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THE TRADITION OF ISAIAH

IN THE BOOK OF MORMON

A Thesis

Presented to the

Department of Classical, Biblical, and Middle Eastern Languages

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Gary L. Bishop

August 1974

This thesis, by Gary L. Bishop, is accepted in its present form by the Department of Classical, Biblical, and Middle Eastern Languages of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.

S. Kent Brown, Committee Chairman

James R. Harris, Committee Member

R. Douglas Phillips, Committee Member

July 30, 1974
Date

J. Reuben Clark, Department Chairman

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ABBREVIATIONS

1cp or 1p	first person plural, common gender
1cs or 1s	first person singular, common gender
1QIsa^{a}	Cave number one, Qumran, Isaiah scroll, scroll "a"
1QIsa^{b}	Cave number one, Qumran, Isaiah scroll, scroll "b"
2cp or 2p	second person plural, common gender
2cs or 2s	second person singular, common gender
2fp	second person plural, feminine gender
2fs	second person singular, feminine gender
2mp	second person plural, masculine gender
2ms	second person singular, masculine gender
3cp or 3p	third person plural, common gender
3cs or 3s	third person singular, common gender
3fp	third person plural, feminine gender
3fs	third person singular, feminine gender
3mp	third person plural, masculine gender
3ms	third person singular, masculine gender
4QpIsa^{a-e}	Cave number four, Qumran, pesher, Isaiah scroll, scrolls "a" thru "e"
KJ	King James version
MT	Masoretic Text
TBM	The Book of Mormon

TERMS AND DEFINITIONS

accusative	Denotes the case which generally acts as the direct object of a verb.
archaic Hebrew	Paleohebrew writing, or the Phoenician script used by Hebrews prior to c. 600 B.C.
cohortative	An emphasis on first person imperfect verbs. Expresses "let me" or "let us."
dative	Denotes the case which generally acts as the indirect object of a verb.
genitive	Denotes the case of a noun which often indicates possession or origin.
hiphil (Hebrew)	An active causitive verb.
hithpael (Hebrew)	A reflexive verb.
hophal (Hebrew)	A passive causitive verb.
imperfect (Greek)	A verb describing an act completed over some period during the past.
imperfect (Hebrew)	A verb describing an incomplete act, usually translated in the future.
indicative	The mode of speech which expresses the action of the verb as a fact.
infinitive absolute (Hebrew)	A verbal noun usually ending in "-ing."
jussive (Hebrew)	An emphasized third person imperfect verb, shortened whenever possible. Expresses "let him."
kal (Hebrew)	A simple active verb.
niphal (Hebrew)	A simple passive verb.
passive	Refers to the inactive voice which indicates the subject is being acted upon. Example: He is burned.
perfect (Hebrew)	A verb expressing a completed act, usually translated in the past.

perfect (Greek)	A verb expressing a completed past act, but one which was completed so recently in the past that the act is almost present.
pesher	A commentary. (Hebrew)
piel	An intensive active verb.
pual	An intensive passive verb.
stative verb	Verbs that express a state of being rather than motion.
waw consecutive	Refers to the phenomenon of verb tenses reversing functions in consecutive narratives, such as the imperfect acting as a perfect.
waw conservative	Refers to the phenomenon of verb tenses reversing functions in consecutive narratives, but explained by the influence of Accadian and Aramaic on classical Hebrew.

INTRODUCTION

Since the initial press releases on the Dead Sea Scrolls in 1948, the scrolls have multiplied in value, in notoriety and in the curiosity they arouse in people. Even now, 26 years later, it seems that papers and other works that deal with the scrolls almost automatically arouse one's interest, even if the scrolls are not the prime subject of that text. Indeed, there are numberous studies that walk on the fringes of Dead Sea scholarship without ever fully entering into the many problems of this field. This thesis is one such study. The nature of the topic herein requires a formal examination of certain fragmented scrolls, but not to the specific end of furthering the research of the Dead Sea Scrolls. Although some interesting information relative to Dead Sea scholarship may arise because of the scrolls examined here, the real purpose of this thesis lies elsewhere.

To explain, there are fragments of Isaiah from six different Qumran scrolls that are published but have never been examined for their relationship to the Isaiah passages in The Book of Mormon. Very little has been published dealing with comparisons of the Old Testament passages in The Book of Mormon with the Septuagint. The purpose of this study is to initiate these comparisons by undertaking an intricate analysis of the differences between these texts and the King James text to determine what relationship The Book of Mormon has with them.

A look at Jewish History reveals that various recensions of the Old Testament text have come into existence at different times

through scribal adjustments. The Septuagint, the Masoretic Text and the scrolls from Qumran, Cave IV, represent some of the variety of textual recensions. There are also passages of The Book of Mormon that might represent another textual tradition of the Old Testament. The concern of this study is to focus on the relationship between certain passages of Isaiah in The Book of Mormon, particularly those from the small plates of Nephi, and the other text traditions mentioned above. Since these passages of The Book of Mormon were originally quoted from the Brass Plates of Laban, they are representative of a text of the Book of Isaiah which was current in Jerusalem 600 B.C. or before. Regarding the relationship between the various traditions, the question arises whether The Book of Mormon represents a textual tradition different from those of the other texts, or whether a relationship exists between the Isaiah text tradition of The Book of Mormon and one or more of the other texts. The primary concern of this study will be to determine the basis for establishing a relationship, if one exists.

To enable the reader to reach an understanding of the particualar texts involved in this analysis, the following summaries are made of the histories of the texts being considered.

HISTORICAL SUMMARIES OF TEXTS AND RELATED MANUSCRIPTS

The Dead Sea Scrolls

There is an abundance of scrolls and fragments from a number of different locations about the Dead Sea. All of these materials are referred to collectively as the Dead Sea Scrolls. In order to understand clearly the significance of the fragments presently being considered, additional background on the scrolls is necessary.

Many accounts have been made relating the circumstances behind the discovery of the scrolls. The bibliography provided at the back lists the basic sources where details may be obtained. These same sources provide details explaining the contents and locations of the various discovery sites. Very briefly, the first scrolls are thought to have been discovered in 1947 by a bedouin searching for a lost sheep in the desert region immediately northwest of the Dead Sea. This discovery was made in a cave which has since become known as Qumran Cave I. Several years later it was determined that there were valuable items in other caves too. Organized excavations and searches were undertaken which subsequently resulted in the discovery of numerous items in many more caves. Between 1947 and 1956 items in eleven caves were found in the vicinity of Qumran. In 1955, there were four cave discoveries at Murabba'at, which is about 20 miles south of Qumran. Between 1952 and 1961, there were other finds in this same general region--specifically at Nahal Hever and Si'Elim. East of Bethlehem at Khirbet Mird significant finds were made in 1953. Other finds were made in 1963 and 1964 at Wadi Daliyeh, which is about 20 miles northwest of Jericho. Then in 1963-1965, about 35 miles south of Qumran, excavations brought forth more ancient historical items at Masada. Prior to this time there were still a few who doubted the ancient authenticity of the scrolls, but liturgical works from Masada proved the ancient dating of the scrolls. The Masada was destroyed in 73 A.D. This means that the material found prior to that destruction could not be dated any more recently than 73 A.D. Since there were liturgical writings from Masada identical to liturgy found at Qumran, similar datings for the Qumran materials became much

more realistic.

As already mentioned, the biblical and non-biblical manuscripts from these sites are voluminous. Concerning the passages of Isaiah, scrolls of Isaiah were found at Murabba'at and Qumran Caves I, III, IV, and V. The major Isaiah scroll from Cave I, 1QIsa^{a}, is the scroll that Wayne Ham compared with the Isaiah passages in The Book of Mormon. This scroll is very well preserved and includes the entire book of Isaiah except where there are 12 small holes and about 10 lacunae. It is not neatly written. It has parts with poor grammar, many erasures, and errors with the corrections written over them. Also from Cave I is the nearly complete Isaiah scroll, 1QIsa^{b}. This scroll and its fragments from Cave I along with separate small fragments from Caves III and V have yet to be examined for their relationship to The Book of Mormon.

From Qumran Cave IV, which was one of the larger single finds, there were biblical finds representing every book in the Old Testament but Esther. Most of these books had representations from at least two or more separate scrolls. The book of Isaiah alone had fragments from eight to 15 separate scrolls. The published portions of these Isaiah fragments from Cave IV are the particular concern in this present study. The remaining portions of Isaiah from Cave IV are presently scheduled for publication in 1975 in Discoveries of the Judaean Desert by Patrick W. Skehan.

The Hebrew Bible

Going on to the Masoretic text, it is immediately noticed that the manuscripts of this tradition are not nearly as old as those of the Greek. The Jewish and Israelite culture had always looked upon the

Torah, and in later years the Hebrew Bible, as special works that needed to be passed on to future generations in the most perfect form possible. After the return of the Jews to Jerusalem from Babylon, the task of maintaining the written tradition of the Bible was gradually taken over by scholarly rabbis. Sometime later, schools were formed where these rabbis congregated together. Eventually they became known as the masoretes because it was their job to record and maintain the Masorah, or the Tradition. Not including the Dead Sea Scrolls, the present store of manuscripts of the Hebrew Bible come from the masoretes. The oldest dated manuscript is the St. Petersburg or Leningrad Codex of 916 A.D., which contains writings of only the latter prophets.

There are very few complete codices of the Hebrew Bible, but there are numerous fragments (over 1700) representing assorted Old Testament scriptures. The oldest complete codex is the St. Petersburg or Leningrad manuscript dated 1009 A.D. This codex is a copy of an original work written by Aaron ben Asher, circa 900-940 A.D. This original was later sent to Egypt about 1000 A.D. to avoid destruction during a war on Jerusalem. In 1009 A.D., Samuel b. Jacob made the copy, which is now in St. Petersburg.

Due to the conscienteous labor of the Masoretes, the Hebrew manuscripts have much more consistency between them than the Greek texts.

Since the invention of printing, numerous editions of the Hebrew Bible have come forth by different individuals and organizations. The Hebrew Bible used in the following study is Rudolf Kittel's Biblia Hebraica. This Bible is based primarily on the oldest complete codex mentioned above, the St. Petersburg codex of 1009 A.D.

The Greek Septuagint

The Greek version of the Old Testament used in this thesis is the 1965 printing of Alfred Rahlfs' Septuaginta. To understand the textual basis for the Septuaginta, a brief historical summary of the Septuagint and related texts is in order. More detailed histories can be found in the appropriate books listed in the bibliography.

The Greek Old Testament gets its name from the story that 72 Jewish scholars translated the Pentateuch in 70 days, circa 285-247 B.C. It is uncertain when the remainder of the Old Testament was translated, but by 132 B.C. it had been translated in its entirety. The word, septuagint, comes from the Latin word, septuaginta, or seventy. Hence, the Septuagint is often designated by LXX.

The disappearance of the original Greek translation and the first copies made of it is thought to be due to the flimsy and perishable nature of the papyrus on which it was written. Since each copy had to be hand written, errors slowly crept in. As time passed, the only copies that were left were various inexact hand written copies. At different points in time, scholars gathered the available Greek and Hebrew texts together and attempted to produce a more authentic copy by editing the various texts into a single unit. The major versions of these early editions were made sometime in the second century A.D. by Aquila, Theodotion and Symmachus. Aquila's version was so literal to Hebrew idiom that many parts did not make sense in Greek. Symmachus, on the other hand, translated so freely that he too lost much of the Hebrew flavor. Theodotion's version was generally looked on as sufficiently superior that many parts of his text found their way into the official text of the Septuagint.

In the first half of the third century A.D., 220-250 A.D., Origen produced his famous Hexapla, which contained in parallel columns, the Hebrew text in Hebrew, the Hebrew text transliterated to Greek, Aquila's and Symmachus' versions, the official Septuagint, and Theodotion's version. Also in the third century A.D. two other major recensions arose--the recension of Hesychius, which was used in Egypt, and the text of Lucian, which was used in the region of Constantinople and Antioch. The Hexapla was circulated mainly in the Palestinian region. Today, there are manuscripts existing that represent these three recensions. However, the manuscripts are not complete and are not among the texts that are presently considered the best.

The different manuscript texts of the Septuagint that exist today number between 1500 and 2000. None of these manuscripts are complete and many of them are mere fragments and in relatively poor condition. The manuscripts are categorized into three main groups--those written on papyrus, those written in uncials and those written in minuscules. The three major texts known today are written in unicials. The Codex Sinaiticus, designated by either a Hebrew 'alef or S, is dated in the fourth century A.D. The origin of this text is unknown. It was discovered by chance when Constantin Tischendorf visited the monastery of St. Catherine which is located at the base of Mt. Sinai. While there, he happened across some baskets full of old manuscripts that had been prepared for the furnace--some of which had already been burned. Through a series of arranged events, most of these leaves eventually ended up in The British Museum. The Codex Vaticanus is represented by the letter B and is also dated in the fourth century A.D. Its origin is presently unknown. It is now

located in Rome and has been since about 1480. The third text is the Codex Alexandrinus. This codex, abbreviated by A, is a fifth century document that supposedly originated in Egypt. It was later transferred to Constantinople in 1621 by Cyril Lucar, who gave it to England. It arrived there 16 years following the publication of the King James version.

These three major codices are of importance to this study since they are the basis for Rahlfs' Septuaginta, and as mentioned the Septuaginta is the Greek text used herein.

The Book of Mormon

The Book of Mormon records a number of Old Testament scriptures from various Old Testament prophets. Of these quotations, the scriptures of Isaiah are the most frequent. The story of how these scriptures became a part of The Book of Mormon is an interesting one which is pertinent to the treatise that follows.

It is recorded in The Book of Mormon (1Ne. 2:2; 3:3,4) that a prophet named Lehi was commanded to leave Jerusalem about 600 B.C. and to take with him a record on brass plates that contained his genealogy and the history of the Jews. After obtaining this record, he, his family, and a small group of others made their way to the sea shore and after a period of preparation sailed to the western hemisphere.

As this group of people grew in size, their leaders periodically instructed them out of the record that Lehi had brought from Jerusalem. At times, these instructions dealt with the Law and records of Moses. Other times the instructions dealt with prophecy and the future. On occasions like this, Nephi, the son of Lehi, quoted to the people various

scriptures of the prophet Isaiah that were recorded on the Brass Plates (1Ne. 19:21-23). These quotes were subsequently recorded on some other plates that are now known as the Small Plates of Nephi.

Centuries passed by and this small group had grown into two major nations. One of these nations continued the practice of maintaining a written history of their people and of passing that history on to the next generation. Circa 385 A.D., a prophet named Mormon gathered these records together and made an abridgement of them. In abridging these writings he specifically makes mention of a small record containing the writings of Nephi and of other early prophets and then explains his intentions to put these records with his abridgement ("Words of Mormon," verses 3,6). In this manner, the scriptures of Isaiah that were quoted from the Brass Plates and recorded on the Small Plates of Nephi became a part of Mormon's abridgement. There are also other quotes of Isaiah in The Book of Mormon, but these from the Small Plates of Nephi are the only ones of concern here. Before his death, the prophet Mormon gave the abridgement to his son Moroni, who ended the record with his writings.

In Moroni's time, the two nations mentioned above were engaged in a fierce war with each other, which eventually led to the elimination of Moroni's people. Prior to his death, Moroni hid the abridged plates in a stone box and buried them in the earth where they remained until 1827. At this time, the prophet Moroni returned and showed the plates to Joseph Smith and directed him to translate them. The resulting work is The Book of Mormon.

DELIMITATIONS

Due to the nature of this research, it does not lend itself to pleasure reading, or to being read straight through. The verses are set up in a way that they are more suited for reference to a particular verse that is in question. The comparison generally follows Allegro's transcription found in his publication in Discoveries of the Judaean Desert. The text, therefore, does not examine the other possible letter combinations and related vocabulary in every case. Stan Larson does a thorough research of homoeoteleuton found in The Book of Mormon in his thesis of April 1974, Brigham Young University. This subject is therefore left for the reader to pursue at his own discretion. Since Wayne Ham's 1961 thesis on the Major Isaiah Scroll, 1QIsa^{a}, and the present study are somewhat related, the present study will refer to Ham's thesis as it relates to the determination of the tradition of Isaiah in The Book of Mormon.

In addition to the Isaiah fragments from Qumran that have already been published, there are fragments from 10 other Isaiah scrolls. These 10 fragmentary scrolls are not presently available and consequently cannot be a part of this study.

METHODOLOGY

The following thesis is written from the perspective that Joseph Smith's translation originated from a genuine source. As a matter of organization, the textual differences are therefore said to differ from The Book of Mormon rather than the reverse. The text is divided into two parts. The first section is a narrative analysis

of the significant differences between the texts examined, including a textual analysis of the content of the different Hebrew versions and an analysis of the pertinent Hebrew verb forms and verb roots. A significant difference is one where any verse differs from another in number, tense, meaning or content. The thesis is concerned with 52 verses of Isaiah from the Small Plates of Nephi that are also found in the fragmentary Qumran scrolls of Cave IV. All of these verses will be compared with the Qumran scrolls and the Septuagint. Of these 52 verses of The Book of Mormon, particular attention will be given to the verses that differ significantly from the King James version of Isaiah. As translations of the texts are necessary, they will tend to be more literal than free in hopes of facilitating the search for similar vocabulary, syntax structure and grammar.

At times, it will be necessary to insert a phrase in the middle of a quote that is independent of that quote. All such phrases are the author's and will be clearly marked with parenthesis. In order to make the analysis section more readable, both Hebrew texts are often referred to conjointly as "the Hebrew" or "in Hebrew," and the two English texts are often simply called "English" or "the English."

The second and last section is an attempt to bring the analyzed data together into a succinct package that clearly answers the question regarding the textual tradition of The Book of Mormon.

MT Isa 5:5 וְעַתָּה אוֹדִיעָה־נָּא אֶתְכֶם אֵת אֲשֶׁר־אֲנִי עֹשֶׂה[c] לְכַרְמִי
הָסֵר[e] מְשׂוּכָתוֹ וְהָיָה לְבָעֵר[h] פָּרֹץ[b] גְּדֵרוֹ וְהָיָה לְמִרְמָס׃

4QpIsa[b] 5:5 ן גדרו ויהי למרמס

LXX Isa 5:5 νῦν δὲ ἀναγγελῶ ὑμῖν τί ποιήσω[d]
τῷ ἀμπελῶνί μου· ἀφελῶ[f] τὸν φραγμὸν αὐτοῦ καὶ ἔσται εἰς διαρ-
παγήν,[g] καὶ καθελῶ[a] τὸν τοῖχον αὐτοῦ καὶ ἔσται εἰς καταπάτημα,

TBM 2 N 15:5 And now go to; I will tell you what I will do to my vineyard--I will take away the hedge thereof, and it shall be eaten up: and I will break down the wall thereof, and it shall be trodden down;

KJ Isa 5:5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

KJ differs from TBM in the phrase, "...and break down the wall thereof...." The context of the first half of this verse implies a 1cs future for the verb, "to break," but the future conjugation is not present. TBM has the future, "...I will break down..." as does [a]LXX. However, the verb in MT is an [b]infinitive absolute which may translate as the accusative of the verb "to do." As the accusative of "to do," the infinitive may be translated as in KJ. On the other hand, the infinitive absolute may stand in place of the finite verb "to do" in which case the infinitive may take on the tense and person of the verb "to do."[1] In MT the verb [c]"to do" is an active participle. Of course

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[1]Ben J. Davies (trans.), Gesenius' Hebrew Grammar, by Roediger, ed. Edward C. Mitchell (London: Asher and Co., 1903), pp. 321, 323.

participiples may assume the tense implied in the context of a passage. Both English and Greek agree that the context of this passage indicates the future is appropriate. They therefore have, [d]"...I will do...." This first person future translation of the participle "to do" then justifies the future translation in TBM and LXX of the Hebrew infinitive absolute, [b]paros (to break or tear down).

