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OLD TESTAMENT AND
SEMITIC STUDIES

IN MEMORY OF

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EDITED BY

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AN ANALYSIS OF ISALAH 40-62

CHARLES AUGUSTUS BRIGGS

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In the first edition of my *Messianic Prophecy* (1886) I made an analysis of Isaiah 40-66, in order to explain its Messianic ideas and arrange them in proper order. I then distinguished three sections of this prophecy:

I. A long poem in the trimeter measure, whose principal theme was the divine deliverance of the Servant of Yahweh, divided into five parts, each closing with a refrain consisting of a little hymn or piece of a similar character: (1) 42:10-11, (2) 44:23, (3) 49:12-13, (4) 55:12-13, (5) 61:10-11.

II. A long poem in the pentameter measure, whose principal theme was the deliverance of Zion, the wife of Yahweh. This also had five parts, each closing with the refrain indicating the departure from Babylon: (1) 42:14-17, (2) 48:20-22, (3) 52:11-12, (4) 57:14-21, (5) 62:10-12.

III. An appendix, 63-66, of various elements, some pre-exilic and some post-exilic, partly composed and partly edited by an author who attached them to the two earlier poems, which he welded together and edited. He divided the whole work into three parts with refrains, 48:22; 57:20-21; 66:24.

I showed that the two earlier poems were distinguished: *first*, by measures, trimeter and pentameter—among the latter I then recognized some hexameters, which I have now abandoned; *second*, by the parallel themes, the Servant in the trimeter and Zion in the pentameter; *third*, by a reference in the trimeter to the great conqueror in general terms, in the pentameter by the name Cyrus; *fourth*, by the use of the divine name אֱלֹהֵי יְהוָה in the pentameter and the appendix, but not in the trimeter. I did not at that time give a complete analysis, because I was concerned only with the Messianic idea, and had no space for it. I did not attempt any further textual criticism or removal of glosses than was necessary for my purpose.

In 1886 critics of all schools recognized and maintained the unity of Isaiah 40-66, although some recognized earlier and later elements to a limited extent. The most important work had been done by Ewald, who divided the original prophecy into two parts, 40-48 and 49-60, and stated that 61-66 were appendices, and that several little pieces were insertions from earlier prophets.

In 1892 Duhm issued his able Commentary on Isaiah, in which he made an analysis of Isaiah 40-66, apparently without any knowledge of my previous work. He recognized differences of measure, and used these to a limited extent in his analysis; but he was more influenced by other considerations and has all the arbitrariness of the older fragmentary hypothesis. His use of the measures enables him to detect many glosses, but he is not sufficiently well grounded in the principles of Hebrew poetry to reach correct results either in the measures or in the strophical organization of the poems. Cheyne followed Duhm, only with increased arbitrariness. It is astonishing that a man who changes his own mind so often that one cannot be sure of quoting him correctly should be so insistent upon an absolute uniformity both of vocabulary and thought in this great prophet of the exile as to rule out from him any, even the most minor, deviations from a pretended type. It is not encouraging to sound scholarship to see so many of the younger German scholars following in their footsteps.

My purpose in this article is to revise my analysis of Isaiah 40-62 in order to distinguish the two great poems of the great prophet of the Exile. I give first the trimeter poem translated and arranged in measures, strophes, and in five parts, then the pentameter poem in the same way. I limit myself to such critical notes as seem to be necessary to my purpose. These are given at the foot of the page. I am obliged to consider the limits of space in such a composite work as these volumes in honor of my lamented friend.

THE EARLIER TRIMETER POEM

PART I

- 40:12 Who hath measured the waters in the hollow of His hand,
 And the heavens with a span meted out,
 And comprehended in a tierce the dust of the earth,
 And weighed in scales the mountains,
 And (weighed out)¹ the hills in balances?
- 13 Who hath directed the spirit of Yahweh,
 And the man of His counsel maketh Him know,
 And² hath taught Him (in the path of³) knowledge?
- 14 Who⁴ exchanged counsel and made Him understand,
 And taught Him in the path of justice,
 And the way of understanding made Him know?
- 15 Behold the nations are as a drop of a bucket,
 And as the small dust of the balances are counted.
 Behold the isles as a very little thing He taketh up,
- 16 And Lebanon is not sufficient to burn,
 And its animals are not sufficient for a whole burnt offering.⁵
- 18 To whom⁶ will ye liken 'El,
 Or what likeness will ye compare to Him?
- 19 The graven image a workman melteth,
 And a refiner with gold spreadeth it,
 And with chains of silver refineth it.⁷
- 20 A tree that will not rot he chooseth,
 A cunning workman he seeketh him,
 To set up a graven image that shall not be moved.
- 21 Know ye not ?——⁸
 Hear ye not ?——⁸

¹A verb is needed to complete the measure, as in the synonymous lines; read, probably, פָּלַס, omitted because of פָּלַס in the previous line.

²This line, which properly should close the strophe, has by error been transposed to 14c, where it is out of place. It is not in 5, probably because its uncertain position discredited its authenticity.

³The measure requires אָרַח or דָּרַךְ, probably the former because of its use in the preceding line after misplacement.

⁴אָרַח before מִי is improbable; it is an explanatory gloss, making an awkward change of subject.

⁵Verse 17 repeats 15 in a dogmatic form, and makes the strophe just so much too long; it is therefore doubtless a gloss.

⁶The ך is a gloss of connection, frequently inserted by prosaic copyists.

⁷הַמְסַחֵן הַרְוִמָה is a gloss to introduce another action.

⁸The last tone was omitted from these two lines for metrical pause, to make the questions more distinct and emphatic; see my *Comm. on the Book of Psalms*, p. 5.

- It¹ hath been told you from the beginning,
 Ye¹ have understood from the foundations² of the earth;
 40:22 It is He that is enthroned upon the circle of the earth,
 The inhabitants thereof being as grasshoppers;
 He that stretcheth out the heavens as a curtain,³
 And hath spread⁴ them out as a tent to dwell in.
- 23 It is He that bringeth princes to nothing,
 The judges of earth as a thing of naught;⁵
- 24 Yea, they have not been planted,
 Yea, they have not been sown,
 Yea, they have not taken root,
 Their stock is (not)⁶ in the earth;
 Moreover⁷ he hath blown against them and they have withered
 And a whirlwind taketh them away as stubble.
- 25 To⁸ whom will ye liken ('El),⁹
 That I may be equal, saith the Holy One?
- 26 Lift up on high your eyes.¹⁰
 Who hath created these,
 That bringeth out in number their host,
 To all of them by name calleth,
 By the greatness of strength and might¹¹ of power,
 Not one lacking?
- 27 Why sayest thou, Jacob,
 (Why)¹² speakest thou, Israel,
 "My way is hid from Yahweh,
 And from my God my cause passeth away?"
- 28 Dost thou not know,¹³ hear,

¹ הלווא is a gloss of misinterpretation, making the lines too long for good measure.

² מוסדות is an error for מוסדות (Duhm, Cheyne, Marti) or ממוסדות (Lowth).

³ דק ἄ. λ.; Ἐ ὡς καμάραν. Read כָּרְקַע, with Klostermann, Cheyne, Marti.

⁴ וימתחם ἄ. λ.; BDB, *Lexicon*, "hath spread them out."

⁵ עשה is an explanatory gloss, against the measure.

⁶ כל is needed for measure and good sense.

⁷ ׀ is improbable, as ׀ must be attached to the next word for good measure; see *Comm. on the Book of Psalms*, p. xliii.

⁸ ׀ has been prefixed as in 18.

⁹ אל is needed for measure, as in 18; it has been supplanted by the suff. ׀-ני by a prosaic copyist, possibly because of the fuller ending of the verb in ׀ן as in 18. ואשורה goes with next line; for measure and accent of MT are erroneous.

¹⁰ וראו, a frequent expansive gloss in such connections.

¹¹ אַמִּיץ, adj., error for אַמִּץ, noun, as in the versions; parallel to רב.

¹² למה should be repeated for good measure.

¹³ לא אִם is a prosaic gloss against measure.

The everlasting God, Yahweh,
The Creator of the ends of the earth,
Fainteth not, neither is weary?

- There is no searching of His understanding,
40: 29 Giver of power to the faint,
And to the one without might, strength.¹
30 The youths faint and are weary,
And young men stumble exceedingly;
31 But they that wait on Yahweh renew their power,
They mount up with wings as eagles,²
They go and faint not.
- 41: 1 Listen silently unto Me, ye isles,
And let the peoples renew strength;
Let them draw near, then let them speak,
"Together for judgment let us approach."
2 Who hath awakened one from the East,
Victory causeth to meet³ him at every step,
Giveth before him nations,
And kings (before him)⁴ beateth down ?
He giveth them as dust to his sword,
As driven stubble to his bow;
3 He pursueth them, he passeth in safety
On the path which he goeth not on foot.
4 Who hath wrought and done it,
Calling generations from the beginning,
I, Yahweh, the first,
And with the last am I the same.
- 5 The coasts saw and feared,
The ends of the earth trembled,
They drew near and came (together);⁵
6 Everyone helpeth his neighbor,⁶
7 The workman strengtheneth the refiner,

¹ רבבה is an expansive gloss against measure.

² וירוצו ולא ייגעו is not in accord with the simile of eagles flying, and makes the strophe just this line too long. It was a marginal note which has crept into the text.

³ ויקראוהו, erroneous massoretic interpretation for ויקראוהו.

⁴ וירד, erroneous massoretic interpretation for וירד; לפניו was doubtless in the original, as the measure requires (cf. 45:1); and was omitted by a prosaic copyist because it had been used in the previous line and so would be tautological in prose.

⁵ א̄μα implies יחד, needed for measure.

⁶ ולאחריו יאמר חזק does not suit the context. א̄ is uncertain; א̄^B και τῷ ἀδελφῷ και ἐρεῖ ἰσχυσον. ἀνὴρ τέκνων. א̄^{SAQ} και τῷ ἀδελφῷ βοηθησαι. It was an uncertain seam connecting the activity of the nations with that of the individual workman. It gives the verb חזק a different meaning in the same context.

And he that smootheth with the hammer him that smiteth¹ the
anvil,

Saying of the soldering "It is good;"

And he strengthened it with nails that it should not be moved.²

41: 8 But thou Israel, My servant,

Jacob whom I have chosen,

Seed of Abraham who loved Me,³

9 I have chosen thee and not rejected thee.

10 Fear not for I am with thee,

Be not dismayed for I am thy God;

I do strengthen thee, yea, I do help thee,

I do uphold thee⁴ with the right hand of My righteousness.⁵

15 Behold I do make thee⁶ a threshing instrument,⁷

A new one having edges;

It⁶ will thresh the mountains and will beat them small,

And will make the hills as chaff,

16 It⁶ will fan them and the wind will carry them away,

And the whirlwind will scatter them;

But thou wilt exult in Yahweh,

Thou wilt boast in the Holy One of Israel.

17 The afflicted⁸ seeking water,

Whose tongue with thirst doth fail,

I, Yahweh, will answer them,

The God of Israel, I will not forsake them;

18 I will open on the bare heights rivers,

In the midst of valleys fountains,

I will make the wilderness into a pool of water,

And a thirsty land into springs of water.⁹

¹ **אֵת** is a prosaic gloss, against the measure, which requires that we should connect **הוֹלֵם** with **פַּעַם** in one tone.

² There is no sufficient reason for removing verses 6 and 7 to follow 40:20, as Oort, Duhm, Cheyne, Marti do; for this transposition spoils the strophes in both cases. The verses are needed here to prepare for the antithesis in the next strophe. Verse 5 also is suited to the context, and needed for the strophe; it is not a gloss, as Duhm would have it.

³ Verse 9*abc* gives an historical reference to the call of Abraham; an original marginal note.

⁴ **אֵס** is an intensive gloss, against the measure.

⁵ Verses 11-14 continue the pentameter poem 40: 1-11; see p. 94.

⁶ It is difficult in this context to think of Israel as this threshing instrument; it is most natural to refer it to the conqueror from the East of verse 2. It seems probable that a later editor misinterpreted it, and, referring it to Israel, introduced the **ל** here and the second person of the verb, instead of the third in the subsequent verbs. Only thus do we get the proper antithesis for 16c.

⁷ **חַרְרוֹץ** is an interpretative gloss.

⁸ **וְהַאֲבוּרִים** and **וְאֵיךְ** are expansive glosses, destroying the measures.

⁹ Cf. Is. 30:25.

- 41:19 I will put in the wilderness the cedar, the acacia,
 And the myrtle and the oleaster tree;
 I will set in the wilderness the fir-tree,
 The pine and the box together,
 20 That they may see and they may know,
 And they may consider, and they may understand together,
 That the hand of Yahweh hath done it,¹
 The Holy One of Israel hath created it.
- 21 Draw near,² saith Yahweh,
 Bring near your mighty ones,
 Saith the King of Jacob.
- 22 Let them bring them near, and declare to us
 That which will happen,
 The former things what they are,³
 And let us put our minds⁴ upon their latter end;
 Of those things that are to come make us hear.
- 23 Declare the things that are to come hereafter,
 That we may know that ye are gods.
 Yea, ye should do good or do evil,
 That we may be dismayed and (fear)⁵ together.⁶
- 25 I have raised up one from the North and he is come,
 From the rising of the sun that he may encounter,⁷
 And he may trample⁸ rulers as mortar,
 And as a potter treadeth clay.
- 26 Who hath declared it from the beginning?⁹
 And beforetime, that we may say "he is right?"
 Yea, there is none that declareth,
 Yea, there is none that maketh it heard,
 Yea, there is none that sayeth it;^{10, 11}
- 28 And I see that there is no one,

¹ זאת is an interpretative gloss, against the measure.

