על רצון only here. It is perhaps most natural to assume the original to have been: לרצון על. But it cannot be stated for certain that על רצון is incorrect.

Cf. *Deut-Isa 56 7* »their burnt offerings and their sacrifices shall be accepted upon my altar; for mine house shall be called an house of prayer for all people — *ʿolotehæm uʾzibḥehæm lᵉrāṣōn ʿal mizbᵉḥi ki bet̲i bet̲ tᵉfillā yiḳḳāre lᵉkål hā ʿammîm* —».

It is obvious that the writer has been influenced by *Deut-Isa 56 7*, but we have no right on this account to alter the reading of the present passage into conformity with the prototype. Similarly, the unevenness of style, revealing itself in the insufficient connection between α and β, may be accounted for precisely by the fact that the wording of the prototype is in the writer's mind.

בית תפארתי, only here. The expression is, however, in keeping with the language of *Trito-Isa*: cf *63 15*: *zᵉḇul ḳåḏšᵉḳā uʾt̲if'artæḳā, 64 10*: *bet̲ ḳåḏšenu uʾt̲if'artenu* (*vide ad loc*). The phrase *šem tif'artæḳā* in 1 Chron 29 13 cf Trito-Isa 63 14.

Contrast *Deut-Isa* 46 13: »I appoint in Ṣion deliverance, for Israel my glory — *lᵉIšrāʾel tif'arti*», 52 1 »put on thy garments of beauty, o Jerusalem, holy city — *liḇši bigḏe t̲if'arteḳ Yᵉrušālem ʿir haḳ-ḳodæš* —» (cf Ez 16 17. 39 23 26).

For the passages where תפארת occurs *vide* below on *60 19c* (in Trito-Isa in 60 7. 19 62 3 63 12. 14. 15 64 10).

אפאר. The verb פאר in *Trito-Isa* here and *60 9. 13*, in Hit̲pa. in *60 21 61 3*, the noun פאר in *61 3. 10*. The words formed from the root פאר, thus, are remarkably frequent in *Trito-Isa*. The use of the words in question is in all probability developed from Deut-Isa — as Elliger rightly points out, the words פְּאֵר and פָּאַר are not used in the sense that God 'glorifies' Israel or is glorified in Israel anywhere else in the OT except in Deut-Isa and Trito-Isa. At the same time it is obvious that the use of the words

is different in Deut-Isa and Trito-Isa. The difference is the same as has been called attention to on p. 221 and 251 in the case of תהלה.

60 8 מי אלה כעב תעופינה וכיונים אל ארבותיהם. For this passage ELLIGER compares *63* 1: »who is this that is coming from Edom in bright red garments from Bosra?»

כעב. The word עב occurs in Trito-Isa here only, in Deut-Isa 44 22 (»I have blotted out as a thick cloud thy transgressions»), in Prot-Isa 5 6 [14 14] 18 4, [*19* 1]: »Behold IHUH rides upon a swift cloud and comes to Egypt — *roḵeḇ ʿal ʿāḇ ḳal uḇā miṣraʾim* —» ψ 18 12. (13) 77 18 104 3 (»who maketh the clouds his chariot») 147 8 Hi 20 6 22 14 26 8 *30* 15 (»my welfare passeth away as a cloud — *uḵᵉʿāḇ ʿaḇᵉrā yᵉšuʿāṯi* —») 36 29 37 11. 16 38 34.

תעופינה. The verb עוף in Trito-Isa here only, nowhere in Deut-Isa; in Prot-Isa 6 6 [11 14] 31 5 *ψ 18* 11 (»he rode upon a cherub and did fly; yea, he did fly upon the wings of the wind —») *55* 7 (»oh that I had wings like a dove, for then would I fly away and be at rest») 90 10 91 5.

Cf especially *Ḥab 1* 8 »and their horsemen shall spread themselves and their horsemen shall come *from far*; they shall fly as the eagle that hasteth to eat.» cf also Nah 3 16.

The closest parallels are furnished by *ψ 55* 7 and *Ḥab 1* 8.

כיונים. The word in Trito-Isa here and *59* 11. *Nowhere* in *Deut-Isa* or Prot-Isa proper. Occurs in Prot-Isa [38 14] Hos 7 11 (»Israel is like a silly dove without heart») 11 11 (»they shall tremble as a bird out of Egypt and as a dove out of the land of Assyria»), Jer 48 28 (»ye that dwell in Moab ... be like the dove that maketh her nest in the side of the hole's mouth») Ez 7 16 (»they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning every one for his iniquity»).

Closest parallel *ψ 55* 7, quoted above.

אֲרֻבּוֹת in connection with יונה only here. The word nowhere else in Trito-Isa, *not* found *in Deut-Isa*, in Prot-Isa in [24 18], Hos Bs (»as smoke out of the smoke-hole») Mal 3 10 Gen 7 11 8 2 Eccl 12 3. Perhaps it has here the specific sense of 'dove-cotes' (*Targ.*: שובכיהון [1]).

[1] LXX renders: καὶ ὡσεὶ περιστεραὶ σὺν νοσσοῖς ἐπ' ἐμέ (»as doves with young ones to me: אלי בגוזליהם?)..

60 9a כי לי איים יקוו ואניות תרשיש בראשונה LXX: ἐμὲ αἱ νῆσοι ὑπέμειναν καὶ πλοῖα θαρσὶς ἐν πρώτοις *Targ.*: ארי למימרי נגוון יסברון ונחתי ספיני ימא אידא פרסא קילעהא בקדמיתא. »For for my Memra the islands do hope and they who go down in ships (cf ψ 107 23), the hand first spreading the sails.» *Syr.* בראשונה: *'aik daḇᵉḳaḏmiṯā*, »as in the beginning» (as if the text were: כבראשונה).

איים also in [59 18] 66 19, in Deut-Isa 40 15 41 115 42 4. 10. 12. 15 49 and 51 5, Prot-Isa [11 11] [24 15] [34 14].

יקוו also in *59 9. 11 quo vide* and *64 2*, Deut-Isa *51 5*, *Prot-Isa* 5 2. 4. 7 8 17 [25 9] [26 8] [33 2] Hos 12 7 Mi 5 6 Jer 8 15 13 16 14 15. 22, in ψ 11 times, Hi 5 times, Lam 2 16 Gen 49 18 Prov 20 22.

The clause is probably a quotation of Deut-Isa 51 5 (»for me the coastlands wait — *'elai̯ 'i̯i̯im iᵉḳau̯u̯ū* —»).

Whether the original writer himself made this quotation, is, however, doubtful. Most commentators (Duhm, Budde, Cheyne, Box, Elliger *e. a.*) conjecture that the original was כי לי צִיים יִקָּווּ (»for to me the ships do gather»). G. A. Smith, however, retaining the MT, since supported by LXX, translates: »to me, to me, the isles are stretching» (cf also Gressmann). צי, 'ship', occurs in Proto-Isa [33 21]: »thereon no fleet with oars can go, neither can stately ships pass over it — וצי אדיר לא יעברנו —» Ez 33 9 »In that day shall messengers go forth from me in ships — *i̯eṣᵉ'u mal'āḵim millᵉfānai̯ baṣṣim* — to make the careless Ethiopians afraid». The same plural form in Nu 24 24. The plural *ṣi̯i̯im* is attested only in Dan 11 30.

For יקוו the nearest parallel would be *Jer 3 17* which is really very closely related to the present passage: »At that time they shall call Jerusalem the throne of I̯HU̯H and all the nations shall be gathered unto it — *u̯ᵉniḳu̯u 'elæhā ḵål hag-goi̯im* — to the *name of I̯HU̯H*, to *Jerusalem*» (cf 9c here). This parallel has been called attention to by Duhm.

ואניות תרשיש, *nowhere* else in *Trito-Isa*, *nowhere* in *Deut-Isa*, in *Proto-Isa 2 16* (»and upon all the ships of Taršiš»), elsewhere in ψ 48 8 (»thou breakest the ships of Taršiš with an east wind») 1 Ki 10 22 22 49 2 Chr 9 21 20 36. 37.

בראשונה, which, acc. to the context, ought to signify: 'in the van' 'foremost', is not attested elsewhere in this sense. In *Deut-Isa* [52 4] it is used in the usual sense of 'aforetime, in the beginning', cf Jer 7 12. In *Zech 12 7*, in the sense of first: I̯HU̯H

also shall save the tents of Judah first — *u̯ᵉhošiaʿ I̯HU̯H ʾæṯ ʾåhåle I̯ᵉhuḏā bārišonā* — that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.» Cf also Dt 17 7 1 Ki 17 3.

ראשונה in the sense of 'foremost' in Gen 33 2 Est 1 14.

60 9b להביא בניך מרחוק כספם וזהבם אתם. For 9bα *cf* and *vide* above on 4bα.

כספם וזהבם, cf Ez 7 19 Hos 8 4 Ṣef 1 18. כסף in Isa most frequent in *Deut-Isa*: 40 19 43 24 46 6 48 10 52 3 55 1. 2.

60 9c לשם יהוה אלהיך ולקדוש ישראל כי פארך Cf *Jer 3 17* cited above.

לשם יהוה; שם ה', occurs in *Trito-Isa* here and *56 6 59 19*. *Vide* above on *56 6*. לשם יהוה occurs in the following passages, *viz.*: Jos 9 9 1 Ki 3 2 5 17. 19 8 17. 20 10 1 1 Chr 22 7. 19 2 Chr 1 18 2 3 6 7. 10 *Jer 3 17* ψ 122 4. The use of לשם יהוה here tends to show that the writer, although adopting Deutero-Isaianic phrases and terms, in reality moves in a style different from Deut-Isa. (ל)שם יהוה occurs nowhere in *Deut-Isa*.[1]

It might also be urged that the use of the expression here is different from that of *Jer 3 17*, which latter passage, probably, has partly influenced the present wording. In *Jer 3 17* »the name of I̯HU̯H» is put by the side of »Jerusalem». It signifies as much as 'the cult of I̯HU̯H' or 'the obeisance to I̯HU̯H'. Here the expression is on a par with »The Holy One of Israel». The writer wants to express something similar as *Jer 3 17*, but his unintentional, to him obviously natural, equalization of the terms 'the *Name* of I̯HU̯H' (not 'I̯HU̯H' simply) and 'the Holy One of Israel', shows that he belongs to a period when 'the Name of I̯HU̯H' has actually begun to be used as a substitute for 'I̯HU̯H'. Cf the use of the term 'the Face' in *59 2*.

קדוש ישראל itself, certainly, is a characteristic Deutero-Isaianic term: *Deut-Isa* 41 14. 16. 20 43 3. 14 45 11 47 4 48 17 49 7 54 4 *55 5*. Notice especially *55 5b*, which is almost *verbatim* identical with the present passage, precisely with the exception *i. a.* that we there have »*I̯HU̯H thy God*» whereas here we have »the *Name* of I̯HU̯H thy God».

60 10a ובנו בני נכר חמתיך ומלכיהם ישרתונך.

בנה, occurring over 300 times in OT, occurs in *Deut-Isa* only

[1] *Vide* above p. 54, ll. 4—10.

once, *viz.* 45 13, of Cyrus: »He it is who shall build my *City* (not the *walls* only as here need be built!) and set my exiles free» (Box), in Proto-Isa 5 2 9 9, in Am 5 11 9 6. 11. 14 Hos 8 14 Mi 3 10 7 11, whereas the word is frequent in *Jer*, *Ez*, *Ezra-Neh*, and ψ. In *Trito-Isa*, by proportion, more frequent than in any other part of the OT; occurring in *58 12 60 10 61 4 62 21. 23 66 1.* For the occurrences in the other books of OT *vide* below in the *Table of Affinities* p. 243.

Cf especially *ψ 51 20* »Do good in thy good pleasure unto Ṣion, build thou the walls of Jerusalem — *heṭiḇā birṣonᵉḵā ʾæṯ Ṣiyyon tiḇnæ ḥomoṯ Yᵉrušālem* —» ψ 51 20. 21 is by outstanding scholars regarded as a later addition, from the time shortly before the erection of the walls through Nehemiah; CHEYNE *e. a.*[1]).

בני נכר *61 5 62 8*, *vide* above on 56 6, *nowhere* in Dt-Isa.

חומות in *Trito-Isa* in *36 5 60 18 62 6*, in *Deut-Isa* 49 16 (»Behold on my hands I have graven, (o Ṣion,) thy walls (thy waste places) are ever before Me» (Box) *Proto-Isa* [26 1] (28 12); cf *ψ 51 20* (above) and *Neh 2 13 4 1.*

מלכיהם, *60 3. 11*, *vide* above on 3aβ.

ישרתוך *vide* above 7aβ.

60 10b כי בקצפי הכיתיך וברצוני רחמתיך.

בקצפי. For the expression and the use of קצף cf above on *57 16* (p. 104). קֶצֶף in *Trito-Isa* here and *64 4. 8* in *Deut-Isa 54 8.*

Deut-Isa 54 7. 8 has probably influenced the writer: »For a little moment did I cast thee off but with *great compassion* — *uḇᵉraḥᵃmim gᵉḏolim* — will I gather thee. In a [little] *wrath* I did hide my face from thee but with kindness everlasting I compassionate thee, says ĮHUH thy redeemer» (a passage frequently echoed in *Trito-Isa*, cf 57 16 59 20).

הכיתיך *57 17* 58 4 66 3. *Vide* above on 57 17.

ברצוני. ברצון referring to ĮHUH's 'favour' only here and ψ 30 6. 8 *51 20* (cf above on 10a) 89 18.

רחמתיך, in Trito-Isa only here. Probably taken from *Deut-Isa 54 8* (quoted above).

Also in 10bβ, the writer, while basing on *Deut-Isa*, betrays a later terminology in his choice of the expression ברצוני. He might, however, have had the idea of moving in Deutero-Isaianic

[1] *Vide* MOWINCKEL, *Psalmenstudien I* p. 144.

style, or better, in the very selection of the word רצון, have been influenced by *Deut-Isa* (רצון *e. g.* in Deut-Isa *49 8*).

60 11a ופתחו שעריך תמיד יומם ולילה לא יסגרו LXX: καὶ ἀνοιχθήσονται αἱ πύλαι σου διαπαντὸς ἡμέρας καὶ νυκτὸς οὐ κλεισθήσονται *Syr.*: *net̲-pat̲ḥun tarʿaik̲(i) ʾāmināʾit Targ.*: ונתפתחון תרעך תדירא *Vulg. et aperiuntur portæ tuæ iugiter.* The versions seem to base on a text having נפתחו. This is, however, not necessarily the case. The 3rd pers. pl. might stand for the general 'one shall open', a construction quite possible in the later language (frequent *e. g.* in Eccl.) and regular in Rabbinic Hebrew. Cf for the use of נפתח (with 'gates') Nah 2 7 3 13 *Neh 7 3 ψ 118 19.*

שעריך, also in *60 18*, *Deut-Isa* 54 12 45 1 Proto-Isa [26 2] ψ *118 19* 122 2 147 13.