Similar to paros is another infinitive absolute, [e]haser (to cause to turn away or to take away). In the case of this verb KJ, TBM and LXX each have the [f]future tense of the verb.

Slotki suggests an imperative rendition of both of the above mentioned infinitive absolutes.[2] However, since both infinitives are sandwiched among three other imperfect verbs, a future translation of the infinitives is appropriate. The comparable verse in 1QpIsa[a] also indicates that in 100 B.C. these infinitives were understood to carry the force of an imperfect. 1QpIsa[a] has 'asir, the hiphil imperfect, in place of the infinitive, haser.[3]

Continuing, MT begins with a verb that has a 1cs imperfect hiphil form which means "I will cause to know. The final he' is either a paragogic he' which does not change the meaning, or it is part of the qamets-he' syllable which gives the verb a cohortative force. This force gives the interpretation, "let me cause to know." The cohortative force is not indicated in TBM, KJ, or LXX. Greek and English do, however, agree with the hiphil of "to know" since the causative of this

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[2]I. W. Slotki, Isaiah, ed. A. Cohen (London and Bournemouth: The Soncino Press, 1949), p. 23.

[3]Wayne Ham, "A Textual Comparison of the Isaiah Passages in The Book of Mormon with the Same Passages in the St. Mark's Isaiah Scroll of the Dead Sea Community" (unpublished Master's thesis, Brigham Young University, Provo, Utah, 1961), p. 117b.

verb may be translated "to tell" or "to report."

The idea "...go to..." in English is not supported by MT or LXX. Neither is the verb "to be eaten up." In place of "to eat" LXX explains that the vineyard will be [g]"...prey..." or "...booty..." while MT says the vineyard [h]"...will be for burning...."

4QpIsa[b] differs from MT with the word "to be." 4QpIsa[b] has היתה which would normally be a past tense in English, but which Allegro translates, "...I will break down its wall that it may be for trampling...."[4] MT has והיה which normally translates as a future. The English and Greek agree with MT and the future.

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[4]John M. Allegro, Qumran Cave IV, Discoveries in the Judaean Desert, Vol V (Oxford: Clarendon Press, 1968), p.15.

MT Isa 5:6 וַאֲשִׂיתֶהָ[c] בָּתָה לֹא יִזָּמֵר וְלֹא יֵעָדֵר וְעָלָה[a] שָׁמִיר וָשָׁיִת
וְעַל הֶעָבִים אֲצַוֶּה מֵהַמְטִיר עָלָיו מָטָר׃

4QIsa[b] 5:6 ד ואשר אמר יעלה[a] שמיר

LXX Isa 5:6 [6]καὶ ἀνήσω τὸν ἀμπελῶνά μου[b] καὶ οὐ μὴ τμηθῇ οὐδὲ μὴ σκαφῇ, καὶ ἀναβήσεται εἰς αὐτὸν ὡς[a] εἰς χέρσον ἄκανθα· καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν.

TBM 2 N 15:6 And I will lay it waste; it shall not be pruned nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it.

KJ Isa 5:6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

The KJ version and TBM translation of Isaiah 5:6 are identical. The only difference between MT and 4QIsa[b] is that MT uses the [a]waw conservative to express the idea of an unrealized action while 4QIsa[b] uses the [a]imperfect.

Two differences are unique to LXX. LXX has [b]"...my vineyard...," but TBM, KJ and MT all have [c]"...it..." in place of "my vineyard." LXX uses a simile to describe one thorn going [d]"...as into a dry land...." The English and Hebrew have two kinds of thorns going up, but no simile is present.

MT Isa 5:11 הָוֹי מַשְׁכִּימֵי בַבֹּקֶר שֵׁכָר יִרְדֹּפוּ מְאַחֲרֵי בַנֶּשֶׁף יַיִן יַדְלִיקֵם׃[a]

4QIsa[b] 5:11 הוי משכימי בבקר שכר ירדפו מאחרי בנשף יין ידלקם[a]

LXX Isa 5:11 οὐαὶ οἱ ἐγειρόμενοι τὸ πρωὶ καὶ τὸ σικερα διώκοντες, οἱ μένοντες τὸ ὀψέ· ὁ γὰρ οἶνος αὐτοὺς συγκαύσει.[b]

TBM 2 N 15:11 Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, and wine inflame them!

KJ Isa 5:11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

The two Hebrew versions only differ in the word [a]"to burn." MT has the 3ms hiphil future form with a 3mp suffix. Contrarily, 4QIsa[b] could be just about any form but hiphil. A piel force would provide the intensity necessary to justify the English translation, "...inflame...," but the word is unknown in the piel form (unless this is it) throughout the entire Old Testament. Since the only forms of this verb in MT are kal and hiphil, one could reasonably assume that the form in 4QIsa[b] was intended to be the kal form meaning, "will burn them." This translation agrees with the Greek rendition, [b]"...will burn them up...." Looking again at the English translation, "...inflame..." is an appropriate translation of the hiphil, "cause to burn," which is found in MT. This simply means that in this instance, LXX and 4QIsa[b] may be grouped together because of similar meanings, while MT and KJ and TBM would be together in a second group.

In English, there are two ideas that are unique to KJ and TBM. The English has, "...unto them...," and "...that they may follow...." Neither LXX nor the Hebrew versions have "unto" or "that they may."

The single difference between KJ and TBM is that TBM says, "...and wine inflame them..." and KJ says, "...till wine inflame them...."

LXX uses the conjunction, "for," and the Hebrew has no word comparable to "and," "till" or "for."

MT Isa 5:12 וְהָיָה כִנּוֹר[e] וְנֵבֶל[e] תֹּף[e] וְחָלִיל[e] וְיַיִן[b] מִשְׁתֵּיהֶם׃
וְאֵת פֹּעַל[f] יְהוָה לֹא יַבִּיטוּ[g] וּמַעֲשֵׂה[k] יָדָיו[i] לֹא רָאוּ׃

4QpIsa[b] 5:12 והיה כנור ונבל ותוף[a] וחליל יין משתיהם ואת פעל יהוה
לא הביט[h] ומעשי ידו[i] לא ראו

LXX Isa 5:12 μετὰ
γὰρ κιθάρας[e] καὶ ψαλτηρίου[e] καὶ τυμπάνων[a e] καὶ αὐλῶν[e] τὸν οἶνον[c]
πίνουσιν, τὰ δὲ ἔργα[i j] κυρίου οὐκ ἐμβλέπουσιν[g] καὶ τὰ ἔργα[f] τῶν
χειρῶν[i] αὐτοῦ οὐ κατανοοῦσιν.

TBM 2 N 15:12 And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

KJ Isa 5:12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

There are no differences in the English versions, KJ equals TBM.

Several differences between the Hebrew versions are corroborated in English and Greek. The MT and English versions have no conjunction before (drum) while [a]4QpIsa[b] and Greek have. MT and English have conjunctions before [b] וְיַיִן (wine), but 4QpIsa[b] has not. LXX has a [c]definite article before "wine" which in context adds possession to the noun. Where "wine" and the various named instruments are nominative case nouns in the English and Hebrew versions, the Greek has [d]"wine" as an object in the accusative case and has the [e]named instruments in the genitive case. So the Greek could be translated "...For amidst lute and harp and drums and flutes they drink their wine...," which contrasts to the Hebrew and English expressions that these different things "...are their feasts...," or "...are in their feasts...." The Hebrew and English versions state "...the [f]work of the Lord...," but LXX says "...the works of the Lord...."

MT uses the imperfect [g]"...they will regard not..." which normally translates into the English future. But, the Hebrew imperfect may also imply a present action, "...they regard not...," and thereby concord with the English and Greek, "...they regard not...." 4QpIsa[b], however, is either a perfect, [h]"...they regarded not...," or a 2mp imperative, "...regard ye not..." which is the same as 1QIs[a].

MT and English state, "...the work of his hands..." and "...the operation of his hands...," but 4QpIsa[b] and LXX state "...the works of his hand..." and "...the works of his hands...." 4QpIsa[b] has [i]hand in the singular where the others have the plural, and 4QpIsa[b] and LXX have the plural [j]"works" while [k]MT and English have the singular. Where English and MT have two distinct nouns describing two kinds of [k]"work," [f]LXX uses the same noun twice. The last verb, "to see" in Hebrew, "to consider" in English, and "to perceive" in Greek, is in the present tense in English and Greek, but in the perfect (past) in Hebrew. This is a matter of interpretation. Although a past tense translation for the perfect is more common, a translation in the present tense is perfectly valid if the context of the passage justifies the present tense.

MT Isa 5:13

לָכֵן גָּלָה עַמִּי מִבְּלִי־דָעַת[c]
וּכְבוּדוֹ מְתֵי רָעָב[e] וַהֲמוֹנוֹ[f] צִחֲה[a] צָמָא׃

4QpIsa[b] 5:13

לכן גלה עמי מבלי דעת וכבדו מתי רעב והמנו צה[a]צמא

LXX Isa 5:13

τοίνυν αἰχμάλωτος ὁ λαός μου ἐγενήθη διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν κύριον,[d] καὶ πλῆθος ἐγενήθη νεκρῶν διὰ λιμὸν καὶ δίψαν ὕδατος.[g]

TBM 2 N 15:13

Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

KJ Isa 5:13

Therfore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

KJ and TBM are the same.

The differences between MT and 4QpIsa[b] deal with the word for dry, צחה , and some spelling differences. In 4QpIsa[b], the word for dry has the form of a [a]plural construct, but no such form is found in [a]MT. A possible cause for the spelling in the scroll is that the scribe may have used the final yod to approximate the sound of the long sēre and final hē of the singular construct form found in MT. If this is the case, then one might suspect the same phenomenon to occur in other similar readings. For example, this might mean that in Isa 5:12, 4QpIsa could be translated "work of" and therefore be in agreement with MT, and KJ, and TBM. (See section on Isa 5:12) English and Hebrew agree that captivity was due [c]to a lack of knowledge, but LXX explains further that captivity was [d]"...on account of their not knowing their Lord...." [e]Hebrew has "...his glory is men of hunger...," which generally translates as in KJ, "...their honorable men are famished...." In context this describes a condition that has a void of glory, but a condition in which the people are

just as anxious to find his glory as a hungry man is anxious to find food. This idea is expressed in what is called the prophetic future. The prophetic future is a future that is implied from context although the verb is actually in the perfect. English and Hebrew both express the idea that [f]"...his crowd (or multitude) is dry of thirst...," perhaps thirst for his glory. In contrast, the Greek continues the idea of there being dead bodies [g]"...on account of hunger and thirst for water...."

MT Isa 5:14

לָכֵן הִרְחִיבָה שְׁאוֹל נַפְשָׁהּ וּפָעֲרָה פִיהָ[d] לִבְלִי־חֹק
וְיָרַד הֲדָרָהּ[c] וַהֲמוֹנָהּ וּשְׁאוֹנָהּ וְעָלַז[a] בָּהּ[b]׃

4QpIsa[b] 5:14

לכן הרחיבה שאול נפשה ופערה פיה לבלי חוק
וירד הדרה והמנה ושאנה עליז[a] בא[b]

LXX Isa 5:14

καὶ ἐπλάτυνεν ὁ ᾅδης τὴν ψυχὴν αὐτοῦ καὶ διήνοιξεν τὸ στόμα αὐτοῦ τοῦ μὴ διαλιπεῖν, καὶ μεγάλοι καὶ οἱ πλούσιοι καὶ οἱ καταβήσονται οἱ ἔνδοξοι καὶ οἱ λοιμοὶ αὐτῆς.[d]

TBM 2 N 15:14

Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

KJ Isa 5:14

Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

KJ is equal to TBM.

Other than spelling differences which do not alter the meaning, there are two differences between MT and 4QpIsa[b]. MT has [a] עליז (and rejoicing) and 4QpIsa[b] has [a] עלין (rejoicing). The English translates the word as a verb "...and he that rejoiceth...," while LXX does not even have the idea of rejoicing. Most major English translations of the Hebrew, go to the present tense, "rejoiceth," as in KJ. But, the pointing in MT is not correct for a participle of a nonstative verb. A grammatical usage such as an adjective, or adverb would be more appropriately applied in rendering an English translation. The other major difference between MT and 4QpIsa[b] is that MT has [b] בה (in her) and 4QpIsa[b] has [b] בא ("coming" or "comes," as a participle, or "came," as a perfect). The Hebrew would therefore be either as in MT, "... and her pride, and her crowd and her noise shall descend, but rejoicing in it...," or "...coming rejoicingly...," as 4QpIsa[b].

Differing from the Hebrew, English has "their glory," etc.,

instead of "her glory" or "her pride." The Hebrew is clearly a noun with a [c]3fs pronoun suffix. However, since the antecedent of this pronoun may be עם (people), from verse 13, "their" in English is appropriate because "people" is a collective noun. Therefore, English and Hebrew are technically not literal to each other, but may be considered so if the requirements of English grammar are taken into account. The Greek leaves out these personal pronouns except in [d]one case which agrees with the singular pronoun in Hebrew. The ideas expressed by the Greek nouns, however, differ from both Hebrew and English. The Greek says, "...and the esteemed ones, and the great ones and the wealthy ones and her pestilence will come down...." At the beginning of the verse, English and Hebrew have the adverb "therefore" while LXX leaves it out. English uses the reflexive in the phrase "...hell hath enlarged herself...." Rather than reflexive, Hebrew says, "...Sheol has made large her soul...," and Greek says, "...Hades has enlarged his soul...." (Hades is masculine, Sheol is feminine.) While English and Hebrew say, "...and opened her mouth without limit...," or "measure," the Greek uses a verb to express the idea of boundlessness, "...and opened his mouth to leave no gap...."

MT Isa 5:24

לָכֵן כֶּאֱכֹל קַשׁ לְשׁוֹן אֵשׁ[d] וַחֲשַׁשׁ[e] לֶהָבָה יִרְפֶּה
שָׁרְשָׁם כְּמָק[a] יִהְיֶה וּפִרְחָם כָּאָבָק יַעֲלֶה
כִּי מָאֲסוּ אֶת תּוֹרַת יְהוָה צְבָאוֹת
וְאֶת אִמְרַת קְדוֹשׁ יִשְׂרָאֵל נִאֵצוּ׃

4QpIsa[b] 5:24

מאסו את תורת יהוה ואת אמרת קדוש ישראל נאצו

LXX Isa 5:24

διὰ τοῦτο ὃν τρόπον καυθήσεται καλάμη[c] ὑπὸ ἄνθρακος πυρὸς[d] καὶ συγκαυθήσεται ὑπὸ φλογὸς[e] ἀνειμένης, ἡ ῥίζα αὐτῶν ὡς[a] χνοῦς[b] ἔσται, καὶ τὸ ἄνθος αὐτῶν ὡς κονιορτὸς ἀναβήσεται· οὐ γὰρ ἠθέλησαν τὸν νόμον κυρίου σαβαωθ, ἀλλὰ τὸ λόγιον τοῦ ἁγίου Ισραηλ παρώξυναν.

TBM 2 N 15:24

Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.

KJ Isa 5:24

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

KJ and TBM differ by KJ adding "so" and TBM not having "as" before the word "rottenness." As expected, since the italicized "so" in KJ probably indicates an interjection by the translators, "so" is not found in MT nor LXX. MT and LXX concord with KJ by using "as." However, the meaning of the comparable word for [b]"rottenness" in LXX has to do with something light and porous--perhaps dust or the first wool or hair of young animals.

There are several differences between Hebrew, English, and Greek. The English inserts a definite article before "stubble" and "chaff." MT and LXX do not have the [c]article. The Greek, however, also does not have an equivalent word for "chaff." Instead, it has [c]"stubble" as the subject of both verbs, "...stubble will be burned...

by hot embers of fire and it will be burned up by an unconstrained flame...." Translated as such, the impact of the Hebrew parallism has been softened and the Hebrew similes completely removed. Also, the nominative case of "stubble" in Greek does not jive with the equivalent Hebrew and English words that are found as objects. The expression "...tongue of fire..." is not found in English or Greek. But, Greek and Hebrew agree in that both languages have [d]"fire" as the object of a prepositional phrase, and both show "fire" without a definite article. Contrary to this, English has "fire" in the nominative case with a definite article. English also shows a definite article before "flame," but MT and LXX are without the [e]article. However, English and MT agree in having "flame" as the subject of the verb, whereas LXX has "flame" as a genitive object.

MT Isa 5:25

עַל־כֵּן חָרָה אַף־יְהוָה בְּעַמּוֹ וַיֵּט יָדוֹ עָלָיו וַיַּכֵּהוּ
וַיִּרְגְּזוּ הֶהָרִים[e] וַתְּהִי נִבְלָתָם[d] כַּסּוּחָה בְּקֶרֶב חוּצוֹת
בְּכָל־זֹאת[f] לֹא־שָׁב אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה׃[c]

4 QpIsa[b] 5:25

על כן חרה אף יהוה בעמו ויט ידו עליו ויכהו וירגזו
ההרים ותהי נבלתם כסחה בקרב החוצות בכל ואת
לא שב

LXX Isa 5:25

καὶ ἐθυμώθη ὀργῇ κύριος σαβαωθ ἐπὶ
τὸν λαὸν αὐτοῦ, καὶ ἐπέβαλεν τὴν χεῖρα αὐτοῦ ἐπ᾽ αὐτοὺς καὶ ἐπά-
ταξεν αὐτούς, καὶ παρωξύνθη τὰ ὄρη, καὶ ἐγενήθη τὰ θνησιμαῖα[d]
αὐτῶν ὡς κοπρία[b] ἐν μέσῳ ὁδοῦ.[a] καὶ ἐν πᾶσι τούτοις[f] οὐκ ἀπ-
εστράφη ὁ θυμός, ἀλλ᾽ ἔτι ἡ χεὶρ ὑψηλή.[c]

TBM 2 N 15:25

Therefore, is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

KJ Isa 5:25

Therefore is the anger of the Lord kindled against them, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

KJ equals TBM.

4QpIsa[b] differs from MT in two ways: First, 4QpIsa[b] has a definite article before חוצות (streets), and second, 4QpIsa[b] has כסחה where MT has כסוחה . English agrees with 4QpIsa[b]. The English supports the definite article found in 4QpIsa[b] but [a]LXX agrees with MT in not using the article. The second difference between MT and 4QpIsa[b] can be viewed in a couple of ways. If the scribe of 4QpIsa[b] simply left the waw out as an oversight, then MT and 4QpIsa[b] agree. If there was no oversight, then the word in 4QpIsa[b] is a verb in the perfect form and relates the idea of something having been cut. This verbal meaning would agree with the idea of the English, "were

torn." However, the pointing in MT clearly indicates the word is a noun beginning with an inseparable preposition and assimilated definite article. Contrary to the English, MT would then have to be rendered, "...as the dung in the middle of streets...." This idea agrees with LXX which reads, "...as a dunghill in the middle of a path...." However, LXX does not confirm the definite article before [b]"dung" in MT, nor the plural "streets" found in English and Hebrew. But, the absence of a definite article before "streets" in MT is confirmed in LXX.

Concerning verb tenses, there is general agreement between LXX and English regarding the idea of a past action. However, the idea of a past action does not agree with the Hebrew in an interpretive sense. All but three of the verbs in Hebrew are imperfects with waw conservatives. The literal meaning would have to past in English. Of the three verbs that are not imperfects, two have perfect forms. But, between these perfect verbs is a sequence of waw conservatives in the imperfect which seem to dominate. In an interpretive sense, this dominating strength of the imperfect verbs seem to give the perfects the force of a prophetic perfect. That is, the perfects are written in a poetic sense as if a future action has already been completed. So in English, the past tense of the verbs agrees with the Hebrew as long as one keeps in mind that the future is implied in Hebrew context. Since LXX is in the past (aorist) tense, the actions in Greek would have to be translated as true past, competed actions.

The one verb that has explicit agreement between all three languages is the last verb in the verse. English and Hebrew have

[c]"...is stretched out...," and LXX connects a nominative case noun and a nominative case adjective with the understood copula, "is," or [c]"...is high-raised...."

