

The boxes in this left-hand column provide parsing options for Hebrew verbs.

The Vocabulary Box lists Hebrew words that appear in this section of Isaiah.

This right-hand box provides extra info on grammatical topics.

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel)
Passive-Intensive	Pual (Polal)
Reflexive-Intensive	Hithpael
Active-Causative	Hiphil
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VERBAL CONJUGATIONS
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Consecutive Preterite: Narrative Past
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Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY
אִישׁ
אִם
אָמַר
כָּרִיתוֹת
מִדְבָּר
נָהָר
סֵפֶר
קָרָא
קָרָאתִי

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

VERBLESS CLAUSES

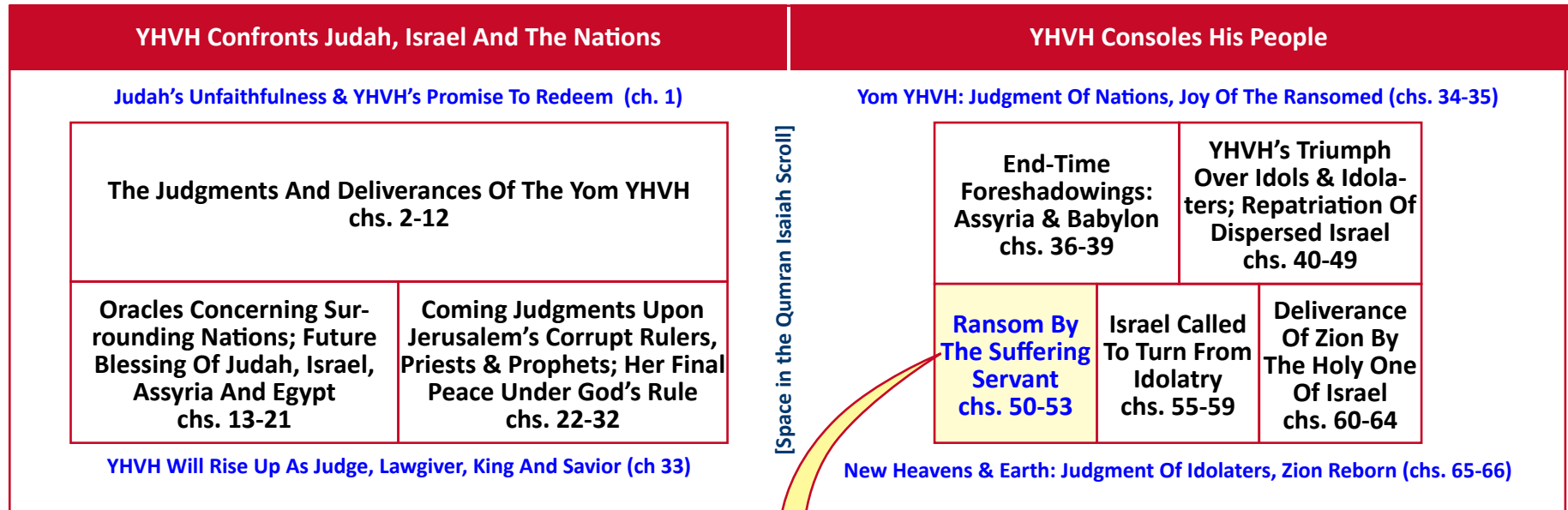
A **clause** is the next grammatical unit below the sentence, and consists of a subject and a predicate, the latter containing a verb and stating or asking something about the subject. "When a tree falls in the forest..." is not a sentence, but it is a clause with a subject (**a tree**), a verb (**falls**), and prepositional phrase (**in the forest**) stating something about the subject.

Hebrew makes wonderful use of *verbless* clauses, also called **nominal clauses** because they are often formed by modifying one *nominal* word (i.e., a noun or word that behaves like a noun) with another nominal word or adjective. We translate the Hebrew verbless clause the way we would form a nominal clause in English, namely, by using a linking verb (copula) which will be a form of the verb *to be*. Thus, the second clause of Isaiah 50.1, reads literally, "Where this certificate of divorcement ...?" In this verbless clause, **certificate** is the subject, **where** is an adverb asking something about the subject, and we must provide the copula, **is**: "This certificate of divorcement *is* where?"

PRACTICAL APPLICATION & OTHER NOTES
Some Major Themes In Isaiah
1. The sin and idolatry of Judah and Israel: 1.4, 18, 28; 30.1; 31.7; 33.14; 40.2; 53.5-12; 58.1; 59.2, 12.
2. The Day of the LORD: 2.11, 17, 20; 3.18; 4.1-2; 7.18-23; 13.6, 9; 19.16-24; 31.7; 58.13.
3. God's uniqueness: 45.5-6, 14, 18, 21-22; 46.9.
4. The Gentile nations: 2.2, 4; 11.10-12; 29.7-8; 30.28; 34.1-2; 40.15-17; 42.1, 6; 49.6, 22; 52.15; 54.3; 60.3, 5, 11, 12, 16; 61.6, 9, 11; 62.2; 66.18-20.
5. The Branch, The Servant, The Prince of Peace: 4.2-6; 7.13-14; 9.1-7; 11.1-10; 25.6-8; 42.1-4; 50-53.
This box is a place to write down insights that were surfaced by our discussion of the passage.

THE PROPHECIES OF ISAIAH

A Graphic Outline



THREE ISAIAHS?

For a couple centuries now scholars have tended to chop the book of Isaiah into the work of first two, then three authors. Chs. 1-39 have been considered the work of Isaiah of Jerusalem c. 700 BC. Chs. 40-55 were deemed Deutero-Isaiah, written by an exile in Babylon c. 540 BC, then chs. 56-66 were thought of as Trito-Isaiah, written by a returned exile c. 539 BC.

We must remember, though, that rationalistic scholars who deny the possibility of predictive prophecy, late-date sections of prophetic Scripture accordingly, even if it means — contrary to manuscript evidence — conjecturing anonymous authors who wrote about “predicted” events after the fact.

My working assumption, much like that of J. Alec Motyer's in his Isaiah commentary (Vol. 20 in the Tyndale Old Testament Commentaries series), is that Isaiah, son of Amoz, was the hand of God in producing the entire 66 chapters of the magnificent book that bears his name. His prophetic career spanned from about 742 to 685 BC.

- Suffering And Innocence Of The Servant, And A Call To Trust (ch. 50)
- YHVH Will Comfort Chastened Zion, Destroy Her Tormentors (ch. 51)
- YHVH Has Bared His Arm, His Servant Will Sprinkle Many (ch. 52)
- The Servant Cut Off, Will Justify Many, Bear Their Iniquities (ch. 53)

THE MARTYRDOM OF ISAIAH ⁵ And [King Manasseh] sawed him asunder with a wood-saw. ... ⁷ But Isaiah was [absorbed] in a vision of the Lord, ... ⁹ And Isaiah answered and said: ‘... thou canst not take [from me] aught save the skin of my body.’ ¹¹ And they seized and sawed in sunder Isaiah, the son of Amoz, with a wood-saw. ¹² And Manasseh and Balchîrâ and the false prophets and the princes and the people all stood looking on. ... ¹⁴ And when Isaiah was being sawn in sunder, he neither cried aloud nor wept, but his lips spake with the Holy Spirit until he was sawn in twain.

Col. XLI Isaiah 50:1

כֹּה אָמַר יְהוָה אִי זֶה סֵפֶר כְּרִיתוֹת אִמְכֶמָּה אֲשֶׁר שְׁלַחְתִּיהָ אוּ מִי מְנוּשֵׁי אֲשֶׁר

Col. XLII, Isaiah 50:1–50:3

מִכְרַתִּי אֶתְכֶמָּה לוֹ הִנֵּה בְעוֹנוֹתֵיכֶמָּה נִמְכַרְתֶּמָּה וּבִפְשְׁעֵיכֶמָּה שׁ וְ לַחַה אִמְכֶמָּה 2 מְדוּעַ
 בָּאתִי וְאִין אִישׁ קִרְאתִי וְאִין עוֹנָה הַקְצוֹר קִצְרָה יָדַי מִפְדוֹת אִם אִין בֵּי כוֹחַ
 לְהַצִּיל הִנֵּה בִגְעַרְתִּי אַחֲרֵיב יָם אֲשִׁים נִהְרוֹת מְדַבֵּר תִּיבֵשׁ דְּגַתָּם מֵאִין מֵיִם
 וְתַמּוֹת בְּצִמָּא 3 אֲלִבִּישָׁה שָׁמַיִם קִדְרוֹת וְשָׁק אֲשִׁים כְּסוֹתָם 4

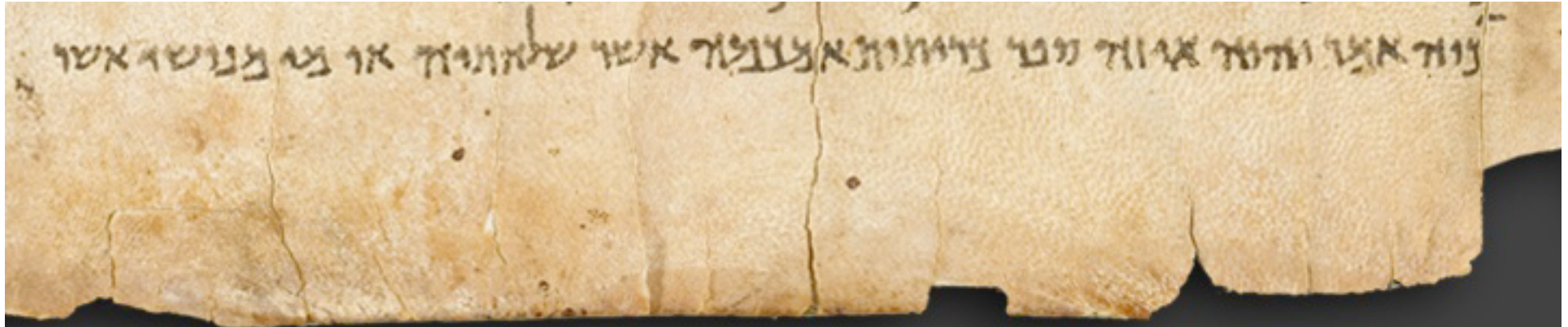
NOTE: The numbers on the right margin of these transcripts are the **line numbers** of the given column of the scroll. Isaiah chapter 50 begins at the bottom of column 41, line 29, and continues at the top of column 42, line 1. **1Q Isaiah** has no verse numbers. Verse numbers have been inserted in this transcript by the compilers.

The first thing you will notice about this transcript of Isaiah 50.1-3 of **1Q Isaiah** is its **lack of vowel marks**. This scroll was penned around 150 BC, and vowel pointing systems did not begin to appear until around AD 500. You will see in this transcript, however, the use of *matres lectionis* (see Zechariah 14, Lesson 7B), notably the vav sign, ם, used as an [O] vowel, or long [U] vowel (see **blue** arrows).

