

Hebrew Syntax 9/29/64 (1)

We might open our Bibles to the first chapter of Genesis again, and we were looking at that first chapter of Genesis of the first verse, and of course, I assume a good bit of the knowledge of matters of etymology and orthography on your part, but some of you may need to review a bit. Here, for instance, the very first word, we have, BEREISHEETH, and we notice that though this is one word, it is made up of two words which have to be considered as separate units, and then we talked about the fact that it is BEREISHEETH, not BAREISHEETH, and called attention to what might perhaps be designated as a distinct <sup>part of</sup> speech, that is the article. Now, in Latin we have no article. An article is not a necessity by any means. But in fact in English the way we use the article, it seems to me that sometimes <sup>it</sup> would be just well off to leave it out altogether. He drove his car off the side of ~~a~~ <sup>the</sup> road into ~~a~~ <sup>the</sup> ditch. Off which side? The side. The side of what road? The side of the road along which he was driving. Into what ditch? Whatever ditch that ~~it~~ happened to <sup>at</sup> be <sup>at</sup> that side. You <sup>could</sup> just <sup>as well</sup> say that he drove his car off the side of <sup>a</sup> the road into a ditch. "A ditch" would be sensible. Just think of ~~all~~ <sup>" " that</sup> the letters we would save in printing... all these extra <sup>almost</sup> the's need not be printed ~~on~~ our newspapers.

(2) ~~The way we use articles~~ <sup>s</sup> have become so meaningless, because it is thrown into

(3) just about anywhere. <sup>(1)</sup> in English. <sup>(4)</sup> In Latin, there is no article at all, and it <sup>(6)</sup> seems that we <sup>very</sup> get along as well <sup>(3)</sup> <sup>(7)</sup> in Latin without <sup>at</sup> the article. But actually, probably the article begins the demonstrative pronoun, and the difference, of <sup>between</sup> <sup>of the road</sup> course, driving off the side and off a side of a road there is no real different between driving off the side of the road and driving off a side of a road. Because when you drive off the side of the road, you do not know which side you mean,

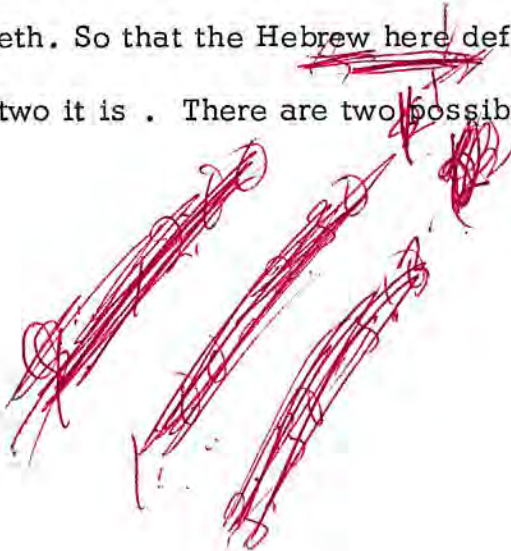
HEBREW SYNTAX 9/29/64 #1

unless you say either a right side or a left side. But yet the impression is that  
 it is THE side, ~~It~~ <sup>And</sup> is a definite side. /Originally, doubtless, the article is derived  
 from a demonstrative pronoun, pointing to that one, and if ~~the point~~ you kept it as a  
~~the~~ pointer, there would be some sense, but we just throw it ... everywhere  
 indiscriminately, and so it really does not make much difference linguistically/.  
 The ~~inf~~ indefinite article is more distinctive in English language. If you would  
 say that he drove off a side of a road, that would be a usual way of saying it,  
 and <sup>it</sup> you would call attention to ~~the~~ the fact that there is more than one side where  
 he could have driven off. Whereas if you would say, that he drove off ~~the~~ the side  
 of the road, it might have been either ~~a~~ <sup>anything</sup> right side or the left side of the road.  
 But you are not just calling attention to ~~it at all~~ ... at all. So the demonstrative  
 pronoun which began as that pointing out has become an article ~~and~~ then become  
 practically meaningless. Now in Heb. we have an article which is <sup>similar to</sup> ~~so much~~  
 similar to ours. English. So, in this regard Hebrew is more like English than  
~~any of ... either of them.~~ just like Latin. In each of these two languages  
 we have definite articles. The the definite article <sup>which in English is</sup> ~~in English~~ ~~the~~ ~~that~~ ~~the~~  
 in Heb. as you all know doubtless, consists of He with pathah under it and the  
 next ~~letter~~ letter doubled. And of course, ~~one~~ one feature of orthography which  
 you are all familiar with, is that after an inseparable preposition like \_\_\_\_\_ (be),  
 the article contracts into it, so instead of saying, in the beginning, BA ~~HA~~ AREISHEETH  
 BE HA AREISHEETH, we drop the He altogether, and make it Barasheth, It's Ba instead  
 of Ba, of course, <sup>because</sup> ~~because~~ because the Resh can't double, so you heighten the vowel  
 before it instead. So that the ordinary way of saying, In the beginning would be  
 Barasheth. and Barasheth is common in Hebrew, because in Hebrew the article has  
 become ~~more~~ more or less as in English, not quite as bad but it is thrown in rather  
 indiscrimately, ~~more~~ not quite as much so as in English, but Barasheth would