Moving on to the remaining differences, the English and Greek agree with the plural number for [d]"corpse" or "carcass," while the Hebrew has the singular. [e]"Therefore" is found in English and Hebrew, but not in Greek. English and Hebrew have, "in" or "...for all [f]this...," but Greek has, "...in all [f]these (things)...."

MT Isa 5:29 שְׁאָגָה לָ[h]כַּלָּבִיא[e] וְשָׁאַג[f] כַּכְּפִירִים[d]
וְיִנְהֹם[f] וִיאֹחֵז טֶרֶף[g] וַיַּפְלִיט וְאֵין מַצִּיל׃[h]

4QpIsa[b] 5:29 ואין מ[ציל

LXX Isa 5:29 ὁρμῶσιν[a] ὡς λέοντες[e] καὶ παρέστηκαν[f] ὡς σκύμνος λέοντος[e] καὶ ἐπιλήμψεται καὶ βοήσει ὡς θηρίον[g] καὶ ἐκβαλεῖ, καὶ οὐκ ἔσται ὁ ῥυόμενος[h] αὐτούς.[c]

TBM 2 N 15:29 They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver.

KJ Isa 5:29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

This verse shows three differences between KJ and TBM. TBM takes the first phrase of KJ and puts it at the last of verse 28. In this phrase, KJ adds "shall be." This helps put the phrase in closer parallel with the verbs of verse 29. TBM leaves the verb out, and thereby harmonizes the phrase with the last simile of verse 28. The last difference between the English texts of verse 29 is that KJ supplies the neuter pronoun, "it," but TBM leaves "it" out. Both MT and LXX agree with KJ in locating the first phrase of verse 29 in verse 29. However, the [a]verb in LXX is 3p present as opposed to the future in KJ. The first phrase in MT may either be read as it is in TBM (except that MT has [b]"his roaring" rather than "their roaring.") or with an understood present tense copula. Literally, MT says, "...A roaring is to him as a lion...." To explain, if a roar is "to him," then a roar is his roar or "his roaring." As just mentioned, the plural pronoun "their" found in KJ and TBM is a 3ms pronoun in MT and is not found at all in LXX. The neuter, "it," referring to prey in KJ is a [c]plural accusative pronoun in LXX which refers to the

"nations" in verse 26 or the "people" in verse 25. TBM and MT agree by leaving out the pronoun.

The single word and letter of 4QpIsa[b] is thought by conjecture to belong to Isa 5:29. The fragment is the same as an equivalent portion in MT.

MT has a definite article before [d]"young lions," but English and Greek agree in leaving the article out. Greek is alone, however, in that [e]"lions" precedes "lion." Hebrew and English agree by having three consecutive phrases in which the idea of roaring is expressed. The Greek puts the third phrase with the idea of seizing a wild beast or some other kind of prey in place of the idea of roaring, and also has the idea of rousing "...as lions...."

[f]Hebrew and English agree with the future verbs in the second phrase, but the [f]Greek uses a form which is an irregular 3s 2nd perfect form that translates as a recently completed past act. Hebrew and Greek agree in leaving out a definite article before [g]"prey" or [g]"wild beast," while English has the article. English is not supported in Greek nor Hebrew with the future verb "shall deliver." Hebrew has a [h]hiphil participle used as a noun (deliverer) and Greek has a [h]nominative case middle participle that is used as a noun (deliverer). But Greek does have the future verb "to be" with this participle, which brings the English, "shall deliver," and the Greek into alignment with each other.

MT Isa 5:30

וְיִנְהֲם[c]עָלָיו בַּיּוֹם הַהוּא כִּנְהַמַּת־יָם[b]
וְנִבַּט[a]לָאָרֶץ וְהִנֵּה־חֹשֶׁךְ צַר וָאוֹר חָשַׁךְ בַּעֲרִיפֶיהָ׃

4QpIsa[b] 5:30

כנהמ[ת

LXX Isa 5:30

καὶ βοήσει[c]δι' αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς φωνὴ θαλάσσης[b] κυμαινούσης· καὶ ἐμβλέψονται[a]εἰς τὴν γῆν, καὶ ἰδοὺ σκότος[d]σκληρὸν ἐν τῇ ἀπορίᾳ αὐτῶν.

TBM 2 N 15:30

And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

KJ Isa 5:30

And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

KJ and TBM differ only on the subject of the verb "look." KJ says "...if one look..." and TBM says, "...if they look...."

[a]MT and KJ agree with the third singular subject. If the "if" clause in English is understood to imply something future, then the English has agreement with the [a]verb tenses in Greek and Hebrew.

Next, MT and LXX agree with the third singular subject of [c]"shall roar," as opposed to the third plural subject in English. English and Greek have the third plural object "them," while Hebrew has "him." English has definite articles in the phrase "...as the roaring of the sea...," but MT and LXX agree by leaving out the [b]articles. The conjunction in English between [d]"darkness" and "sorrow" is not substantiated in Greek nor Hebrew. Those translating to Greek apparently thought the second noun in MT was an adjective because LXX has "...And behold, severe darkness...," where MT and English have "...behold darkness and sorrow...." English and Hebrew agree with the idea of the light being darkened in the skies. The Greek mentions "darkness," but not that the darkness is in the skies.

MT Isa 6:9

וַיֹּאמֶר לֵךְ וְאָמַרְתָּ[d] לָעָם הַזֶּה
שִׁמְעוּ שָׁמוֹעַ וְאַל־תָּבִינוּ[b][a] וּרְאוּ רָאוֹ וְאַל־תֵּדָעוּ׃[a]

4QpIsa[b] 6:9

ראו ר[או

LXX Isa 6:9

καὶ εἶπεν Πορεύθητι καὶ εἰπὸν[c] τῷ λαῷ τούτῳ Ἀκοῇ[e] ἀκούσετε καὶ οὐ μὴ συνῆτε[a] καὶ βλέποντες[f] βλέψετε καὶ οὐ μὴ ἴδητε.[a]

TBM 2 N 16:9

And he said: Go and tell this people--Hear ye indeed, but they understood not; and see ye indeed, but they perceived not.

KJ Isa 6:9

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

The difference between KJ and TBM consists of a reversal of meaning. Where KJ says "...understand not..." and "...perceive not...," TBM says, "...they understood not..." and "...they perceived not...." MT agrees more literally with KJ in one way, in that the Hebrew verbs have the 2p form as does KJ ("...Hear ye indeed..."). Contrarily, TBM uses the 3p form of the verbs. LXX agrees with KJ and MT with the [a]2p forms. By interpretation, MT may agree with either KJ or TBM. The Hebrew [b]negative particle is one of immediate, present negation, or of temporary negation that will occur and then cease in the near future. This allows the possible interpretations:"...ye shall not understand...," "...ye understand not...," or "...understand ye not..." (the imperfect is used rather than the imperative in negative commands). Of these possible interpretations, KJ agrees with the imperative choice, LXX agrees with the future possibility and TBM agrees with the meaning expressed by the present tense, that is, at that very time in history the People in Judah "understood not."

English and Greek agree with [c]"...go and tell..." or "...go and say...," but MT has a [d]perfect verb with a waw conservative in

place of the second imperative verb found in Greek and English. MT would therefore translate, "...Go, and thou shalt say...." Hebrew and Greek also have "...to this people..." but English leaves out "to," which the English syntax obviates. The dative in Greek supplies the meaning "to."

The imperative and infinitives absolute in Hebrew may not be stretched to verify the comparable in the Greek translation. They are verified, however, in English. English has "...hear ye indeed...," and "...see ye indeed...," which literally follow the Hebrew infinitives absolute and the 2mp imperatives that are a part of these infinitives. On the other hand, Greek leaves out these imperatives and says, "...speak to this people, in hearing ye will hear but ye will not understand, and looking ye will look but will not see...."

MT Isa 8:7 וְלָכֵן֙ הִנֵּ֣ה אֲדֹנָ֔י מַעֲלֶ֛ה עֲלֵיהֶ֖ם אֶת־מֵ֣י הַנָּהָ֑ר הָעֲצוּמִ֣ים וְהָרַבִּ֔ים
[a]אֶת־מֶ֖לֶךְ אַשּׁ֑וּר וְאֵת־כָּל־כְּבוֹדֹ֔ו
וְעָלָ֗ה עַל־כָּל־[a,c]אֲפִיקָ֔יו וְהָלַךְ֙ עַל־כָּל־[b,c]גְּדוֹתָ֔יו׃

4QpIsa[c] 8:7 מע]לה עליה[ם] את מ֯י הנהר ה[עצומים
[a]על כל אפי֯קו

LXX Isa 8:7 διὰ τοῦτο ἰδοὺ ἀνάγει κύριος ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποτα-
μοῦ τὸ ἰσχυρὸν καὶ τὸ πολύ, τὸν βασιλέα τῶν Ἀσσυρίων καὶ τὴν
δόξαν αὐτοῦ, καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα[a] ὑμῶν[c] καὶ περι-
πατήσει ἐπὶ πᾶν τεῖχος[b] ὑμῶν[c]

TBM 2 N 18:7 Now therefore, behold, the Lord bringeth up
upon them the waters of the river, strong and
many, even the king of Assyria and all his glory;
and he shall come up over all his channels, and
go over all his banks.

KJ Isa 8:7 Now therefore, behold, the Lord bringeth up
upon them the waters of the river, strong and
many, even the king of Assyria, and all his glory:
and he shall come up over all his channels, and
go over all his banks:

KJ is equal to TBM.

The available fragment of 4QpIsa[c] indicates only one difference between it and MT. MT has the plural [a]"...his river beds...," but 4QpIsa[c] has [a]"...his river bed...." The English supports MT with the plural, "...his channels...," while the [a]Greek agrees with 4QpIsa[c] with the singular noun. In the last phrase, there is a similar occurrence of the Hebrew and English agreeing with a plural noun. Here, MT and English have [b]"banks" while the Greek has the singular [b]"wall." In both phrases, the Hebrew and English have [c]3ms pronouns, while the Greek has [c]2cp pronouns. The exclamatory expression "even," found in English is not verified in Hebrew nor Greek.

MT Isa 8:8

וְחָלַף בִּיהוּדָה שָׁטַף[d] וְעָבַר עַד־צַוָּאר יַגִּיעַ
וְהָיָה[a] מְטוֹת כְּנָפָיו[b] מְלֹא[c] רֹחַב־אַרְצְךָ עִמָּנוּ אֵל׃[g]

4QpIsa[c] 8:8

והלך על כל גדו[תיו ועבו]ר
וה[יו[a] מטות כנפו[b] מלא דהב ארצכ[ה

LXX Isa 8:8

καὶ ἀφελεῖ ἀπὸ τῆς Ιουδαίας ἄνθρωπον ὃς δυνήσεται κεφαλὴν ἆραι ἢ δυνατὸν συντελέσασθαί τι,[e] καὶ ἔσται[a] ἡ παρεμβολὴ [a]αὐτοῦ ὥστε πληρῶσαι [c]τὸ πλάτος τῆς χώρας σου· μεθ' ἡμῶν ὁ θεός.[g]

TBM 2 N 18:8

And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

KJ Isa 8:8

And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

KJ is equal to TBM.

4QpIsa[c] differs from MT with two words. 4QpIsa[c] has "shall be" in the [a]plural third person, but MT has [a]"shall be" in the singular third person. Here the English and [a]Greek have singular subjects of the verb "to be" and therefore agree with MT. 4QpIsa[c] has [b]"his wing." The English agrees with MT on this word, and LXX doesn't use the word, wing, at all.

There are two differences between English and Hebrew. English uses the word "even" but the Hebrew word עַד in this case is a preposition meaning "to," not the descriptive exclamation, "even." The Greek agrees with the Hebrew in not using an exclamation. The other difference between Hebrew and English concerns the verb "to fill." The English has "...shall fill the breadth..." which is a simple future tense of the verb. The Hebrew, however, has two separate verbs: first, the verb "to be" which has a waw conversive and in this case should be rendered as an imperfect; second, the verb [9]"to fill" which has the

form of a kal infinitive construct. The two verbs together would translate, "...shall be...a filling of..." or more completely in context, "...and the stretching of his wings shall be full of the breadth of thy land...." The Greek agrees with the Hebrew and has a future [a]"to be" verb plus the 1st aorist infinitive, [c]"to fill."

Another word in Hebrew, [d]shataph, to overflow, is different from English when viewed technically and out of context. But, an interpretive viewpoint reveals that the Hebrew and English agree when the word is viewed in context with the rest of the verse. To explain, the verb, shataph, is in the perfect form, but it comes between two other verbs which should be rendered as imperfects (waw conservative). In context, the word follows verse seven and the last verbs of verse seven should also be translated in the imperfect. It is possible that over the years scribal error resulted in elimination of the waw conservative. But, even if shataph originally had no waw, the force of the four imperfects surrounding shataph would tend to give it a force of the imperfects. In this sense, shataph we'avar (he overflowed and he will pass over) would indicate that the author was so certain that the king of Assyria would do the things that are described in verses seven and eight that he purposely inserted the perfect among the other imperfects to express his certainty that the things he mentioned would indeed occur.

The following outlines the remaining differences between English and Greek. Hebrew and English have, "...he shall pass through (or pierce) Judah..." while Greek reads, "...he shall take from Judah a man who shall be capable to lift up a head as it is possible to accomplish a certain thing...." Other than the mention of Judah,

the [e]entire phrase is different from English and Hebrew. Another phrase which is unique to Greek is, "...and his encampments will be, in order that the breadth of thy place (or land) may be full...." Hebrew and English express the idea that, "...the stretching forth of thy wings shall be full of the breadth of thy land...." Finally, the Greek translates literally, [g]"...God is with us..." rather than interpreting this as the proper name, Immanuel.

MT Isa 8:9 רֵעוּ[a] עַמִּים וְחֻתּוּ[e] וְהַאֲזִינוּ[b] כֹּל מֶרְחַקֵּי־אָרֶץ
הִתְאַזָּרוּ וְחֻתּוּ[e] הִתְאַזָּרוּ[d] וְחֻתּוּ[e]׃

4QpIsa[c] 8:9 רעֲ[ו]

LXX Isa 8:9 γνῶτε[h] ἔθνη καὶ ἡττᾶσθε,[e] ἐπακούσατε ἕως
ἐσχάτου τῆς γῆς, ἰσχυκότες[i] ἡττᾶσθε[g] ἐὰν γὰρ πάλιν ἰσχύσητε,[i]
πάλιν ἡττηθήσεσθε.[1]

TBM 2 N 18:9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

KJ Isa 8:9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

KJ is equal to TBM. The small fragment of 4QpIsa[c] is assigned to verse nine by conjecture and does agree with MT.

A major grammatical difference between the three language versions concerns the use of imperatives. All seven verbs in MT are 2mp imperatives. English agrees four times with Hebrew imperatives ([a]"associate yourselves," [b]"give ear," [c]"gird yourselves," [d]"gird yourselves") and Greek agrees four times ([e]"be overcome," [h]"learn ye," [b]"hearken ye," [g]"give way"). Where English has "...Associate yourselves...," MT and LXX agree with the imperative but do not have the reflexive. All three languages agree with the idea of [b]"...hearken ye...." Where English and Hebrew repeat "...gird yourselves...," Greek has [i]a nominative case perfect active plural participle and a [i]2p 1st aorist subjunctive. The participle could translate "...mighty ones...." meaning mighty ones who have very recently become mighty, or continue to be mighty as indicated by the choice of the perfect.

The subjunctive is from the same root word but would either translate as a future, "...will be mighty..." or a present tense implying a single future act. Where LXX and MT have agreement between two other imperatives ("be overcome" in Greek and [e]"shatter ye" or confound ye" in Hebrew) English has a future passive, "...ye shall be broken...." Although the form in LXX may also be a present subjunctive or present indicative, the context implies that the imperative, "be overcome," is correct. Continueing, Greek and English agree with a [1]future passive for the last verb of the verse, while MT has a 2mp imperative again.

Another major difference between the texts deals with vocabulary and added ideas. The ideas between English and Hebrew are quite literally related except where indicated above, but the differences in LXX indicate that LXX was either translated from another text tradition or it reveals the interpretive views of the translator. For example, if LXX came from a source equal to MT, or the source for TBM, LXX fills in between the Hebrew lines and clearly presents the ultimatum to either give way and hearken to the Lord or "...ye will be overcome...." The Hebrew is simple "...gird yourselves and be ye shattered...." In other parts of the verse, LXX adds the verb "to learn," the participle, " mighty ones," an [m]"if" clause, and the adverb, "again."

MT Isa 9:11 אֲרָם מִקֶּדֶם[h] וּפְלִשְׁתִּים[g] מֵאָחוֹר וַיֹּאכְלוּ[c] אֶת־יִשְׂרָאֵל בְּכָל־פֶּה
בְּכָל־זֹאת[f] לֹא־שָׁב[d] אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה׃[e]

4QpIsa[c] 9:11 י]שׂראל בכול

LXX Isa 9:11 Συρίαν ἀφ' ἡλίου ἀνατολῶν[h] καὶ τοὺς Ἕλληνας[g] ἀφ' ἡλίου δυσμῶν τοὺς κατεσθίοντας[c] τὸν Ισραηλ ὅλῳ[a] τῷ στόματι. ἐπὶ[f] τούτοις πᾶσιν οὐκ ἀπεστράφη[d] ὁ θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.[e]

TBM 2 N 19:12 The Syrians before and the Philistines behind;
and they shall devour Israel with open mouth.
For all this his anger is not turned away, but
his hand is stretched out still.

KJ Isa 9:12 The Syrians before, and the Philistines behind;
and they shall devour Israel with open mouth.
For all this his anger is not turned away, but
his hand is stretched out still.

KJ is equal to TBM.

MT and 4QpIsa[c] differ over the word "all" or "every." MT has כל and 4QpIsa[c] has כול . There is essentially no difference between the meaning of the two words. Since no pointing was used in 4QpIsa[c], the holem was used to represent the vowel sound. With the introduction of pointing and accents, the holem was replaced with the short qamets-hatuph.[5] The maqqeph joins "all" with the following word and throws its accent forward in a manner similar to the Greek proclitics. This leaves "all" a closed unaccented syllable which takes the short qamets vowel, which vowel is a short holem.

English has the word "open" but LXX and MT leave it out. LXX has a definite article before [a]"whole" but there is no such article found in MT or English. English says "Syrians" but LXX has "Syria." This is simply a matter of interpretation. "Aram" in MT may refer

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[5]Gesenius, op. cit., pp. 32-33.

to either the country, "Syria" or the "Syrians." English and Greek have [b]"the" before "Philistines" and "Greeks," but MT leaves out the article. English and Hebrew have "...they shall devour..." and [c]"...they devour..." or "...they devoured...," while LXX has the participle, [c]"...the ones devouring..." English and Greek agree with the passive "...is not turned..." and [d]"...was not turned..." but MT does not have the passive. Here, the difference in tense is interpretive. That is, the Hebrew, shab, may either be the perfect, "turned," or the present participle, "turns." English and Greek differ only in their selection of the possible interpretations. Hebrew and English agree on the verb, [e]"...is stretched out..." while LXX leaves out the verb and has an understood copula between the noun "hand" and the adjective, [e]"high-raised." English and MT have the singular demonstrative [f]"this," but LXX has the plural. English and Hebrew agree with [g]"Philistines," but Greek has [g]"Greeks." Finally, LXX differs from MT and English by describing east and west as [h]"...from a rising sun..." and "...from a setting sun...." English and Hebrew say [h]"...from before.." and "...from behind...."