² ריבכם is an interpretative gloss, against the measure.

³ הנידור is an expansive gloss, against the measure.

⁴ ונדעה is an expansive gloss, against the measure.

⁵ נרא is an error for נרא.

⁶ Verse 24 is a gloss, a duplicate of 29, and premature.

⁷ By misinterpretation of יקרא בשמי was added, against the measure.

⁸ רבא is an error for רבוס, as most critics after Clericus and Lowth have recognized.

⁹ ונדעה is a gloss as in 22 above.

¹⁰ שמע אמריכם is a textual error; שמע is a repetition due to the mistaken addition of the suff. כם to an original אמר, which is required to correspond with 26b.

¹¹ Verse 27 is a gloss, not harmonious with the context; probably originally on the margin.

- And of them there is no counsellor,
That I may ask them, and they may return a word.¹
- 42:1 Behold My servant whom I uphold,
My chosen in whom My soul delighteth;
I have put My spirit upon him,
Justice to the nations will he bring forth;
- 2 He will not cry, nor lift up,
Nor cause his voice to be heard in the street;
- 3 A broken reed will he not break off,
And the faint wick will he not quench.²
- 5 Thus saith Yahweh, the true God,³
He who created the heavens and stretched them out,
He that spread out the earth and that which cometh out of it,
He that giveth breath⁴ upon it,
And spirit to them that go therein:
- 6 I, Yahweh, have called thee,
With righteousness will I hold⁵ thy hand,
And I will keep thee for a covenant of the people.⁶
- I will give thee for a light of the nations;
- 7 To open the blind eyes,
To bring out the prisoners from the dungeon,
From the house of restraint those dwelling in darkness.
- 8 I am Yahweh, that is My name,
And My glory to another will I not give.⁷
- 9 The former things, behold they are come to pass,
And new things I am declaring.⁸
- 10 *Sing to Yahweh a new song,
His praise from the end of the earth;
Let the sea (thunder)⁹ and its fulness,
The coasts and their inhabitants;*

¹ Verse 29 is a gloss, giving an answer that the context does not suggest, but is rather a dogmatic utterance of a later editor.

² Verse 3c repeats 1d and is a gloss; so is the whole of 4, with the reference to the coasts. Both enlarge the strophe beyond its normal dimensions.

³ האלהים, Ps. 85:9, probably for האל.

⁴ לעם is an expansive gloss.

⁵ ך is a gloss of misinterpretation of its connection in the sentence.

⁶ ואתנך goes with the last two words to begin the next strophe. There has been, as often, a prosaic combination of verbs.

⁷ ותהלתו לפסילים is an expansive gloss, against the measure.

⁸ Verse 9c is an expansive gloss, out of the measure and the strophical organization.

⁹ ירעם, as Lowth conjectured, has been corrupted into יררר.

- 42:11 *Let the wilderness (exult)¹ and its (flocks),²
The settlements where Kedar dwelleth ;
Let the inhabitants of Sela jubilate,
From the top of the mountains shout.³*

PART II

- 18 Ye deaf, hearken (to hear),⁴
And ye blind, look to see.
19 Who is blind but My servants,⁵
And deaf but (their rulers)?⁶
20 Ye saw⁷ many things without (seeing),
Opened their ears without hearing.
21 Yahweh was pleased, for His righteousness' sake,
To magnify and make glorious the teaching.⁸
23 Who among you will give ear to this,
Will hearken and hear for time to come?
24 Who gave Jacob for a spoil,
And Israel to robbers; was it not Yahweh?⁹
25 And He poured upon him fury,
His anger and the fierceness of battle;
And it set him on fire round about, and he knew it not,
And burned in him, and he laid it not to heart.
43:1 And now thus saith Yahweh,
Who created thee, O Jacob, and who formed thee:¹⁰
Fear not for I do redeem thee,
I have called (thee)¹¹ by thy name, thou art Mine.

¹ **ישאו** is a corruption of an original **ישושו**; so Klostermann, Graetz, Cheyne, Marti.

² **עריי** does not suit the wilderness; it is an error for **עדריי**, the **ד** having been omitted by haplography.

³ Verses 12 and 13 are glosses of an expansive character, not suited to the context. This is followed by a strophe of the pentameter poem, 14-17, the continuation of 41:11 f.; see p. 94.

⁴ The measure and parallelism require **לשמע**.

⁵ **ע** has plur., as the context indeed requires; the sing. in MT is an erroneous interpretation.

⁶ So **ע**, which omits altogether **מי עור** **כמלאכי אשלה**. The last clause is a gloss.

⁷ **ראות** Qrē, infin. abs., parallel with **פקוח**, is the correct reading; Ktib **ראות** is a misinterpretation. **ולא תשמר** belongs in next line, only it should be 2 plur., as the context requires. In this line **תראו** is necessary for good sense.

⁸ Verse 22 is a gloss, originally on the margin, descriptive of the sufferings of the people at the Exile.

⁹ Verse 24c is a gloss, originally on the margin, giving the reason for the afflictions.

¹⁰ **ישראל** is here a gloss, making line a tetrameter.

¹¹ The suff. should be added to **כי** as in **ע** **ט**, Lowth.

- 43: 2 When¹ in waters I will be with thee,
 And rivers² will not overflow thee;
 When¹ in fire thou wilt not be burned,
 And the flame will not consume thee;
- 3 For I, Yahweh, thy God,
 The Holy One of Israel, thy Savior,
 Will give Egypt as thy ransom,
 Cush and Sheba in thy stead,
- 4 Since thou art precious in Mine eyes,
 Thou art honored and I love thee;
 And I will give (lands)³ in thy stead
 And peoples instead of thy life.
- 5 From⁴ the sun-rising will I bring thy seed,
 And from sun-setting will I gather thee;
- 6 I will say to the North, "Give up!"
 And to the South, "Withhold not!"
 Bring My sons from afar,
 And My daughters from the ends of the earth,
- 7 All who are called by My name,⁵
 Whom I formed, yea made.⁶
- 9 Who can declare this,
 And former things can make us hear;
 Let them give their witnesses that they may be vindicated,
 And let them make it to be heard⁷ and say faithfully,⁸
- 10 That ye may know and ye may believe Me;
 That ye may understand that I am He.
 Before Me a God was not formed,
 And after Me there shall be none.
- 11 I, I am Yahweh,
 And there is not besides Me a Savior.
- 12 I, I declare,⁹ and I let it be heard,
 And there was not among you a strange (god)

¹The verbs תעבור and תלך are expansive glosses, against the measure.

²So א; the ב is an assimilation to the previous line.

³Read ארמות, as the context requires, with Duhm, Cheyne, Marti, for ארם of א; the ה was omitted by haplography before ה of next word.

⁴אני אל תירא כי אתך אני is a gloss; so Duhm, Marti.

⁵ולכבודי בראתיו is an expansive dogmatic gloss.

⁶Verses 8 and 9ab are glosses; so also בהם, due to previous glosses.

⁷ישמעו is an erroneous interpretation; it should be Hiph., as usual, ישמעו.

⁸Verse 10, as far as למען is a gloss of expansion, destroying the measure and the symmetry of the strophe.

⁹והושעתיו is dittograph of והשמעתי.

- Ye being My witnesses and I God.¹
- 43:13 Yea, from the days of old² I am the same,
And there is none that from My hand can deliver;
I work, and who can reverse it?
- 14 Thus saith Yahweh,
Your Redeemer, the Holy One of Israel:
For your sake have I sent against Babylon,
And I have cast down the bars (for you),
(And I have aroused My chosen), all of them.³
But as for the Chaldeans, for (mourning)⁴ their ringing cry
(is exchanged).
- 15 I am Yahweh, your Holy One,
Creator of Israel, your King.
- 16 Thus saith Yahweh,
(Your Redeemer, the Holy One of Israel),⁵
He that made in the sea a way,
And in the waters a path;
- 17 That bringeth forth chariot and horse,
Army and strength together;
They lie down, they cannot rise up,
They are extinct, as flax are they quenched:
- 18 Remember not the former things,
And consider not the things of old.
- 19 Behold I am about to do a new thing;
It sprouteth forth, can ye not know it?
Yea, in the wilderness shall be a way,
And in the desert will I put⁶ rivers;
- 20 The wild animals of the field will glorify Me,
The jackals and the ostriches.⁷

¹ נאם יהוה is not in \mathfrak{C} , and is a gloss, against the measure.

² מיום has no meaning by itself; \mathfrak{C} $\epsilon\tau\iota\ \acute{\alpha}\pi'\ \acute{\alpha}\rho\chi\eta\varsigma$ suggests ימי עולם or ימי קדם, and indeed the measure requires it.

³ A line is missing in \mathfrak{H} and \mathfrak{C} , which, however, differ in verbs, showing either variant readings, or two similar lines, the one followed by \mathfrak{H} , the other by \mathfrak{C} , which is not infrequently the case. The latter is more probable, as it supplies the missing line. The two were then, probably:

והורדתי בריחים לכם
והעירתי בהירי כלם

⁴ באַניוֹת, massoretic error for באַניוֹת as Is. 29:2, Lam. 2:5; so Hitzig, Ewald, Marti.

⁵ A line is missing, and even the first line lacks a tone. I venture to insert a line usual in such connections.

⁶ אשים belongs to this line, not to the previous one.

⁷ Verses 20c-21 are a gloss, repetitious in character; so Duhm, Cheyne, Marti.

- 43:22 Me hast thou not called, O Jacob,
Or¹ wearied Me, O Israel;
- 23 Thou hast not brought thy whole burnt-offerings,²
And with peace offerings hast not honored Me;
I have not made thee serve Me with grain offering,
And I have not wearied thee with frankincense;
- 24 Thou hast not got for Me calamus with silver,
And with the fat of thy peace-offering thou hast not satiated Me.³
- 25 I, even I, am the same,
That blotteth out thy transgressions for Mine own sake,
And thy sins I remember not.
- 26 Put Me in remembrance, let us plead together;
Tell it, that⁴ thou mayest be justified.
- 27 Thy first father sinned,
And thy representatives transgressed against Me,⁵
- 28 Therefore I gave up Jacob to the ban.⁶
- 44:1 And now,⁷ Jacob My servant,
And Israel, whom I have chosen;
- 2 Thus saith Yahweh, thy Maker,
And He that formed thee from the womb to help thee:
Fear not, My servant Jacob,
And Jeshurun, whom I have chosen;
- 3 For I will pour water upon the thirsty place,
And streams upon the dry land.
- I will pour My Spirit upon thy seed,
And My blessings upon thine offspring;
- 4 And they shall spring forth, (as) grass among⁸ (waters),
As willows by the water courses;
- 5 One will say, "I am Yahweh's,"
Another will proclaim his name Jacob;
One will subscribe with his hand to Yahweh,
And surname his name Israel.

¹ כִּי is a gloss of misinterpretation; *ὀμδὲ* of \mathfrak{C} is a correct interpretation, because the force of the negative was carried over into this line.

² לִי שָׁה is an expansive gloss.

³ Verse 24*d* is an antithesis sufficiently suggested without being inserted; it was a marginal justification of God.

⁴ The line has one word too many, probably אָהָה; no such emphasis was needed.

⁵ וְאַחֲלֵל שְׂרִי קִדְשׁ is of doubtful meaning in this context. It is probably an expansive gloss to the previous context, and should be in the third pers. as \mathfrak{C} & \mathfrak{S} , but \mathfrak{H} has the first person and attaches it to subsequent context.

⁶ The last two words, וְיִשְׂרָאֵל לְגִדּוּפִים, are an expansive gloss.

⁷ שָׁמַע is a gloss, stating what was implied; against the measure.

⁸ בְּבֹן, interpreted by Massora as בְּבִין, should more properly be כְּבֹן מִים as in \mathfrak{C} ; so Lowth.

- 44: 6 Thus saith Yahweh, the King,¹
 And the Redeemer, Yahweh Sabaoth:
 I am first² and last,
 And beside Me there is no God.
- 7 Who is like Me? Let him come to the encounter,
 And let him declare it, and let him set it in order for Me.
 Who hath made to be heard³ former things,
 And what shall come to pass can declare?⁴
- 8 Fear ye not, and be not afraid;⁵
 Have I not from of old made thee hear?
 Indeed I have declared it, ye being My witnesses,⁶
 And there is no Rock (beside Me).⁷
- 9 The framers of images, all of which⁸ are unreal,
 And whose precious things profit not,
 Their witnesses⁹ see not,
 And they know not, in order that they may be ashamed.
- 10 Who hath formed an image,
 A god he has molten that is profitable¹⁰ for nothing!¹¹
- 12 A worker in iron doth (measure an idol),¹²
 And worketh (it)¹³ in the coals,
 And formeth it with hammers,
 And worketh it with his strong arm.
 Yea, has he hunger he has no power,
 Has he not drunken water he is faint.
- 13 A worker in wood doth stretch a line,
 He marketh it with a stylus,

¹ Read **המלך** and **הנאל**; the lines have been enlarged by the glosses **ישראל** and the suffix.