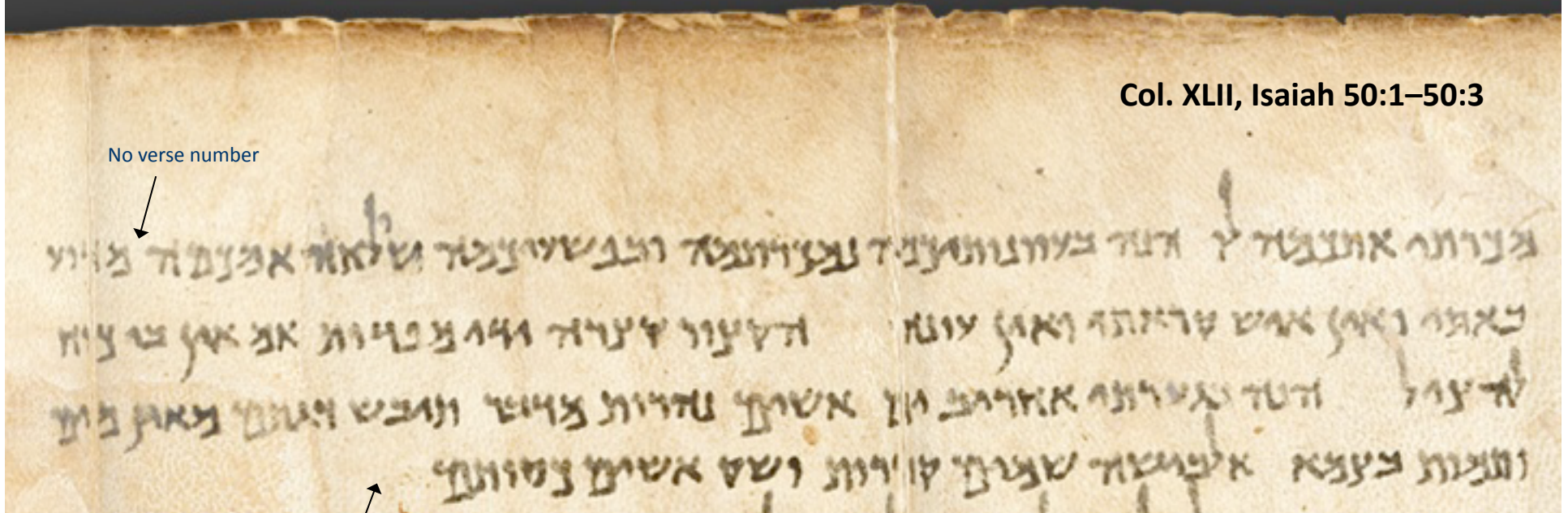
You will also notice that the 2nd pers. mas. pronominal suffix, spelled כֶּמָּה in our current editions, is spelled כֶּמָּה in 1Q Isaiah (see **blue** letters), and pronounced, *-chemah*. This was apparently the older pronunciation, considered “proto-semitic” by some grammarians. In the DSS the added *hey* (*-ah* ending) is also found attached to independent personal pronouns. These older endings point to, or were used to point to, an origin of these Scriptures in a time more ancient than when these DSS copies were made, that is, a time earlier than 200 BC.

You may notice that **1Q Isaiah** lacks the *setumah* (page A-17) at the end of Isaiah 50.3. The *setumah* and *petucha* paragraph markers were also added by the Masoretes. Though their use is inconsistent, the *setumah* (׀) traditionally marks the end of a “closed” paragraph, after which the next paragraph begins on the very next line (without a space between lines), or even on the same line.

Col. XLI Isaiah 50:1



Col. XLII, Isaiah 50:1–50:3



No verse number



No setumah



HOT: ISAIAH LESSON 2
ISAIAH 50.4-9

Roderick Graciano
 Timothy Ministries
 2018

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
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	3rd Mas	They, Them
	3rd Fem	They, Them

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Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel)
Passive-Intensive	Pual (Polal)
Reflexive-Intensive	Hithpael
Active-Causative	Hiphil
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Imperfect: Incompleted Action
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Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY
אָדוֹן
אֲדוֹנִי
אָזֵן
אָכַל
יֹאכְלֵם
לְחִי
לְשׁוֹן
פְּנֵה

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

PARTS OF THE HEAD	
אָזֵן = ear	עֵין = eye
אָף = nose	פֶּה = mouth
גְּלִגְלֵת = skull, head	פָּנֶה = face
לְחִי = jaw, cheek	רֹאשׁ = head
לְשׁוֹן = tongue	שֵׁן = tooth
מִצְחָה = brow, forehead	שֵׁעַר = hair

PRACTICAL APPLICATION & OTHER NOTES

Isaiah 50.1 in Contemporary Sound Rhyme

Thus says YHVH,
 "Where is this supposed writ of divorce by which I sent your mother away,
 Or who's the supposed creditor to whom I sold you as if I had a debt to pay?
 See it my way,
 You were sold out by your own iniquity,
 Your sins sent your mother from her city."

ANALYZING PARALLELISM

Biblical prophecy is written in poetry (with a few narrative sections inserted, e.g., Isaiah 36-39). God taught the Hebrews to rhyme with thought rather than with sound so that their sacred poetry could be translated into all the languages of the world. Here are the different kinds of thought rhyme (parallelism):

Semantic Parallelism

- Synonymous: Psa 2.3
- Antithetical: Psa 1.6

Progressive Parallelism

- Cause and Effect: Psa 7.14; 28.7
- Temporal Sequence: Psa 3.4-5
- Logical Sequence: Psa 4.3
- Amplification (Elaboration): Psa 4.7
- Petition and Argument: Psa 5.10b, 11b

Syntactic Parallelism

- Parallel parts of speech: Psa 18.4-5
- Word order (e.g., Reverse): Psa 2.5 (Heb.)
- Ellipsis: Psa 18.41

See if you can identify the kinds of **Semantic** and **Progressive** parallelisms used in the passages on the right. Note your answers to the right of the passages.

The examples are from:

Isaiah 1.3
 Isaiah 1.4
 Isaiah 1.9
 Lamentations 1.9
 Hosea 4.6
 Malachi 1.6
 Luke 1.52

**“An ox knows its owner, And a donkey its master’s manger,
 But Israel does not know, My people do not understand.”**

Antithetical

**They have abandoned the LORD,
 They have despised the Holy One of Israel**

Synonymous

**Unless the LORD of hosts
 Had left us a few survivors,
 We would be like Sodom,
 We would be like Gomorrah.**

Cause & Effect

Synonymous

**My people are destroyed for lack of knowledge.
 Because you have rejected knowledge,
 I also will reject you from being My priest.
 Since you have forgotten the law of your God,
 I also will forget your children.**

Amplification
 Cause and Effect

Synonymous

**“See, O LORD, my affliction,
 For the enemy has magnified himself!”**

Petition and Argument

**“ ‘A son honors his father,
 and a servant his master.
 Then if I am a father, where is My honor?
 And if I am a master, where is My respect?’
 says the LORD of hosts to you,
 O priests who despise My name.”**

Synonymous

Logical Sequence

Amplification

**“He has brought down rulers from *their* thrones,
 And has exalted those who were humble.”**

Antithetical

HOT: ISAIAH LESSON 3
ISAIAH 50.10-11

Roderick Graciano
 Timothy Ministries
 2018

PERSON & NUMBER		
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	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
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VOCABULARY
אֵשׁ
בָּטַח
יִבְטַח
הִלָּךְ
עָבַד
שָׂם
שָׁמַע
שָׁמַע

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SPOT THE WEAK VERBS
Weak verbs in the Hebrew language are those verbs with irregular inflections. In other words, verbs that don't stick to the "strong" morphological patterns seen in the paradigms of the regular verbs.
Primarily two things can make a verb weak:
1. It has at least one weak letter as one of its three radicals (root letters). The weak Hebrew letters are Aleph, He, Vav, Het, Yod, Nun, Resh, and Ayin.
2. The second and third radical are identical. Verbs with this characteristic are called geminate verbs (from Latin <i>geminus</i> , "twin"). In some grammars they are also called double-ayin verbs , referring to the doubling of the radical in the second or "ayin" position of the three-letter root. Examples of geminate verbs:
אָרַר he cursed
גָּלַל he rolled, rolled away
מָרַר he was bitter

PRACTICAL APPLICATION & OTHER NOTES
Uses Of Fire In Biblical Times
Fire was the source of light in biblical times. The only light that could be used in darkness, besides that of celestial bodies, emanated from fire. The light of a hearth, a torch or a lamp all came from flames. Besides being used for light, warmth, and cooking, fire was also used in religious symbols and sacrifices in the temple worship of YHVH. However, the pagan sun worship that some Israelites fell into also used fire symbolism, and the idolatrous worship of Molech in the times of the Kings involved causing children to pass through fire (Deu 18.10; 2Ki 16.3; 17.17; 21.6; 23.10; Jer 32.35; Eze 16.21; 20.26,31; 23.37).

Woven through the prophecies of Isaiah are six passages known, since the end of the 19th century, as “Servant Songs.” These songs speak of the great servants of YHVH (Isa. 42.1-7; 49.1-9a; 50.4-11; 52.13 to 53.12; 63.1-6), but — as with the passage in Isaiah 53 that puzzled the Ethiopian Eunuch (Acts 8.29-40) — the songs do not always clearly identify the servant in view. In the book of Isaiah, there *are* named servants referred to in earlier passages: Isaiah himself (Isaiah 20.3); Eliakim (Isa 22.20), David (Isa 37.35), and Israel (Isa 41.8-9; 44.2,21). These identified servants are not unrelated to the supreme unidentified Servant of YHVH who is the ultimate subject of the Servant Songs.

As Geoffrey W. Grogan explains, through the course of Isaiah’s prophecies,

Isaiah is gradually educating his readers as to the deep significance of the servant. Viewed in the light of passages like 41:8–10 and 43:8–10, which form part of its context, the first song could apply to Israel, though in the light of 42:18–20 hardly empirical Israel but perhaps Israel of the future, purged of sin. But 42:6 is a problem, for “the people” here clearly refers to Israel. Perhaps, says the reader, the servant is the faithful remnant, so important in earlier chapters, playing now an important part in underscoring the relationship between the Lord and his people? This seems to be reinforced when we see the servant both identified with and yet distinguished from Israel in the second song (49:3, 5). Certainly in these two songs the servant, even if a group, is personalized; but in the third song the first person singular is dominant. He is taught, he suffers, he is vindicated, and he imparts God’s truth to others, who are judged by their attitude to him. There is not, in fact, in the third and fourth songs a single expression necessitating or even suggesting that the servant is a group rather than an individual. Moreover, **in chapter 53 his work is unique, for none other in the OT, either within or outside Isaiah, dies as an atoning sacrifice for human sins.**¹

The following ideas are made apparent by the Servant theme in Isaiah:

1. Everyone should be a faithful servant of YHVH.
2. Heroes like David and Isaiah himself are set forth as examples of the kind of servant that YHVH desires.
3. Israel, as a nation, was chosen as a servant of YHVH for a special mission to other nations (Isa 42.1-6), a mission which she has largely failed (Isa 26.17-18).
4. The unique Servant of YHVH will not only be the light to the nations that Israel failed to be, but will also restore Israel herself (Isa 49.5-8).
5. As Grogan points out, the Servant of Isa 53 is unique in that he dies to atone for mankind’s sin. This Servant, of course, can only be the Lamb of God, the Messiah.

Indeed, the NT encourages us to see Jesus in the Servant Songs. Mat 8.17 applies Isa 53.4 to Jesus as the Healer, Mat 12.17-21 applies Isa 42.1-4 to Jesus as the gentle Deliverer, Joh 12.38 applies Isa 53.1 to Jesus as the Messiah unrecognized by His own people, and in Act 8.29-40 Philip interprets Isa 53.7-8 to the Ethiopian Eunuch as fulfilled in Jesus.

1 Geoffrey W. Grogan, “Isaiah,” in *The Expositor’s Bible Commentary: Isaiah, Jeremiah, Lamentations, Ezekiel*, edited by Frank E. Gaebelein, Vol. 6., (Grand Rapids, MI: Zondervan Publishing House, 1986), p. 18, emphasis added.

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VOCABULARY
אב
ברך
אברהם
בן
זמרה
עדר
ערבה
צדק
קול

Diphthongs are marked in **blue**. Root letters in **red**.
Root letter that is part of a diphthong in **purple**.

RELATIVE CLAUSES

If Santa were your grandpa, I suppose you could say that you have a “relative Claus.” But in grammar, a **relative clause** is a **clause** (part of a sentence containing both a subject and a predicate) that is introduced by a **relative pronoun** (*who, which, what, etc.*). A **relative clause** is never a complete sentence; it serves to modify a substantive within a sentence. Therefore, a **relative clause** is always a **subordinate clause**. A **subordinate clause** is also called a **dependent clause** because it depends upon the main clause of the sentence to make sense.