be the normal way of saying in the beginning. Then the other point of syntax, this is really a point of syntax which you have all had in beginning Hebrew-- the matter of the ~~construct~~ ~~construct~~ construct. Construct is something that we don't have in English at all. It is quite unique in the Semitic languages compared to the European languages, but instead of saying as we do <sup>the son</sup> of the king, they say the son of --- the king. They put the connection onto the first word instead of the second, and that we call ~~the~~ a construct, a word which is similar to our English, followed by a <sup>positive</sup> vowel. ~~It~~ It really ~~made~~ makes the two words one expression-- and for that reason the accent is dropped, and a word like Rasheth can be either absolute or construct. There is nothing in the word which tells you which it is. But an important rule of Hebrew syntax that we stress greatly ~~is~~-- at least I did when I taught first year Hebrew was that the article can never be used with the construct. The construct is definite or indefinite according to whether the next word is definite or indefinite. And therefore <sup>l</sup> <sup>r</sup> Rasheth; could mean either a beginning or a beginning of. <sup>on the b</sup> And Harasheth could mean the beginning, but could not ~~mean~~ mean the beginning of. If it is the beginning of, it would have to be simply Rasheth, without the article. And so your present day liberal writers all insist that since there is no <sup>q</sup> <sup>comes</sup> under the beth here, this must be a construct. I cannot be in the beginning, they say, it must be in the beginning of. Well, of course if it is considered as having an article, it can't be in the beginning, it has to be in the beginning of. Unless you are going to put a <sup>q</sup> <sup>comes</sup> under it instead of a shewa. But I don't see why you need something definite for anyway. I don't see why it couldn't be in a beginning. Or as a beginning. It is not the beginning of everything, but it is a beginning of what follows, the beginning of what we are going to talk about. How

did it begin. Well, in the beginning God did so and so, and it seems to me that probably the fact that it does not have an article was simply as a warning against our assuming the expression in the beginning, that the Bible teaches a particular one which must be called the beginning, at which everything began --that 's a philosophical idea which a person can suggest , and I don't say that the Bible proves it isn't true, but I insist definitely that it does not teach it. It is definitely ~~out-of-any-leasv~~ leaves out any such suggestion here. Of ~~ea+res~~ course if you take this the way the Liberals all take it, they take it in the beginning of God's creating heaven and earth, God said Let there be light. Once you get through ~~xx~~ with that , that is no much different from ~~the~~ taking it as indefinite because He is saying the way that heaven and earth began was as follows but the place where the difficulty comes in is that it does not have any definite statement about the ~~act-~~ actual creation of matter, the ~~max~~ way that the liberals all translate it, In the beginning God created heaven and earth, when the earth was without form and void, and darkness was upon the face ~~xxx~~ of the deep, then God said Let there be light, so you have God's creation in the ~~begining-with-~~ beginning with matter already there , by his bringing light. It seems to ~~k~~ me for that reason that it is much better to take it as a separate sentence, instead of taking it as a construct, either ~~whieh~~ is possible , I think that this is a better way, and it is important that all the ancient versions take it as a separate sentence . The LXX says In the beginning God created heaven and earth. The LXX doesn't say in a beginning, it says in the beginning --there is no the in the Hebrew , but in the Greek ~~there~~ their article is pretty much like in English, it is just thrown in, so it is not out of place, they throw it in ~~ms~~ most anywhere. It certainly is not an inspired translation. (Q) Well, it is very

uncommon in the Hebrew but it is not ~~unheard-of~~ unparalleled . There are a few cases. Consequently , ~~x~~ it can't be ruled out , but it is uncommon enough in Hebrew that I would say that it is at least unlikely . (Q) The usage of a construct before a whole clause , the clause being God created heaven and ~~earth~~ --earth-- that usage ~~is not~~ does occur in Hebrew so it is entirely possible , but it is ~~comap-~~ comparatively rare . However, if you would just change the pointing, and after all the pointing was just passed on by word of mouth , you could say bara instead of baro, and ~~ix~~ if it were baro , it would be quite a common expression . In the beginning of God's creating the heaven and earth, using an infinitive, that would be a very common usage, to have an infinitive after a construct . But you notice as against --if it were baro there would be no question . That is the way it must be taken, but it isn't it's bara, Bara ~~ix~~ is a possible but not common . On the other hand, if the beginning is barasheth, there would be no question that ~~ix~~ it is a separate individual , independent statement, but it isn't barasheth, it is burasheth . So that the Hebrew here ~~definitely~~ definitely does not make it crystal clear which of the two it is . There are two possibilities , and I would say that the more common



possibility and also the one which fits in with the ~~other~~- earlier translations which doesn't prove it but which is ~~x~~ strong ~~k~~ in that direction is in the beginning or as a ~~beginning~~- beginning. As a beginning God created heaven and earth, and I personally feel that verse one here does not necessarily refer to our earth at all. That is to say that the expression heaven and earth means universe, and it goes on and tells us about the coming ~~of~~ into existence of the universe. But this verse might be the creation of the whole universe --maybe when the whole universe was created ours was already there and maybe it wasn't--maybe there were a few billion years before God caused this matter would come together in this area and begin to produce this ~~particular~~ earth. But now that ~~it~~ is getting into interpretation which ~~it~~ is not a part of this particular course. I have given a lot of thought to this first chapter of Genesis and we could take a whole semester on it from the viewpoint of study of interpretation, but our study now is not that. I want to notice these important points of syntax, and now ~~the~~ after the ~~the~~ first word then. We notice how ~~Rasheth~~ is derived from ...an abstract ending which is not common but which does occur every now and then. Then your next word is Bara, and what ~~is~~ form is Bara...is it ~~a~~ ~~prep.~~ or a conj. or ~~a~~ what. First~~ly~~ vital thing to notice is that bara is a ~~verb~~, but then of ~~course~~- course our etymology comes in. it is a finite verb, it is not a particle. It is the 3rd ms perf. And so the translation is He created, and you notice how it precedes the subject. It is quite uncommon to have the subject first, so he created, as a beginning He created and then your next word Mr. Green, what is it? As we use Elohim in English it is a proper noun, that God is a proper name, but as this ~~word~~- word is used in Hebrew it is not a proper name, it is a name of a type of being, just like ~~Atham~~ Atham, ~~means~~ means ~~humanity~~- humanity, but if you ~~use~~ use Atham to use as