תמיד occurs in *Trito-Isa* here and 58 11 62 6 65 3, in Deut-Isa 49 16 51 13 52 5 Prot-Isa [21 8].

נסגר only here in Trito-Isa; in Deut-Isa *45 1* (with שער).

60 11b להביא אליך חיל גוים ומלכיהם נהוגים LXX: εἰσαγαγεῖν πρὸς σὲ δύναμιν ἐθνῶν καὶ βασιλεῖς αὐτῶν ἀγομένους *Syr.*: . . . *u̯emalkaihon kad̲ dᵉb̲irin.*

It is generally proposed to read נוהגים instead of נהוגים: »That the riches of the nations may be brought thee, their kings leading [the way]» (Box).

For חיל גוים, *vide* above on vs 5bβ, for מלכיהם above on vss 3 and 10a.

נהג cf 63 14. For the present use of נהג (on the supposition that נוהגים is to be read) Lam 3 2 Cant 8 2 2 Chr 25 11 are to be compared. In Deut-Isa [49 10]: »For he who compassionates them leads them».

60 12, prosaic and unrythmical, »a gloss on vs 11b based on Zech 14 16–19» (Box; also Cheyne, Duhm, Marti, Whitehouse, Skinner, Wade *e. a.*). *Syr.* for חָרֹב: *bᵉḥarbā* (= בַּחרב, 'with sword').

Whitehouse opposes the emendation > *nᵉhugim* in 11bβ. He seems to be right in pointing out that vs 12, as an insertion or gloss, presupposes the reading of MT in vs 11. (It explains why the kings are driven).

For parallels to the phraseology of vs 12 *vide* the Table of affinities below *ad loc.*

60 13a כבוד הלבנון אליך יבוא ברוש תדהר ותאשור יחדו. Cf Deut-Isa *41 19b*, from which aβ here is borrowed.

60 13b לפאר מקום מקדשי ומקום רגלי אכבד LXX (Lex.): δοξάσαι τὸν τόπον τὸν ἅγιόν μου, omitting the latter hemistich: *Syr. . . . d^e^reḡlai̯ 'iḳḳār(i)* 'the place of the feet of my glory'.

מקום מקדשי cf 63 18 (בוססו מקדשיך); מקדש *is not found in Deut-Isa.* Cf Jer 17 12.

מקום רגלי, cf 66 1 Ez 43 7 ψ 99 5 132 7.

60 14a והלכו אליך שחוח בני מעניך והשתחוו על כפות רגליך כל מנאציך LXX: καὶ πορεύσονται πρὸς σὲ δεδοικότες υἱοὶ ταπεινωσάντων σε καὶ παροξυνάντων σε (»and the sons of them that afflicted thee, and of them that provoked thee, shall come to thee in fear») LXX omit the words between מעניך and מנאציך. Those words should also probably be deleted (Duhm, Box), whereby the metre is restored.

שחוח must be pointed with *ḳāmeṣ* instead of *š^e^u̯ā*. The word nowhere else in Trito-Isa, nowhere in Deut-Isa, in Prot-Isa (2 11. 17) *Ḥab 3 6*. Comparatively frequent in later poetical literature: ψ 10 10 35 14 38 7 44 26 107 39 Hi 9 13 38 40 (22 29) Prov 2 18 14 19 Lam 3 20.

מעניך; cf on ענה 58 3. 5; the word, further, occurs in Trito-Isa 64 11, Dt-Isa (pre) 53 4 *S*.

Cf especially *Ṣef 3 19* »Behold at that time I will undo all that afflict thee — *hinni 'ošæ (kālā) 'æṯ kål m^e^'annai̯iḵ* —».

מנאציך; נאץ only here with Ṣion as object, with the Divine Word Jer 23 17, the sacrifice 1 Sa 2 18; usually God is the object: Prot-Isa 1 4 5 24 ψ 10 3. 13 74 10. 18 Dt 31 20 Nu 14 11. 23 16 30. Does not occur in Deut-Isa.

60 14b וקראו לך עיר יהוה ציון קדוש ישראל.

עיר יהוה. Cf *ψ 46 5* »There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High — *'ir 'ᵃlohim ḳ^e^doš mišk^e^ne 'æli̯on* —» *87 2. 3* »I̯HU̯H loveth the gates of Ṣion more than all the dwellings of Jacob. Glorious things are spoken of thee, o city of God — *niḵbāḏōṯ m^e^ḏubbār bāḵ 'ir hā'ᵃlohim* —». Cf the expression 'holy city' עיר קדש in Deut-Isa 52 1 Neh 11 1 Dan 9 24.

קדוש ישראל, *vide* above on 9c.

60 15a תחת היותך עזובה ושנואה ואין עובר LXX: διὰ τὸ γεγενῆσθαί σε ἐγκαταλελειμμένην καὶ μεμισημένην καὶ οὐκ ἦν ὁ βοηθῶν, reading, probably, עוזר instead of עובר, and understanding תחת to mean 'because', as in the expression תחת אשר (so *e. g.* in *Deut-Isa* 53 12 *S*).

תחת in *Trito-Isa* here and *60 17* *61 3* in *Deut-Isa* 53 12 *S* 55 13, with suff. 43 3. 4 45 10 46 7 *Prot-Isa* 3 [6]. 24 [10 4], with suff. [25 10]. The word is very rare in the earlier literature — in Am 2 9 Mi 4 4, in both cases in the sense of 'under', 'below' — but more frequently attested in the later books: in *Hi* ψ *Prov*, and, especially, in *Eccl* (in the expression 'under the sun'). Cf to the present passage *i. a.* Ṣef 2 10. In *Trito-Isa* it occurs only in the formula 'something good instead of something evil'.

עזובה. Of the use of עזב in *Deut-Isa* and *Trito-Isa*. Elliger remarks: »עזב von Zion pt. pass. ḳ(al) 60 15 62 4 62 12 (ni); in religiösem Sinn: Jahwe und sein Gebot verlassen 58 2 65 11. In dem letzeren Sinn gebraucht Dtjes. das Verbum nicht; Jahwe hat Israel (nicht) verlassen 41 17 49 14 54 6. 7; sonst noch 42 16 55 (1) 7«.

שנואה elsewhere only in the sense of the non-favourite wife: Gen 29 31. 33 Dt 21 15. 16. 17 Prov 30 23. The phraseology here is probably partly influenced by the similar expressions in *Hos.*

60 15b ושמתיך לגאון עולם משוש דור ודור.

גאון עולם only here. No parallel to the present construction of גאון is to be found. Elsewhere only with a noun denoting the subject of the גאון, the direct or indirect possessor of it. The nearest parallel to the present use is found in the passage containing the word in absolute form, as Hi 40 10 Prov 8 13 16 18 *Isa 4* 2 Ez 7 20.

The word occurs in Isa in Trito-Isa only here, in Deut-Isa nowhere. Prot-Isa 2 10. 19. 21 [4 2] [13 11. 19] [14 11] 16 6 23 9.

For the use of עולם here cf the close parallels of construction found in *Trito-Isa 56* 5b *60* 19c, and cf the conspectus of the occurrences of עולם given above pp. 48 sqq.

משוש דור ודור. The word משוש is *typically Trito-Isaianic*: 60 15 62 5 65 18 66 10. The other occurrences of the word are: Hos 2 13 Proto-Isa[1] [32 13. 14] [24 8. 11] Jer 49 25 Ez 24 25 Lam 2 15 5 15 Hi 8 19 ψ 48 3. The corresponding verb is also frequent in Trito-Isa 60 —62, 65, 66 (61 10 62 5 65 18. 19 66 10. 14), cf *śāśon* in 61 3.

דור ודור cf above *on* 58 12, the expression occurring almost exclusively in later literature, the frequent use of it certainly being a mark of later style.

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[1] *Prot-Isa* 8 6 the MT is generally regarded as corrupt.

On the whole 15b must be said to point very definitely to a late period.

60 16a וינקת חלב גוים ושד מלכים תינקי LXX: καὶ θηλάσεις γάλα ἐθνῶν καὶ πλοῦτον βασιλέων φάγεσαι.

ינק, Ḳal, also is peculiarly frequent in Trito-Isa: 60 16 66 11. 12, in comparison with the rarity of its occurrences in the rest of the OT: Hi 3 11 20 16 Dt 33 19.

חלב, for the present literary use there exists a parallel in *Ez 25* 4 »they shall eat thy fruit and they shall drink thy milk».

גוים, frequent in Trito-Isa 60—66, and also in Deut-Isa; *Trito-Isa* 60 3. 5. 11. 16 61 6 62 2 64 1 66 12 *Deut-Isa* 40 15 41 2 42 6 45 1 49 6. 22 52 15 54 3. Cf above on 60 3.

שד. If we had only the consonantal text preserved to us, we should evidently never think of reading this word otherwise than *šaḏ* (breast). The Masoretic reading has been caused by some objection to the simile implied by the natural reading (66 11 Hi 24 9).

מלכים again repeated: vss 3, 10 *quo vide.*

60 16b וידעת כי אני יהוה מושיעך וגואלך אני יעקב *60 16* recurs, in different form, in Deut-Isa 49 23. As has been rightly pointed out, 23a at least must be a later addition to Deut-Isa, where it does not at all fit in with the context. It is probable that *Deut-Isa* 49 22 was imitated by Trito-Isa 60 4b, Deut-Isa 49 23b possibly quoted by Trito-Isa 60 16b, whereas a later copyist inserted (with alterations) Trito-Isa 16a in Deut-Isa. (Cf Box on Deut-Isa 49 22. 23).

60 17a תחת הנחשת אביא זהב ותחת הברזל אביא כסף.

תחת, *vide* above on *60 15a*.

60 17b by Duhm considered a later addition, probably rightly so, although it is found in the LXX.[1]

60 17c ושמתי פקדתך שלום ונגשיך צדקה LXX: καὶ δώσω τοὺς ἄρχοντάς σου ἐν εἰρήνῃ καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ (»and I will make thy princes peaceable, and thine overseers righteous») *Targ.*: ואשוי פרנסך שלם ושלטוניך בזכו *Syr.*, more in accordance with the original: *ueʿbed šᵉlāmā pāḳoḏeḳ(ī) ṿᵉšalliṭeḳ(ī) zaddiḳuṯā.*

[1] »... eine recht törichte Erweiterung ...; wenn man bei einem Dichter begreift dass er Erz und Eisen durch Edelmetall ersetzen will ... so sieht man gar nicht, wie und wo für die Steine Eisen eintreten könnte, und bei der Ersetzung des Holzes durch Erz müsste der Vf., wenn er dies geschrieben hätte, seinen eigenen 13. v. vergessen haben».

פקדה, predominantly in later literature, esp. *P* and *Chron.* The word in the present sense is properly attested only in Nu 3 32 (P), Trito-Isa 60 17 and 2 Chr 23 18 24 11.

שלום, *vide* above on *57 19b* (p. 111). In *Trito-Isa* in *57 2. 19. 21 59 8 60 17 66 12.* נגש, cf above on *58 3b* (p. 143). צדקה, cf on 56 1.

The sense that gives itself naturally and necessarily from the syntactical arrangement of the passage is: »and I will appoint as thy government Peace and as thy despot Righteousness» (Box). This rather, as Duhm points out, hints at the actuality of foreign rule in Palestine.

60 18a לא ישמע עוד חמס בארצך שד ושבו בגבוליך.

לא ישָׁמע ב; the same expression in *Trito-Isa 65 19,* נשמע in *Trito-Isa* in 60 18 65 19, *Deut-Isa* nowhere, *Prot-Isa* [15 4], Nah 2 14 *Jer* 3 21 6 7 8 16 9 18 18 22 31 15 33 10 38 27 49 21 50 46 51 46 Ez 10 5 19 9 26 13 Ezra 3 13 Neh 6 1. 6. 7 12 43 13 27 Gen 45 16 Ex 23 13 28 35 Dt 4 32 1 Sa 1 13 17 31 2 Sa 22 45 1 Ki 6 7 2 Chr 30 27 ψ 18 45 19 4 Hi 26 14 37 4 Cant 2 12 Eccl 12 13 Est 1 20 2 8 Dan 10 12. Remarkable is the proportionately great frequence of the word in *Jer.*

לא עוד cf below *60 19.* חמס in Trito-Isa here and *59 6, quo vide.* ארצך in Trito-Isa here and *62 4.* שד ושבר, here and *59 7,* nowhere else in OT, the similar השד והשבר in *Deut-Isa* 51 19.

גבול, very frequent in *Ez* and *Jos,* in the earlier prophetical books only in *Am* (1 13 6 2). The *pl. m.* here and Jer 15 13 17 3 Ez 27 4 1 Sa 5 6 2 Ki 15 16 18 8.

60 18b וקראת ישועה חומתיך ושעריך תהלה.

ישועה, abs. in *Trito-Isa 59 11. 17 60 18* Deut-Isa 49 8 52 7 Prot-Isa [12 3] [26 1] Ḥab 3 8 ψ 3 3. 9 80 3 118 14. 15. 21 119 155 149 4 Hi 13 16 Prov 12 2 Jona 2 10 Ex 15 2 1 Sa 14 45 2 Sa 10 11 cf above on 59 11. חומותיך *vide* above on *60 10.* שעריך *vide* above on *60 11.* תהלה *vide* above on *60 6.*

60 19ab לא יהיה לך עוד השמש לאור יומם ולנגה הירח לא יאיר לך LXX: καὶ οὐκ ἔσται σοι ἔτι ὁ ἥλιος εἰς φῶς ἡμέρας οὐδὲ ἀνατολὴ σελήνης φωτιεῖ σου τὴν νύκτα *Syr.: u̯ᵉnuhreh dᵉsahrā lā nenhar leḵ(ı).*

לא יהיה—עוד, cf *60 18 62 4* Joel 2 19.

שמש in *Trito-Isa* here vss 19 and 20 and *59 19* in Deut-Isa 41 25 45 6 49 10 cf 54 12 cf Joel 2 10 3 4 4 15.

ירח Trito Isa here vss 19 and 20, Deut-Isa nowhere, Prot-Isa [13 10] *Ḥab 3 10* Jer 8 2 31 35 Ez 32 7 Joel 2 10 3 4 4 15 Gen 37 9

Jos 10 12. 13 *Dt 4 19 17 3 2 Ki 23 5* ψ 8 4 72 5. 7 89 38 104 19 121 6 148 3 Hi 25 5 31 26 Eccl 12 2.

לאור יומם the same expression in *Jer 31 35*. The word יומם *nowhere* in Deut-Isa, in *Prot-Isa* only in [4 5. 6] [34 10] [21 8], not in Prot-Isa proper nowhere in the earlier prophets. In *Jer* 8 23 14 17 16 13 *31 35* 33 20. 25 Ez 12 3. 4. 7 30 16 *Neh* 1 6 4 3 *9 12. 19* Ex Lev Nu Dt Jos 1 Sa—1 Ki Chr occasionally, further in Hi 5 14 24 16 Lam 2 18 ψ 1 2 13 3 22 3 32 4 42 4. 9 55 11 78 14 91 5 121 6. יומם is deleted here by Duhm, Cheyne, Marti, Box *e. a.*

ולנוגה. The preposition ל should probably, with Box and Duhm (against *BH* and versions), be retained. The parallelism with לאור is obvious. Otherwise the ל would be a copyist's error, caused by the ל of the preceding לאור.

