

# EXCERPTS FROM:

Hebrew Bible Quotes that  
Have Been Misunderstood  
for Thousands of Years

Volume 2: Quotes from the  
Book of Isaiah

By Kenneth Greifer



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## ISAIAH 7:14

In ISAIAH 7, Isaiah the prophet and his young son come to Ahaz, the king of Judah, to tell him not to worry about the two kings that are coming to attack Jerusalem because G-d is going to protect Jerusalem. Isaiah tells the king to ask for a sign from G-d as a proof, but the king refuses to ask for one, so G-d says that the house of David (which Ahaz is part of) is tiring Him, so He will give them a sign.

ISAIAH 7:14

USUAL TRANSLATIONS

"For thus will give My L-rd Himself to you (plural masculine) (the House of David) a sign."

"Behold, the young woman (or virgin?) (almah) **is pregnant** (present tense) הָרָה, and **she is begetting** (present tense) תֵּלֵד a son, and **she is calling** (present tense) וְקָרָא his name 'G-d is with us'..."

Or: "Behold, the young woman (or virgin?)

(almah) **will conceive**, and **she will beget** a son, and **she will call** his name 'G-d is with us'..."

Some translators say that the word "almah" in Hebrew means "young woman" or "virgin" or "young woman who is a virgin."

Usually, the verbs in ISAIAH 7:14 are read as present tense "she" forms, but many translators say the present tense can also have a future meaning sometimes, so the translations are in the future tense.

Other translators translate the verb הרה as past tense "has conceived", but it is not past tense because the past tense is spelled הרתה with the extra letter ת near the left end of the word.

If "almah" means "virgin" and the present tense verb could be used for the future tense, then ISAIAH 7:14 could be translated to mean the virgin will become pregnant. At that time she could be a virgin, but later she could become pregnant and have a son. It would not have to mean she will be a virgin in the future when she conceives, although the quote could be understood that way too.

ISAIAH 7:14

## ALTERNATIVE TRANSLATION

"Behold, the young woman (virgin?) **is pregnant**, and **you (singular) (Ahaz) will beget** (future tense) דָּלַי a son, and **you will call** וְקָרָאתָ his name 'G-d is with us'..."

The verbs in ISAIAH 7:14 can also be translated as "and you will beget" דָּלַי and "and you will call" וְקָרָאתָ.

Actually, both words could be the past tense "you" forms, but in the Hebrew Bible, the past tense is often used as the future tense, if the letter vav ו is at the beginning (right end) of the verb. The future tense is also used as past tense, if the letter vav ו is at the beginning of the verb. They call the letter vav ו in these quotes the "vav conversive."

The Septuagint (an ancient Greek translation) also says "and you will beget a son..."<sup>1</sup>

In this translation, I think the verb "and you will

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<sup>1</sup> Brenton, Sir Lancelot. "English Translation of the Greek Septuagint Bible." 1851. (Online)

beget" יָלַד is the kal form of the verb "to beget" or "to bear (a child)" יָלַד which can be used for men or women. Usually, the hiphil form of the verb יָלַד, which can mean "to bear (a child)" or "to cause to bear (a child)", is used for men.

For examples of the kal form of the verb יָלַד used for males, see GENESIS 4:18, GENESIS 10:8, 13, 15, DEUTERONOMY 32:18, JEREMIAH 17:11, PSALM 2:7, and ISAIAH 65:23.

ISAIAH 7:15

USUAL TRANSLATION

"Curd and honey he will eat for his knowing יָדָע הָטִיב hating (rejecting) (infinitive) הָטִיב evil and choosing יָבִיחַ good."

I think curd tastes sour, so it would represent evil to the child, and honey is sweet, so it would represent good.

ISAIAH 7:16

USUAL TRANSLATION

"Because (but) before the youth will know (knows) יָדָע hating (rejecting) evil and choosing good,

the land that you (singular masculine) fear will be abandoned from the presence of her two kings."

## BACKGROUND

In 2 KINGS 14:28, a king of Israel took over Hamath and Damascus, so Israel ruled over Aram, so I think Aram had two kings. In 2 KINGS 15:27, it says Pekah, the son of Remaliah, began his reign over Israel that lasted for twenty years. 2 KINGS 16:1 says Ahaz became the king of Judah in the seventeenth year of Pekah's reign, so Pekah only ruled another three years after that. 2 KINGS 16:5 says Rezin, the king of Aram, and Pekah, the king of Israel, went to take over Jerusalem during Ahaz' reign. Ahaz hired the king of Assyria to help him, and the king of Assyria captured Damascus and sent it into exile, and the king of Assyria also killed their king Rezin (2 KINGS 16:5-9).

These events had to happen within the first three years of Ahaz' reign because Pekah was the king of Israel during that time, so the child in the sign had to be two or three years old or less when the sign was fulfilled.

## FULFILLMENT OF ISAIAH 7:14

## NON-MIRACULOUS SIGNS

Some commentators say that ISAIAH 7:14 predicts a miraculous virgin birth because a normal birth would not be an impressive sign, but signs given as part of prophecies were not always miraculous. In 2 KINGS 19:29 the sign is that the people will eat from certain crops. In JEREMIAH 44:29-30 the sign is that the king of Egypt will be given into the hand of his enemies. EZEKIEL 4:1-3 and 1 SAMUEL 2:34 also describe signs that are not miraculous.

ISAIAH 8:3-4 is important non-miraculous sign because it is similar to ISAIAH 7:14-16. In ISAIAH 8:3-4, the prophet ISAIAH has a son with a prophetic name who is a sign. Before the son will know how to call "my father" and "my mother", the land of Damascus will be taken into exile by Assyria. ISAIAH 8:3-4 does not specifically say the son is a "sign", but ISAIAH 8:18 says that ISAIAH and his children are "signs" in Israel.

Signs are not only used in prophecies. Some signs that are not miraculous are used for other things. For example, in 1 SAMUEL 14:10, which might be a prophecy, the sign is that someone will say something to certain people. In EXODUS 31:13 and 17 the sabbath is a sign between G-d and Israel, and in GENESIS 17:11

circumcision is a sign of the covenant that G-d made with Abraham.

## WHO IS THE PREGNANT WOMAN?

Some commentators say the pregnant woman in ISAIAH 7:14 had to be the wife of Ahaz or ISAIAH the prophet, but kings then had many wives and concubines who could be pregnant.

## DOUBLE PROPHECY

Some commentators who believe *almah* means virgin say ISAIAH 7:14 is a double prophecy that happened more than once. First, they don't show any proof from the Hebrew Bible that some prophecies can be double prophecies. They show other examples of quotes they think are double prophecies, but they can't prove that they are double prophecies. They just assume they are. Second, if the prophecy could happen twice, they would have to believe two virgins had babies.

## TWO PROPHECIES

I have heard another unusual explanation about

ISAIAH 7:14. Some commentators say that two prophecies and two signs are given. One prophecy is to the house of David about a virgin giving birth to a son called "G-d is with us", and the other is to Ahaz about the land with two kings being taken away before ISAIAH's son "A remnant will return" will know how to choose honey over curd. (ISAIAH 7:3 mentions ISAIAH going to Ahaz with ISAIAH's son.) I think they believe the two prophecies are given without explaining that the sign changes from a child called "G-d is with us" to ISAIAH's son "a remnant will return" being the sign.

ISAIAH 7:14 mentions G-d giving a sign and not two signs like their explanation describes. In their explanation, the first sign is the child called "G-d is with us" who would be born to a virgin at some later time, possibly even hundreds of years later. I am not sure exactly what he would be a sign of in the prophecy because they believe that ISAIAH's son is a second sign. They say that ISAIAH's son is the one who will eat curd and honey, and that before he knows good and evil, the land of two kings will be forsaken.

ISAIAH's son's name, "A remnant will return", does not fit the sign given in ISAIAH 7:14-16 because the prophecy is not about a remnant of the people returning.

Most commentators don't see a reason for G-d to

tell ISAI AH to bring that son with him, if he is not part of the prophecy. I think ISAI AH was told to bring his son because he might have been the same age as the child in the prophecy, so people could see what ISAI AH meant about how old the child would be when the prophecy is fulfilled.

Some commentators say that ISAI AH probably pointed to his son or touched him, so people would know that his son was the one who would eat curd and honey to fulfill the rest of the prophecy. If ISAI AH's son was part of the prophecy, ISAI AH could have simply mentioned his son's name in the prophecy as the child who will eat the curd and honey, so people would know it. Their belief that he pointed to his son or touched him would mean that only people who were there and saw ISAI AH say the prophecy would understand it. According to their explanation, anyone who would read the prophecy later would misunderstand it.

Some of them also say that the child described in ISAI AH 7:16 had to be there at the time because the prophecy says "the youth." If that was true, then the young woman or virgin would also have to be there at that time because ISAI AH 7:14 says "the young woman" or "the virgin", depending on how you decide to translate the word "almah."

Their belief about a second child as a sign is not written in the Hebrew Bible, so it is hard to disprove. I would have to find a written proof that their unwritten belief is not true, but they would not have to prove their unwritten belief, except to say it is true.

If you want to believe what the prophecy in ISAIAH 7:14-16 literally says, you would have to believe that it is about one child that will be born around that time.

## G-D IS WITH US

The expression "G-d is with us" can mean that G-d is with the people and is helping them in some situation, so the child's name "G-d is with us" fits the prophecy that G-d will help Judah against their enemies. ISAIAH 7:6 mentions a plan by their enemies that ISAIAH 8:8-10 says won't work out because G-d is with us.

"G-d is with us" and similar sayings are used in many quotes to show that G-d will help Israel. Here are a few examples. HAGGAI 2:4, 2 CHRONICLES 32:7-8, JOSHUA 1:5 and 9, NUMBERS 14:43, NUMBERS 14:9, JUDGES 6:12-13, ISAIAH 8:10, and GENESIS 28:15.

Some commentators say that the child prophesied in ISAIAH 7:14 was born then because G-d

spoke to the child called "G-d is with us" in ISAIAH 8:8 because it says "...your land, G-d is with us." For some reason, some commentators say that the child can't be a regular person because it says "your land". They say it has to be about a king or some great person.

"Your land" is used about regular people in ISAIAH 1:7, GENESIS 12:1, LEVITICUS 19:9, LEVITICUS 25:9, LEVITICUS 25:45, LEVITICUS 26:1, JONAH 1:8, "my land" is used in GENESIS 24:4, MICAH 5:5 says "our land", and ISAIAH 13:14 says "his land." I think there are many more quotes like these.

Maybe ISAIAH 7:15 says "he will eat curd and honey" or "cream and honey for his knowing" rejecting bad and choosing good. I think one tastes better and represents the good.

## FULFILLMENT HUNDREDS OF YEARS LATER

Some commentators says this prophecy was fulfilled hundreds of years before the birth of the actual child mentioned in the prophecy when Assyria took Israel and Aram into exile (2 KINGS 16:5-9) and (2 KINGS 14:28).

It would not make sense for a prophecy to specifically mention an event taking place before a child eats curd and honey, if the prophecy would be fulfilled

hundreds of years before the child was even born. If the predicted event could happen hundreds of years before the child was even born, the prophecy would take place before every event of that child's life and not just it's eating curd and honey.

The prophecy only makes sense if the child was born around the time ISALIAH said the prophecy.

#### A BETTER WAY OF STATING THE PROPHECY?

I would like to know what the prophecy would have to say in order for them to believe that it could have happened at that time with only one child.

#### CHILDREN OF PROPHETS AS SIGNS

ISALIAH 8:18 says that ISALIAH and his children are signs in Israel. ISALIAH 7:3 mentions his son "A remnant will return" coming with ISALIAH to King Ahaz, and ISALIAH 8:3-4 mentions his other son being born. In ISALIAH 8:3-4, G-d tells ISALIAH to call him a certain prophetic name "because before the youth knows the calling of 'my father' and 'my mother', He (G-d) will lift up the wealth..." of Damascus before the king of Assyria who will take Damascus into exile.

This prophecy is similar to the one in ISALIAH

7:14-16 because it also says something will happen before a child reaches a certain age.

Some commentators say that ISAIAH never mentions the fulfillment of the prophecy in ISAIAH 7:14-16 taking place, so it didn't take place then, but ISAIAH did not mention the fulfillment of the prophecy about his son saying "my father" and "my mother" in ISAIAH 8:3-4 either.

Some commentators also say that ISAIAH mentioned the birth of his son in ISAIAH 8:3-4, but not the birth of the child in ISAIAH 7:14-16. They say that shows the child in ISAIAH 7:14-16 would be born many years later. The prophecy in ISAIAH 8:3-4 was given after his son was born, but the prophecy in ISAIAH 7:14-16 was given before that child was born, so he didn't mention it's birth. It doesn't have to mean it was born many years later.

I think the important thing is that the prophecy about Damascus (Aram) came true within a short period of time and not that a child ate curd and honey or another child said "my father" and "my mother" after Damascus was taken into exile by Assyria.

Maybe the child in ISAIAH 7:14-16 was a sign to the house of David which included King Ahaz that Damascus would be taken into exile by Assyria soon, and the son of ISAIAH was a sign for the people of

Israel of the same thing.

In HOSEA 1:2-8, Hosea was also told to give his three children prophetic names, and they were not miraculous prophecies either.

## FULFILLMENT OF PROPHECIES

I don't think the fulfillment of every prophecy was announced by prophets after they gave a prophecy, but the fulfillment of some prophecies are mentioned in the Hebrew Bible. I think people usually just saw them come true.

## "BEHOLD" IN PROPHECIES

Some people say that the sign and prophecy in ISAIAH 7:14-16 are more important and miraculous because the prophecy says "behold" at the beginning. I don't think that is true. The word "behold" הנה is used in many quotes. There are prophecies that say it, and prophecies that don't say it. I don't think it has a special prophetic meaning.

In 1 KINGS 13:1-5, a prophet used the word "behold" with a sign and with a prophecy about the birth of a future king called Josiah. I don't think the sign or the prophecy are about the biggest miracles in the

Hebrew Bible, even though the prophet said “behold” before he announced them.

1 KINGS 13:2

USUAL TRANSLATION

The prophet said to the altar:

“...Altar, altar, thus says the L-rd: **Behold**, a son is born to the house of David. Josiah is his name, and he will sacrifice upon you the priests of the high places who are offering upon you and bones of men will be burned upon you.”

This prophecy which isn't about a totally miraculous event came true many years later in 2 KINGS 23:15-18.