describe as a name of the ~~an~~ person. We use it more often that way than we do a man. ~~So-e~~ Sometimes Atham is translated man, sometimes it has the article. Other times it is translated Adam, as the first man is called simply man. Of course the Hebrew for man is Adam. Well, similarly there is ~~an~~ only one God, and consequently the common term God can ~~be~~ come to be used as a proper name for the one true God, but it is interesting how the English has just reversed the ~~used-~~ usage of the Hebrew. In Hebrew ~~the~~ Elohim is the common noun for a type of being. And whenever you speak of God speaking, you ~~say~~ use the word Elohim. It is the plural noun. And there is the singular, Elowa, which occurs occasionally. The plural is much more common. This word is used for the gods of the heathen. It is used for any God but it is most often used of course for the true God. But ~~there-~~ then there is the other word which is represented by the letters yodh, he ~~was-~~ waw, he, which is a proper name, the name of God, but in the English Bible it is translated the Lord, and it sounds in English as ~~ix~~ if it were a common term, a type of being, whereas actually it is a proper name, so that the two have just reversed the ~~mselkves~~ in our usage from ~~wht~~ what they are. So I think that we have to say that Elohim is a ~~a~~ common term here ~~evern-~~ even though it is a noun that represents something that is extremely uncommon, ~~an-i~~ and it is a plural, that of course is something which has caused great problems. Why do you always represent the one God

Elohim. As we ~~xxx~~ use Elohim in English , it is a proper noun. We say God ~~ax~~ as a proper name , but as this word is used in Heb. it is not a proper noun. It is a name of a type of being , just like Atham means humanity. It means a man, but we use Atham to describe as a name of the first man Adam , and we use it more often that way than we do man, and in the first two chapters of Genesis, sometimes Atham is ~~trans~~ translated man and sometimes it has the article, the man. Other~~x~~ times it is translated Adam, because ~~x~~ the first man is called simply man, He is the first man. ~~Of~~ Of course the Hebrew for man is Adam. Well, similarly, there's only one God and consequently the common term God can come to be <sup>used as a</sup> ~~the-~~ proper name for the one true God, but ~~ix~~ it is interesting how the English has just reversed the ~~use~~ usage of Hebrew. In Hebrew Elohim is a common noun for a type of being, and whenever you speak of the gods of the heathen you usually ~~man-~~ mean the word Elohim. ~~x~~ It is a plural noun and there is a singular of it, Eloha, which occurs occasionally, but not common. But this word is used for the gods of the heathen , and it could be used for any god, but it is most commonly used of the ~~x~~ one true God , but then there's the other word which is represented by the letters yodh, he, waw, he, which is a proper name, the name of God, but in the English Bible it is translated The Lord, and it ~~ix~~ sounds in English as if it were a common term, a type of being , The Lord, whereas actually ~~ix~~ it is an improper name, whereas the two have ~~x~~ just reversed the structure from wh~~a~~t they are in Hebrew, so I think we have to say that Elohim is a common noun even though it is a noun that represents something extremely uncommon, and it is a plural , and that of course is something which has caused great prob~~le~~ms to interpreters . Why do you always represent the one God wher~~e~~as the Bible teaches so clearly that there is ~~x~~ ~~x~~ only one



God that is expressed over and over again, there is only one God and why is he always called with a plural noun, never called ~~Eloha~~ - Elowa, which occurs more in Aramaic than in Hebrew. In the book of Daniel in the Aramaic section it does occur but rarely, but the plural form Elohim, with a plural ending is always used for God while it expresses the fact that there is only one God. Well, Of course the average interpretation usual interpreter says it is plural of majesty. Well, just how common a plural of majesty. Well, just how common a plural of majesty, a plural of abstraction is very suggestive. Whether any of them are true ~~plural~~ or not, nobody can prove. But the fact that from the beginning of the writing of the Hebrew, they call the one true God by a plural noun. That's a very interesting fact. Of course I don't think that there is any question that God caused that it be so, so that when He chose to reveal clearly the fact of His triune nature, it would be seem to have been implicit in the expression even though not so clearly expressed that you could expect people to understand ~~xxx~~ the fact that there is one God, yet ... Now, the heathen of the time --they don't do that. The heathen --I do not recall any case where the heathen writers of ancient times use a plural to mean one God to mean one God, they use a singular, or they use a plural when they are speaking of several gods. But the Hebrew which teaches that there is only one god uses a plural form. That's the way that God prepared the way ... God put into the ~~Old~~ Old Testament a great deal of truth that He did not explain, and that if you study in the light of ... we can suggest ... And so this is a noun, and Mr. Quek, what is the next? Yes, that is ..when you come to ask what part of speech it is that is pretty hard to say, it is not a noun, it is not a verb, it is not an adverb, it is not a preposition, it is not a conjunction. I believe that we would have to put it in that catch-all that we call a particle, which means a little word that doesn't go into

any of the ~~m~~ in categories. It is a difficult thing for us in English, because we have absolutely nothing corresponding to it in English. In fact there are very, ~~bx~~ very few languages that have anything, at least among the European and Semitic languages. ~~The e-~~ There are very ~~w~~ few that ~~x~~ have anything corresponding to it. It is a particle which indicates that the word following is the direct object. That is rather unique. A particle indicating that what follows is a Direct Object, ~~and then of course, another~~ it may be used to show that what follows is a Direct Object, but it doesn't have to be. <sup>We</sup> You have a great ~~m~~ many cases of the Direct Object without this being used at all, so it is a possibility to put it in but it is not required. You might say that in a way it is like the English word too. You can say He came into the house ~~or He came then you know~~ too meaning exactly the same thing. ~~Then you~~ He came back and forth that way. Usually in English we ~~x~~ would mean enter, but if you came into, there ~~xxx~~ is no question. We don't have many such statements. It ~~am~~ may be used ~~xxx~~ and it may not, and the sign of the direct object is that way, but another thing about this sign of the direct object is that way, ~~but another~~ it is rarely, if ever used ~~as an indefinite~~ with an indefinite object. If you say that he picked up a rock, I don't believe ~~xxx~~ you would ever ~~xxx~~ use \_\_\_\_\_. He picked up the rock, it is practically always used with a word that is definite, and so it is a useful tool in interpretation, its presence but its absence doesn't prove anything, and if the word is indefinite then I don't believe that it is ~~every~~ used. And so we have the Aeth. You mean it leaves the mark underneath. Well, those marks are quite a complicated, and in some cases they represent a real accent, and in other cases ~~x~~ just a relationship. ~~W~~ It was a very complicated system which ~~was~~ worked out by the Massoretes. It did not exist at least before the fourth or fifth ~~xx~~ century AD, and there is considerable doubt as to the meaning of