נגה, frequent in *Trito-Isa, vide* above on *59 9*.

יאיר; the verb in Ḳal above 60 1, in Hif'il as here predominantly in late contexts: *Prot-Isa* [27 11] *Ez 43 2* Mal 1 10 Ezra 9 8 Neh 9 12. 19 *Gen 1 15. 17 Ex 13 21* 14 20 *25 37* Nu 6 25 8 2 ψ 13 4 18 29 19 9 31 17 67 2 77 19 80 4. 8. 20 98 4 105 39 *118 27. 130* 119 135 *139 12* Prov 29 13 Dan 9 17 *Hi 41 24* Eccl 8 1.

60 19c והיה לך יהוה לאור עולם ואלהיך לתפארתך.

אור עולם. For the frequent occurrences of the noun אור in *Trito-Isa,* cf above on *58 8. 10* and *59 9*.

For the construction of עולם in אור עולם cf above *60 15b* and on **56** 5b (שם עולם).

לתפארתך. On the use of תפארת cf above on *60 7b*.

For אלהיך cf above *58 2 59 2. 13 60 9* and *61 2. 6. 10 62 3. 5 66 9*.[1]

60 20a לא יבוא עוד שמשך וירחך לא יאסף LXX: οὐ γὰρ δύσεται ὁ ἥλιος σοι καὶ ἡ σελήνη σοι οὐκ ἐκλείψει.

יאסף, cf above on *57 1* and Prot-Isa [16 10] Jer 48 33 Hos 4 3 (Hi 27 19).

60 20b כי יהוה יהיה לך לאור עולם ושלמו ימי אבלך.

אבלך; אבל here and *61 3*. ימי אבל Gen 27 41 Dt 34 8. The word is *not* found *elsewhere in Isa.* Cf *Jer* 31 3.

For 60 19. 20 cf *Zech* [*14 6-9*] »and it shall come to pass in that

[1] On the juxtaposition of יהוה and אלהים with suffix Elliger remarks: »Die Zerdehnung יהוה—אלהים c. suff. ist offenbar bei Trtjes. beliebt. אלהים mit suffix steht bei den 11 Stellen, an denen es bei Trtjes. vorkommt, siebenmal in der Zerdehnung mit »Jahwe» ... Bei Dtjes. findet sich unter 19 Stellen nur sechsmal die einfache Zerdehnung: 40 3. 27 49 4. 5 51 20 55 7.»

day that the light shall not be clear nor dark, but it shall be one day which shall be known to IHUH not day, nor night».[1]

60 21a ועמך כלם צדיקים לעולם יירשו ארץ LXX: καὶ ὁ λαός σου πᾶς δίκαιος . . .

עמך, cf *65 18*. For the expression cf Lam 1 7. 11 Ez 26 11.

צדיקים, cf above on *57 1*. The word in plur. nowhere in *Deut-Isa*.

לעולם in Trito-Isa here and *57 16* (*quo vide*). ירשו ארץ. Elliger points out that the verb in *Deut-Isa* (once: 54 3) is used of 'taking possession of nations' (Box) in *Trito-Isa*: 'possess the *land*' (*60 21*) 'posses *in* their *land*' (*61 7*) 'inherit my mountains' (*65 9*).

60 21b נצר מטעו מעשי ידי להתפאר LXX: φυλάσσων τὸ φύτευμα ἔργα χειρῶν αυτοῦ εἰς δόξαν (»preserving that which they have planted, even the works of their hands, for glory»). The LXX evidently read נצר as some form of the verb meaning 'guard, keep, watch' *e. g. noṣer* (partic.), further מטעו, as the present consonantal text, and ידיו.

נצר here, Prot-Isa 11 1 [14 9] Dan 11 7. מטע here and *61 3* Mi 1 6 Ez 17 7 31 4, cf also the verb נטע *Trito-Isa 65 21*.

מטעו to be emended with Duhm, Cheyne, Marti, Box, Marty, Feldmann > מטע ו' (= מטע יהוה).

מעשה ידי cf *64 7 65 22*.

להתפאר; the verb (Hitpa.) in *Trito-Isa* here and *61 3*, in Deut-Isa 44 23 49 3, Prot-Isa 10 15 Ex 8 5 Jud 7 2. *Vide* above on *60 7b*.

60 22a הקטן יהיה לאלף והצעיר לגוי עצום perhaps some covert allusion to *Mi 5 1*.

צעיר, the word only here in Isa. Cf *Mi 5 1* ψ *68 28 119 141* Hi 32 7.

גוי עצום; עצום frequently combined with עצום: Gen 18 18 Dt 4 38 7 1 9 1. 14 11 23 26 5 *Mi 4 37* Zech 8 22 *Joel 2 25* ψ 35 18 Nu 14 12 etc. The word עצום in Isa, besides here, only in Deut-Isa 53 12 *S* (»with the mighty he shall divide spoil»).

60 22b אני יהוה בעתה אחישנה.

החיש, in the sense of 'hasten' here, *Prot-Isa 5 19* (»who say: let it hasten, let it speed his work that we may see it») and ψ 55 9. It is not improbable that the writer has Isa 5 19 in view.

Duhm, Cheyne, Marti, Box, Marty *e. a.* maintain with reason that some word or words must have fallen out after יהוה, as the metre is incomplete. Duhm suggests אלהיך.

[1] Cf Mowinckel, *Psalmenstudien* II pp 232, 244.

Table of affinities of 60 1–22.

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
60 1 קומי(י)		*51 17*	[21 5]	Mi 2 10	2 27 6 4. 5	3 22		3 8 7 7		Jon 1 2. 6 3 2 Ob 1 1
			[23 12]	4 13 6 1	13 6 18 2			9 20 10 12		Nu 10 35 Lam 2 19
			32 9		31 6 44 16			17 13. 35		
					49 14. 28.			142 7 74 22		
					31			82 8 132 8		
אורי	ἅπ. λεγ.									
אורך	*58 8. 10* 59 9							*27 1*		
vide on *59 9*										
בא	56 1 59 12	40 10 50 2								
(of the Salva-	62 11 63 (1)									
tion *et sim.*)	4 66 15									
כבוד ה'	*vide* on									
	58 8 and									
	below on									
	2 b									
2 a (ה)חשך	*vide* on									
	59 9 b									
(י)כסה	*vide* on				46 8	32 7		104 9	23 17 *36 32*	Ex 10 5
	58 7					38 9. 16		147 8		

ערפל			13 10	34 12	*Joel* 2 2	18 10 97 2	22 13 38 9	Ṣef 1 15 2 Chr 6			
לאמים		41 1 43 4. 9 49 1 55 4)(51 4									
ארץ	*vide* the conspectus on p.										
b זרח ה'	unique expression										
זרח	*58 10*				Mal 3 20	*112 4* 104 22	9 7	Nah 3 17 Jona 4 8 2 Ki 3 22 2 Chr 26 19 Ju 9 33 2 Sa 23 4 Gen 32 32 Dt 33 2 Eccl 1 5 Ex 22 3			
כבודו	*vide* on *59 19* f *58 8* 60 1. 13 62 2 66 12. 18. 19	)(40 5 43 7 42 8 48 11									

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
(60)3 גוים	60 3. 5. 11. 17	40 15 41 2	10 7 [11 10]							
	61 4 62 2	42 6 *45 1*	[13 4] [*14*							
	64 1 66 12	*49 6* 52 15	*6. 9. 12. 18*]							
		54 3	[16 8]							
			[23 3]							
			[25 3]							
			[30 28]							
			[*34 1*]							
(הגוים)	60 12 61 9. 11	40 17 42 1	2 2. 4							
	66 18. 19. 20	43 9 45 20	5 23. 26							
		52 10	[11 12]							
			[14 27]							
			[25 7]							
			[29 7. 8]							
			[34 2]							
			[37 12]							
מלכים	*60 16 62 2*	*45 1*	10 8							
		49 7. 23								
מלכים-גוים	*59 19*	*45 1*	[*14 6–18*]					67 3 *102 16*		
et sim.		*49* 6. 7	[*34 1*]					113 4		
								117 1		

נגה	*60* 19 *62* 1	[50 10]	4 5	Am 5 20		1 4. 13. 27.	Joel 2 10	15 13	Ḥab 3 3. 10 Prov 4 18
	cf *59* 9					28 10 4	4 15		2 Sa 22 13 23 4
זרחך	ἁπ. λεγ.								
4 a quotation		49 18							
of Dt-Isa									
נשא עינים	—	40 26							
		49 18 51 6							
b בא מרחוק	*60* 9	*43* 6 *49* 12							
בניך	*60* 1. 9 *62* 5	*49* 17. 22.							
		25 *51* 20							
		54 13							
בנתיך		*49* 22							
על צד	only here								
תאמנה		(*49* 23)							cf *Lam* 4 5
b β		*49* 22. 23							
נהר		)(						*34* 6	
פחד					*33* 9				
לבבך	cf on	*49* 21			*13* 22				1 Sa 1 8
	57 1. 15	(cf 47 8)							
b והפך									*Lam* 5 2
המון			([Isa			29 19	Zech 9 3	37 16	Eccl 5 9 (Dt 33 19)
			23 18])				(Ḥag 2 7)		
חיל גוים	*60* 11 *61* 6		*10* 14				*Zech*		
							14 14		

		Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
(60)	חיל	*60 11 61 6*		8 4 *10 14*			28 4	*Zech*		20 15	Gen 34 29 Dt 8 17. 18
								14 14		*22 11*	
6 a	שפעה						26 10			*38 24*	
	תכסך	*vide* on *58* 7									
	בכר(י)	ἀπ. λεγ.									
bc	לבונה	*66 3*	43 23			*6 20 17 26* 41 5					Neh 13 5. 9 1 Chr 9 29 Cant 4 6. 14 Ex 30 34 Lev 2 1. 2. 15. 16 5 11 24 7 Nu 5 15
	תהלות ח'	*63* 7							*78 4*		
	תהלות	*63* 7							*78 4* 22 4		Ex 15 11
	תהלה	60 18 61 3. 11 62 7	42 8. 10. 12 43 2 (48 9)								
	בשר	61 1	40 9 41 27 52 7			20 15			40 10 68 12 96 2		Nah 2 1 1 Sa 4 17 31 9 2 Sa 1 20 4 10 18 19. 20. 26. 31 1 Ki 1 42 1 Chr 10 9 16 23

7a	קדר		42 11	21 16. 17		2 10 49 28	27 21		120 5
	יקבצו	*56 8* 60 4	43 9 45 20 48 14 49 18	[34 15]	Hos 2 2	40 15	29 5 39 17	Joel 4 11	102 23
	נביות								
	(ו)שרת(ונך)	*56 6 60 10*				52 18	20 32 40 46 42 14 43 19 44 11. 12. 15. 16. 17. 27 48 4		101 6
b	מזבחי		*56 7*					Mal 1 7. 10	

Cant 1 5
Gen 49 2 1 Sa 7 6 25 1 28 4 1 Chr 11 1 13 2 2 Chr 13 7 15 10 20 4 32 4 Jos 10 6 Ezra 10 1. 7. 9 Neh 4 14 Ester 2 8. 19
Gen 25 13 28 9 36 3 1 Chr 1 29
Gen 39 4 40 4 Ex 24 13 28 35. 43 29 30 30 20 35 19 39 1. 26. 41 Nu 1 50 3 6. 31 4 9. 12. 14 8 26 11 28 16 9 18 2 Dt 10 8 17 12 18 5. 7 21 5 Jos 1 1 1 Sa 2 11. 18 3 1 1 Ki 1 4 8 11 19 21 2 Ki 6 15 25 14 1 Chr 15 2 16 37 23 13 26 12 2 Chr 5 14 8 14 *29 11* 31 2
Ex 20 26 21 14 1 Sa 2 28. 33 P

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
(60) מזבח ה'						9 2	Mal 2 13	43 4 cf 26 6 51 21		P Chr (Ezra 3 2 Neh 10 35) Dt 26 4 27 6 cf *Lam 2* 7
על רצון		cf)(*56* 7				)(16 17. 39				cf 1 Chr 29 13
בית תפארתי	only here cf *63* 15 *64* 10 62 3 63 12. 14. 16 64 10	)(46 13 52 1 60 19 [44 13]	)(28 1. 4			23 26	cf *Zech 12* 7	149 4		*Ezra 7* 27 (Dt 24 20) Ex 8 5 Ju 7 2
(א)פאר	*60* 9. 13	55 5								
(התפאר)	60 21 61 3	44 23 49 3	10 15							
פאר	61 3. 10									
8 —	cf 63 1 (Elliger)		5 6					18 12. 13 77 18	20 6 22 14 26 8 30 15	Ex 19 9 Ju 5 4 2 Sa 22 12 23 4
(כ)עב		44 22	[14 14] 18 4 [19 1] [25 5]					104 3 147 8	36 29 37 11. 16 38 34	1 Ki 18 44. 45 Prov 16 15 *Eccl 11* 3. 4
(ת)עופ(ונה)			6 6 [11 14] 31 5					*1811 55* 7 90 10 91 5	5 7 20 8	Nah 3 16 *Hab 1* 8 Dt 4 17 2 Sa 22 11 Prov 23 5 26 2
יונים	*59* 11					7 16				

(יונה)			[38 14]	Hos 7 11	48 28			68 14 56 1	Nah 2 7 Cant 1 15 4 1
				11 11				*55* 7	5 12 Gen 8 8–12 Lev
									1 14 5 7. 11 12 7. 8
									14 22. 30 15 14. 29 Na
									6 10 Cant 2 14 5 2 6 40
אַרְבֵּת(יהם)			[24 18]	Hos 13 3			Mal 3 10		Gen 7 11 8 2 Eccl
									12 3
9 a אירים(האיים)	[*59 18*] 66 19	40 15	[11 11]		2 10 50 39	(26 15. 18)		97 1	Ṣef 2 11 Dan 11 18
		41 1. 5	[24 15]		(31 10)	27 3. 6. 7.		(72 10)	Gen 10 5 Est 10 1
		42 4. 10.	[34 14]			15 (35)			
		(12. 15)				(39 6)			
		49 1 *51 5*							3 9 6 19
יקוו	*59 9. 11 64* 2	*51* 5	5 2. 4. 7	Mi 5 6	8 15			25 5. 21	7 2 17 13 Gen 49 18 Lam 2 16
			8 17 [25 9]	Hos 12 7	13 16			27 14 37 34	30 26
			[26 8]		14 19. 22			39 8 40 2	
								52 11 56 7	
								69 21	
								119 95	
(ציים יקוו)			[33 2]		*3 17*			130 5	9 26 Prov 20 22
אני(ות)		43 14	*2 16*			27 9. 25. 29		*48 8*	Gen 49 13 Dt 28 65 Ju
			23 1. 14					104 26	5 17 1 Ki (9 1) 2 Chr
			[33 21]					107 23	(5 1) Prov 30 19 31 14
									Jona 1 3. 4. 5 Dan
									11 40

