

(THIRD EDITION)

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..

I think King Hezekiah suffered for the sins of the people of Israel or Judah or maybe both of them, but his suffering did not atone for everyone's sins forever. He suffered for the sins of the people of his generation, but they were also punished for their sins. Mostly, it sounds like he had health problems that they deserved instead of him.

ISAIAH 53:1

ISAIAH 53:1

USUAL TRANSLATION

"Who believed
our report לַשְׁמַעְתָּנוּ,
and the arm of the L-rd
against (to) לַיְּחַדְתָּנוּ
was revealed (was uncovered)?"

ISAIAH 52:10 and 52:15 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 כַּי 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.

I also discuss G-d's arm in volume one in it's own chapter and in another volume in a chapter called "ISAIAH 40:10" and in this volume in a chapter called "ISAIAH 51:5."

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?"

I doubt the quote actually says this.

In 2 CHRONICLES 32:20-21, the prophet Isaiah and King 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** כִּיּוֹנָק
before Him לִפְנֵי הו',
and like a root from dry ground..."

The word "young tree" כִּיּוֹנָק in ISAIAH 53:2 is a masculine noun that is only used in this quote. The usual word יֹנֵק means a twig or a shoot and is feminine. For examples of the feminine noun, see JOB 8:16, JOB 14:7, and PSALM 80:12. 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."

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 (him)..." about G-d or someone else.

Maybe Hezekiah rose up before G-d or whomever G-d bared His arm against in ISAIAH 53:1. If the quote is about Hezekiah, then I think he rose up before G-d, Assyria, or the king of Assyria.

FIRST PART OF ISAIAH 53:2

ALTERNATIVE TRANSLATION

“And he rose up **like a sucker**
(**like one that sucks**) כ י ו נ ק
before Him (him) ל פ נ י ו,
and like a root from dry ground...”

Some commentators say that the young tree might be growing from a root of another tree which is called a "sucker" in English and is considered bad for the main tree. I don't know if ancient Hebrew called trees like that “suckers” like in English. Since a root also sucks up water, the quote might say "like a sucker" referring to the root in the next part of the quote.

I am not sure if the quote says that he is rising up like a root from dry ground or just that he is like a root from dry ground. A root would not rise up from dry ground, but maybe the quote is saying that he rose up looking like a root from dry ground, even though literally, that does not happen.

SECOND PART OF ISAIAH 53:2 USUAL TRANSLATION

"And he rose up like a young tree כ י ו נ ק
before Him (him) ל פ נ י ו.

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 ו נ ח מ ד ה ו."

The word "that" actually says "and" in Hebrew,

but sometimes it is translated as "that."

SECOND PART OF ISAIAH 53:2 REGROUPING THE LETTERS

I think the letter ו should be translated "and" instead of "that", so ISAIAH 53:2 could say:

"And he rose up **like a young tree**
(like a sucker) כ י ו נ ק
before Him (before him) ו פ נ י ו.

And like a root from dry ground,
no form (no look) is to him
and no adornment (no glory).

And we saw him
and not an image
(and not an appearance),
and we desired him ו נ ח מ ד ה ו."

Or: "And we saw him
and not an image
(and not an appearance),
and **he was desired**
(niphhal verb) ו נ ח מ ד ה ו **alas (ho)** ה ו..."

I divided the Hebrew letters into words a little differently, so the letters ה and ו are separated from the end of the word ו נ ח מ ד ה ו and say "alas (ho)."

ISAIAH 53:2 REGROUPING THE LETTERS

"And rose up ו י ע ל
like wet ground (like mud) כ י ו ן
the proclamation (the report)
(the announcement)
(singular noun) ק ל
of his presence (plural noun) פ נ י ו ."

Or: "And rose up ו י ע ל
like wet ground (like mud) כ י ו ן
the being little (the being light)
(the being unimportant)
(the lightness) ק ל
of his presence פ נ י ו ."

"And (but) like a root
from dry ground,
no form is to it ל ו
and no glory (no adornment)."

"**And** we saw him
and not an image
(and not an appearance),
and we desired him ו נ ח מ ד ה ו ."

Or: "And we saw him
and not an image
(and not an appearance),
and **he was desired**
(niph'al verb) ו נ ח מ ד **alas (ho)** ה ו ..."

I divided the Hebrew letters into words a little differently, so the letters ה and ו are separated from the end of the word ו נ ח מ ד ה ו and say "alas (ho)."

The word ל ק could be the word ל ק ו written without the letter ו in the middle or the infinitive of the verb “to be light, little, or unimportant” ל ל ק as ל ק. According to some dictionaries, the word ל ק can mean “lightness”, but I am not sure about that because I haven’t seen it used that way.

ISAIAH 53:2 could say that the announcement of his presence did not have any form or glory, or it could say that the being light, the being unimportant, or the lightness of his presence did not have any form or glory because it says “no form is to it ו ל.” The word “presence” is a plural word, so it would have to say “no form is to them”, if it was about his presence.

ISAIAH 53:1 says "Who believed our report (our hearing)..." If his report (announcement) 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 or glory, and a root from dry ground has no beauty or adornment, the proclamation of his presence was himself, and not an image.

THE WORD MEANING “PROCLAMATION”

The word ל ק ו or ל ק 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.

The word “voice” or “proclamation” is spelled ל קו in every quote I saw where it is used by itself, but it is spelled ל ק, without the letter ו in the middle of the word, in quotes where other letters are added to the beginning or to the end of the word. For examples of ל קו spelled ל ק, see GENESIS 3:10, 21:12 ב ק ל ה, 27:38, 45:16, and twice in EXODUS 4:8.

I think the word ל קו could still be spelled ל ק when it is used by itself because other similar words are spelled without the letter ו written out. For example, the word “generation” ד ו ר is often written as ד ר, and the word “myrhh” מ ו ר is often written as מ ר, even if no other letters are added to these words.

ISAIAH 53:3

ISAIAH 53:3

USUAL TRANSLATION

"He was hated נ ב ז ה
and **forsaken** ו ח ד ל
of **men** א י ש י ם.

A man of **pains** מ כ א ב ו ת
and acquainted ו י ד ו ע
with disease ח ל י,
and like one men hide ו כ מ ס ת ר
[their] face פ נ י ם
from (from him) מ מ נ ו.

He was hated נ ב ז ה,

and we did not consider him."

The quote does not actually say "their face", but just "face."

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 מְרִנִּים 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 נִבְזָה 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.

It is also possible that people didn't like King Hezekiah once he had the boil. In JOB 1 and 2, the accusing angel caused Job to have a boil or boils over his whole body, and he lost everything he owned. In JOB 19:13-19, Job says that he was hated by everybody. In particular, JOB 19:14 says that his near ones or his relatives have ceased or have

forsaken him using the same verb from ISAIAH 53:3
ל ח ד ב.

ISAIAH 53:3 THE FIRST PART REGROUPING THE LETTERS

I think the word translated "he was hated" ה ח ז can be divided into ז ח (from the verb ח ז ח) and ה ח. I think ה ח can mean "this one" or "this." An example of a quote with "this one" or "this" ה ח 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 ח ז 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.

ISAIAH 53:3 THE FIRST PART REGROUPING THE LETTERS "SHARP"

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

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

Or: "This one הָאֵל spoke נָבָה
and was sharp (נָבָה as נָבָה) נָבָה
to where יָשָׁא is their tribute שָׂא."