what the Massorettes meant. I don't think that the mark under the A here indicates really an accent, the accent is on the next word. ~~-That~~ But it is~~k~~ interesting that often you have aeth instead of ...aith, and then you... And if you look at all the instances you might be able to find some reason. I don't know whether anybody could or not. Yes, the use of it. I don't think that there is any definite rule as to when it is ...but one could study it through and see<sup>if they could find some evidence</sup>/. It is not my impression that a rule could be laid down in the light of research that has been made as yet. Yes? It is not at all like a ...the meaning is entirely different. But you mean the fact that it could be in or out. There are a great many words like that . German has a great many. German no where has a word like this, indicating ...but German has a great many little words that they can put in or out . It is very hard for a person to understand ...and they give a little bit of the shade , and that is more like the men. You don't have to be ...Well, then of course the next word after that ... It is a noun with the definite article and having the ...we have no question that it is the object. In Hebrew you do not have to have the subject first and then the object , that is the more normal thing. But you can have verb, object, subject. The order is not nearly as fixed as in English. But this, of course is a direct object. He made the heavens and he made the earth. And then we come to ~~eah - chapter two.~~ ~~Ad--~~ verse two, and in verse two Mr. Kaufman, would you notice anything remarkable about ~~the~~ the way that verse two begins. No, ~~is~~ but that is certainly work remarking about. Verse two ~~begins~~ begins ~~with~~ with a conjunction, and of course there we have something about Hebrew that is rather different from English. In ~~Englis~~ English each sentence is separate . When we finish a sentence we start a new one . But

in Hebrew there is a tendency ~~seate-~~ to connect sentences together in a long string with this conjunction , and this use of Waw is found between sentences often in Hebrew , perhaps a good translation in English would ~~lev-~~leave out ...because it is a different language habit to string them ~~tee~~ together. However, this Waw is not ~~identical~~ identical with our English and , it has a much wider meaning than our English and . There are many cases ~~we-~~ where ~~our~~ it would be best translated but or ~~or~~ even now . There are cases where it is translated Moreover. It has quite a wide range of meaning . It simply connects ~~this-~~ things . They ~~may~~ may be coordinate or they may be subordinate . They say , In the beginning of God's creating the heavens and the earth, and ~~at that time there was a certain there have been those who-~~ the earth then was without form and void. Now, in this case we start with the conjunction , but right after the ~~conjunction~~ conjunction what next ? Yes, a ~~noun-~~noun with a definite noun, and in Hebrew a sentence , if it starts with a definite noun --most generally a noun sentence . The earth is round, the earth is big. So that usually it would be a noun...Now, in this case it is not a normal noun clause because it has a verb immediately following . We noticed yesterday that the usual thing ~~i-H-~~ in Hebrew is that if you have a verb , to have the sentence start ~~with--with~~ with the verb . And here it doesn't start with a verb . <sup>↓</sup> It starts ~~with~~ with a noun. So ~~that~~ there must be a reason. And it seems to me ~~or-ite-~~ it is altogether reasonable to say that as the earth , then go on to say something about the earth. As for the earth , there was something about it, rather than say ~~to~~ God ~~made-~~ made the ~~the~~ earth. Something like that , you would put the verb normally first . It seems to me to take it the way that I do as a ~~se-~~ separate sentence, still there is ~~an~~ reason to take it as a ~~paren-~~thetical statement. In other words, this is not telling now what God did when He created the earth. This tells about the situation. And when did this situation

comes to be this way. I would say after what happened in verse one. Immediately after, well, not necessarily- necessarily, it might that minute, or it might be the next minute . It might be 10 billion years after . We are not told, but as to the earth . That then is a sentence telling something about the earth, rather than describing an event. (Q) I didn't make myself clear, the way that it is taken by the liberals is that verse two is parenthetical . According to their view, verse one is stating the time when something happens , and then you go on to a later verse, to verse three and you find what happened at this time , in the beginning of God's creating heaven and earth, God said let there be light, that's how He began. Miss Chung is asking about the mark that comes at the end of every verse in the Hebrew Bible, and there it should be mentioned that the Hebrew as originally written had no punctuation marks . It had no vowels , it had no punctuation marks . It did have spaces between words . The books that the liberals write lately will say , The Bible was originally written like this, and then in the beginning God created heaven and earth and then put no space between words at all. And when they put it that way very often you could change the words into a different arrangement. Now, it is true that some of our early Greek manuscripts have the words that way. The Greek capital letters with no space between words . But I do not know of any ancient semitic language which is ever written like that without spacing between words . The nearest to it would be Babylonian, which has no space between the words on a line, but which has two or three words on a line , and it always has a word ending in a line. The way that they put it, you could extend the lines anywhere , and in the ancient languages there is often a mark , a line or two between words . But whether there would be a line or a space , but such a mark as this--all these accent marks underneath were put in three or four hundred years after Christ, but this soth

pasuq at the end of the verse was put in very early, but how early we don't know. But it is put at the end of the verse, it is not at the end of the ~~the~~ sentence. Sometimes a verse will have two sentences ~~in~~ in it, and there is no such thing in the middle of the verse and sometime a sentence will have three or four verses in it. This soth pasuq merely indicates the end of the verse. That's all, ~~It~~ It doesn't really mean anything as far as interpretation is concerned. It is a division between words --as to whether there was a division between sentences we don't know, We have no way of knowing, but I personally think that verse one is a separate sentence. That verse one describes ~~that~~ that great event ~~that~~ when God created matter. He created this ~~verse - universe~~ universe and whether he created the universe the way that the followers of the ~~Bib~~ Big bang theory have been saying for the last thirty years by making a ball about the size of a football that had all the matter in the universe, and then causing it to close and shoot out into all directions, and has been shooting out every sense. Whether ~~He~~ He did that, if  $H_e$  did, then verse ~~one~~ one would refer to the ~~eret~~ creating... ~~and~~ and about 30 years ago many scientists were saying Here is the way everything started. And someone said, There's proof of creation. We trace back to when this ball was there, and in reaction against that in the last 20 years a number of other scientists said, ~~No~~ No, there ~~was~~ never was a ~~big~~ big bang theory. Everything ~~is~~ always was the way that it is now. There always was a universe in ~~which~~ which things were moving apart widely. Well maybe there was, but if there ~~was~~ was, God may have created thousands of...but whatever way that He created it, I think that the creation is in Gen. 1:1 and the rest of the chapter is dealing with this earth and not the rest of the universe. And the first verse is the universe as a whole. I feel quite convinced of that, and I really never thought of that until last year.