1 KINGS 13:3

USUAL TRANSLATION

“...And he gave in that day a sign to say (saying), ‘This is the sign that the L-rd has spoken: **Behold**, the altar is torn (broken) and is poured out the fat (fat ash of sacrifices) that is upon it.’ “

In 1 KINGS 13:5, the sign, which is not a major

miracle, came true right after the prophet spoke these words.

## MORE ALTERNATIVE TRANSLATIONS

### ISAIAH 7:14 FIRST PART USUAL TRANSLATION

"For thus will give my L-rd (G-d), He (Himself), a sign to you (plural)."

There are other quotes that have "He", translated as "himself", written after the subject of the verb. See NUMBERS 35:19, JOSHUA 22:23, and 1 SAMUEL 30:31.

### ISAIAH 7:14 FIRST PART UNLIKELY ALTERNATIVE TRANSLATIONS

"For thus He (G-d) will give my master (Ahaz or his son), he is a sign to you."

The "you" plural is the house of David, and I am not sure if the verb means "will be given" or "He will give."

"For thus let be told (pual of ה נ ת) my master,

Ahaz, he (Ahaz) is a sign for you (plural) (the house of David)."

"For thus let my L-rd tell, He (G-d) is a sign to you" or "he (Ahaz) is a sign to you."

#### ISALIAH 7:14 FIRST PART REGROUPING THE LETTERS

"For thus will give my L-rd your being foolish □  
כ ל א ו ה a sign."

This could mean Ahaz was foolish to not ask for a sign from G-d. The verb "to be foolish" has the root letters ל א ו, and the infinitive of the verb has the plural "your" ending.

ISALIAH 7:2 mentions the house of David and not just Ahaz being worried about being attacked by their enemies. The house of David might have been mentioned by ISALIAH because some of them were there and not because a second prophecy was given to them instead of Ahaz.

#### REGROUPING THE LETTERS UNLIKELY TRANSLATION

"For thus my L-rd will give ו ה, alas, to you (plural) ם כ ל א a sign, behold..."

Normally "to you" (plural) has a ך in it, but not always. The letter ך is not used in "to you" (plural) in DEUTERONOMY 1:9 and 20 and in "to them" in NUMBERS 28:2 also, and probably more quotes too.

"For thus, let my L-rd tell (ה ת נ א as ת ך ), alas ו ה, to you a sign."

ISAIAH 7:9

I have read another possible explanation for ISAIAH 7:14. ISAIAH 7:9 might say "if you will not believe, then (indeed) ך כ you will not be confirmed (you will not be established)." The commentator who said this meant that the sign would not happen if they did not believe, so the miracle birth did not happen then like the prophecy supposedly predicts. Instead, it would happen at a later time, although the prophecy does not say this.

In my opinion, the prophecy does not say it will happen at a later time, if it is not believed by Ahaz, and it should have happened during Ahaz' time. ISAIAH 7:9 could have other explanations too.

## DOES ALMAH MEAN “VIRGIN” OR “YOUNG WOMAN”?

ISAIAH 7:14: PARTHENOS (GREEK TRANSLATION)

Some scholars say that the word parthenos does not always mean virgin in certain ancient Greek writings. A Greek-English dictionary called the LSJ by Henry George Liddell and Robert Scott said there are four quotes where parthenos is used for women who are not virgins. The quotes are HOMER'S ILIAD 2:514, PINDAR, ODES 3.34, SOPHOCLES, TRACHINIAE 1219, ARISTOPHANES, CLOUDS 530. Some commentators say the word used to mean an unmarried girl or woman, and not just virgin.

Even if the word parthenos meant only "virgin" in Greek when the Septuagint was written, that would not mean that almah meant "virgin" also, because the translator or translators of the Septuagint could have just translated the word wrong. The exact meaning of the word almah might have been forgotten over the hundreds of years since ISAIAH said the prophecy in ISAIAH 7:14.

ISAIAH 7:14: ALMAH (VIRGIN OR YOUNG

WOMAN?)

The word "almah" is used only seven times in the Hebrew Bible. It is translated "parthenos" in the Septuagint in GENESIS 24:43 and ISAIAH 7:14. Parthenos meant virgin in Greek, but might have also meant "young woman" or maybe "an unmarried person." Almah is also translated five times as a different Greek word that means "young woman" in SONG OF SONGS 1:3 and 6:8, EXODUS 2:8, PROVERBS 30:19, and PSALM 68:26.

Some commentators say that the word "almah" means "virgin" or "a young woman who is a virgin" because the word is only used for virgins in each quote. First of all, most young women in the Hebrew Bible might have been virgins, so that does not mean that the word "young woman" (almah) means "virgin", even if it was always used about virgins. Second, I don't think they can tell for sure if each quote is about virgins or just young women (virgins or not virgins). Third, I don't think the word is used enough to know all of its possible meanings. Fourth, they can't say that the Greek translation definitely only meant "virgin."

They say that almah is never used for a woman who is not a virgin, but ISAIAH 7:14 could be the proof that it was used for women who are not virgins, because

it is about an "almah" being pregnant. This word is not used very much in the Hebrew Bible, so there aren't many examples of it being used for women who are not virgins, but that does not mean it can't be used this way.

#### MASCULINE FORM OF ALMAH

King David was called the masculine of "almah" "elem" when he was young in 1 SAMUEL 17:56, and Jonathan's young servant was called this word in 1 SAMUEL 20:22. The Septuagint (the Greek translation) has the word translated as "young man" and not "virgin" like the feminine form in ISAIAH 7:14. (1 SAMUEL 17:56 is not in the Septuagint.) Maybe the Septuagint was translated from a different Hebrew text and had a different Hebrew word in these quotes or maybe the word did not mean "virgin."

#### THE WORD "YOUTH" SIMILAR TO ALMAH

The word "almah" אַלְמָה is similar to a masculine plural word for "youth" in Hebrew "alumim" אֲלֻמִּים. This plural word meaning "youth" in Hebrew might show that "almah" could mean "young woman," and not "virgin."

The plural Hebrew word "alumim" is used in JOB

20:11, JOB 33:25, PSALM 89:46, and ISAIAH 54:4, but the Greek Septuagint only translates it as "youth" in JOB 20:11 and JOB 33:25. The other two Septuagint translations are words that have to do with time, but not are not "youth" or "virginity." Some commentators say that the Septuagint might be a translation of a different Hebrew text, so the word "youth" might have been another Hebrew word that means "youth."

## THE ROOT MEANING OF ALMAH

Some commentators say that *almah* comes from a verb with the root letters א ל מ that means "to be hidden or unknown." They say that virgins were hidden away until they were ready to be married, or that virgins were not known to men. The verb "to know" was used for marital relations sometimes like in GENESIS 4:1 Adam "knew" his wife, and she became pregnant.

It is also possible that young people or just the young women or girls were kept hidden, so the word "hidden" might be the root of the word that meant "young person" instead of being the original meaning of the word "virgin."

You can't know if the word "*almah*" meant "virgin" or "young woman" based on the the original

meaning of the word, even if it really meant "hidden" because young people or virgins might have been kept hidden.

The word "almah" might not even come from that verb. Just because the words are spelled similarly, does not mean they are connected to each other. The word that means "eternity" or "world" עולם is spelled like the verb that can mean "to be hidden, to be unknown", but it has a different meaning, although some commentators say that the word can mean an unknown, long period of time, so that is why it is from the root "to be unknown." Other commentators say that this is not true. Also, I have read that words don't always have the same meaning as their root word, so you can't be sure that almah has the same meaning as the verb, even if it is its root word.

#### PROVERBS 30:19

PROVERBS 30:19 says the way of a man "in" or "with" a young woman (almah). The Septuagint translates almah in this quote as young woman. Some commentators say that the next quote PROVERBS 30:20 about an evil woman is connected to PROVERBS 30:19, but it might be a separate saying and not be connected to PROVERBS 30:19.

## GENESIS 24 AND THE MEANING OF THE WORD “ALMAH”

In the next few quotes, I discuss what some quotes in GENESIS 24 say, but I am not writing out every word. I am just looking at how a few words are used in these quotes.

### GENESIS 24:14 “NAARAH”

Abraham's servant asks G-d to let the young woman (**naar**) (naarah) who offers him and his camels water be the future wife of Isaac.

The word naar is the masculine form. A lot of quotes have this form of the word that means “young person”, but the feminine form of the noun “young woman” naarah should have been used.

### GENESIS 24:16 “NAARAH” AND “BETULA”

Rebekah comes to him and offers to get water for him and his camels. She is called “naarah” (young woman) and “betula” (virgin) in the quote.

This quote also has the masculine word “naar” instead of the feminine “naarah” (young woman).

## GENESIS 24:43 "ALMAH"

Abraham's servant tells her father and brother that he asked G-d to let the young woman (or virgin?) (**almah**) who offers him and his camels water be Isaac's future wife.

Some commentators try to prove that the word "almah" means "virgin" based on these three quotes in GENESIS 24.

First, they point out GENESIS 24:14 which says a young woman (naarah) would bring water to the servant. Then GENESIS 24:16 says that Rebekah brought water to the servant and that she was called a young woman (naarah) and a virgin (betula). Then, finally, in GENESIS 24:43, the servant says that the almah that would bring him water would be the wife for his master's son.

They assume that "almah" must mean "virgin" because GENESIS 24:43 and GENESIS 24:16 are similar, and GENESIS 24:16 calls Rebekah a virgin. They ignore the possibility that almah could mean "young woman" because GENESIS 24:14 and GENESIS 24:16 both call the young woman who brings the water the word "naarah", which means "young woman."

I don't think you can determine the meaning of

“almah” from these three quotes because Rebekah is called a young woman (naarah) and a virgin (betula) in GENESIS 24:16, so “almah” could have the same meaning as either word in GENESIS 24:43.

## NAARAH IN THE SEPTUAGINT

The Greek Septuagint translated "young woman" (naarah in Hebrew) as "parthenos" in GENESIS 24:14, 16, and 55, and in GENESIS 34:3. This could show that the translators thought that "naarah" meant "virgin" or that the word "parthenos" could mean young woman and not just virgin. Some commentators say that the Septuagint was a Greek translation of a different Hebrew text that might have had different words in these quotes than the Masoretic text.

In GENESIS 34:3, Dinah was called a young woman (naarah) in Hebrew and parthenos in Greek after she had been attacked and raped. Some commentators say the translators used parthenos to show that she was still considered a virgin because she had been forced, but the Masoretic Hebrew text does not call her a virgin after she was attacked. It is possible that the translators might have used a different Hebrew text or that the Greek word parthenos can mean young woman and not only virgin.

## NAARAH AND ALMAH

The words "almah" and "naarah" (young woman) could have both meant "young woman" and both could have been used about virgins without actually meaning "virgin."

## THE WORD "YOUTH" SIMILAR TO NAARAH

The Hebrew word "naar" נער means "a young person (masculine)." This word is similar to the Hebrew masculine plural word "neurim" "youth" נעורים. The Septuagint also translates the plural Hebrew word as "youth." For examples, see GENESIS 8:21, GENESIS 46:34, ISAIAH 54:6, and JEREMIAH 32:30.

The feminine form of the noun "naar" (youth) is "naarah."

## ISAIAH 7:14 BETULA (VIRGIN)

The word for "virgin" in Hebrew "betula" is used around fifty times in the Hebrew Bible.

## THE WORD "VIRGINITY" IS SIMILAR TO "BETULA"

The Hebrew word "betula" virgin also has a

masculine plural form "betulim" בְּתוּלִים that means "virginity." It is interesting that the word "virginity" is related to the word "betulah" and not the word "almah" in Hebrew. The plural word is also translated "virginity" in the Septuagint. For examples, see LEVITICUS 21:13, DEUTERONOMY 22:14, and DEUTERONOMY 22:15.

#### EZEKIEL 23:3 AND 8

EZEKIEL 23:3 and EZEKIEL 23:8 describe certain body parts of virgins who are having marital relations for the first time. The quotes use the Hebrew word for "virginity", but some commentators say these quotes show that the Hebrew word for virginity does not really mean virginity because in these quotes the young women had marital relations. They seem to ignore that the Septuagint also translates the word Hebrew word for "virginity" in these quotes as "virginity" in Greek.

#### CLAIMS THAT "BETULA" DOES NOT ONLY MEAN VIRGIN

Some commentators say that betula in Hebrew does not mean virgin only, but also a married or widowed woman.

## "WHO DID NOT KNOW A MAN"

Some commentators say *betula* (virgin) is used with the expression "who did not know a man" because "betula" might not always mean a virgin, and this way people know when it means "virgin." ("To know a man" could mean to have marital relations with a man.) It could just be a repetition which can be found in other quotes too.

GENESIS 24:16

USUAL TRANSLATION

"And the young woman is very good-looking, a virgin, **and** she did not know a man", or "...**and** a man did not know her", or "...**and** she was not assigned (appointed) a man (husband)" if the pual form of the verb  $\text{יָדָע}$  is used.

Or: "And the young woman is very good-looking, a virgin **that** did not know a man."

Sometimes the word "and" is translated "that."

JUDGES 21:12

JUDGES 21:12 says that they found "...four

hundred young virgins that did not know a man..."

#### LEVITICUS 21:3

LEVITICUS 21:3 mentions a priest's virgin sister "that was not to a man (that was not a man's) (that did not belong to a man)..."

This could be a way of repeating that she was a virgin because she did not have a husband, or it could possibly mean that she was a virgin that was not engaged to a man, although it probably would have said that she was not engaged to a man then.

#### EXAMPLES OF REPETITION

I think that GENESIS 24:16 says that she was a "...virgin (betula), and she did not know a man" as a repetition that she was a virgin, and not because the word virgin (betula) needs the explanation that she did not know a man. Some commentators say that the word "betula" (virgin) does not always mean "virgin", so that is why it says "...a virgin, and she did not know a man." I have read that there are many quotes that use repetition to say the same thing in more than one way.

GENESIS 25:8 says Abraham "expired, died, and was gathered to his people." He was "in good old age"

and also "old" and "satisfied." I don't think it had to say he died using two or three different words for dying, and that he was old using two different words for "old". I think these are examples of unnecessary repetitions using different words to say the same thing.

Also see GENESIS 25:17 "expired" and "died", DEUTERONOMY 1:45 "the L-rd did not hear your voice and He did not give ear to you." DEUTERONOMY 17:1 "a defect, any bad thing", NUMBERS 19:2 "...a perfect red cow that has no defect in it." 1 CHRONICLES 23:1, JOB 42:17 "old" and "full of days."

LEVITICUS 11:41 and 42 say not to eat "creeping things (swarming things) that creep (swarm) on the earth...", and LEVITICUS 11:43 says not to eat "creeping things (swarming things) that creep (swarm)."