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Joel Mal	ψ	Hi	alia
אניות תרשיש (60)			*2 16*					*48 8*		1 Ki 10 22 22 49 2 Chr 9 21 20 36. 37
בראשנה (in this sense only here)		(52 4)			(7 12)		(*Zech 12 7*)			(Gen 13 4 Nu 10 13. 14 Dt 13 10 *17 7* Jos 8 5. 6. 33 2 Sa 7 10 20 18 *1 Ki 17 13* 20 9. 17 1 Chr 17 9 Neh 7 8 Prov 20 21)
b —	cf 60 4 b									
c שם יהוה	*56 6* (*quo vide*) 59 19	48 1 50 10	[24 15]		*3 17*					
קדוש ישראל	60 14	41 10. 14. 16 43 3. 14 45 11 47 4 48 17 49 7 54 5 *55 5*	1 4 5 19. 24 10 20 12 6 17 7 29 19 30 11. 12. 15 31 1 [37 23]		51 5			71 22 78 41 89 19		2 Ki 19 22
פארך	cf above on 7 b									

בנה ,ובָנוּ 10a	58 12 61 4	45 13	5 2 9 9	Am 5 11	1 6 7 31	4 2 11 3	Zech 5 11	28 5	3 13 20 19	over 300 times in OT
	65 21. 23			9 6. 11. 14	18 9 19 5	13 10	6 12. 13. 15	*51 20*		cf Ṣef 1 13 Ezra Neh
	66 1			Mi 3 10	22 13. 14	16 24. 25.	9 3	69 36		frequently
				7 11	24 6	31 17 17	Ḥag 1 8	78 69		
				Hos 8 14	29 5. 28	21 27		89 5		
					31 4. 28	27 4. 5		102 17		
					32 31	36 36		118 22		
					33 6 42 10	39 15		122 3		
					45 4			127 1		
								147 2		
בני נכר	*61 5 62 8*					44 7		18 45. 46		2 Sa 22 46 Neh 9 2
	cf *56 6*							144 7. 11		
(בן נכר)	cf 56 3					44 9				Gen 17 12. 27 Ex 12 43
										Lev 22 25 Dt 3
חומות(יך)	*56 5 60 18*	*49 16*	[26 1]		1 15 39 8	26 4. 9. 10.		*51 20*		2 Ki 25 10 2 Chr 8 5
	62 6		(28 12)		50 15	12 27 11		55 11		*Neh 2 13 4 1* Lam 2 7
					51 12. 58					Cant 5 7 Dt 28 52
					52 14					
מלכיהם	60 11 *vide*									
	on 60 3									
ישרתונך	vide above									
	on 7a									
קצפי (ך ,ו) b	(cf 57 16. 17	(cf 47 6			10 10			38 2		
	64 4. 8)	54 9)			50 13			102 11		

		Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Ḥag Zech Mal Joel	ψ	Hi	alia
(60)	(קָצַץ)		*54 8*	[34 2. 8]		21 5 32 37		Zech 1 15. 21 7 12			Nu 1 53 17 11 18 5 Dt 29 27 Jos 9 20 22 20 2 Ki 3 27 1 Chr 27 24 2 Chr 19 2. 10 24 18 29 8 32 25. 26 Eccl 5 16 Est 1 18
	הכיתיך	cf and *vide* on *57 17* (58 4 66 3)	(53 4 *S*)			cf 14 19 30 14	cf 22 13				
	ברצוני								30 6. 8 51 20 89 18 (106 4)		
	רחמתיך		*54 8* cf 49 10. 13. 15 54 10 55 7	9 16 [13 18] [14 1] [27 11] 30 18	1 6 2 6 Hos 2 25 Mi 7 19	6 23 12 15 13 14 21 7 30 18 (31 20) 33 26 (42 12) 50 42	39 25	Zech 1 12 10 6	102 14 103 13 116 5		Ḥab 3 2 Lam 3 32 Dt 13 18 30 3 Ex 33 19 (1 Ki 8 50 2 Ki 13 23)

נפתחו 11 a			(14 17 [26 2])					118 19		Nah 2 7 3 13 Neh 7 3	
שעריך	60 18	54 12 (*45 1*)	[26 2]			(26 10)		118 19 122 2 147 13		cf Nah 2 7 3 13 Neh 7 3	
תמיד	58 11 62 6 65 3	49 16 51 13 52 5	[21 8]							Neh 13 9 Nu 12 14. 15 1 Sa 23 7	
נסגר		*45 1*				3 24 46 2					
חיל גוים b	60 5 *quo vide*										
ומלכיהם	60 10 a *quo vide*										
נו(ו)הגים	(cf 63 14)		11 6 20 4					80 2	24 3	Lam 3 2 (Eccl 2 3) Ct 8 2 Ki Sa Chr	
ממלכה 12		(47 5)	[*19* 2] (17 3) [*134*]*231*7	Am 6 2 7 13 9 8 [37 16. 20]	154*187.9* **27** 7 28 8 51 20 etc.	17 14 29 14	Ḥag 2 22	*102* 23 105 17		Lam 2 2 Ṣef 3 8 Nah 3 5 *e. a.*	
יעבדוך					16 11			72 11		1 Ki 9 9	
מקום מקדשי 13	(cf 63 18)	(0 מקדש)			cf 17 12			cf *46* 5		(cf Dan 8 11)	
מקום רגל	(cf 66 1)					(cf 43 7)		cf 99 5 132 7		(Lam 2 1)	
שחוח 14		0	2 11. 17					10 10 35 14 38 7 44 26 107 39	9 13 38 40 cf 22 29	Prov 2 18 14 19 Ḥab 3 6 Lam 3 20	

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
(60) בני מעניך	(cf) 58 3. 5 64 11	( )(53 4)								Ṣef 3 19
מנאציך			1 4 5 24		23 17			10 3. 13 74 10. 18		(Nu 14 11. 23 16 30 Dt 31 20 1 Sa 2 18
עיר ה'		(cf 52 1)						*46 5 87 3*		cf Neh 11 1 Dan 9 24)
קדוש ישראל	vide on 9 c									
15 a תחת	*60 17 61 3*	53 12 *S* 55 13 43 3. 4 45 10 46 7	3 [6] *24* [10 4]					frequent	frequent	*Ṣef 2 10*
עזב	*60 15 62 4* *62 18 58 2* *65 11*	41 17 49 14 54 6. 7 42 16 55 (1) 7								
שנואה				cf Hos 1 6. 8 2 3						Gen 29 31. 33 Dt 21 15. 16. 17 Prov 30 23
b גאון עולם	*56 5 60 19*		4 2						40 10	Prov 8 13 16 18
משוש	*62 5 65 18* *66 10* (cf 61 3. 10 62 5 65 18. 19)		[24 8. 11] [32 13. 14]	Hos 2. 13	49 25	24 25		48 3	8 19	Lam 2 15 5 15

	דור ודור	*58 12*							predominantly in later lit.
16 a	ינק	*66 11. 12*						3 11 20 16	Dt 33 19
	חלב					*25 4*			
	גוים	*60 3. 5. 11*	40 15 41 2						
		61 6 62 2	43 6 45 1						
		64 1 66 12	49 6. 22						
			52 15 54 3						
	שד	*66 11*						24 9	
b			*49* [23 a]						mostly in late lit. *P Chr* cf Nu 3 32 2 Chr 23 18 24 11
			23 b						
17 c	פקדת								
	שלום	*57 2. 19. 21*	*vide* on						
		59 8 66 12	57 19 b						
18 a	נשמע	*65 19*	0	[15 4]		frequent in Jer			
	חמס	*59 6*							
	שד ושבר	*59 7*	(51 19)						
	גבול					15 13 17 3	frequent in Ez		Jos

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Joel Mal	ψ	Hi	alia
(60) b ישועה	*59 11. 17*	49 8 52 7	[26 1]					3 3. 9 80 3	13 16	Prov 12 2 Jona 2 10
	60 18		[12 3]					118 14. 15.		Ḥab 3 8 etc.
								21 119 155		
								149 4		
שער, חומות	*vide*									
	60 10. 11									
תהלה	*vide 60 6*									
19 ab	*60 18 62 4*						Joel 2 19			
שמש	*59 19 60 20*	41 25 45 6					Joel 2 10			
		49 10					3 4 4 15			
ירח	60 20	0	[*13 10*]				Joel 2 10			*Dt 4 19 17 3* etc.
							3 4 4 15			
לאור (יומם)					*31 35*					
נגה	*vide 59 9*									
יאיר	*60 1*	0	[*27 11*]			*43 2*		*118 27. 130*	*41 24*	predominantly in lat.
								139 12		lit.
c אור	*vide 58 8. 10*									
	59 9									
אור עולם	*56 5b 60 15b*									
אלהי'	*58 2 59 2. 13*									
	60 9 61 2. 6.									

		10 62 3. 5									
		66 9									
20a	יאסף	*57* 1		[16 10]	Hos 4 3	48 33					
b	אבל	*61* 3	0	0		31 3		cf Zech 14 6 sq.			Gen 27 41 Dt 34 8
21a	עמך	*65* 18									Lam 1 7. 11
	צדיקים	*vide 57* 1									
	לעולם	*vide 57* 16									
	ירש ארץ	*61* 7 *65* 9									
b	נצר			11 1 [14 9]							Dan 11 7
	מטע	*61* 3 (cf *65* 21)			Mi 1 6		17 7 31 4				
	מעשי ידי	*64* 7 *65* 22									
	להתפאר	*61* 3 *vide* on *60* 7 b									
22a					*Mi 5* 1						
	צעיר				*Mi 5* 1				*68* 28 *119* 141	32 7	
	גוי עצום		(53 12 *S*)		Mi 4 3. 7			Zech 8 22 Joel 2 2. 5	35 18		Gen 18 18 Nu 14 12 Dt (6) etc.
b	החיש			*5* 19					55 9		

61 1–11.

61 1 רוח יהוה עלי in (59 19) *63 14*; the wording of 61 1aα in form and ideas similar to *Deut-Isa 42 1 S.*

משח אותי the 'anointing' is parallel with the 'sending' of 1b, the sense, apparently more or less identical with the latter. A similar figurative use of the word 'anoint' has no exact parallel in OT. The word in the sense 'anoint someone for an office' is not found in the prophetical books; in the poetical literature only in ψ 45 8 89 21 of the anointing of the king or of David.

בשר *vide* on *60 6*; Deut-Isa 40 9 41 27 52 7, only in the participle. The parallelism in the present section between the 'announcement' of the salvation and the functions of salvation (»bring glad tidings», »proclaim», »console», parallel with »bind up», »release», »give coronal») constitutes a distinct difference to the language of Deut-Isa.

ענו nowhere in Deut-Isa.

נשברי לב seems to be synonymous with דכא, שפל רוח, לב נדכאים in *57 15*, *vide*, for the relation of the use of these terms to the language of Deut-Isa, above on *57 15*. The synonymity is demonstrated by the parallelism with »the bound», »all who mourn» on one hand and »a spirit dimmed» on the other. The remark by Box *ad locum* characterizes the term finely: »the reference is to the pious among the Jews, who have learnt in the school of suffering». Cf also *65 14* and *66 2*.

For the expression, not found elsewhere in *Isa*: *ψ 34 19* (»IHUH is nigh unto them that are of a broken heart — *ḳārōḇ IHUH lᵉnišbᵉre leḇ* —») *51 19* (»the sacrifices of God are a *broken spirit*, a *broken* and a *contrite heart* — *ruᵃḥ nišbārā leḇ nisbār ᵘᵉniḏkæ* —») *147 3* (»he healeth the broken in heart and bindeth up their wounds — *hārofe lišḇure leḇ umᵉḥabbeš lᵉᶜaṣṣᵉḇōṯām* —» cf חבש here); cf Jer 14 29 Ez 6 9 *34 4. 16*.

חבש not in Deut-Isa, in Proto-Isa 3 7 30 26 Hos 6 1 *Ez 34 4. 16* (with נשבר) Jona 2 6 Hi 5 18 34 17 *ψ 147 3*.

(ם)שביו only here and (fem.) Gen 31 26.

דרור nowhere else in Isa; the word mostly, as here, with קרא: Jer 34 8. 15. 17 Lev 25 10, without קרא in Ex 30 23 and *Ez 46 17* (»year of liberty», cf שנת רצון here vs 2).

אסורים cf *Deut-Isa* [*49 9*] LXX: τυφλοῖς (סנוריא).

פקחקוח ἅπ. λεγ. LXX: ἀνάβλεψιν *Syr.*: *šᵉrāiā*.

61 2 שנת רצון, cf on *58* 8 (*ʿiom rāṣon*) and *60* 7. 10. As ELLIGER points out, יום and שנה in parallelism are found also in *63* 4 and Prot-Isa [*34* 8], cf also *ψ* *65* 12 and 69 14.[1] Both in *63* 4 and [*34* 8] the sense is eschatological. *60* 2 and *63* 4 are clearly correlated.

יום נקם, *vide* above on *59* 17.

ליהוה—לאלהינו, cf above on *60* 19c.

נחם, Deutero-Isaianic term: 40 1 49 13 51 3. 12. 19 52 9, in *Trito-Isa* here and 66 13, also *i. a. Zech* 1 17 (ונחם יהוה עוד את ציון); cf נחומים above *57* 18.

אבלים. The comparatively rare word אָבֵל, occurring 10 times in OT, is found 3 times in *Trito-Isa*: *57* 18 (*quo vide*), *61* 2. 3, elsewhere: Lam 1 4 *ψ* 35 14 Hi 29 25 Est 6 12 Gen 37 35 50 11 Nu 33 49. With this may be compared אֶבֶל in Trito-Isa *60* 20 (*quo vide*) and *61* 3, התאבל in 66 10.

61 3 is most obviously parallel with *60* 17 (for the use of תחת *vide* on 60 17).

פאר *vide* above on *60* 7.

אפר cf above 58 5.

ששון in *Deut-Isa* 51 3. 11, in Trito-Isa only here, the similar word משוש in Trito-Isa *60* 15 and *62* 5, not in Deut-Isa. For the frequent use in Trito-Isa of words of the root שיש *vide* above on *60* 15.

אבל מעטה read: מעטה אבל. מעטה ἅπ. λεγ. Cf עטה *59* 17; for אבל (*60* 20 *61* 3) *vide* above on *60* 20 and *57* 18 *61* 2.

תהלה *60* 18 (*quo vide*) *61* 11 *62* 7; *63* 7 and *60* 6. The word in all passages named has the significance of 'praise, thanksgiving' as a possibility for the *people*, on account of salvation attained, a gift from IHUH to the people; in *Deut-Isa* again, the stress is on the enhancement of the recognition of the power and glory *of IHUH*.

רוח כהה. The word כהה, found in *Deut-Isa* *42* 3 *S* is here used in an expression, characteristically Trito-Isaianic: cf above on נשברי לב *61* 1.