² The repetition of **אני** makes the statements more distinct and emphatic, but it distorts the measure and is therefore improbable.

³ **מי השמע אתיות** is a textual error for **משומי עם עולם ואתיות**. The separation of **ע** and dittography of **מ** made **עם**, and then **עולם** and **י** were necessary for good sense.

⁴ The plur. and **למן** are errors of interpretation.

⁵ Read **תראה** for **תרהר** with Ewald, Budde, *al.*

⁶ **היש אלוה מבלעדי** is a gloss; **אלוה** not elsewhere in Isaiah 40–66, and improbable.

⁷ **בל ידעתי** is a corruption of an original **מבלעדי**.

⁸ **כלם** implies relative clause, **אשר כלם**.

⁹ **המה**, with extraordinary points; textual error, dittograph of the previous **הם** suff.

¹⁰ **אל** and **פסל** have been transposed by error; the former belongs in the second line.

¹¹ Verse 11 is a gloss of imprecation which interrupts the thought.

¹² **מעצד** is probably an error for an original **עצב מד**; the **ד** has been pressed out.

¹³ **אהר** is needed for measure.

- He shapeth it with planes,
 And with compasses marketh it out;
 And so he doth make it like the figure of a man,
 Like the beauty of a man to endure.¹
- 44:14 As for a house, he must hew him down cedars,
 And take the holm tree and the oak.
 And he secured him trees,²
 Of the forest which (Yahweh)³ planted,
 Cedars⁴ which the rain made to grow strong;
- 15 And so a man had them to burn,
 And he took some of them and warmed himself,
 Yea, he kindleth them and baketh bread,
 Yea, he maketh a god and did worship it,
 He made it a graven image and fell down to it.⁵
- 21 Remember these things, Jacob,⁶
 For thou art My servant,
 I formed thee, My witness⁷ art thou,
 Israel, do not forget⁸ Me.
- 22 I have blotted out as a thick cloud thy transgressions,
 And as a cloud⁹ thy sins.
 Return unto Me, (Jacob);¹⁰
 For I have redeemed thee, (Israel).¹⁰
- 23 *Ring out, ye heavens (above),¹¹*
That Yahweh hath done it;
Shout, ye lower parts of the earth,

¹ לשבת belongs with אדם to indicate the permanence of the image, as in 40:20; 41:7. The בית is the house or temple for the image, and properly belongs in the next line.

² בעצו יער is compressed from an original בעצים, which belongs with the first line, and ביער, which begins the second.

³ א has יהוה which is needed for measure.

⁴ ארז, marked as doubtful by the little Nun, represents an original ארזים, cedars, which being wrongly attached to the second line occasioned the insertion of the ך before גשם, all of which destroyed the measure of the three lines and its fine parallelism.

⁵ Verses 16-20 are an expansive gloss, in prosaic style, and repetitious in character. There is no sufficient reason, however, with Duhm, Cheyne, Marti, to regard the whole passage, 9-20, as a gloss. This prophecy throughout is characterized by its putting in antithesis the God of Israel with the idols of the heathen.

⁶ ישראל inserted, as often, by error, making the line tetrameter.

⁷ עבד לי, tautological; probably an error for לי עבד.

⁸ תשנני, error for תשנני.

⁹ This line needs another tone, either a verb or else the full form of the preposition, וכמו ענן; cf. 41:25; 51:6.

¹⁰ These names are needed for measure.

¹¹ שמים is not in proper antithesis to תחתיות ארץ; read מים as in 45:8, and get the missing tone.

*(That Yahweh hath created it);¹
Break forth, ye mountains, into ringing cries,
Ye forest and every tree therein,
That Yahweh hath redeemed Jacob,
And in Israel beautifieth Himself.²*

PART III

- 46: 1 Bel doth bow down,³ ——
Nebo doth stoop;^{3, 4} ——
Their images are for animals,
And upon cattle are lifted up,⁵
Are loaded as a burden to a weary (beast).
2 They stoop, they bow down together,
And are not able to deliver,⁶
And they themselves into captivity do go.
3 Hearken unto Me, house of Jacob,
And all the remnant of the house of Israel;
Ye that have been loaded from the belly,
Ye that have been carried from the womb;
4 Even unto old age I am the same,
And unto hoar hairs I⁷ will bear thee as a burden;
I have done it,⁷ and I will lift thee up,
And I will bear thee as a burden, and I will deliver.
5 To whom will ye liken Me and make Me equal,
And compare Me that we may be like?
6 They that lavish gold out of a bag,
And silver in the balance weigh;
Hire a refiner, that he may make a god;⁸
They fall down, yes, worship,
7 They lift him upon the shoulder and carry him,
And set him in his place that he may stand.⁹

¹ What the heavens are to ring out is given, so also with the mountains; but what the earth is to shout is not given in \mathfrak{B} . The missing line undoubtedly gave it. We may suggest it by using ברא , often a synonym of עשה in this prophet.

² Chapter 45 continues the pentameter poem; see p. 96. It was inserted here when the two poems were consolidated.

³ These are broken lines for emphasis; see 40:21.

⁴ קָרַס should be perf., קָרַסְתָּ , parallel to כָּרַע .

⁵ The line needs another tone, read וְעַל for וּל .

⁶ מִשְׁאֵל makes the line too long. It has come into the text from the preceding verse.

⁷ אֲנִי is a gloss, destroying the measure. An emphasis upon the first person is overdone with these intermediate verbs.

⁸ The suff. הִי is a gloss of unnecessary explanation, making the line too long. It is necessary to connect אֵל by makkeph to the verb, and so we should read וְיַעֲשֶׂה־אֵל .

⁹ Cf. 40: 20; 41: 7; 44: 13. There is no sound reason for regarding verses 6-8 as an insertion.

- From his place he will not remove,
 Yea, if one crieth upon him he will not answer;¹
 From his trouble will not save him,
 46: 8 Remember ye this and (be ashamed),²
 And recall it unto mind, ye transgressors;
 9 Remember the former things of old,
 That I am God, and there is no one else;
 God, and there is none like Me.
- 10 He that declareth from the beginning the end,
 And from ancient time what hath not been done;
 That sayeth, "My counsel shall stand,
 And all my pleasure will I do;"
- 11 That calleth from the East a bird of prey,
 From afar³ the man of His counsel;
 I⁴ have spoken, yea, I will bring it to pass,
 I have formed it, yea, I will do it.
- 12 Hearken unto Me, ye (whose heart faileth),⁵
 Ye that are far from righteousness, draw near.⁶
- 13 My righteousness is not far off,
 And My salvation will not tarry;
 And I will give in Zion salvation,
 And to (the house of) Israel⁷ My beauty⁸
-
-

- 48: 1 Hear this, house of Jacob,
 Ye that are called by the name of Israel,
 And from the (bowels)⁹ of Judah went forth;
 Ye that swear by the name of Yahweh,
 And the God of Israel commemorate,¹⁰

¹ ולא is a misinterpretation; read לא־יענה, as the measure requires.

² ההאששו, á. λ., is an error for ההבששו; so Schleusner, Lagarde.

³ מארץ is an expansive gloss.

⁴ The first אה is a gloss, destroying the measure.

⁵ אבירי לב is improbable; read with אבירי לב as in Jer. 4:9.

⁶ A verb is needed, probably קרבו, which by mistake has been attached to next verse, and being regarded as infin. abs. interpreted as קרבתי.

⁷ For measure read לבית ישראל.

⁸ This strophe lacks two lines, which seem to have been omitted when chap. 47 was inserted. Chap. 47 is a magnificent taunt song, or triumphal song over Babylon. It is pentameter in measure; but it has five strophes of seven lines each, and is thus of a different strophical organization from that of the great pentameter poem. It is complete in itself, and seems to have been originally an entirely independent composition.

⁹ מִמִּי, error for מִמְעִי; Secker, Marti; cf. Gen. 15:4, מִנִּי.

¹⁰ לא באמת ולא בצדקה is a gloss, disturbing to the context.

- 48: 2 From the Holy City are called,
And upon the God of Israel stay yourselves,
Yahweh, Sabaoth His name.
- 3 The former things from of old I declared,
And from My mouth they went forth, that I might make them heard;
Suddenly I did them, and they came to pass;¹
- 5 Before they came to pass² I made them heard,^{3, 4}
- 6 (Ye) did hear, behold⁵ it all.
O ye, will ye not declare it?
Now I do make new things heard,
And hidden things that ye do not know.⁶
- 7 Now they are created,⁷ (they are) not of old,
Formerly thou didst not hear them,⁸
Lest thou shouldst say, "Behold I know them."
- 8 Yea thou didst not hear, ———⁹
Yea thou didst not know, ———⁹
Yea of old one did not open them up,^{10, 11}
- 11 For Mine own sake, for Mine own sake, I will do them,¹²
And My glory to another will I not give.
- 12 Harken unto Me, Jacob,
And Israel, named by Me,¹³
I am the same, I am the first,
Also I am the last;
- 13 Also My hand founded the earth,
And My right hand spread out the heavens;

¹ Verse 4 is a gloss, inharmonious with its context, requiring the insertion of the seam 5a.

² תבוא is an error for תבאנה as in 3.

³ Verse 5cd is a gloss: פן תאמר עצבי עשם ופסלי ונסכי צום.

⁴ The suff. הָ was due to the insertion; the original text had it not, and it is erroneous in the true context.

⁵ הָזוּה is an erroneous massoretic interpretation of an original infin. abs. carrying on force of the verb which originally must have been in the true context, שמיעתם, or infin. abs., שמיע. instead of 2 sing. שמיעת.

⁶ ידעתם, massoretic error for ידעתם, which the context demands.

⁷ רַ with לא makes a separate tone, whereas לא must be attached to מאז by makkeph for one tone; רַ is therefore a gloss of misinterpretation.

⁸ לפני יום ולא is an error for לפנים לא as Klostermann, Stade, Cheyne, Marti; which gives good measure.

⁹ Broken lines for emphasis; see 40: 21; 46: 1.

¹⁰ אזנך is a gloss of misinterpretation of פתחה. We should read פתח, infin. abs., in the sense of 'explain,' which is given in א as 1 sing.; so Duhm, Marti.

¹¹ Verses 8d-10 are an expansive gloss (Duhm), which really disturbs the context.

¹² Verse 11b has been inserted as a gloss between 11a and c; so Duhm.

¹³ מקראי is dubious; א ὅν ἐγὼ καλώ. Another tone is needed for measure; read מקרא בי.

I call unto them,
They stand up together.¹

- 48:14 Who² among you hath declared these things?
His friend³ will accomplish His pleasure,
Against Babylon and the seed⁴ of the Chaldeans.
15 I⁵ have spoken, yea, I have called him,
I have brought him and will make his way prosperous.⁶
16 Draw near unto Me, hear ye this;
Not in secret⁷ did I speak,
Before the time of its happening I made it heard.^{8,9}
- 49: 1 Hearken, O coasts, unto me,
And give attention, ye peoples from afar:
Yahweh from the womb called me,
And from the bowels of my mother mentioned me;¹⁰
2 And made my mouth like a sharp sword,
In the shadow of His hand hid me,
And made me a polished arrow,
In¹¹ His quiver concealed me.
3 And He said to me, "Thou art My servant,
Israel, in whom I will beautify Myself."
4 As for me,¹² I have toiled in vain, to no purpose,
In vain have I spent my strength,
Yet surely my judgment is with Yahweh,
And my recompense with my God,
5 And I shall be glorified in the eye of Yahweh,¹³
In that my God is my strength.

¹ Another tone is needed for measure; insert, probably, **הם**.

² **הקבצו כלכם ושמעו** is an introductory gloss, hardly to be thought of in the same strophe with 16a.

³ **יהוה** is a gloss, not in **א**, and against the measure.

⁴ **זרעו** is an error of interpretation for **זרע** 'seed,' of **א**, which alone suits the context.

⁵ **אני**, twice in **א**, but once in **א**; only one is allowed by the measure.

⁶ **הצלית** should be infin. abs. It is rightly interpreted by **א** as 1 sing.

⁷ **מראש** is a disturbing gloss.

⁸ **שמ אני** is improbable; it is an error for **השמעתי**; cf. 44:8 (Marti), the initial **ה** having been left off by haplography, and **ע** overlooked.

⁹ Verse 16d is a pentameter line which seems to be a seam connecting with the strophe of the pentameter poem that follows.

¹⁰ **שמ** makes the line too long. It represents only an original suff. **ני**—.

¹¹ The line needs another tone; read **במר** for **ב**.

¹² **ואני אמרת** is a gloss of introduction, sufficiently implied, however, by the emphatic **אני**. It destroys the measure.

¹³ This couplet has by a copyist's error been transposed so that it now follows the next tetra-stich, where it disturbs the context.