DEUTERONOMY 9:25 says "...I fell down before the L-rd the forty days and the forty nights that I fell down..." LEVITICUS 19:22 "...his sin that he sinned..." (Also, more quotes like this one are in LEVITICUS 4:3, LEVITICUS 4:28, LEVITICUS 5:6, LEVITICUS 5:10, NUMBERS 12:11, and 2 KINGS 21:17). NUMBERS 1:49 says not to count the tribe of Levi and not to take their sum. EXODUS 1:7 says the children of Israel were fruitful, and increased, multiplied, and became many using a few words that mean the same thing.

JUDGES 13:2 says "...his wife was barren, and she

did not give birth..." JUDGES 13:3 says "...you are barren, and you have not given birth..."

Some commentators say that the word "barren" could refer to someone who never had a child or someone who had children, but later stopped being able to have children. They say that these two quotes show that the woman was unable to have children, and did not have any children, so it is not really a repetition of the same idea.

I think the word "barren" עקרה was only used for women who did not have any children, so the quotes are a repetition of the idea that the woman did not have any children, but because the word is not used enough in the Hebrew Bible to show that it was only used this way, I can't prove what I am saying.

There are a few other quotes that mention barren women who did not have children. For example, GENESIS 11:30, says Sarai was barren, and she did not have a child. Also, see JOB 24:21 and ISAIAH 54:1.

JOEL 1:8

BETULA NOT VIRGIN?

JOEL 1:8-9 says that the priests will mourn like a virgin (betulah) mourning the death of the husband of her youth. I think the quote means that the priests will

mourn that there won't be any meal offerings and drink offerings because the crops will be destroyed by bugs (JOEL 1:4).

The virgin in the quote could be a young woman who was engaged to a man who died before they could have marital relations and be really married. Some commentators say that the young woman could not be a virgin because she had a husband in her youth, but they know that once a woman is engaged to a man, the man is considered to be her husband. The woman can even be considered guilty of adultery just like a married woman (DEUTERONOMY 22:23-24).

They also say that the word husband in Hebrew in JOEL 1:8 לַעֲרֹב can't be used for a man engaged to a woman, but only to a man that is already married to a woman. I think they are assuming this without proof, because there are not enough quotes to check if this is true or not.

The usual word for husband is אִישׁ and can mean "man" or "husband." This word is used for "husband" around seventy times, and the word לַעֲרֹב is used for "husband" between ten and fifteen times.

I could only find two quotes that mention a woman engaged to a man or husband. LEVITICUS 19:20 says "...a female servant betrothed (engaged) to a man (or husband) אִישׁ..." and DEUTERONOMY 22:23

says "...a virgin betrothed (engaged) to a man (or husband) וְאִישׁ..." I think the word "man" fits the quotes better than "husband", but some translations say "husband."

I don't think these two quotes are enough proof that only the word וְאִישׁ should be used as "husband" for a betrothed woman because these two quotes might not even say "husband", and two quotes might not be enough proof anyway.

On the other hand, JOEL 1:8 might be proof that the word אִישׁ was used as "husband" to an engaged woman, but they have already decided that it can't be "husband" in this situation.

JOEL 1:8

USUAL TRANSLATION

"Wail אִישׁ like a virgin (betula) girded with sackcloth about the husband of her youth."

"Meal offering and drink offering is cut off כָּרַת הָאֵלֹהִים from the house of the L-rd, (they) have mourned the priests, the ministers of the L-rd..."

It doesn't really say "is cut off."

JOEL 1:8

## ALTERNATIVE TRANSLATION

"Wail יָלַדָּה like a virgin (betula) is girding a sackcloth about the husband of her youth being cut off (niphal infinitive)."

"Meal offering and drink offering from the house of the L-rd (they) have mourned, the priests, the ministers of the L-rd."

Or: "To Me (to me) (my G-d) יָלַדָּה like a virgin (betula) is girding a sackcloth about the husband of her youth being cut off (niphal infinitive), meal offering and drink offering from the house of the L-rd (they) have mourned, the priests, the ministers of the L-rd."

JOEL 1:13 says the priests should mourn because the meal-offerings and the drink-offerings are being withheld from the house of G-d. JOEL 2:17 says the priests should mourn from near the altar in the house of the L-rd.

DEUTERONOMY 22:19  
BETULA NOT VIRGIN?

Some commentators say DEUTERONOMY 22:19 shows that the word "betula" does not mean "virgin"

because a woman can be called “betula” after she is with a man. It says that the reputation of a “betula” was damaged by her husband who said that she was not a virgin (betula) when he married her, even though she really was one. The quote could mean she was a virgin (betula) when her reputation was damaged, and not that she is still called a virgin (betula) after she was with her husband.

The Greek Septuagint translated betula as parthenos in this quote, so they would have to say that the Greek word parthenos also does not mean virgin in this quote.

ESTHER 2:19

BETULA NOT VIRGIN?

They say that ESTHER 2:19 show the concubines were called virgins in Hebrew after they lost their virginity. The concubines were first gathered at the house of women in ESTHER 2:9 and then later at the house of concubines ESTHER 2:14. No one can be sure that the king was physically with each woman one night (ESTHER 2:13-14). They might have still been virgins. Also, the quote in ESTHER 2:19 could say "and when were gathered virgins a second time" meaning a second group of virgins was gathered or the same group a

second time. ESTHER 2:19 is not in the Septuagint, so they can't check the Greek translation.

#### ISAIAH 47:1 AND ISAIAH 47:8-9

Some commentators say that ISAIAH 47:1 and 47:8-9 also prove that the word "betula" in Hebrew does not mean "virgin." Babylon is called "the virgin daughter of Babylon" (the usual translation) or "the virgin of the daughter of Babylon" in ISAIAH 47:1. In ISAIAH 47:8-9, G-d says that Babylon thought it would never be a widow or lose any of her children, but she will be a widow and lose children in one day. These commentators say that the word can't mean virgin, because a virgin can't have a husband and children.

First of all, Babylon is one of many places or nations called that expression. For example, ISAIAH 37:22 calls Zion "the virgin daughter of Zion" or "the virgin of the daughter of Zion." I don't think the word is meant as literally when it is used for a place or nation. Second, at that time, Babylon might have been compared to a virgin, but in the future, it might be compared to a woman who loses her husband and children in one day, although not meant literally.

The word "betula" (actually "betulat" meaning "virgin of") in ISAIAH 47:1 is translated as "parthenos"

in the Greek Septuagint, so the word “parthenos” could mean “virgin” or “young unmarried woman” in this quote. The translators of the Septuagint didn’t seem to be affected by the prediction that Babylon would lose her husband and children in the future according to ISAIAH 47:8-9.

#### LAMENTATIONS 1:15 AND 2:13

LAMENTATIONS 1:15 mentions “the virgin (betula) daughter of Judah”, and LAMENTATIONS 2:13 mentions “the virgin (betula) daughter of Zion.” LAMENTATIONS 1:19 then mentions Zion’s lovers, and LAMENTATIONS 2:19 mentions her young children.

Some commentators say the word “betula” in these two quotes can’t refer to a virgin because the virgin has lovers and children. I think that they shouldn’t take these quotes literally since they are about places that aren’t literally virgins with lovers and children.

Also, the Greek Septuagint uses the word “parthenos” for “virgin” in both quotes. The translators either translated the word wrong, or the word “parthenos” did not mean “virgin” only. Somehow, they did not notice that Zion had lovers and children

because they used the word “parthenos” anyway.

## DID VIRGINS WEAR SPECIAL OUTFITS?

Maybe the word virgin in Hebrew “betula” לַה בְּתוּלָה could mean “in red” לַה בְּתוּלָה with one different letter, and young man “bachur” could mean “in white linen” if people who were virgins or not married wore certain color outfits.

The virgin daughters of King David wore special outfits according to 2 SAMUEL 13:18. Maybe virgins who were not daughters of the king also wore certain outfits, so people knew they were virgins.

## SIMILAR WORDS IN UGARITIC

Some commentators point out words that are very similar to almah and betula in Ugaritic and other ancient Semitic languages. They have quotes with these words in ancient writings, but I don't think that people can say for sure what their meanings are from these quotes.

I read that one ancient poem in Ugaritic says that a virgin will beget a son, and that a young woman will have a child using the Ugaritic words that are similar to betula (virgin) and almah (young woman) in Hebrew.

Some commentators say this quote shows that both words have the same meaning (virgin) in Ugaritic, but they are assuming the meaning of the word like almah in Ugaritic. It might have meant "virgin" or "a young woman". Even if both Ugaritic words meant "virgin", that would not prove that both similar words in Hebrew meant "virgin" too.

## ISAIAH 49

ISAIAH 49 is controversial because some commentators say that the servant who is called Israel in ISAIAH 49:3 is not Israel, even though ISAIAH 49:3 says it is Israel. I will discuss ISAIAH 49:3 later.

### OTHER QUOTES IN ISAIAH SIMILAR TO ISAIAH 49

There are other quotes in ISAIAH that show that the servant in ISAIAH 49 is Israel.

ISAIAH 41:8-10 says that G-d will strengthen His servant Israel. ISAIAH 49:5 says that G-d is the servant's strength.

ISAIAH 44:1-2, 44:21, and 44:24 say that G-d formed the servant Israel from the womb like ISAIAH 49:5 also says. (ISAIAH 48:8 says that Israel was called a sinner from the womb. This is another example of G-d mentioning Israel coming from a womb.)

ISAIAH 43:4 says the servant Israel is honorable in G-d's sight like ISAIAH 49:5 also says.

ISAIAH 43:1 says that G-d called Israel by name like ISAIAH 49:1 says about the servant.

ISAIAH 44:23 says that G-d glorifies Himself in (or by) Israel like ISAIAH 49:3 says about His servant Israel.

Also, Israel is called G-d's servant in ISAIAH 41:8-9, 43:10, 44:1, 44:2, 44:21, 45:4, 48:20, and 49:3.

ISAIAH 49:1

USUAL TRANSLATION (JPS 1917)

"Listen, o, isles, unto me, and hearken, you peoples, from far: The L-rd has called me from the womb. From the bowels of my mother has He made mention of my name."

ISAIAH 49:2

USUAL TRANSLATION (JPS 1917)

“And He has made my mouth like a sharp sword. In the shadow of His hand has He hid me. And He has made me a polished shaft. In His quiver has He concealed me.”

ISAIAH 49:3

USUAL TRANSLATION (JPS 1917)

“And He said unto me: ‘You are My servant, Israel, in whom I will be glorified.’ “

ISAIAH 49:4

USUAL TRANSLATION (JPS 1917)

“But I said: ‘I have labored in vain. I have spent my strength for nought (nothing) and vanity. Yet surely my right is with the L-rd, and my recompense (my payment) with my G-d.’ “

ISAIAH 49:5

USUAL TRANSLATION (JPS 1917)

“And now says the L-rd that formed me from the womb to be His servant, to bring Jacob back to Him, and that Israel be gathered unto Him, for I am

honorable in the eyes of the L-rd, and my G-d is become my strength.”

ISAIAH 49:6

USUAL TRANSLATION (JPS 1917)

“Yea, He says: ‘It is too light a thing that you should be My servant to raise up the tribes of Jacob and to restore the offspring of Israel. I will also give you for a light of the nations that My salvation may be unto the end of the earth.’ ”

In order to understand ISAIAH 49:5-6, you need to know that Israel is also called Jacob in many Hebrew Bible quotes.

ISAIAH 49:1-6

ISAIAH 49:1-6 is confusing because it sounds like Israel is speaking directly to the nations and islands instead of the prophet Isaiah speaking to them. In ISAIAH 48:20-21, which is right before ISAIAH 49, G-d commands Israel to go forth (plural command form of verb) from Babylon and to tell to the ends of the earth that G-d has redeemed His servant Jacob and that they were not thirsty when He led them through dry places.

Then ISAIAH 49:1 says "Listen to me, islands,

and pay attention, far away nations,..." I think Israel might still be speaking in ISALIAH 49:1-6 as a continuation of G-d's command in ISALIAH 48:20-21 to tell the ends of the earth about G-d redeeming His servant Jacob.

ISALIAH 49:3

USUAL TRANSLATION

"And He (the L-rd) said to me, 'You are My servant, Israel, in whom I will be glorified (I will get glory) (I will glory).' "

ALTERNATIVE TRANSLATIONS

"And He (the L-rd) said to me, 'You are My servant, Israel, that by you (in you) I will be glorified (I will get glory) (I will glory)."

ISALIAH 49:5

USUAL TRANSLATION

"And now says the L-rd who formed me from the womb to be His servant (to work for Him יָדָו), to bring back Jacob to Himself, and Israel will be gathered to Him אֶל יְיָ."

The word "for Him" is the actual word that means "for Him" לו in Hebrew. The second word translated as "to Him" לו is actually לא in the Masoretic text, which would mean "no" or "not." Some translations use the Masoretic note on the side of the page לו instead of the actual Masoretic (traditional) Hebrew text לא.

I don't think the quote says "who formed me", and I don't think the quote says "to be His servant", but "to work for Him."

In order to understand ISALAH 49:5, it is important to know that Israel is also called Jacob in many Hebrew Bible quotes.

ISALAH 49:5

ALTERNATIVE TRANSLATIONS

"And now says the L-rd, my Creator from the womb, to work for Him to bring Jacob back to Him, and (but) Israel He will not gather..."

Maybe the people have to bring each other back to G-d.

Or: "And now says the L-rd, my Creator from the womb, to work for Him to bring Jacob back to Him, and (but) Israel will not gather."

Israel is the subject of the verb "gather".

Or: "And now says the L-rd, my Creator from the womb, to work for Him to bring Jacob back to Him, and (but) Israel will not אָ לָּ be gathered."

I think ISAIAH 49:5 says "to work for Him" because ISAIAH 49:4 says that the servant worked for nothing and emptiness, but then he says something like "Surely, my cause is with the L-rd, and my work (my payment) is with my G-d."

ISAIAH 49:5  
REGROUPING THE LETTERS

"And now says the L-rd, my Creator from the womb, to work for Him to bring Jacob back to Him, and Israel to where אָ לָּ is a gathering אָ לָּ אָ."

The word "where" אָ לָּ is used in GENESIS 4:9 and in some other quotes. I moved the letter אָ from the beginning of the word "will gather" אָ לָּ אָ לָּ to the end of the word אָ לָּ.

ISAIAH 49:5-6  
USUAL TRANSLATIONS

ISAIAH 49:5:"And I was honored (I was heavy) in the eyes of the L-rd, and My G-d was my strength."

ISAIAH 49:6: "And He said, lighter (less important) than your being a servant to Me is to lift up the tribes of Jacob and to bring back the preserved (the guarded) ones of Israel,..."