In contrast, if Santa were your grandpa, and he was a *rebellious, bad Santa*, you’d have an in subordinate independent Claus!

PRACTICAL APPLICATION & OTHER NOTES
Conversational Hebrew
Yes: כן
No: לא
Please: בבקשה
Thank You: תודה

A RHETORICAL DEVICE

Included in Bullinger's *Figures of Speech Used in the Bible: Explained and Illustrated*, is **Anaphora**, "the repetition of the same word at the beginning of successive sentences." The word **Anaphora** comes "from two Greek words, *ἀνά* (ana), again, and *φέρω* (pherō), to bring or carry. It means a carrying back, reference, or repeating over again." Note the relationship of this word to the name of the **Anaphoric Definite Article**, which is the kind of definite article used to carry the mind back again to the previous mention of an item ([Greek Grammar, p. B-16](#)).

Anaphora is more a literal rhetorical device, than a non-literal figure of speech, but it is helpful to have it pointed out by Bullinger as used in Isaiah 51.1, 4 and 7. Isa 51.4 does not use the same word, **שָׁמַע**, as the other two verses, but the idea is the same. This use of **Anaphora** serves to underscore the seriousness of God's call to His people in this text (we parents use the same phrase all the time: "listen to me!"). This use of **Anaphora** in Isa 51 also helps to tie the passage together, uniting its verses into a single message.

IMAGERY IN ISAIAH 51

Beginning this message with the imperative, **שָׁמְעוּ**, *hear*, could not help but point Isaiah's hearers to the **שָׁמַע** of Deu 6.4. The only difference between the two imperatives is that Moses spoke to Israel as a nation (singular) while Isaiah spoke to those individuals who pursue righteousness (plural). What's important for us to note is the frequency with which Bible prophecy points to a **new or ultimate exodus** for God's people by alluding to the exodus and wilderness experience of the Israelites under Moses. Notice the use of **נִדְבָר** in Isa 51.3, and the mention of a law going forth in Isa 51.4.

The **rock** metaphor may also allude to the exodus (Isa 48.21), but also evokes the thought of God Himself (Isa 17.10; 26.4; 30.49; 44.8), or Messiah, the "stone of stumbling and a rock of offense" (Isa 8.14; Rom 9.33; 1Pe 2.8). In this passage, however, it is a metaphor for Abraham, the human "foundation stone" for the nation of Israel, and more importantly, the founding father of all who would attach themselves to YHVH by faith (Rom 4.11). It is possible that Jesus had Isa 51.1 in mind when he said to Peter, "you are Peter, and upon this rock I will build My church," "making Peter a "founding father" of the new covenant community, just as Abraham was for Israel" (CNTUOT, p. 55).

THE INTENSITY OF BLESSING

The verb **בָּרַךְ** means *to kneel*. The noun form, **בְּרִיךְ**, means *knee*. From the idea of kneeling in obeisance comes the use of **בָּרַךְ** to express the action of *blessing*.

Do you remember that the Piel is the active-intensive stem? In Scripture, the verb **בָּרַךְ** is normally used in its Piel form because more often than not, the verb does not refer to a man casually blessing his equal, but speaks of **blessing by God** or of man blessing God (or some other royal personage). Blessing in the biblical culture was a more weighty idea than it generally is in ours! It was normally done by the "greater" to the "lesser," or by the "lesser" in humble recognition of the "greater."¹

Isn't it interesting that sometimes **בָּרַךְ** is used euphemistically for **אָרַךְ**, *to curse!* We see this ironic use of **בָּרַךְ** in Job 1.5,11; 2.5,9, as well as in 1Ki 21.10,13 and Psa 10.3. This ironic meaning of **בָּרַךְ** is discerned by its context, but I imagine that in speech it was sometimes discerned by its snarling intonation and a facial expression of contempt!

1 Greater and lesser generally had to do with rank and precedence; a father was "greater" than his son. However, with regard to God and some other personages, it also had to do with inherent superiority.

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Passive or Reflexive	Niphal
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Passive-Intensive	Pual (Polal)
Reflexive-Intensive	Hithpael
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS
Perfect: Completed Action
Consecutive Preterite: Narrative Past
Imperfect: Incompleted Action
Cohortative: 1st Person Volitional
Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY
אֹר (Aur)
אֵי (Ai)
אֶרֶץ (Aretz)
בָּנָה (Bana)
בָּלָה (Bala)
תְּבַלָּה (Tevalla)
תָּתַת (Tatat)
תַּחַת (Tachat)
יִשַׁע (Yisai)

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

SALVATION	
יִשַׁע	Deliver, liberate, save.
יִשׁוּעַ	Deliverance, rescue, salvation.
יְשׁוּעָה	Welfare, deliverance, salvation, victory.
יְהוֹשֻׁעַ	Proper name: Joshua (Yah[veh is] salvation). Later, יֵשׁוּעַ, Jesus.

When should we translate names and titles to give their meaning, and when should we transliterate them to preserve the sense that they are names and titles? Should we have transliterated "Jesus Christ" (name and title), or should we have translated the two words, "Anointed Savior"?

PRACTICAL APPLICATION & OTHER NOTES

MY JUSTICE, MY RIGHTEOUSNESS

The words *justice* and *righteousness* are among those terms that we use often in religious conversation but rarely stop to define biblically. What do these words mean in the Bible, and why do they often appear together in the same verse?

One of the first things we learn about justice (מִשְׁפָּט) and righteousness (צְדָקָה) from the Scriptures is that they are not just abstract ideas, but they are what godly persons *do* (Gen 18.19; Psa 119.121; Pro 21.3; Isa 56.1; Jer 22.3). Furthermore, the doing of them is particularly incumbent upon kings and those in positions of authority (1Ki 10.9; Jer 22.1-3). Indeed, justice and righteousness are the foundation of God's own rule (Psa 89.7; 97.1-2).

This makes all the more sense when we realize that מִשְׁפָּט, the verb from which מִשְׁפָּט (*justice*) comes, means *to govern, to exercise authority*. While מִשְׁפָּט has many different nuances, a good working definition for this biblical noun for *justice* is, **the righteous exercise of authority, especially in deciding legal cases, but also in caring for the needy under one's political or family administration.**

This definition of *justice* obviously requires that we define *righteousness*. We know intuitively that the English word *righteousness* has to do with rightness. Rightness, in turn, is synonymous to straightness and uprightness, i.e., non-deviation from an intended or desired standard (the Hebrew

I will set My justice for a light of the peoples.... My righteousness will not be shattered.

term is צְדָקָה, as in Proverbs 21.8). Indeed, "In biblical usage, as in current English, **the words righteous and righteousness generally mean proper alignment to a norm.**"¹

In today's Western culture there is a crisis of righteousness, precisely because there is disagreement as to what norms people should align their lives. In the ancient Near East, however, it was understood that whatever standard of righteousness might exist originated in God or the gods. Pagan kings and priests certainly took advantage of this presupposition to impose their own laws and agendas, but YHVH uniquely established standards of righteousness by theophanies that left no doubt regarding the divine origin of those standards. Particularly after the Sinai theophany, the Israelites understood that what was right was "what is right and good in the sight of YHVH" (Ex 15.26; Deu 6.18; 12.25; 13.18; 21.9).

Sadly, while the Church has generally retained the belief that the standards of righteousness are established by YHVH Elohim,

HOT: ISAIAH LESSON 5B

it has been trained by its Greco-Roman heritage to think of righteousness as primarily having to do with personal ethical performance. The Hebraic idea of righteousness, by contrast, is primarily relational. As George Eldon Ladd wrote,

Basically, "righteousness" is a concept of relationship. He is righteous who has fulfilled the demands laid upon him by the relationship in which he stands. It is not a word designating personal ethical character, but faithfulness to a relationship.²

To be sure, the God of the Bible demands ethical behavior and obedience to His laws, but we must realize that, *biblically speaking, obedience is ancillary to relationship*. The main reason for ethical behavior is that it is an aspect of maintaining right relationship with God and with man. (On the other hand, attempts at ethical behavior without an antecedent right relationship with YHVH, are viewed by Him as stinking rags, Isaiah 64.6).

Thus, when YHVH speaks to Israel (and to us) through Isaiah, saying, "My righteousness will not be shattered" (Isaiah 51.6), it means that His covenant relationship with His people will not be annulled or corrupted; He will, without fail, continue to act as a true friend and Father. Those temptations and pressures that might cause us to betray a friend will never cause His relational righteousness to wane.

1 Roderick Graciano, *Alien Righteousness*, p. 59.

2 *A Theology Of The New Testament*, 1974, 1993.

ISAIAH 5 1.7-8

Roderick Graciano

Timothy Ministries

2018

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
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	3rd Mas	He, Him
	3rd Fem	She, Her
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	3rd Com	They, Them
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TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel)
Passive-Intensive	Pual (Polal)
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VOCABULARY
אָנוֹשׁ
דּוֹר
יָדַעַ
יָדַעַי
לֵב
עוֹלָם
עַם
צֶדֶק
תּוֹרָה

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Cast A Gentle Rain

What does rain (מִזְרִיחַ) and a teacher (מִוֹרֵךְ) have in common? Rain casts water upon the earth; a teacher casts knowledge upon students. The root for both of these Heb words is יָרָה, to throw or shoot. When one throws a rock or shoots an arrow, he directs and object toward a certain target, and he also points with his fingers. Pointing often has to do with giving directions to others (Gen 46.28). So, there is a semantic progression from cast to point to direct to teach to teacher. From these terms emerges, תּוֹרָה, meaning, direction, instruction, law. When we consider this word's meaning of law, we must remember that it does not refer to a cold, impersonal and detached code in some anonymous tome, but rather to wise instruction lovingly handed down by one person to another (Proverbs 1.20-23).

PRACTICAL APPLICATION & OTHER NOTES

THE CHARACTER OF THE REDEEMED

In Isaiah 51.1-8, the Spirit through Isaiah three times commands the audience to listen, and each time uses a couplet to identify the audience in view. This repeated device gives us important teaching about the redeemed people to whom God speaks. First (v. 1), they are people,

who pursue righteousness,
who seek YHVH.

From this couplet we learn that a true pursuit of righteousness must involve seeking YHVH, and no one can claim that they seek YHVH if they are not also pursuing righteousness. Second (v. 4), they are,

My people,
My nation.

This couplet tells us that God's people are not simply an informal grouping of individuals. Indeed, they originated from a single pair (vv. 1-2), and grew into a nation by the blessing of God (v. 2). As a nation, they are an organized body with a unique culture, subject to national laws and a national leader. Third (v. 7), they are a people,

who know righteousness,
in whose heart *is* My law.

We see here a similar equivalence to that in the parallelism of v. 1: to know righteousness is to have God's law in one's heart; to have God's law in one's heart is to know righteousness. No one can claim to have God's law in their heart if their actions are unrighteous.

We easily find personal application in these descriptions of the redeemed, but we must not miss the corporate message. The second and central parallelism reminds us that the redeemed are a corporate body, not scattered and independent individuals. What God calls us to, He calls us to together. Yes, we are to pursue righteousness and seek YHVH as individuals, but first we must do so together! Yes, we must know (love) righteousness and hide God's law in our hearts as individuals, but we can only truly know righteousness by our actions in relationship. Furthermore we must work together to preserve God's law in our generation, as a treasure in our midst.

A VERBLESS CLAUSE IN ISAIAH 51.7

A **clause** is the next grammatical unit below the sentence, and consists of a subject and a predicate. The predicate of a clause contains a verb and states something about the subject. "When a tree falls in the forest..." is not a sentence, but it is a clause with a subject (**a tree**), a verb (**falls**), and prepositional phrase (**in the forest**) stating something about the subject.