וקרא להא; on the preference of *Trito-Isa* for קרא in Pu'al (*58* 12 *61* 3 *62* 2 *65* 1) *vide* above on 58 12. The mode of expression is identical with that of *60* 14.

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[1] *Vide* MOWINCKEL, *Psalmenstudien II*, pp. 161 sq., 162 n. 1.

מטע יהוה להתפאר is obviously a repetition of *60 21b*.

61 4 ובנו. On the frequent use of the verb 'to build' in Trito-Isa cf above on *60 10* (58 12 60 10 61 4 65 21). The whole of vs 4 is a variation of *58 12*, using to a great extent the same words. For חרבות עולם *vide* on 58 12. שוממות in *Trito-Isa* here only, in *Deut-Isa* 49 [8]. 19 54 1 *Lam* 1 13 *Ez 36 4* (with חרבות) Dan 9 18. 26 (2 Sa 13 20).

דור ודור, similarly *58 12* 60 15, in characteristically *Trito-Isaianic* construction (*vide* above on 58 12).

חדש, predominantly in later literature: Lam 5 21 Hi 10 17 ψ 51 12 104 30 2 Chr 15 8 24 4 1 Sa 11 14.

On the whole 61 1–4 shows so many affinities of expression with the rest of *Trito-Isa*, that it is impossible to maintain a different origin of the section from the rest of *Trito-Isa*.

61 5 זרים. The word (plur.), occurring in Trito-Isa here only, in Deut-Isa nowhere,[1] in Prot-Isa 1 7 [25 2. 5] [29 5?], in Hos 5 7 7 9 [2] is especially frequent in *Jer* (2 25 3 13 5 19 18 14 *30 8* 51 2. 51) and *Ez* (7 21 11 9 16 32 28 7. 10 30 12 31 12). Further in Ob 1 11 *Joel 4 17* Lam 5 2 ψ 54 5 109 11 Prov 5 10. 17 2 Ki 19 24 Dt 32 16.

רעה with צאן as grammatical object also in *63 11*; צאן in *60* 7 61 5 *63 11 65 10*, in Deut-Isa only 53 6 (Elliger).

בני נכר, cf *56 3* and *62 8* and *vide* on 56 3 (p. 39).

אכריכם. אכר, besides here, in Am 5 16 Jer 14 4 31 24 51 23 *Joel 1 11*.

כרמים here, Jer 52 16 2 Ki 25 12 2 Chr 26 10 and *Joel 1 11* (with אכרים as here). Cf כָּרֶם Trito-Isa 65 21.

61 6 כהני יהוה, except here, only in 1 Sa 22 17. 21 2 Chr 13 9, with suffix referring to IHUH 2 Chr 6 41 13 12 *ψ 132 9* (»let thy priests be clothed with righteousness, and let thy saints shout for joy») and *99 6* (»Moses and Aaron among his priests and Samuel among them that call upon his name»).

משרתי אלהינו, cf *Joel* 1 9. 13 2 17 Jer 33 21 and above on *56 6*; שרת with reference to the people *60 7. 10*. The verb, comparatively frequent in *Trito-Isa*, is not found in Deut-Isa or Prot-Isa and occurs nowhere in the earlier prophets, rather frequently, again, in Ez 40—48.

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[1] *Sing.* 43 12.

[2] *Sing.* 8 12.

יהוה–אלהי׳ cf above *61* 2, below *61* 10 (*59* 13 *60* 19 *62* 3 *66* 9).

חיל גוים, the same expression as in *60* 5 *and* 11.

תתימרו, the word ἁπ. λεγ. LXX: ἐν τῷ πλούτῳ αὐτῶν θαυμασθήσεσθε, if not MT perhaps: תתמהו. *Syr.*: *teštabbᵉḥun* ('be glorified') *Targ.*: תתפנקון 'delight yourselves' *Vulg.*: *superbietis.* 'A: πορφυρωθήσεσθε Σ: στρηνιάσατε Θ: ὑψωθήσεσθε. The meaning of the word is unknown. Rashi evidently derives it from מור, המיר »you shall enter in their stead into the glory that they have hitherto received», *i. e.* 'succeed to their glory'. Box, with Cheyne, Marti, emends > תתהדרו: »and with their glory ye shall adorn yourselves».

61 7a is missing in LXX and is in a hopelessly corrupt condition. Literally: »for your shame double and insult they shall be in jubilation their portion» (Box). Cheyne, Marti, Box, basing in part on an emendation by Klostermann read: תחת בשתם משנה וכלמה ורוק חלקם: »Because their shame was in double measure and insult and spitting was their lot; therefore in their land they shall posses double, joy everlasting shall be theirs (Box).

חלקם, cf *57* 6.

61 7b בארצם, same or similar construction nowhere in Deut-Isa, cf *i. a. Joel 4* 19.

ירש, *57* 13 *60* 21 *63* 18 *65* 9. 10 *vide* above on 60 21.

שמחת עולם construction frequent in Trito-Isa, found in *56* 5 *58* 12 *60* 15. 19. 20 *61* 4. 7. 8 (*63* 12), *vide* above on 56 5 an 60 15. 19. 20. The expression in Prot-Isa [35 10], cited [51 11].

61 8 אהב משפט cf *ψ 33* 5 *37* 28.

בעולה: LXX: ἐξ ἀδικίας *Syr.*: *u̯ᵉʿau̯lā* *Targ.*: ואונסא; read, probably, instead of MT: *u̯ᵉʿau̯lā.* or *bᵉʿau̯lā.* For the occurrences of the word *vide* above on *59* 3.

פעלתם; the word in *Trito-Isa 61* 8 *62* 11 *65* 7 *DeutIsa 49* 4 *S 40* 10 Jer 31 16 Ez *29* 20 *Lev 19* 13 2 Chr 15 7 Prov 10 16 11 18 ψ 17 4 28 5 *109* 20 (in the passages marked by italics in the sense of 'recompense' — or 'requital': Trito-Isa 65 7 —).

באמת, Trito-Isa here only, Deut-Isa [48 1] Prot-Isa [10 20] [16 5] [38 3] *Jer 4* 2 *26* 15 *28* 9 *32* 41 *Zech 8* 8 ψ 69 14 111 8 145 18 Prov 29 14 Jud 9 15. 16. 19 1 Sa 12 24 1 Ki 2 4 3 6 2 Ki 2 3.

ברית עולם, *vide* above on vs 7 and 56 5; the phraseology of 8bβ is dependent on Deut-Isa 55 3.

61 9 נודע here and *66* 14; the verb (Nif) nowhere in the earlier

prophets, nor in *Deut-Isa*. Is attested in *Jer*, *Ez*, Nah, Neh, ψ, Prov, Est, Ruth, Eccl, also P, Sa, Jud.

צאצאים Trito-Isa here and *65* 23 (parallel with זרע as here) Deut-Isa 42 5 44 3 48 19 Prot-Isa [22 24] [34 1] Hi 5 25 21 8 27 14 31 8.

יכירום, cf *63* 16.

61 10 ביהוה—באלהי cf above *61* 6.

For שיש *vide* above on 60 15, with גיל 61 10 65 18. 19 66 10 cf Deut-Isa 41 16 49 13 (גיל without parallelism with שיש).

הלבישני etc. cf *59* 17 Prot-Isa 17 10.

ישע also 62 11 Deut-Isa 45 8 51 5 Mi 7 7 Hab 3 18 Hi 5 4. 11 ψ 18 3. 36. 47 *24* 5 25 5 27 1. 9 51 14 65 6 69 14 79 9 85 5. 8. 10 95 1 *132* 16 2 Sa 22 3. 36. 47 (= ψ 18) 23 5 1 Chr 16 35.

מעיל—יעטני *vide* on *59* 17 read: *ya'ᵃteni*. The Masoretic punctuation probably was intended to offer two alternative readings: *'ātāni* and *ya'ᵃteni*.

תעדה; the word, besides here, in Hos 2 15 Jer 4 30 31 4 Ez 16 11. 13 23 40 Hi 40 10.

כלה—חתן cf *62* 5.

יכונן, emend > יכין.

61 11 גנה 65 3, cf on *58* 11.

יצמח cf 58 8 Deut-Isa *45* 8.

תהלה cf above 61 3.

זרוע ἅπ. λεγ. LXX: τὰ σπέρματα *Syr.*: *zar'ā*.

נגד כל הגוים cf Deut-Isa *52* 10 and Trito-Isa *66* 18. 19. 20, also *60* 3. 5. 11. 17 *62* 2,

Table of affinities of 61 1–11.

		Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
	רוח ה'	*59 19 63 14*	42 1 *S*								
61 1	משח								45 8 89 21		
	בשר	60 6	)(40 9								
			41 27 52 7								
	ענו			(11 4 29 19	(Am 2 7				(9 19) 10 17		Sef 2 3 Nu 12 3 Sir
				32 7)	8 4)				22 27 25 9		3 19 10 13
									34 3 37 11		
									69 33 76 10		
									147 6		
									149 4		
	שלחני		42 19 48 16	6 8 9 7	Mi 6 4	23 21 etc.	13 6 etc.	Ḥag 1 12			
				19 30 36 12				Zech 1 10			
				[37 4. 17				2 12 7 12			
				39 1]				Joel 2 19			
								Mal 3 1. 23			
	נשברי לב	cf *57 15*				14 29	6 9 *34 4. 16*		*34 19 51 19*		
		65 14 66 2							*147 3*		
	חבש			3 7 30 26	Hos 6 1		*34 4. 16*		*147 3*	5 18 34 17	Jona 2 6
	דרור					*34 8. 15. 17*	*46 17*				*Ex 30 23 Lev 25 10*

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
אסורים		[49 7]								
2 שנת רצון	*58 8 60 7. 10*		[*34 8*]					65 12 69 14		
	63 4									
יום נקם	cf *59 17*									
—	*60 19c*	52 9								
כחם	*66 13*	40 1 [49 13]					Zech 1 17			
	cf *57 18*	51 3. 12. 19								
אבל [ים]	*57 18 61 3*							35 14	29 25	Lam 1 4 Est 6 12
	cf *60 20*									Gen 37 35 50 11 Nu 33 49
	66 10									
3 —	*60 17*									
פאר	*vide* on *60 7*									
אפר	*58 5*									
ששון	(*vide* on 60 15)	51 3. 11								
מעטה	ἅπ. λεγ.									
	cf *59 17*									
אבל	60 20 61 3									
	vide on *57 18*									

	תהלה	*60* 6. 18 *61* 11									
		62 7 *63* 7									
	רוח כהה	cf *57* 15 *61* 1	)(42 3 *S*								
		65 14 *66* 2									
	קרא	*58* 12 *60* 14									
		62 2 *65* 1									
	—	*60* 21*b*									
4	—	*58* 12									
	ובנו	*vide* *58* 12									
		60 10 *65* 21									
	שמות		49 [8]. 19				*36* 4				Lam 1 13 Dan 9 18. 26
			54 1								(2 Sa 13 20)
	דור ודור	*58* 12 *60* 15									
	חדש	exclusively							51 12	10 17	*Lam* 5 21 2 Chr 15 8
		in later							104 30		24 4 1 Sa 11 14
		literature									
5	זרים			17[25 2. 5]	Hos 5 7	frequent	frequent	Joel 4 17	54 5		'Ob 1 11 *Lam* 5 2 etc.
				[29 5?]	7 9	cf esp. 30 3			109 11		
	רעה צאן	*63* 11; *60* 7	53 6								
		65 10									
	בני נכר	*62* 8)(*56* 3									
	אכר				Am 5 16	14 4 31 24		*Joel* 1 11			
						51 23					
	כרמים	cf *65* 21				52 16		*Joel* 1 11			2 Ki 25 12 2 Chr 26 10

	Trito-Isa	Deut-Isa	Prot Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
כהני ה' (61) 6								*99 6 132 9*		1 Sa 22 17. 21 2 Chr 6 41 13 9. 12
משרתי אל'	cf *56 6* (60 7. 10)					40—48				indicates late time
חיל גוים	*60 5. 11*									
חלקם 7	*57 6*									
—							*Joel 4 19*			
ירש	*vide* on 60 21; *57 13 60 21 63 18 65 9. 10*									
שמחת עולם	cf *56 5 58 12 60 15. 19. 20 61 4. 7. 8* (63 12)		[*35 10*]							
עולה 8	*59 3* (*quo vide*)			Mi 3 10				comply frequent	frequent	Ṣef 3 5 Ḥab 2 14
אהב משפט								*33 5 37 28*		
פעלה	*62 11 65 7*	49 4 *S* 40 10			31 16	*29 20*		17 4 28 5 *109 20*		*Lev 19 3* 2 Chr 15 7 Prov 10 16 11 8
באמת		[48 1]	[10 20 16 5 38 3]		4 2 26 15 28 9 32 41		*Zech 8 8*	69 14 111 8 145 18		Prov 29 14

	ברית עולם	*vide* 56 5 and above vs 7	55 3										
bβ —													
9	נודע	*66 14*											
	זאצאים	*65 23*	42 5 44 3	[22 24									
			48 19	34 1]									
	יכירום	*63 16*											
10	שוש	*vide* on 60 15											
	גיל + שוש	65 18. 19											
		66 10											
	הלבים	cf *59 17*											
	בגדי ישע	cf *59 17*											
		62 11											
	מעיל	cf *59 17*											
	תעדה												
						Hos 2 15	4 30	31 4	*16* 11. *13*				
									23 40				
	חתן — כלה	*62 5*	cf 49 18 (כלה)										
11	נצה	*65 3*											
		cf *58 11*											

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
(61) צמח–יצמיח	cf on *58 8*	*45 8*								
תהלה	cf on *61 3*									
נגד כל הגוים	*60 3. 5. 11. 17*	*52 10*								
	62 2									
	66 18. 19. 20									
זֵרוּעַ	ἅπ. λεγ.									

62 1–12.

62 1a לֹא אחשה. The word חשה, Ḳal, is found *only* in *Trito-Isa, ψ* and *Eccl. Trito-Isa* here and *62 6 64 11 65 6* (cf *57 11*), in *ψ 28 1 107 29 Eccl 3 7*.

לֹא אשקט; שקט, of God, in the sense of 'be inactive' here, *Prot-Isa 18 4* and *ψ 83 2*.

62 1b recalls *58 8. 10* (Elliger).

כנגה; on *Trito-Isa's* preference for words derived from the root נגה (*59 9 60 3. 19 62 1*) *vide* above on *59 9*. צדקה, צדקה, on the use of צדק in *Trito-Isa* and its difference from the Deutero-Isaianic use *vide* on *58 8b* (pp. 152 sqq). Here the '*ṣædæḳ*' of the *people* is put on a par with the '*glory*' (*vs 2a*) also of the people. Both have become a possession of the *people*. The present passage, thus, is a step farther removed from the genuine *Deut-Isaianic* conception than is *58 8*.

ישועה (59 11. 17 60 18 56 1), *vide* on *56 1 and 59 11*.

לפיד, in figurative sense, seems to denote a late time. This use would seem to have been developed from the famous and much-read »Vision of Ezechiel», where the word occurs in 1 13. We have the same literary formula in *Dan 10 6*.