MT Isa 9:14 זָקֵן וְנִשֹּׂוא־פָנִים הוּא[b] הָרֹאשׁ[c] וְנָבִיא מוֹרֵה־שֶׁקֶר הוּא[b] הַזָּנָב׃

4QpIsa[c] 9:14]הואה הזנב

LXX Isa 9:14 πρεσβύτην καὶ τοὺς τὰ πρόσωπα θαυμάζοντας[a](αὕτη[b] ἡ ἀρχή) καὶ προφήτην διδάσκοντα ἄνομα (οὗτος[b] ἡ οὐρά).

TBM 2 N 19:15 The ancient, he is the head; and the prophet that teacheth lies, he is the tail.

KJ Isa 9:15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

KJ and TBM differ on two words. KJ has "...and honourable...," but TBM does not. MT and LXX support KJ but state the idea differently. MT has [a]"...one lifted up of face..." and LXX has [a]"...the ones honoring their faces...." There is literal agreement between English and Hebrew for the remainder of the verse.

MT and 4QpIsa[c] differ on the word, "he." MT has הוּא but 4QpIsa[c] has הואה .

Looking more closely at the Greek, verse fourteen appears to be grammatically dependent on verse thirteen. Verse fourteen has "an elder," "the ones honoring," and "a prophet" in the accusative case without a verb in the verse to justify the accusative. However, in context with verse thirteen the accusatives become justified by the force of the verb "to take." Contrary to this approach, Hebrew and English have verse fourteen as a grammatical entity with two simple sentences explaining who the "head" and "tail" were. The Greek has confused the meaning found in MT in two ways: first, LXX has the demonstrative, [b]"this," in two places rather than the personal pronoun, [b]"he," which is found in MT and English. second, although verse thirteen refers specifically to the "head" being cut, LXX does not carry

forward the definition of the "head" as do MT and English. MT and English explain that the "head" is the elder who honors himself. In contrast, LXX changes the meaning of the "head" to the "first," "the origin" or "the beginning."

Another difference found in LXX is that MT and KJ have the idea of [a]one lifted up of countenance or honorable man in the singular, while LXX has the [a]comparable word in the plural.

MT Isa 9:15 וְהָיוּ[a] מְאַשְּׁרֵי[d] הָעָם־הַזֶּה מַתְעִים[b] וּמְאֻשָּׁרָיו[c] מְבֻלָּעִים׃

4QpIsa[c] 9:15 מב]לעים

LXX Isa 9:15 καὶ ἔσονται[a] οἱ μακαρίζοντες[d] τὸν λαὸν τοῦτον πλανῶντες[b] καὶ πλανῶσιν ὅπως[e] καταπίωσιν[f] αὐτούς.[c]

TBM 2 N 19:16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

KJ Isa 9:16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

KJ is equal to TBM and MT is equal to the fragment of 4QpIsa[c].

English and Hebrew differ in several ways. The verb in MT is an [a]imperfect with the waw consecutive, and therefore takes on the properties of the perfect. As a perfect tense it could be interpreted as a present tense as in English or a future as in [a]Greek, but of these two possibilities found in English and Greek, the present tense in English is the more common. In the opening phrase, MT leaves out the object "them" which English supplies. However, the verbal construction in MT is a [b]hiphil participle which requires an object. LXX also leaves out the object, but then the [b]Greek verb does not necessarily require an object. In the second phrase, English has the plural "of them," but MT has the singular [c]"of him." [c]LXX agrees with the plural found in English.

There are several ways that LXX differs from similar Hebrew-English readings. LXX describes the [d]"leaders" as [d]"...the ones blessing...." There is no mention of "bless" in MT or English. LXX says, "...they lead astray [e]in order that [f]they swallow them...," where Hebrew simply states, "...the ones being led of him [f]are destroyed...." MT makes no mention of the leaders specifically

having the objective of destroying the people. The verbs "to swallow" and "to destroy" are essentially the same since the basic root for the Hebrew verb means to swallow. However, the verb in ^{f}MT and English is passive as opposed to the active verb in ^{f}LXX.

MT Isa 9:16

עַל־כֵּן עַל־בַּחוּרָיו לֹא־יִשְׂמַח[a] וְאֶדְנָי[b] וְאֶת־יְתֹמָיו[d] וְאֶת־אַלְמְנָתָיו[d]
כִּי כֻלּוֹ[a] חָנֵף וּמְרַע וְכָל־פֶּה[b] דֹּבֵר נְבָלָה
בְּכָל־זֹאת[e] לֹא־שָׁב[g] אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה׃[f]

4QpIsa[c] 9:16

על כן
אל]מנותו לוא ירחם

LXX Isa 9:16

διὰ τοῦτο ἐπὶ τοὺς νεανίσκους αὐτῶν
οὐκ εὐφρανθήσεται[c] ὁ θεὸς καὶ
τοὺς ὀρφανοὺς αὐτῶν[d] καὶ τὰς χήρας αὐτῶν[d] οὐκ ἐλεήσει, ὅτι πάντες ἄνομοι καὶ πονηροί, καὶ πᾶν στόμα[b] λαλεῖ ἄδικα. ἐπὶ πᾶσιν τούτοις[e] οὐκ ἀπεστράφη[g] ὁ θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.[f]

TBM 2 N 19:17

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

KJ Isa 9:17

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

KJ and TBM differ in that KJ has, "...every one is an hypocrite...." MT has a pronominal suffix on the word [a]"all" or "every" and therefore agrees with the object pronoun in TBM. There is no agreement, however, in number. The pronoun in TBM is 3mp while the pronoun in MT is 3ms. LXX agrees with KJ and has no pronoun. The word "hypocrite" in English is interpretive. The Hebrew and Greek make no mention of hypocrite <u>per se</u> but refer to the "...law breakers.." and "...evil doers...." The remainder of the English texts agree.

Comparing the English to Hebrew further, it is noted that the English makes no mention of [b]"mouth" as in "...every mouth speaks wickedness...." MT and LXX agree literally in the use of the word "mouth." English uses the noun "joy" as an object to the verb,

"to have," but MT and LXX both use the verb [c]"rejoice." However, LXX has the verb in the passive, while the comparable verbs in MT and English are future indicatives.

Going on, English and Greek have "...their young men (or youths)...," and [d]"...their orphans and their widows...." However, MT has a ^{d}3ms pronoun in each of these three instances rather than the plural. 4QpIsa^{c} concords with the 3ms pronoun suffix found in MT. However, the noun "widow," in 4QpIsa^{c} is singular, while all of the other texts have the comparable noun in the plural.

English and MT have the singular demonstrative, [e]"this," while ^{e}LXX has the plural. Hebrew and English agree with the verb "...is stretching out..." or [f]"...is stretched out..." while LXX leaves out the verb and has an understood copula between the noun, "hand" and the adjective, [f]"...high raised...." English and Greek agree with the passive verb "...is not turned..." and [g]"...was not turned..." but MT does not have the passive. The difference here is in the possible interpretations of the tense of the Hebrew verb. This particular Hebrew verb, shab, may either be the perfect, "turned," or the present participle, "turns."

MT Isa 9:17

כִּי־בָעֲרָה כָאֵשׁ[f] רִשְׁעָה שָׁמִיר וָשַׁיִת[e] תֹּאכָל
וְתִצַּת[b] בְּסִבְכֵי הַיָּעַר[a] וַיִּתְאַבְכוּ[c] גֵּאוּת עָשָׁן[d]׃

4QpIsa[c] 9:17

רשע]ה שמיר [ושית ת]אכל ותצית[b]
גא]ות עשן

LXX Isa 9:17

καὶ καυθήσεται ὡς πῦρ[f] ἡ ἀνομία
καὶ ὡς ἄγρωστις[e] ξηρὰ βρωθήσεται
ὑπὸ πυρός· καὶ καυθήσεται[b] ἐν τοῖς δάσεσι τοῦ δρυμοῦ,[a] καὶ
συγκαταφάγεται[c] τὰ κύκλῳ τῶν βουνῶν[d] πάντα.

TBM 2 N19:18

For wickedness burneth as the fire; it shall devour the briers and thorns and shall kindle in the thickets of the forests, and they shall mount up like the lifting up of smoke.

KJ Isa 9:18

For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

Other than a difference in number, KJ is equal to TBM. KJ has the singular noun, "forest," while TBM has "forests." MT and LXX agree with the [a]singluar number.

MT and 4QpIsa[c] differ with the verb [b]yaṣat, "to burn" or "kindle." The fragment in 4QpIsa[c] is a hiphil imperfect with a waw conservative, while in MT the verb is a kal imperfect. Both forms, however, could be translated as the verb "to kindle" or "to set on fire." The hiphil normally would take a direct object. The comparable [b]verb in LXX does not require a direct object and as such agrees with MT and English.

Looking at the four verbs in the verse, several differences are noted. The Greek verbs are all passives, yet the English and Hebrew are all simple indicatives. English and Greek agree with the future tense for all of the verbs but the first one which the English

has as a present tense. MT has a perfect, two imperfects with waw conservatives that should be treated as perfects, and one imperfect. The last verb in MT is the [c]hithpael form and therefore should translate as a reflexive. [c]Greek and English do not have reflexives. English and Hebrew agree on the general meaning of this verb root, which is "to wind upward," but LXX uses the verb to devour or to eat up. LXX also has this verb in the singular, but the comparable verb in MT and English is plural.

The idea of everything being devoured "...round about the hills..." which is found in LXX is not found in MT or English. The comparable phrase in MT, [d]"...a swelling of smoke..." requires a simile to complete the context of the final Hebrew phrase. The English supplies the simile "as" but the Greek concords with the Hebrew by leaving it out. In a simple sentence, Hebrew and English convey the idea of the devouring of [e]"briars and thorns," but the Greek has the idea of [e]"dry grass" being devoured and states this idea in another simile not found in English or Hebrew. "Dry grass" is in the singular, however, which agrees with the singular of the comparable phrase in Hebrew. The English has the plural.

Finally, there is a definite article before "fire" in English, but [f]"fire" is indefinite in LXX and MT.

MT Isa 9:18 בְּעֶבְרַת יְהוָה צְבָאוֹת נֶעְתַּם[g] אֶרֶץ וַיְהִי הָעָם כִּמְאֻכַלַת[c]אֵשׁ[q]
אִישׁ אֶל־אָחִיו[e]לֹא יַחְמֹלוּ[b]׃

4QpIsa[c] 9:18 צ]באות [נת]עם
איש אל אחי]ו לו]א

LXX Isa 9:18 διὰ θυμὸν ὀργῆς κυρίου
συγκέκαυται[a]ἡ γῆ ὅλη, καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυρὸς[d]κατακεκαυ-
μένος[c] ἄνθρωπος τὸν ἀδελφὸν[e]αὐτοῦ οὐκ ἐλεήσει,[b]

TBM 2 N 19:19 Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother.

KJ Isa 9:19 Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

KJ is equal to TBM.

The only difference between 4QpIsa[c] and MT is with the word [a]נעתם (to be burned). It is hypothesized that the comparable fragmentary word of 4QpIsa[c] is the same as 1QIsa[a] or, נחתם . As such, the phrase would read, "...By the wrath of the Lord of Hosts the land broke them down...." This would carry forward the analogy from verse 17 which refers to the wicked being destroyed as the land is destroyed. However, it is possible that this verb is simply a scribal error and that the original verb is the word found in MT, which carries forward the idea from verse 17 of the land burning up. The English and [a]Greek support the idea of the land burning or being darkened as opposed to the idea of the breaking down of the land.

Going on to other differences, the English says "...is the land darkened...," the Greek, [a]"...has been burned up...," and MT, [a]"...was burned...." It is possible these differences are interpretive differences. For example, in translating from something equal to MT, the translators of KJ were working with a perfect verb

of completed action ("to burn") and two imperfect verbs of incomplete actions. These translators apparently interpreted the perfect verb, which may translate in either the past, present, or future, as a present tense verb. Hence, it is a statement of fact that by means of "...the wrath of the Lord of Hosts is the land darkened...." Of course, this interpretation of the perfect is grammatically valid,[6] but so is the interpretation of the Hebrew verb found in LXX. The Greek translators interpreted the verb נִצַּת (was burned) as a niphal perfect or passive past and translated literally to Greek with the passive perfect form of the verb. Thus the Greek describes the act of burning as something that had been completed in the past. Hebrew often needs to be read in context to get the true meaning. It appears that the English is nearer to MT in this case than is LXX. Apparently the Greek translators disregarded the force of the imperfects and the prophetic force of the passage when viewed in context with the preceeding and following passages. However, out of context, the Greek verb is literal to the Hebrew verb and the English verb is incorrect.

Continuing the differences, English and Greek both have a 3s verb, [b]"...he will not show mercy...," while [b]MT has the verb in the plural. Hebrew and English agree with the idea that the people will be as a [c]"fuel" or food for a fire, while LXX says "...the people will be as [c]having been burned by fire...." Hebrew and LXX do not have a definite article before [d]"fire," while English does. English and Greek have [e]"his brother," but MT has [e]"his brothers."

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[6]Gesenius, op. cit., p. 308.

MT Isa 9:19 וַיִּגְזֹר[b] עַל־יָמִין וְרָעֵב֙ וַיֹּאכַל עַל־שְׂמֹאול וְלֹ֣א שָׂבֵ֔עוּ[a]
יֹאכְל֖וּ אִ֣ישׁ בְּשַׂר־זְרֹעֹ֑ו יֹאכֵֽלוּ׃[c]

4QpIsa[c] 9:19]שׂמאול ולוא ישבת[a]

LXX Isa 9:19 ἀλλὰ ἐκκλινεῖ[b] εἰς[e]τὰ δεξιά, ὅτι[e]πεινάσει,
καὶ φάγεται ἐκ τῶν ἀριστερῶν, καὶ οὐ
μὴ ἐμπλησθῇ[a]ἄνθρωπος[d]ἔσθων[c]τὰς σάρκας τοῦ βραχίονος αὐτοῦ.

TBM 2 N 19:20 And he shall snatch on the right hand and be hungry; and he shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm--

KJ Isa 9:20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

KJ and TBM are the same.

MT and 4QpIsa[c] differ over the word, [a]"...to be satisfied...."

Allegro explains that the comparable word in the scroll appears to be yiṡbat ("he will cease"). However, there is a large tav written over the last two letters.[16] This leaves two possible renditions for the scroll. First, the one suggested by Allegro "...and he will not cease...." Second, "...but let him not drink...." This possibility could be derived from the apocopated form of yiṡthe (he will drink) which then becomes the jussive, "let him drink." Neither one of these possibilities is confirmed in the other texts. MT, LXX, and English all have the verb [a]"to satisfy." However, LXX confirms the third person singular found in 4QpIsa[c], while English and MT have the plural.

The first verb in English is "to snatch," but the basic root in MT means to cut, divide, or to [b]eat. The Greek also differs with

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[16]Allegro, op. cit., p. 17.

the idea of [b]turning aside. The remainder of English is equivalent to MT.

Hebrew and English have [c]"...they shall eat..." in the final phrase of the verse. Rather than the plural third person future, LXX has a [c]present participle in the singular. LXX has [d]"man" as the subject of the verb, while the subject in MT and English is the pronoun, "they," which is an inherent part of the 3mp verb in Hebrew. At first glance, it appears that LXX differs from Hebrew and English over the second preposition, [e]"on." However, this Hebrew word also has the meanings "against" and "because," which are the [e]words selected by the Greek translators.

In this verse, TBM confirms the verbs in MT as opposed to the alternative choice in 4QpIsa[c]. The Greek text is also shown to be reliable except in the case of the last verb.

MT Isa 9:20 מְנַשֶּׁה אֶת־אֶפְרַיִם וְאֶפְרַיִם אֶת־מְנַשֶּׁה יַחְדָּו[a]הֵמָּה עַל־יְהוּדָה
בְּכָל־זֹאת[g]לֹא־שָׁב[e]אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה׃[d] ס

4QpIsa[c] 9:20]אפרים ואפרי[ם] את מנש]ה יחדיו[המה
לוא] שב אפו

LXX Isa 9:20 φάγεται[f]γὰρ Μανασση τοῦ Εφραιμ καὶ Εφραιμ τοῦ Μανασση, ὅτι[a]ἅμα πολιορκήσουσιν[b]τὸν Ιουδαν. ἐπὶ τούτοις[c]πᾶσιν οὐκ ἀπ-
εστράφη[e]ὁ θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.[d]

TBM 2 N 19:21 Manasseh, Ephraim; and Ephraim, Manasseh; they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

KJ Isa 9:21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

There is one difference between KJ and TBM. KJ has a conjunction, "...and they together...," and TBM has "...they together...." MT does not have a [a]conjunction. LXX does not have the conjunction "and" but does have the conjunction "because."

4QpIsa[c] has יחדיו and MT has יחדו . Both translate, "together."

There are several differences between MT and English. MT has an understood copula in the phrase, "...together they against Judah...." The normal translation is present tense, "...they are against Judah...." The English puts the phrase in the future, which agrees with the future indicative found in [b]LXX.

English and [c]MT have the singular demonstrative, "this," while [c]LXX has the plural. Hebrew and English agree with the passive verb "...is stretching out...," or "...is stretched out...," while LXX leaves out the verb and has an understood copula between

the noun, "hand" and the adjective, [d]"high-raised." English and Greek agree with the passive verb "...is not turned..." and "...was not turned..." but MT does not have the passive form of the verb. This particular Hebrew verb, shav, has the same form for the perfect, "turned," or the present participle, "turns." The inclusion of a verb in the first phrase makes the Greek unique from the other accounts. LXX carries forward the idea of [f]"...eating flesh..." from verse 19 and says, "...For Manasseh will eat of Ephraim...." No comparable verb is found in MT and English.

MT Isa 10:12 וְהָיָה כִּי־יְכַלֶּע אֲדֹנָי אֶת־כָּל־מַעֲשֵׂהוּ בְּהַר צִיּוֹן וּבִירוּשָׁלִַם אֶפְקֹד[q] עַל־פְּרִי־גֹדֶל לִבַּ[f]ֶ מֶלֶךְ־אַשּׁוּר וְעַל־תִּפְאֶרֶת רוֹם[b] עֵינָיו[a]׃

4QpIsa[c] 10:12 וה]יה כיא יבצע גד]ל לבב מלך א[שור

LXX Isa 10:12 καὶ ἔσται ὅταν συντελέσῃ κύριος πάντα[c]ποιῶν[c]
ἐν τῷ ὄρει Σιων καὶ ἐν Ιερουσαλημ,
ἐπάξει[d]ἐπὶ τὸν νοῦν[f]τὸν μέγαν, τὸν ἄρχοντα τῶν Ἀσσυρίων, καὶ
ἐπὶ τὸ ὕψος[b]τῆς δόξης τῶν ὀφθαλμῶν[a]αὐτοῦ.

TBM 2 N 20:12 Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

KJ Isa 10:12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

TBM has "...upon Jerusalem..." and KJ has "...on Jerusalem...." This difference is insignificant because both prepositions mean essentially the same thing. There are also several prepositions in Hebrew that could mean the same thing. It is therefore impossible to determine whether or not the prepositions from which the English came were the same.

MT has כִּי and 4QpIsa[c] has כיא. This difference could indicate a change in pronunciation, that is, a dropping of a glottal stop. The difference cannot be shown in a translation to Greek and English.

The English differs in two ways from Hebrew. English has "...the glory of his high looks..." and MT has "...the glory of the height of his eyes...." Here, English has "looks" for [a]"eyes," and and adjective, "high," instead of the noun, [b] רוֹם (height). LXX has the same as MT.

Rather than [c]"...his work...," which is in MT and TBM, LXX leaves out the possessive pronoun and has a participle and a plural adjective, [c]"...doing all things...." English and Hebrew have the first person, [d]"...I will punish...," while LXX has, [d]"...he will lead on...." There is actually no difference in the meaning of the verbs, here, because all of the texts describe a type of punishment of the king of Assyria. In describing this punishment, English and Hebrew explain that the punishment will be on "...the fruit of the great heart of the king...," whereas, LXX indicates the punishment is "...against the great mind, the ruler...." The appositive in Greek is not in the other texts. LXX leaves out the word [e]"fruit," and has [f]"mind," in place of [f]"heart."