Hebrew makes wonderful use of *verbless* clauses. These clauses are usually called **nominal clauses** because they are formed by modifying one *nominal* word (i.e., a noun or word that behaves like a noun) with another nominal word or phrase (or with an adjective or adverb). Thus, the second clause of Isaiah 51.7, **עַם תּוֹרַתִי בְּלִבָּם**, reads literally, "A people my law in their heart." In this verbless clause, the second nominal word, *my law*, together with the nominal phrase, *in their heart*, modifies the first nominal word *a people*. We translate a Hebrew verbless clause the way we would form a nominal clause in English, namely, by using a linking verb (copula) which will be a form of the verb *to be*. So our English versions will render this part of Isaiah 51.7, "A people in whose heart **is** My law...."

Why not skip the verb entirely (as the Hebrew does) in our English translation and render it, "A people with my law in their heart," as Keil and Delitzsch do in their commentary? This translation is fine, except that the verbless clause in this instance is intended to *identify* the people, not just describe them. They are not just a people with God's law in their heart; they are the God's-law-in-the-heart people! As Gesenius put it, "The employment of a substantive as predicate of a [nominal]-clause is especially frequent ... when the attribute is intended to receive a certain emphasis." This emphasis is nearly impossible to accurately convey in translation, but using the verb **is** in our English versions conveys that the descriptive "my law in their hearts" refers to a state of being, not just an ephemeral quality.

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VOCABULARY

בוא

באו

בואל

בואלים

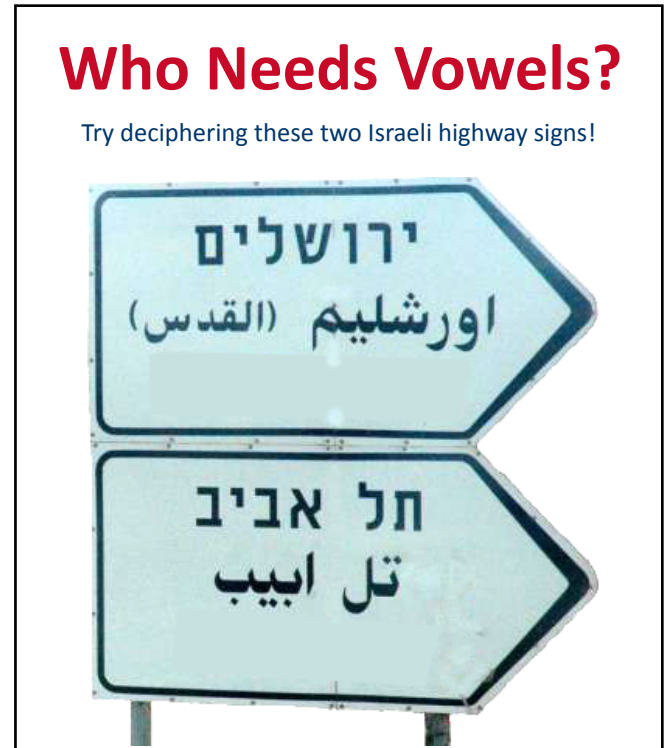
בדד

בלל

מחוללת

ציון

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.



PRACTICAL APPLICATION & OTHER NOTES

THE BIBLICAL RAHAB STORY

The reference to Rahab in Isa 51.9 clearly alludes the Exodus deliverance in Israel's history:

- 9 **Awake, awake, put on strength, O arm of the Lord;
Awake as in the days of old, the generations of long ago.
Was it not You who cut Rahab in pieces,
Who pierced the dragon?**
- 10 **Was it not You who dried up the sea,
The waters of the great deep;
Who made the depths of the sea a pathway
For the redeemed to cross over?**

This accords with the earlier reference to Rahab in Isa 30.7 which explicitly makes the name synonymous with the Egypt of Isaiah's day:

**Even Egypt, whose help is vain and empty.
Therefore, I have called her
"Rahab who has been exterminated."**

It is interesting, therefore, that Rahab (= Egypt past and present) is characterized as a serpent (תַּנִּינִי), pierced, cut in pieces, and neutralized. Ezekiel characterized the Pharaoh (= Egypt of his day) with a variant spelling of the same word (תַּנִּינִים), calling him the serpent/dragon in the midst of his rivers and serpent/dragon in the seas (Eze 29.3; 32.2).

We must note the ambiguity in the word תַּנִּינִים. It was used of the "great sea creatures/monsters" in Gen 1.21 (cf. Psa 74.13), but also of the snakes produced from rods in Pharaoh's court (Ex 7.9-12), and of the asps and cobras in the poetry of Moses and the psalmist (Deu 32.33; Psa 91.13). So, do the references to Rahab/Egypt describe her simply as a snake, or as a great sea monster?

If we back up chronologically to Job 26.12 (time of the patriarchs), we find Rahab associated with the sea and as shattered (שִׁבְרָהּ), just as in Isa 51.9 she is cut in pieces (הִצַּבּ)! Job 26.13 also seems to connect her with the serpent pierced while fleeing from the heavens. If we accept the early date of Job, it appears that there was an earlier destruction of Rahab, to which the defeat of Egypt was

later compared. To what earlier destruction of Rahab does Job refer?

Many scholars have eagerly associated the biblical references to Rahab with the Canaanite god Yam (Sea personified), and the biblical references to God restraining the sea with the Canaanite myth of Baal killing Yam. (A clear summary of this Canaanite myth is given in John C. L. Gibson and Godfrey Rolles Driver's *Canaanite Myths and Legends. 2nd ed.*, (London; New York: T & T Clark International, 2004).) However, while Francis I. Andersen, in his commentary on Job (p. 234), says that the "subjugation of Yam/Rahab is well known from Canaanite sources," this is misleading because Yam is never identified as **Rahab** in the pagan myths. In fact, as John Day affirms in the *Anchor Bible Dictionary*, "The name of this monster [i.e., Rahab] has not hitherto been discovered in any extrabiblical text." **In other words, the biblical references to Rahab concern a distinctly biblical cultural tradition.** The biblical Rahab is no more the Canaanite Yam, than the biblical Elohim is the Islamic Allah.

Here's what we can say confidently about the biblical Rahab:

1. The noun and adj., רָהַב and רָהֵב, mean *pride* and *arrogant* respectively, from the verb רָהַב, *to act arrogantly* (cf. Psa 40.4).
2. Rahab is the dragon (water monster) that God cut in pieces in generations past (Isa 51.9; Job 26.12-13).
3. Rahab the dragon is also the Leviathan whose heads God crushed (Psa 74.13-14).
4. Rahab is the fleeing serpent from which God cleansed the heavens (Job 26.13), and Rahab is Leviathan the fleeing, twisting serpent that will be punished in the day of the YHVH (Isa 27.1).

Thus, the biblical Rahab is arrogant Satan whom God ejected from heaven, and repeatedly defeated in the course of earth's history, particularly at the Red Sea. Sadly, this Rahab — as the Serpent/Dragon — still stirs up the nations (the metaphorical *waters* of Rev 17.15). Rahab is the Satanic agency that worked through Pharaoh and Egypt in Israel's history, and is the Leviathan that will be finally punished in the Day of the LORD (Isa 27.1; Rev 20).

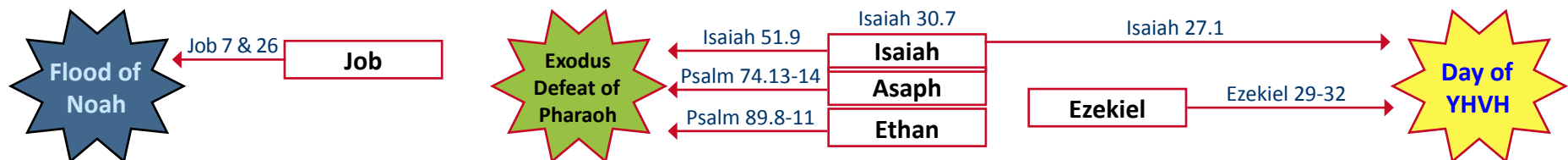
The twelve biblical passages that relate directly or indirectly to **Rahab** originated from six different authors over the course of more than 1,000 years, and so it is no surprise that the different authors use the **Rahab** material for varied rhetorical purposes. What is surprising is the cohesive picture that emerges from the combined passages regarding the identity, character, and destiny of the biblical **Rahab**. Israel must have had a well-known cultural tradition about this dark entity that was distinct from Canaanite and Babylonian myths (bottom of chart)!

	Rahab	Egypt/ Pharaoh	Sea	Rivers	Heavens	Dragon (תַּנִּינִי)	Serpent (נָחָשׁ)	Leviathan	Fleeing/ Twisting	Crushed/ Cut	Pierced	Heads
Job 7.12			✓			✓						
Job 9.8-13	✓		✓		✓							
Job 26.12-13	✓		✓		✓		✓		✓		✓	
Job 41			✓					✓				
Psalms 74.13-14			✓			✓		✓		✓		✓
Psalms 89.9-11	✓		✓		✓					✓		
Psalms 104.25-26			✓					✓				
Isaiah 27.1			✓			✓	✓	✓	✓	Implied		
Isaiah 30.7	✓	✓								Implied		
Isaiah 51.9	✓		✓			✓				✓	✓	
Ezekiel 29.3-8		✓		✓		✓				✓	Implied	
Ezekiel 32.2-15		✓	✓	✓	✓	✓				Implied		
Amos 9.3			✓				✓					
Baal & Mot					✓		✓	Litan	✓			✓
Baal's Palace			✓	✓		✓	✓		✓			✓
Anat & Dragon			✓		✓	✓						
Baal Vs. Yamm			✓	✓						✓		

In the biblical passages,

- **Rahab** is identified with the **Dragon** twice, and with the **Serpent** once.
- In other passages, the **Dragon** is identified with **Leviathan** twice, and with the **Serpent** once.
- Thus, **Rahab** is also identified with **Leviathan** and the **Serpent** by virtue of her identification with the **Dragon**.
- **Rahab** is identified with **Egypt** once, but **Egypt/Pharaoh** is identified with the **Dragon** twice, thus forming a strong connection between **Rahab** the **Dragon** and **Egypt/Pharaoh**.
- **Rahab** is identified with the **Sea** three or four times.
- The **Dragon** is identified with the **Sea** six times.
- The **Serpent** is connected to the **Sea** twice.
- **Leviathan** is connected with the **Sea** four times (i.e., in all of its instances).
- Thus, a strong connection exists between **Rahab** and the **Sea**. The three-way connection between **Rahab**, **Egypt** and the **Sea** has to do with the climatic battle of the Exodus at the Red Sea, and also with the military-economic power of the Nile delta, where the rivers of Egypt meet the Mediterranean Sea.

The varied passages relating to **Rahab** all had their present application for their original audiences. At the same time, their allusions looked backward (to the Exodus, and possibly to Noah's flood) or forward to the Day of the LORD. All of these passages reassure God's people of His sovereign power over the monstrous entity of evil.



THE OTHER RAHAB

While our English versions render the names of both the Dragon and the woman who helped the spies (Joshua 2) with **Rahab**, the Hebrew names are spelled differently. The monster's name is רָהָב, with a *hey* and accent on the first syllable, while the heroine's name is רַהַב with a guttural *het*, and accented on the final syllable. The Dragon's name means arrogance, while the woman's name means "to be enlarged," usually in the positive sense of having territory enlarged, or the heart enlarged with joy.

HOT: ISAIAH, LESSON 8
ISAIAH 51.12-15

Roderick Graciano
 Timothy Ministries
 2018

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VOCABULARY

אָדָם
 אֵינִי
 אֲנֹכִי
 בָּנִים
 יָמִים
 יָרָא
 תִּירָאֵי
 לָחֵם

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

Looming Threats

The imperialist nation of Assyria (centered in northern Iraq), was the great political and military threat during the lifetime of Isaiah. Though the Assyrian army was decisively defeated by the Angel of the LORD at Jerusalem in 701 BC (Isaiah 37), Isaiah chapters 50-53 were probably written before that event, around 712 BC.

Thus, the comfort offered to Judah in Isaiah 50-53 was given after northern Israelites had already been taken into exile, but while the Assyrian threat still loomed over Jerusalem and the southern Judeans. However, these chapters also looked forward to the threat coming up behind Assyria: Babylon!