62 2 גוים—מלכים, the same parallelism in *60 3 and 16*, *vide* also *60 10 61 9*; the introductory phrase וראו in *66 18. 24*.

2b is regarded by Duhm, Cheyne, Marti and Box as a later correcting gloss on vs 4. The passage, however, has a Trito-Isaianic style: cf 58 12 60 14 65 1. 15.

62 3 the metre requires *one* word in the place of the two words עטרת תפארת. Elliger deletes תפארת and reads עטרה. It would, however, seem more natural to assume that a glossator found it necessary to explain תפארת by עטרת, which latter was concluded from 3β, than *vice versa*. תפארת, further, is a specific Trito-Isaianic term.

ביד יהוה, *vide 59 1 64 6 66 14*.

מלוכה, nowhere else in Trito-Isa; in the rest of Isa only in Prot-Isa [34 12], elsewhere Jer 41 1 Ez 16 13 17 13 ψ 22 29 'Ob 1 21 Dan 1 3, in Sa Ki Chr *passim*.

יהוה—אלהיך, *vide* above on *58 2 60 19*.

62 4 The passage, especially 4a, is a variation of *60 18. 19. 20*

61 6. עזובה, exactly parallel with *60* 15; ארצך *ibidem*. שממה (read: *šomemā*) cf *61* 4.

חפצי, 'my delight' in a shade of meaning peculiar to this passage. Quite different is the sense of חפץ, applied to ĪHŪH, in *Deut-Isa*, where the word occurs frequently: 44 28 46 10 48 14 53 10. In *Deut-Isa* the word denotes the 'will of ĪHŪH' and the usual formula is: »my (His) will shall be executed».

חָפֵץ יהוה, also *65* 12 *66* 4; *vide* above on 58 2.

62 5 תבעל. The Nif'al of בעל occurs only here and *Prov 30* 23 (»an odious woman when she *is married*).

בניך, to be read *bonaiik* »thy builders», or, perhaps, = *iib'älek boneik* »thy Builder shall marry thee» (Duhm, Box). *Vide* above on 61 4.

For 5b and the use of שיש, משוש cf *61* 10c 10a *60* 15 *65* 18 *66* 10.

62 6 חומותיך cf *60* 10.

הפקיד, in the present sense, frequent in *Jer* (1 10 36 20 37 25 40 5–11 41 2. 10. 18) Cf פקדה *60* 17c.

כל היום–תמיד seems to be influenced by Deut-Isa 51 13 52 5; cf 58 11 60 11 65 3.

יחשו cf on vs 1.

מזכירים 63 7 66 3, *vide* below *Table of affinities ad loc.*

דמי, only here vss 6 and 7 and *ψ 83* 2.

62 7, *enjambement*, also in *64* 3 *65* 6. 7 *66* 12 cf ψ *106* 23 (Elliger).

יכונן, also *61* 10cα according to Duhm's emendation. The word in *Deut-Isa* 45 18 51 13 Ḥab 2 12 Prov 3 19 and very frequently in *ψ*. *Vide* below in the *Table of affinities.*

עד ישים, for שום with God as subject cf *60* 17.

תהלה (60 6. 18 61 3. 11 63 7), *vide* on 60 6.

62 8 נשבע in Trito-Isa only here, in *Deut-Isa* 45 23 48 1 54 9, Prot-Isa [14 24].

בימינו, The right hand, especially God's right hand, in Deut-Isa 41 10. 13 44 20 45 1 48 13, and very frequently in ψ.

זרוע עזה *vide* on *59* 16 *63* 5.

דגן–תירוש, Prot-Isa [36 17], cf especially *Joel 1* 10 *2* 19 *Zech 9* 17 *Ḥag 1* 11.

62 9 באסף, in this sense not in Deut-Isa (contrast 52 12, *vide* above on 58 8), but cf *Jer 9* 21.

חלל, here and *64* 10, is not found in *Deut-Isa*. Only attested in late sources: Joel 2 26, very frequently in *ψ*, Neh 5 13 Ezra 3 10. 11.

חצרות, likewise of the »courts of IHUH» or of »His Sanctuary», in similar phraseology as here, in *Neh 8 16*, *Chr passim*, Jer 19 14 26 2, and especially *ψ 92 14 116 19 135 2*.

קדשי, construction characteristic to *Trito-Isa*: *56 7 57 13 58 13 65 11. 25 66 20* cf 63 15. 18 64 9.

62 10 cf *65 18. 19*.

שערים *60 11. 18*.

סלו סלו, פנו דרך, virtually a repetition of *57 14* (*quo vide*). Here, as in *57 14*, one notices the characteristic difference from the Deutero-Isainic conception: for the *people* (*Deut-Isa*: for *God* and His purpose) the way shall be prepared.

מסלה cf *59 7*.

נס לגוים, probably borrowed from Deut-Isa *49 22*.

62 11 using words frequent in Deut-Isa: השמיע, קצה הארץ, the whole of 11c. Parallels in *Trito-Isa 60 1. 14*.

62 12 resembles *60 14 62 4* and Prot-Isa [35 8. 9]; גאולי ה' *Proto-Isa* [*35 9*] and *ψ 107 2*. דרושה probably = consulted, (by the nations who want to know the will of God) cf 58 2.

For 12bβ cf *62 4*.

Table of affinities of 62 1–12.

		Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
62 1a	חשה	*62 6 64 11*							28 1		Eccl 3 7
		65 6 cf							107 29		
		57 11									
	שקט	cf 57 20		[14 7] *18 4*		47 6. 7	16 42 38 11	Zech 1 11	76 9 *83 2*	3 13. 26	Jos 11 23 14 15 Ju 3 11.
						48 11					30 5 31 8 28 18 7. 27
											2 Ki 11 20 1 Chr 4 40
											2 Chr 13 23 14 45 20 30
											23 21 Ruth 3 18
b	—	cf *58 8. 10*									
		(ELLIGER)									
	נגה	*59 9 60 3*									
		60 19									
	צדקך	*vide* on									
		58 8 62 2									
	ישועתה	*59 11. 17*	56 1								
		60 18									
	לפיד						*1 13*	Zech 12 6		12 5 41 11	*Nah 2 5 Dan 10 6* Ju
											4 4 7 16. 20 15 4. 5 Gen
											15 17 Ex 20 15

	(בער)		42 25 43 2	(1 31) 9 17	Hos 7 4	4 4 7 20	1 13	Mal 3 19	2 12 18 9	1 16	Ex 3 2. 3 Nu 11 1. 3
				10 17		20 9 21 12			39 4 79 5		Ju 15 14 Est 1 12 2
				30 27. 33		44 6					Sa 22 9
				[34 2]							
2	וראו	*66 18. 24*							83 15 89 47		2 Sa 22 9. 13
									106 18		
	גוים	*vide 60 3*									Dt 4 11 5 23 9 15
		61 9									
	גוים + מלכים	*60 3. 16*									Lam 2 3
	מלכים	*vide 60 3.*									
		10. 16									
	וקרא לך	*58 12*									
		60 24 65 1									
	שם חדש	cf *65 15*	)(								
3	עטרת			28 1. 3. 5		13 18	(21 31)	Zech	21 4	19 9 31 36	Cant 3 11 2 Sa 12 30
							16 12	6 11. 14			1 Chr 20 2 Prov 4 9
							23 42				12 4 14 24 16 31 17 6
	תפארת	*vide* on									Lam 5 16 Est 8 15
		60 7									
	יד יהוה	*59 1 64 6*	41 20								
		66 14	51 17								
	צניף			3 23				Zech 3 5		29 14	

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
(62) מלוכה			[34 12]		41 1	16 13 17 13		22 29		ʿOb 1 21 Sa Ki Chr Dan 1 3
יהוה־אלהי	frequent *Trito-Isa* cf on *58* 2 *60 19*									
4 a —	*60 18. 19. 20* *61 6*									
עזובה	*vide* on *60 15* (54 6) cf 58 2 65 11	(54 6)			4 29					Sef 2 4
ארצך	*vide* on *60 15*									
4 b—5 a חפצי		)(44 28 46 10 48 14 53 10								
חָפֵץ יהוה	*65 12 66 4*	cf above on 58 2								
בעל	62 5	54 1. 5	*[26 13]*		3 14 31 32		Mal 2 11			Gen 20 3 22 22 Dt 21 13 24 1 1 Chr 4 22

	נבעל										Prov 30 23
	(בֹּניך)	*vide* on									
		61 4									
5 b		*61* 10 c; 10 a									
		60 15 *65* 18									
		66 10									
6	חמותיך	*60* 10	[*49* 16]								
	הפקדתי			10 28		1 10 36 20			31 6		Gen 39 4 41 34 Lev
						37 21			109 6		26 16 *Est* 2 3 Sa Ki
						40 5-11					Chron
						41 2. 10. 18					
	שמרים			cf 21 11							
	(כל היום־)תמיד	*58* 11 *60* 11	[*49* 16]								
		65 3	*51* 13								
			52 5								
	יחשו	*57* 11 *62* 1									
		64 11 *65* 6									
	מזכירים	*63* 7 *66* 3	)(43 26	[*26* 13]					*20* 8 *45* 18		
			48 1 49 1						71 16 77 2		
									87 4		
	דמי	*62* 6. 7							*83* 2		
7	—	*64* 3 *65* 6. 7									
		66 12									
		(Elliger)									

		Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
(62)	יכונן	(61 10 c α ?)	45 18						7 10. 13	8 8	Ḥab 2 12 Prov 3 19
			51 13						8 4 9 8		Ex 15 17 Dt 32 7
									11 2 21 13		2 Sa 7 13. 24 1 Chr
									24 2 40 3		17 12
									48 9 68 10		
									87 5 90 17		
									994 10623		
									107 36		
									119 73. 90		
	עד ישים	cf 60 17									
	תהלה	*vide 60 6. 18 61 3. 11 63 7*									
8	נשבע	*65 16*	45 23 48 1	14 24							
			54 9								
	בימינו	(63 12)	41 10. 13						16 11 7 7	2 3. 4	Ex 15 6. 12
			44 20 45 1						18 36 20 7 *40 14*		
			48 13						21 9 *44 4*		
									48 11 60 7		
									63 9 74 11		
									78 54		

									80 16. 18		
									89 14. 26		
									91 7 98 1		
									108 7		
									110 5		
									121 5		
									138 7		
									139 10		
	זרוע עזו	*vide* on *59 16 63 5*	51 5 cf 52 10								
	דגנך			[*36 17*]	Hos *2 10. 11. 24* *7 14 9 1* 14 8	*31 12*	36 29	*Joel 1 10.* 17 *2 19* *Zech 9 17* *Hag 1 11*	*4 8* 65 10 *78 24*		Gen Nu *Dt* Ki Chr Neh 5 2. 3. 10. 11 *10 40* *13 5. 12* *Lam 2 12*
	מאכל		47 12				4 10	Ḥag 2 12	44 12 74 14 79 2	33 20	Ḥab 1 16 Gen-Ki Chr Neh Ezra
	איביך	cf 66 14	(42 13)								
	תירושך	*65 8*		[24 7] [*36 17*]	Hos *2 10. 11. 24* 4 11 *7 14 9 2* Mi 6 15	*31 12*		Joel *1 10* *2 19. 24* *Zech 9 17* *Ḥag 1 11*	*4 8 78 24*		Neh *5 11 10 40 13 5. 12*
9	מאסף	(cf 58 8)	(52 12)			*9 21*					Nu 10 25 (Ju 19 15. 18) Jos 6 9. 13

		Trito-Isa	Deut-Isa	Proto-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
(62)	הלל	*64 10*	0	[38 18]				Joel 2 26	very frequent		*Neh 5 13 Ezr 3 10. 11*
	חצרות					19 14 26 2			*92 14* 96 8 100 4 *116 19* *135 2*		*Neh 8 16* Chr
	קדשי	*56 7 57 13* *58 13* *65 11. 25* *66 20* cf 63 15. 18 64 9 (63 10. 11)									
10	—	*65 18. 19*									
	עברו			23 6	Am 6 2	2 10	9 5				
	שערים	*60 11. 18*									
	פנו דרך סלו סלו	*vide* on *57 14*	)(40 3								
	מסלה	59 7	)(40 3 49 11	7 3 11 16 19 23 33 8 [36 2]		31 21		Joel 2 8	84 6		Nu Ju Sa Ki Chr

	סקלו			5 2				2 Sa 16 6. 13
	נס לגוים		*49* 22	*5* 26		4 6. 21	27 7	
				11 10. 12		50 2		
				13 2 18 3		51 12. 27		
				30 17 31 9				
				33 23				
11 a	השמיע	cf 58 4	41 12. 22	30 30	Am 3 9	4 5. 15. 16	27 30	26 7 31 10 *Nah 2 1* Dt Ju Ki Chr
			42 2. 9		4 5	5 20 18 2	36 15	66 8 76 9 Neh 8 15 12 42
			43 9 44 8			23 22 31 7		106 2
			45 21			46 14 48 4		143 8
			48 3. 5. 6.			49 2 50 2.		
			20 *52* 7			29 51 27		
	קצה הארץ		*48* 20 *49* 6	cf 7 3		*12* 12		*46* 10
						25 31. 33		
	b	*60* 1						
	c		*41* 10					
12	—	*60* 14						
	עם הקדש	cf 62 9	48 2 52 1	cf [35 8]				cf Neh 11 1. 18
		63 10. 15						
		64 10						
		65 11. 25						
	גאולי יהוה		(51 10)	[*35* 9]				*107* 2
	דרושה	cf 58 2						cf 111 2
	עיר לא נעזבה	*62* 4						

63 1–6.

63 1a מי זה בא מאדום חמוץ בגבים מבצרה LXX: τίς οὗτος ὁ παραγενόμενος ἐξ Ἐδὼμ ἐρύθημα ἱματίων ἐκ Βοσόρ *Targ.*: מן אמר אילין עתיד לאיתאה מחא על אדום פורענא תקיפא על בצרה. The MT is, perhaps, best retained (with CHEYNE, BOX, WHITEHOUSE, SKINNER, BUDDE, WADE, G. A. SMITH, ABRAMOWSKI, ELLIGER, GLAHN, FELDMANN) instead of being emended in accordance with the conjecture of LAGARDE > *mᵉʾâddām* ('reddened') *mibboṣer* ('more than a vintager', or כבצר, 'as a vintager'[1] or '*mibbāṣir*'[2]) accepted by DUHM, MARTI, BUHL, CONDAMIN, KRAUS, ERLICH, MARTY.

63 1b–6 contains many textual difficulties. In 1b the emendation > *ṣoʿeḏ* (*Vulg.*: *gradiens*) 'marching' is almost universally accepted; 1c the best conjecture, although somewhat colourless, perhaps that by ELLIGER: *mᵉḏabber* > *marbe* ('making great, increasing'); vs 2 *lillḇušæḵā* > *lᵉḇušæḵā*; in vs 3–6 consecutive imperfects; > *ʯāʾæḏrᵉḵem, ʯāʾærmᵉsem, ʯaiiiz* etc.; in vs 4 perhaps > *gᵉʾulem*; 6a > *ʾᵃšabbᵉrem*.