I don't know of any book that has ever come across ...No, I don't think the idea of perfection is in Bara at all. Bara is bringing something into existence of some thing new , but whether it be brought in to a complete universe as it is today with galaxies --you might say that is perfection. On the other hand, it might have been just a ball, and everything started ...We don't know and I don't think we are told . I don't think Bara has any idea of perfection, but it does have the idea of something new. (Q) In my opinion , the Haaretz of verse two is not necessarily the Haaretz of verse one. I believe that in verse one heaven and earth is an expression indicating the totality of matter, and that in verse two it is the specific earth... Now , I wouldn't be dogmatic but that is what I think, and previous to that I had for the past 30 years mulled over the passage and tried to find satisfactory explanation, and every explanation I ever came across had some very difficult problems. For instance, the interpretation that some have given is that verse one is a summary , like a newspaper, it covers the whole thing and then when you start in and go step by step. You say Yesterday, there was a big explosion on such and such a street. Then they go on and gives the details, well, if verse one was a complete summary of the whole chapter, then verse two should start at the beginning of it and start with the first event which would be the creation of matter. Verse two does not start with - If verse one is the complete summary of the whole chapter then verse two should start at the beginning of it and should start with the first event. Verse two does not start with the creation of matter, verse two starts with matter already there.

with the earth in a certain situation. That interpretation then seems to me that ~~xxx~~ it is not ~~satisfa~~ satisfactory. It seems to me that it is the first step, and if it is the first step, why, then of course ~~xxx~~ you could say, God created this earth just as it is, the stars and everything just as they are now. You could say that but I don't think that it is right to say that. On that I don't see how we can be dogmatic. I would say this, that verse two is definitely ~~spe~~ speaking about this earth, verse two and following ~~xxx~~ are talking about this earth. Now, when it comes to verse one, is verse one simply ~~spe~~ speaking about this earth, or is it speaking of the whole universe. I do not think we can dogmatically ~~say~~ say it is either one. ~~xxx~~ Both are ~~xxx~~ possible ~~xxx~~ ~~xxx~~ from the Hebrew, but if we dogmatically say that verse one means that the beginning of the universe involves the creation of this particular earth, and then if we find evidence in science which would suggest ~~xxx~~ very strongly that the universe may have been in existence a long ~~time~~ time before this particular earth came into existence, then we have a ~~contradiction~~ contradiction between ~~see~~ science and the Bible which has come into existence through our interpretation of the Bible as only one of two or three different possibilities, see what I mean. That's ~~why~~ why I feel that a great part of the ~~alleged~~ alleged problem between science and the ~~Bible~~ Bible comes about because people take a Bible verse and insist on interpreting it one particular way when there are two ~~or~~ or more possibilities. ~~xxx~~ That may sound as if it is ambiguous, ~~xxx~~ that there could be two or <sup>three</sup> ~~three possibilities~~ more possible ways. ~~Now, that may seem~~ but ~~xxx~~ the fact is that, I don't mean that the verse is ambiguous but I mean that in all human language there are various possibilities. If you say, there are ten people in the room, that is a lot more



definite than saying there were a lot of people in the room. Somebody who is used to having classes at three or four comes into the room and sees ten says My, they have a big class. ~~^~~ Somebody else who is used to ~~α~~ a class of 100 says , Look what a puny class they have, ~~α~~ but both could be ~~αα~~ absolutely correct. But somebody says there are ten people in the room. You say that is a correct statement. Now, the other two are correct too, but then ~~κ~~ you say there are ten people in the room, well, how many of them are men and how many are women. When you say ten people you have a statement, you see, no English sentence, and no sentence in any language ~~α~~ is complete . Every sentence conveys a certain amount of meaning and leaves a certain amount of things ~~α~~ that are not stated. You say there are ten men in the ~~κ~~ room. Well, how many of ~~the~~ those men have coats on and how many don't. How many have neckties on . There are all kinds of questions to that, which that sentence doesn't deal with, and when you say the heavens and the earth, I don't think there is any question but that it can be the totality of the material ~~κκκ~~ in the universe, and I believe that most Christian interpreters ~~κκκ~~ would think the totality of the material in the universe is involved in verse one. Now, if it is involved in verse one, and either the expression the heavens and the earth is a combined expression which indicates the totality of ~~the~~ all the material in the universe or else the earth is this one little planet and the heavens means everything else. 100 billion times as much in it. Well, that is not impossible but I don't see how one can be dogmatic , and I feel if we take the Bible and see what it definitely says, then what is definite there we can stand upon, and if we don't go ~~κκ~~ beyond what is definite there , then there is no reason for coming

into conflict with any kind of a theory that science brings forth as long as it doesn't contradict what is definite there...