PRACTICAL APPLICATION & OTHER NOTES

ALL FLESH IS GRASS

Isaiah uses the following synonyms for grassy and reedy plants:

A. יָשָׁא

Appearing in Isaiah 15.6 and 66.14, this is the basic Hebrew word for grass and other kinds low ground cover (see Gen 1.11-12).

B. נָמָא

One of several Hebrew words for *rush* or *reed*, this is the term used for the famous papyrus plant from which ancient paper (among many other products) was made. When Israel experiences its final restoration, part of the blessing will be arid grasslands becoming wet enough to support papyrus (Isa 35.7). The Heb word makes me think of the “gummy” adhesive used to paste the crisscrossed layers of papyrus together to make a sheet of paper.

C. קָצִיר

A word used only by Isaiah among the prophets, קָצִיר appears in Isa 15.6, 35.7, 37.27, 40.6-8, 44.4 and 51.12. It often refers to a water grass, a reed. It can refer to the leek (Num 11.5), and also to the food of cattle (Psa 104.14) and of Behemoth (Job 40.15). In Isaiah, it connotes a plant highly dependent upon water, vulnerable to dessication, and thus a symbol of impermanence (in contrast to the word of God, Isa 40.8), and of man’s mortality (Isa 40.7; cf. Psa 103.15-16). However, קָצִיר can also connote the blessing of abundant water, and by extension, of *spiritual life* (Isa 44.4).

In the difficult instance of Isa 51.12b, the idea of impermanence and mortality is in the forefront. The parallel ideas are:

a man *who* dies,
grass *which* is cast away

It’s tempting to translate the second line as “a leek *which* is sold,” but Isaiah doesn’t seem to use קָצִיר in reference to the leek, so his reference is probably to grass or a bundle of reeds that is gathered up and cast into the fire.

D. סוּף

סוּף refers to rushes, reedy plants of fresh and salt water (Isa 19.6). It’s also used for seaweed (Jonah 2.6) and in the name of the Red Sea (Ex 15.4).

HOT: ISAIAH LESSON 8B

E. תַּשִּׁשׁ

This noun appears in Isaiah 5.24 and means *dried grass*. It is sometimes translated as *chaff* and connotes something that is easily consumed by fire. Hear our word *hashish* “from Arabic ḥašīš ‘dry herb, powdered hemp leaves.’”

F. קָנָה

Hear our English word *cane*. This noun appears in Isaiah 19.6, 35.7, 36.6, 42.3, and 43.24. It refers to the stalk of a plant. Therefore, it is used as a word for any kind of *reed* (Isa 19.6). It connotes fragility, and by extension, lack of dependability (particularly with regard to Egypt as an ally for Israel, Isa 36.6). The fragile reed serves in an illustration of the messianic Servant’s gentleness toward the downtrodden: “A bruised reed He will not break” (Isa 42.1-4).



Leek (*Allium sativum*)

a. & b. stem with inflorescence and bulbils c. bulb

The Committee on Translations of the United Bible Societies, *Fauna and Flora of the Bible*, (New York: United Bible Societies, 1980).

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VOCABULARY
אַתָּה
דְּבַר
יָד
כָּל
כַּסֵּה
כַּסֵּיתִי
צִל
רַעַב

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Whom Do You Mean?

Whom is addressed or referred to in Scripture is often identified only by a pronoun or pronominal suffix. Here are the possibilities in Isaiah 50-53:

Masculine Entities

- Isaiah
- The Lord, YHVH, Elohim
- The Servant
- The ones seeking/knowing righteousness
- The redeemed (Isa 51.11)
- The people as a corporate body (עַם)

Feminine Entities

- God's Arm (Isa 51.5,9)
- Jerusalem
- Zion, Daughter of Zion

Masculine Or Feminine Entities

- A/the [holy] city

PRACTICAL APPLICATION & OTHER NOTES

THE PLURALITY WITHIN THE GODHEAD EXPRESSED IN THE OT

Though the word *Trinity* appears nowhere in the Bible, the plurality within the Godhead is revealed from the beginning as God speaks to the divine Logos and says, “Let there be light ... Let us make man in Our image ...” (Gen 1). In addition to the conversation that occurs within the Godhead, the countless manifestations of God in a spatially finite form also hint at the divine plurality of persons: YHVH is often in two places at once, so to speak, both omnipresent and simultaneously in a particular finite location (e.g., Gen 18). We can interpret the spatial theophanies as simply a visible, finite extension of the *one* omnipresent God, but this interpretation is challenged by the occasions when both the Angel of YHVH *and* the Shekinah (fiery cloud) appear in proximity simultaneously (Ex 14.19): why would an absolutely monadic God manifest Himself in *two* finite forms at once? If God were an absolute monad, to simultaneously manifest Himself in two spatially finite forms would at least imply that He was unconcerned that people might think of Him as some kind of plurality.

The various theophanies (and Christophanies) of the OT are a manifestation of God’s nature as “the Coming One.” From ancient times, Israel expected YHWH to come to them in a visible, life-changing manner (Psa 96.13; 98.9; 118.26; Isa 30.27; 62.11; Hos 8.1; 10.12; Mic 1.3; Hab 3.3; Zec 2.10; 12.10; Mal 3.1). How does One who is omnipresent come to some finite location? That He does come is a wonderful thing: In contrast to the gods of the pagans, the God of the Bible is the one God who actually shows up! In the first century, Israelites awaited the Coming One (Mat 11.3; Luk 7.19-20; Joh 6.14; using the same phrase, *ὁ ἐρχόμενος*, as in Psa 117.26). At the triumphal entry, the people of Jerusalem recognized Jesus as the Coming One (Mat 21.9), not just One who was arriving, but One arriving as King (Luk 19.38; Joh 12.13). The glorified Jesus finally identifies Himself as the **Coming One** in (the poorly translated) Rev 1.8. We see that God shows up in a finite manifestation without abandoning His throne in heaven nor His omnipresence. That there are multiple persons within the Godhead is one explanation of how this is possible.

An astounding verse, Zec 12.10, has YHVH saying, “they will look on Me whom they have pierced; and they will mourn for Him” Not only does YHVH speak of Himself in the first person, *then in the third person*, but speaks of Himself as inhabiting a vulnerable physical body! The concreteness of Hebraic thought precludes the idea that this passage is about a figurative piercing, like an emotional wounding. If God not only appears occasionally in finite form, but at some point takes on a *vulnerable* physical body (cf. Psa 40.6 in the LXX; Heb 10.5; consider also Isa 50.5-6) — still without abandoning His infinite omnipresence — it is difficult to avoid seeing some kind of plurality in the Godhead.

Then we discover God speaking of His Servant (Messiah) as having both human and divine attributes. In the interjection of Isa 51.16, God puts His word in His Servant’s mouth (differentiating the Servant from the God who is speaking), in order that the Servant may “establish the heavens [and] found the earth,” as if the Servant has divine power! The Servant is called the **Arm of YHVH**, an entity with divine power (Isa 40.10; 51.9; 52.10; 53.10; 63.12), but this Arm of YHVH grows up to be despised, loaded with griefs, smitten of God (Isa 53.1-4)! And is indeed pierced (Isa 53.5). In Isa 61.10-11, the Servant speaks of YHVH in the third person, saying, “He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness” This is idiom for, “He has equipped me to bring about salvation and righteousness” but in the following verse He says, “the Lord YHVH will cause righteousness ... to spring up” In many passages we find identical actions taken by YHVH *and* a second Person that seems to be intimately identified with Him!

If we believe the prophets, we must conclude that either YHVH has a pathologically split personality, or He has within Himself a wonderfully unified plurality by which He is accomplishing His redemptive plan!

HOT: ISAIAH, LESSON 10
ISAIAH 51.21-23

Roderick Graciano
 Timothy Ministries
 2018

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Poel)
Passive-Intensive	Pual (Polal, Poal)
Reflexive-Intensive	Hithpael (-polel)
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS
Perfect: Completed Action
Consecutive Preterite: Narrative Past
Imperfect: Incompleted Action
Cohortative: 1st Person Volitional
Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Verbal Noun?
Infinitive Construct: Adverbial?
Participle: Verbal Adjective

VOCABULARY

אָדוֹן
 אֱלֹהִים
 הַנְּהָה
 יָיָן
 כִּן
 לָקַח
 לָקַחְתִּי
 נֶפֶשׁ

Diphthongs are marked in **blue**. Root letters in **red**.
 Root letter that is part of a diphthong in **purple**.

נֶפֶשׁ : What Is It?

This word, *nephesh*, has traditionally been translated with our word *soul*. Deu 6.5 tells us we are to love God with all ... our soul (נֶפֶשׁ). However, because this word has multiple meanings and connotations, modern translations have moved away from translating it with the word *soul*. Other meanings include: *throat, neck, desire, mind, breath, life, creature, person*, and as a reflexive pronoun, *oneself*. Which of these meanings makes the most sense in Deu 6.5?

Isa 51.23 refers to the tormentors “Who have said to **your nephesh**, ‘Lie flat, etc.’” What’s the difference between saying something *to you* (לְךָ), as in Isa 62.4) and saying it *to your nephesh*? Since *nephesh* can refer to the whole person, as Oswalt comments, “The conqueror is not so much interested in crushing the bodies of those whom he has conquered as in crushing their spirits.” See the symbolism in Josh 10.24: a foot on the neck = subjugation of the whole person, and a crushing of their soul.

PRACTICAL APPLICATION & OTHER NOTES

THE THEOLOGY OF THE BRIDE IN ISAIAH

The Theology of the Bride states, in my succinct formulation, **The reason for all creation is the overflow of the Father's love for the Son. The expression of the Father's love for the Son will be multiplied through the building (cf. LXX of Gen 2.2 with GNT of Mat 16.18) of a suitable, corporate bride, who loves much for having been forgiven much (cf. Luk 7.47). The preparation of the bride (Rev 19.7) involves the Father's love being perfected in her (1Jo 4.12) as she learns deep obedience to the greatest commandment (Mat 22.37-38), and does all things for God's glory (1Co 10.31) in order to attract others to the heavenly Bridegroom (Rev 22.17). In this theology, Eve is the archetypal bride, Israel is the prototype of the corporate bride, and the Church is the bride in her fullness who absorbs the other two.**

The Theology of the Bride permeates the Scriptures, just under the radar of most readers. The key to noticing the Bible's nuptial theology is to know the cultural connotations of Hebraic words and phrases. **Isa 51.22** begins, "Thus has said your Lord, YHVH, ..." In the other instances of the phrase, אֲדֹנָי, *your lord*, in **Isa 22.18 and 36.12**, it refers to an earthly king. However, in this section, **Isa 51.17-23**, YHVH is exhorting Jerusalem, pictured as a woman and mother, and the word *lord*, אֲדֹנָי, can be interpreted as *husband* (thus Oswalt in his two-vol. Isaiah commentary). So, in this passage, YHVH the aggrieved husband has had to discipline His addicted wife, Zion, but He desires to comfort her, and will withdraw His discipline because Zion's tormentors have gone too far in tormenting the apple of His eye. This accords well with other expressions of the Theology of the Bride elsewhere in Isaiah and in the other prophets.

The nuptial imagery becomes explicit in **Isa 61.10 to 62.5** where the spirit of Messiah declares, "[God] has clothed me with garments of salvation ... As a bridegroom *crowned* like a priest *with* a turban"; that is, God has equipped His Servant to bring about salvation, and the apparel of the Savior-Priest, in this instance, is the apparel of a Bridegroom. Likewise, Zion-Jerusalem is wrapped in "a robe of righ-

teousness ... as a bride adorns herself with jewels"; that is, God has enabled Zion to do righteousness, and her righteous deeds become like the jewels adorning a bride (cf. Rev 19.8), to be admired by all the wedding guests (**Isa 62.2**).