"...And I will give you **for a light of nations, to be My salvation** unto (until) the end (edge) of the earth."

Or: "...And I will give you **for a light of nations, for the being of My salvation** unto (until) the end (edge) of the earth."

In English, this translation sounds better as:

"...And I will give you **for a light of nations, for My salvation to be** unto (until) the end (edge) of the earth."

Or: "...And I will give you **to light (infinitive) nations, to be My salvation** unto (until) the end (edge) of the earth."

Or: "...And I will give you **to light (infinitive)**

**nations, for the being of My salvation** unto (until) the end (edge) of the earth."

I am not sure if it says "to be My salvation" or "for the being of My salvation until the end of the earth (land)" and if it says "for a light of nations" or "to light nations." I doubt it means "to light nations" using the verb "to light."

"TO BE" OR "FOR THE BEING OF"

I don't think ISAIAH 49:6 literally says "...and I will give you for a light of nations, to be My salvation unto (until) the end (edge) of the earth." I think it makes more sense as "for the being of My salvation until the ends of the earth" or "for My salvation to be until the ends of the earth."

MALACHI 2:4 is similar to ISAIAH 49:6.

MALACHI 2:4

USUAL TRANSLATION

"...And you will know that I have sent this commandment to you **for** My covenant to be with Levi."

The word "for" is not really in front of "My covenant."

MALACHI 2:4  
LITERAL TRANSLATION

"...And you will know that I have sent this commandment to you **to be My covenant with Levi...**"

Or "...and you will know that I have sent this commandment to you **for the being (infinitive) of My covenant with Levi...**"

In English, this sounds better as:

"...And you will know that I have sent this commandment to you **for My covenant to be with Levi...**"

I found a few quotes with "to be" that sound better as "for the being of."

1 KINGS 8:16 could literally say that G-d did not choose "...a city from all of the tribes of Israel to build a house **to be My name there...**"

Or 1 KINGS 8:16 could literally say G-d did not choose "...a city from all of the tribes of Israel to build a house **for the being of My name there...**"

This translation sounds better in English as:

G-d did not choose "...a city from all of the tribes of Israel to build a house **for My name to be there...**"

ISAIAH 10:2 could literally say that some bad people deprive poor people of their rights "...**to be widows their prey (their spoil).**"

Or ISAIAH 10:2 could literally say that some bad people deprive poor people of their rights "...**for the being of widows their prey (their spoil).**"

This translation of ISAIAH 10:2 sounds better in English as:

Some bad people deprive poor people of their rights "...**for widows to be their prey (their spoil).**"

2 KINGS 15:19 could literally say that a king paid another king "...**to be his hands with him** and to make strong the kingdom in (by) his hand..."

Or it could literally say that a king paid another king "...**for the being of his hands with him** and to make strong the kingdom in (by) his hand..."

This translation sounds better in English as:

A king paid another king "...for his hands to be **with him** and to make strong the kingdom in (by) his hand..."

I think it means he paid him to help support his kingdom.

#### OTHER LIGHT QUOTES

ISAIAH 42:6 and ISAIAH 49:6 seem to be about Israel as a light of nations. There are other quotes that say similar things.

ISAIAH 60:19 says that G-d will be Israel's light, and ISAIAH 60:1-3 says that the nations will walk in Israel's light.

ISAIAH 51:4 could say "...because Torah (instruction) will go forth from Me, and My judgment for a light of peoples I will cause to rest..."

Maybe this means that His judgment is a light of peoples, or that His judgment (punishment) will stop because of a light of nations.

ISAIAH 58:8 says that Israel's light will break through like dawn, if they will do all kinds of good things listed in ISAIAH 58.

ISAIAH 49:8-9

## USUAL TRANSLATIONS

“Thus says the L-rd: In a time of grace (favor) I answered you, and in a day of salvation I helped you, and I kept you (and I formed you), and I gave you (and I made you) **for a covenant of people, to lift up a land**, to cause to inherit desolate properties (desolate inheritances), to say to prisoners 'go forth', to who is in darkness 'be uncovered' .”

ISAIAH 49:8-9 should be translated as past tense.

ISAIAH 49:8 could have the verb “to keep” or “to preserve” כִּנְּנָה or the verb “to form” כִּנְּנָה. In Hebrew, verbs drop and add letters, so it can be hard to tell which verb is being used.

## ANOTHER COMMON TRANSLATION

“Thus says the L-rd: In a time of grace (favor) I answered you, and in a day of salvation I helped you, and I will keep you (and I will form you), and I will give you (and I will make you) **for a covenant of people, to lift up a land**, to cause to inherit desolate properties (desolate inheritances), to say to prisoners 'go forth', to who is in darkness 'be uncovered' .”

Many translations use the future tense in ISAIAH 49:8-9, but the quotes should be in the past tense. Some translate the whole thing as future tense, and some just translate part of it as future tense, but all of it should be past tense.

#### ALTERNATIVE TRANSLATIONS

“Thus says the L-rd: In a time of grace (favor) I answered you, and in a day of salvation I helped you, and I kept you (and I formed you), and I gave you (and I made you) **for a covenant, a people is for lifting up a land (for a raising up of a land)**, to cause to inherit desolate properties (desolate inheritances), to say to prisoners 'go forth', to who is in darkness 'be uncovered' .”

I am not sure if it says “**a covenant of a people...**” or “**a covenant, a people....**” It could be translated both ways.

#### WHO WILL BRING BACK JACOB (ISRAEL)?

#### QUOTES SIMILAR TO ISAIAH 49:5

In order to understand ISAIAH 49:5, it is important to know that Israel is also called Jacob in many Hebrew Bible quotes.

I could not find a quote that sounds exactly like ISAIAH 49:5 about Israel bringing back Israel or Jacob. ISAIAH 19:2 says "I will incite Egypt (or Egyptians) against Egypt (or Egyptians), and they will fight a man against his brother..." and ZECHARIAH 12:6 says Jerusalem will be inhabited again in her place in Jerusalem.

#### THE GOOD AND BAD PEOPLE OF ISRAEL

ISAIAH 49 could be about the righteous people bringing the bad people back to G-d. G-d spoke directly to the righteous people in ISAIAH 51:1, 51:7, 50:10, and 66:5 and to the evil people in ISAIAH 57:3 and 65:11. ISAIAH 66:5 also mentions the good people's bad relatives (brothers) who hate them.

ISAIAH 65:8-25 says that G-d will bless His servants who are good (who seek Him), and He will punish the bad people (who don't seek Him). ISAIAH 65:8-10 in particular says that G-d won't destroy all of the people because there are good people among them.

#### CAN ISRAEL BRING BACK ISRAEL WITH WORDS?

JEREMIAH 31:34 says people in the future won't tell their neighbor or brother to know G-d anymore because the Hebrew Bible will be written in their hearts. This shows that at that time people were still telling people to believe in G-d, but in the future they won't have to do that anymore because everyone will believe in G-d.

Some commentators say that Israel can't bring back Israel (or Jacob) by talking to them, but that is exactly what the prophets of Israel like ISAIAH did. They were sent by G-d to convince the people to become good and obey G-d.

ISAIAH 49:2 says that G-d made the servant's mouth like a sharp sword and He covered him in the shade of His hand. In ISAIAH 51:16, G-d says that He put His word (His words) in "your mouth" (Israel or Zion's mouth) and that He covered "you" in the shade of His hand. I think He made Israel's mouth a sharp sword to speak to the ends of the earth and to tell the word (message) that G-d put in Israel's mouth.

Maybe Israel was not trying to bring back the bad people to G-d, but all of the people who were in exile. ISAIAH 49:5 says that Israel will work for G-d to bring Jacob and Israel back to G-d. If they told everyone that G-d redeemed Jacob from ISAIAH 48:20-21, and then they told the islands and nations what G-d said to

them in ISAIAH 49:1-6, the people of Israel in exile in those places would know that they can return to G-d and the land of Israel again because G-d said to Israel to bring Israel and Jacob back to Him.

ISAIAH 49:8-9 also describes work Israel will do for G-d. It says they will lift up the land and tell prisoners to go forth from prison and people in darkness to be uncovered. Then ISAIAH 49:11-13 says the people will be seen coming back to Israel.

#### CAN ISRAEL BRING BACK ISRAEL BY GOOD DEEDS?

ISAIAH 58 mentions all kinds of good things Israel should do like helping the poor and suffering, freeing the oppressed, and keeping the Sabbath day. ISAIAH 58:12 says that if they do these things, then G-d will help them in many ways, including having them fix up the ancient ruins. If they will fix the ancient ruins, then maybe it means the people will be returning to live in those places.

ISAIAH 49:8-9 says that they will lift up the land and they will cause to inherit the inheritances of desolations (desolate properties). This sounds like ISAIAH 58:12 which says that they will rebuild the

ancient ruins and ISAIAH 61:4 which also says they will rebuild the desolations of old.

## ISAIAH 52

Many commentators think that ISAIAH 52:13-15 and ISAIAH 53 are about the same servant, but I think that ISAIAH 52:13-15 is about Israel, and ISAIAH 53 is about King Hezekiah. King Hezekiah was a king of Judah, and his life and rule are discussed in 2 KINGS 18-20, ISAIAH 36-39, and in 2 CHRONICLES 29-32.

ISAIAH 52:13

USUAL TRANSLATION

"Behold, My servant will prosper (will be wise or will act wisely), he will be high, and he will be lifted up, and he will be very high."

This quote could be about Israel, because Israel was called G-d's servant in ISAIAH 41:8-9, 43:10, 44:1, 2, 21, 45:4, 48:20, and 49:3, but it could also be about King Hezekiah because he was called G-d's servant in 2 CHRONICLES 32:16. Also, 2 CHRONICLES 32:23 and

27-29 say that Hezekiah was exalted in the eyes of all of the nations and that he prospered a lot.

ISAIAH 52:14

USUAL TRANSLATION

“IS MARRED”

"Like were shocked (appalled) about you (Israel) multitudes, thus **is marred** ת נ ש נ from a man his image, and from sons of man his form, thus he will he will sprinkle ה י ם many nations..."

Or: "Like were shocked (appalled) about you (Israel) multitudes, thus **is marred (is a corruption)** from a man his image, and from sons of man his form, thus he will he will sprinkle (or he will startle) many nations..."

Maybe like they were shocked about Israel, they were shocked about King Hezekiah because they were both possibly scarred by illnesses. Israel was covered with wounds in ISAIAH 1:5-6, and maybe King Hezekiah had a boil on his face. (ISAIAH 38:21 says he had a boil, but it does not say where).

Some translators say the word translated as "is marred" or "is corrupted" ת פ ש מ is really the noun "corruption" from the hophal form of the verb. They also say LEVITICUS 22:25, PROVERBS 25:26, and MALACHI 1:14 use hophal verb forms of the same verb root. I think all of these might be pual forms which might look the same. (I don't think it really matters which form they are based on, except that I think the hophal form is used for a different possible meaning that I will explain later.)

#### TO SPRINKLE

The verb translated as "to startle" in ISAIAH 52:15 really means "to sprinkle" in Hebrew and "to startle" in Arabic. This quote is the only time the word is translated as "to startle" in the Hebrew Bible, and I think it is because the translators are just guessing the meaning of the quote.

ISAIAH 52:14-15

ALTERNATIVE TRANSLATIONS

“DESTROYER”

"Like were shocked (appalled) about you

multitudes, so is a **destroyer** **ת ה ש מ**. From a man is His image (the destroyer's image) and from sons of man His form. Thus He will sprinkle (cause to sprinkle) many nations..."

Here is the same possible translation with the details included:

"Like were shocked (appalled) about you multitudes, so is a **destroyer** **ת ה ש מ**. From a man is His image (the destroyer's image) and from sons of man His form. Thus He will sprinkle (cause to sprinkle) many nations..."

I think this quote is about G-d as the destroyer who is shocked like the multitudes were shocked about Israel. ISALIAH 63:1-6 mentions G-d looking like a man covered in blood from a winepress where He trampled the nations, and their blood was sprinkled on Him. ISALIAH 63:5 and ISALIAH 59:16 say G-d was shocked that there was no person to do anything, so He did something.

## WINE PRESS

JOEL 4:9-16 mentions a wine press and a valley

of judgment where G-d will judge the nations, but it does not mention if the people will see a vision of G-d trampling the nations there.

### VISION OF G-D?

ISAIAH 52:14-15 could mean that G-d will be seen looking like a man trampling the nations in a vision, although ISAIAH 63 does not say that G-d will be seen in a vision.

EXODUS 33:20 says people can't see G-d's face and live, although Moses was allowed to see G-d's back, but not His face, in EXODUS 33:23. For this reason, I think that ISAIAH 52:14-15 is about G-d being seen trampling the nations in a vision. I think that G-d could be seen in visions and dreams because you are not actually seeing G-d in visions or dreams.

### THE ANGEL OF G-D'S PRESENCE

ISAIAH 52:14-15 could also be about the angel of G-d's presence trampling the nations because G-d's name (His presence) is in that angel and that angel looks like a man. If the angel of G-d's presence will trample the nations, then the people could see it happen in a vision or in reality because they can see that angel

without dying.

EXODUS 23:20-22 mentions an angel that has G-d's name in it and that the people should listen to it's voice and do all that G-d will speak. I think that G-d's name in the angel was really His presence in the angel, so G-d could speak to people through the angel's mouth if He wanted to. It probably sounded like the angel was talking, but really G-d was talking through it to people. I think the person would hear the angel's voice, but G-d would be speaking.

DEUTERONOMY 12:5, 11, and 21 and DEUTERONOMY 14:23-24 and some more quotes mention that G-d will put His name a certain place. This could mean He will put His presence in a certain place, but the Hebrew Bible does not really explain what G-d meant by this.

ISAIAH 30:27 says that the name of the L-rd is coming from far away. This quote could be about the angel with G-d's name in it coming to punish the nations.

I think G-d put His spirit on prophets who spoke for Him, but He put His name (or His presence) in the angel that He spoke through. The Hebrew Bible does not say if only one angel spoke as G-d or if more than one angel did it.

ISAIAH 63:9 also mentions the angel of G-d's

presence which might be the same angel mentioned in EXODUS 23:20-22.

I discuss the different ways G-d could appear to people and the angel of G-d's presence in more detail in the first volume of these books.

#### "DESTROYER" FROM THE PIEL FORM OF THE VERB

The verb with the root letters ת ח ש can mean "to destroy" in the piel form of the verb. I think the present tense of the piel form ת ח ש מ might be used as "destroyer" in ISAIAH 52:14 and JEREMIAH 22:7, but I can't prove it.