- 49: 5 And now (thus)¹ saith Yahweh,
 That formed thee from the womb for servant to Him,
 To bring back Jacob unto Him,
 That Israel to Him² might be assembled;³
- 6 To raise up the tribes of Jacob,
 And to restore the preserved of Israel,
 And I will give thee for a light to the nations,
 My⁴ salvation to the end of the earth.
- 7 Thus saith Yahweh,
 The Redeemer of Israel and his Holy One,
 To one despised in person, to the one abhorred of nations,
 To a servant of Kings (and princes):⁵
 "Kings will see and rise up,
 Princes (will behold)⁶ and bow down,
 Because of Him⁷ who is faithful,
 The Holy One of Israel who chooseth thee."⁸
- 8 Thus saith Yahweh:
 In an acceptable time I answered thee,
 And in a day of salvation I helped thee,
 And I will keep thee for a covenant of the people,
 And I will give⁹ thee to raise up the land,
 To make them inherit the desolate heritages;
- 9 Saying to them that are bound, "Go forth,"
 And to them that are in darkness, "Show yourselves."
- Upon the ways will they pasture,
 And on all bare heights will be their pasturage;
- 10 They will not hunger and they will not thirst,
 Neither will the burning wind or sun smite them,
 For He that compassioneth them will lead them,
 And unto springs of water will He guide them,

¹So א & Y Lowth.

²לא should be לך (Qrē, Aq. ט, RV., Lowth, most critics), not negative as in MT.

³Verse 6a, יאמר נקל מהיותך לי עבד, is a repetitious gloss, making the strophe too long and not in good measure.

⁴להיות is an unnecessary gloss, making the line too long.

⁵The line lacks one tone; ושרים is suggested by the subsequent context.

⁶A verb is needed to complete the measure; the parallelism suggests יחזרו.

⁷יהוה is an unnecessary insertion for explanation.

⁸ויבחרך is a misinterpretation. It is a relative clause without ך.

⁹Cf. 42:6. In this case as in that the verbs have been consolidated after the prose style, at the expense of the measure; ואתה goes properly with this line.

- 49:11 And¹ make every mountain into a way,
And (all)² highways¹ will be lifted up.
- 12 Behold these from afar will come,
And³ these from the North and from the Sea,
And these from the land of Sinim.
- 13 Ring out, ye heavens (above),⁴
And ye (lower parts of the)⁴ earth, rejoice,
Break forth with songs, ye mountains;
That Yahweh hath comforted His people,
And to His afflicted is compassionate.⁵

PART IV

- 51: 4 Attend unto Me, My people,
And My folk, unto Me give ear;
For the Law from Me will go forth,
And My judgment will become a light to the peoples.⁶
- 5 In a moment My righteousness doth draw near,
My salvation will go forth,⁷ will vindicate;
Upon Me the coasts will wait,
And unto Mine arm will they look in hope.
- 6 Lift up to heaven your eyes,
And look unto the earth beneath,
For the heavens as smoke do (slip away),⁸
And the earth like a garment will wear out,
And her inhabitants die as (gnats),⁹

¹ שמתי, an improbable change from third pers.; מסלתי arose from dittography of the י in ירמון; this occasioned הרי for הר and ושמי for ושם.

² כל is needed for measure before מסלת as before הר; so א.

³ הנה is a gloss, making bad measure; repeated from the previous line.

⁴ These lines are defective; the first should have ממעל and the second תהתיות, as in 44:23.

⁵ Verse 14 begins another section of the pentameter poem, which, with various glosses, continues through chaps. 50 and 51: 1-3; see pp. 101, 102.

⁶ ארגיע should begin the next line as in א, ἀγγίξει ταχύ, for the measure requires it, and we should read רגע for ארגיע. The change of form was an interpretation of 𐤀, due to its interpretation of the connection of words. So for קרוב we should read קרב.

⁷ רצא massoretic error for רצא (א Cheyne, Marti), which then is closely connected with ישפטו, which should be sing., the plur. having originated from the gloss רזרעי עמים, the former having come in from 5d, the latter from 4d, all at the expense of the measure and the sense.

⁸ נמלחו a. λ., BDB, Lexicon, 'be dispersed in fragments,' probably an error for נמלטו, 'slip away.'

⁹ כמו כן 'in like manner,' though sustained by the versions, does not seem appropriate. Read כנפים, 'gnats,' with Lowth, Gesenius, Knobel, al.

- 51: 8 And as wool will the worm devour them;¹
 But My righteousness will be forever,
 And My salvation for generation after generation.
- 52:13 Behold My servant will prosper,
 He² will be exalted and be high exceedingly.³
 14 As disfigured⁴ more than a man in his appearance,
 And his form than the sons of mankind,
 15 So will he startle many nations,
 Kings⁵ will stop their mouths;
 For what had not been told⁵ they will have seen,
 And what they had not heard they will have attentively considered.
- 53: 1 Who believed the report,⁶
 And His arm,⁷ unto whom was it revealed ?
 2 When he grew up as a suckling plant before Him,
 And as a root out of a dry ground;
 He had no form, no majesty,⁸
 And no appearance or desirableness;⁸
 3 Despised and forsaken of men,
 A man of sorrows and⁹ grief.¹⁰
- 4 Verily our griefs he bore,
 And our sorrows, he¹¹ carried them;
 But we regarded him as stricken,
 Smitten of God and afflicted;
 5 But he was one pierced because of our transgressions,
 Crushed because of our iniquities,
 The chastisement for our peace was upon him,
 And by his stripes there was healing for us.

¹ Verse 8 is a doublet of 6*d* f., separated by the pentameter lines 7, beginning another section of the pentameter poem; see p. 102; 6*f* is the same as 8*cd*, save that the former is pentameter, with the closing two beats ויצדקתי לא־תחתהּ and the latter two trimeters, the last being וישועתי לדור דורים. The pentameter poem extends through 51 to 52:13.

² ירום, not in א; excessive use of synonymous verbs, and makes the line too long; so Budde, Duhm, Marti.

³ כאשר שממו עליך רבים, tetrameter gloss (so Duhm), making the strophe too long.

⁴ מְשַׁחַת, א. ל., 'disfigurement'; it is better to read with Geiger מְשַׁחַת, Hoph. ptep.

⁵ עליו explanatory gloss, making the line too long; so also להם.

⁶ The suff. כִּי is an interpretative gloss.

⁷ זרוע יהוה makes the line too long; read זרועי.

⁸ נְחַמְדָּהּ, assimilated to the gloss, ונראה, after it was inserted as a dittograph of מראה. We should read חֲמִידָהּ with א.

⁹ ירוע is an expansive gloss, making the line tetrameter.

¹⁰ וכמסתר פנים ממנו נבזה ולא חשבנהו is an expansive gloss, making the strophe just so much too long.

¹¹ הוא makes the first line too long and is required in the second for measure.

- 53: 6 We all like sheep strayed away,
 Each to his own way turned,
 And Yahweh caused to light on him
 The iniquities of us all.
- 7 He was harrassed and he was afflicted,
 And he opened not his mouth,
 As a sheep that is led to the slaughter,
 And as a ewe before her shearers.¹
- 8 From oppression and from judgment he was taken away,
 And among his contemporaries, who was considering
 That he was cut off from the land of the living,
 Because of (our)² transgressions, smitten to (death)?³
- 9 And his grave was assigned with the wicked,
 And with the rich in his martyr death;
 Though he had done no violence,
 And there was no deceit in his mouth.
- 10 Yahweh was pleased to crush him,
 (Yahweh)⁴ made him weak (unto death);
 He maketh himself a trespass offering,
 He will see a seed, ———⁵
 He will prolong days, ———⁵
 And the pleasure of Yahweh will prosper,⁶
- 11 On account of his own travail he will see,
 (The just one)⁷ will be satisfied with his knowledge.
 My servant will justify many,
 And their iniquities he will carry;
- 12 Therefore I will give him a portion among the great,
 Among⁸ the strong will he divide spoil;
 Because he exposed his life,⁹
 And with transgressors was numbered,
 And he did bear the sin of many,
 And for transgressors¹⁰ interposes.¹¹

¹ ולא יפתח פיו is a doublet, and נאלמה a gloss to emphasize the conclusion.

² By haplography נו was omitted before נגע, and subsequently עמי was inserted for explanation against the measure. ³ למי, error for למורת; cf. א.

⁴ החלי makes the first line too long. It is a relic of a lost line which the strophe needs for completeness; I venture to restore it as above. מת has fallen out by haplography before ת אם; or else, more probably, אמת is an error for it. Then we should read ישים for תשים which originated from regarding נפשו as subject.

⁵ These are broken lines for emphasis; see 40:21; 46:1; 48:8. ⁶ בידך is a gloss, not in א.

⁷ צדיק belongs here as subject of verb, and not in the next line as in MT.

⁸ ברבים makes the line too long; read ב as in the parallel ברבים.

⁹ למורת is an expansive gloss.

¹⁰ ולפשעים has two tones.

¹¹ Chap. 54 resumes the pentameter poem; see p. 105.

- 55: 1 Ho, every one that thirsteth, come ye,¹
 And he that hath no silver,²
 Come ye,³ buy without silver,
 Without price⁴ wine and milk.
- 2 Why will ye weigh silver,⁵
 And your labor for that which satisfieth not?
 Hearken diligently unto me,⁶
 And let your soul delight itself in fatness.⁷
- 3 I will make an everlasting covenant,⁸
 The sure deeds of kindness toward David.
- 4 Behold, a witness to the peoples I gave him,
 A prince and commander to the peoples;
- 5 Behold, a nation thou knowest not thou wilt call,
 And they⁹ that know thee not unto thee will run,
 Because of Yahweh thy God,
 And for the Holy One of Israel, for He hath beautified thee.
- 6 Seek ye Yahweh while He may be found,
 Call ye upon Him while He is near;¹⁰
- 7 And He will have compassion, will abundantly pardon.
- 8 For My thoughts are not your thoughts,
 And your ways are not My ways.¹¹
- 9 As¹² the heavens are high above the earth,
 So high are My ways above your ways,
 And My thoughts above your thoughts.¹³
- 10 As¹⁴ the rain descendeth from heaven,
 And thither returneth not,
 Except it hath watered the earth,

¹ למים is a gloss, making the line too long, a premature statement, and not suited to the context, which gives wine and milk, rather than water.

² לכו שברו ואכלו. This line is a gloss; eating is not the conception of this piece, but only drinking.

³ The ך is an erroneous connective.

⁴ The ך in רבולא makes the line too long, as it is necessary for measure to connect בלוא by makkeph to מהיר.

⁵ בלוא להם is a gloss by the same hand as that above in verse 1; see note 2.

⁶ אכלו טוב is another gloss by the same hand.

⁷ Verse 3ab is a gloss (so Duhm, Cheyne, Marti), merely a doublet of 2c.

⁸ לכם is an explanatory gloss. ⁹ גירי is a gloss of interpretation.

¹⁰ Verse 7 is a gloss, as Duhm, Cheyne, Marti recognize; except that the closing line of the tristich must be there. This probably consisted of the verbs לסלוח וירחם ירבה.

¹¹ נאם יהוה is a gloss, out of the measure.

¹² In כי גבהו, read with versions, כגבה; cf. Ps. 103:11.

¹³ ממשבתים has two tones.

¹⁴ כי כאשר ירד is a prosaic amplification of an original כרדת; והשלג is a gloss.

- And made it bring forth and sprout and give seed,¹
 55:11 So My word,² that goeth forth from My mouth,²
 Will not return unto Me empty,
 Except it hath accomplished³ what I please,
 And it hath prospered in the thing whereunto I sent it.
- 12 *For with joy will ye go forth,
 Amidst shouts of welfare⁴ from the mountains will ye be conducted;
 And the hills will break forth in ringing cries,⁵
 And the trees⁶ of the field will clap their hands;*
- 13 *Instead of the thorn will be⁷ the fir tree,
 Instead of the briar will be⁷ the myrtle tree;
 And it will be to Yahweh for a name,
 And for an everlasting sign that cannot be cast off.⁸*

PART V

- 58:1 Proclaim⁹ with the throat, spare not,
 As a trumpet lift up thy voice,
 And declare to My people their transgressions,
 And to the house of Jacob their sin.
- 2 Yet day by day they seek Me,
 And in knowing My ways delight,
 As a nation that¹⁰ did righteousness,
 And the judgment of their God forsook not.
- They ask Me righteous judgments,¹¹
 In drawing near to God they delight.
- 3 "Why do we fast" (they say) "and Thou seest not,
 Afflict ourselves and Thou knowest not?"
 In¹² the day of your fast ye find pleasure,¹³

¹ לזרע ולחם לאכל is a gloss of amplification.

² יהיה and אשר are glosses, destroying the measure.

³ את אשר, explanatory gloss, against the measure.

⁴ ההרים belongs to the second line by measure and parallelism; שלום must then be given a meaning to correspond; that can only be a shout of welcome; cf. Ps. 122:7, 8.

⁵ לפניכם is an explanatory gloss.

⁶ כל is, as often, an expansive gloss.

⁷ The verbs יעלה are an unnecessary explanation, against the measure.

⁸ The pentameter poem begins again in chap. 56. The trimeter is not resumed till chap. 58.

⁹ I see no sufficient reason for separating this chapter from the poem. The measure and strophical organization are the same; and there is nothing in the piece unsuited to the situation of the exilic community.

¹⁰ אשר a gloss, impairing the measure.

¹¹ This is a phrase of Ps. 119:62, 106, 164, but not in itself a late term. Judgments is an early term for legal decisions of the Law.

¹² הן is an emphatic gloss.

¹³ It is not necessary to give הפץ the late sense of business; cf. 53:10.