This is an antiphonal interpretation of **Isa 61.10**:

Groom: "I will rejoice greatly in YHVH,"

Bride: "My soul will exult in my God;"

Groom: "For He has clothed me with garments of salvation,"

Bride: "He has wrapped me with a robe of righteousness;"

Groom: "As a bridegroom *crowned* like a priest *with* a turban,"

Bride: "And as a bride adorns herself with her jewels."

The Bridegroom is God, rejoicing over Jerusalem and the people of the Holy Land (**Isa 62.4-5**); the bride is Zion-Jerusalem whose entire land will finally be married (**Isa 62.4**).

The Jewish people have always understood the covenant made at Mt. Sinai as a marriage between God and Israel. **Isa 25.6-9** looks forward to the renewal of that marriage at the great wedding banquet that will occur at the return of the awaited Bridegroom (**Isa 25.9**; cf. Rev 19.7-9), but at this marriage feast, the Bridegroom will lift back the bridal veil, not just over Israel, but over all peoples (**Isa 25.7**)!

Sadly, the Spirit of God in Jeremiah would later give a **threefold warning** of a time when "the voice of the bridegroom and the voice of the bride" would "cease from the cities of Judah and from the streets of Jerusalem" (Jer 7.34; 16.9; 25.10). These were predictions of the coming destruction of Jerusalem by Nebuchadnezzar, and the exile of the Judeans to Babylon, but the coming disaster would be a reflection of the torn relationship between the heavenly Bridegroom and His adulterous Israelite bride (Eze 16.1-59). Thankfully, the divine Bridegroom is gracious and merciful, and will finally establish an immutable marriage covenant with Israel, **and her younger and older sisters**, forgiving all their sins (Eze 16.60-63).

PERSON & NUMBER

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	3rd Mas	He, Him
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Plural	1st Com	We, Us
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	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

VOCABULARY

אֲנִי

אֲשֶׁר

בַּת

הוּא

טָמֵא

כֶּסֶף

מִצְרַיִם

נָאֵם

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

The Wilderness

The idea of *the wilderness* is rich in connotations, both positive and negative, throughout the Scriptures. For Israel, it was first of all the place of revelation and covenant (Sinai, and later John the Baptist). However, it was also the place of testing (Deu 8.16) and preparation (training for conquest of the promised land).

On a deeper level, the wilderness represents the opposite of Eden. Whereas the garden of Eden was a lush place of righteousness, the wilderness is an arid habitation of evil (temptation of Jesus).

So, the connotation of *wilderness* depends upon context. Try connecting YHVH's play on words in Isaiah 52.6b, "I AM He, *the wilderness*," with Song of Solomon 8.5a.

TYPICAL VOICE/AKTIONSART

VERBAL STEM

Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Poel)
Passive-Intensive	Pual (Polal, Poal)
Reflexive-Intensive	Hithpael (-polel)
Active-Causative	Hiphil
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VERBAL CONJUGATIONS

Perfect: Completed Action

Consecutive Preterite: Narrative Past

Imperfect: Incompleted Action

Cohortative: 1st Person Volitional

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Jussive: 2nd or 3rd Person Volitional

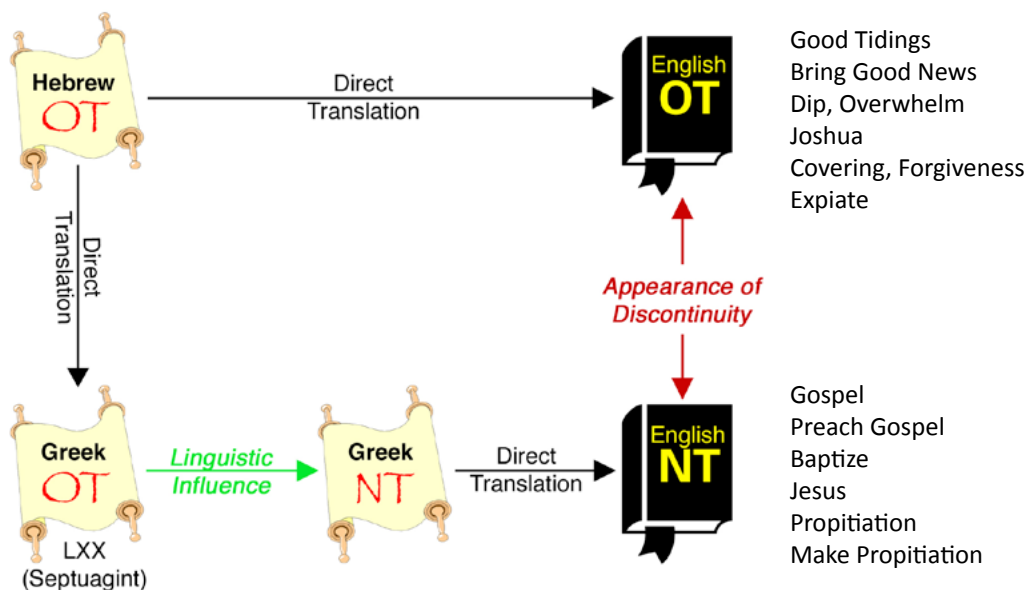
Infinitive Absolute: Verbal Noun?

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PRACTICAL APPLICATION & OTHER NOTES

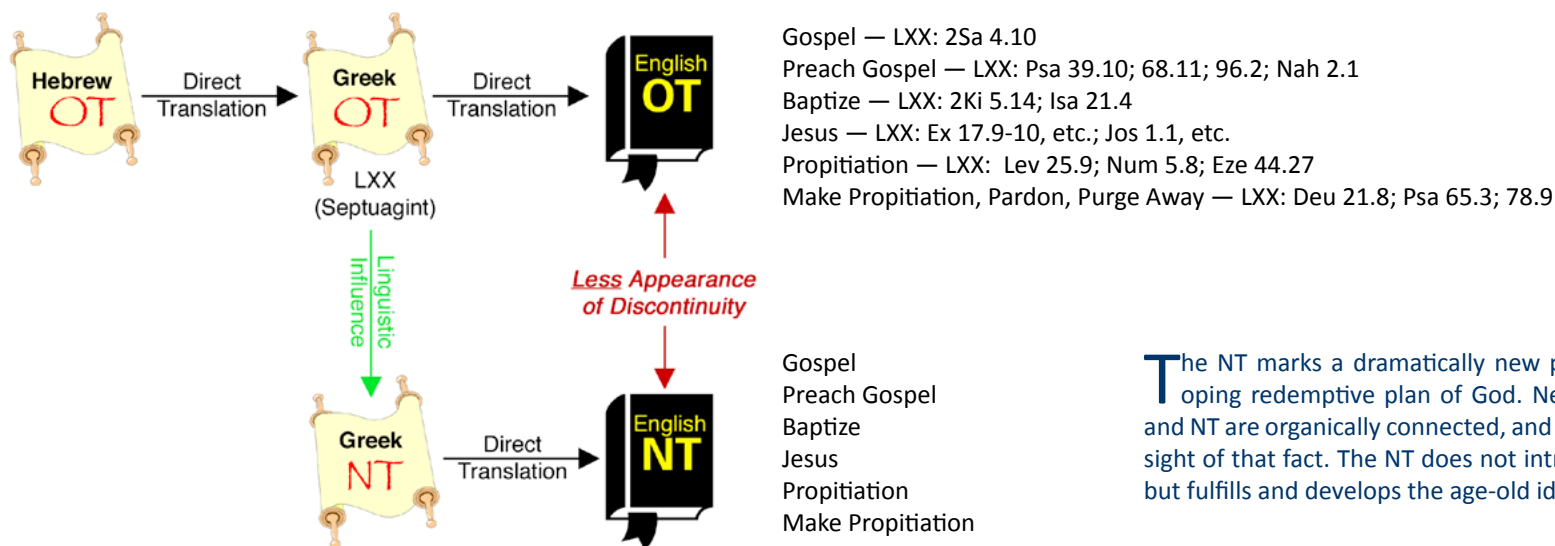
THE OT-NT LINGUISTIC SHIFT



Translating our English OT from the original Hebrew is the right choice. However, the fact that our two English Testaments derive from two different linguistic streams, Hebrew and Greek, sometimes contributes to an impression of novelty in the NT and of its independence from the OT. When the apostolic authors express OT ideas in their NT writings, we sometimes miss the connection simply because the vocabulary and phraseology differ, even though the ideas are the same.

Consider, for example, the word *gospel*. Why don't we find it in our English OT? Its absence in the Psalms and Prophets subtly makes us feel like the idea of *the gospel* is a novel revelation unanticipated before John the Baptist. However, *gospel* is a Greek word, and it does in fact appear with its cognates in the Septuagint (LXX), the Greek translation of the OT. However, since our English versions translate directly from the Hebrew text we read the older phrases *good tidings* and *good news* in the OT, and sometimes fail to make the connection with the NT word *gospel*.

How about the name *Jesus*? Why don't we find *Jesus* in our English OT? Because our English OT is translated from Hebrew, and uses *Joshua* instead. If our English OT had been translated directly from the Septuagint, readers of the OT would be very familiar with the name *Jesus* before ever reading the NT.



The NT marks a dramatically new phase in the developing redemptive plan of God. Nevertheless, the OT and NT are organically connected, and we must never lose sight of that fact. The NT does not introduce novel ideas, but fulfills and develops the age-old ideas of the OT.

ISAIAH 52.7-12

Roderick Graciano
Timothy Ministries
2019

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	3rd Fem	She, Her
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Infinitive Absolute: Verbal Noun?
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Participle: Verbal Adjective

VOCABULARY
אֵל
בָּשָׂר
מִבָּשָׂר
גִּזְרֵי
הַר
טוֹב
יֵצֵא
צֵאוּ

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

Waste Places Of Jerusalem

As Geoffrey W. Grogan says in the EBC, “Verse 9 reminds us that Zion here is **the ruined city** of the future.” Indeed, Isaiah ministered from around 750 BC to 700 BC, a hundred years before the Babylonian invasion of Judah, so he did prophecy of a future situation. However, since Isaiah’s time Jerusalem has been repeatedly destroyed — to what time in Zion’s future does Isaiah point? To the return and rebuilding under Ezra and Nehemiah? To the return and rebuilding in the 20th century after the long dispersion following the Roman destruction? Or to a time yet future? The surrounding context of Isaiah 52 implies **ultimate restoration**, and thus the time when the city is captured and plundered for the last time before Christ’s coming (Zec 14.2-3).

PRACTICAL APPLICATION & OTHER NOTES

THE INTERJECTION הִנֵּה IN ISAIAH

Most fundamentally, the interjection הִנֵּה means: *Behold! Look! See!* (Isa 25.9; 38.5,8; 40.9; 41.15; 48.7,10). By extension, it can mean: *Pay attention [because this is important]* (Isa 3.1; 6.7; 7.14; 8.18; 10.33; 12.2; 13.9,17; 21.9; 22.17; 26.21; 28.2; 28.16; 29.14; 30.27; 35.4; 36.6-7; 39.6; 40.10; 49.22; 51.22; 52.13; 54.11; 60.2; 62.11; 65.17-18; 66.15), or (sometimes sardonically), *What do I/you/they/we see?* (Isa 5.7; 8.22; 17.1,14; 19.1; 22.13; 24.1; 37.36; 47.14; 59.9).

There is an instance in Isaiah of הִנֵּה used with the third person plural suffix, meaning, “Behold them!” or “Here they are!” (Isa 41.27). This is similar to the use of the adjective, אֵלֶּה, *these*, joined to הִנֵּה with a *maqquph*, הִנֵּה-אֵלֶּה (Isa 49.12). The *maqquph* tends to be disrespected in our English versions, with אֵלֶּה translated as the subject of the verb, rather than as an emphatic pronoun. Isaiah 49.12 should be translated, “Look at **these**! From afar they will come!” rather than simply, “Behold, these will come from afar” (NAU).