I don't think the verb נָבָה from the root נָבָה really means "to speak", but most dictionaries say it can mean that. I think that meaning is just a guess based on PROVERBS 10:31 which is hard to understand. I think the verb does mean "to sprout" or "to spring forth" because it is used that way in most quotes. For examples, see PSALM 62:11, PSALM 92:15, and ZECHARIAH 9:17.

Or: "This one הָאֵל sprang forth
(this one sprouted) נָבָה
and was sharp (נָבָה as נָבָה) נָבָה
to people שָׂא יָשָׁא."

ISAIAH 53:3 THE FIRST PART REGROUPING THE LETTERS "STOPPING"

"This one הָאֵל sprang forth
(this sprang forth) נָבָה
and a forsaking (stopping) נָבָה
of people שָׂא יָשָׁא."

Maybe they stopped desiring Hezekiah because he had a boil.

Or: "This one הָרָם (Hezekiah)
sprang forth נָבַח
and stopped לָחַץ,
people אֲשֶׁר."

Maybe Isaiah is speaking to the people.

Or: "This one הָרָם sprang forth
(this one spoke) נָבַח
and (he) stopped לָחַץ
people אֲשֶׁר."

I read in a dictionary that the verb לָחַץ "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 think it can mean "to stop" something.

Or: "This one הָרָם sprang forth
(this one spoke) נָבַח
and ceased (stopped) לָחַץ,
alas אֲשֶׁר, their tribute אֲשֶׁר."

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

Or: "This one הָרָם
sprang forth נָבַח
and a man אֲשֶׁר
stopped לָחַץ a sea יָם."

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

Or: "This one הָרָם
sprang forth
(this one spoke) נִבַּח
and (he) stopped לָחַץ,
alas יָאֵל, their tribute שָׁלַח."

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

THE SECOND PART 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 יָדָע of disease יָלַח", 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 38:1 and 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 after he was shot
by an arrow. 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 SECOND PART USUAL TRANSLATION

A man of pains מ כ א ב ו ת
and acquainted ו י ד ו ע with disease ח ל י ,
and like one men hide ו כ מ ס ת ר
[their] face פ נ י ׀ from (from him) מ מ נ ו .

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.

ISAIAH 53:3 SECOND PART REGROUPING THE LETTERS

"A man **of pains** מ כ א ב ו ת
and known ו י ד ו ע."

Or: "A man **from pain** מ כ א ב
and a mark ו ת ׀ is known ו י ד ו ע."

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

"His illness ח ל י ׀ is like
a hider ו כ מ ס ת ר of a face
from us מ מ נ ו ."

Or: "His illness ח ל י ו is like
a hiding place ת ר ס מ כ of a face
from us מ נ ו מ נ ו."

Or: "His illness ח ל י ו like
forced labor ס מ כ sought ת ר
a face from us מ נ ו מ נ ו."

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

The word מ נ ו מ נ ו can mean "from him" or "from
us."

ISAIAH 53:3 THIRD PART USUAL TRANSLATION

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

ISAIAH 53:3 THIRD PART REGROUPING THE LETTERS

"This one (the man) ה ז sprang forth
(sprouted) (spoke) ב ג,
and we did not consider him."

Or: "This (the illness) ה ז
sprang forth ב ג,
and we did not consider it."

ISAIAH 53:4

ISAIAH 53:4 FIRST PART
USUAL TRANSLATION

"Surely, our illness he bore (he carried),
and **our pains** וְנוֹכָאֵנוּ
he carried (them) סָבַל."

ISAIAH 53:4 FIRST PART
ALTERNATIVE TRANSLATIONS

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

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

Or: "Surely, our illness
he carried (he is carrying),
and **from our pains** וְנוֹכָאֵנוּ
is their burden (face's burden)."

ISAIAH 53:4 SECOND PART
USUAL TRANSLATION

"And we considered him
stricken (beaten) נִגְוָע,
smitten מַכָּה of G-d,
and afflicted נִמְעָנָה."

ISAIAH 53:4 SECOND PART

ALTERNATIVE TRANSLATIONS

"...And we considered him
a beaten one נ ג ו ע,
a smitten one of
(a beaten one of) מ כ ה G-d,
and **an afflicted one** ו מ ע נ ה."

JEREMIAH 18:21 says "their young men are smitten ones (struck ones) (killed ones) of a sword in battle" or "their young men are smitten (struck) (killed) of a sword in battle."

Or: "And we considered him
persecuted (stricken) נ ג ו ע
from thus מ כ ה, G-d,
and afflicted ו מ ע נ ה."

I think in this translation, Isaiah could be speaking to G-d.

ISAIAH 53:5

ISAIAH 53:5

USUAL TRANSLATION

"And (but) **he** ו ה ו א **is wounded**
(is pierced) ל ל ח מ
from our sin ו ע נ ו פ ש
(from our sins ו ע י נ ו פ ש)."

"(He is) crushed מ ד כ א

from our transgressions.”

“The punishment of our health
(our welfare) is upon him,
and **by his wound**
(singular noun) ו ב ח ב ר ת ו
it was healed
(it is healed) נ ר פ א
for us ל ל נ ו.”

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

Some of the manuscripts of the Masoretic (traditional Jewish) text have the singular word in Hebrew “from our sin” מ פ ש ע נ ו, and some have the plural word “from our sins” מ פ ש ע י נ ו.”

ISAIAH 53:5 FIRST PART ALTERNATIVE TRANSLATION “PROFANED”

"...And **he** ו ה ו א **is profaned** מ ח ל ל
from our sin (our sins).

(He is) crushed מ ד כ א
from our transgressions."

Usually, the first part of ISAIAH 53:5 is translated as “he is wounded or pierced”, but I think it could say “profaned.”

ISAIAH 53:4 LAST PART-53:5 FIRST PART ALTERNATIVE TRANSLATION

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

ISAIAH 53:4 LAST PART-53:5 FIRST PART REGROUPING THE LETTERS

"...And we considered him
 afflicted (stricken) נ ג ו ע

G-d is smiting מ כ ה and
afflicting him (Hezekiah) ו מ ע נ ה

He ה ו ה **is profaned (pierced)** ל ל ח מ
 from our sin (our sins),
 (he is) crushed א כ ד א
 from our transgressions..."

I think the last part of ISAIAH 53:4 might be connected to the beginning of ISAIAH 53:5 with some minor changes. It is confusing, but it is possible.

I moved the letter ו from the right end of "and he ה ו ה" to the left end of the word "is afflicting him" ו מ ע נ ה, so the quote says "him" ו and not "and." (I am not sure about this grammatically).

ISAIAH 53:5 LAST PART
USUAL TRANSLATION

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

ISAIAH 53:5 LAST PART
ALTERNATIVE TRANSLATION

"**More than** מִכּוּץ **contrition**
(crushing) מִכּוּץ
is from our transgressions.

The punishment of our health
(our welfare) is upon him..."

ISAIAH 53:5 LAST PART
USUAL TRANSLATION

"The punishment of our health
(our welfare) is upon him,
and **by his wound**
(singular noun) וְיִרְפָּא
it was healed (it is healed) נִרְפָּא
for us לָנוּ."

ISAIAH 53:5 LAST PART
ALTERNATIVE TRANSLATION

"The punishment of our health
(our welfare) is upon him,

and **by his wound**
(singular noun) וּבַחֲבַרְתּוֹ
we will be healed נִרְפָּא.

For us לָנוּ, all of us...”

I am not sure if “for us” is at the end of ISAIAH 53:5 or at the beginning of ISAIAH 53:6.