Where KJ differs in two instances from MT, TBM follows KJ. This might indicate that there was a degree of reliance on KJ in translating TBM.

MT Isa 10:13

כִּי אָמַר בְּכֹחַ יָדִי עָשִׂיתִי וּבְחָכְמָתִי כִּי נְבֹנֹתִי[b]
וְאָסִיר[a] גְּבוּלֹת עַמִּים וַאֲתִידֹתֵיהֶם שֹׁסֹתִי
וְאוֹרִיד[d] כַּאֲבִיר[c] יוֹשְׁבִים׃

4QpIsa[c] 10:13

ובחכמת]ו כיא [נבונתי

LXX Isa 10:13

εἶπεν γάρ Τῇ ἰσχύι ποιήσω καὶ τῇ σοφίᾳ τῆς
συνέσεως, ἀφελῶ ὅρια[a] ἐθνῶν καὶ τὴν
ἰσχὺν αὐτῶν προνομεύσω καὶ σείσω[d] πόλεις κατοικουμένας

TBM 2 N 20:13

For he saith: By the strength of my hand and by my wisdom I have done these things; for I am prudent; and I have moved the borders of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.

KJ Isa 10:13

For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

There are three interpretive differences between KJ and TBM. The first difference concerns plurality. KJ has the singular, "...it..." while TBM has "...these things...." Either way could be correct. MT and LXX do not have the objects. However, the context in MT and LXX requires the reader to understand that an object to the verb is intended. The second difference concerns the syntax of the verse. The order in KJ is "strength," verb, "wisdom,"-- "...By the strength of my hand I have done it, and by my wisdom...." But, TBM has "...By the strength of my hand and by my wisdom I have done these things...." The syntax in KJ is literal with MT and also aligns with the basic syntactical structure of LXX. The third difference is over the word [a]"borders." This difference is completely interpretive because it simply reflects the prerogative

of the translators to select one word among several possibilities that express the same idea. In this case the idea has to do with border, margin, limit, bound etc. The idea expressed in MT, KJ, TBM, and LXX is the same in this case.

4QpIsa[c] has כיא and MT has כי . These both may translate "as" in English.

English and MT have the ideas of [b]"...I am prudent..." and [c]"...as a valiant man...," but LXX leaves out both of these ideas. However, נבונתי in MT translates into "...I was knowing..." and the English has "...I am prudent...." The difference in tense is interpretive since the Hebrew verb in this case is a passive perfect and may be put into the tense that the translator feels is the most representative of the context of the passage. The idea "...as a valiant man..." may or may not be a literal translation of the Hebrew. As indicated by the qere in MT, some feel this word should be ka'bbir which normally translates as an adjective meaning great or mighty. The position of this word, however, is the position of a noun. Hence, the word has come to mean a vigorous man or hero. MT and English agree with this latter meaning.

LXX and English differ in tense over the remaining four verbs. The verbs are all future tenses in the Greek but past tenses in English. There is more literal agreement between English and MT since the verbs in MT are perfects (two as imperfects with waw conservatives) and perfects normally translate in the past. The choice between the tenses is an interpretive judgment.

The last verb in [d]LXX means "to shake," but this meaning is not associated with the comparable verb in MT. [d]MT and English

agree here on the meaning, "to put down" or "cause to descend."

MT and English both have the idea of the theft of "treasures," but LXX indicates that the theft is of "power."

MT Isa 10:19	וּשְׁאָ֣ר עֵ֤ץ[a] יַעְרֹו֙ מִסְפָּ֣ר יִהְיֶ֔ו[b] וְנָעַ֖ר יְכָתְבֵֽם׃
4QpIsa[c] 10:19	ישראל ואשר אמ֯ [ושאר
LXX Isa 10:19	καὶ οἱ καταλειφθέντες[c]ἀπ' αὐτῶν ἔσονται[b]ἀριθμός, καὶ παιδίον γράψει αὐτούς.
TBM 2 N 20:19	And the rest of the trees of his forest shall be few, that a child may write them.
KJ Isa 10:19	And the rest of the trees of his forest shall be few, that a child may write them.

TBM and KJ are equal.

English has "trees" but MT has [a]"tree." English and MT agree by having the idea of "tree" but LXX disagrees by leaving out the word "tree." The plurality of the Hebrew verb, [b]"to be," can not be shown in English, but it can in Greek. LXX has the verb [b]"to be" in the plural and thereby agrees with MT. In MT, the subject of the verb "to be" is singular. The English also has the singular form, but the [c]Greek has the subject in the plural form to agree with its plural verb.

The fragments of 4QpIsa[c] may or may not be from verse 19. The verse is actually missing from the recovered fragments. But, based on the presence of verse 20 which follows, verse 19 is assumed to have been in the intervening space.

MT Isa 10:20

וְהָיָה בַּיּוֹם הַהוּא[a]
לֹא־יוֹסִיף[f]עוֹד שְׁאָר יִשְׂרָאֵל וּפְלֵיטַת בֵּית־יַעֲקֹב
לְהִשָּׁעֵן[b]עַל־מַכֵּהוּ[d] וְנִשְׁעַן[c]עַל־יְהוָה קְדוֹשׁ יִשְׂרָאֵל בֶּאֱמֶת׃

4QpIsa[c] 10:20

והיה ביום ההוא[a][לוא
בית יעקוב ל]השׁ[עין
ישר]אל באמת

LXX Isa 10:20

Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐκέτι προστεθήσεται[f]τὸ καταλειφθὲν Ισραηλ, καὶ οἱ σωθέντες τοῦ Ιακωβ οὐκέτι μὴ πεποιθότες[f] ὦσιν[b]ἐπὶ τοὺς ἀδικήσαντας[e]αὐτούς,[d]ἀλλὰ ἔσονται[c]πεποιθότες ἐπὶ τὸν θεὸν τὸν ἅγιον τοῦ Ισραηλ τῇ ἀληθείᾳ,

TBM 2 N 20:20

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth.

KJ Isa 10:20

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

KJ and TBM are the same. The difference between 4QpIsa[c] and MT amounts to a [a]spelling difference that cannot be reflected in English or Greek.

The English phrase,"...such as...," is not found in MT or in LXX. The English has the future indicative, "...shall stay...," in two instances where a passive voice may be translated in Hebrew and Greek. MT has the passive [b]niphal infinitive construct and a [c]3ms niphal perfect, and LXX has the verb [c]"to be" with participles that serve as verbal nouns. It seems inconsistent here that the Greek participle is a perfect participle, which denotes something having just occurred and perhaps still occurring in the present, while the verb "to be" is in the [c]future tense in one case, and a [b]present subjunctive with future implications in the other case. The

English explains that the escaped of Jacob will no longer "...stay upon him that smote them...." The plural object,"them," agrees with the [d]Greek, but MT has the singular object,[d]"him." Concerning this same phrase, a more literal translation of MT would be, "...the one smiting him...." This agrees more closely with the LXX. reading, "...the ones doing them wrong...." "...Upon him..." is not literal from MT nor LXX. However, English and MT do agree on the singular subject for the verb, [d]"to smite," while [e]LXX has the verb in a plural form. The English further agrees with MT by having a compound subject, "remnant of Israel," and "escaped of Jacob," for the verb [b]"to stay." LXX has a [f]separate verb for each subject. MT has two verbs as does LXX, but English combines these two verbs into one by putting the word "more" with the verb, "to stay." Here, the word "more" supplies the idea of the Hebrew [f]verb, to continue. Such a combining of verbs can be done because the second verb, and [b]infinitive, is dependent on the first [f]verb, which is conjugated. Since there is dependence, the same compound subject applies to both verbs. So, LXX differs from MT by conjugating the infinitive and assigning the second half of the compound subject to that [b]verb. English keeps the compound subject, but combines the two verbs into one.

MT Isa 10:21	שְׁאָר[a] יָשׁוּב[b] שְׁאָר יַעֲקֹב אֶל־אֵל גִּבּוֹר׃
4QpIsa[c] 10:21	ש[אר ישוב
4QpIsa[a] 10:21	יעקוב] אל א֯ל גבור
LXX Isa 10:21	καὶ ἔσται[b] τὸ καταλειφθὲν[a] τοῦ Ιακωβ ἐπὶ θεὸν ἰσχύοντα.
TBM 2 N 20:21	The remmant shall return, yea, even the remnant of Jacob, unto the mighty God.
KJ Isa 10:21	The remnant shall return, even the remnant of Jacob, unto the mighty God.

KJ and TBM differ over the word "yea." KJ leaves it out. MT and LXX leave it out. English has "the remnant" as does[a] LXX, but [a]MT leaves out the definite article.

The verb in LXX is[b] "will be" but the verb in English and [b]Hebrew is "shall return." Hebrew and English have the parallel poetic, "...a remnant shall return, even the remnant of Jacob...," but LXX has a simple statement that, "...the remnant of Jacob will be...."

LXX has a conjunction "and" beginning the verse, but MT and English do not.

The fragmentary portions of 4QpIsa[a,c] are equal to each other and to MT. The reconstructed part of the Cave IV fragments for this verse has "Jacob" spelled with a full holem. This reconstruction differs from MT because of the absence of pointing in the scrolls.

MT Isa 10:22

כִּי אִם־יִהְיֶה עַמְּךָ[h] יִשְׂרָאֵל כְּחוֹל הַיָּם
שְׁאָר יָשׁוּב[i] בּוֹ[e] כְּלָיוֹן חָרוּץ שֹׁטֵף[b] צְדָקָה׃

4QpIsa[c] 10:22

כי אם יהיה עמכה י[שראל

4QpIsa[a] 10:22

א]שר אמר אם ה י[ה עמכה
שאר ישוב בו כליון חר]וץ ושוטף[b] צד[קה

LXX Isa 10:22

καὶ[g] ἐὰν γένηται[a] ὁ λαὸς[h]
Ισραηλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν[c] σωθήσεται[i] λόγον γὰρ[d] συντελῶν καὶ[b] συντέμνων ἐν[f] δικαιοσύνῃ,

TBM 2 N 20:22

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness.

KJ Isa 10:22

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

KJ is equal to TBM.

4QpIsa[c] differs from MT over the word, "thy people." Davidson notes that יעמכה is simply another spelling for the same word found in MT.[7] So, there is no difference in meaning between MT and the scroll. 4QpIsa[a] differs from MT in two ways. First, MT begins with the particles כי אם which translate "for though" or "that if." Following the particles is the subjunctive of "to be." Gesenius explains that the Hebrew subjunctive is expressed by the imperfect prefixed by a particle signifying "that."[8] Contrary to MT, 4QpIsa[a]

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[7] B. Davidson, The Analytical Hebrew and Chaldee Lexicon (New York: Harper & Brothers).

[8] Gesenius, op. cit., p. 313.

begins with אִם (if) followed by the perfect of "to be." This translates "...if thy people are...," or "were." English and MT are literal to each other. LXX expresses the [a]subjunctive of MT but has the equivalent "if" particle found in 4QpIsa[a]. The second difference between MT and 4QpIsa[a] is that the scroll has a conjunction before [b]"overflowing" and MT has no conjunction. English agrees with MT while LXX agrees with 4QpIsa[a] by inserting a [b]conjunction between the last two verbs.

English differs from MT by including "yet" and "of them" and by leaving out [e]"in it" or "by him." LXX agrees with English with [c]"of them," but leaves out "by him." MT has a present active participle for [b]"shall overflow," and leaves out the preposition, "with." However, Hebrew idiom sometimes requires such prepositions in an English translation. Another possibility in MT, is that the participle, "overflowing," may be a verbal adjective modifying "righteousness."[9] LXX and English both indicate this is the case here by including a [f]preposition before "righteousness." LXX does not concur with either MT or English in the remainder of the last portion of the verse. It has, "...For (He) completes and cuts short a word in righteousness...."

LXX differs further from MT and English by beginning with a [g]conjunction that is not found in MT nor English. LXX has [h]"the people" for "thy people," and the verb [i]"to save" for [i]"to return."

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[9]Gesenius, op. cit., p. 330.

MT Isa 10:23 כִּי כָלָה[c] וְנֶחֱרָצָה[b] אֲדֹנָי יְהוִה צְבָאוֹת עֹשֶׂה[d] בְּקֶרֶב[a] כָּל־הָאָרֶץ׃

4QpIsa[c] 10:23 אדוני יהוה [צבאות

LXX Isa 10:23 ὅτι λόγον συντετμημένον[c] ποιήσει[d] ὁ θεὸς ἐν τῇ οἰκουμένῃ ὅλῃ.

TBM 2 N 20:23 For the Lord God of Hosts shall make a consumption, even determined in all the land.

KJ Isa 10:23 For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

KJ has the phrase "...the midst of...," but TBM completes the verse without the phrase. [a]MT agrees with KJ, but LXX agrees with TBM.

4QpIsa[c] has אדוני (Lord) while MT has אדני . The difference in orthography is due to the lack of pointing in the scrolls.

There is no word for "even" in Hebrew nor Greek. There is a conjunction (and, also, then, yet, or therefore) before the verb "to decide" or "determine" in [b]MT, but English and Greek do not have the conjunction.

In Greek, the Lord is [c]"cutting short" his word, but English and Hebrew indicate the Lord is making [c]destruction in the earth. Here, the choice of vocabulary in English and Hebrew is similar ("consumption" in English, and "destruction" in Hebrew). However, the verb [d]"to do" in MT is an active participle, but [d]LXX and English both have the future active indicative.

MT Isa 10:24 לָכֵן כֹּה[a]אָמַר[b]אֲדֹנָי יְהוִה[a] צְבָאוֹת אַל־תִּירָא[f]עַמִּי יֹשֵׁב צִיּוֹן מֵאַשּׁוּר
בַּשֵּׁבֶט יַכֶּה וּמַטֵּהוּ[d] יִשָּׂא[g]עָלֶיךָ בְּדֶרֶךְ מִצְרָיִם׃

4QpIsa[c] 10:24 לכן כוה[a]אמר אדוני[a]י[הוה

4QpIsa[a] 10:24 לכן כ[ה אמ]ר אד[וני [illegible]
ישׁ[ב ציון] מאשור ב[שבט יכה

LXX Isa 10:24 Διὰ τοῦτο τάδε λέγει[b]κύριος σαβαωθ Μὴ φοβοῦ[f], ὁ λαός μου
οἱ κατοικοῦντες ἐν Σιων, ἀπὸ Ἀσσυρίων, ὅτι[e] ἐν ῥάβδῳ πατάξει σε·
πληγὴν[a] γὰρ ἐγὼ ἐπάγω[c] ἐπὶ σὲ τοῦ ἰδεῖν ὁδὸν Αἰγύπτου.

TBM 2 N 20:24 Therefore, thus saith the Lord God of Hosts:
O my people that dwellest in Zion, be not afraid
of the Assyrian; he shall smite thee with a rod,
and shall lift up his staff against thee, after
the manner of Egypt.

KJ Isa 10:24 Therefore thus saith the Lord God of hosts,
O my people that dwellest in Zion, be not afraid
of the Assyrian: he shall smite thee with a rod,
and shall lift up his staff against thee, after
the manner of Egypt.

KJ is the same as TBM.

The fragments of 4QpIsa[a] are equal to MT. 4QpIsa[c] differs from MT only in the style used to write a [a]holem. This would not cause any change in a translation going from Hebrew to Greek and English.

English and Hebrew are equivalent to each other. The word "saith" in English is actually a perfect in [b]MT. However, the present tense in English is justified in an idiomatic sense. The Greek also has a [b]present tense.

The Greek has several differences that are not found in English and Hebrew. LXX has two first person verbs where English and Hebrew have the third person. These are [b]"...the Lord God of Hosts saith...," and [c]"...he shall lift his staff upon him...." This [c]verb is also

found in Greek in the present tense, while English has a future and Hebrew an imperfect. Other differences are also found in these two phrases. The Greek leaves out an equivalent for the name, [a]"Jehova," found in English and Hebrew. The equivalent in English is "God." The Greek has [d]"a blow" or "strike" rather than [d]"staff." Hebrew and English also have the possessive pronoun, [d]"his," modifying this noun, but Greek has no pronoun. Continuing to other differences, LXX inserts the word, [e]"because," where the other texts do not cite a reason for the actions expressed in this verse. Hebrew and English have the 3ms imperative, [f]"fear not," while Greek has the genitive, [f]"not of fear," which implies the imperative in context. LXX inserts the verb [g]"to see," before the phrase, "...the way of Egypt...." English and MT do not have this verb.

Once again TBM confirms MT over the differences in LXX. TBM also relies again on certain idioms found in KJ such as, "saith" and "Lord God."

MT Isa 10:25 כִּי־עֹוד מְעַט מִזְעָר וְכָלָה זַעַם[g] וְאַפִּי עַל־תִּבְלִיתָם[c]׃

4QpIsa[a] 10:25]כיא עוד מע[ט מועד וכלה זעם ואפי על תבלית]ם

LXX Isa 10:25 ἔτι γὰρ μικρὸν καὶ παύσεται ἡ ὀργή,[a] ὁ δὲ θυμός μου ἐπὶ[b] τὴν βουλὴν[c] αὐτῶν·

TBM 2 N 20:25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

KJ Isa 10:25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

KJ and TBM are the same and are fairly literal to MT. However, there are possibilities of variant interpretations of the Hebrew. For example, a possible literal translation of MT is, "...For yet a short time of littleness (which describes perfectly the English "...very little while...") and wrath and my anger will be completed concerning their destruction...." This reveals two explicit differences from English. First, in MT [a]"wrath" is indefinite, but English has the equivalent, "indignation" with a definite article. LXX also has a definite article here, but this is more likely a possessive article which gives the meaning, "my anger." English and LXX are still closer, though, by virtue of the noun being definite in both texts. Second, English has the preposition "in" but MT does not. Here LXX is closer to MT with the preposition "on" or "against" because the basic meaning of the Hebrew preposition is "upon" or "over." "Concerning" is also a possiblity for the Hebrew.

In English, the last two phrases are understood to belong to the same verb. That is, "the indignation" and "mine anger" are to cease. This is literal to the Hebrew translation above. However, the Greek has a verb for each phrase. It states, "...my anger will

cease but my wrath is against their design...." The copula in the second phrase is understood from context. It appears here that the Greek is unique in its use of verbs. However, it is possible to make a similar translation from MT by understanding that a copula was intended. Thus, MT could also read, "...and wrath will cease, but my anger is upon their destruction...." With this translation, English is unique.

The last noun in Greek alters the meaning of the verse to the idea of the Lord being against whatever the Israelites enemies' plan or [c]"design" might be even though the Lord's anger was to come to an end. Contrary to this, MT and English keep the noun, "destruction," which in the context of the verse allows the interpretation of the Lord's anger coming to an end as the Israelites' enemies meet their destruction.

The fragmentated portions of $4QpIsa^{a}$ are equal to MT.

MT Isa 10:26 וְעוֹרֵר[a] עָלָיו יְהוָה צְבָאוֹת[b] שׁוֹט כְּמַכַּת מִדְיָן
בְּצוּר עוֹרֵב[c] וּמַטֵּהוּ[d] עַל־הַיָּם וְנָשָׂאוֹ בְּדֶרֶךְ מִצְרָיִם׃

4QpIsa[a] 10:26 ויע[ור עליו ע]רב ומט[הו על הים

LXX Isa 10:26 καὶ ἐπεγερεῖ[a]ὁ θεὸς[b]ἐπ[e]αὐτοὺς κατὰ τὴν πληγὴν τὴν Μαδιαμ ἐν τόπῳ θλίψεως,[c]καὶ ὁ θυμὸς[d]αὐτοῦ τῇ ὁδῷ τῇ κατὰ θάλασσαν εἰς τὴν ὁδὸν τὴν κατ' Αἴγυπτον.

TBM 2 N 20:26 And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea so shall he lift it up after the manner of Egypt.