The hiphil form of the verb is used more often than the piel form to mean "to destroy", and the hiphil form of the verb is used for the word "destroyer." I don't think there is enough proof to show that the present tense of the piel form was also used as "destroyer", but it might be true.

ISAIAH 52:14 might use the piel form as "destroyer" ת ח ש מ because it does not have an extra letter ׁ in the middle of it like the hiphil form ת ׁ ח ש מ. A plural form of the word without the extra letter ׁ is also used in JEREMIAH 22:7 and is translated as "destroyers."

If the word in JEREMIAH 22:7 can be translated

as "destroyers" without the ך, then maybe ISAIAH 52:14 could also have the word "destroyer" written without the ך. The Dead Sea scrolls version of ISAIAH 52:14 also does not have the ך in this word.

#### “DESTROYER” FROM THE HIPHIL FORM OF THE VERB

The verb with the root letters ת ח ש can also mean "to destroy" in the hiphil form. The word "destroyer" is written in the present tense hiphil form ת ח ש ך around eight times in the Hebrew Bible.

ISAIAH 52:14 has the word ת ח ש ך which is spelled a little differently. It does not have the extra ך like the hiphil form of “destroyer” ת ך ח ש ך, but it might not need that letter to be the hiphil form.

A plural form of the same word without the extra letter ך is also used in JEREMIAH 22:7 and is translated as “destroyers.” I think that experts consider JEREMIAH 22:7 to really be the hiphil form written without the ך because there are other examples of hiphil verbs being written without the extra ך in the Hebrew Bible.

If the word in JEREMIAH 22:7 can be translated as "destroyers" without the ך, then maybe ISAIAH 52:14 could also have the hiphil form of the word "destroyer"

written without the ׀. The Dead Sea scrolls version of ISAIAH 52:14 also does not have the ׀ in this word.

## ALTERNATIVE TRANSLATION HOPHAL FORM

### “ONE CAUSED TO DESTROY”

"Like were shocked about you multitudes, so is **one caused to destroy** (present tense hophal). From a man is His (his) form, and from sons of man His (his) image. Thus He (he) will sprinkle (cause to sprinkle) many nations."

Maybe JEREMIAH 22:7 does not say that G-d has appointed "destroyers" (present tense hiphil) without the ׀, but that G-d has appointed "ones caused to destroy" (present tense hophal) without the ׀ (which is normal for the hophal form).

The hiphil form of the verb is usually translated as "to destroy", but the hiphil is often used to mean to cause to do something, so maybe it can also mean "to cause to destroy", and the hophal form could mean "to be caused to destroy" in this quote. Maybe G-d wanted to say that He was caused to destroy and this word is

the best way to say that.

In ISAIAH 63:1-6, G-d says that He was caused to trample the nations because of what He saw, so maybe He could be called "one caused to destroy" in ISAIAH 52:14-15.

## OTHER HIPHIL VERBS

I found two verbs in the hiphil form that mean "to do something" and "to cause to do something." I think there are more verbs like this.

The verb with the root letters ם ך ך can mean "to understand" in the hiphil form in MICAH 4:12, DANIEL 1:4, PROVERBS 17:10 and 24 or "to cause to understand" in the hiphil form in PSALM 119:27, 34, and 73.

The verb with the root letters ן ך ך can mean "to become dry" in the hiphil form in JOEL 1:10, 12, and 17, or "to cause to dry up" in the hiphil form in JOSHUA 2:10 and 4:23.

This could show that the hiphil form of the verb "to destroy" in ISAIAH 52:14-15 might mean "to destroy" or "to cause to destroy", and the hophal might mean "to be destroyed" or "to be caused to destroy."

## ISRAEL AS SERVANT

Some commentators say that the servant in ISALIAH 52:13-15 is Israel. If this is true, then ISALIAH 52:14 would say:

"Like were shocked (appalled) about you (Israel) multitudes, thus is marred ת ן ש ך from a man his image (Israel's image), and from sons of man his form (Israel's form). Thus he will he will sprinkle (or he will startle) ה ך ם many nations..."

The servant would be referred to with the words "you", "his", and "he" in one or two sentences. ISALIAH 42:20 also uses "you" and "he" about the servant, but I don't think ISALIAH 52:14 sounds right this way.

G-D'S BLOODY FEET?

ISALIAH 52:7

ISALIAH 52:7 says the bearer of good news has beautiful feet. Maybe G-d is the bearer of good news. ISALIAH 30:30-31 says G-d will speak, and ISALIAH 52:6 says "because (that) I am He who is saying 'Behold Me'." Maybe G-d also says "your G-d rules" in ISALIAH 52:7.

ISALIAH 52:7

## USUAL TRANSLATION

"How beautiful upon the mountains are feet of a bearer of good news."

ISAIAH 52:7

## ALTERNATIVE TRANSLATION

"How beautiful upon the mountains are My feet from flesh."

Maybe His feet are beautiful from blood on them from trampling the nations in the winepress in the valley.

# ISAIAH 53

## KING HEZEKIAH

I think that ISAIAH 53 is about King Hezekiah. King Hezekiah was a king of Judah, and his life and rule are discussed in 2 KINGS 18-20, ISAIAH 36-39, and in 2 CHRONICLES 29-32..

## USUAL TRANSLATIONS OF ISAIAH 53

There are many different translations of ISALAH 53, but they are all usually like the following:

ISALAH 53:1: "Who believed our report, and the arm of the L-rd against (to) ל ך whom was revealed?"

ISALAH 53:2: "And he rose up like a young tree (like a sucker) before Him (before him), and like a root from dry ground, no form (no look) is to him and no glory that we saw him, and no image (no appearance) that we desired him."

ISALAH 53:3: "He was hated and forsaken of men, a man of pains and acquainted with disease, like one men hide their face from. He was hated, and we did not consider him."

ISALAH 53:4: "Surely, our illness he bore, and our pains he carried (them), and we considered him stricken, smitten of G-d and afflicted."

ISALAH 53:5: "And (but) he is wounded from our transgression, he is crushed from our sins, the punishment of our health (welfare) is upon him, and by his stripes we will be healed."

ISALAH 53:6: "all of us like sheep have gone astray, a man to his path we have turned, and the L-rd struck him with the sin of us all."

ISALAH 53:7: "He was oppressed and he was afflicted, and he did not open his mouth, like a sheep to a slaughterer (to slaughtering) will be led, and like a

sheep before it's shearers is silent, and it (he) will not open it's (his) mouth (from oppression and from judgment)..."

ISAIAH 53:8: "From oppression and from judgment he was taken and with his generation who will reason because he was cut off from life's land? From the sin of my (My) people, a punishment is for them (for him)..."

ISAIAH 53:9: "and He gave with evildoers his grave and with the rich (a rich man) his tomb (in his death)."

ISAIAH 53:9: "Although he did no violence, and no deceit is in his mouth."

ISAIAH 53:10: "And the L-rd desired his crushing by disease, if his soul will offer itself as a guilt offering (if his soul will make a guilt offering), he will see a seed, he will lengthen days, and the desire of the L-rd by his hand will prosper."

In some translations, the first part of ISAIAH 53:11 is translated something like "from the work of his soul, he will see, My servant will be satisfied (by his knowledge)..."

The next part is usually translated something like "(by his knowledge), he will justify the R-ighteous One to many, and their sins he will bear."

In some translations, ISAIAH 53:11 is translated

"from the work of his soul, he will see, he will be satisfied. By his knowledge, My righteous servant will justify for many, and their sins he will bear."

ISAIAH 53:12: "for thus I will divide for him among great ones and with ת נ strong ones he will divide a spoil because (tachat asher) he bared his soul to death and with sinners (evildoers) was counted (took part), and he bore the sin of many and made intercession for sinners."

## ISAIAH 53:1

ISAIAH 53:1

USUAL TRANSLATION

"Who believed our report ל ש מ ע ת נ ו, and the arm of the L-rd against (to) ל ע whom was revealed (was uncovered)?"

ISAIAH 52:10 and 15 say that all of the nations will see G-d bare His holy arm in front of them, and that kings will see what they were not told, and they will understand what they did not hear. The nations and kings will believe what they will see. They won't have to be told what happened and believe a report.

I think these quotes are similar to ISAIAH 53:1 that asks who believed our report (what we told) or

what we heard ("our hearing") and against whom did G-d uncover (reveal) His arm.

ISAIAH 52:10 can be translated "the L-rd is baring (or bared) His holy arm to the eyes of all of the nations." I think it should be "is baring" (present tense) about a future event because after that the future tense is used about what happens after that.

## THE ARM OF THE L-RD

Some translations of ISAIAH 53:1 say "... and to whom was the arm of the L-rd revealed (uncovered)?" They say the answer is in ISAIAH 52:10 which says the nations will see the arm of the L-rd bared.

The word לַי usually means "against", so ISAIAH 53:1 could be translated "... and against whom was the arm of the L-rd revealed?"

It sounds like G-d bared His arm "against" the man and caused him to suffer in the rest of ISAIAH 53.

G-d's arm and hand are often mentioned in quotes about G-d doing different things. For examples, see EXODUS 3:20 and EXODUS 9:15 about G-d's hand and EXODUS 6:6 and ISAIAH 62:8 about G-d's arm. ISAIAH 30:30 says that the descending of G-d's arm with fire and hail will be seen when He punishes Assyria.

The word "arm" is used to mean "strength" in many quotes, but some good examples are JEREMIAH 17:5 "cursed is the man who trusts in man and makes flesh his arm (his strength), JOB 22:8 "...a man of arm (strength)", and PSALM 71:18 "...until I will tell Your arm (Your strength) to a generation."

In 2 CHRONICLES 32:20-21, ISAIAH and Hezekiah prayed to G-d, and He sent an angel to kill the Assyrian army, so maybe the arm of the L-rd was revealed against Assyria, it's army, or their leader Sennacherib. Or maybe the arm of the L-rd was bared against Hezekiah.

ISAIAH 53:1

ALTERNATIVE TRANSLATION

"Who believed for You heard us ל ש מ ע ת נ ו ,  
and the arm of the L-rd against whom was bared?"

In 2 CHRONICLES 32:20-21, ISAIAH and Hezekiah prayed to G-d, and He sent an angel to kill the Assyrian army, so maybe the arm of the L-rd was bared against Assyria, it's army, or their leader Sennacherib. Or maybe the arm of the L-rd was bared against Hezekiah.

## ISAIAH 53:2

### FIRST PART OF ISAIAH 53:2 USUAL TRANSLATION

"And he rose up like a young tree before Him (him), and like a root from dry ground..."

Some commentators translate it as "and he rose up like a sucker (one that sucks) before Him (him), and like a root from dry ground..."

Most translations say "and he rose up like a young tree before Him (before G-d)...", but I think it might say "and he rose up like a young tree before him..."

Maybe Hezekiah rose up before G-d or whomever G-d bared His arm against. If the quote is about Hezekiah, then I think he rose up before G-d, Assyria, or the king of Assyria.

Some commentators say that the young tree might be growing from a root of a another tree which is called a "sucker" in English and is considered bad for the main tree. The Hebrew word also literally can mean a "sucker." The quote might say "and he rose up before Him (him) like a sucker, and like a root from dry ground..." Since a root also sucks up water, the quote might say "like a sucker" referring to the root that is

rising up from dry ground.

The word "young tree" קוֹנֵי in ISAIAH 53:2 is a masculine noun that is only used in this quote. The usual word קוֹנֵי means a twig or a shoot and is feminine. The masculine form of the noun really means a suckling which is a baby that still drinks milk from it's mother. I think it can also mean "a sucker" or "one that sucks."

#### SECOND PART OF ISAIAH 53:2 USUAL TRANSLATION

"And he rose up like a young tree (like a sucker) before Him (him), and like a root from dry ground, no form (no look) is to him and no glory **that** (and) we saw him, and no image (appearance) **that** (and) we desired him."

The word "that" actually says "and" in Hebrew, but sometimes it is translated "that".

#### SECOND PART OF ISAIAH 53:2 ALTERNATIVE TRANSLATIONS

If the letter ו is translated "and" instead of "that", ISAIAH 53:2 could say:

"And he rose up like a young tree (like a sucker)

before Him (him), and like a root from dry ground, no form (no look) is to him and no glory, and we saw him and not an image (appearance), and **we desired him**" or maybe "...and **we desired it (an image).**"

#### REGROUPING THE LETTERS

"And he rose up like a young tree (like a sucker) before Him (him), and like a root from dry ground, no form (no look) is to him and no adornment (glory), and we saw him and not an image, and **he was desired** (niph'al verb) ו ה ו **alas...**"

The letters ה and ו are separated from the end of the verb "to desire."

Or: "And he rose up like a young tree (like a sucker) before Him (him), and like a root from dry ground, no form (no look) is to him and no adornment (glory), and we saw him and not an image, and **it (an image) was desired**, ו ה ו **alas...**"

The letters ה and ו are separated from the end of the verb "to desire."

ISAIAH 53:2

#### REGROUPING THE LETTERS

## THE BEING LITTLE RESPECTED OF HIS PRESENCE?

"And He caused to rise up (and rose up) like wet ground ך ן ם the being little respected (infinitive) (ל ל ק as ל ק) of his presence ן ן ן ן, and (but) like a root from dry ground, no form is to him (to Hezekiah) and no glory (no adornment), and we saw him and not an image, and we desired him (it) (an image)."

The same translation without the detailed explanation:

"And He caused to rise up (and rose up) like wet ground the being little respected (infinitive) of his presence, and (but) like a root from dry ground, no form is to him and no glory (no adornment), **and** we saw him and not an image, **and** we desired him (it) (an image)."

If the word "and" is translated as "that", ISAIAH 53:2 could say:

"And He caused to rise up (and rose up) like wet ground the being little respected (infinitive) of his presence, and (but) like a root from dry ground, no form is to him and no glory (no adornment), **that** (and) we saw him (it), and no image **that** (and) we desired him (it)."

ISAIAH 53:2  
REGROUPING THE LETTERS

THE ANNOUNCEMENT OF HIS PRESENCE?

"And He caused to rise up (and rose up) like wet ground ך ן ם the proclamation (report) (sound) ( ן ן ן spelled ן ן ) of his presence ן ן ן ן , and (but) like a root from dry ground, no form is to it (the proclamation of his presence) (or to him) (to Hezekiah) and no glory (no adornment), and we saw him and not an image, and **we desired him (it) (an image).**"

The same translation without the detailed explanation:

"And He caused to rise up (and rose up) like wet ground the proclamation (the sound) of his presence, and (but) like a root from dry ground, no form is to it (to him) and no glory (no adornment), **and** we saw him and not an image, **and** we desired him (it) (an image)."