As regards language and terminology, the section is marked out from the rest of Trito-Isaiah by not a few peculiar features of its own. Words and expressions without parallels in the rest of Trito-Isa are especially frequent in vss 1–3, 6 (vs 1) חמוץ, הדור, צעה (צעד), רב כחו, רב להושיע, (vs 2) מדוע, אדום, גת, (vs 3) פורה, דרך, לבדי, רמס, ויז, נצחם, (vs 6) אשכרם (אשברם), אבוס, אוריד לארץ. On the other hand, the section contains quite as many or more features in common with Trito-Isaiah. This holds true especially of vss 4–5, which are largely made up of quotations of and variations on other passages of Trito-Isa: 59 16. 17 61 2. But also vss 1–3, 6 exhibit features characteristic of Trito-Isa: (1) repetition of the same word: דרך (2β 3aα 3bα), לבוש (1bα 2aα), בגד (1aβ 2β 3cα); נצחם 3cα 6b) (2) alliteration or assonation: בא מאדום (1aα)–מדוע אדום (2α), 1aβ–1bβ, (3) words and terms: (vs 1) צדקה–הושיע corresponds to the Trito-Isaianic צדקה–ישועה; (vs 3) אין איש אתי cf *59 16*; בחמתי–באפי recalls 59 18 65 5 66 15 (4) the words and terms used do not differ in significance and shade of meaning from corresponding terms in Trito-Isa in general. (5) most of the words not parallelled elsewhere in Trito-Isa recur in books and writings with which Trito-

[1] H. WINKLER.

[2] KRAUS *e. a.*

Isa in general has characteristic terms in common: Prot-Isa [34] [24—27] Ḥag, Zech, Joel, Ṣef, Lam, Jer, Ez, ψ. For details reference must be made to the *Table of affinities* below.

Lastly, the whole section apparently constitutes a literary unity. At least, there is not sufficient reason for regarding vss 1—3, 6 as an original unity, to which vss 4, 5 would then have been appended by the writer (Trito-Isa). Hence we may conclude that the section *63 1—6* belongs to the same category as the other parts of Trito-Isa.

		Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Hag Zech Mal Joel	ψ	Hi	alia
63 1	אדום			34							
	חמוץ	ἁπ. λεγ.		[34 6]	Am 1 12	49 13. 22					
	בצרה										Gen 36 33 1 Chr 1 44
	הדר(ו)ר										Ex 23 3 Lev 19 15. 32 Sir 7 31 *Ni Lam 5 12* Sir 46 2 Hi sp. Prov 25 6
	מלבוש	cf תלבשת *59 17* לבוש 63 1. 2					16 13			27 16	*Sef 1 8* 1 Ki 10 5 2 Ki 10 22 2 Chr 9 4
	(צעד)					10 5			68 8		2 Sa 6 13 Ju 5 4 Ḥab 3 12 Prov 7 8
	ברב כחו	cf 63 7 b β c β	cf 40 26						*33 16* (17)	23 6 (39 11)	(Jos 17 17) (2 Chr 14 10)
	(מרבה)	(cf 57 19)									
	(נדהר)										*Lam 5 12* Sir 46 2
2	מדוע		50 2			8 5. 19. 22 12 1	18 19			3 12 18 3 21 7 24 1 33 13	Gen 26 27 40 7 Ex 2 18 3 3 5 14 18 14 Jos 17 14 1 Sa 20 2 2 Sa 18 11 19 42. 44 1 Ki 1 6. 41 Neh 2 2. 3 13 11. 21

	אדום							Zech 1 8 6 2		Cant 5 10 Gen 25 30 Nu 19 2 2 Ki 3 22
	גת							Joel 4 13		*Lam 1 15* Ju 6 11 Neh 13 15
3	פּוּרה							Ḥag 2 16		
	fig. דרך	here only; cf 59 8								
	באפי	63 6 65 5 66 15								
	ארמסם		41 25	1 12 16 4 [26 6]	Mi 5 7		26 11 34 18		7 6 91 13	Nah 3 14 Dan 8 7. 10 2 Ki 7 17. 20 9 33 14 9 2 Chr 25 18
	חמתי	*63 5. 6* (66 15) (59 18)	42 18. 25 44 6 51 13. 20	[34 2]						
	אין איש ויז	cf on 59 16	(Hif. 52 15)							Lev 6 20 2 Ki 9 33 *Hif Lev* Nu Ex
	נצח(ם)	only here and vs 6								(Lam 4 14 Ṣef 3 1)
	אגאלתי	only here cf *59 3*								
4	יום נקם	*61 2* 59 17		[*34 8*]						

	Trito-Isa	Deut-Isa	Prot-Isa	Am Hos Mi	Jer	Ez	Ḥag Zech Mal Joel	ψ	Hi	alia
(63) שנת גאולי	cf *61* 2;									
גאלי(ם)	62 12	51 10	[35 9]					107 2		
—	*59 16*									
ואביט	63 15 64 8									
	66 2									
ואבוס			[14 20. 25]		cf 12 10	(cf 16 6. 22)		44 6		Prov 27 7
								60 14		
								108 14		
אשכרם					51 7 (39. 57)	48 26				Ḥab 2 15 2 Sa 11 13
אוריד לארץ										Lam 2 10 ʿOb 1 3

63 7—64 11.

In the section 63 7—64 11 the close affinity with the preceding chapters is apparent. Here follows a survey of some of the parallels tending to demonstrate the unity of authorship between our section and the other parts of Trito-Isa.

63 7 תהלת יהוה: *60* 6.

כעל ... גמלנו: *59* 18 (*g*^{e}*mālānu* in 7c instead of MT).

רב טוב (so instead of ורב): cf 63 1bβcβ *65* 14.

רחמיו: cf 63 15.

בית ישראל, perhaps to be deleted as superfluous, and spoiling the metre, cf 58 1bβ.

8 עמי: *57* 14.

ישקרו: cf *59* 3. 13.

ויהי להם למושיע: *59* 1 *60* 16 63 1.

9 בכל צרתם: *65* 16. לא צר ומלאך (*vide BH*): cf 57 9.

פניו הושיעם, similar use of פנים in *59* 2. גאלם 59 20 60 16 63 16; גאל, here as in Trito-Isa in general, not of 'deliverance from the Exile' but, in a more comprehensive sense, of 'deliverance, redemption, from a low state, from evil conditions', denoting, on a par with 'salvation', the effectuation of the people's triumph over all their adversaries, their elevation above the nations.

ימי עולם, cf on *56* 5*b* above pp. 48 sqq.

10 רוח קדשו. The construction — a noun + קדש with suffix — one of the most outstanding characteristics of the language of *Trito-Isa*: *56* 6 *57* 13 *58* 13 *62* 9 *63* 11. 15. 18 *64* 9 *65* 11. 25 *66* 20.

ויהפך להם לאויב, for the thought cf *57* 17.

11 ימי עולם, *vide* on vs 9.

12 תפארתו cf above *60* 7. 19 *64* 10 and here vs 15.

לעשות לו שם עולם cf *59* 19 *60* 21 *61* 3 and here *vs* 14.

14 read > תנחנו and cf *58* 11; נהגת cf נהג 60 11. עמך *56* 3 *57* 14 *58* 1 *64* 8 *65* 10. 19. 22.

15 הבט—וראה cf *60* 4 (Elliger).

זבול קדשך, *vide* above on *vs* 10; < אל נא תתאפק >: *64* 11 cf *57* 6. קנאתך *59* 17.

16 אבינו 64 7. גאלנו מעולם שמך, *vide* on *59* 20 and *60* 9cα.

17 דרכיך—יראתך—עבדיך—נחלתך *vide* on *58* 2. (p. 134) 13 *56* 6*b* (pp. 54—56) 63 17 *65* 8. 9. 13 66 14.

18 corrupt. For עם קדשך or הר קדשך (LXX) *vide* on vs 10, and cf especially *57 13* (with ירש). Box accepts Buhl's emendation: למה צערו רשעים קדשך (»why do the ungodly despise thy sanctuary»).

צרינו cf above on *59 18* and 59 19 *64 1.*

19 מעולם 63 16 64 23.

64 1b cf *59 19* (Elliger). צרירו *vide 59 18.*

2 נקוה cf *59 9. 11.*

3 (4) LXX: ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σου καὶ τὰ ἔργα σου ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον (»from of old we have not heard neither have our eyes seen a God beside thee and thy works which thou wilt perform to them that wait for mercy»); the translation merely shows that already the text before LXX was corrupt. The quotation in 1 Cor 2 9 is quite different both from LXX and MT. Any certain reconstruction of the original is out of the question. The best-supported emendations are those accepted by Box, *viz.* drawing vs 3aα to vs 2, reading 3aβ > *lo hæ'ᵃzinā 'ozæn* and 3b, instead of *'ᵃlohim* etc. > *ma'ᵃšækā uḡᵉḇurotækā ta'ᵃšæ limḥakke lāk* (»Ear, indeed, hath not heard, nor hath eye seen, thy deeds and heroic acts which thou wilt do for those who wait for thee»).

4. The text, if possible, worse than that of the preceding vs. The generally adopted reading, *lū pāḡa'tā 'oše ṣæḏækָ*, is unsatisfactory, since the sense 'meet, receive favourably' for פגע is very doubtful. The following context rather suggests that פגעת, and in its usual sense, constituted a synonym for קצפת (*i. e.* 'didst strike, punish'). 4aαβ and bβ make the impression of being more or less corrupt remnants of some lost clause or clauses.

On the supposition that the single words belong to the original text, vs 4 contains the following terms and expression characteristic of Trito-Isa: שׂשׂ (cf *61 10 65 19 66 10. 14*; 60 15 62 5 65 18) עשה צדק (*vide* on *56 1*) דרכיך (*58 2 63 17*) יזכרוך (*vide* on 57 11) קצפת (57 16. 17 64 8; 60 10). For the whole cf *57 17.*

5 עדים ἅπ. λεγ.; for 5bβ cf **57 13** (Elliger).

6 ואין קורא בשמך cf especially *59 4* also *57 1. 21 59 8. 15. 17 60 15 63 3. 5 66 4.*

קרא בשמי: *65 1.*

להחזיק בך: cf 56 4 57 6 (ctr. Deut-Isa: God *subject*).

הסתרת פניך: cf on **57 17** 59 2.

7 אבינו אתה: *63 16.*

מעשה ידך: cf *60 21.*

8 הבט: 63 5. 15 66 2.

עמך: 56 3 57 14 58 1 63 8. 11. 14 65 10. 19. 22.

9 ערי קדשך, *vide* above on *63 10* and cf 60 14 62 12 and *61 4.*

ציון–ירושלם, *vide* on *62 1.*

שממה: cf 62 4.

10 בית קדשנו ותפארתנו, characteristic Trito-Isaianic terminology, though usually the expressions are »IḤUH's (My *etc.*) holy House etc.». Cf, however, *60 19.*

חרבה, elsewhere in Trito-Isa plur., 'ruins': 58 12 61 4.

11 cf *63 15* and *57 6*; תחשה peculiar to *Trito-Isa*: *62 1. 6 65 6.*

תעננו: cf 58 3. 10 60 14.

עד מאד: *64 8.*

Vss 9–11 in vocabulary and terminology are so closely related to the context and to Trito-Isa in general that it seems safe to conclude that they are not, as has been suggested, a later addition, but belong to the same author as the rest of Trito-Isa. They may, however, be out of place here.

Turning now to terms, expressions and word-forms, peculiar to the present section, the following characteristics may be recorded:

63 7 חסדי יהוה, חסדיו. Found elsewhere only in ψ 17 7 25 6 89 2. 50 *106 7. 45* 107 43 and *Lam 3 22. 35*; אזכיר, also parallelled only in ψ: *45 18 71 16 77 12.* The style and literary type of 63 7 are, as Lam 3, those of a *mizmor.*

רב טוב: ψ *31 20 148 7 Neh 9 25. 35* cf ψ 27 13 65 5 128 5.

רחמיך: ψ 25 6 40 12 51 3 69 17 79 8 119 77. 156 145 9 Dan 1 9 9 18.

8 ישקרו: ψ 44 18 89 34 Lev 19 11.

9 חמלתו, אהבתו not elsewhere in Trito-Isa: חמלה elsewhere only in Gen 19 16.

ינטלם, the word in Pi'el here only. Notice the difference in significance from נטל in *Deut-Isa* 40 15 (cf Ges.-Buhl *sub voc.*). נטל has here the Aramaic, and later Hebrew, meaning: 'to carry, lift up', synonymous with נשא.

10 מרו: cf ψ *78 8* and *Lam 1 20 3 42* (cf Ṣef 3 1).

עצבו, Pi'el only here and ψ 56 6, and Hi 10 8.

רוח קדשו. The construction elsewhere frequent in ψ. Especially the rich variety of nouns prefixed to קדש + suffix only parallelled in ψ. רוח קדשׁ in the OT only here and vs 11.

ויהפך להם לאויב; the same construction only in *Hi 30 21* (also of God, exactly parallel: *tehāfeḵ l'aḵzār li*) and Esther 9 22.

11 ויזכר: cf Ez 16 60 Lev 26 42. 45 *ψ 77 12 119 52 143 5* Deut-Isa 46 9 Mal 3 22 1 Chr 16 15; probably to be read אזכר [ו] (Ehrlich, Elliger) and, instead of משה עמו, with Cheyne, Marti, Box שנות דור ודור »from *Dt 32 7*, which seems to be alluded to», lastly המעלה instead of המעלם.

12 בוקע מים מפניהם, cf Deut-Isa 43 12 48 21, but more especially ψ 74 15 78 13 Neh 9 11 Isa [35 6].

13 מוליכם בתהמות, almost verbally identical expression in *ψ 106 9*. Most of the occurrences of תהמות, pl., in ψ: 33 7 71 20 77 17 78 15 107 26 135 6 148 7, further Ex 15 5. 8 Dt 8 7 Prov 3 20 8 24.

15 גבורתך, plural only in ψ 20 7 71 16 90 10 106 2 145 4. 12 150 2 Hi 41 4 26 14 Dt 3 24 cf below 64 3; but, probably, sing. is to be read; in this case compare Isa [*33 13*] Jer 16 21 ψ 21 14 54 3 66 7 71 18 80 50 106 8 145 11.

המון מעיך only here; but cf המה + מעים in *Jer 31 20 Cant 5 4* Isa [16 11].

17 תקשיח, transitively, in OT only here; cf Hi 39 16.

18 בוסס besides here only Jer 12 10.

19 לא נקרא שמך עליהם, the expression, with reference to the people, also: Dt 28 10 2 Chr 7 14, with reference to Jerusalem: Jer 25 29 Dan 9 18. 19, to the Temple: 1 Ki 8 43 Jer 7 10. 11. 14. 30 14 9 32 34 34 15 2 Chr 6 23. Noticeably frequent in *Jer*, nowhere to be found in Deut-Isa.