Maybe Hezekiah was sick and had a boil (ISAIAH 38:1 and 38:21) instead of the people becoming sick for their sin or sins. 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. It doesn’t say if Hezekiah became sick then or not.

It is also possible that at some time there was a plague that was actually killing the people for their sins, and Hezekiah became sick, even though he did not commit those sins. Maybe the people were healed when he became sick or when he was healed miraculously by G-d after he prayed to G-d and cried in ISAIAH 38:1-6.

ISAIAH 53:5 IN THE DEAD SEA SCROLLS

There are many more differences between the Masoretic (traditional Jewish) text of ISAIAH 53 and the text of ISAIAH 53 in the Dead Sea Scrolls. For example, the Masoretic text of ISAIAH 53:5 says “by his wound” וּבַחֲבַרְתּוֹ, but the Great Isaiah Scroll in

the Dead Sea Scrolls¹ says “by his wounds” (plural) ו
בַּחֲבֵרֹתָיו.

If you compare the Dead Sea Scrolls' text of all of ISAIAH, called the Great Isaiah Scroll, with the Masoretic text, you will find over two thousand six hundred differences.²

THE WORD מַחֲלָל IN ISAIAH 53:5 IF POAL FORM OF THE VERB

In the next few sections, I am going to discuss some verb forms. You don't really have to understand this.

The word מַחֲלָל in ISAIAH 53:5 could be one of a few different forms of the verb חָלַל. In this section, I discuss the possibility that it is the poal form of חָלַל.

Most commentaries say the word מַחֲלָל in ISAIAH 53:5 is a poal form of the verb חָלַל, which is passive and means “to be pierced or to be wounded.” They say the word מַחֲלָל in ISAIAH 53:5 is actually מַחֲלָל without the letter ו written out, which is possible because the letter ו is not always written

¹ Heiser, Michael S. “Letter Differences in Isaiah 52:13-53:12 Between the Hebrew Text Used by the Bible Code Proponents (the Masoretic Text) and the Dead Sea Scroll material (the Great Isaiah Scroll, 1QIsaa)”. Page 4. PDF. Online.

² According to the internet site of the Israel Museum in Jerusalem which has that scroll.

out.

They say the verb מ ח ו ל ל ת in ISAIAH 51:9 is a similar form of the verb, the poel or polel form, with the letter ו written out. The poel or polel form of the verb ל ל ח is an active verb and can mean “to pierce or to wound.”

Some commentaries say that the poel or polel form of the verb ל ל ח is also used in JOB 26:13. The verb in JOB 26:13 is spelled ח ל ל ה, which they say is actually ח ו ל ל ה without the letter ו written out. The verb ח ל ל ה could be a feminine poel or polel form of the verb ל ל ח and could mean “to pierce or to wound”, or it could be a feminine piel form of the verb ל ל ח and could mean “to pierce, to wound, or to defile”, or it could be a feminine polel form of another verb ח ו ל, and could mean “to bring forth.” Some translations say ח ל ל ה is a form of ל ל ח and some say it is a form of ח ו ל. No one really knows what it says for sure.

I don't think מ ח ל ל in ISAIAH 53:5 is the poal form of the verb ל ל ח, but if it is the poal form of the verb, they say it could mean “he is pierced” or “he is wounded.”

THE WORD מ ח ל ל IN ISAIAH 53:5 IF PIEL FORM OF THE VERB

You don't have to understand this section to understand the translations.

The word מ ח ל ל in ISAIAH 53:5 could be the piel form of the verb ל ל ח and could mean "to profane or to defile", but it might also mean “to pierce or to wound.”

The piel form of the verb meaning "to profane or to defile" is used in LEVITICUS 21:9 and in EXODUS 31:14.

EZEKIEL 28:9 could also have the piel form of the verb ללח translated as "your profaners", or "your defilers", or "your piercers", or "your wounders." EZEKIEL 28:7 mentions people defiling the king's beauty or brightness, depending on the translation, so that could explain EZEKIEL 28:9 saying "your profaner" or "your defilers", but it could also be about the king's killers, so it could mean "your piercers" or "your wounders."

If the word ללחמ in ISAIAH 53:5 is the piel form of the verb, it could say "He (G-d) is piercing", or "He (G-d) is wounding", or "He (G-d) is profaning", or "He (G-d) is defiling."

THE WORD ללחמ IN ISAIAH 53:5 IF PUAL FORM OF THE VERB

You don't have to read or understand this section.

The word ללחמ in ISAIAH 53:5 could also be the pual form of the verb לח. The pual form of the verb לח is the passive form of the piel form of the verb and can mean "to be profaned", or "to be defiled", or "to be pierced", or "to be wounded."

The pual form can mean "profaned or defiled ones" לחלל of a sword חרב or "pierced or wounded ones" לחלל of a sword חרב 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 (is wounded) from our sin" or "he is profaned (is defiled) from our sin."

I don't know which form of the verb ל ל ח is used in ISAIAH 53:5, but I think the verb ל ל ח מ in ISAIAH 53:5 could mean "He is profaning", or "he is profaned", or "he is piercing (wounding)", or "he is pierced (is wounded)."

Maybe a boil profaned (defiled) Hezekiah like some skin problems mentioned in LEVITICUS 15:2-15 can profane (defile) people. Or maybe Hezekiah's boil was pierced to drain it. In JOB 2:8, Job scraped his skin after he was caused to have a boil or boils all over his body by the accusing angel. I am not sure if he did that to drain the pus from the boil or boils, or if he did it for some other reason.

THE WORD ל ל ח מ IN ISAIAH 53:5 IN THE DEAD SEA SCROLLS

The word ל ל ח מ in the Masoretic (traditional Jewish) text of ISAIAH 53:5 is spelled ל ל ח ו ל ל in the Great Isaiah Scroll of the Dead Sea Scrolls with the letter ו written out. The letter ו is not always written in the Masoretic text, but is often written out in the Dead Sea Scrolls. Here are a few examples:

The Masoretic text of ISAIAH 53:4 has the verb מ כ ה (hophal form) and מ ע נ ה (pual form), but the Dead Sea Scrolls has מ ו כ ה and מ ע ו נ ה. The Masoretic text of ISAIAH 53:5 has the verb מ ד כ א

(pual form), but the Dead Sea Scrolls has מִדּוֹכָא. The Masoretic text of ISAIAH 53:8 has לִקְחָ (pual form), but the Dead Sea Scrolls has לִוְקָח.³

The word מַחֲוִל in ISAIAH 53:5 of the Dead Sea Scrolls text could be the poel, poal, polel, or pual form of the verb חָלַל and could mean “He is profaning”, or “he is profaned”, or “he is piercing (wounding)”, or “he is pierced (is wounded).”

"PIERCED" NOT LITERAL

Maybe ISAIAH 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 ISAIAH 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 ISAIAH 3:15.

PSALM 109:22 says "...and my heart is wounded (is pierced) חָלַל within me." No one really thinks the psalm writer was stabbed in the heart when he wrote this psalm. The word in ISAIAH 53:5 is spelled מַחֲוִל which is slightly different, so it could have a different meaning.

³Heiser, Michael S. “Letter Differences in Isaiah 52:13-53:12 Between the Hebrew Text Used by the Bible Code Proponents (the Masoretic Text) and the Dead Sea Scroll material (the Great Isaiah Scroll, 1QIsaa)”. Pages 3-4. PDF. Online.