If the word "and" is translated as "that", ISAIAH 53:2 could say:

"And He caused to rise up (and rose up) like wet ground the proclamation of his presence, and (but) like a root from dry ground, no form is to it (to him) and no

glory (no adornment), that we saw him (it), and no image **that** we desired him (it)."

ISAIAH 53:1 says "Who believed our report (our hearing)..." If his report (announcement) (sound) rose up, but there was no glory or form to it, that could mean the people heard about him or told about him as he was and not about his glory or image.

Or maybe the man's presence told what he was like, so it says that the proclamation of his presence rose up like wet ground and like a root from dry ground. Since mud (wet ground) has no form or shape, and a root from dry ground has no beauty or adornment, the proclamation of his presence was himself, and not an image. I think wet ground could be described as not having beauty, but I am not sure if a root from dry ground could be described as not having a form or shape.

The word קוּל or קוּל is usually translated as "voice" or "sound", but it is used as "proclamation" in EXODUS 4:8 (the voice of a sign), GENESIS 45:16, EZRA 1:1, EZRA 10:7, NEHEMIAH 8:15, 2 CHRONICLES 24:9, 2 CHRONICLES 30:5, and 2 CHRONICLES 36:22.

I think the quote is about Hezekiah not having a form and glory that they see because they see him and not an image.

## ISAIAH 53:3

### USUAL TRANSLATION

"He was hated and forsaken of men, a man of pains and acquainted with disease, like one men hide their face from. He was hated, and we did not consider him."

ISAIAH 53:3 "...like one men hide their face from..." could also say "like a hider of a face from us" or "from him." Usually it is translated "like one from whom men hide their faces", but I don't think the Hebrew really says this.

The first part of ISAIAH 53 says "he was hated and forsaken of men..."

Some commentators say that the word "men" in ISAIAH 53:3 is spelled a little differently because it means "men of high rank." They say the word is used in this quote and PROVERBS 8:4 and PSALM 141:4 as "men of high rank", but I don't think any of the quotes have to refer to men of high rank. I think the word could just mean "men" or possibly "people" like the other plural word for men.

The usual translation could be about Hezekiah

because "he was hated הָרַב and forsaken of men." Hezekiah was mocked by many people in 2 CHRONICLES 30:10. I don't know if "forsaken of men" is a real translation or a guess by translators. PSALM 22:7 says "hated of people" which sounds similar.

### ISAIAH 53:3 THE FIRST PART REGROUPING THE LETTERS

I think the word translated "he was hated" הָרַב can be divided into רַב (from the verb רָבַד) and הָ. I think הָרַב can mean "this one" or "this." An example of a quote with "this one" or "this" הָרַב is 1 KINGS 22:20 where G-d asks the angels who will entice Ahab "...and said this one by thus, and this one said by thus..." A slightly different version of the same quote is in 2 CHRONICLES 18:19 "...and he said this one said like thus, and this one said like thus."

The verb רָבַד can mean to spring forth, to sprout, or to speak. Maybe Hezekiah is compared to a plant or young tree and a dry root in ISAIAH 53:2, so that is why it says he sprouted. Or maybe it says "this one spoke."

I don't know if it means Hezekiah sprouted up or the announcement (report) of his presence sprouted up. Maybe it means Hezekiah sprouted up without glory or

the report of his presence sprouted up without a description of his glory in it.

#### REGROUPING THE LETTERS- "SHARP"

"This one ה ז sprang forth (this one sprouted) ב ג and was sharp (ד ד ח as ד ח) to where י נ ל is their tribute ו י ש."

In 2 KINGS 18:7 and 14, Hezekiah stopped paying Assyria tribute.

Or: "This one spoke and was sharp to where is their tribute."

Or: "This one sprang forth (this one sprouted) and was sharp ד ח to ל people."

Maybe a root that comes up from dry ground (ISAIAH 53:2) would be dry and sharp, and maybe it would not have a shape, form, or beauty, so the person who sprang forth or sprouted was like a dry root that was sharp to people and had no form or beauty.

#### REGROUPING THE LETTERS- "STOPPING"

"This one ה ז sprang forth ב ג (or this sprang forth) and a forsaking (stopping) of people."

Maybe they stopped desiring Hezekiah because he had a boil.

Or: "This one (Hezekiah) sprang forth and stopped לָדַח, oh (not written), people."

Maybe ISAIAH is speaking to the people. I added "oh" so it is easier to understand.

Or: "This one sprang forth (this one spoke) and (he) stopped לָדַח people."

I read in a dictionary that the verb לָדַח "to stop" or "to cease" is an intransitive verb that does not take an object, but in JUDGES 9:9, 9:11, and 9:13 it takes an object, so I am not sure about how it can be used.

Or: "This one sprang forth (this one spoke) and ceased לָדַח, alas, יָא their tribute דָּיָא."

In 2 KINGS 18:7 and 14, Hezekiah stopped paying Assyria tribute.

Or: "This one sprang forth and stopped (transitive verb) לָדַח a man שָׂא a sea דָּיָא."

Hezekiah and the people stopped water flowing near the Assyrian army in 2 CHRONICLES 32:3-4.

Or: "This one sprang forth (this one spoke) and

(he) stopped לָטַח (transitive verb), alas יָאֵן, their tribute דָּבָר."

Hezekiah stopped paying their tribute.

THE REST OF ISAIAH 53:3

HEZEKIAH HAD A BOIL AND PAIN

The next part of ISAIAH 53:3 is usually translated "a man of pains and acquainted with disease", although it does not say the word "with", and I don't think it really means this.

Maybe the quote says "a man of pains and known of disease", but they say "acquainted with disease."

These translations about someone with a disease could describe Hezekiah because he had a boil that almost killed him (ISAIAH 38:21).

WOUND OR ILLNESS?

Some commentators say the Hebrew word for illness in ISAIAH 53:3 יָלַח and ISAIAH 53:10 might not only mean illness, but might also mean a wound because of the similar word used in 1 KINGS 22:34, 2 CHRONICLES 18:33, and 2 CHRONICLES 35:23 where

a king said he was wounded. If the word meant a wound and not just an illness, it could also be about Israel as the suffering servant because ISAIAH 1:5-6 describes Israel as being wounded and possibly sick.

ISAIAH 53:3

USUAL TRANSLATION

"He was hated and forsaken of men, a man of pains and acquainted with disease, like one men hide their face from. He was hated, and we did not consider him."

ISAIAH 53:3 "...like one men hide their face from..." could also say "like a hider of a face from us" or "from him." Usually it is translated "like one from whom men hide their faces", but I don't think the Hebrew really says this.

REGROUPING THE LETTERS

"A man of pains ת ו ב א כ מ and ו known."

Or: "A man from מ pain ב א כ and a mark ו ת is known."

Maybe Hezekiah had a scar from a boil on his face, although it does not say where the boil was.

Or: "A man of pains ת ב ו א כ מ and known, his illness is like a hider of a face from us."

Or: "A man from מ pain ב א כ and a mark ו ת is known his illness is like a hiding place of a face from us."

Or: "A man of pains ת ב ו כ מ and known, his illness like forced labor ס מ sought ר ת a face from us."

ISAIAH 53:11 mentions the work of his soul. Maybe his illness is the work of his soul.

Or: "A man from מ pain ב א כ and a mark ו ת is known, his illness like forced labor ס מ sought ר ת a face from us."

#### LAST PART OF ISAIAH 53 USUAL TRANSLATION

"He was hated ה ר ב ג, and we did not consider it (him)."

#### REGROUPING THE LETTERS

"This one ה ר sprang forth (sprouted) (spoke) ג ב,

and we did not consider him."

Or: "This (the illness) sprang forth and we did not consider it."

## ISAIAH 53:4

### USUAL TRANSLATION

"Surely, our illness he bore, and our pains he carried (them), and we considered him stricken, smitten of G-d, and afflicted."

### ALTERNATIVE TRANSLATIONS

"Surely our illness (our illnesses) he bore, and our pains are their burden (their carrying)."

Maybe if the boil was on his face, then "their burden" could be his face's burden because the word "face" is a plural noun in Hebrew.

Or: "Surely our illness he carried (he is carrying), and from  $\text{פ}$  our pains is their burden (face's burden), and we considered him stricken,..."

Or: "Surely, our illness he bore, and our pains he carried (them), and we considered him persecuted from thus, ה כ מ, G-d, and afflicted" (speaking to G-d).

ISAIAH 53:4

REGROUPING THE LETTERS

"...And we considered him afflicted (stricken), smitten of G-d, and **afflicted, and** ו he..."

Or: "...And we considered him afflicted (stricken), G-d is smiting and **afflicting him** (Hezekiah) ו מ ע נ ה ו He..."

Maybe the ו is at the end of the verb "afflicting" instead of in front of "he", so the quote says "him" ו and not "and." (I am not sure about this grammatically).

ISAIAH 53:5

ISAIAH 53:5 FIRST PART

USUAL TRANSLATION

"And (but) he is wounded from our transgression, he is crushed from our sins, the punishment of our health (welfare) is upon him, and by his stripes we will be healed."

I am not sure if it can say "he is crushed" or just "crushed from our sins."

## ISAIAH 53:5 FIRST PART ALTERNATIVE TRANSLATIONS

"...And He (G-d) is profaning from our sin, (He is) crushing from our transgressions."

Or: "...And He (G-d) is piercing (is wounding) from our sin, (He is) crushing from our transgressions."

Or: "...And he (Hezekiah) is profaned (is pierced) (is wounded) from our sin, (he is) crushed from our transgressions."

## ISAIAH 53:4-5

### REGROUPING THE LETTERS

"...And we considered him afflicted (stricken), G-d is smiting and **afflicting him** (Hezekiah) ג מ ע נ ה ו. He א ו ה is profaned (pierced) from our sin, (he is) crushed from our transgressions..."

Maybe the ו is at the end of the verb instead of in front of "he", so the quote says "him" ו and not "and." (I

am not sure about this grammatically).

Or: "...And we considered him afflicted (stricken), G-d is smiting and afflicting ה' מ'ע'נ'ו, **and** he א'ר'ו'ה' is profaned (pierced) from our sin, (he is) crushed from our transgressions..."

The ו would mean "and" in this translation.

Maybe a boil defiled Hezekiah like some skin problems mentioned in LEVITICUS 15:2-15. Maybe that is why it could say "He is profaning" or "he is profaned."

Or maybe Hezekiah's boil was pierced to drain it like in JOB 2:8 where Job scraped his skin. This could fit "he is pierced from our sins" or "he is wounded from our sins."

## PROFANED OR PIERCED?

The piel form of the verb with the root letters ל'ח'ל can mean "to profane or to defile", but it might also mean "to pierce or to wound."

It can be translated as "your profaners", or "your defilers", or "your piercers", or "your wounders" in EZEKIEL 28:9.

The piel form of the verb meaning "to profane or to defile" is used in LEVITICUS 21:9 and in EXODUS

31:14.

The pual form of the verb with the root letters ל ח ל is the passive form of the piel form of the verb and can mean "to be profaned or defiled" or "to be pierced or wounded."

The pual form can mean "a profaned or defiled one of a sword" or "a pierced or wounded one of a sword" in EZEKIEL 32:26.

The pual form is only used as "to be profaned or defiled" for sure in EZEKIEL 36:23 where it says "and I will sanctify My great name that ה is profaned ל ל ח מ among the nations..."

If the word in ISAIAH 53:5 is the pual form of the verb, the quote could say "he is pierced or wounded from our sin" or "he is profaned or defiled from our sin."

Most commentaries say the word ל ל ח מ in ISAIAH 53:5 means "is pierced or wounded", but that it is another form of the verb with the root letters ל ל ח that is called the poal form. They say the word ל ל ח מ is actually ל ל ח ו מ with the letter ו not written out, which is possible.

They say it is the passive form of the poel form of the verb which is used in ISAIAH 51:9 meaning "to pierce or to wound." In that quote, the word is spelled ת ל ל ח ו מ which is a feminine form of the verb and

which also has the letter ך written out. The word in ISALIAH 53:5 is a masculine form of the verb, so it does not have the letter ך at the left end of the word.

The verb is only used in this form for sure in ISALIAH 51:9, so you can't know if it meant "to profane or defile" also. I don't think ISALIAH 53:5 is this form of the verb because the letter ך is not written out. I think the commentators and translators are just guessing.

There is another form of the verb with the root letters ך ך ך called the niph'al form, and it can also mean "to be profaned or defiled." This form is used in LEVITICUS 21:4, EZEKIEL 7:24, and EZEKIEL 20:9, but it is not used in ISALIAH 53:5.

#### "PIERCED" NOT LITERAL

Maybe ISALIAH 53:5 says "he is pierced (wounded) (or profaned) from our sin", but it is not meant literally. "Crushed from our transgressions" is not taken literally. No one says that the man described in ISALIAH 53 was literally crushed because this is a common saying. The verb "to crush" is used figuratively in many quotes like PSALM 72:4, PSALM 94:5, PSALM 143:3, JOB 6:9, JOB 22:9, and ISALIAH 3:15.

PSALM 109:22 says "...and my heart is wounded (is pierced) ך ך ך within me." The verb in ISALIAH 53:5

is spelled ל ל ח מ which is slightly different. In this quote, it is translated as "pierced", but no one really thinks the psalm writer was stabbed in the heart when he wrote this psalm.

PSALM 38:3 says "because Your arrows have gone down into me..." I think this is a way of saying that the psalm writer is suffering, and is pierced by G-d as a punishment for sinning, even though the word "pierced" is not used. According to DEUTERONOMY 32:23, when G-d punishes people for sins, He shoots His arrows at them, and PSALM 18:15 says that G-d sends His arrows against King David's enemies to save King David from them. G-d's arrows are also mentioned in EZEKIEL 5:16, JOB 6:4, LAMENTATIONS 3:12-13, PSALM 7:13-14, and in PSALM 64:8.

PSALM 38:4 and other quotes in PSALM 38 mention the psalm writer's health problems.

PSALM 38:5 says that his burden is too heavy for him. Maybe this is a way of saying that he is crushed by his punishment.

PSALM 38:14-15 say that the psalm writer is not opening his mouth to speak.

PSALM 38 sounds a lot like ISAIAH 53 because the man is pierced (by arrows), crushed by his punishment, suffering from health problems, and silent (like ISAIAH 53:7).

Prophecies like ISAIAH 53 and the psalms are poetic, and "being pierced (wounded)" or "profaned" and "being crushed" might be poetic ways of describing suffering, without literally meaning someone is pierced or crushed. Of course, even in a poetic quote someone could actually be pierced or crushed, but I don't think that ISAIAH 53:5 means both words literally.