קרע, with שמים for object, only here.

נזלו only here, *64 2* and Jud 5 5.

64 1 קדח here, Deut-Isa [50 11] Jer 17 4 (with אש as object, whereas here it should be subject); with אש as subject, but then intransitively: Jer 15 14 Dt 32 22.

המסים ἅπ. λεγ.

מים תבעה אש, corrupt, impossible to reconstruct.

מפניך גוים ירגזו, cf *Joel* 2 10 Prot-Isa [*14 9*] Dt 2 25 Ex 15 14.

2 נוראות, a word mostly used in *ψ: 45 5 65 6 106 22 139 14 145 6.*

5b, close parallel in *ψ 1 3*, cf Prot-Isa 1 30 28 1. 4 Deut-Isa 40 7. 8 Jer 8 13 Ez 47 12 ψ 37 2.

7 perhaps dependent upon Deut-Isa (45 9 43 21 44 21).

8 עד מאד besides in 64 11 in ψ 38 7. 9 *119 8. 43. 51. 107* Dan 8 8 11 25 (Gen 27 33 1 Sa 11 15 25 36 2 Sa 2 17 1 Ki 1 4). Notice

especially ψ *119 8* »forsake me not utterly — *'al ta'azbeni 'aḏ me'oḏ* —».

אל לעד תזכר עון, cf ψ *79 8* and Mi 7 18.

65 1–25.

Vss 1–7 form a counterpart to **57 1–13**. Both sections contain a number of peculiar words and expressions and some ἅπαξ λεγόμενα.

1 נדרשתי, besides here, only Ez 14 3 20 3. 31 36 37. The word is Nif'al of דרש in the technical sense attested in *58 2* (*quo vide*), cf 65 10. 1a in respect of wording is obviously parallel with *58 2*, cf Deut-Isa 55 6.

קרא בשמי (read: *ḳore* cf LXX: οὐκ ἐκάλεσάν μου τὸ ὄνομα, similarly Vulg., Targ., Syr.) cf *64 6*.

etc. אל גוי cf *58 2b*.

2 כל היום cf *62 6* *65 5* פֵּרַשְׁתִּי, the word in Prot-Isa 1 15 [*25 11*] Jer 4 31 Zech 2 10 Lam 1 17 ψ 68 15 *143 6*, with יד in *ψ 143 6* *Isa* [*25 11*], in the earlier contexts, in corresponding constructions, with כף.

Read: < ומרה > סורר (»unruly and rebellious people» Box) LXX: ἀπειθοῦντα καὶ ἀντιλέγοντα. סורר ומורה in Dt 21 18. 20 *ψ 78 8* Jer 5 23.

3 cf ψ *36 5* Prov 16 29 Deut-Isa [55 7] Trito-Isa 66 3c [18] and *57 5 sqq.* תמיד: *58 11* *60 11* *62 6*; > לְבֹנִים, 'white poplars' (with Marti, Elliger, cf Box). This, however, presupposes על > תחת cf *57 5*. With Elliger > הזבחים. LXX: ἐν τοῖς σπηλαίοις *Targ.*: 'corpses' (as hidden in sepulchres).

4 נצורים? ἅπ. λεγ. החזיר: *66 3*.

פגול, a comparatively late word: Ez 4 14 Lev 7 18 19 7.

Vs 4bβ perhaps to be emended > ומרק פגול מכלתם (> מכלת suggested by Elliger): »broth of unclean meat is their food».

5 קרב אליך, the phrase here only (LXX: πόῤῥω ἀπ' ἐμοῦ *Syr.*: *p'roḳ l'hal* *Targ.*: רחיק כהלא *Vulg.*: *recede a me*) Box excellently: 'keep by thyself' (adopted by G. A. Smith: 'keep to thyself').

6. 7 parallel to and a variation of *57 11c 12a*: כתובה // אגיד; ... עונותיכם // מעשיך, צרקתך; אחשה // מחשה.

> ושלמתי: *57 18* *59 18* *66 6*. פעלה: *vide* on *61 8* *62 11*.

ושלמתי על חיקם: על חיקם to be deleted and ושלמתי to be inserted

before the same words in 7cβ. ראשונה to be deleted (corrupt variant — for *rōšām* — of חיקם, Elliger).

8. 9 כה אמר יהוה, as in *56 1.*

8b (Destroy it not for a blessing is in it) »may be the opening of a wellknown vintage-song. In the titles of certain Psalms (57, 58, 59 and 75) a traditional tune to this song is probably alluded to» (Box).

עבדי [למען]: cf *63 17 65 15 66 14.*

ירש *vide* on *57 13* (with הר as here) *60 21 61 7.*

בחירי, plural: in Trito-Isa *65 8. 15. 22* and *ψ 105 6* (»O ye seed of Abraham his servant, ye children of Jacob, his chosen ones») 106 5 108 43 1 Chr 16 13.

The use of בחיר and עבד in plural is an excellent illustration of the change of meaning in Trito-Isaiah of words adopted from earlier writings. The term בחיר is probably taken from Deut-Isa (42 1 *S*, [43 20] *45 4*); in Deut-Isa, however, the word is used in singular of Israel, in parallelism with Jacob, termed 'My servant'. Here both בחירי and עבדי carry the same or similar force as משרתי, צדיקים etc. in other passages of Trito-Isa.

יעקב–יהודה cf *58 1b.*

ישכנו שם, a parallel to *Prot-Isa* [*34 17*].

10 לעמי אשר דרשוני: *58 2.*

11 ואתם עזבי יהוה cf *57 3a 4c* (for the general construction), *58 2* (for עזב ה', *vide* above p. 137).

הר קדשי *56 7 57 13 65 25 66 20.*

For גד *vide* Jirku, *Altorientalischer Kommentar zum Alten Testament* (p. 204): »גד n[omen] d[ivinum]; cf. [das] palm[yrenische] n[omen] d[ivinum] גד, [in] Lidzbarski, *Handb. d. Nordsem. Epigraphie* 248, akkad. n[omen] pr[oprium] *Ga-di-ilu*, aram. n. pr. גד אל, nab. n. pr. גד־טב, althebr. n. pr. (eines Siegels): גדמלך [Lidzbarski, *ibidem* and *Kanaanäische Inschriften* p. 11, Johns, *Assyrian Deeds* etc. no 443]». For גד and מני *vide* the very full account given by Box *ad locum.*

12 ומניתי, alliteration on מני vs 11.

לחרב here and 66 16. Elliger remarks that חרב in both passages of Trito-Isa refers to *YHWH's* sword, whereas in *Deut-Isa* (41 2 49 2 51 19) the word is never used in this sense.

יען קראתי ולא עניתם cf *66 4*; 58 9 65 24.

באשר לא חפצתי בחרתם, *66 4*, exactly the same expression in *56 4*,

vide above p. 44. Vs 12b is by Duhm, Marti, Box regarded as an insertion from 66 4.

13. 14 עבדי, cf above on vs 9.

טוב לב, כאב לב, שבר רוח cf on *57 15 61 1.*

15 ולעבדי יקרא שם (read: *ʾiḳḳāre*): *56 7 61 6 62 4. 12 63 9* cf *58 12 61 3 62 2*, typically Trito-Isaianic.

16 For *ʾāmen* read: *ʾomæn* (truth): Box with Weir, Cheyne, Dillmann, Duhm, Marti, also Elliger, Feldmann, G. A. Smith; vs 16a by Budde and the whole of vs 16 by Abramowski regarded as additional.

הצרות cf *63 9.* The plural elsewhere only in Dt 31 17. 21 1 Sa 10 19 2 Chr 20 9 ψ 25 17. 22 31 8 34 7. 18 46 2 71 20 Prov 21 23 Hi 5 19.

17 Possibly a development of Deut-Isa 51 6 under the influence of other passages, as Isa 11 6 sqq. Jer 4 23 sqq. (Duhm). 17a rather makes the impression of being a quotation of a current religious dictum. The application of the utterance especially in vs 18 sqq. implies a definite restriction of the far-reaching import of 17a to the specific conditions of Jerusalem and its neighbourhood. *17–25* with 13–16 forms a counterpart to 58 8–12 59 15 sqq. 61, 62, 63 7–14, where universalistic pictures of the future with Jerusalem as the centre of the world are frequent.

18. 19 read: וישישו וגילו ישישו, *vide* on *60 15* and *61 10.*

גילה–משוש cf *60 15 62 15* and Prot-Isa [*35 2*].

עמי *vide* 57 14 58 1 63 8. 14 64 8 65 10. 22, עבה cf *60 21.*

לא ישמע עוד . . ., exactly as *60 18*; לא–עוד expression typical for Trito-Isa: cf on *60 18. 19 62 4.*

קול בכי . . . cf *66 6.*

זעקה cf *57 13.*

20 עול only here and Dt-Isa 49 15. The whole of vs 20b is to be regarded as a gloss to 17a (so Elliger) [1].

21 ובנו cf *58 12 60 10 61 4.*

22 The same thought as in *62 8. 9* (Elliger).

מעשה ידיהם: contrast *64 7.*

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[1] »Darauf (*i. e.* that 17c is a gloss) führt schon die gekünstelte Verwendung des zweimaligen בן מאה שנה. Zudem widerspricht der Sinn dem von v. a. wo ja gerade frühzeitiger Tod . . . geleugnet wird, vollends sind Sünder in der neuen Welt unmöglich. Der Glossator ist wohl derselbe der 60 12 und 17 ähnliche übertreibende und mit dem Texte in Widerspruch stehende Zusätze gemacht hat».

יבלו, the word, besides here, in 1 Chr 17 9 ψ 49 15 Lam 3 4 and *Hi 21 13* בחירי cf *65 9*.

23 ייגעו: cf 57 10. צאצאיהם: 61 9 cf Hi 21 8.

24 omit והיה (with *Syr.* Duhm, Elliger); טרם cf *66 7* and ψ 119 67 יקראו–אענה, exactly as *58 9* אשמע–מדברים cf *65 12 66 4* 59 1. 2.

25a dependent upon Prot-Isa 11 6–8, whereas 11 9 is a later inserted quotation of **25b**, which is wholly Trito-Isaianic in language and ideas (Duhm). הר קדשי *vide* on *56 7*.

66 1–4.

66 1 כה אמר יהוה cf *56 1 65 8*; השמים כסאי cf *57 15*; הארץ הדם רגלי cf 60 13 (cf Box *ad loc.*). **1a** makes the impression of being an independent dictum, to which the author appeals and to which he appends the specific Torā that he wants to bring home. Cf *56 1b* and *65 17a*. This is supported by the discrepancy between the import of the utterance taken by itself and the application of it in the context. »The author of the section can hardly be credited with a full appreciation of the height to which his argument could be carried, and was later carried: Jn 4 21–24 Acts 7 48–50 etc.» (Box).

אי־זה; the use of the expression different from that attested in Deut-Isa 50 1. It is more on a line with the sense in which it is used in Eccl 2 3 11 6: »what sort of House etc.» (Box) בית *vide* on 56 7 תבנו cf 58 12 60 10 61 4 65 25 מקום cf *60 13*.

2 אביט: *63 5. 15 64 8* רוח–נכ(א)ה עני (or ענו Elliger) = *57 15 61 1* cf 65 14 דברי < אל > חרד vs 5 cf *Ezra 9 4 10 3* (Duhm, Box).

3 cf *57 6*; for דם חזיר cf *65 4* און: *58 9 59 4. 6. 7* לבנה: 60 6.

בחרו בדרכיהם: cf *56 4* 65 12.

4b *vide* on *65 12*; ואין עונה cf *59 4. 17 60 15 63 5 64 6*.

66 5–22 (23, 24).

6 cf 65 19. משלם גמול לאיביו: *59 18* cf 57 18 *65 6 66 14* cf 62 8.

9 יהוה–אלהיך: *59 13 60 19 61 2. 6. 10 62 3* characteristic to Trito-Isa.

10 שמחו–גילו–שישו–משוש cf on *65 18*.

12 נהר–שלום *59 19*; 57 19. 21 59 8 60 17.

[ו]על צד תנשאו: *60 4*.

13 cf *61 2*.

66:1 - 4; 66:5-22 (23, 24).

14 שש . . . עצמותיכם . . . תפרחנה *vide* on vs 10; cf *58* 5 *60* 5 נודעה cf 61 9 עבדיו: *65* 9.

15 cf *59* 19bβ (Elliger); בחמה אפו: *59* 18.

16 בחרבו *vide* on *65* 12.

17 read *Kᵉṯiḇ*: *'æḥāḏ*; אכלי בשר החזיר: *65* 4b שקץ > שרץ (Duhm, Box: »and the swarming creatures» cf Lev 11 29). Transpose מעשיהם ומחשבותיהם (cf *59* 7) from vs 18 to vs 17 before יחדו. יסופו the word, besides here, in Am 3 15 ψ 73 19 Esther 9 28.

18—22

18	ואנכי בא לקבץ	את כל הגוים והלשונות
	ובאו וראו את כבודי	
19	ושמתי בהם אות	ושלחתי מהם פליטים
	אל (כל) האיים הרחקים	
	אשר לא שמעו את שמעי	ולא ראו את כבודי
	והגידו את כבודי בגוים	
20	והביאו [את כל] אחיכם מכל הגוים	מנחה ליהוה על הר קדשי
	. . . ירושלם אמר יהוה	
	כאשר יביאו בני ישראל את המנחה	
	בכלי טהור בית יהוה	
21	וגם מהם אקח לכהנים לוים אמר יהוה	
22	כי כאשר השמים החדשים	והארץ החדשה אשר אני עשה
	עמדים לפני נאם יהוה	כן יעמד זרעכם ושמכם

I cannot agree with Elliger that the section 66 18—22 »offensichtlich Prosa ist». It would seem that vss 18, 19, at least, are poetical; vs 20a is doubtful; 20b—22, again, most probably prose. That the words omitted above (with Duhm, Box *e. a.*) are additions, is obvious. Whether 18—22 belong to the same author as the rest of Trito-Isa, or not, I find myself unable to decide. It is true, there are numerous terms and expressions pointing to Trito-Isaianic authorship: באו ראו את כבודי (cf 58 8 60 1, where the expression in vs 22, the development of the idea »of the New Heavens and the New Earth» is similar as in *65* 18 *sqq.*) הר קדשי; בית יהוה; מנחה; שמכם; on the other hand, Elliger's remarks (ZAW xlix 1931 p. 140) carry weight. 66 23—24, again are, undisputably additional. (Duhm, Box, Elliger *e. a.*).

Corrigenda.

p. 34 l. 20 for *suggestion* read *suggestive*
» 47 » 14 delete *the*
» 49 » 18 for *convenant* read *covenant*
» 61 » 5 » ישדאל » ישראל
» 69 » 1 » חק עוכם » חק עולם
» 69 » 1 » *Petr.* » *P etc.*
» 72 » 5 » *while there are* read *while there is*
» 93 » 11 » חסמב read חסה ב
» 172 » 17 » Ja » Ju
» 176 » 16 » *u̯ᵉâznāu̯* read *u̯ᵉʾâznāu̯*