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

"PROFANED" NOT JUST ABOUT HOLY THINGS

The word "profane" is not 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 (will profane) your beauty (or your brightness)..."

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.

“BY HIS WOUND”

The word I translated as “by his wound” בורח is actually singular in the Masoretic text (the traditional Jewish text). Most translations translate it as “by his wounds” or “by his stripes” (plural) for some reason.

Some commentators say that the word בורח was used for wounds caused by being beaten by a rod or being whipped. None of the other quotes with the word “wound” בורח mention anyone specifically being whipped.

I think the word בורח could mean a wound caused by being beaten or touched by G-d, or being hit by G-d’s arrows, or being struck by G-d with a boil or some other skin disease because it damages the skin like a wound. For example, a boil can swell up from pus and could open by itself to let the pus out or it could be pierced open by someone to let the pus out. Either way, I think it could damage the skin and be considered a wound.

There are a few quotes in the Hebrew Bible that mention people being smitten (beaten) by G-d or an angel with diseases or a health problem. For examples, see GENESIS 19:11, DEUTERONOMY 28:27-28, DEUTERONOMY 28:35, 1 SAMUEL 5:6, 1 SAMUEL 5:9, 2 KINGS 6:18, and JOB 2:4-7.

DEUTERONOMY 28:27 and

DEUTERONOMY 28:35 both mention G-d smiting (striking) Israel with a boil using the same Hebrew word that is used for Hezekiah's boil in ISAIAH 38:21.

The writer of PSALM 38 mentions being sick and having wounds that are rotting and that smell bad using the same word for "wound" פָּוַח from ISAIAH 53:5. PSALM 38:3 says G-d's arrows have gone deep into the psalm writer, and G-d's hand has pressed on him, and PSALM 38:6 says that his wounds are rotting and smell bad. PSALM 38:4, 6, 8, 11, and 18 describe different health problems the psalm writer is suffering from because G-d is punishing him for his sin or sins (PSALM 38:4).

PSALM 38 does not actually say the psalm writer was smitten (beaten) by G-d. Instead, it says that G-d's hand pressed down on him in PSALM 38:3.

In JOB 2:4-5, the accusing angel says to G-d that if G-d would stretch forth His hand and hit (touch) Job's bones and flesh, Job would blaspheme G-d. In JOB 2:6-7, G-d lets the accusing angel smite (strike) Job with a boil over all of his body to test Job's faith in G-d.

Although Job was made sick by the accusing angel, he thought G-d made him sick because later, in JOB 6:4, he says that G-d's arrows are poisoning him and that G-d's hand has hit or touched him in JOB 19:21, which is similar to what the psalm writer said in PSALM 38:3.

1 SAMUEL 5:6, 9, and 11 say that G-d's hand was heavy against the Philistines in a certain city and that He smote them with hemorrhoids.

ISAIAH 53:5-6

ISAIAH 53:5 LAST PART USUAL TRANSLATION

“The punishment of our health
(our welfare) is upon him,
and **by his wound**
(singular noun) ו ב ח ב ר ת ו
it was healed (it is healed) נ ר פ א
for us ל נ ו .”

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 ה פ ג י ע him ב ו
with ת א the sin of us all
(and the L-rd struck ה פ ג י ע
against him ב ו the sin of all of us).”

ISAIAH 53:5 LAST PART-53:6 REGROUPING THE LETTERS

“The punishment of our health
(our welfare) is upon him,
and **by uniting** ו ב ח ב ר ת ו
a mark ת ו **was healed**
(is healed) (for us).”

“(For us) all of us, like sheep
have gone astray...”

I am not sure if “for us” is at the end of
ISAIAH 53:5 or at the beginning of ISAIAH 53:6.
differently.

Maybe the quote means a scar from the boil
was healed.

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 **ה פ ג י ע** him **ו ב**
with **ת נ** the sin of us all
(and the L-rd struck **ה פ ג י ע**
against him **ו ב** the sin of all of us).”

ISAIAH 53:6

ALTERNATIVE TRANSLATIONS

"(For us), all of us like sheep
have gone astray,
a man to his path we have turned,

"...And the L-rd struck **ה פ ג י ע** him **ו ב**
with **ת נ** the sin of all of us."

Or: "...And the L-rd struck
(punished) הַפִּגִּיעַ
by him (against him) בּוֹ
the תֵּאֵל sin of all of us."

Or: "...And the L-rd interceded הַפִּגִּיעַ
by him בּוֹ with תֵּאֵל
the sin of all of us."

Or: "...And the L-rd punished הַפִּגִּיעַ
it בּוֹ (the sin),
the sin of all of us."

I am not sure if "for us" is at the end of
ISAIAH 53:5 or at the beginning of ISAIAH 53:6.

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 הַפִּגִּיעַ him בּוֹ
with תֵּאֵל the sin of us all
(and the L-rd struck הַפִּגִּיעַ
against him בּוֹ the sin of all of us)."

ISAIAH 53:7

USUAL TRANSLATION

"**He was oppressed** ש ג נ
 and he was afflicted
 (and he was humbled),
 and he did not open his mouth,
 like a sheep to a slaughterer
 (to slaughtering) will be led,
 and like a sheep (ewe)
 before it's shearers is silent,
 and it (he) will not open (did not open)
 it's (his) mouth."

ISAIAH 53:6-7

ALTERNATIVE TRANSLATIONS

"(For us) all of us like sheep
 have gone astray.
 A man to his path we have turned.

And the L-rd struck ה פ ג י ע him ב ו
with א ת a sin.

All of us כ ל נ ו **will oppress** ש ג נ,
 and he will be afflicted
 (and he was afflicted) נ ע ה."

The word ש ג נ can mean "he was oppressed" in the niphal form of the verb or "we will oppress" in the kal form of the verb.

"All of us" is used with the "we" form of a verb. For examples, see ISAIAH 59:11 and ISAIAH 64:5 (twice). I think ש ג נ could be the "we" future tense of the verb "to oppress" ש ג נ.

Maybe instead of saying G-d struck him "with

תא the sin of all of us כ ל נ ו", it says G-d "struck him
ב ו with a sin", and then "all of us כ ל נ ו will oppress
ש ג ג." Maybe the sin was that they oppressed people,
and he suffered for it.

Or: "(For us) all of us like sheep
have gone astray.
A man to his path we have turned.

And the L-rd punished ה פ ג י ע him ב ו
with תא a sin.

All of us כ ל נ ו will oppress ש ג ג,
and he will be afflicted
(and he was afflicted) ה ע נ ה."

Or: "(For us) all of us like sheep
have gone astray.
A man to his path we have turned.

And the L-rd afflicted ה פ ג י ע him ב ו
with תא the sin of all of us כ ל נ ו.

We will oppress ש ג ג,
and he will be afflicted
(and he was afflicted) ה ע נ ה."

Maybe instead of usual translation "he was
oppressed ש ג ג", ISAIAH 53:7 says "we will oppress
ש ג ג, and he will be afflicted."

Or: "(For us) all of us like sheep
have gone astray.

A man to his path we have turned.

And the L-rd caused to strike ה פ ג י ע
against him ב ו
the ת א sin of all of us כ ל נ ו.

We will oppress ש ג ש
and he will be afflicted
(and he was afflicted) נ ע נ ה."

In this translation, "the L-rd" is the subject of the verb "caused to strike", "the sin" is the definite direct object of the verb "caused to strike", and the word ת א is put in front of the word "the sin" to show that it is the definite direct object of the verb. The word ת א is not translated when it is used this way.