I find particularly interesting the form with the first person singular suffix, הִנֵּנִי, also spelled and accented הִנְנִי. This form occurs 15 times among the 77 instances of הִנֵּה in Isaiah. It is used first by Isaiah himself, and in the rest of its instances by YHVH. We read this form literally as, *Behold me!* Generally, in the Bible, this is simply the Hebrew response to the query, *Where are you?* However, it is also the interjection of the eager volunteer, with the meaning, “Look at me! **Here I am!** I’ll do

it!” (Isa 6.8). It is also used by the LORD (or any individual) who is particularly calling attention to himself for some reason (Isa 43.19; 52.6; 58.9; 65.1; 66.12).

The first practical lesson for us from all this emerges from Isaiah’s eager willingness to be sent by the Lord, *even before he knows the mission* (Isa 6.8). When the Lord accepts Isaiah as His messenger, He commissions the prophet to complete a thankless and *dooming* mission! When the Lord calls us to a task, will we jump up and say, “ הִנֵּנִי , here am I, send me!” Will we eagerly serve even if the mission is thankless, and we receive no recognition, or worse, rejection?

Then there is the beautiful teaching of YHVH’s eagerness to be seen, and readiness to enter a full and redemptive relationship with His people:

- “In that Day, I AM he, the One [who will be] saying, ‘**Here I AM.**’” — Isa 52.6
- “Then you will call, and YHVH will answer; You will cry, and He will say, ‘**Here I AM.**’” — Isa 58.9
- “I said, ‘**Look at Me, here I AM!**’ to a nation which did not call on My name.” — Isa 65.1
- “For thus says YHVH, ‘**Look!** I extend peace to [Jerusalem] ... I will comfort you ...” — Isa 66.12,13

No other “god” draws near to human beings like our God. No other “god” will permit his followers to look into the eyes of their loving Creator, but our God invites us, “Look at Me!”

PERSON & NUMBER		
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	3rd Fem	She, Her
Plural	1st Com	We, Us
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Infinitive Absolute: Verbal Noun?
Infinitive Construct: Adverbial?
Participle: Verbal Adjective

VOCABULARY
נָבָה
מָאֵד
מִלְדָּ
נִשְׂאָ
נִשְׂאָ
פָּה
רָאָה
רָאָה

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

The Isaiah Targum

The word *targum* is Aramaic for *translation*. A targum is an Aramaic translation-interpretation of a biblical book sometimes with an authoritative, semi-prophetic, tone. *The Isaiah Targum* appears in the collection known as *Targum Jonathan to the Prophets*, and has been translated into English by Bruce D. Chilton (Collegeville, MN: The Liturgical Press, 1987, 1990). Produced sometime between the first and fourth centuries in Palestine and Babylon, *The Isaiah Targum* generally represents the understanding of the Isaiah text in the Jewish synagogues of the time. It emphasizes Israel's need for repentance, and the messianic restoration of the temple. It may interpret Isaiah 52.13 to 53.12 (in the bizarre ways that it does) in reaction to Christian teaching about Jesus.

PRACTICAL APPLICATION & OTHER NOTES

TARGUM OF ISAIAH (CH. 52.13 TO 53.12)

- 52:13 Behold, my servant, the Messiah, shall prosper, he shall be exalted and increase, and shall be very strong.
- 14 Just as the house of Israel hoped for him many days—their appearances were so dark among the peoples, and their aspect beyond that of the sons of men—
- 15 so he shall scatter many peoples; kings shall be silent because of him, they shall place their hands upon their mouth; for things which have not been told to them they have seen, and that which they have not heard they have understood.
- 53:1 Who has believed this our report? And to whom has the strength of the mighty arm of the LORD been so revealed?
- 2 And the righteous shall be exalted before him, behold, like tufts which sprout, and like a tree which sends its roots by streams of waters, so holy generations will increase on the land which was needing him; his appearance is not a common appearance and his fearfulness is not an ordinary fearfulness, and his brilliance will be holy brilliance, that everyone who looks at him will consider him.
- 3 Then the glory of all the kingdoms will be for contempt and cease; they will be faint and mournful, behold, as a man of sorrows and appointed for sicknesses; and as when the face of the *Shekhinah* was taken up from us, they are despised and not esteemed.
- 4 Then he will beseech concerning our sins and our iniquities for his sake will be forgiven; yet we were esteemed wounded, smitten before the LORD and afflicted.
- 5 And he will build the sanctuary which was profaned for our sins, handed over for our iniquities; and by his teaching his peace will increase upon us, and in that we attach ourselves to his words our sins will be forgiven us.
- 6 All we like sheep have been scattered; we have gone into exile, every one his own way; and before the LORD it was a pleasure to forgive the sins of us all for his sake.
- 7 He beseeches, and he is answered, and before he opens his mouth he is accepted; the strong ones of the peoples he will hand over like a lamb to the sacrifice, and like a ewe which before its shearers is dumb, so there is not before him one who opens his mouth or speaks a saying.
- 8 From bonds and retribution he will bring our exiles near, the wonders which will be done for us in his days, who will be able to recount? For he will take away the rule of the Gentiles from the land of Israel; the sins which my people sinned he will cast on to them.
- 9 And he will hand over the wicked to Gehenna and those rich in possessions which they robbed to the death of the corruption, lest those who commit sin be established, and speak of possessions with their mouth.
- 10 Yet before the LORD it was a pleasure to refine and to cleanse the remnant of his people, in order to purify their soul from sins; they shall see the kingdom of their Messiah, they shall increase sons and daughters, they shall prolong days; those who perform the law of the LORD shall prosper in his pleasure;
- 11 from the slavery of the Gentiles he shall deliver their soul, they shall see the retribution of their adversaries. They shall be satisfied with the plunder of their kings; by his wisdom shall he make innocents to be accounted innocent, to subject many to the law; and he shall beseech concerning their sins.
- 12 Then I will divide him the plunder of many peoples, and he shall divide the spoil, the possessions of strong fortresses; because he handed over his soul to the death, and subjected the rebels to the law; yet he will beseech concerning the sins of many, and to the rebels it shall be forgiven for him.

VOCABULARY

בָּזָה
 נִבְזָה
 זָרַע
 חָלִי
 עָלָה
 צִיָּה
 שָׁמוּעָה
 שָׂרַשׁ

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English Usage: Will/Shall

There is considerable confusion about when to use **shall** and **will**. The traditional rule in standard English is that **shall** is used with first person pronouns (I and we) to form the future tense, while **will** is used with second and third persons (you, he, she, it, they): **I shall** be late; **she will** not be there.

To express a strong determination to do something, these positions are reversed, with **will** being used with the first person and **shall** with the second and third persons: **I will** not tolerate this; **you shall** go to school. In practice, however, **shall** and **will** are today used more or less interchangeably in statements (although not in questions). Given that the forms are frequently contracted (we'll, she'll, etc.), there is often no need to make a choice between **shall** and **will**, another factor no doubt instrumental in weakening the distinction. In modern English, the interchangeable use of **shall** and **will** is an acceptable part of standard US and British English. — iMac Dictionary

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- Consecutive Preterite:** Narrative Past
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- Cohortative:** 1st Person Volitional
- Imperative:** 2nd Person Volitional
- Jussive:** 2nd or 3rd Person Volitional
- Infinitive Absolute:** Verbal Noun?
- Infinitive Construct:** Adverbial?
- Participle:** Verbal Adjective

PRACTICAL APPLICATION & OTHER NOTES

If זָרַע means *arm*, what do you suppose the verb זָרַע means?
 If חָלִי means *sickness, suffering*, what do you think the verb חָלָה means?

OF WHOM DOES THE PROPHET SAY THIS?

As we study Isaiah 52.13 to 53.12, we appreciate the puzzlement of the Ethiopian eunuch (Act 8.34). Isaiah describes the person who is the subject of this passage in seemingly contradictory terms, and does not name him beyond the title “my servant” and “the righteous one” (Isa 52.13; 53.11). Isaiah describes the “servant” in the **third person**, but this could be a literary device and does not *by itself* exclude the author from speaking autobiographically. Thus, the insightful Fuller professor and theologian, John Goldingay, interprets the passage as about Isaiah, and says, “Isaiah 53 is not a prophecy of the Messiah ... But one can see how the chapter came to help people understand Jesus’ significance.”

Similarly, accomplished UC Berkeley professor of Hebrew and Comparative Literature, Jewish scholar Robert Alter, interprets the passage as about the Israelite nation personified, “deprived of sovereignty, homeland, and place of worship,” so as to be seen by others as a “disfigured person.” Like many, Alter reads this section of Isaiah as written by an exilic or post-exilic author rather than as by Isaiah in an 8th century BC foretelling. Regarding the early Christian appropriation of the text, Alter resorts to the *argumentum ad populum*, and says, “Virtually no serious scholars today see this as a prediction of the Passion”— as if the majority is always right, and as if today’s “serious scholars” all have a godly worldview that would even allow for the possibility of predictive prophecy. Alter admits that “Debate persists about the identity of the Servant,” and that “the details of the passage argue for the biography

of an individual,” bringing us back to the interpretation of the Servant as about Isaiah himself. Alter then says, “It is also puzzling that after the Servant has been reported dead and buried, [the] possibility of a long and happy life should be offered. Could this verse [10] be a textual intrusion?” And finally regarding v. 12, “This is another perplexing declaration because the Servant is dead Perhaps the reference is to a posthumous restoration of his reputation”

As an alternative to all this confusion, if we believe in predictive prophecy and the possibility of resurrection, accept an 8th century BC date for Isa 52.13 to 53.12, and assume that there was only one Isaiah, a prophet who includes himself in all the “us” and “we” **first person** statements of the passage, then we will conclude that:

- The Servant is distinct from the prophet and the nation, is the Arm of the LORD (Isa 53.1) already appealed to in Isa 51.9, is the root of Jesse (Isa 53.2) already mentioned in Isa 11.10, and is Someone who will uniquely bear sins and justify many as the Righteous One (Isa 53.11).
- Isaiah includes himself *among those who* “did not esteem Him” (53.3), those whose “griefs He Himself bore” (53.4), those who are healed by His scourging (53.5), who “like sheep have gone astray” (53.6), all of which is consistent with Isaiah’s self-assessment in Isa 6.5.
- The contrasting truths that the Servant is exalted yet humiliated, killed yet will prolong his days, are complementary rather than contradictory and irreconcilable.

ISAIAH 53.4-6

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Timothy Ministries

2019

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Poel)
Passive-Intensive	Pual (Polal, Poal)
Reflexive-Intensive	Hithpael (-polel)
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS
Perfect: Completed Action
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VOCABULARY

אֲנִי
עוֹן
פָּנָה
פָּנִי
צֵאן
נִשְׁלוֹם
תַּעֲדָה
תַּעֲיִנוּ

Diphthongs are marked in **blue**. Root letters in **red**.
 Root letter that is part of a diphthong in **purple**.

First-Person Endings

Notice that the first-person-plural (we) ending for **perfect verbs** (נִי -) mimics the ending for the first-person-plural independent pronoun (we): אֲנִי־נִי. Likewise, the first-person-singular (I) ending for **perfect verbs** mimics the ending for the first-person-singular independent pronoun: אֲנִי / אֲנִי־י, as in לָקַחְתִּי, I have taken (See p. B-26 for the Independent Pronouns.)

For Lamed-Hey verbs (verbs with a ה in the Lamed, or 3rd, position), a י replaces the ה to make the first-person-plural ending יִנוּ . - .

PRACTICAL APPLICATION & OTHER NOTES

The **PAL** (פֶּעַל) System: Verbs (other than the strong verbs whose three root letters neither change nor fall out with inflection) are classified by the kind of letter that appears in the Pe (1st), Ayin (2nd) or Lamed (3rd) positions. Thus, a Pe Guttural verb is a verb with a guttural letter in the 1st position, like, עָמַד. An Ayin Guttural verb is a verb with a guttural letter in the 2nd position, like, נָאֵל. A Lamed Hey verb will have a ה in the 3rd position, like, גָּלָה. Hebrew verbs will inflect in a certain pattern according to their classification.