### "PROFANED" NOT JUST ABOUT HOLY THINGS

I don't think the word "profane" is only used about making holy things unholy. In ISAIAH 43:28, G-d said He has profaned the princes of the sanctuary, in ISAIAH 47:6, He said He profaned His inheritance (His people), and in ISAIAH 23:9, He said He will defile (profane) the majesty of every glory to make little esteemed the honored ones of earth (a land). LAMENTATIONS 2:2 says "...He profaned a kingdom and it's rulers." In EZEKIEL 28:7, G-d said to the prince of Tyre "...and they (strangers) will defile (profane) your beauty..." PSALM 89:40 says "You have profaned to the ground (for the land) his crown (King David's crown)..." or "You have profaned to the ground (for the land) his consecration (King David's consecration)." I don't think King David was a Nazirite who was consecrated in some way, so I think the quote says "his crown." (See

NUMBERS 6 to read about Nazirites.)

Maybe ISAIAH 53:5 does not mean Hezekiah will be defiled literally, but maybe it means poetically that his majesty or his appearance will be defiled by the boil or some other way.

ISAIAH 53:5 LAST PART  
USUAL TRANSLATION

"...He is crushed from our sins, the punishment of our health (welfare) is upon him."

ISAIAH 53:5 LAST PART  
ALTERNATIVE TRANSLATION

"More than  $\mathfrak{N}$  contrition (crushing) is from our sins, the punishment of our health (our welfare) is upon him."

Maybe Hezekiah was sick (boil) instead of them.

In 2 CHRONICLES 30:18-20, the people ate sacrifices while they were unclean, and Hezekiah prayed for them, and they were healed. I don't know if it means they were healed from being unclean or from an illness they got as a punishment.

ISAIAH 53:5-6

## USUAL TRANSLATION

"And by ב his wound (boil) (ה ב ו ר as ב ו ר ת ו ח) we will be healed, for us, all of us, like sheep have gone astray..."

Some commentators translate ISAIAH 53:5 as "by his stripes (plural) we will be healed" and some "by his wound (singular) we will be healed". The word is singular, but I don't know if it has a plural meaning. I also read it could be translated as "by his boil we will be healed", but I am not sure if the word can mean "boil."

## REGROUPING THE LETTERS

"And by ב uniting ה ב ר a mark ת ו was healed (is healed) (for us)..."

Maybe a scar from the boil was healed.

Maybe "for us" is at the beginning of the next sentence, instead of being at the end of this sentence. "(For us,) all of us like sheep have gone astray."

## ISAIAH 53:6

ISAIAH 53:6

USUAL TRANSLATION

"All of us like sheep have gone astray, a man to his path we have turned, and the L-rd struck him with the sin of us all."

ALTERNATIVE TRANSLATIONS

"...And the L-rd struck him with  $\text{וְעַל}$  the sin of all of us."

Or: "...And the L-rd struck (punished) by him (against him)  $\text{וְעַל}$  the sin of all of us."

Or: "...And the L-rd interceded by him  $\text{וְעַל}$  with the sin of all of us."

Or: "...And the L-rd punished it  $\text{וְעַל}$  (the sin), the sin of all of us."

ISAIAH 53:6-7

ISAIAH 53:6

USUAL TRANSLATION

"All of us like sheep have gone astray, a man to his path we have turned, and the L-rd struck him with the sin of us all."

ISAIAH 53:7

USUAL TRANSLATION OF FIRST PART

"...He was oppressed and he was humbled."

ISAIAH 53:6-7

ALTERNATIVE TRANSLATIONS

"All of us like sheep have gone astray, a man to his path we have turned, and the L-rd struck him with a sin, all of us will oppress and he will be afflicted."

Maybe the word "all of us" at the end of ISAIAH 53:6 is used with the first word of ISAIAH 53:7 "we will oppress." Maybe the sin was that they oppressed people, and he suffered for it. ISAIAH 59:11 and ISAIAH 64:5 (twice) have "all of us" used with the "we" form of verbs. (I don't think this idea is right.)

Maybe instead of saying "all of us will oppress...", ISAIAH 53:7 says "we will oppress, and he will be afflicted."

Or: "All of us like sheep have gone astray, a man to his path we have turned, and the L-rd afflicted him with the sin of all of us, we will oppress, and he will be afflicted."

Or: "All of us like sheep have gone astray, a man to his path we have turned, and the L-rd caused to strike against him ׀ ׀ the sin of all of us, we will oppress and he will be afflicted."

Or: "All of us like sheep have gone astray, a man to his path we have turned, and the L-rd punished him ׀ ׀ with ת ׀ a sin, all of us will oppress and he will be afflicted."

ISAIAH 3:5 says "and the people will oppress, a man against a man, and a man against his friend." This could be an example of how they sinned by oppressing each other.

## ISAIAH 53:7-8

### USUAL TRANSLATION

"He was oppressed and he was afflicted, and he did not open his mouth, like a sheep to a slaughterer (to

slaughtering) will be led, and like a sheep (ewe) before its shearers is silent, and it (he) will not open its (his) mouth (from oppression and from judgment)..."

I am not sure if "from oppression and from judgment ..." are at the end of ISAIAH 53:7 or at the beginning of ISAIAH 53:8.

ISAIAH 53:7

ALTERNATIVE TRANSLATIONS

"...And he will not (did not) open his mouth from oppression and from judgment (from a punishment)."

Or: "...And he did not open his mouth. From oppression and from judgment he was taken..."

Or: "...And he did not open his mouth from oppression, and from judgment he was taken..."

HEZEKIAH DID NOT ANSWER HIS OPPRESSORS

Maybe Hezekiah did not open his mouth from oppression in 2 KINGS 18:36, when he did not let his servants answer the Assyrian army's leader who had

his army surround Jerusalem to cut off their food and water.

## ISAIAH 53:8

### USUAL TRANSLATION

"From oppression and from judgment he was taken and with his generation who will reason because he was cut off from life's land? From the sin of my (My) people, a punishment is for them (for him)..."

Or: "(From oppression and from judgment) he was taken and with his generation who will reason (who will talk) ?"

Maybe this is like ISAIAH 57:1-2 about the righteous dying and being taken from the evil to come. Also ISAIAH 64:4 says the righteous are dying. Hezekiah died before the Babylonians came and took away his sons and everything he had (2 KINGS 20:16-19), so he might have been taken away from the judgment (the punishment) G-d had planned for the people of Judah.

### ALTERNATIVE TRANSLATIONS

## HE OR WE VERB

I think ISAIAH 53:8 is confusing because several words could have more than one meaning. The word  $\text{גָּרַע}$  can be translated "he is or he was cut off", "he is or he was decreed", "we will be cut off", or "we will be decreed." Also, the word  $\text{לָמְדָם}$  is either translated "for them" or "for him", although I really think it means "for them."

In ISAIAH 38:1 ISAIAH told Hezekiah that he would die soon. Maybe this is why the quote could mean he was decreed from life's land.

"...And with his generation who will reason, because he (it) (Hezekiah or the generation) was cut off from life's land, from the sin of my people is a stroke (punishment) for them (for him?) (for it?)  $\text{לָמְדָם}$ ."

Or: "And with his generation who will reason, because he (it) (Hezekiah or the generation) was decreed from life's land, from the sin of my people is a stroke (punishment) for them (for him?) (for it?)  $\text{לָמְדָם}$ ."

Or: "And with his generation who will reason because we will be cut off from life's land, from the sin of my people is a punishment for them (for him?) (for

it?) ל מ ו (the people or Hezekiah)."

Or: "And with his generation, who will reason ו because we will be decreed from life's land, from the sin of my people is a stroke (punishment) (mark) for them (the people)" or "for him" or "for it" (Hezekiah or the people as a singular noun).

“TO HIM” OR “TO THEM”

The word ל מ ו means "for them", but some commentators say it can also mean "for him" or "for it." I think they are wrong, but even if it did mean "for him" or "for it", it could be about Hezekiah or the people (a singular noun).

There are a few quotes that have ל מ ו or ו מ that some commentators say are singular. ISAIAH 44:15, PSALM 11:7, JOB 20:23, JOB 22:2, and JOB 27:23.

"My people" in ISAIAH 53:8 could be used with "for them" or "for him" or "for it." In ISAIAH 30:26, it says "His people" and the stroke of "his wound" (the people's wound). It does not say "their wound." This could show that "for him" could also refer to the people in ISAIAH 53:8.

There are other quotes in ISAIAH with the word "people" used as a singular noun. ISAIAH 5:25 "against

him", "smote him", ISAIAH 6:10, "his ears", "his eyes", "his heart", ISAIAH 8:19, ISAIAH 29:13, and ISAIAH 52:4. ISAIAH 5:25 and ISAIAH 29:13 use the word "people" as a singular and as a plural noun.

In JOB 3:14 and PSALM 2:4 the word למו means "to them" or "for them."

In ISAIAH 16:3-4, some translations say that G-d says to Moab "let dwell (plural) among you My outcasts (plural), Moab, be a hiding place to them למו".

Other translations of ISAIAH 16:3-4 say that G-d is saying to Zion "let dwell (plural) among you the outcasts (plural) of Moab, be a hiding place to them " למו.

ISAIAH 48:21 says that they (Israel) were not thirsty when G-d led them through the deserts because He caused water to flow out to them למו from a rock.

ISAIAH 53:8

TAKEN FROM PRISON?

USUAL TRANSLATION

"He was taken from oppression and from judgment."

Some other translations say:

He was taken from prison and from judgment.

The word translated as "prison" in this quote is not translated as "prison" in any other quote.

## ISAIAH 53:9

ISAIAH 53:9

USUAL TRANSLATIONS OF FIRST PART

"And He gave with evildoers his grave and with a rich man his tomb."

Or: "And He gave with evildoers his grave and with a rich man in (by) his death (his deaths)."

TOMB

According to the Masoretic text, the word translated "tomb" is plural, so it would have to say "his tombs" if the word meant "tomb", but I don't think the word is ever used for "tomb" in the Hebrew Bible. The word in the Hebrew Bible usually means "high places", so it could say "And He gave with evildoers his grave and with a rich man (the rich) his high places." (Scholars are not sure about the meaning of this word in this

quote.)

ISAIAH 53:9

DEATH OR DEATHS

Some translations say:

“And He gave with evildoers his grave, and with a rich man (with the rich) by (in) his deaths (plural).”

Other translations say:

“And He gave with evildoers his grave, and with a rich man (with the rich) by (in) his death.”

Some commentators say that the plural word “deaths” has no special meaning because they believe that the servant is Israel, so that is why the word is plural. Other commentators say that the word “death”  $\text{מוֹת}$  in plural means a violent death and has a singular meaning.

I don’t think either translation makes sense, and I don’t even think ISAIAH 53:9 says “his deaths.”

EZEKIEL 28:8 says “...and you (singular) will die deaths (plural)...” The word “deaths” is plural and has a different spelling  $\text{מוֹתֶיךָ}$  than the word in ISAIAH

53:9. EZEKIEL 28:10 says "you (singular) will die deaths..." The word "deaths" is plural and is spelled תָּמּוּת like the word used in ISAIAH 53:9.

Many translations of ISAIAH 53:9 say "...and with the rich...", but I think it says "...and with a rich man..."

#### ISAIAH 53:9 FIRST PART ALTERNATIVE TRANSLATIONS

#### THE PEOPLE'S PUNISHMENT?

"...And He gave with evildoers it's grave (the people's grave) and with a rich man among it's corpses."

I think it is easier to understand as:

"...and He gave with evildoers it's grave (the people's grave) and (He gave it's grave) with a rich man among it's corpses."

ISAIAH 22:12-14 says that the people will die for the sin of celebrating that they were going to die soon, instead of mourning and turning to G-d for help. ISAIAH 22:2-4 also says that the city was joyous, and that the people will be destroyed.

I think this might have happened during Hezekiah's life because Shebna was over the house of the armor (ISAIAH 22:8 and 15) , and he was also Hezekiah's scribe in ISAIAH 36:22. ISAIAH 22:20 and ISAIAH 36:22 also mention Eliakim, son of Hilkiah, who was one of Hezekiah's top people.

Hezekiah might be described as a wealthy man in ISAIAH 53:8-9 because he was punished for showing off his wealth and treasures to Babylon. 2 CHRONICLES 32:23 says that many nations gave him gifts, and he was exalted in the eyes of the nations. 2 CHRONICLES 32:25-26 says that he was proud, and then he humbled himself. 2 CHRONICLES 32:27-29 says that he was very rich in treasures, cities, and flocks. 2 CHRONICLES 32:31 says that G-d tested Hezekiah during the time he met with the Babylonian ambassadors, and showed them his treasures.

2 CHRONICLES 32:25-26 says G-d was angry at Hezekiah and Judah and Jerusalem for being proud, be He did not punish them until Hezekiah died, so maybe they died around the same time.

The word "Sheol" is translated as grave or underworld. In ISAIAH 38:10 Hezekiah was dying, and he said that he will go to Sheol. ISAIAH 5:13-14 says that the people will be going to Sheol as a punishment for rejoicing. Maybe this is another example of them

going to the same grave like ISAIAH 53:8-9 says.

#### MORE ALTERNATIVE TRANSLATIONS

"And He gave with evildoers it's grave (the people's grave) and with the rich among it's corpses."

Or: "And He gave with evildoers it's grave (the people's grave), and with the rich by (among) it's deaths."

ISAIAH 2:7-8 says that the people were very rich, and they were worshipping idols.

#### OTHERS DIED TOO?

"And He gave with  $\eta \alpha$  evildoers his grave, and with a rich man among it's corpses (the grave's corpses)."

According to this translation, the grave held more than one body, unless the grave is not one particular grave, but stands for the graves of all of the evildoers.

#### ISAIAH 53:9 FIRST PART REGROUPING THE LETTERS

“And He gave a spade ת נ (and was given a spade), poor ש ר is the strength ד י ע of it's burying, and (but) a spade is rich ר י ש ע in it's corpses.”

Maybe this means the spade is rich in corpses it has to bury, or the spade is rich in the people's corpses, since the word "people" is a singular masculine noun. The word “strength” ד י ע is also used in ISAIAH 11:15.

Or: "And He gave a spade (and a spade was given), evildoers buried and a spade of a rich man is among (against) ג his corpses."

"GAVE" OR "WAS GIVEN"

I think the verb in ISAIAH 53:9 says "and He gave (assigned)" and not "and was given (was assigned)", but I wrote it both ways just in case. Some translations say "and was given (assigned) his grave with evildoers..." but I think they are wrong. I think it could say "and He gave with evildoers his grave..."