- And all your toilers¹ press;
 58: 4 Lo, for strife and contention ye fast;
 And to smite with the fist of wickedness.
 Ye shall not fast as today,
 To make your voice to be heard on high.
 5 Is it like this,² the fast that I choose,
 A day for one³ to afflict himself?
 Is it to bow down as a rush his head,
 And sackcloth and ashes spread?
 Is it this (ye) call a fast,
 And a day of acceptance to Yahweh?
 6 (Thus saith Yahweh):⁴
 Is not this the fast I choose,
 To loose the bonds of wickedness,
 To undo the bonds of the yoke,
 And to let the oppressed go free,
 And that ye break every yoke?
 7 Is it not to deal thy bread to the hungry,
 And that ye bring the wandering home?⁵
 When thou seest one naked thou shouldst clothe him,
 And from thy flesh thou shouldst not hide thyself;
 8 Then will thy light break forth as dawn,
 And thy restoration speedily sprout forth;
 And thy righteousness shall go before thee,
 And the glory of Yahweh bring up the rear;⁶
 9 Then wilt thou call and Yahweh will answer,
 Thou wilt cry out and He will say, "I am here."
 If thou wilt remove from thy midst the yoke,
 The putting forth of the finger and speaking trouble,
 10 Wilt bestow on the hungry their desire,
 And the desire of the afflicted wilt satisfy,
 Thy light will rise in darkness,
 And thy glory will be as the noonday,
 11 And Yahweh will guide thee continually,
 And satisfy thy desire in scorched places.⁷

¹ עֲבָדֵיכֶם is á, λ.; 'your toilers,' BDB, *Lexicon*.

² יְהוָה is an unnecessary explanatory gloss.

³ אֶחָד is an explanatory gloss, against the measure.

⁴ אֵל has λέγει κύριος, after ἐξελξαίμεν, but it comes better at the beginning of the strophe, and is needed to complete the strophe.

⁵ עֲנִיִּים is an explanatory gloss to מְרוֹדִים, making line too long.

⁶ Cf. Is. 52: 12.

⁷ צַחְצַחְתָּ á, λ.

- Then will (Yahweh)¹ brace up thy strength,
 And thou wilt be as a watered garden,
 And as a spring of (living)² waters,
 Whose waters fail not.
- 58:12 And they shall³ build the old wastes,
 The foundations of the generations will raise up,
 And thou wilt be called the waller up of the breach,
 The restorer of paths to dwell in.⁴
- 61:1 The Spirit of Yahweh⁵ is upon me,
 Because that Yahweh hath anointed me;
 To preach good tidings to the meek He hath sent me,
 To bind up the broken hearted,
 To proclaim liberty to the captives,
 And deliverance to them that are bound,
- 2 To proclaim the acceptable year of Yahweh,
 And the day of vengeance of our God;
 To comfort all that mourn,
- 3 To provide for the mourners of Zion,
 To give to them a head-dress,
 Instead of ashes, the oil of joy,
 Instead of mourning, the garment of praise,
 Instead of a spirit of faintness,
 To⁶ be called terebinths of righteousness,
 The planting of Yahweh to beautify Himself.
- 4 And they will build the old wastes,
 They will raise up the former desolations,
 And they will repair the waste cities,
 The desolations of generations erect.⁷
- 5 And strangers will feed your flocks,⁸
 And aliens' sons will be your plowmen and your vine-dressers;
- 6 But ye will be called the priests of Yahweh,
 Ministers of our God, will it be said.⁹

¹ יהוה is needed for measure and is almost necessary at the beginning of a new strophe.

² הרים is needed for measure.

³ ממוך is an unnecessary gloss.

⁴ Verses 13 and 14, as Koppe, *al.* have observed, are a late gloss, adding something of a different nature after the climax has been reached. This is followed by chap. 59, which is a post-exilic piece, and chap. 60, which belongs to the pentameter poem. The trimeter poem is resumed in chap. 61.

⁵ אדני, Qrē and gloss, not in ⚭ P, Luke 4:18.

⁶ וקרא, textual error for infin. abs., as often in Hebrew literature.

⁷ ועמדו is out of place at the beginning of verse 5; it is needed here as Hiph., ועמדו.

⁸ Transpose זרים and ורעו.

⁹ לכם is an explanatory gloss.

- Ye will eat the riches of the nations,
 And in their glory will ye pride yourselves,
 61: 7 For your shame ye will have double;¹
 8 And I will make an everlasting covenant,
 9 And (your)¹ seed will be known among the nations,
 And (your)¹ offspring among the peoples,
 All that see them will acknowledge them,
 That they are the seed that Yahweh hath blessed.
- 10 *I will greatly rejoice in Yahweh,
 My soul will be joyful in my God,
 For He hath clothed me in garments of salvation,
 He hath covered me with a robe of righteousness;
 As a bridegroom putteth on a priest's turban,
 And as a bride adorneth herself with her jewels;*
 11 *As the earth bringeth forth her increase,
 As a garden causeth that which is planted therein to spring forth.²*

THE PENTAMETER POEM

PART I

- 40: 1 Comfort ye, comfort ye My people, saith your God,
 2 Speak unto the heart of Jerusalem, and proclaim unto her,
 That her warfare is accomplished, that her iniquity is discharged;
 That she hath received from the hand of Yahweh double for³ her
 sins.
 3 Hark! one proclaiming, "In the wilderness clear the way of Yahweh,
 Level in the desert (for Yahweh),⁴ a highway for our God.
 4 Let every valley be lifted up, and every mountain and hill be
 depressed,
 And let the crooked place become straight, and the rugged place
 a plain,
 5 And the glory of Yahweh will be revealed, and all flesh will see,"⁵
 For the mouth of (Adonay)⁶ Yahweh hath spoken.
 6 Hark! one saying, "Proclaim," and another⁷ saying, "What shall I
 proclaim"?

¹The change to third person in 7b indicates a gloss, which extends to 8d. It also occasioned the change from second to third person in 9.

²The closing couplet is an interpreting gloss.

³כל is an amplification, against the measure.

⁴לִיהוָה is needed for measure before the caesura.

⁵יִהְיֶה an amplification, against the measure.

⁶אֲדֹנָי, usual in this poem with יהוה in such phrases, is here needed for measure.

⁷אָמַר, massoretic error for אָמַר, as previous participle, and so, one saying, another saying.

- “All flesh is grass, and its (splendor)¹ as the flower of the field;
 40: 8 (Surely)² the grass withereth, the flower fadeth;
 But the word of (Yahweh)³ our God standeth forever.”
 9 Upon a high mountain go up, thou that bringest good tidings to⁴
 Zion;
 Lift up with power thy voice, thou that bringest good tidings to⁴
 Jerusalem;
 Lift up, fear not, say to the cities of Judah,
 10 Behold your God, behold Adonay Yahweh,
 As a strong one He cometh, with His arm ruling for Him;
 Behold, His wage is with Him and His recompense before Him.
 11 As a shepherd He will feed His flock, with His arm gather it,
 The lambs in His bosom⁵ He will lift up, those that give suck He
 leadeth.⁶
 41: 11 They⁷ shall be shamed and they shall be confounded, they that are
 incensed against thee;
 They shall be as nothing and they shall perish, the men of thy
 strife;
 12 Thou wilt seek them and thou wilt not find them, the men of thy
 contention;
 They shall be as nothing, and as a thing of naught, the men of thy
 battle;
 13 For I, Yahweh, thy God, am He⁸ that holdeth thy right hand,
 He that sayeth to thee, “Fear not, I do help thee;
 14 Fear not, thou worm Jacob, ye men of Israel,
 I do help thee,⁹ even thy Redeemer, the Holy One of Israel.”¹⁰

¹ הכסוד, error for הדרר, used of trees elsewhere; כל, as often, a gloss of exaggeration.

² אכן הציר העם spoils the measure, is an explanatory gloss (so Duhm, Marti); but אכן is characteristic of this prophet. It belongs with יבש הציר in 8, to complete the measure. The line יבש הציר נבל ציץ came into 7a by dittography, and is absent from G, which also has not 7b. In all this G is certainly correct, for there is no room for this material in the strophe.

³ יהוה is required for good measure.

⁴ ירושלים and ציון are not in apposition with מבשרת, but there is an objective construct relation; so Lowth.

⁵ ובחיקו, by an error in the interpreting of the connection, for בחיקו.

⁶ These two lines are apart from previous strophe. They either represent a strophe which has been omitted in the combination, or, more probably, are the introductory lines missing to this strophe, though the two are now separated by the first section of the trimeter poem, 40:12-41:10; see p. 69.

⁷ הן, emphatic gloss.

⁸ מהזיק should have the article as האמר.

⁹ נאם יהוה is a gloss, destroying the measure.

¹⁰ The trimeter poem now begins, and continues through 41:15-42:13; see p. 72.

- 42:14 *I have been long time¹ silent. Shall I be still, shall I restrain myself?*
As a woman in labor will I groan,² will I gasp, will I pant together;
- 15 *I will lay waste mountains and hills, and all their herbage dry up, And make rivers into coasts, and pools will I dry up,*
- 16 *And lead the blind in a way they know not, In paths they know not will I make (them) tread.³*
I will make darkness into light,⁴ and rugged places into a plain;⁵ These things I do with them, and I have not forsaken them.
- 17 *They are thrust back with shame, they that trust in graven images, They shall be ashamed⁶ that say to molten images, "Ye are our gods."⁷*

PART II

- 44:24 Thus saith Yahweh, thy Redeemer, He that formed thee from the womb:
 I am Yahweh, Maker of all things, that stretched forth the heavens;
 Alone⁸ I was He that spread abroad the earth. Who was with Me?
- 25 He that frustrated the signs of praters,⁹ and diviners maketh mad;
 That turneth the wise men backward, and their knowledge maketh foolish;
- 26 That confirmeth the word of His servant, and his counsel¹⁰ performeth;
 That sayeth of Jerusalem, "She shall be inhabited¹¹ and her temple I will establish;"
 That sayeth of the cities of Judah, "They shall be built, and her wastes I will raise up;"
- 27 That sayeth to the deep,¹² "Be dry, and thy streams I will dry up;"
- 28 That sayeth to Cyrus, "My shepherd, and My pleasure¹³ will he perform."

¹For מעולם read מן עולם, in order to get two tones.

²אפעה á. λ.; BDB, Lexicon, 'groan.'

³אדרייך אתם for אדרייכם, to complete the measure.

⁴לפניהם is an expansive gloss.

⁵Cf. 40: 4.

⁶יבשו has been attached to the preceding verbs in a prosaic manner, as often, by a copyist, at the expense of the measure.

⁷The trimeter poem now follows, and continues through 42: 18—44: 23; see p. 75.

⁸לבדו goes with this line, and not with the previous one as in MT.

⁹בדיים, n. m. pl., 'praters,' false prophets; elsewhere in this sense Jer. 50:36, and in the sense of 'empty, idle talk' Is. 16: 6; Jer. 48:30; Job 11: 3.

¹⁰Read עצה instead of מלאכיו, which is too long for the measure.

¹¹The line is defective here. Its true complement is 28, והיכל תוסד; only it should correspond with the synonymous line and be אסד. The last line, which distinguishes the strophe, was added as a climax with לאמר for האמר, dependent upon Cyrus, and תרשב for תבנה.

¹²צולה á. λ., error for מצולה.

¹³כל, as often, an expansive gloss.

- 45:1 Thus saith Yahweh (the true God)¹ to His anointed, Cyrus,
Whose² right hand I have holden to subdue before him nations,³
To open⁴ the two-leaved door and gates that cannot be shut:
2 I before thee will go and (the mountains)⁵ will make level,
Doors of bronze will I break and bars of iron;⁶
3 And I will give⁷ treasures of darkness and treasures hidden in secret
places;
That thou mayest know that I am Yahweh,
He that calleth (thee)⁸ by thy name, the God of Israel;
4 For the sake of Jacob My servant and Israel My chosen,
I proclaimed thy name, and have given thee thy title,⁹ though thou
didst not know Me.
5 I am Yahweh, and there is none else, beside Me there is no God.
(I proclaim thy name¹⁰ and give thee thy title), though thou dost not
know Me,
6 That they may know from sunrise and from sunset,
That there is none beside Mē, I am Yahweh and there is none else;
7 (I)¹¹ that form light and that create darkness,
(I)¹¹ that make peace and create distress,
I, Yahweh, that do all these things.
8 Drop down ye heavens from above, and let the skies pour down
righteousness,
Let the earth open, (that) salvation and righteousness (may shoot
forth)¹²
Let it cause them to sprout forth together; I, Yahweh, have created
it.¹³

¹ האלהים &, needed for measure.

² אשר, a gloss, as often.

³ ומתני מלכים אפתח is an expansive gloss, changing the construction of the sentence.

⁴ לפניך, a repetitious gloss.

⁵ הדורים, error for הררים, &, Lowth.

⁶ אנדע, an interpretative gloss.

⁷ לך, gloss.

⁸ לך, needed here for measure rather than in 4.

⁹ ך consec. is necessary here after נאקרא.

¹⁰ This line is defective. It seems to be a reiteration of 4b; in that case it seems proper to add אקרא בשמך, and to regard אאקרה as an error for אכנה.

¹¹ Another tone is needed for measure, probably אני, which would be an appropriate emphasis in these two lines.

¹² ויפרח cannot be satisfactorily explained; it is probably an error for ויפרחו, with ך subordinate; so Marti.

¹³ The suff. ך is a misinterpretation, referring to Cyrus; the original was doubtless, as often, without suffix.