When it says "a man to his path we have turned", it really means "every man to his path we have turned."

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.

I am not sure if "for us" is at the end of ISAIAH 53:5 or at the beginning of ISAIAH 53:6.

ISAIAH 53:7-8

ISAIAH 53:7

USUAL TRANSLATION

"He was oppressed

and he was afflicted,
(and he was humbled),
and he did not open his mouth,
like a sheep to a slaughterer
(to slaughtering) will be led,
and like a sheep (ewe)
before it's shearers is silent,
and it (he) will not open (did not open)
it's (his) mouth."

ISAIAH 53:8

USUAL TRANSLATION

"**By (from)** oppression
and **from** judgment (punishment)
he was taken..."

Literally, it says "from" and not "by."

ISAIAH 53:7 LAST PART-53:8 FIRST PART
ALTERNATIVE TRANSLATIONS

"...And he will not open (did not open)
his mouth from oppression
and from judgment.
He was taken..."

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

Or: "...And he will not open (did not open)

his mouth from oppression.
And from judgment, he was taken..."

I am not sure if "from oppression and from judgment (punishment)..." are at the end of ISAIAH 53:7 or at the beginning of ISAIAH 53:8. It is also possible that "from oppression" is at the end of ISAIAH 53:7, and "and from judgment" is at the beginning of ISAIAH 53:8.

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.

TAKEN FROM JUDGMENT

Maybe ISAIAH 53:8 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 (ISAIAH 39:5-8), so he might have been taken away from the judgment (the punishment) G-d had planned for the people of Judah.

ISAIAH 53:8

ISAIAH 53:8

USUAL TRANSLATION

"From oppression
and from judgment
he was taken.

And with his generation
who will reason
(who will talk)
because he was cut off נ ג ר
from life's land?

From the sin of **my (My) people**,
a punishment is for them
(for him) מ ו ל..."

Or: From the sin of **my (My) people is**
a punishment for them
(for him) מ ו ל..."

It is hard to know if G-d is saying "from the sin of My people" or if Isaiah is saying "from the sin of my people."

A lot of translations say "for him", but I think it really means "for them." I will discuss this in more detail a little later.

ISAIAH 53:8

USUAL TRANSLATION

TAKEN FROM PRISON?

"He was taken **from oppression** מ ע צ ר

and from judgment.”

Or: “He was taken **from prison** מ צ ר
and from judgment.”

Some translations say “he was taken from prison.” The word translated as “prison” in this quote is not translated as “prison” in any other quote, so I doubt it really means “prison.”

Also, I am not sure if “from oppression and from judgment ...” is at the end of ISAIAH 53:7 or at the beginning of ISAIAH 53:8. It is also possible that only “from oppression” is at the end of ISAIAH 53:7, and “from judgment” is at the beginning of ISAIAH 53:8.

ISAIAH 53:8

ALTERNATIVE TRANSLATIONS

“HE”

“...And with his generation
who will talk,
because **he** (Hezekiah)
was cut off
(he was decreed) נ ג ר
from life's land?”

“From the sin of my people
is a stroke
(is a punishment)
(is a plague) נ ג ר
for them (for him)
(for it) מ ו ל.”

Or: "From the sin of my people
he was afflicted
(he was beaten)
(he was struck) ע ג נ
for them מ ל."

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.

ISAIAH 53:8

ALTERNATIVE TRANSLATIONS

"IT"

"...And with his generation
who will talk,
because **it was cut off**
(it was decreed) ע ג נ
from life's land?"

"From the sin of my people
is a stroke
(is a punishment)
(is a plague) ע ג נ
for them (for it) מ ל."

Or: "From the sin of my people
it was afflicted
(it was beaten)
(it was struck) ע ג נ
for them מ ל."

Or: "From the sin of my people
is a beating (infinitive) עָנָה
for them לָמוֹ."

ISAIAH 53:8 could be about the generation dying because a few quotes mention a lot of people dying. For examples, see ISAIAH 5:13-14, 22:12-14, 57:1-2, and 64:4.

ISAIAH 1:4-6 also describes Israel as a nation that is covered in wounds and bruises like from a beating.

ISAIAH 53:8

ALTERNATIVE TRANSLATIONS

"WE"

"And with his generation
who will talk
because **we will be cut off**
(we will be decreed) נִגְזַר
from life's land?"

"From the sin of my people
is a stroke
(is a punishment)
(is a plague) עָנָה
for them (for it) לָמוֹ."

Or: "From the sin of my people
it was afflicted
(it was beaten)
(it was struck) עָנָה
for them לָמוֹ."

Or: "From the sin of my people
is a beating (infinitive) עָנַן
for them לָהֶם ."

I think ISAIAH 53:8 is confusing because several words could have more than one meaning. The word כָּטַח can be translated "he is cut off", "he was cut off", "he is decreed", "he was decreed", "we will be cut off", or "we will be decreed."

The word עָנַן could be a noun that means "a punishment, a strike, or a plague." For examples of it translated as "a plague", see GENESIS 12:17, EXODUS 11:1, 1 KINGS 8:37, and PSALM 91:10.

The word עָנַן could also be the pual or niphal form of the verb "to beat, to strike, to afflict עָנַן ." Those two forms are passive forms that mean "to be struck" or "to be afflicted." The word עָנַן could also be the infinitive form of the verb that means "a beating" or "an afflicting."

It is hard to know if G-d or Isaiah is saying "from the sin of my people." I think Isaiah is saying "from the sin of my people" and not G-d.

Also, I am not sure if "from oppression and from judgment ..." is at the end of ISAIAH 53:7 or at the beginning of ISAIAH 53:8. It is also possible that only "from oppression" is at the end of ISAIAH 53:7, and "from judgment" is at the beginning of ISAIAH 53:8.

"FOR HIM", "FOR IT" OR "FOR THEM"

The word לָהֶם 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).

For some examples of the word לָמָו as "to them" or "for them", see JOB 3:14 and PSALM 2:4.

Also, for example, 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 לָמָו from a rock.

There are a few quotes that have the words "to them לָמָו" or "for them לָמָו" that some translations say "to him (it)" or "for him (it)." Also, some words have the letters לָמָו at the end of a word to mean "their", but they say it means "his" or "it's." For examples, see ISAIAH 44:15, PSALM 11:7, JOB 20:23, JOB 22:2, and JOB 27:23. I think they are wrong about these quotes, but I can't discuss each quote here.

Anyway, "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 (it's) wound" (the people's wound). It does not say "their wound." This could show that "for him" or "for it" 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 it (him)", "smote it (him)", ISAIAH 6:10, "it's (his) ears", "it's (his) eyes", "it's (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.

GREEK SEPTUAGINT

ISAIAH 53:8 in the Greek Septuagint says “from the sins of my people, he (it) was led to death.” In Hebrew, “to death” would be written as **ל מו ת**, which looks similar to the word “for them **ל מו**”, so the Greek translation could be from a slightly different Hebrew text or it was just not a very literal translation.

ISAIAH 53:9

ISAIAH 53:9 FIRST PART USUAL TRANSLATIONS

"And He gave
(and He assigned) **ו י ת ן**
with **ת א** evildoers **ר ש ע י ם**
his grave **ק ב ר ו**
and with **ת א ו** a rich man **ע ש י ר**
his tomb (his tombs?)
(his high places) ב מ ת י ו ."