~~XXX~~ B.D.B. was written by three modernists who spent a great deal of time studying Hebrew words and they have a tremendous amount of material that is of great value, but the ~~a xxx~~ value is not in their ~~conclusions~~ conclusions but in their gathering together of the evidence. And we examine the evidence and see what conclusions we can point to. Their conclusions are affected by their modernists Bible. I know of a man ~~recently~~ recently who was very much concerned to prove that the ~~the~~ world was created in six days of 24 hours each. And in order to do it, he wrote letters to ~~now~~ professors of Union Seminary and other modernist institutions and asked them what do you think that Genesis one teaches, that these are 24 hour~~s~~ days or that they are longer periods. Of course they are 24 hour days. They believe that there is a myth, a very interesting myth that you~~s~~ can get some spiritual significance but it has no scientific or actual validity to it. Of course it ~~is~~ is a 24 hour day, well, their opinions are worth nothing. The facts that they give are worth a great deal, but we have to examine the facts, and the facts are that the word ~~is~~ Day is used frequently for an expression of time which are ~~a~~ far longer, God can create the world in 24 hours if He chose, ~~or~~ but there is no reason to insist that that is what the Bible says, ~~but~~ because there is strong evidence that that is not what it ~~means~~ means. Now when it comes to this word earth, the word earth is used very frequently for the ~~and~~ land of Egypt the land of Canaan, the land of Assyria, it is ~~is~~ used in that sort of expression very often, so nobody can say that the word earth always means the totality of this globe. It is used very often for a certain section of this globe,

but now here you have an expression . You don't ~~x~~ speak of the earth, you speak of the heavens and the earth. What does the heavens mean? And is there not the possibility that heavens and earth can together have a specific meaning separate from either one. Well, there is a passage in Genesis where it tells about the famine in ~~Eng~~ Egypt and it says there was neither plowing nor reaping ~~x~~ for seven years. And <sup>if</sup> that means that the word plowing, <sup>is to be</sup> ~~is~~ taken in the normal sense of plowing, it means that the Egyptians were about the most ~~x~~ <sup>suppose</sup> stupid people that ever lived, because <sup>it</sup> didn't rain. Did they ~~now-~~ not ~~plow~~ plow. ~~The rain~~ It would be silly. Suppose the rain had come and it hadn't plowed and they didn't have any produce and they starved. Plowing and reaping together make up one concept which means that there was no carrying ~~x~~ through of the total process, which begins with plowing and continues with planting the seed and ~~with~~ with harrowing and caring for it, and eventually getting the grain out of it, so the whole ~~process~~ process did not take place during 7 years. It doesn't mean that there was no plowing, of course they plowed every year hoping it would rain, but it didn't rain, so the plowing and reaping is a totality, one expression, and here it is highly probably ~~is~~ that heaven and earth together here are an expression of a totality. Heaven of course in the Bible is used in a number of senses. ~~And it is co-~~ It is used for <sup>around</sup> where the clouds/are and it ~~is~~ is used for where God is, and it is used for everything that ~~is~~ is not on the earth. And ~~the~~ we cannot dogmatically say that ~~x~~ in verse one it means this particular earth as it is today was created; it certainly does mean that all the matter and the energy ~~was-~~ here was created, but in what form it is, we are just not told. Now, if you take this for the summation of what follows, ~~it-~~ as many ~~are~~ have

taken it, I have always felt that a tremendous difficulty that verse two then starts then not at the beginning ~~xxx~~ but after the process has gone quite a way, and matter is already created. And , consequently, if this is the sum total of the whole thing, you don't have any separate statement of the most important step in the whole creation. The step you have is the whole thing summarized and then you start in , The earth was without form and void and darkness was upon the face of the deep. It seems to me that it makes a much ~~better~~ more logical ...we can't take more time with the interpretation. What we are getting at is Hebrew syntax. We could take the whole year on it. I haven't time now. ....Oh, I must mention ~~xxx~~ for next time, please look over very carefully the first three verses of Genesis 1, and also the first five verses of Isa. 40. Look over those ten verses very carefully ...and have it ready next Monday, and we will discuss it next ~~m~~ Monday.

In this class our study is Hebrew syntax, and we cannot spend a great amount of time on any particular area of Bible interpretation, but it is impossible to study Hebrew syntax in any intelligent way, without dealing with Bible interpretation because that is what syntax is, the study of the meanings of passages, and so we will ~~not~~ ~~not~~ pause on various ~~problems~~ problems and notice the ~~a~~ general situation of what light syntax throws on it. We looked at Genesis 1, and we ~~not~~ noticed the reason why the liberals say that Genesis 1 is an introductory phrase, introducing what follows and not an ~~a~~ individual sentence. In connection with that we noticed the zoph pasuq at the end of the verse is not original. They were put in later, but furthermore we noticed that a sentence in the verse is not necessarily equal. Sometimes a verse has ~~two~~ two sentences. Sometimes it has several sentences to make a verse. The ~~zoph~~ zoth pasuq shows nothing of an introduction of what follows. Now, as to the matter of its being In the beginning of, God created the heavens and the earth. Taking God's ~~creat-~~ creating the heavens and the earth as a unit, as a clause used after the construct in the Beginning, this is not common in Hebrew, neither is it rare. It does occur sufficiently ~~that~~ that syntactically there is no reason why it could not be taken. ~~The~~ Gesenius' grammar has a section on it...by the way, the Gesenius' grammar, the edition put ~~out~~ out and a great deal of material about Heb. grammar, by Cowley, is a good compendium/~~...gathering-together-a-great-deal--~~ It is written in a very cumbersome style, and ....sometimes the divisions are not very logical, but it ~~x~~ does ....it does take in a tremendous amount of material, and sometimes the divisions are not very logical, but it does take in a tremendous amount of material. And so, I don't think we will take time ~~to~~ now to ....I reject it as a necessity, I reject it because the whole argument for it rests upon the basis that

it is a shewa ~~i-st-~~ instead of a pathah, and ~~I see no reason~~ we are not that sure that we have the correct vowels. It could have been barasheth, and furthermore, I reject it ~~because~~ because if it is burasheth, it does not necessarily mean the beginning of, it may mean in a beginning. The Greek and all the Old Testament ... It is the introductory phrase rather than ... I wouldn't quite say it that way, I would say that the article  $\alpha$  is a very peculiar form of sentence, because after all, now, the article ... if I say, Yesterday, ~~I was~~ as I was going down the street, I saw the man with a red hat, that is quite ~~a~~ different from saying, As I was going down the street, I saw the man ... the man with a red hat is one particular man in a red hat... So there ~~k~~ the article is ..... rather strong, but now if I were to say, ~~this-~~ Yesterday, I drove off the side of the road, what does the the mean there. ... The ~~the~~ side of the road means the same thing as a side of the road. Both are correct. If I say I saw a man on ... you see the the in English means almost nothing. ... It ~~is~~ really adds nothing, and in order to know just how strongly it ~~is~~ just as well not be there, and in order to know just how strongly... there is a lot of comparison, and it is to my mind that when the Hebrew has a in a beginning, to my mind that is rather definite. The beginning is not a specific --all things take you back to that ... as a beginning of heaven and earth earth --everything began this way. It is not saying whether other things ... began now or long before or whether they began at all. This is not saying that God... It is rather ... It means as a beginning of heaven and earth, it began in this way. Heaven and earth began in this way. It is not saying whether other things began then, or whether they began at all ... It is rather impressive context.... Now, I think that in the beginning is still ... in the beginning of heaven and earth, God created them. But it could be taken as, but a beginning, and another period