KJ Isa 10:26 And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

KJ and TBM are equal for this verse.

4QpIsa[a] has one verb that differs from MT. MT has [a] ועורר which is a pilel 3ms perfect with a waw conservative. 4QpIsa[a] has the same verb in the imperfect form with a waw conservative. MT would normally be translated as a future tense, which agrees with the future found in English and [a]Greek. It is possible that the difference in the scroll is due to a literary change that might have been in process. It could be that these scrolls were written from memory by someone unaware of the phenomenon of the waw conservative. If this were the case, the individual writing down the scripture would have resorted to expressing the idea of a future by the only means left to him, which would have been the imperfect. Or he might have viewed the verse as something that had already occurred and therefore used the waw conservative with an imperfect to express a completed action. However, by today's knowledge of the grammar, the verb in the scroll and the verb in MT are direct opposites

in tense.

The ideas in English are literal with MT, while LXX has ideas and interpretations different from English and MT. LXX replaces [b]"...Lord of Hosts..." with [b]"...God...," [c]"...by the rock of Oreb..." with [c]"...in a place of distress...," [d]"...his rod..." with [d]"...his wrath...," and the reference to the drowning of the Egyptians in the Red Sea with the statement that "...his wrath is on the path, the one by the sea toward the road, the one by Egypt...." In this statement, LXX leaves out the verb, וְנָשָׂא ("...and he shall raise it...," the rod). The Hebrew word דֶּרֶךְ can refer either to the mode or manner that something is done or to a road. The latter interpretation is in LXX while English has the other meaning. LXX also refers to a path by the sea, but MT and English make no mention of this path. Finally, English and MT have the singular object [e]"him," but LXX has the plural, [e]"them."

Although the ideas in English are literal to MT, there are two technical differences. First, English makes a simile out of the last half of the verse with the words "as" and "so," but MT says directly, "...and his staff is upon the sea, and he shall raise it according to the manner of Egypt...." LXX also leaves out the simile. Second, the copula in MT and LXX is understood and would normally be translated in the present tense, but the verb in English is past tense, "...his rod was...."

MT Isa 10:27

וְהָיָה בַיּוֹם הַהוּא
יָסוּר[a] סִבְלוֹ מֵעַל שִׁכְמֶךָ[d] וְעֻלּוֹ מֵעַל צַוָּארֶךָ[e] וְחֻבַּל
עֹל מִפְּנֵי־שָׁמֶן[b]׃

4QpIsa[a] 10:27

ההואה] יסור סב[לו

:XX Isa 10:27

καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ **ἀφαι-**
ρεθήσεται[a] ὁ φόβος[c] αὐτοῦ ἀπὸ σοῦ[d] καὶ ὁ ζυγὸς αὐτοῦ ἀπὸ τοῦ ὤμου σου, καὶ καταφθαρήσεται ὁ ζυγὸς ἀπὸ τῶν ὤμων[e] ὑμῶν.

TBM 2 N 20:27

And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

KJ Isa 10:27

And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

KJ and TBM are identical, and 4QpIsa[a] and MT are identical.

English and Greek have the passive verb, [a]"...shall be taken...," but the Hebrew verb, [a]"...to turn aside...," is not passive. The verb in LXX is actually an aorist passive tense according to Smyth.[10] But in the context of the other future verbs of the passage, it seems that this verb was intended to be future also, especially since the ending is a future passive indicative ending.

English and Hebrew agree by giving a reason for the yoke being destroyed. LXX mentions no reason. However, the reason in English is "...the anointing...," while the basic meaning of [b]<u>shemen</u> is fatness or fat. <u>Shemen</u> may also mean oil or ointment and it appears that this meaning has been construed to mean anointing. This may very well be legitimate, but the basic meaning is still fatness. It has been

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[10]Herbert Weir Smyth, Greek Grammar (Cambridge, Massachusetts: Harvard University Press, 1972), p. 685.

suggested that fatness is a direct parallel with yoke. Slotki explains that "as the increasing fatness of an animal would burst the yoke on its neck, so would Israel's renewed vigour and prosperity break down all foreign oppression."[11]

LXX differs from MT and English in three other instances. LXX has [c]"...his fear..." being taken [d]"...from thee...." MT and English have [c]"...his burden..." being removed from [d]"...thy shoulder...." MT and English have [e]"...thy neck..." rather than repeat "thy shoulder" a second time.

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[11]A. Cohen (ed.), Soncino Books of the Bible, Isaiah (London and Bournemouth: The Soncino Press, 1949), p. 54.

MT Isa 10:28	בָּא֙ עַל־עַיָּ֔ת עָבַ֖ר בְּמִגְרוֹן֙ לְמִכְמָ֔שׂ יַפְקִ֖יד כֵּלָיו׃
4QpIsa[a] 10:28	]בֹּא אל עיתה עבר [במגרון] להכמ[ש
LXX Isa 10:28	ἥξει[d] γὰρ[c] εἰς τὴν πόλιν Αγγαι καὶ[c] παρελεύσεται[d] εἰς Μαγεδω καὶ[c] ἐν Μαχμας θήσει[a] τὰ σκεύη[b] αὐτοῦ·
TBM 2 N 20:28	He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.
KJ Isa 20:28	He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages.

KJ and TBM are identical.

4QpIsa[a] has אל (to or unto) for על (upon or to) in MT. Because of the similar meanings of these two Hebrew prepositions, it cannot be determined whether the comparable Greek and English preposition is from the scroll or MT. 4QpIsa[a] has עיתה ('Aiathah), which could either have the old accusative ending, meaning "toward Aiath," or it could have the feminine ending. The accusative is unlikely because the directional preposition already precedes the noun. The scribe more likely learned the name of this city as a feminine noun. MT has the noun without the feminine ending, and English and Greek do not have the feminine ending in the translation of 'Aiathah.

Technically speaking, MT and English do not agree over the tense of the last verb. This Hebrew [a]verb, being an imperfect, normally translates as a future. Such a future translation agrees with the future found in [a]Greek. However, by interpretation the verse may be understood to be in reference to something that already has happened and therefore a past tense, as in English, may be appropriate.

At this point, if a future idea is still intended, the concept of the prophetic perfect may be applied to the English text and the perfects in MT. For the last noun of this verse, Hebrew and Greek agree on the idea of [b]"baggage," while English has "carriage."

Greek is unique in several ways. LXX has [c]three conjunctions, while there are none in MT and English. The first [d]two verbs of Greek are future tenses and do not agree literally with MT and English. However, there may be agreement with Hebrew if, by interpretation, the prophetic perfect applies. In this case, English is unique. These two verbs are found in the passive voice in English, but [d]no passive is indicated in Greek and Hebrew. Ths last difference in LXX is that the names of the cities are not transliterated literally from Hebrew to Greek, but they are to English. The actual location and history of these cities is unknown. This means that the decision as to which names are correct rests mainly on conjecture.

MT Isa 10:29

עָבְרוּ[d] מַעְבָּרָה גֶּבַע[f] מְלוֹן לָנוּ[a]
חָרְדָה[b] הָרָמָה גִּבְעַת שָׁאוּל נָסָה[c]׃

4QpIsa[a] 10:29

עברו] מעברה נגע מלון למו חר[דה

LXX Isa 10:29

καὶ παρελεύσεται[a] φάραγγα
καὶ ἥξει εἰς Αγγαι, [e]φόβος λήμψεται[b] Ραμα πόλιν Σαουλ·

TBM 2 N 20:29

They are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled.

KJ Isa 10:29

They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

KJ has "Ramah" and TBM has "Ramath." Both Greek and Hebrew are equivalent to KJ.

The scroll in Cave IV and MT differ over one word. 4QpIsa[a] has למו , which is a poetic contraction meaning "to them." The contraction in MT means [a]"to us." The translation of MT would be then, "...shelter is (or was) to us...," or more idiomatically, "...we had shelter...." The translation of the scroll would be "...shelter is to them...." The English agrees with the third person found in 4QpIsa[a]. It is also possible that the word in MT is a 3cp perfect of the verb [a]"to lodge" or"to pass the night." If one translates the word in question as a 3cp perfect verb, the English then agrees with MT and not with the scroll. LXX does not mention the idea of lodging.

The English says, "...Ramath is afraid...." LXX has the [b]verb in the future. By interpretation, English and Greek may agree with the perfect found in MT, but English and Greek may not agree with each other. The last verb in MT may also agree with the English,

"...is fled..." by interpretation, but literally, this Hebrew [c]verb is active, not passive. LXX does not mention the idea of fleeing.

The first verb in [d]Greek is a 3cs verb, but the verbs in [d]MT and English are 3cp. The city of [e]Aggai or Aiath is not mentioned in MT nor English. MT and English refer to the city, [f]Geba, but LXX does not. LXX names Ramah, the "...city of Saul..." and does not mention the city, Gibeath-shaul, as if Ramah and Gibeah are the same. Contrary to this, MT and English refer to Ramah as a city separate from Gibeah-shaul.

MT Isa 10:30 צַהֲלִי[c]קוֹלֵךְ[a]בַּת־גַּלִּים הַקְשִׁיבִי[b]לַיְשָׁה
עֲנִיָּה[d] עֲנָתוֹת׃

4QpIsa[a] 10:30 צהלי] קולכי בת גלים הקשיב[י] לישה

LXX Isa 10:30 φεύξεται[c] ἡ θυγάτηρ Γαλλιμ, ἐπακούσεται[b] Λαισα,
ἐπακούσεται Αναθωθ·

TBM 2 N 20:30 Lift up the voice, O daughter of Gallim; cause
it to be heard unto Laish, O poor Anathoth.

KJ Isa 10:30 Lift up thy voice, O daughter of Gallim: cause
it to be heard unto Laish, O poor Anathoth.

KJ has "...thy voice...," while TBM has "...the voice...." LXX does not mention "voice." KJ agrees with [a]MT.

The only difference between MT and 4QpIsa[a] regards the pronomial suffix to the word, "voice." By the fact that 4QpIsa[a] has any suffix at all, places the scroll, MT and KJ in mutual agreement. However, the meaning of the suffix in 4QpIsa[a] is grammatically nonexistent. The second verb in English is a passive voice, but MT has a [b]hiphil imperative rather than the passive hophal. LXX has the future middle acting as the future active.

Greek differs from MT and English in several other ways. The first verb in Greek is [c]"to flee" rather than "to rejoice" or "to lift up." This same verb is a future indicative in Greek, but an imperative in the other texts. The Greek has "...Anathoth will listen...," without reference to the idea of [d]"poor." On the other hand, MT and English do not have the verb [b]"to listen" associated with the noun, Anathoth, but do mention "poor."

MT Isa 10:31 נֵדָדָה[a]מַדְמֵנָה יֹשְׁבֵי הַגֵּבִים הֵעִיזוּ[b]׃

4QpIsa[a] 10:31 נדדה]מדמנה ישבי הגבים העיזו

LXX Isa 10:31 ἐξέστη [a]Μαδεβηνα καὶ [c]οἱ κατοικοῦντες Γιββιρ·

TBM 2 N 20:31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

KJ Isa 10:31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

KJ and TBM are identical, as are 4QpIsa[a] and MT.

The first verb in English is passive, but the [a]verb form in MT and LXX is active. However, one of the possible meanings of the Greek verb is, "to be displaced." Since this meaning is inherently passive, there could be agreement between English and LXX. With this translation of Greek, LXX and English agree on the meaning of this verb, while the verb in MT means "to flee." The English mentions that the inhabitants "...gather themselves...." MT and LXX do not have the idea of gathering. The last verb in English is an infinitive but [b]MT has a 3cp perfect hiphil. LXX does not have a separate verb here.

LXX has only one verb for the two phrases in the verse, while MT and English have a verb for each phrase. LXX separates the phrases with a [c]conjunction. The transliteration of the cities is not literal from Hebrew to Greek, but it is from Hebrew to English.

MT Isa 10:32 עוֹד הַיּוֹם בְּנֹב לַעֲמֹד[a] וְנָפַף יָדוֹ הַר בַּת־צִיּוֹן גִּבְעַת[e] יְרוּשָׁלִָם׃

4QpIsa[a] 10:32 עוד ינפף]יו הר בת ציון גבעת ירושלים

LXX Isa 10:32 παρακαλεῖτε[b] σή μερον ἐν ὁδῷ[c] τοῦ μεῖναι,[a] [d]τῇ χειρὶ παρακαλεῖτε,[b] τὸ ὄρος, τὴν θυγατέρα[g] Σιων, καὶ[f] οἱ βουνοὶ[e] οἱ ἐν Ιερουσαλημ.

TBM 2 N 20:32 As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

KJ Isa 10:32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

KJ and TBM are the same.

4QpIsa[a] has בת (daughter) where MT has בית (house). However, the qere in MT is equal to 4QpIsa[a]. The English and Greek also agree with the scroll, or [g]"daughter." 4QpIsa[a] has ירושלים (Jerusalaim), while MT has the kethibh, ירושלם (Jerusalem). Allegro explains that the qere in MT is a qere perpetuum that should always be read as is written in the scroll.[17]

The English verb, "to remain," is translated from the Hebrew infinitive, [a]"to stand." At first glance, it appears that the conjugated verb in English is incongruous with the Hebrew infinitive, but Gesenius explains that the infinitive construct may be translated into English as a present, past or future verb.[18]

Similar to MT, the verb in Greek is also an [a]infinitive. However, the Greek infinitive would not be conjugated in a translation to English. Rather, it would either remain an infinitive, or be

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[17]Allegro, op. cit., p. 13.

[18]Gesenius, op. cit., pp. 324-326.

translated as a verbal noun, "...one standing fast...." As a verbal noun, it may then act as the object of the genitive article preceeding it.[19] As such, the Greek becomes, "...of the one standing fast...." On this basis, MT and English are more literal because the infinitive in MT does not translate as an infinitive, in this case, and does not translate as a verbal noun.

There are several other points that are unique to Greek. LXX has two [b]imperatives, the phrase, [c]"...in a way...," referring to the way of the one who stands fast, and the dative of instrument, [d]"with," in "...with the hand...." None of these are in English and Hebrew. LXX has the simple sentence, "...and the hills are the ones in Jerusalem...," while English and Hebrew have the singular noun, [e]"hill," in the phrase, "...hill of Jerusalem...." Here MT and English have no verb, and have this phrase in apposition to "...the mount of the daughter of Zion...." LXX also adds the conjunction, [f]"and."

In this verse, TBM confirms that the qere, bath ("daughter") in MT is correct. Since, TBM follows MT rather than LXX in every possible difference, the Greek text may either be assumed a corrupt translation, or a reliable translation of a variant text.

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[19]Smyth, op. cit., p. 1968.

MT Isa 10:33

הִנֵּה הָאָדוֹן יְהוָה צְבָאוֹת מְסָעֵף[a] פְּאֹרָה[b] בְּמַעֲרָצָה[d]
וְרָמֵי הַקּוֹמָה[e] גְּדוּעִים[c] וְהַגְּבֹהִים יִשְׁפָּלוּ׃

4QpIsa[a] 10:33

ורמי הקו]מה [גדועי]ם

LXX Isa 10:33

ἰδοὺ γὰρ ὁ δεσπότης
κύριος σαβαωθ συνταράσσει[a] τοὺς ἐνδόξους[b] μετὰ ἰσχύος,[d] καὶ οἱ ὑψηλοὶ τῇ ὕβρει[e] συντριβήσονται,[c] καὶ οἱ ὑψηλοὶ ταπεινωθήσονται,

TBM 2 N 20:33

Behold, the Lord, the Lord of Hosts shall lop the bough with terror; and the high ones of stature shall be hewn down; and the haughty shall be humbled.

KJ Isa 10:33

Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

KJ and TBM are the same. The fragmented portions of 4QpIsa[a] are the same as MT. Allegro has reconstructed this verse, assuming that verse 33 directly followed the pesher on verse 32.[12]

In the first phrase, the English has a future verb with the direct object, "...bough...." MT has a [a]participle which normally translates into the present. By interpretation, the verb could still agree with the future found in English, but in this case, LXX would not agree with the other texts since the Greek [a]verb is a present tense. LXX differs from MT and English on the meaning of this verb. LXX has [a]"...confounds..." and MT and English have the idea of cutting off a bough. Rather than [b]"bough," LXX has [b]...notable ones...." The second verb in English is also in the future, as is the [c]Greek verb. But, the comparable verb in [c]MT is another participle. Again, inter-

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[12]Allegro, op. cit., p. 14.

pretation may justify a future translation of MT expecially since the last Hebrew word is an imperfect.

LXX differs from MT and English in that LXX has the Lord confounding [d]"with might" while the other texts have [d]"with fear" or "with terror." Rather than [c]"...hewn down..." as in MT and English, [c]LXX depicts a crushing action. LXX describes [e]"...the lofty in insolence...," or proud ones, where MT and English describe "...the high ones of stature...," or individuals of influential positions. This could easily be another matter of interpretation since the final phrase of all the texts refers to the sinking or humbling of the lofty or proud.

MT Isa 10:34 וְנִקַּף סִבְכֵי הַיַּעַר[a] בַּבַּרְזֶל[c] וְהַלְּבָנוֹן בְּאַדִּיר[d] יִפּוֹל׃

4QpIsa[a] 10:34 ו]יקפו סבכי [היער] בברזל ולבנון באדיר

LXX Isa 10:34 καὶ πεσοῦνται οἱ ὑψηλοὶ[b] μαχαίρᾳ,[c] ὁ δὲ Λίβανος σὺν τοῖς ὑψηλοῖς[d] πεσεῖται.

TBM 2 N 20:34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

KJ Isa 10:34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

KJ has "...forest..." and TBM has "...forests...." [a]MT agrees with the singular noun in KJ, while LXX has no equivalent word for "forest." The remainder of English is a literal translation of MT. LXX, however, differs considerably. LXX continues the idea from verse 33 of the "lofty" falling rather than mentioning the cutting down or destruction of the "...thickets of the forest...." MT and English say that the cutting down will be done with [c]iron, but LXX says that a [c]"sword" or "dagger" will be the instrument used. MT and English then explain that Lebanon "...will fall by a [d]great one...," but LXX says that the fall of Lebanon will be along [d]"...with the lofty...."

4QpIsa[a] has no definite article before Lebanon, but MT does. Normally the names of countries are without a definite article, but the article may be used in cases where the proper noun was originally an apellation for that place or thing. The apellation in the case of Lebanon derived from the root meaning white, which referred to the white mountain of Lebanon.[13] In this case, the scroll is similar

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[13]Gesenius, op. cit., pp. 278-279.

to Isaiah 14:8 in MT where the name, Lebanon, was no longer viewed as apellative, but as the accepted and real proper name of the country, Lebanon. Hence, no definite article was necessary. With this the case, the definite article would not be reflected in a translation to English or Greek.

It is theorized by Allegro that the fragment had ונ[קפו instead of ונקף ("and he will destroy" or "cut down") which is in MT.[14] This verb in the scroll is a 3cp niphal perfect pe yod verb which is literally non existent. Therefore no comparison is possible with the other texts.

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[14]Allegro, op. cit., p.13.

MT Isa 11:1 וְיֵצֵא [a]חֹטֶר מִגֵּזַע[b]יִשָׁי וְנֵצֶר[c]מִשָּׁרָשָׁיו[d]יִפְרֶה׃

4QpIsa[a] 11:1 ויצא חטר מגזע] ישי ונצר משר[שיו יפרה

LXX Isa 11:1 Καὶ ἐξελεύσεται ῥάβδος[a]ἐκ τῆς ῥίζης[b]Ιεσσαι, καὶ ἄνθος[c]ἐκ τῆς ῥίζης[d]ἀναβήσεται.

TBM 2 N 21:1 And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

KJ Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

KJ and TBM are the same, as are 4QpIsa[a] and MT.

In the first phrase of the verse, English has "...a rod..." as an object of the verb, while [a]"...rod..." in MT and LXX is the subject of the verb. English and MT have [b]"...the stem (or trunk) of Jesse...," while LXX has the "...root of Jesse...."