- 45: 9 Woe to one that striveth with Him who formed him—a potsherd
among the potsherd of earth!
Shall one¹ say to Him that formed him, “Why² makest Thou Thy
work without power?”³
- 10 Shall one say to a father “Why² begettest thou,” and to a mother
“Why travailest thou?”
- 11 Thus saith Yahweh, the Holy One of Israel, He that formed thee,
The former things thou mayest⁴ ask Me, and concerning⁵ the work
of My hands thou mayest command Me;
- 12 I have made the earth, and man⁶ I created;
My⁷ hands stretched out the heavens, and their host I commanded;
- 13 I have raised him up in righteousness, and his⁸ ways I will level,
He shall build My city and My captives set free,
Not for price,⁹ saith Yahweh Sabaoth.
- 14 Thus saith Yahweh:¹⁰ The toil of Egypt shall be thine,¹¹
And the traders¹² of Cush after thee will go in chains,¹³
And the Sabeans, men of stature, unto thee will come;
They will come over,¹⁴ and unto thee will bow down, and unto thee
will supplicate:
“Surely in thee is 'El, and there is no one else, no god.”
- 15 Surely an 'El that (giveth shelter) is the God of Israel,¹⁵

¹ הָמָר is a gloss of interpretation, making the line too long.

² מַה here is not 'what' but 'why.'

³ אֵין יָדוּם is used in the figurative sense; לֹא is a gloss of interpretation. The several emendations suggested, based on the ordinary meaning of יָדוּם, are awkward and difficult.

⁴ שְׂאֵלוֹנִי is an error for תְּשַׁאלוֹנִי; so Hitzig, Cheyne, Driver, Marti, in accordance with the verb that follows; the initial ת was omitted by haplography.

⁵ עַל בְּנֵי is an expansive gloss (so Duhm, Cheyne, Marti), making the line too long.

⁶ עָלֶיהָ or בְּרַאשֵׁי must be a gloss, for the line is too long; probably the former, for there are two verbs in the parallel line.

⁷ אֲנִי is an emphatic gloss, making one tone too many.

⁸ כָּל, a gloss of intensification, as often.

⁹ וְלֹא בְשׂוּד is a gloss of amplification, destroying the measure.

¹⁰ Σαβαώθ of ♂ makes the line too long, though adopted by Duhm, Cheyne, Marti.

¹¹ The difficulty of these verses is due to the prosaic combination of the subjects, which were originally in synonymous lines; these I restore to their proper poetic position.

¹² סְהָרִי is a massoretic error for סְהָרֵי, 'traders,' as the verb requires.

¹³ As in ♂, attached to this verb, not to the following as in MT.

¹⁴ This verb is required for measure, as ♀ ♂^B Theod.; though omitted by Duhm, Cheyne, Marti, after ♂^{AQ}.

¹⁵ אֶתְהָ, ♀ ♂, is a gloss of interpretation, disturbing to the thought and the measure. The latter difficulty is not removed by אֶתְהָ, suggested by Klostermann, Cheyne, Marti. מוֹשִׁיעַ is not in ♂^B, and is omitted by Duhm; but it is in ♂^{AQ}. There seems no especial propriety for its use, although it will not disturb the measure if we connect אֶתְהָ and אֵל as one tone. This does not, however, commend itself. מִסְתַּחֵר Hithpa. 'one hiding Himself,' gives a majestic thought, more appropriate, however, to the theodicy of Job, than to

- 45:16 They shall be ashamed, and indeed confounded, all that rise up
against Him;¹
Together they are gone into confusion, the graves of images.
- 17 Israel is saved by Yahweh with an everlasting salvation.
Ye shall not be ashamed, and ye shall not be confounded, unto ever-
lasting perpetuity.
- 18 Thus saith Yahweh, Creator of the heavens,²
He that is God, Former of the earth and its Maker,
He that established it, not as a waste created it,
To be inhabited formed it, I, Yahweh, than whom there is none else:³
- 19 Not in secret did I speak, in a place of a land of darkness,
I said not to the seed of Jacob, "In a waste seek Me."
I, Yahweh, am one that speaketh what is right, that declareth equi-
table things.
- 20 Assemble yourselves and come, draw near⁴ the escaped of the nations.
They have no knowledge, that carry the wood of their graven images,
And they that make supplication unto a god that cannot save.
- 21 Declare ye, and bring them near, yea, let them take counsel together;
Who hath made this heard from ancient times, from of old hath
declared it?
Is it not I, Yahweh, than whom there is no God else beside Me,
A righteous God and Savior, than whom there is none else?
- 22 Look unto Me and be saved, all the ends of the earth,
For I, God, than whom there is none else, by Myself have sworn;⁵
- 23 That which is right has gone forth from My mouth, a word not to
return,
That to Me every knee shall bow, every tongue shall swear (saying),
- 24 "In⁶ Yahweh are righteous deeds and strength, unto whom men shall
come,⁷

our prophet, whose God is a God revealing and glorifying Himself. There has probably been a dittography of ת, and we should read מסתר and then we get the appropriate idea of a God 'giving shelter' to His people.

¹ Ἐ πάντες οἱ ἀντακείμενοι αὐτῷ implies כל קמיו, which is doubtless correct (so Duhm); the ק and יו have been omitted between ל and מ, and so כלם of א arose. The כל מהקוממו of Cheyne is too long for the measure, and could not have been easily reduced to כלם.

² These lines are all good pentameters. Difficulty is found by Duhm, Cheyne, Marti because of misinterpretation.

³ This is a relative clause.

⁴ יחדו is a gloss of intensification.

⁵ בי נשבעתי belongs by measure to this line, not to the next as in MT; but it is necessary to explain the previous clause as relative, and this line as introducing the next.

⁶ Verse 24 is disturbed at the beginning by לי אמר, which is a conflation of two readings, לאמר and יאמר, both of which glosses are implied by the context, for these two lines are words of those that come to Yahweh. אך is also a prefix of intensification.

⁷ ויבשו כל הנהרים בו is a gloss from 41:11.

- 45:25 In Yahweh will be justified and will boast themselves all the seed of Israel."¹
- 48:17 *Thus saith Yahweh, thy Redeemer, the Holy One of Israel, I am Yahweh thy God,² that leadeth thee in the way,*
- 18 *And thy peace³ shall be as a river, and thy righteousness as the waves of the sea,*
- 19 *And as the sand shall be thy seed, and the offspring of thy bowels;⁴ It will not be cut off, and the name⁵ will not be destroyed from before Me,*
- 20 *Go forth from Babylon, flee from the Chaldeans with the voice of shouting, Declare ye, make it heard,⁶ bring it forth unto the ends of the earth,⁷ "Yahweh hath redeemed Jacob,⁸ they do not thirst;*
- 21 *In the wastes He made them go, water from the rock He made flow, And He cleft the rock and the waters gushed out for them."*^{9,10}

PART III

- 49:14 And she said,¹¹ "Yahweh hath forsaken me, and Adonay hath forgotten me,"
- 15 Can a woman forget her suckling child, that she should not have compassion on the son of her womb?
Yea, these may forget, yet will I not forget thee;
- 16 Behold, upon my palms I have graven thee, thy walls are before Me.¹²

¹The trimeter poem is resumed in chap. 46; see p. 81. Chap. 47 is an independent taunt song; see p. 82. The trimeter poem is resumed in chap. 48, and continues through verses 1-16.

²לוא הקשבת למצותי מלמדך להועיל is a gloss from the same hand as לוא הקשבת למצותי, 18a; these betray a later conception of Yahweh as teacher, and impair both lines. תלך was added in the same spirit.

³נְיָהִי is an error for יָיָהִי; so also in 19.

⁴מַעֲרִיךְ כַּמַּעֲרִיךְ makes the line too long. The latter is א. ל., and seems to be ditto-graph of the former.

⁵שְׁמוֹ, & שְׁמוֹךְ. As usual in such cases both suffixes are interpretations of a noun without suff.

⁶זאת makes the line too long; it was needless.

⁷אֲמַרְךָ is as usual in such contexts a gloss.

⁸וְלֹא צִמְאֵר does not suit the plural verb and is a needless explanatory gloss. וְלֹא צִמְאֵר belongs with this line, not with the next as in MT.

⁹לְמִן belongs to the last line, and not to the previous one as in MT.

¹⁰Verse 22 is the refrain of the final work, when its three great sections had been consolidated. The trimeter poem is then resumed, and continues through 49:1-13; see p. 84.

¹¹צִיּוֹן is an explanatory gloss, making the line hexameter.

¹²תְּמִיד is a gloss of emphasis.

- 49:17 Thy (builders)¹ make haste, thy destroyers² from thee shall go forth.
- 18 Lift up round about thine eyes, and see, all of them,
They do gather together, they are come to thee, (all of them),³ as I live;⁴
With all of them⁵ as an ornament wilt thou clothe thee, and gird thee as a bride.
- 19 For thy desolate places and thy wastes and thy land of ruins—
Now⁵ shalt thou be too straight for the inhabitants, and they that swallowed thee up will be afar off.
- 20 Again will they say in thine ears, the children of thy bereavement,
“The place is too straight for me, give place that I may dwell;”
- 21 And thou wilt say in thine heart, “Who hath born me these?
Seeing I am bereaved and barren,⁶ these, who hath brought them up?
Behold I was left alone, these, where were they?”
- 22 (For) thus saith Adonay, Yahweh, (thy Savior);⁷
Behold, I will lift up unto the nations My hand,
(Behold),⁸ unto the peoples will I raise My banner,⁹
- 23 And kings will be thy nursing fathers, and their princesses thy nursing mothers,¹⁰
And thou wilt know that it is I, Yahweh, in whom they¹¹ that hope will not be ashamed.¹²

¹ בְּנֵיךָ error for בְּנֵיךָ, as Ⓔ Ⓜ Ⓒ, Saadia, Lowth, Eichhorn.

² מַהֲרִיבֶיךָ is a dittograph of מַהֲרִסֶיךָ, which alone suits the measure.

³ כָּלֶם is needed for measure in this line, and is favored by its use in the previous and following lines.

⁴ נָאִם יְהוָה is here, as often in this prophet, a gloss.

⁵ כִּי is dittograph of כִּי in כָּלֶם; so also כִּי in 19 after the suff. ךָּ.

⁶ גְּלָה וְסוּרָה is an expansive gloss, destroying the measure.

⁷ This line needs two tones; probably the introductory כִּי was lost by haplography before כֹּה, and מוֹשִׁיעֶיךָ, a usual term in such phrases.

⁸ These two lines cannot be trimeters on account of הִנֵּה in the first line and וְאֵל in the second. As they stand in Ⓔ they are tetrameter; but that is impossible in the context. It is easiest to regard them as pentameter, by separating אֵל from גִּרִים as a separate tone, and prefixing הִנֵּה to the second line. Only in this way can we complete this strophe properly. It has been confused by its connection with the trimeter glosses. The same idea is in the pentameter refrain 62:12.

⁹ Two trimeter lines of gloss follow, with the late word הִצִּיץ, elsewhere Neh. 5:13, Ps. 129:7.

¹⁰ Two trimeter lines follow which represent the haughty, vindictive temper of later Judaism, entirely out of accord with the ideas of the noble-minded author of this pentameter.

¹¹ אֲשֶׁר, interpretative gloss. The relative clause is sufficiently distinct without it.

¹² Verses 24-26 are a gloss of a vindictive character, like 23b, not at all in the spirit of our prophet.

- 50: 1 Thus saith Yahweh, thy Redeemer, the mighty One of Jacob:¹
 “Where then is the bill of divorce of your mother, wherewith I put
 her away;²
 Or which of My creditors is it to whom² I sold thee?
 Behold, for your iniquities were ye sold, and for your transgressions
 was she put away.³
- 2 Wherefore I came and there was none, I called without one to
 answer.⁴
 Is the hand of (Yahweh)⁵ so much shortened that it cannot ransom,
 Or is there not in (Yahweh)⁵ power to deliver?
 By⁶ My rebuke I dry up the sea, rivers⁷ of the wilderness,
 Their fish stink, because there is no water, and die of thirst.
- 3 I clothe the heavens with blackness, and sackcloth⁸ their covering.”
- 4 Adonay Yahweh hath given me the tongue of the taught,
 To know in season,⁹ a word He stirreth up for me.
 In the morning¹⁰ He stirreth up¹¹ for me to hear as the taught,
- 5 Adonay Yahweh hath opened for me an ear,
 And I do not rebel, backward I do not turn.
- 6 My back I have given to the smiters, and my cheek to them that
 pluck out the beard,
 My face I have not hid from shame and spittle.
- 7 (Behold)¹² Adonay Yahweh is helper to me,
 Therefore¹³ I have put my face as a flint,¹⁴
 And I know that I shall not be ashamed, I shall not be confounded.

¹ גַּאֲלֶךָ אֲבִיר יַעֲקֹב belongs in this line, and not in the previous chapter as in **W**.

² אֲשֶׁר is, as often, a prosaic addition, impairing the measure of both lines.

³ אֲמַנְכֶם is an explanatory gloss, at the expense of the measure.

⁴ וְ with אֶיךָ in this line, assimilation, against the measure.

⁵ בִּיהוּה for יְהוּה, required by measure; so בִּי for בִּיהוּה.

⁶ הֵן is an emphatic gloss, against the measure.

⁷ אֲשׁוּמִים makes the line too long; it is an erroneous interpretation, against the context; נַהֲרוֹת is a second object to אֲחַרְיִב and should be in the construct state, not absolute as in MT.