Or: "And He gave
(and He assigned) **ו י ת ן**
with **ת א** evildoers **ר ש ע י ם**
his grave **ק ב ר ו**
and with **ת א ו** a rich man **ע ש י ר**
in (by) his death
(his deaths) ב מ ת י ו ."

ISAIAH 53:9 LAST PART

USUAL TRANSLATION

"...Upon (although) ע ל
no violence (no wrong) ח מ ס
he did (he is doing) ע ש ה
and no א ל ו deceit מ ר מ ה
(is) in (by) his mouth."

TOMB

According to the Masoretic text (the traditional Jewish text) of the Hebrew Bible, the word translated "his tomb" ב מ ת יו is actually a plural word, 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.)

In the Great Isaiah Scroll of the Dead Sea Scrolls, ISAIAH 53:9 says "his high place (singular) ב מ ת ו" with a slightly different spelling.⁴

ISAIAH 53:9

USUAL TRANSLATIONS

⁴ Heiser, Michael S. "Letter Differences in Isaiah 52:13-53:12 Between the Hebrew Text Used by the Bible Code Proponents (the Masoretic Text) and the Dead Sea Scroll material (the Great Isaiah Scroll, 1QIsaa)". Page 5. PDF. Online.

DEATH OR DEATHS?

“And He gave
(and He assigned) ו י ת ן
with evildoers ר ש ע י ם
his grave ק ב ר ו ,
and with a rich man
(with the rich) ע ש י ר
by (in) his deaths (plural) ב מ ת י ו .”

Or: “And He gave
(and He assigned) ו י ת ן
with evildoers ר ש ע י ם
his grave ק ב ר ו ,
and with a rich man
(with the rich) ע ש י ר
by (in) his death ב מ ת י ו .”

Some commentators say that the plural word “his 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” מ ו ת 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) of י מ מ ו ת...” The word “deaths” is plural and has a different spelling מ מ ו ת than the word in ISAIAH 53:9.

EZEKIEL 28:10 says “you (singular) will die deaths of (plural) י מ מ ו ת uncircumcised ones.” I discuss these two quotes in a chapter about

EZEKIEL 28:8-10.

JEREMIAH 16:4 also has a word translated as “deaths of” מוֹת that is spelled like the word in EZEKIEL 28:8, but it is about the deaths of many people. I discuss this quote in it’s own chapter.

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

ISAIAH 53:8 LAST PART ALTERNATIVE TRANSLATION

“...From the sin of my people
is a stroke
(is a punishment)
(is a plague) נגע
for them
(for him) (for it) לו.”

Or: “From the sin of my people
is a beating (infinitive) נגע
for them לו.”

ISAIAH 53:9 FIRST PART ALTERNATIVE TRANSLATIONS THE PEOPLE'S PUNISHMENT?

"And He gave
(and He assigned) ויתן
with evildoers רשעים
it's grave (the people's grave) קברו
and with **a rich man** עשיר
among **it's corpses** במתיו.”

Or: "And He gave
 (and He assigned) ו י ת ן
 with evildoers ם ש ע י ם
 it's grave (the people's grave) ק ב ר ו
 and with **the rich** ע ש י ר
among it's corpses ב מ ת י ו."

Or: "And He gave
 (and He assigned) ו י ת ן
 with evildoers ם ש ע י ם
 it's grave (the people's grave) ק ב ר ו,
 and with **the rich** ע ש י ר
by (among) it's deaths ב מ ת י ו."

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, but 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.

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

ISAIAH 53:8 LAST PART ALTERNATIVE TRANSLATION

“...From the sin of my people
is a stroke
(is a punishment)
(is a plague) עָנָה
for them
(for him) (for it) מָוֶל."

Or: “From the sin of my people
is a beating (infinitive) עָנָה
for them מָוֶל."

ISAIAH 53:9 FIRST PART

MORE ALTERNATIVE TRANSLATIONS

"And He (G-d) gave ן ו י ת a **spade** א ת
(and a **spade** א ת was given ן ו י ת).
Evildoers ם ע י ר buried ך ב ר ו,
and a spade א ת of a rich man ע ש י ר
is among (against)
his corpses י ו מ ת י ב."

Or: "And He gave ן ו י ת a spade א ת
(and a spade א ת was given).
Evildoers ם ע י ר buried ך ב ר ו,
and a spade א ת is **hurrying** ע ש.
He will increase י ר ב
it's corpses (the spade's corpses) י ו מ ת י ב."

The kal form of the geminate verb ב ר ב means
"to be many", but it might have also meant "to
increase or to multiply." Or it might have had a
hiphil form that meant "to increase." I don't think
there is proof that the verb meant "to increase or to
multiply" or that it had a hiphil form, but it might
have been used that way. If it was used that way, it
could have been spelled י ר ב. Usually, the verb ב ר ב
meant "to increase."

Or: "And He gave
(and He assigned) ן ו י ת
with א ת evildoers ם ע י ר
his grave ך ב ר ו,
and with a rich man ע ש י ר
among it's corpses
(the grave's corpses) י ו מ ת י ב."

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.

"GAVE" OR "WAS GIVEN"

I think the verb in ISAIAH 53:9 says "and He (it) gave (assigned)" נתן and not "and was given (was assigned) נתן", but I wrote it both ways just in case.

Usually, the passive form (niphal) of the verb נתן "will be given" would be conjugated as ינתן and not יתן. Normally, יתן would mean "will give", but some commentaries say that this verb is sometimes used as a hophal form, which is also passive. For examples, see NUMBERS 26:54, NUMBERS 32:5, 2 SAMUEL 18:9, and 1 KINGS 2:21.

ISAIAH 53:8 LAST PART ALTERNATIVE TRANSLATION

"...From the sin of my people
is a stroke
(is a punishment)
(is a plague) נגע
for them
(for him) (for it) לו."

Or: "From the sin of my people
is a beating (infinitive) נגע
for them לו."

ISAIAH 53:9 FIRST PART REGROUPING THE LETTERS

“And He gave ן ו י ת a **spade** ת א
(and was given ן ו י ת a **spade** ת א).
Poor ש ר is the strength ם י ע
of it's burying ק ב ר ו ,
and (but) a **spade** ת א ו is rich ע ש י ר
in it's corpses ב מ ת י ו .”

I am not sure if “for us” is at the end of
ISAIAH 53:5 or at the beginning of ISAIAH 53:6.

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” ם י ע is only
used in ISAIAH 11:15.

ISAIAH 53:8 ALTERNATIVE TRANSLATION

“...from oppression
and from judgment,
he was taken.
And with his generation
who will talk
because **we will be cut off** נ ג ז ר
from life's land?”

“...From the sin of my people
is a stroke
(is a punishment)
(is a plague) נ ג ז

for them
(for him) (for it) ל מ ו."

Or: "From the sin of my people
is a beating (infinitive) נ ג ע
for them ל מ ו."

ISAIAH 53:9 FIRST PART REGROUPING THE LETTERS

"...And it will make
(and it made)
(and it will place)
(and it placed) ו י ת ן
with א ת a **poor man** ר ש
a heap י ע from his burying מ ק ב ר ו
and **with** א ת ו a **rich man** ע ש י ר
his high places ב מ ת י ו."

Or: "...And will be made
(and was made)
(and will be placed)
(and was placed) ו י ת ן
with א ת a **poor man** ר ש
a heap י ע from his burying מ ק ב ר ו
and **with** א ת ו a **rich man** ע ש י ר
his high places ב מ ת י ו."