LXX says [c]"...a blossom...," where MT and English have a [c]"...shoot..." or "...branch...." MT and English agree on the plural, [d]"roots," while LXX has the [d]singular. English and MT have the possessive, "...his roots...." While LXX has "...the root...." By interpretation the definite article in Greek may be taken as a possessive article. As such, all of the texts may agree on the possessive pronoun, "his."

MT Isa 11:2

וְנָחָה עָלָיו רוּחַ יְהוָה רוּחַ חָכְמָה וּבִינָה
רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת[a] יְהוָה׃

4QpIsa[a] 11:2

רוח חכמ]ה ובינה רוח
עצ]ה וגבורה] ויוה דע]ת

LXX Isa 11:2

καὶ ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ θεοῦ,
πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας.[a]

TBM 2 N 21:2

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

KJ Isa 11:2

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

KJ and TBM are the same.

4QpIsa[a] has עלו and MT has עליו. Either way the translation would be the same ("upon him"). The only difference is that the preposition in MT is the poetic, or plural form while the scroll has the singular form. There is one possible exception to the literal agreement between Hebrew and English. This exception deals with the definite articles before "...spirit...." Technically, the only "spirit" which is definite is "...the spirit of the Lord...," because the object, "Lord," is definite. On this, MT and English agree, but LXX does not. Concerning the words "wisdom," "understanding," "counsel," "might" and "knowledge," abstract ideas are conveyed. These words would therefore require a definite article to make the word in construct definite. MT does not have the definite article present to do this. LXX does not have definite articles either. However, English does.

There is one other difference between the texts. Hebrew and English have "...fear of the Lord...," and the Greek leaves out "Lord."

At first glance it appears there is another difference between [a]"fear" in MT and [a]"reverence" in LXX. This, however, needs additional explanation. The word for fear in Hebrew actually means to fear in the sense of reverencing the Lord rather than being extremely frightened of Him. The word in Greek may be translated as, "reverence," and it is a word commonly used in reference to "reverence toward the gods."[15] This indicates that there is actually no difference here between MT and LXX, and that the authors of LXX understood the basic meaning of this Hebrew word for fear.

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[15]H. G. Liddell and Scott, An Intermediate Greek-English Lexicon (Oxford: University Press, 1972).

MT Isa 11:3

וַהֲרִיחֹו[a] בְּיִרְאַת יְהוָה[c]
וְלֹא־לְמַרְאֵה עֵינָיו[d] יִשְׁפֹּוט וְלֹא־לְמִשְׁמַע אָזְנָיו[e] יוֹכִיחַ׃

4QpIsa[a] 11:3

והריחו ביראת] [ולוא] למראה ע[יניו
אוזניו יוכי]ח

LXX Isa 11:3

ἐμπλήσει[c]αὐτὸν[b]πνεῦμα[a]φόβου θεοῦ.[c]οὐ
κατὰ τὴν δόξαν[d]κρινεῖ οὐδὲ κατὰ τὴν λαλιὰν[e]ἐλέγξει,

TBM 2 N 21:3

And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

KJ Isa 11:3

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

KJ and TBM are equal. The readable portion of 4QpIsa[a] differs from MT by having the archaic writing ⸗⸗⸗⸗ (Adonai, or Lord) rather than the Aramaic square letters יהוה (Jehova, the qere being Adonai). Otherwise, 4QpIsa[a] equals MT.

The phrase in English, "...And shall make him of quick understanding..." is not found in Hebrew nor Greek. The English uses "...the spirit of the Lord..." from verse two as the subject of the first verb in verse three. In MT and LXX, verse three has the [a]subject in the same verse. In MT, this subject is actually a hiphil infinitive from the root word, רוח with a 3ms suffix. The basic meaning of this root is "to smell" or "breath." It is the same root used to describe "spirit" in "...spirit of the Lord...." Although there is debate over how this particular infinitive should be translated, it is perfectly legitimate to translate this infinitive, "...And his spirit...." As such, there is agreement between MT and

the word, [a]"spirit," in LXX.

In the opening phrase of verse three, MT has a 3ms suffix, [a]"his," which is an adjectival noun qualifying "spirit." In LXX, the equivalent [b]pronoun is the object of the verb. The first verb in LXX is, [c]"to fill," but the verb in MT is an understood copula. The nominative clause in LXX is "...A spirit of fear of God...," but MT has "...And his spirit (or delight) is in the fear of the Lord...." English has "...Lord...," the equivalent of [c]Adonai, which is in MT, but LXX has [c]"...God...." English and MT have "...seeing of his [d]eyes...," and "...hearing of his [e]ears...," but LXX has respectively, [d]"...his judgment..." and [e]"...his conversation...."

MT Isa 11:4

וְשָׁפַט בְּצֶדֶק דַּלִּים[c] וְהוֹכִיחַ בְּמִישׁוֹר[d] לְעַנְוֵי־אָרֶץ
וְהַכָּה־אֶרֶץ[b] בְּשֵׁבֶט[e] פִּיו וּבְרוּחַ שְׂפָתָיו יָמִית רָשָׁע

4QpIsa[a] 11:4

ושפט [בצדק

LXX Isa 11:4

ἀλλὰ κρινεῖ ταπεινῷ κρίσιν καὶ ἐλέγξει τοὺς
ταπεινοὺς[a] τῆς γῆς[b] καὶ πατάξει
γῆν τῷ λόγῳ[e] τοῦ στόματος αὐτοῦ καὶ ἐν πνεύματι διὰ χειλέων
ἀνελεῖ ἀσεβῆ·

TBM 2 N 21:4

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

KJ Isa 11:4

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

KJ and TBM are equal, and the examinable portion of 4QpIsa[a] is equal to MT.

Colloquial English requires definite articles before "poor," "meek" and "earth" where MT does not have definite articles. In LXX, the word, "earth," appears twice and the word for "poor" or "humbled" appears twice. The Greek has a definite article modifying the second word for [a]"poor" and one modifying the first word for [b]"earth." Where LXX uses the same root word the two times that "poor" appears in the text, [a,c]MT and English use separate roots.

The remaining differences concern the syntax and vocabulary of LXX. Where LXX has the direct object, "judgment," English and MT have [c]"poor." LXX leaves out the preposition [d]" with equity," which is included in MT and English. The Greek has [e]"...word of his mouth..." rather than [e]"...rod of his mouth...."

The differences between LXX and MT deal with vocabulary, verbs and additions. Where English and MT have "...firstborn of poor..." and "needy," LXX has [b]"beggars" and [c]"...beggar men...." Where MT has [d]"securely," LXX has "...in peace...." In the opening phrase, LXX has "...And the beggars shall be fed by him...." English and MT leave out [e]"...by him...," and have an [a]active verb rather than the passive shown in [a]LXX.

TBM confirms the presence of the first [a]verb as opposed to 4QpIsa[c], and supports the text in MT rather than the differences in LXX.

MT Isa 11:5 וְהָיָה צֶדֶק[c] אֵזוֹר[d] מָתְנָיו וְהָאֱמוּנָה[a] אֵזוֹר[d] חֲלָצָיו׃[f]

4QpIsa[a] 11:5 אזור מ]תניו ו]אמונה

LXX Isa 11:5 καὶ ἔσται[b] δικαιοσύνη[c] ἐζωσμένος[d] τὴν[f] ὀσφὺν αὐτοῦ
καὶ ἀληθείᾳ[a] εἰλημένος[e] τὰς πλευράς.[f]

TBM 2 N 21:5 And righteousness shall be the girdle of his loins,
and faithfulness the girdle of his reins.

KJ Isa 11:5 And righteousness shall be the girdle of his loins,
and faithfulness the girdle of his reins.

KJ is equal to TBM.

MT has a definite article before the word, [a]"faith," or "honest" and 4QpIsa[a] does not. The Hebrew language is much more prone to use difinite articles than English. For example, it is common to have abstract ideas, such as "honesty," modified by a definite article.[20] Of course, these articles would not normally be reflected in a translation to English. Greek could reflect these articles, but in this case LXX is closer to 4QpIsa[a] and leaves out the [a]article. There are no other differences between the Hebrew texts.

English has the word "reins," which is archaic for "kidneys," where Hebrew has "loins." The words generally used for "kidneys" are kilyoth and tuchoth. The word, [f]"sides," in LXX is closer to the Hebrew.

LXX differs from the other texts in several ways. It has one subject in the verse, which is the third person personal pronoun, "he," of the verb, [b]"to be." MT and English have two subjects, [c]"righteousness," and "faithfulness," or [a]"honesty." These two

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[20]Gesenius, op. cit., p. 278.

nominative nouns are objects in the dative case in LXX. Rather than the participle, [d]"girding," MT and English have the noun [d]"girdle." They also mention "girdle" twice, "...the girdle of his waist...," and "...the girdle of his loins...," but LXX has a separate word in place of the second "girdle," which is another participle, [e]"hemming in."

Since TBM and KJ are the same, the difference concerning the word "reins," may indicate one of two things. They are that either the reading in KJ is from a valid source, or this similarity is an indication that Joseph Smith felt the KJ version was close enough that alterations were not necessary at that time. Other than this difference, TBM confirms the reading of MT over the differences in LXX.

MT Isa 14:8

גַּם־[b]בְּרוֹשִׁים [e]שָׂמְחוּ־[f]לָךְ [c]אֲרֵזֵי [e]לְבָנוֹן [d]
מֵאָז שָׁכַבְתָּ [g]לֹא־יַעֲלֶה [h]הַכֹּרֵת עָלֵינוּ׃

4QpIsa[c] 14:8

שמחו ל]כה[c]ארוי לבנון מאז[שכבת
הכרת] עלימו

LXX Isa 14:8

καὶ[b]τὰ ξύλα τοῦ Λιβάνου[d]εὐφράνθησαν[f]ἐπὶ σοὶ καὶ[a]ἡ κέδρος[e]
τοῦ Λιβάνου[d]Ἀφ' οὗ σὺ κεκοίμησαι,[g]οὐκ ἀνέβη[h]ὁ κόπτων ἡμᾶς.

TBM 2 N 24:8

Yea, the fir-trees rejoice at thee, and also the cedars of Lebanon, saying: Since thou art laid down no feller is come up against us.

KJ Isa 14:8

Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

TBM has "...and also the cedars of Lebanon..." and KJ leaves out the word, "also." Although MT does not actually have a conjunction or adverb at the beginning of this phrase, the English calls for one or the other so that the opening phrases may become a unit. LXX also has a [a]conjunction here. Since the opening phrases are so closely related that the verb of the first phrase describes the action for the second phrase, the opening [b]adverb may also introduce the second phrase as in TBM. This is completely legitimate and, in fact, expresses more precisely what is stated in Hebrew. Of course, opinion opposing this view could also be made. But the evidence would still be insufficient to conclude that the translation in TBM is not a valid possibility. However, it may be concluded that KJ is a closer representation of the actual word found in MT.

English differs from Hebrew in several ways. The word, "saying," is not present in MT and LXX. The verb, "art laid" is not passive in [g]MT, but it may be passive in [g]LXX. The last verb, [h]"to

go up," is in the imperfect in Hebrew. This would normally translate into the future, but, English has "...is come up..." and LXX has the second aorist, [h]"...did not go up...." These differences are more likely examples of the flexible nature of the Hebrew imperfect rather than indications of a superior text.

The only [c]difference between MT and 4QpIsa[c] is simply a matter of spelling. They both mean, "to thee," "at thee" or "concerning thee."

LXX begins with the conjunction, [b]"and," while the English has the adverb, "yea." The comparable word in [b]MT may either be used as an adverb or a conjunction so both renditions are acceptable translations of MT. The context of MT refers to the "...trees of Lebanon..." twice but actually mentions [d]"Lebanon" only once. LXX has [d]"Lebanon" twice. This is a difference of the same type as mentioned above concerning the word, "also." The English is closer to the words in MT in this instance. The two kinds of trees mentioned in English and [e]MT are plural while [e]LXX has one of them in the singular. The first verb in [f]MT and English is active, while the verb in LXX is the passive,[f]"were gladdened."

In this verse, LXX is very near MT. TBM, therefore, not only confirms the reliability of MT and KJ, but also of LXX. In the instance of the passive verb, [g]"...to fall asleep...," TBM confirms the Greek over the Hebrew. The word, "saying," may be another instance of the influence of KJ in determining the translation of TBM.

MT Isa 14:19

וְאַתָּה הָשְׁלַכְתָּ מִקִּבְרְךָ[b] כְּנֵצֶר[g] נִתְעָב[d]
לְבֻשׁ[a] הֲרֻגִים[e] מְטַעֲנֵי חֶרֶב[g] יוֹרְדֵי אֶל־אַבְנֵי־בוֹר[i]
כְּפֶגֶר מוּבָס׃

4QpIsa[e] 14:19

אבני] בור כפגר [מובס

LXX Isa 14:19

δὲ ῥιφὴσῃ ἐν τοῖς ὄρεσιν[b] ὡς νεκρὸς[c] ἐβδελυγμένος[d] μετὰ[h] πολλῶν[f] σὺ τεθνηκότων ἐκκεκεντημένων μαχαίραις[g] καταβαινόντων εἰς ᾅδου. ὃν[j] τρόπον[k] ἱμάτιον[a] ἐν αἵματι πεφυρμένον[e] οὐκ ἔσται καθαρόν,

TBM 2 N 24:19

But thou art cast out of thy grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

KJ Isa 14:19

But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

KJ differs in two ways from TBM. First, KJ prefaces the second phrase with the adverb, "as," "...as the raiment of those that are slain...." TBM leaves out "as" in the second phrase. Second, KJ has "raiment" where TBM has "remnant." MT and LXX correspond with TBM by leaving out the word, "as." However, the context of LXX and MT indicate that a simile is intended. LXX states, "...But thou art cast in the mountains as a corpse is loathed...a manner that clothes mixed in blood will not be clean...." So in context, all the texts carry forward the simile of the opening phrase to include the remaining ideas of the verse, but KJ does so with the adverb, "as," while the other texts do so without the adverb. The word, "remnant," in TBM is not substantiated in any of the other texts, as they have [a]"raiment."

English has a conjunction at the beginning of the second

phrase, but MT and LXX do not. English has the relative pronoun, "that" in two places, while MT and LXX do not have comparable relative pronouns. The remainder of English is equivalent to MT.

There are numerous differences between MT and LXX. Where LXX has [b]"...in the mountain...," [b]MT and English have "...form thy grave...." LXX has [c]"corpse," but MT and English have [c]"shoot." The clause here in LXX is "...as a corpse is loathed...." The passive participle, [d]"loathed," may be interpreted from MT as an adjectival noun. That is, "...a shoot, the one abhorred...," or as in English "...an abominable branch...." At first glance, the word, "abominable," in English appears to be incongruous with the other texts, but as explained, the English translation may legitimately agree with MT and LXX.

Continuing, the Greek phrase referring to clothing is the last phrase of the verse, but in MT and English, the equivalent phrase is second. This phrase states in Greek, "...a manner that clothes mixed in blood will not be clean...." In this phrase, LXX has [e]"...mixed in blood..." in place of the idea of [e]"slain ones," which is in MT and English. The clause, "...will not be clean...," the noun, [k]"manner," and the relative pronoun, [i]"that" are not found in MT and English. In the Greek clause "...with many dead ones...," [h]"with" and [f]"many" are not found in MT and English. LXX has the plural, [g]"daggers" or "swords," but [g]MT and English have the singular. Finally, where LXX has [i]"Hades," MT and English have [i]"pit."

MT Isa 14:26 וְאֹת[b] הָעֵצָה[c] הַיְעוּצָה עַל־כָּל־הָאָרֶץ וְזֹאת[b] הַיָּד הַנְּטוּיָה עַל־כָּל־[a] הַגּוֹיִם׃

4QpIsa[c] 14:26 זוא[ת][b] העצה כול] הארץ וזאת[b] היד [הנטויה

LXX Isa 14:26 αὕτη ἡ βουλή,[c] ἣν βεβούλευται κύριος ἐπὶ τὴν οἰκουμένην ὅλην, καὶ αὕτη ἡ χεὶρ ἡ ὑψηλὴ ἐπὶ πάντα τὰ ἔθνη τῆς οἰκουμένης.

TBM 2 N 24:26 This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations.

KJ Isa 14:26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

TBM has "nations" and KJ has "the nations." TBM could be a closer translation of the Hebrew thought if one considers further the definition of the plural word, goyim. This word in the plural becomes the abstract term used to describe gentiles and strangers--that is, all people not yet of the Israelite faith, or not of the Israelite lineage. In this abstract sense, "the nations" becomes "nations," an all inclusive description of strangers to the Israelite faith. The article, therefore, need not be translated to English for the same reason that the article before "honesty" in verse 11:5 would not translated. LXX and MT have the [a]definite article. The remainder of English is equivalent to MT.

The differences between the Hebrew texts are [b]spelling differences that would not be reflected in the other texts. In these instances MT has the abbreviated holem.

At first glance, it appears that the word, "purpose," is

unique to English. The thought put over by this word is essentially the same as the thought in Hebrew. That is, "...this is the plan that is decided...." The basic root word in Hebrew is [c]"counsel," but it may also mean "plan," and the verb, "to counsel" is also "to decide" or "to resolve." These meanings are close enough aligned with "purpose" or "intent" that there is no basis for establishing a difference here between English and Hebrew. The Greek uses the word, [c]"counsel," which is literal to MT.

LXX differs in two ways from Hebrew and English. Greek has "...the Lord has counseled...," and "...all the gentiles (or nations) of the world...." MT and English do not have "Lord" or "...of the world...."

The translation in TBM illustrates the possibility that there was much more insight into the original Hebrew thought than one might at first suspect (c.f., discussion above on the definite article). The selection of the word, "purpose," again indicates a close relationship between KJ and TBM. Since TBM leaves out "Lord" and "...of the world...," TBM indicates that the original would have been closer to MT than LXX.

MT Isa 14:27 כִּי־יְהוָה[c] צְבָאוֹת[d] יָעָץ וּמִי יָפֵר[a] וְיָדוֹ הַנְּטוּיָה וּמִי־[f]יְשִׁיבֶנָּה[e]׃

4QpIsa[c] 14:27 כיא יהו]ה צבאות יע[ץ ומי
ומי ישי]בנה

LXX Isa 14:27 ἁ[b]γὰ[a]ρ ὁ θεὸς[c] ὁ
ἅγιος βεβούλευται, τίς διασκεδάσει; καὶ τὴν χεῖρα τὴν ὑψηλὴν τίς ἀποστρέψει;

TBM 2 N 24:27 For the Lord of Hosts hath purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back?

KJ Isa 14:27 For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

TBM has "...who shall disannul..." and KJ has "...who shall disannul it...." The questionable, "it," is italicized in KJ, which indicates the word was added to facilitate the English reading. MT and LXX do not have the pronoun, but the verb in [a]MT is a 3ms imperfect hiphil, which is expected to have a direct object. In this case, the direct object would be "it." The remainder of English is equivalent to MT. Verse 26 discussed the possible difference of the word, "purpose."

The examinable portions of 4QpIsa[c] are equal to MT.

There are several ways that LXX differs from English and Hebrew. LXX has "...For, these things God the Holy One hath counseled...." In Greek, "...these things..." is translated from the accusative plural relative pronoun. There are other possible translations for this relative pronoun, but for the purposes here, this translation is good enough. English and Hebrew do not have a relative pronoun at this point. The Hebrew word for "lord" is [c]Adonai, which has the Greek equivalent, kurios. Rather than using kurios, the Greek has

[c]theos, which means, "God," and is generally translated as such from the Hebrew, Elohim or El. However, these translations may be over-simplified due to the Hebrew tetragram and the qere assigned to it. For example, יהוה (Yahweh or Jehovah) is the God of the Old Testament. Viewed as the God of the Hebrews, the Greek translation, theos, could be appropriate as in Isa. 11:2,3. Since Yahweh was never pronounced, Adonai (my Lord) was vocalized in its place. In this case kurios (Lord) is the appropriate translation as in Isa. 9:13. If the qere is actually written out as in Isa. 10:12 or 8:7, kurios, or Lord, is again in order. A problem also occurs when the written qere and the tetragram appear together. In KJ, this becomes "Lord God." This translates in a variety of ways (Isa. 10:13,33; 22:15; 25:8). The point is that the problem is complex. But for the purposes here, the comparison is based on the view that the Greek translators would read the qere, Adonai, in the appropriate places of their text.