⁸ אֲשׁוּמִים is a gloss, making the pentameter into a hexameter.

⁹ אֶת יַעֲה, error for לַעֲה of **W**, parallel with בַּבֶּקֶר; so Oort. Moreover, יַעֲה is not in **W**, but τοῦ γένωμαι ἡνίκα δεῖ εἰπεῖν λόγον, ἔθηκέν μοι πρῶτι. יַעֲה seems to be a dittography of יַעֲה, and אֶת a later prosaic addition; לִי should follow יַעֲה the first time as well as the second.

¹⁰ בַּבֶּקֶר repeated by dittography.

¹¹ אֶזְן came in by error from the next line.

¹² וְ is not appropriate here; read הִנֵּה for measure.

¹³ One עַל־כֵּן is a dittograph—it is used but once in **W**—and לֹא נִכְלַמְתִּי belongs to the last line of the strophe. It is premature here.

¹⁴ K Ḅ ḥ a l l ā m ī š has two tones.

- 50: 8 Near is He that justifieth me, who will contend with me?
 Let us stand up together, who is mine adversary?¹
- 9 Adonay² Yahweh helpeth me, who³ will condemn me?
 Behold all of them as a garment wax old, the moth shall eat them.
- 10 Who is among you that feareth Yahweh, that hearkeneth to His
 voice,⁴
 That doth walk in dark places and have no brightness?
 Let him trust in the name of Yahweh, and stay upon his God.
- 11 "Behold all of ye that kindle fire, that (light) firebrands,⁵
 Go ye unto the flame of your fire and among the firebrands ye
 kindled;
 From My hand have ye this, in a place of pain shall ye lie down."
- 51: 1 Hearken unto Me, ye that pursue righteousness, ye that seek Yahweh;
 Look unto the rock whence ye were hewn, and unto the quarry⁶
 whence ye were digged,
- 2 Look unto Abraham your father, and unto Sarah who bare you:
 For when he was but one I called him, and blessed him⁷ and made
 him many.
- 3 For Yahweh hath comforted Zion,⁸ all her waste places;
 And made her wilderness as Eden, and her desert as the garden of
 Yahweh;
 Joy and gladness will be⁹ therein, thanksgiving and the sound of
 melody.¹⁰
- 7 Hearken unto Me, ye that know righteousness, in whose mind¹¹ is
 My law:
 Fear ye not the reproach of frail man, and at their revilings be not
 dismayed;
- 6 Verily My salvation shall be forever, and My righteousness will not
 be dismayed.¹²

¹ יגש אלי is an expansive gloss, at the expense of the measure.

² יהוה has come up from the line below.

³ הוא is an emphatic gloss, against the measure.

⁴ בקרול עבדו makes the line too long. It is a mistaken interpretation of בקרול, and the suffix refers to Yahweh. The servant is not in this context.

⁵ מאורי is improbable; it is probably an error for מאירי §; so Secker, Dillmann, Duhm, Cheyne; BDB, Lexicon.

⁶ מקבת א. א., 'excavation, quarry,' defined by the gloss בור.

⁷ The last two verbs should be with ך consec., and not simple ך as in MT.

⁸ נחם is repeated, against the measure.

⁹ ימצא, explanatory gloss, against the measure.

¹⁰ Verses 4-6 are a trimeter insertion belonging to the trimeter poem; only its last line is the proper conclusion of this strophe, having been transposed with the similar line of the other poem, now 8b; see p. 86.

¹¹ עם is an interpretative gloss.

¹² Verse 8 also belongs to the trimeter poem.

- 50: 9 Awake, awake, put on strength, arm of Yahweh,
 Awake as in days of old, in generations of olden times!
 Art Thou not that which did tear in pieces Rahab, that pierced the
 dragon?
- 10 Art Thou not it that did dry up the sea, the waters of the great deep;
 That made the depths of the sea a way for the redeemed to pass over?¹
- 12 I² am He that comforteth (thee),³ of whom⁴ art thou afraid?
 Of frail man that dieth, of a son of man that is given over as grass?
- 13 And yet thou didst forget⁵ thy Maker that stretched out the heavens
 and founded the earth;
 And wast in dread continually all day long because of the⁶ oppressor;
 He aimed⁷ to destroy, but where is the fury of the oppressor?⁸
- 17 Arouse thyself, arouse thyself (Zion),⁹ rise up, Jerusalem,
 Who hast¹⁰ drunk at the hand of Yahweh the cup of His fury,
 The bowl of the cup of staggering hast drunken, hast drained.¹¹
- 19 These two things have befallen thee, who bemoans thee?
 The crushing¹² of famine and sword, who¹³ comforteth thee?¹⁴
- 21 Therefore hear now,¹⁵ thou afflicted, drunken, but not with wine;
 22 Thus saith¹⁶ Yahweh, thy God, that pleadeth the cause of His people;
 Behold I have taken from thy hand the cup of staggering,
 The bowl of the cup of My fury thou shalt not again drink,¹⁷
- 23 And I will put it in the hand of those that afflict thee,¹⁸ (in the hands
 of them that oppress thee).¹⁹

¹ Verse 11 is a marginal gloss from 35:10.

² אֲנִי once only in א, the other is a dittograph, against the measure.

³ The suffix כִּם is an error for כָּ, sing. The מ belongs with מִי, as מִימִי.

⁴ אֵת is a dittograph of the verb תִּירָאֵי, and ך is an assimilation to the next verse.

⁵ יְהוָה is a gloss, against the measure; א θεόν.

⁶ חַמַּת is a gloss, assimilated to the next line.

⁷ כִּאֲשֶׁר, gloss of interpretation.

⁸ Verses 14-16 are a composite gloss; 15 from Jer. 31:35. The whole is out of connection, and cannot be brought into strophical organization or connection.

⁹ צִיּוֹן is needed for measure.

¹⁰ אֲשֶׁר gloss, as often.

¹¹ Verse 18 is a gloss, interrupting the thought by a change to the 3d person.

¹² MT gives four things in place of the two of the previous line, which is impossible; שֶׁד is here, as in 60:18 an explanatory gloss to the less common שָׁבַר, and the latter must be taken as construct before הָרַעַב.

¹³ אֲנַחְמֶךָ is error for יִנַּחֲמֶךָ of א and other versions.

¹⁴ Verse 20 is a gloss, enlarging upon the sufferings at the destruction of Jerusalem, interposing, and weakening the force of the direct antithesis of 21.

¹⁵ זֵאת is an explanatory gloss, at the expense of the measure.

¹⁶ אֲרִינֶיךָ, not in א, makes the line too long.

¹⁷ עוֹד is an emphatic gloss, against the measure.

¹⁸ א has τῶν ταπεινωσάντων σε, and implies בִּיד מוֹיִנֶיךָ (cf. Lam. 1:5, 12), which must have fallen out by haplography.

¹⁹ Verse 23b is an expansive gloss with a strain of vindictiveness.

- 52: 1 Awake, awake, put on thy strength, O Zion,
Put on thy beauty,¹ O Jerusalem, the holy city,
For there shall no more come into thee² the uncircumcized and the
unclean.
- 2 Shake thyself from the dust, arise, O captive,³ Jerusalem,
Loose thyself⁴ from the bonds of thy neck, O captive daughter of
Zion;
- 3 For thus saith (Adonay)⁵ Yahweh (thy God),
For nought thou⁶ wast sold, and without silver wilt thou be
redeemed.⁷
- 7 How beautiful on the mountains the feet of him that telleth good
tidings,
That proclaimeth peace, that telleth good tidings,⁸ that proclaimeth
the victory,
That saith to Zion ("It is well");⁸ thy king doth reign"!
- 8 Hark, thy watchman lift up,⁹ together they ring out;
For eye to eye they see when Zion returneth,¹⁰
- 9 Break forth, ring out together, ye wastes of Jerusalem,
For Yahweh hath comforted His people, hath redeemed Jerusalem.
- 10 He¹¹ hath made bare His holy arm in the eyes of¹² the nations,
And all the ends of the earth do see¹³ the victory of our God.
- 11 Depart ye, depart ye, go forth,¹⁴ an unclean thing touch not;
Go forth from her midst, be ye clean that bear the vessels of
Yahweh;
- 12 For ye shall not go forth in haste, and in flight shall ye not go,
For He that goeth before you and He that bringeth up the rear is
the God of Israel.¹⁵

¹ בגדי is an explanatory gloss, unnecessary and against the measure.

² ערד , a gloss of emphasis, as often.

³ שברי , inappropriate to the context, is an error for שבויה ; so Oort, Budde, Duhm, *al.*

⁴ Ketib התפתחי is improbable; read התפתחי with Qrē and versions; Hithp. only
ere. The preposition מך has then been omitted by haplography.

⁵ This short line needs enlargement by the usual divine names of this author, אדני
nd אלהיך .

⁶ The change to 2d plur. is improbable; it is an erroneous change; read 2d sing.

⁷ Verses 4-6 are a gloss (so Duhm, Cheyne, Marti), because of style, historical reference,
and repetitious character.

⁸ טוב has been by error transposed from next line where it is needed for measure.

⁹ קול is an unnecessary explanatory gloss.

¹⁰ יהוה was inserted as an erroneous interpretation.

¹¹ יהוה , a gloss of interpretation.

¹² כל , gloss.

¹³ את , a prosaic gloss.

¹⁴ משם , more precise designation of place, but a gloss.

¹⁵ The trimeter poem now is resumed, and it continues through 52: 13-53: 12.

PART IV

- 54: 1 Ring out, O barren, thou that didst not bear, saith Yahweh.¹
 Break forth, ring out, cry aloud, thou that didst not travail with
 child;
 For more are the children of the desolate than the children of the
 married;
- 2 Enlarge the place of thy tent, and thy curtains² stretch out;³
 Spare not, lengthen thy cords, thy stakes strengthen;
- 3 For on the right and on the left thou wilt break forth with thy seed;⁴
 It will inherit the nations and make desolate cities inhabited.
- 4 Fear not for thou shalt not be ashamed, and thou shalt not⁵ be
 confounded;
 Thou⁶ wilt not display shame, the shame of thy youth thou wilt
 forget,
 And the reproach of thy widowhood thou wilt not remember any
 more.⁷
- 6 As⁸ a wife forsaken and grieved,⁹ Yahweh calleth thee,
 And a wife of youth when she is refused, saith thy God.
- 7 In a little moment I forsook thee, but in¹⁰ compassion will I gather
 thee;
- 8 In wrath¹¹ I hid My face for a moment from thee,
 But in everlasting kindness I have compassion on thee, saith thy
 Redeemer.¹²
- 9 I swear¹³ that the waters of Noah should not pass again over the earth,
 So I swear that I will not be wroth with thee, nor rebuke thee.
- 10 For the mountains will depart and the hills be removed,
 But My kindness will not depart,¹⁴ and the covenant of My peace
 will not be removed,
 Saith He that hath compassion on thee,¹⁵ O thou afflicted, tempest-
 tossed and not comforted.¹⁶

¹ אמר יהוה belongs here to complete the line, and not at end of the second line, where it is out of measure.

² משכנותיך, not in א, makes the line too long, and is an evident gloss,

³ יטר is improbable; read הטר with א and other versions.

⁴ זרעך belongs in this line according to the measure, and should be without ך. MT has made a misinterpretation.

⁵ אל is an evident error of transposition for לא, as with the preceding verb.

⁶ כר twice in this line, mistaken insertions.

⁷ Verse 5 is a gloss of emphasis not needed here.

⁸ כר is a dittograph.

⁹ רוה, an unnecessary explanatory gloss.

¹⁰ גדלים, a gloss of emphasis.

¹¹ שעה, א. ל., dittograph of קצה; so Duhm, Cheyne, Marti. ¹² יהוה, gloss.

¹³ כי מר נח זאת לי אשר is an introductory gloss, spoiling the measure.

¹⁴ מאתך is a gloss of closer definition.

¹⁵ יהוה is a gloss.

¹⁶ עניה סערה לא נחמה belongs here, and not in the next line as in MT.

- 54:11 Behold, I am about to lay thy stones with kohl,
 And I will lay thy foundations in sapphires and make thy pinnacles
 rubies,
 12 And thy gates shall become carbuncles and¹ thy borders pleasant
 stones;
 13 And all thy builders will be men taught of Yahweh, and great will
 be the peace of thy sons.
 14 In righteousness thou wilt be established² away from oppression,
 that thou mayest not fear;
 Thou wilt be far from terror, that it may not draw near unto thee.³
 16 Behold, I have created the workman that bloweth in the fire of coals,
 And he that bringeth forth a weapon for his work, a⁴ destroyer to
 destroy;
 17 Any weapon formed against thee shall not prosper,
 And any tongue that riseth up against thee, in judgment will be
 condemned.⁵
- 56: 1 Thus saith Yahweh, "Watch⁶ for judgment and righteousness,
 For near is My salvation to come, and My righteousness to be
 revealed."⁷
 3 Let⁸ not the son of the stranger say, who hath joined himself unto
 Yahweh,⁹
 "Yahweh will altogether separate me from His people;"
 And let not the eunuch say, "Behold I am a dried up tree,"
 4 Thus saith Yahweh to the eunuchs: "Those that keep My¹⁰ sabbaths,
 And choose that which I delight in, and hold fast to My covenant;
 5 I will give to them in My house and in My walls a share,
 And a name will I give them¹¹ better than sons and daughters,
 An everlasting name which cannot be cut off."¹²

¹ כל, as often, an intensive gloss.