In these translations, the punishment or plague will cause or caused many people to die.

I don't know if the verb ו י ת ן is really hophal in this quote, but if it is, it is a singular passive verb used with two subjects, a heap and high places. There

are many quotes with two singular subjects or a singular subject and a plural subject used with a singular verb. For examples, see EXODUS 24:9, JOSHUA 22:30 and 22:32, 1 SAMUEL 23:13, 1 SAMUEL 30:9, 1 SAMUEL 31:6, ISAIAH 7:1, PSALM 55:6, and PSALM 73:26.

ISAIAH 53:9 FIRST PART REGROUPING THE LETTERS

Or: "...And He will make
(and He made)
(and He will place)
(and He placed) ו י ת ן
with ת א ת **a poor man** ש ר
a heap י ע from his burying מ ק ב ר ו
and **with** ת א ו **a rich man** ע ש י ר
his high places ב מ ת י ו."

I think rich people buried their dead in fancier graves that were higher up. For example, EZEKIEL 43:7 says the kings of Israel were buried in their high places. Also, ISAIAH 22:16 describes a tomb someone had cut high up into a rock or a cliff for himself.

Or: "...And made
(and will make) ו י ת ן
a spade ת א ת **of a poor man** ש ר
a heap י ע from his burying
(from it's burying) מ ק ב ר ו
and **a spade** ת א ו **of a rich man** ע ש י ר
his high places ב מ ת י ו."

This translation sounds better in English as:

“...And a spade אַת
of a poor man שׁוֹרֵר
made (will make) יַעֲשֶׂה
a heap עֵי from his burying
(from it’s burying) מִקְבְּרוֹ,
and **a spade** אַת of **a rich man** עֲשִׂיר
his high places בְּמִתְיָו.”

ISAIAH 53:9 LAST PART
USUAL TRANSLATION

“...Upon (although) עַל
no violence (no wrong) חַמַּס
he did (he is doing) עָשָׂה
and no אֵל deceit מִרְמָה
(is) in (by) his mouth.”

I don’t think the word עַל really means
“although.”

I am not sure if the last part of ISAIAH 53:9
"upon no violence..." should be at the end of ISAIAH
53:9 or at the beginning of the next quote. I think it
makes more sense at the beginning of ISAIAH 53:10.

If "upon no violence..." is at the end of ISAIAH
53:9, then it could be saying that the punishment or
plague will make a heap and high places for dead
people based upon nothing the suffering man
(Hezekiah) did wrong because the punishment or the
plague is from the sin of the people.

Also, I am not sure if the rich man in ISAIAH
53:9 is Hezekiah or just any rich man.

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. I think that this could also describe a righteous person who does not have to be sinless to be called righteous.

2 KINGS 18:1-6 says that King Hezekiah ruled for twenty-nine years and that he did what was upright in G-d's eyes and that he kept G-d's commandments. 2 CHRONICLES 29:1-2 says that he ruled for twenty-nine years and that he did what was upright in the eyes of G-d. Later, 2 CHRONICLES 32:24-26 says that Hezekiah's heart was lifted up from pride, and G-d became mad at him, but then he humbled his heart. He wasn't perfect, but I think he was still considered to be righteous.

ISAIAH 53:10

ISAIAH 53:10 FIRST PART USUAL TRANSLATIONS

"And the L-rd desired וַיִּפְחַח
his crushing **by** disease וַיִּפְחַח הָ.""

I don't think the quote says this because it does not say "by." The Masoretic text (the traditional Jewish text) just says "the disease" וַיִּפְחַח הָ.

ISAIAH 53:10 FIRST PART
ALTERNATIVE TRANSLATION

Or: "And the L-rd desired ח פ ץ
his crushing.
He made him sick
(He wounded him) ה ח לו."

In this version, the letter at the left end of the word ה ח לו is ו instead of י like in the Masoretic (traditional) text, which says י ח לו.

Some translations say the quote has the hiphil form of the verb ה ח לו, which can mean "to make sick" or "to wound." If the quote said "He made him sick" or "He wounded him", the verb would be written ו ח לו with ה ו at the left end of the word, so I doubt it really says this.

1 KINGS 22:34 and 2 CHRONICLES 35:23 use this verb about kings who were pierced by arrows, so the verb could mean "to wound."

ISAIAH 53:10 FIRST PART
ALTERNATIVE TRANSLATION

"And (but) the L-rd desired ח פ ץ
his crushing.
He defiled him
(He profaned him) ה ח לו."

The word ה ח לו could be the hiphil form of the verb "to profane or to defile" ח לו. The letter at the left end of the word is ו, not י like in the traditional text.

ISAIAH 53:10 FIRST PART
ALTERNATIVE TRANSLATION
USUAL LETTER

Or: "And (but) the L-rd desired יָפַח
his crushing the disease יָלַח ה'."

The verb "to crush" יָלַח is usually used about people being crushed or oppressed, but there are some examples of it being used about other things. For example, the word is used about breaking or crushing the arms of orphans in JOB 22:9 and about an enemy breaking or crushing the psalm writer's soul or life (living one) to the earth (to the ground) in PSALM 143:3.

Maybe there was a plague that killed many of the people, and King Hezekiah got it too, but he survived it. ISAIAH 38:21 says that Hezekiah's boil was healed by rubbing a cake of figs on it, but 2 KINGS 20:7 says they put a cake of figs on it.

ISAIAH 53:10 FIRST PART
IN THE DEAD SEA SCROLLS

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

"And the L-rd desired his crushing,
and He profaned him
(and He pierced him)
(and He wounded him) וְיָלַח ה'."

ISAIAH 53:10 SECOND PART USUAL TRANSLATIONS

The second part of ISAIAH 53:10 in the Masoretic text is usually translated one of three ways.

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

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

Or: "...If **he will offer himself** ׀ ׁ ש ת
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. It doesn't say "he will make or give" because the verb is ׀ ׁ ש ת, which can mean "you or she will make or will give."

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.

ISAIAH 53:10 SECOND PART
ALTERNATIVE TRANSLATION
HEZEKIAH'S EXTRA YEARS

"...If **his soul** (feminine noun) נ פ ש ו
will offer (will make) ת ש י ם
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 LAST PART-53:10
ALTERNATIVE TRANSLATIONS

“Upon (because) ל ץ no violence
(no wrong) he is doing (he did) ע ש ה
and no deceit (is) in (by) his mouth,
and the L-rd is desiring
(desired) (desiring) ח פ ץ
his crushing the disease ה ח ל י,
if his soul will make a guilt offering,
he will see a seed,
he will lengthen days..."

Or: “**Upon (because)** ל ע no violence
 (no wrong) he is doing (he did) ה ש ע
 and no deceit in (by) his mouth,
and the L-rd **desiring** פ ח נ
his crushing the disease ה ח ל י,
 if his soul will make a guilt offering,
 he will see a seed,
 he will lengthen days...”

ISAIAH 53:9 LAST PART-53:10
 ALTERNATIVE TRANSLATIONS

Or: “**Upon (because)** ל ע no violence
 (no wrong) he is doing (he did) ה ש ע
 and no deceit (is) in (by) his mouth,
but (and) the L-rd **desired**
(is desiring) (desiring) פ ח נ
his crushing, He made him sick
(He wounded him) ה ח ל ו.
 If his soul will make a guilt offering,
 he will see a seed,
 he will lengthen days...”