Continuing, Greek has "...the Holy One...." English and [d]Hebrew have "hosts." In the final phrase of the verse, LXX has "...who will turn away...." English and MT have "...and who shall turn it back...." Here, LXX leaves out the pronoun object [e]"it," and the conjunction, [f]"and."

TBM confirms MT as the text closer to its original.

MT Isa 14:28 בִּשְׁנַת־מוֹת הַמֶּלֶךְ[a] אָחָז הָיָה[b] הַמַּשָּׂא[d] הַזֶּה׃

4QpIsa[c] 14:28 בשנת מו]ת המלך אח[ז היה

LXX Isa 14:28 Τοῦ ἔτους, οὗ[c] ἀπέθανεν[a] Αχαζ ὁ βασιλεύς, ἐγενήθη τὸ ῥῆμα[d] τοῦτο.

TBM 2 N 24:28 In the year that king Ahaz died was this burden.

KJ Isa 14:28 In the year that king Ahaz died was this burden.

KJ and TBM are equal to each other, and the two Hebrew texts are equal to each other.

MT has [a]"...the king...." English leaves out the article. [a]Greek is the same as MT. The remainder of English differs from MT only in syntax. English has, "...In the year that king Ahaz died...," and MT has, "...In the year of the death of the king, Ahaz...." The syntax in LXX is the same as in English. Due to the change in syntax, English and LXX have a [c]relative pronoun that is not found in MT. The English translates the Hebrew verb, [b]"to be," literally in this verse. This verb often has the meaning of something "happening," or something "coming to pass." Such is the possibility here. LXX does not have the verb, "to be," but it does have a verb which may mean [a]"to come to pass." The basic meaning of this verb is "to be born."

Where the English and Hebrew are equal, the Greek differs only once. English and MT have [d]"burden," and LXX has a noun which means [d]"word," "thing" or "that which is said or spoken."

The syntax of TBM indicates the source for LXX has sections that could be superior to MT.

MT Isa 14:29

אַל־תִּשְׂמְחִי פְלֶשֶׁת[g] כֻּלָּךְ[b] כִּי נִשְׁבַּר שֵׁבֶט[k] מַכֵּךְ[a]
כִּי־מִשֹּׁרֶשׁ[l] נָחָשׁ[h] יֵצֵא צֶפַע[d] וּפִרְיוֹ[j] שָׂרָף[e] מְעוֹפֵף[f]׃

4QpIsa[c] 14:29

אל תש]מחי פלשת כ]ולך כיא נשבר
שבט [מכך כיא משרש נ]חש י[צא
צפע ופריו שרף] מעופף

LXX Isa 14:29

Μὴ εὐφρανθείητε, πάντες οἱ ἀλλόφυλοι,[g] συνετρίβη γὰρ ὁ ζυγὸς[k]
τοῦ παίοντος[a] ὑμᾶς[b] ἐκ γὰρ σπέρματος[l] ὄφεων[n] ἐξελεύσεται[d] ἔκγονα[n]
ἀσπίδων,[l] καὶ τὰ ἔκγονα[m] αὐτῶν[j] ἐξελεύσονται[c] ὄφεις πετόμενοι.

TBM 2 N 24:29

Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

KJ Isa 14:29

Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

KJ and TBM are the same.

The only differences between MT and 4QpIsa[c] are spelling differences that would not come through in translations to Greek and English.

English differs from MT in several instances. Hebrew has "...Palestine, all of thee...," and English leaves out the personal pronoun. LXX also leaves out the pronoun. The remaining differences are insignificant due to the flexible interpretive nature of Hebrew. Hebrew has the hiphil participle, [a]"smiting," with a 2fs suffix. It says literally, "...the one smiting thee...." The English is much more loose in its translation, but it is still acceptable. The [a]Greek is much closer to MT except that the personal pronoun is [b]plural rather than singular as in MT, and English. The verb of the last Hebrew phrase is an understood copula. Such copulas are nearly always

considered participles, but a future tense, as in the last English phrase, is also permissible if the context allows. LXX also has a [c]future verb, but instead of the verb, "to be," it repeats the verb, [d]"...to go forth...," a second time. In the last phrase, English has "...a fiery flying serpent...." The word in [e]Hebrew most likely means "poisonous serpent" here. The concept of "burning" also comes from this word. The combination of both concepts plus the following participle, [f]"flying," may result in the translation, "...fiery flying serpent...." Indeed, this translation is a valid possibility.[21] LXX does not mention the idea of "burning" or "fire."

Greek has a number of differences that are unique to it. Greek has five words [g]"foreigners," [h]"serpents," [i]"asps," [b]"you" and [j]"them" that have comparable words in the singular in MT and English. English and MT have [g]"Palestine," [k]"rod" and [l]"root" where LXX has [g]"foreigners," [k]"yoke" and [l]"seed." Nevertheless, a "yoke" is not a "rod" and a "seed" is not necessarily a "root." Greek also has [m]"offspring" instead of the Hebrew word, [j]"fruit," which is used in a similar context. Greek mentions [n]"offspring" prior to this in the phrase "...for from seed of serpents will go forth offspring of asps...," but MT leaves out "offspring" and describes a [i]"poisonous serpent."

The choice in TBM to not use the personal pronoun in "...Palestine, all of thee...," is another sign of LXX having a source separate to and sometimes superior to MT. For the most part, however, MT is supported over LXX. The phrase "fiery flying

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[21]Reuben Alcalay, The Complete Hebrew-English Dictionary (Hartford, Connecticut: Prayer Book Press, Inc., 1965).

serpent..." is apparently a King James idiom, which may be another indication of some relationship between TBM and KJ.

MT Isa 14:30

וְרָעוּ[a] בְכוֹרֵי[b] דַלִּים וְאֶבְיוֹנִים[c] לָבֶטַח[d] יִרְבָּצוּ
וְהַמֵּתִי בָרָעָב שָׁרְשֵׁךְ וּשְׁאֵרִיתֵךְ יַהֲרֹג׃

4QpIsa[c] 14:30

ב[כורי דלים ו]אביונים
וש]אריתֿ[ך יהרג

LXX Isa 14:30

καὶ βοσκηθήσονται[a] πτωχοὶ[b] δι' αὐτοῦ, [e]πτωχοὶ[c] δὲ ἄνδρες ἐπ' εἰρήνης[d] ἀναπαύσονται· ἀνελεῖ δὲ λιμῷ τὸ σπέρμα σου καὶ τὸ κατάλειμμά σου ἀνελεῖ.

TBM 2 N 24:30

And the first-born of the poor shall feed, and the needy shall lie down in safety; and I will kill thy root with famine, and he shall slay thy remnant.

KJ Isa 14:30

And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

KJ and TBM are euqal.

4QpIsa[c] has verse 30 immediately following verse 29 with no intervening pesher. Allegro explains that the first letter of verse 30 is a beth. This indicates that the [a]first verb of this verse was left out.[22] All of the other texts have this verb, which is "to feed." The rest of the fragment is equal to MT.

Looking at the Hebrew very literally, MT has no definite article before [b]"...first-born of poor..." and [c]"needy," whereas English does. Greek is closer to MT here by leaving out the articles. This might not be a significant difference, though, because the context in English becomes much more readable with the articles. The articles, therefore, could have been added merely to facilitate the English reading. The remainder of English is literal to MT.

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[22]Allegro, op. cit., p. 20.

CONCLUSION

The preceding analysis of Isaiah passages in The Book of Mormon brings the question to the fore of what the relationship is between the textual traditions of Isaiah. This question becomes important when confronted with the assertion that the Isaiah portions of The Book of Mormon align themselves so neatly with the King James version that The Book of Mormon text could not possibly be from an original. It is true that many verses of The Book of Mormon are precisely equal to the verse in the Authorized version. In Answers to Book of Mormon Questions, Sperry explains that there are 199 verses of Isaiah in The Book of Mormon that are word for word with the old English Bible.[23] This in itself, however, does not warrant the conclusion that Joseph Smith simply copied these passages from the King James version with total disregard of the original source before him. Similar readings could have resulted due to a variety of valid causes. One of the most common positions taken is that the prophet simply went to the English version for a translation when he noticed that the contents of the plates were close enough. This would have resulted in a much more cursory translation than is evidenced by the repeated detail throughout The Book of Mormon. It is more likely that Joseph Smith went through the labor of orally translating each verse individually, perhaps with his scribe following in the English. Such a process would have resulted naturally in a reading equal to the English, with specific changes being made as they were encountered.

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[23]Sidney B. Sperry, Answers to Book of Mormon Questions, (Salt Lake City, Utah: Bookcraft, 1967), p. 92.

It is not plagiary to produce independently an idea equal to another's idea. In this case the idea is the translation of a text. It is highly plausible that Joseph Smith independently produced his own translation, and then elected to adopt the prevailing version whenever his translation was the same. It is possible, then, that the large percentage of identical verses is simply due to the King James version being a fairly reliable expression of the original. The existence of identical verses alone does not prove that Joseph Smith was heavily reliant on the English version for a translation. Neither does it prove that The Book of Mormon and the Authorized version follow the same textual tradition. To determine the true relationship between these texts, and the relationship of The Book of Mormon to a particular textual tradition, a study has to be based on the differences between The Book of Mormon text and the King James text, and upon a certain type of similarity found between them. An inspection of these particular differences and similarities brings to the surface some important facts.

Upon examination of the King James and Book of Mormon texts, a number of trends are noted from the data of this present study. In Table One, there are 83 instances where The Book of Mormon and The King James are equal to each other but different from the Septuagint and Masoretic Text. If Joseph Smith did rely excessively on the King James for his translation, such a reliance would have to be proven primarily via these 83 instances. This would be difficult since this would entail proving that The Book of Mormon translation was unequal to The Book of Mormon original. It would be unscientific to conclude such without proof, and that proof is presently unavailable.

Concerning these 83 similarities, it can be concluded then,

that The Book of Mormon corresponds with the textual tradition of the King James version in these instances, but not that the King James text was the source for The Book of Mormon. It can also be said that when the Authorized version is different from the Masoretic Text and the Septuagint, The Book of Mormon tends to correspond with the King James at a rate of one and one-half times per verse. An interesting study would be to search among other sources for authentication of these English similarities. This could be done by examining other Greek codices jointly with the Latin Vulgate, the Syriac Peshitta and the Aramaic Targums. A number of these 83 similarities would also have to be viewed from the perspective of the demands of English grammar, in which cases no corroboration could be expected.

Another note to consider from Table One is that the King James text and The Book of Mormon differ from each other 29 times. Sperry points out the significance of these differences while expanding on the argument outlined above that opposes the idea of an original source for The Book of Mormon. He explains that if the verses of Isaiah in The Book of Mormon are word for word the same as the King James version, then The Book of Mormon does not represent a pre-Masoretic Text. This is the case because the King James is based on the Masoretic Text, and MT has become somewhat corrupted over the centuries.[24] This argument is a poor one for a number of reasons. It is true that the Authorized version is based on the Masora and that the Masoretic Text has changed over the years. But every Bible scholar

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[24]Sperry, op. cit., p. 91.

knows that the King James version departs regularly from the Hebrew, and the above argument assumes that such departures are infrequent. To illustrate further, 83 departures from the Masora and Septuagint were referred to above. As a matter of interest, three of these departures were supported by 4QpIsa. In addition to these 83 instances, the traditional English text departs another 55 times from the Hebrew text. Five times it does not agree with the examined texts. 50 times it corresponds to the Greek. Of these 50, two are supported by 4QpIsa. Together, these figures average out to more than two and one-half departures from the Masoretic Text per verse. Certainly, this alone would be sufficient to discredit the above argument, but there is still more to consider.

This argument also assumes that the English texts are equal throughout. It is thereby invalidated because of the 29 differences existing between the English texts referred to earlier.

Superficially, 29 differences may appear insignificant. A more thorough examination of the differences, however, results in an opposite reaction. For the total of 52 verses examined, 29 differences average out to more than one modification for every two verses. This rate of change indicates that 56% of the verses of Isaiah in The Book of Mormon are not the same as in the King James version.

The question might arise at this point as to whether the sample size of this thesis is in fact representative of the total number of Isaiah scriptures in The Book of Mormon. In response, the total number of verses in question is 433, and 54% of these verses are not equivalent to the passages in KJ. The sample size is in fact

representative of the population and can therefore indicate the general trends of these Book of Mormon verses.

Looking at category IV of Table One, it is noted that of the 29 differences mentioned above, The Book of Mormon agrees with the Masoretic Text four times, with the Septuagint once, with both of these texts together seven times, and with none of the texts 17 times. Carrying these figures out to their expected population size, specific trends can be seen. Where the English texts are unequal to each other it would be expected that The Book of Mormon would agree with the Masoretic Text 33 times, with the Septuagint eight times, with the Septuagint and Masoretic Text together 58 times, and with neither of these tradition 141 times. No corroboration would be expected from 4QpIsa. Converted to percents, these totals indicate that 14% of The Book of Mormon differences would be substantiated by the Masoretic Text, three percent by the Septuagint, and 24% by both of these texts together. In other words, 41% of these differences are verified by assorted combinations of the traditions examined, while 59% are left unsubstantiated. Since 41% of the differences existing between the two English texts cannot be assigned to one particular tradition, and since the other 59% is yet unassigned, it becomes clear that The Book of Mormon definitely tends to follow its own course. In other words, the textual tradition represented by this text is separate from and unequal to the Masora and Septuagint. It is a tradition that cannot be assigned to any particular one of the other textual traditions.

An important point arises when The Book of Mormon is viewed as a unique tradition that is only twice removed from an original,

seventh century B.C. document. A glance at the conclusion of Ham's thesis can help illustrate this point. Ham lists five instances where 1QIsa^{a} supports differences in The Book of Mormon. None of these five are among the verses presently being considered. Ham then concludes that these confirmations in 1QIsa^{a} are not noteworthy. But why are they considered unnoteworthy? The objective of Ham's thesis was to see whether 1QIsa^{a} verified The Book of Mormon text in the instances that The Book of Mormon text differed from the King James version. By the nature of his objective, it is apparent that Ham was expecting, or hoping to find such verification in a single text--if not in 1QIsa^{a}, then in some other text. When his thesis resulted in only five verifications out of about 141 possible times that the differences could have been verified, what else could Ham conclude? After all, a 5/141 ratio is indeed a very poor ratio and is clearly unnoteworthy. However, when The Book of Mormon text is assumed to follow no particular tradition other than its own, these five confirmations in 1QIsa^{a} could become noteworthy.

To explain, one first needs to be aware of the concept that the older a document is, or the closer in time it is to its original, the closer the two are expected to be in content. It is doubtful that any single text would be a perfect copy of its original after having been passed on to future generations from 600 to 1500 years. But it could be expected that each of the various recensions would maintain their own unique representations of the original. Since The Book of Mormon is only twice removed from a record of c. 600 B.C., The Book of Mormon would be expected to contain most of the representations that eventually were scattered about in different

textual recensions. Concerning the textual differences between The Book of Mormon and the Authorized version, logic suggests that authentication of Book of Mormon differences would only be found in a variety of texts and manuscripts. The verification of Book of Mormon differences would therefore only become significant when all of the various documents are examined collectively and the appropriate data are brought together as a unit. Viewed in concert with this unit of data, the five confirmations of 1QIsa^{a} would also become significant. Of course, this assumes that the available texts would continue adding to these confirmations of 1QIsa^{a} until a significant total of verifications had accumulated. The decisive study of Book of Mormon differences, then, would be to examine the text of Isaiah in the remaining Greek codices and papyri, the Vulgate, Peshitta, Targums, and the remaining Dead Sea Scrolls of Isaiah, as well as the quotes of Isaiah in the New Testament.

Table 1

Summary of Textual Differences

		Total	Definite	Interpretive
I	3 or more texts≠LXX	245	207	38
II	2 or more texts≠TBM=KJ	83	44	39
III	3 or more texts≠MT	45	28	17
IV	TBM≠KJ	29	18	11
V	4QpIsa≠MT	28	23	5
	Total	430	320	110
I	TBM=KJ=MT≠LXX	228	190	38
II	TBM=KJ≠MT=LXX	73	36	37
II	TBM=KJ≠MT≠LXX	1	1	0
II	TBM=KJ≠MT (LXX omitted)	5	3	2
III	TBM=KJ=LXX≠MT	41	25	16
IV	TBM=MT≠KJ=LXX	4	3	1
IV	TBM≠KJ=MT=LXX	13	10	3
IV	TBM=LXX≠KJ=MT	1	1	0
IV	TBM≠KJ=MT (LXX omitted)	2	2	0
IV	TBM≠MT (KJ and LXX omitted)	1	1	0
IV	TBM=MT=LXX≠KJ (But: TBM≠KJ TBM=MT=LXX KJ=MT=LXX)	5	0	5
V	4QpIsa=TBM=KJ=LXX≠MT	2	1	1
III,V	4QpIsa=MT≠TBM=LXX=KJ	2	2	0
I	4QpIsa=TBM=KJ=MT≠LXX	10	10	0
I,V	4QpIsa=LXX≠TBM=KJ=MT	7	7	0

Table 1 Continued

		Total	Definite	Interpretive
II	4QpIsa=MT=LXX≠TBM=KJ	1	1	0
II,V	4QpIsa=TBM=KJ≠MT=LXX	2	2	0
II,V	4QpIsa=TBM=KJ≠MT (LXX omitted)	1	1	0
V	4QpIsa≠TBM=KJ=MT=LXX	13	9	4
IV,V	4QpIsa≠TBM≠KJ=MT (LXX omitted	1	1	0
V	4QpIsa≠TBM=KJ=MT (LXX omitted)	2	2	0

Table one is divided into two parts. The differences tabulated in each section add to the total listed horizontally between the sections. The section below this total line lists all of the possible combinations where the texts differ from one another, and the section above groups those differences into five major categories. Each category is represented by a Roman numeral to its left, which in turn is to the left of all of the equations of the lower section that belong to that category. Unequal signs indicate the particular text is unequal throughout the entire equation.

The word, Definite, refers to the differences that are unmistakable. An Interpretive difference is one which could be interpreted to be either insignificant, such as when The Book of Mormon does not have a word that is italicized in the Authorized version, or it is a difference that could actually be interpreted to not be an actual difference. An example of this is in Isaiah 6:9 where the English texts differ over the structure of the verb, "to

understand." The English texts definitely differ, but the Masoretic Text could be interpreted as either an imperative or conjugated verb. This difference is therefore listed as an interpretive difference.

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THE TRADITION OF ISAIAH

IN THE BOOK OF MORMON

Gary L. Bishop

Department of Classical, Biblical, and Middle Eastern Languages

M.A. Degree, August 1974

ABSTRACT

This study presents a textual and grammatical analysis of 52 passages of Isaiah as they are found in Cave IV of the Dead Sea Scrolls, the Masoretic Text, the Septuagint, the King James version, and The Book of Mormon. The objective was to determine the relationship, if any, of those verses in The Book of Mormon with the other textual traditions. Based on the differences between The Book of Mormon text and the King James version, and upon the confirmation of those Book of Mormon differences by the other traditions, it was concluded that The Book of Mormon follows its own tradition.

COMMITTEE APPROVAL:

S. Kent Brown, Committee Chairman

James R. Harris, Committee Member

R. Douglas Phillips, Committee Member

J. Reuben Clark, Department Chairman