² רחקי belongs to the next line to complete the measure. It should, however, in that context be תרחקי; so Graetz, Cheyne, Marti.

³ Verse 15 is a gloss; so Duhm, Marti.

⁴ ואנכי בראהי is a dittograph from the line above.

⁵ The remainder of this verse is a gloss, as Duhm and Marti have observed. Chap. 55 is part of the trimeter poem; see p. 89.

⁶ שמר not in the sense 'observe,' parallel with עשה, which is against the context, for עשה is a gloss of misinterpretation, and the next line urges that שמר be given the sense of 'watch for' the salvation that is near.

⁷ Verse 2 is a trimeter tetrastich, out of connection with this piece.

⁸ ואל. The ו is a connective with 2, but was not in the original before its insertion.

⁹ לאמר is a gloss, as often in poetry.

¹⁰ אשר and את are prosaic glosses.

¹¹ אתן-לו belongs here to complete the measure, and not in next line, which it injures.

¹² There is no sound reason for regarding this section relating to eunuchs and foreigners as post-exilic; it represents the broad-mindedness of our prophet, rather than the narrow exclusiveness of post-exilic Judaism.

- 53: 6 And the sons of the stranger that join themselves unto Yahweh to minister to Him,
 And to love the name of Yahweh, to be His servants,
 Every one that keepeth the Sabbath from defiling it, and holds fast on My covenant,
 7 I will bring to My holy mountain and make them to be glad in My house,¹
 Their whole burnt offerings and their peace offerings shall be for acceptance upon Mine altar;
 For My house will be called a house of prayer for all peoples.
 Adonay² Yahweh is about to gather the outcasts of Israel,
 Again gather unto Him, unto His assemblies.^{3,4}
- 57:13cd And (all)⁵ that seek refuge in Me shall possess the land,
 (All that hope in Me)⁶ shall inherit My holy mountain.
- 14 *One is saying,*⁷ "Cast ye up, cast ye up, clear the way,
 Take up, (take up),⁸ the stumbling-block out of the way of My people;"
- 15 *For thus saith the high and lofty One that inhabits eternity:*⁹
*The high place and the holy place I inhabit, and*¹⁰ *the contrite and humble in spirit;*
*To revive the spirit of the humble and*¹¹ *the heart of the contrite;*
- 16 *For not forever will I contend, nor*¹² *forever be wroth;*
*For the spirit before Me would fail, and the persons*¹³ *I made.*

¹ תפלתיו does not belong here; it came up by a copyist's error from below.

² נאם is a gloss due to the 1st sing. אקבץ in the next line, a misinterpretation of an original infin. abs., as often.

³ לנקבציו is insufficient for the last section of the pentameter. The ל represents an original על, which gives the missing tone; על is needed with this word just as truly as in עליו. & properly translates this συναγωγῶν.

⁴ A piece of an entirely different character now follows, verses 9-12, unsuited to either the pentameter or the trimeter poem. It must be a post-exilic insertion. Another little piece, 57:1, 2, follows, of a still different type, also post-exilic; and then a much longer piece in the style of Ezekiel, 57:3-12. The remaining two lines of this strophe then follow.

⁵ כל is needed for measure.

⁶ The introductory words of this line are absent. They must have been synonymous with those of the previous line, probably therefore, כל קרי as in 49:23b.

⁷ וְאָמַר is a mistaken massoretic pointing; read אָמַר as usual in these phrases; see 40:6.

⁸ The verb should be repeated here, as in the previous line.

⁹ קדוש שמו is a gloss not in the style of this prophet.

¹⁰ אֶת, gloss, involving the misinterpretation 'with,' for the direct object as in preceding context.

¹¹ להחיות, repeated, at the expense of the measure.

¹² ולא makes the line too long; simple ך sufficiently carries on the negative.

¹³ אני, gloss; mistaken emphasis, at the cost of the measure.

- 57:17 *For the iniquity of his covetousness I was wroth and smote¹ him,
hiding My face.
When I was wroth² he went on turning off in the way of his own
mind.³*
- 18 *I will heal him, and I will lead him, and I will restore comforts
to him.⁴*

PART V

- 60:1 *Arise, shine, (O Jerusalem),⁵ for thy light is come,
And the glory of Yahweh (thy God)⁶ upon thee is risen;*
- 2 *For behold⁷ darkness covereth the earth, and dense darkness the
peoples;
But upon thee Yahweh riseth, and His glory⁸ appeareth;*
- 3 *And nations will walk in thy light, and kings in thy brightness.⁹*
- 4 *Lift up round about thine eyes and see all of them.¹⁰
They have gathered themselves together, they are come to thee,
(all)¹¹ thy sons;
From afar they come, and thy daughters at the side are carried;*
- 5 *Then shalt thou see and be bright, and thy mind will be reverent
and broadened;
For the abundance of the sea will be turned unto thee, the wealth
of the nations.¹²*
- 6 *The multitude of camels will cover thee, the young camels of
Midian,¹³
And will fly all of them, from Sheba they will bring¹⁴ gold,
And frankincense they will bear, and the praises¹⁵ of Yahweh tell
in glad tidings.*

¹ וַאֲפָהוּ should have ך consec., carrying on previous perf.; הַסֹּתֵר implies פָּנִי as elsewhere.

² וַאֲקַצְטָה should have ך consec.

³ דַּרְכֵי רֵאִתֵּי is a gloss, out of measure.

⁴ וְלֹאֲבִלִי is a late addition. This is followed by a gloss by the final editor, verses 19-21, closing with his refrain, marking the end of the second part of the completed poem.

⁵ So עַיִן ; needed for measure.

⁶ This is also needed for measure.

⁷ The article is by dittography of ה in הִנֵּה .

⁸ עֲלִיד makes the line too long.

⁹ זֶרְחָד is an insertion from above; it disturbs the measure and adds nothing to the sense.

¹⁰ Verse $4\alpha = 49:18$, which has influenced MT here.

¹¹ A word is needed for measure, probably כָּל , parallel with כָּלֵם ; so ע .

¹² וּבְאֵר לֶךְ is attached by ע to the next verse; it is a gloss.

¹³ וְעִוְפֵי , n. pr., is improbable; it makes this line too long, and is needed in the next; read וְעִוְפֵי , 'fly,' of the rapid movement of the camels.

¹⁴ ע $\text{ῥῆξουσιν φέροντες χρυσίον}$, i. e., בְּזָהָב , this is the most probable reading.

¹⁵ ע σωτηρίαν , interpretation.

- 60: 7 All the flocks of Kedar will assemble,¹ the rams of Nebaioth,
They will minister (to) thee,¹ ascend for acceptance on Mine altar,
And (My house of prayer),² My house of beauty, will I beautify.
8 Who are these that fly as a cloud, and as doves unto their lattices?
9 Surely to Me assemble³ the ships of Tarshish first,
To bring thy sons from afar, their silver and their gold,⁴
To the name of Yahweh thy God, and to the Holy One of Israel.⁵
10 And the sons of the foreigner will build thy walls, and their kings
will serve thee;
For in My wrath I smote thee, but in My favor I have compassion
on thee.
11 And thy gates will be open,⁶ day and night they will not be shut,
To bring unto thee the wealth of nations, with their kings as
(leaders);⁷
12 For the nations⁸ that will not serve thee will perish, will be utterly
wasted.
13 The glory of Lebanon, the fir tree, will come unto⁹ thee,
The plane and sherbin tree together, to beautify My sanctuary.¹⁰
14 And the sons of thine oppressors will come unto thee, to bow down
in homage;
And all that despised will prostrate themselves at the soles of thy
feet,
And thou wilt be called the city of Yahweh,¹¹ the Holy One of Israel.
15 Instead of being¹² forsaken and hated, and without one to pass by,
I will make thee an everlasting excellency, a joy of generations;
16 And thou wilt suck the milk of nations and the breast of kingdoms;¹³

¹ לך is in the wrong line; it is needed in the short line instead of the suffix, for measure.

² So & in 56:7; followed by Hitzig, Marti; but really both readings are necessary for measure. As not unfrequently, & takes one, & the other.

³ איוס is a gloss, disturbing the measure and sense. יקרי, a misinterpretation for יקרו; Geiger, Luzzatto, *al.*

⁴ אהם, an explanatory gloss.

⁵ כר פארך, an expansive gloss, from 7. ⁶ תמיד, expansive gloss.

⁷ נהיגים, misinterpretation for נהיגים, Knobel, Duhm.

⁸ הגוי והממלכה אשר is an expansive gloss; גויים should be transferred from the complementary part of the line to the principal part as the only subject.

⁹ ברוש defines כבוד הלבנון. It has been transposed by a prosaic scribe to bring all the trees together, at the expense of the measure.

¹⁰ מקום is an unnecessary gloss; ומקום רגלי אכבר is not in &, and there is no room for it in the measure or strophe.

¹¹ ציון is a gloss, making the line too long.

¹² היותך is an explanatory gloss.

¹³ תינקי is repeated, against the measure; read ממלכות ות, the ות having by error produced the superfluous word; מלכים gives a grotesque conception.

- And thou wilt know that I am Yahweh,¹ thy Redeemer, the Mighty One of Jacob.
- 60:17 Instead of brass will I bring gold, ——²
 Instead of iron will I bring silver, ——
 Instead of wood (will I bring)³ brass, ——
 Instead of stone (will I bring) iron, ——
 And I will make peace thy magistracy, and righteousness thine exactors;
- 18 Violence will not be heard in thy land, nor destruction in thy boundaries.⁴
- 19 And thou wilt call salvation thy walls, and praise thy gates;
 The sun will not become to thee⁵ a light by day,
 And for brightness the moon will not be to thee (by night);⁶
 For Yahweh is⁷ become an everlasting light, and thy God thy beauty;
- 20 And thy sun will not go down⁶ or thy moon withdraw itself,
 For Yahweh will be thine,⁸ and the days of thy mourning will be ended;
- 21 Thy people⁹ will be righteous, forever will they inherit the land,
 The branch of My planting, the work of My hands to be beautified;
- 22 The least will become¹⁰ a thousand, and the smallest a strong nation;
 I, Yahweh, in its time will hasten (this).^{11,12}
- 62:2 And¹³ nations will see thy righteousness, and¹⁴ kings thy glory,
 And thou shalt be called by a new name¹⁵ that Yahweh will designate;
- 3 And thou shalt be a crown of beauty in the hand of Yahweh,
 And (thou shalt be)¹⁶ a diadem of royalty in the palm of thy God.
- 4 Thou shalt no more be termed "Forsaken,"
 And thy land will no more be termed "Desolate,"

¹ The line is too long; either מושיעך or נאלך is a gloss.

² These lines lack a tone for an emphatic metrical pause.

³ אביא was omitted by a prosaic copyist in both these lines.

⁴ The line is too long; עור and שד are glosses; see 51:19.

⁵ עור is a gloss, as often.

⁶ This is needed for measure and antithesis; thus & ™, Lowth.

⁷ לך יהיה, a gloss assimilated from 20.

⁸ לאור עולם is a gloss from 19.

⁹ כלם, an expansive gloss.

¹⁰ יהיה, an unnecessary gloss.

¹¹ The suffix is for an original זאת, needed for measure.

¹² The trimeter poem is resumed in chapter 61; see p. 92.

¹³ Verse 1 is a gloss, in different measure; 3d pers. for 2d pers., a seam of the edito

¹⁴ כל, as usual, is a gloss of intensification.

¹⁵ אשר פי is a gloss, prosaic in character.

¹⁶ והיית should be repeated for measure and greater distinctness.

But thou wilt be called "My delight is in thee," and thy land
"Married;"

For Yahweh doth delight in thee, and thy land will be married.

62: 5 As a young man marrieth a virgin, thy great Builder¹ will marry thee,

And with the exultation of a bridegroom over a bride thy God will rejoice.²

6 Over thy walls, Jerusalem, I have appointed watchmen;

All day and all night continually they are not silent.

Ye that remind Yahweh, let there be no rest to you,

7 And give no rest to Him until He establish (her),

Until He make Jerusalem a praise to the earth.

8 Yahweh hath sworn by His right hand and by the arm of His strength,

"I will not give thy corn any more as a food to thine enemies,

And aliens' sons will not drink thy new wine, for which³ thou hast toiled;

9 But they that have garnered it will eat it and praise Yahweh,

And they that have gathered⁴ it will drink it in My holy court."

10 *Go through, go through the gates,*⁵ ——— ———

Clear the way of the people; ——— ———

Cast up, cast up the highway, ——— ———

Gather out the stones, ——— ———

*Lift up a standard over the peoples.*⁶ ——— ———

11 *Behold Yahweh hath made it heard to the ends of the earth,*

Say ye to the daughter of Zion: "Behold thy salvation cometh,

Behold His wage is with Him and His recompense before Him,

12 *And they will be called, 'The holy people, the redeemed of Yahweh,'*

And thou wilt be called, 'Sought out, a city not forsaken.'"

¹ כְּנִיָּהּ, though sustained by the versions, is improbable; read בְּנִיָּהּ, with Lowth.

² עֲלִיד is a gloss.

³ אֲשֶׁר is a prosaic gloss, as often.

⁴ וּמִקְבָּצָיו has two tones.

⁵ These broken lines are for emphasis in metrical pauses.

⁶ See 49:22.