NEW TESTAMENT USE OF ISAIAH 53 AND ITS CONTEXT

Contrary to Jewish reinterpretations and scholarly speculations, the New Testament authors recognized Isaiah 53 and its context as a foretelling of Jesus Christ and the gospel.

- **Isa 42.1-3**, “Behold, My Servant, whom I uphold; My chosen one *in whom* My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. He will not cry out or raise *His voice*, Nor make His voice heard in the street. A bruised reed He will not break, And a dimly burning wick He will not extinguish; He will faithfully bring forth justice.” This passage is used in **Matthew 12.18-20**, identifying Jesus with the unique Servant of Isaiah.
- **Isa 52.7**, “How lovely on the mountains, Are the feet of him who brings good news,” used by Paul in reference to preaching the gospel of Jesus, **Rom 10.15**.
- **Isa 52.13**, “Behold, My servant ...” perhaps alluded to by Peter, “God ... has glorified **His servant** Jesus ...,” **Act 3.13**.
- **Isa 52.14**, “For what had not been told them they will see, And what they had not heard they will understand,” quoted by Paul in reference to preaching the gospel to the Gentiles, **Rom 15.21**.
- **Isa 53.1**, “Who has believed our message? And to whom has the arm of the LORD been revealed?” applied by John to Jesus, **Joh 12.38**; quoted also by Paul referring to the gospel, **Rom 10.16**.
- **Isa 53.2**, “Surely our griefs He Himself bore, And our sorrows He carried;” applied by Matthew to Jesus, **Mat 8.17**.
- **Isa 53.3**, “He was despised, and we did not esteem Him,” possibly alluded to by Jesus in **Mar 9.12**, “how is it written of the Son of Man that He will suffer many things and **be treated with contempt?**”
- **Isa 53.3,4,10**: A unique concentration of the word **חָלַי** and its cognate **חָלָה** occur in these verses; nowhere else is the eschatological Servant or Messiah so explicitly said to suffer. Likewise, only **Isa 53.7-9,12** provide an explicit prediction of YHVH’s agent being put to death. Thus, we can assume that whenever Jesus taught His disciples that He “must suffer many things and be rejected ... and be killed, and after three days rise again,” as in **Mat 16.41**; **Mar 8.31**, He would have referred them to Isaiah’s prophecy. Undoubtedly the Lord also referred the disciples to **Psalm 22** to help them understand that the suffering of Messiah was foreordained; the apostles repeatedly quoted or alluded to this psalm (Mar 9.12 -> Psa 22.6; Mat 27.39; Mar 15.29 -> Psa 22.7; Mat 27.43 -> Psa 22.8; Mat 27.46; Mar 15.34 -> Psa 22.1; Mar 15.24; Luk 23.34; Joh 19.24 -> Psa 22.18). The difference is that the sufferer in Psa 22 is not identified (beyond being one who knows God intimately and is ultimately vindicated) explicitly as a messianic figure.
- **Isa 53.7-8**, “Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living,” interpreted by Philip (reported by Luke) as referring to Jesus the Messiah, **Act 8.30-35**.
- **Isa 53.9** (LXX), “because he committed no lawlessness, and there was no deceit in his mouth,” quoted by Peter in reference to Christ, **1Pe 2.20**.
- **Isa 53.11-12**, “My Servant, will justify **many**, ... Because He **poured out Himself** to death,” probably alluded to by Jesus with the words, “to **give His life** a ransom **for many**,” **Mar 10.45**; “This is My blood of the covenant, which is **poured out** for the **many**,” **Mar 14.24** (**Mat 26.28**); “the bread ... which I will **give** for the life of **the world** is My flesh,” Joh 6.51.
- **Isa 53.12**, “And was numbered with the transgressors;” applied to Himself by Jesus, **Luk 22.37**.

PERSON & NUMBER		
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TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal ←
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Poel)
Passive-Intensive	Pual (Polal, Poal)
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VOCABULARY	
גִּזַּז	he sheared
גִּזְזֵיהֶן	her shearers
חַיִּי	living
חַמָּס	violence
מַרְמָה	trick, fraud, deceit
מִשְׁפָּט	judgement, litigation
נָתַן	he gave
נָתַן	he gave, put

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

Defenseless Lamb Of God

Jesus *did* open His mouth when pressed by the high priest (Mat 26.63-64), but *not in resistance*. Jesus admitted no guilt, but affirmed His identity, knowing that to do so would assure His condemnation.

Likewise, before Pilate, Jesus did not plead for release on the basis of His innocence, an innocence which the Governor had noted! Instead He affirmed His identity and mission (Joh 18.33-37).

Throughout His interrogations, the demeanor of Jesus was not that of a criminal on trial, but that of a man submitting Himself to a higher purpose.

PRACTICAL APPLICATION & OTHER NOTES

SPECIFIC FULFILLMENTS OF ISAIAH 52.13 TO 53.9

1. **Act wisely**, Isa 52.13: Jesus ministered as the quintessential wise man. See Mat 12.42; 13.54; Luk 2.40,52; Joh 7.46.
2. **Disfigurement**, Isa 52.14: Jesus was scourged, crowned with thorns, and given blows to the face, before being crucified (Joh 19.1-3).
3. **Sprinkle (purify) many Gentiles**, Isa 52.15. Only in the name of Jesus have countless millions of Gentiles been reconciled to the God of the Bible.
4. **Kings shut their mouths**, Isa 52.15: We await the complete fulfillment of this at the *parousia*, but already kings have been humbled by the gospel and have bowed their hearts to Jesus.
5. **Unbelief toward Jesus and the Gospel**, Isa 53.1: See Joh 7.5; 8.45-46; 10.25-26; 12.37-40; cf. Mat 28.11-15; Act 5.40.
6. **Land in [spiritual] drought**, Isa 53.2: John the Baptist and Jesus appeared in a time when the religious elite, the Sadducees, Pharisees and Scribes, were undermining belief and promoting legalism (Mat 23).
7. **No external majesty nor delightful appearance**, Isa 53.2: People were drawn to Jesus because of His words, miracles and demeanor, but Scripture makes no mention of physical attractiveness, and He did not appear in the trappings of royalty.
8. **Despised, not valued**, Isa 53.3: It is more than mild dislike of a person that prompts people to demand his crucifixion (Mat 27.22-23).
9. **Abandoned by men**, Isa 53.3: See Mat 26.56; Mar 14.50.
10. **Knowing sickness/grief**, Isa 53.3: See Mat 8.16-17. Jesus healed many multitudes, and in the mystery of the atonement took their infirmities upon Himself.
11. **Lifted our sicknesses**, Isa 53.4: See the preceding note. The holistic view of healing in the Bible, implies that Messiah bore our *spiritual sickness and pain* as well as the physical. This becomes explicit in Isa 53.5 which speaks of our transgressions and our peace, but the inner healing was demonstrated by the outward; no one could accuse Jesus of only “healing in an invisible way.”
12. **Pierced**, Isa 53.5 (cf. Zec 12.10): Jesus was pierced by nails and by Roman lance, Joh 19.34-37.
13. **Crushed**, Isa 53.5: This poetic word may mean “oppressed,” and speaks of the emotional crushing under the weight of our sins. Jesus was also crushed under the weight of His cross, Joh 19.17.
14. **Slash stripes**, Isa 53.5: That Messiah would be flogged was a specific point in this prophecy, fulfilled in the Roman scourging (Joh 19.1).
15. **Does not open His mouth**, Isa 53.7: At pivotal moments in His trials, Jesus remained silent (Mat 26.63; Mar 14.61; Joh 19.8-10). He never defended Himself against charges, but only affirmed truth.
16. **Physical restraint**, Isa 53.8: The implied arrest occurred in Gethsemane, and Jesus was restrained with bonds (Joh 18.12,24).
17. **Judgment**, Isa 53.8: Jesus was put on “trial” before Annas (Joh 18.13), Caiaphas (Joh 18.24), Pilate (Joh 19.28 ff.), and Herod (Luk 23.6-11).
18. **Who complained?** Isa 53.8: None of Jesus’ fellow Jews spoke up against the travesty of His condemnation while it was occurring.
19. **Cut of from the land of the living**, Isa 53.8: The rejection, arrest, “trials,” and physical punishments of Jesus did not kill Him, but all led up to His death (Joh 19.30).
20. **Made his grave with wicked men**, Isa 53.9: This difficult statement may refer to Jesus’ death between two thieves (Mat 27.38), or to His looking down upon His murderers (Luk 23.34); the active voice indicates His voluntary submission to condemnation as a criminal.
21. **With a rich man in His death**, Isa 53.9: Jesus’ body was buried by the rich Joseph, in his own tomb (Mat 27.57-60).
22. **He did no wrong**, Isa 53.9: No one has ever shown Jesus to have done any wrong (Joh 8.46; 2Co 5.21; 1Pe 2.21-22; 1Jo 3.5).

HOT: ISAIAH, LESSON 17
ISAIAH 53.10-12

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 2019

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Participle: Verbal Adjective

VOCABULARY	
עָרָה	be naked, bare
הֵעָרָה	cause to be bared
פָּשַׁע	break away, rebel
צָדִיק	be just, be righteous
יְצַדִּיק	justify, make righteous
שָׂבַע	be sated, satisfied
שָׁלַל	spoils of war
תַּחַת אֲשֶׁר	"below which" = because

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

Justification In Isaiah

Isaiah 53 teaches justification based upon a substitutionary atonement (Isaiah 53.5,6b,8b), and Reformation scholars understood this. However, contrary to popular Evangelical theology (influenced by post-Reformation Covenant Theology) Isaiah *does not* teach the forensic transfer of Messiah's "righteousness" to others, nor the imputing of righteousness to those who are not righteous. Thus, the ESV translation of Isaiah 53.11b, "my servant [shall] make many **to be accounted** righteous" is a theologically influenced addition to the text. Messiah does not make many *to be accounted* righteous; He makes them actually righteous! This does not mean, however, that He makes them flawless performers, but that He brings them into **right relationship** with the Father.

PRACTICAL APPLICATION & OTHER NOTES

THE MESSIAH: LEPER OR PRINCE OF PEACE?

The word *stricken* (**נָנַע**) in **Isa 53.4** is used in connection with plagues occurring as divine judgments (Gen 12.17), and particularly with leprosy (see Lev 13 and 14). The verb means “to touch,” and leprosy was on occasion a “touch” of divine judgment (2Ki 15.5; cf. Job 2.5; 19.21). The cognate noun (**נִנְיָע**) refers a blow that leaves a mark, and can mean *plague* or *affliction* (Isa 53.8). Thus, the Babylonian Talmud describes the Messiah as sitting among lepers (b. Sanh. 98A), and further says about Him that:

Rabbis said, “His name is ‘the leper of the school house,’ as it is written, ‘Surely he has borne our griefs and carried our sorrows, yet we did esteem him a leper, smitten of God and afflicted’ (Isa 53.4).” (b. Sanh. 11:1, l.108.l)

Jesus was not a leper, of course, but Isaiah correctly predicted (directly and by allusion) that his people would consider Him a pariah, as un-touchable as a leper (cf. Psa 38.11).

However, the man so ostracized was in fact the Prince of *Shalom* whom Isaiah recognized as the desperately needed Savior of Israel (Isa 9.5-6; 26.12; 48.18; cf. Isa 45.7). What is a Prince of *Shalom*? In this case, it is the Son of David who **heals the shalom** between God and His people (Isa 53.5). This massive healing of our *shalom*, by virtue of a substitutionary atonement, warrants the arrival of heralds, announcing *shalom* (Isa 52.7). It also lays the foundation for an everlasting “covenant of *shalom*” (Isa 54.10) promising a GREAT *shalom* for Zion’s descendants (Isa 54.13) who will “go out with joy and be led forth with *shalom*” (Isa 55.12). On the basis of our healed *shalom*, God will extend *shalom* to Jerusalem “like a river” (Isa 66.12).

ISAIAH 52.13 TO 53.12: ISRAEL’S LAMENT AT THE SECOND COMING