ISAIAH 53:9 SECOND PART  
USUAL TRANSLATION

"Upon (although) no violence (wrong) he did and

no deceit (is) in his mouth."

Or: "Upon (although) no violence (no wrong) he did (he is doing) and no deceit (is) in his mouth."

## RIGHTEOUS OR SINLESS MAN?

Some commentators say that ISAIAH 53:9 describes a sinless man suffering for other people's sins because it says the man did no violence (no wrong) or is not doing violence (is not doing wrong), and he is not lying. This could also describe a righteous person who I don't think has to be sinless to be called righteous.

## ISAIAH 53:9 SECOND PART REGROUPING THE LETTERS

"A yoke ל ץ not doing violence (infinitive) is deteriorating (ש ש ץ as ש ע), alas ו ה, for I will say what ה מ is in it's mouth (yoke's mouth or opening)."

Or: "A yoke ל ץ not doing violence (infinitive) is deteriorating (ש ש ץ as ש ע), alas ו ה, for I will say what is by His mouth."

In ISAIAH 38:1, ISAIAH told Hezekiah that G-d said that Hezekiah will die soon.

Or: "A yoke to a brother ח א ל forced labor ט מ is making ה ש ע, and no deceit is in his mouth."

Or: "A yoke to a brother ח א ל forced labor ט מ is making ה ש ע, and not a deceiver is in it's mouth (the yoke's mouth or opening)."

Or: "A yoke to a brother forced labor is making and not deceit in (by) his mouth."

Maybe forced labor is making a yoke and not deceit by his mouth is making the yoke. Or maybe forced labor is not causing deceit to be in (by) his mouth.

## ISAIAH 53:10

ISAIAH 53:10

FIRST PART

USUAL TRANSLATION

"And the L-rd desired his crushing by disease ל ח ה."

I don't think the quote says this because it does not say "by."

## ALTERNATIVE TRANSLATIONS

"And the L-rd desired (transitive verb) his crushing the disease י ח ל ה."

Or: "And the L-rd desired his crushing, He made him sick (He wounded him)."

This translation might be right if the י at the end is really a ו and the verb is ח ל ה."

1 KINGS 22:34 uses this verb about someone who was pierced by an arrow.

## ISAIAH 53:10 IN THE DEAD SEA SCROLLS

ISAIAH 53:10 is a little different in the Dead Sea scrolls. It has a form of the verb ח ל ל which can mean to profane, to pierce, or to wound.

"And the L-rd desired his crushing, and ו He profaned (and He pierced) (and He wounded) him ה ו י ח ל ל."

## ISAIAH 53:10 SECOND PART USUAL TRANSLATIONS

The next part of ISAIAH 53:10 is usually translated one of three ways.

"...If You will make his soul a guilt offering, he will see a seed, he will lengthen days."

Or: "...If his soul will offer itself as a guilt offering, he will see a seed, he will lengthen days."

Or: "...If he will offer himself as a guilt offering, he will see a seed, he will lengthen days."

I don't think the quote really says "itself" or "himself" or "as a guilt offering", so I think these last two translations are not literal translations.

Some commentators say that the Hebrew word for "seed" in ISAIAH 53:10 "he will see a seed" has to be about a physical seed (descendant). Other commentators say it can be a symbolic seed and point out ISAIAH 57:4 "seed of falsehood" using the same word for seed.

#### ALTERNATIVE TRANSLATION HEZEKIAH'S EXTRA YEARS

"...If his soul will offer a guilt offering, he will see a seed, he will lengthen days."

When Hezekiah was told he would die soon in ISAIAH 38:3, he cried and was given an extra 15 years

to live. Since his son Menasseh ruled at 12 (2 KINGS 21:1), and Hezekiah lived an extra 15 years, he was probably born after Hezekiah's illness. Maybe crying was the guilt offering by his soul, and Menasseh was the seed he saw after his days were lengthened.

#### ISAIAH 53:9 AND 53:10 TOGETHER

“Upon (because) no violence (no wrong) he did (he is doing) and no deceit (is) in his mouth, and the L-rd desired his crushing the disease, if his soul will make a guilt offering, he will see a seed, he will lengthen days...”

There are other quotes with the word "upon" used as "because." Some good examples are AMOS 1:3, 1:6, 1:9, 1:11, 1:13, 2:1, 2:4, and 2:6. After these quotes say "upon" or "because" some nation sinned, the next quote says "...(and) I will send a fire..." upon them as a punishment. The word "and" is not usually translated in these quotes.

Or:"Upon (because) no violence (no wrong) he did (he is doing) and no deceit (is) in his mouth, **(and)** the L-rd desired his crushing the disease. If his soul will make a guilt offering, he will see a seed, he will

lengthen days..."

The word "and" might not have to be translated in this quote.

There are other examples of quotes where "and" is not translated. For example, LEVITICUS 26:3 says "if you will walk in My statutes, and keep My commandments, and you will do them, (and) I will give your rains in their time..." Also, see ZECHARIAH 3:7 for a good example. In these quotes, "and" means "then."

ISAIAH 53:10 THIRD PART  
USUAL TRANSLATION

"And the desire of the L-rd by his hand will prosper."

ISAIAH 53:11

ISAIAH 53:11  
USUAL TRANSLATIONS

"From the work of his soul, he will see, **My servant** will be satisfied, by his knowledge, **he will justify the Righteous One** to many, and their sins he will bear."

Or: "From the work of his soul, he will see, he will be satisfied, by his knowledge, **My righteous servant will justify** for many, and their sins he will bear."

ISAIAH 53:11 FIRST PART  
ALTERNATIVE TRANSLATION

"From the work of his soul, he will see, he will be satisfied (by his knowledge)."

ISAIAH 53:11 SECOND PART  
ALTERNATIVE TRANSLATIONS

"...(By his knowledge) will justify for multitudes  
My righteous servant and their sins he will bear."

This translation could also be written as:

"...(By his knowledge) My righteous servant will justify for multitudes and their sins he will bear."

I am not sure if the quote can really be read as "My righteous servant."

Or: "(By his knowledge) a righteous man (a

righteous one) will justify (will declare righteous) My serving (infinitive) to multitudes and their sin he will bear."

Or: "(By his knowledge) a Righteous One (G-d) will justify My servant to multitudes..."

Or: "(By his knowledge) My servant will justify the Righteous One (G-d) to multitudes..."

I think "My servant" could be the subject or the object of the verb "will justify."

I don't know if "by his knowledge" is at the end of the quote before this or at the beginning of this quote.

I think G-d might also be called "Righteous One" in PROVERBS 21:12.

Or: "...A righteous man (a righteous one) will justify My servant to multitudes..."

"A righteous man" could be the subject of the verb, and "My servant" could be the object of the verb.

Or: "...My servant will justify a righteous man (a righteous one) to multitudes..."

"My servant" could be the subject of the verb, and "a righteous man" could be the object of the verb.

Some commentators say that ISAIAH 53:11 could say:

“...Will justify a righteous man (a righteous one), My servant, for (to) multitudes...”

It could also be written as:

“A righteous one (a righteous man), My servant, will justify for (to) multitudes...”

The subject of the verb in this quote is “a righteous man (a righteous one), My servant” instead of “My righteous servant.”

The verb “to justify” could also mean “to declare righteous.”

King Hezekiah was called G-d's servant in 2 CHRONICLES 32:16, so this could possibly be about him.

## ISAIAH 53:12

### USUAL TRANSLATION

"For thus I will divide for him among great ones and with  $\eta \aleph$  strong ones he will divide a spoil **because**

**(tachat asher)** he bared his soul to death and with sinners (evildoers) was counted (took part)..."

Maybe Hezekiah took part in the passover sacrifices with unclean people in 2 CHRONICLES 30:18.

#### ALTERNATIVE TRANSLATIONS

"For thus I will divide for him among (by) ג great ones (multitudes) ם ך ג ך, and with ת נ mighty ones he will divide a spoil, **instead of who (tachat asher)** bared his soul to death and with evil doers was counted (the Assyrian general or army)..."

The phrase "tachat asher" is usually translated "because", but it could also literally mean "instead of who or what." "Tachat asher" is not translated as "because" in DEUTERONOMY 28:62 and EZEKIEL 36:34. I think the phrase means "instead of (in place of) what (that)" in these quotes. Also see my chapter called "Tachat Asher" for more details.

Although my alternative translation of "tachat asher" in ISAIAH 53:12 is not the usual translation, it could still be correct. Prophecies were usually poetic and could say unusual and uncommon things.

In ISAIAH 37:36, the angel killed 185,000 Assyrian soldiers. Maybe the Assyrian leader who

taunted G-d in ISAIAH 36:4 might have been one of the men who died, so the quote "...who bared his soul to death and with evildoers was counted" might have been about the Assyrian leader or the Assyrian army being killed and not dividing the spoil. Maybe Hezekiah divided the Assyrian army's spoil, instead of them dividing his spoil.

#### NUMBER OF STEPS COUNTED?

"...He will divide a spoil because (that) he uncovered his soul to death and a sign ת א (without ו) of steps א י ג ש ד was counted."

In ISAIAH 38:8, when Hezekiah was healed from a deadly illness, he was given a sign where the shade moved ten steps ת ו ל ע נ or ten degrees. Maybe the sign was not on a sundial, but on stairs, or maybe the ten steps were a distance that a person walks in ten steps. The word "sign" in singular ת ו א is also written without a ו in EXODUS 12:13 and twice in EXODUS 4:8.

ISAIAH 53:12

REGROUPING THE LETTERS

HEZEKIAH MOVED THE WATER INTO CITY

"For thus I will divide for him by many ב ר ב a sea ם ך, and he will divide with mighty ones a spoil, instead of who bared his soul to death and with evildoers was counted."

Hezekiah moved the water into the city in 2 CHRONICLES 32:30 and 2 KINGS 20:20.

ISAIAH 53:12 LAST PART  
USUAL TRANSLATION

"...And he bore the sin of many and made intercession for sinners."

ALTERNATIVE TRANSLATIONS

"And he (Hezekiah) purified multitudes lifting up (sacrifices) (or helping)."

The Levites helped the priests do the sacrifices in 2 CHRONICLES 29:5 and 34, and Hezekiah had them purified.

Or: "And he a sin of multitudes took away and for sins (sinners) interceded."

Hezekiah prayed for the people in JEREMIAH 26:18-19 and 2 CHRONICLES 30:18-20.

# TACHAT ASHER (USED IN ISAIAH 53)

## TACHAT

The word "tachat" תחת is used by itself in many quotes to mean "instead of" or "in place of." For example, in GENESIS 4:25, Eve says that G-d gave her another offspring (seed) instead of (in place of) (tachat) Abel who was killed by Cain. ISAIAH 61:3 also uses the word a few times meaning "instead of."

In GENESIS 30:15, Rachel asks her sister Leah for mandrakes that Leah's son found, and she says to Leah that their husband Jacob will lie with Leah "in exchange for" or "in return for" (tachat) the mandrakes of her son.

## TACHAT ASHER

The phrase "tachat תחת אשר" is important because of ISAIAH 53:12 where the translation might be unusual. Usually the phrase is translated "because", but it could also literally mean

"instead of who or what." I think that it can also mean "in exchange that", or "in exchange for", or "in return for", or "in place of that."

I think "tachat" is used when someone or something is "instead of" or "in place of" someone or something else, but "tachat asher" is used when a quote is about someone or something doing or not doing something "instead of" or "in return for" someone or something doing or not doing something else.

#### TACHAT ASHER AS "BECAUSE"

"Tachat asher" is usually translated as "because." For examples, see NUMBERS 25:13 "because he was jealous", DEUTERONOMY 21:14 "because you afflicted her", and DEUTERONOMY 28:47 "because you did not serve the L-rd your G-d in joy..."

DEUTERONOMY 28:45-46 says the people will be cursed as a punishment. Then DEUTERONOMY 28:47-48 says "because" (tachat asher) they did not serve G-d in joy, they will serve their enemies in suffering.

I think DEUTERONOMY 28:47-48 could say "in exchange for that (in return for that) (in place of that) (tachat asher) you did not serve the L-rd your G-d in joy...", "...then you will serve your enemies that the L-rd will send against you in hunger..." and other kinds of

suffering.

TACHAT ASHER NOT TRANSLATED AS  
“BECAUSE”

“Tachat asher” is not translated as “because” in  
DEUTERONOMY 28:62.

DEUTERONOMY 28:62  
USUAL TRANSLATION (JPS 1917)

“And you shall be left few in number, whereas  
(tachat asher) you were as the stars of heaven for  
multitude...”

DEUTERONOMY 28:62  
ALTERNATIVE TRANSLATION

“And you will be left few in number instead of  
(in place of) what (tachat asher) you were, like the stars  
of heaven for multitude...”

Or: “And you will be left few in number instead  
of that (in place of that) (tachat asher) you were like the  
stars of heaven for multitude...”

“Tachat asher” is also not translated as “because” in EZEKIEL 36:34.

EZEKIEL 36:34

USUAL TRANSLATION (JPS 1917)

“And the land that was desolate shall be tilled, whereas (tachat asher) it was a desolation in the sight of all that passed by.”

EZEKIEL 36:34

ALTERNATIVE TRANSLATION

“And the desolate land will be worked (will be tilled) instead of (in place of) what (tachat asher) it was, a desolation to the eyes of every passer (every one passing by).”

Or: “And the desolate land will be worked (will be tilled) instead of that (in place of that) (tachat asher) it was a desolation to the eyes of every passer (every one passing by).”

## ISAIAH 53 COMPARED TO

# ISAIAH 59

ISAIAH 59 is interesting because it says some things about Israel that are the opposite of what ISAIAH 53 says about the man who suffered for other people's sins.

ISAIAH 53:5 describes a man who suffered for other people's sins. ISAIAH 59:12-13 says that Israel had sinned a lot.

ISAIAH 53:7 says the man was quiet like a sheep and did not open his mouth. ISAIAH 59:11 says Israel made noises like bears and doves.

ISAIAH 53:9 says that the man did not do violence and he did not lie. ISAIAH 59:3 and ISAIAH 59:6-7 say that the people of Israel had blood on their hands from doing violence and that they lied.

Some commentators say that in ISAIAH 53, the kings or nations mentioned in ISAIAH 52:15 are describing Israel as a man who suffered for their sins. I am not going to discuss the details of the arguments used by these commentators because ISAIAH did not say that the kings or nations are speaking, and he did not say that the man who is suffering in ISAIAH 53 is Israel. I would rather discuss things that are actually

written in the Hebrew Bible.