But it ~~ea~~ could be taken ~~th~~at way, but a beginning makes it very clear that what ~~k~~ ~~k~~ He is talking about is our heaven and our ~~eat~~ earth, and whether God ever had a different heaven and a different earth before .. we know nothing of...but this says that our heaven and our earth began with God's creating it...that we know, and that is all we know . We can be concerned with when time began, we do not know whether time began when earth began, we do not know whether the Sovereign God began when the earth began ~~...we do not knew~~ but ...it ~~is~~ does not say that , , , ... but if you take it as I feel that it ~~shoud~~ should be taken as an independent sentence. That definitely says that this heaven and earth did not exist until God created it. They are ...

...One is that this is a summary of every thing ...and the other is that this is of course definitely ...Now, between those , there is no ...if this is a ~~description~~ summary of a description, then the second verse starts the beginning of it.

It would seem as if the ...because if you do you start ~~k~~ with the earth already in existence. Unless this is ...a summary of ...so that it seems to me that it ~~is~~ looks in the direction of an eternal universe, unless this is the first ~~k~~ step instead of the summary. You don't have a summary and then start in after the thing has gone on for awhile, so ~~th~~at it seems to me that it ~~is pretty~~ looks in the direction of an eternal universe, an eternal earth unless this is a ~~dis~~ first step.

If you take it as such, then after the first step there came to be an earth without form and void. After this earth , and in that case the ...In what condition it does not tell , if God ~~is~~ chose to create our heaven and earth ~~is~~ with airplanes ~~is~~ flying ~~and~~ on regular schedules and ...even though that 150 ~~year~~ years never existed, God ~~is~~ could do it that way, , , , God could have made an earth like that , or God could have created an earth in which the mountains are exactly as they are

today in point of time. . . . You go up on the mountains of Cal, and you ~~fix~~ find shells there and those shells shows that that mt. was at one time at the bottom of the ocean. And the picture ~~is~~ here does not contradict the idea . . . . it says it began with God's creating it. Well, if God created an earth here . . . with complete civilization in it, or did He create ~~ix~~ an earth in which there was no civilization. Did He create the matter ~~in-which~~ which is scattered through the universe ~~a-d-~~ which formed the earth, and if you find ~~some~~ thing in some other verse . . . the ~~Big~~ Big Bang --that may be the correct answer. But we don't . . . the earth at some time was not a separate ball. It may have been part of cosmic ~~x~~ dust. There are all kinds of theories , and the Bible does not decide. ~~When~~ Verse one comes here and verse two comes the next second, and it should also be . . . . We have no right to say, there is a big space between them or ~~other~~ . . . the only evidence I know . . .

No. 6

It could be any one . . and I do not feel that we can from the verse tell which it is <sup>in</sup> --you look at scripture and I don't think that/~~scripture~~ we can find which it is. We find scientific theories today suggest strongly that there was a time when there were other galaxies other than our galaxies which were in existence, that there were other suns before our suns, and that our various planets ~~fix~~ came into form as a result of a process, that is what scientists believe , they may be right and they may be wrong. And when you say heavens and the earth, what do the heavens mean. Well many people say today that where heaven is , is where God is. But we ~~fix~~ read right here in Genesis, where it says that God made a firmament, and God called the firmament heaven , so we know that heaven is



is more the cloudy sections of the earth. Paul was lifted up to the third heaven, and it seems quite possible that heavens and earth, and heaven is anywhere that isn't earth...it's included in heaven, but heaven includes all the clouds, all of space, and so when it reads heavens and earth, ~~xxx~~ the materials ..or it may be that it just doesn't ...all the matter...we can't be ~~g~~ dogmatic....So we might think of that ~~xxx~~ more....It may have been a wicked man...That is what ... One made up of two , but actually one of the words is subordinate..making up one concept. And there are many cases ~~x~~ in the Bible where there ...I called your attention ~~x~~ last meeting to Genesis 45:6, where it says that there was neither ear~~ing~~ing nor reaping. I think that the word ear~~ing~~ing doesn't cause any problem. People today ~~doesn't~~ don't have any idea what it means. There was no earing, but ~~xx~~ the Hebrew word is a word which as a noun derived from earth a very considerable ...well, it is very common...Here ...the Hebrew is fine...Everyone knows that a fam~~ine~~ine doesn't last forever. There is no plowing nor reaping , means that there is no carrying through of the process ...two words together ~~xxx~~ means only one word ...no agricultural production, and there are a good many...Now, I don't say that ...through all the universe or whether ...there are medibrites that come from ...and this says that in the beginning God created the heavens and the earth. And this ~~isxx~~. It is all complete ...In fact He doesn't ...And so there is no reason . And then we notice that verse two is nominative .. the translation of our English Bible suggests that . But the copular in this sense , unless it is in very late ...I went through this chapter ~~one~~- n