I am not sure if the last part of ISAIAH 53:9
 "upon no violence..." should be at the end of ISAIAH
 53:9 or at the beginning of ISAIAH 53:10, but I think
 it makes more sense at the beginning of ISAIAH
 53:10.

The word “the disease” ה ח ל י has the letter י
 at the left end of it, but the word “He made him sick
 (He wounded him)” ה ח ל ו has the slightly longer
 letter ו at the left end of the word. The letters look
 similar and might have been mixed up, but I think

“He made him sick” or “He wounded him” would have the word הו חל הו with הו at the left end of the verb.

ISAIAH 53:9 LAST PART-53:10
ALTERNATIVE TRANSLATIONS

Or: “**Upon (because)** ל ע no violence
(no wrong) he is doing (he did) ה ש ע
and no deceit (is) in (by) his mouth,
but (and) the L-rd **desired**
(is desiring) (desiring) ע פ ח
his crushing, He defiled him
(He profaned him) ה ח ל ו.
If his soul will make a guilt offering,
he will see a seed,
he will lengthen days...”

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, he will be satisfied,
by his knowledge.

My righteous servant
(a righteous one, My servant)
will justify
for many,
and their sins he will bear."

The quote could say "a righteous one קִיָּם צַדִּיק,
My servant צַדִּיק עַבְדִּי", but not "My righteous servant."

ISAIAH 53:11

ALTERNATIVE TRANSLATIONS

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

(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).

(By his knowledge),
My servant will justify
the Righteous One
to many,
and their sins he will bear."

I am not sure if it says “he or My servant will be satisfied” or “he or My servant will justify the Righteous One.” I don't know if “by his knowledge” is connected to “he or My servant will be satisfied” or “he or My servant will justify.” I think G-d might also be called “a Righteous One” in PROVERBS 21:12.

King Hezekiah was called G-d's servant in 2 CHRONICLES 32:16.

ISAIAH 53:11

ALTERNATIVE TRANSLATIONS

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

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

Or: "(By his knowledge,)
a righteous man
(a righteous one)
will justify (will declare righteous)
My serving (infinitive) ׁ ף ן ע
to multitudes,
and their sin he will bear."

ISAIAH 53:11 might be about King Hezekiah,
who was righteous, telling the people that they

should serve G-d in 2 CHRONICLES 29:6-10 and that they should come to the Temple to do the Passover sacrifices in 2 CHRONICLES 30:1-9. Many people showed up, but they were unclean and they ate the sacrifices anyway. King Hezekiah prayed to G-d for them and G-d healed them.

SEPTUAGINT AND DEAD SEA SCROLLS

In the Greek Septuagint and the Dead Sea Scrolls, ISAIAH 53:11 says “from the work of his soul, he will see a light...”

Some commentators say that the light in ISAIAH 53:11 refers to the light of life compared to the darkness of death. They point out PSALM 49:19-20 and JOB 3:16 that say that dead people don't see light.

In JOB 33:19-30, Job's friend says to Job that G-d will save a sick man's soul from going into the pit if an angel intercedes for the man and says he is a good person. I think the pit could refer to the grave or to Sheol, which is the underworld where people's souls go when they die. JOB 33:28-30 says that G-d brings back a man's soul from the pit two or three times, so the man will see light and will shine in the light of life.

I think some commentators say that these quotes show that G-d will bring a person back from being dead, so the person will see the light of life again. I think that JOB 33:19-30 says that G-d will save the man from dying a few times and not that G-d will bring him back from being dead a few times.

In ISAIAH 38:1-6, King Hezekiah was told by

G-d through the prophet Isaiah that he will die soon from his illness, but then King Hezekiah cried and prayed to G-d, and G-d gave him an extra fifteen years to live, and also G-d said that He will defend Jerusalem from the king of Assyria.

If ISAIAH 53:11 really said that the man in ISAIAH 53 will see a light, and the man was Hezekiah, it could have a few possible meanings. First, it could mean that Hezekiah was very sad and his life was dark because he was sick and dying, but then G-d saved him and let him live longer. The light could be the happiness he felt from being saved by G-d or it could be the light of life that he will continue seeing.

The light could also refer to G-d defending Jerusalem from the king of Assyria during Hezekiah's life. Instead of the darkness of oppression by Assyria, there would be light for Jerusalem and Judah.

Isaiah mentions the people being in darkness because of their sins and suffering, but he also mentions things getting better and the people being in the light in the future. For quotes about light and darkness, see ISAIAH 5:30, ISAIAH 9:1, ISAIAH 24:11, ISAIAH 50:10, ISAIAH 58:10, ISAIAH 59:9-10, and ISAIAH 60:1-3. ISAIAH 24:11 mentions every joy becoming dark, so darkness could refer to sadness.

Also, ISAIAH 53:11 could refer to Hezekiah crying and praying to G-d for help because it says "from the work of his soul..." I think a person's soul would be involved in crying and praying to G-d for help.

ISAIAH 53:12

ISAIAH 53:12

USUAL TRANSLATION

"For thus I will divide for him
among great ones ׀ ׀ ׀ ׀
and with ׀ ׀ 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.

ISAIAH 53:12

ALTERNATIVE TRANSLATIONS

"For thus I will divide for him
among (by) great ones
(multitudes) ׀ ׀ ׀ ׀,
and with ׀ ׀ 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." "Tachath 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 "Tachath Asher" for more details.

Although my alternative translation of "tachath 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.

DID A PLAGUE KILL THE ASSYRIANS?

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

I think this event took place around the same time as Hezekiah became sick because ISAIAH 38:1 says that Hezekiah became very sick "in those days" right after discussing the Assyrian army being killed in ISAIAH 37:36. Some commentators think that the Assyrians died from a plague, which could be the same plague that killed the people of Israel and that Hezekiah almost died from around the same time, if that is what happened. I am just guessing about all of this because it doesn't really say this in the Hebrew Bible.

In 2 SAMUEL 24:12-17 and 1 CHRONICLES 21:10-17, G-d sent a plague against Israel for three days that killed many people, but it also says his angel smote the people with a sword or his hand.

NUMBER OF STEPS COUNTED?

Or: "For thus I will divide for him
among (by) great ones
(multitudes) **בְּרַבִּים**,
and with **בְּאַתְּנָה** mighty ones
he will divide a spoil
because (that)
he uncovered his soul to death
and **a sign בְּאַתְנָה of steps פְּשָׁעִים**
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 **בְּעֶשְׂרֵים** 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 **אֵת** is also written without a **א** in EXODUS 12:13 and twice in EXODUS 4:8.

I doubt this translation is right.

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 (tachat asher)
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 נ ש ן
the sin נ ו ן of many
and made intercession
for sinners (for sins)."

ISAIAH 53:12 LAST PART
ALTERNATIVE TRANSLATION

"And a sin נ ו ן of multitudes
he took away נ ש ן
and for sins (sinners)
he will intercede."

Hezekiah prayed to G-d for the people in 2
CHRONICLES 30:18-20, when they ate the Passover
sacrifices while they were unclean, and G-d listened
to Hezekiah and healed them. He also prayed for
them in JEREMIAH 26:18-19.

ISAIAH 53: TACHAT ASHER

TACHAT

The word “tachat” ת ח ת 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 ת ח ת asher א ש ך" 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.”

ISAIAH 53: TACHAT ASHER

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”

ISAIAH 53: TACHAT ASHER

“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)

ISAIAH 53: TACHAT ASHER

“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).”

(This is an excerpt from the book “Hebrew Bible Quotes
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