No. 7

And some of it coalesced into this particular planet, and so there came into

No. 7

..there was cosmic dust , ~~whil-~~ whirling around the sun , and in proportion to this, the sun began to coalesce ~~tin~~ into that, ~~and~~ and some of it coalesced into this particular planet, and ~~xxx~~ so there came into existence a world which was a mass of gas, now, which state ~~is-i-~~ it is ~~not~~ nobody can be dogmatic on , but it is definitely one of the two, ~~k~~ unless you take a third , God created heaven and earth and the result was the coming into existence of ~~the~~ this earth as a chaotic ...This then would describe what happened when the result of God's creation came into existence. But the \_\_\_\_\_...the earth , it passed ...there came to be an earth...it describes what happened, but ...we don't know much about it. These two words seems to be used to mean something that is ... and you have a group of ten thousand men milling around , and you say they are ~~xxx~~...there is no purpose to what they are doing. Assemble into something and form an organization. But comparatively to some other ...to indicate something which has no purpose. Yes, I don't think that it would ~~me-~~ make any sense to say the earth came into existence ~~wth~~ without ~~per~~ purpose. I think that it is an earth without organization. But over in Isa. 45:18, 19 that it is without purpose. There is you ...God has called the Israelites to ~~for~~ perform a work through them --He says that I do not believe that I did not ~~ox~~ create the world in vain. ~~I~~ created it to be inhabited. I did not create Israel in vain, ...He formed this earth, not to be something that is some chaotic mass, ~~but~~ but something to be develop~~ed~~ed, but in this ...that is, ....I would be inclined to think that it is definitely talking about the same thing. Even if they are talking about different things altogether , ~~xx~~ ~~xx~~ as to the events I am inclined to think that

...W<sup>E</sup>ll, this is ...but I do think that it is vital ~~xx~~, and I feel that ...this before that and I feel that . I~~x~~ say ~~ix~~ I ~~turn to Michigan and I teach at~~ was born in Michigan and I teach at ~~F-rith~~ Faith Seminary. I . When you mention two events ... (terrific static), so that ~~we ma~~ there may have been billions of years, or there may have been ..

I heard a wonderful sermon when I ~~was~~ was in ~~E~~ college , by a man who said this is perfect, and ...it shows the everchanging nature of God, ~~it is a~~ He is always evolving into something new. Of course that is ~~x~~ not true at all, but it is imperfect. Imperfect is never used simply for a ~~state~~ quiescent state. Imperfect is always to show action, and so there are those that this explains as . In the

Babylonian the same ~~sing~~ sign says Pathah seghol, so in that system you ~~wul~~ wouldn't know whether it was cal or not, so ...whether it means I will be active whenever I will be active . It is a difficult verse. but certainly it doesn't mean I am a static , immovable creature which I always am. It does~~x~~ not mean that.

~~The -ix inference-~~ The grass is green ...The usage here shows that there is something dynamic about it, and in John ~~ix~~ there is a great series of I am, Jesus said, Before Abraham was, I am . And He mad e --that would be ~~hard~~ hard to prove, but ...and it doesn't mean I am . Explain the meaning of ix ix it is ~~dif~~ difficult. ~~x~~ The

fact is that if you take these first chapters as ...In half of them where it says God saw that it was good, there is no ix ix. God ~~x~~ said in the first day, Let there be light, and there was light. A<sub>s</sub> time moves on,

...and the earth did come into existence, and God ~~era-~~ created it , ...and the first sentence is ... (two records on one).

No. 9

This whole matter of ~~x~~ ... In ~~real~~ relation to what I said this morning in Old Testament Introduction. In English we have to have a concept. But in Hebrew it is very common .... and once you are aware of that , you glance at a verse in the Bible and you see that .... where the discussion came up in II Timothy where it says that All ~~x~~ scripture is inspired by God and ~~profitab-~~ profitable and the American Standard said All scripture inspired of God is also profitable and many said that the American Standard was introducing unbelief and so the Revised Standard Version with a great deal of hooray of how people like this one better changed it back to is inspired and is profitable. But the ~~x~~ way ~~that-inspired-~~ they use inspire , very seldom do they say ... actually in that verse there is no copular. In that case there is no copular ~~x~~ It says that all scripture inspired of God and the American Standard may be actually a better translation. It is saying, All scripture, since ~~is~~ it is inspired of God, is also ~~x~~ profitable, but you see you have your choice, ~~xx~~ and of course if you don't take the verse alone, but take it in context. Verse four congratulates ~~Timothy~~ Timothy on being brought up in the knowledge of ... All scripture is inspired and profitable . That ... You know how ~~scripture-~~ scripture is ~~xx~~ inspired. Being inspired it is profitable and vital. You take the person who does n't know the Greek and the Hebrew ... there is quite a difference in it. So this Hayah

is ...~~it too~~ - ~~is~~ in B.D.B. the first meaning that they give in large letters are ... come to pass, come, and happen. That is what \_\_\_\_\_ means, then in the subheads ~~is~~ underneath, is the ~~is~~ development, but when you find ~~is~~ an early book like Genesis using \_\_\_\_\_. Saying let there be light, and there was light, let light come into existence, let light become. Then it changed. It isn't just a study of words. Incidentally, ~~is~~ if you were to ask almost anybody ... ~~what did~~ - what did God do on the first day, they would say He created light. I doubt if there would be one in a thousand ~~was~~ who would say He made heaven and earth, or He created matter. I don't think that would occur ~~to~~ them. The first day is light. So it would seem that the 6 days of creation begins with verse three. Verse 1 is previous to the <sup>six days</sup> ~~first day~~ of creation. Most commentaries say that verse one simply refers to that .. of the universe which, but the making <sup>evolved</sup> universe of the universe and whether all the scientists ~~is~~ believe that the ~~earth~~ evolved and suddenly exploded and has been flying apart ever since, that points to creation, and whereas the Steady state people think that .... things are ~~is~~ always flying apart and always have been and things are coming together in the middle and continue to create all the time. Well, the mind cannot grasp it. And the same general ~~arrangement~~ - arrangement that the galaxies are ... and to my mind whether God chose to create a ball or whether He chose to make a universe already in action, with galaxies and stars and planets there, one is just as possible as the other. And certainly God ~~is~~ could do it either way and ~~whether~~ He has n't told us which way. Or whether He will tell us an entirely different way ~~is~~, but there is nothing in either one of these ~~is~~ ideas of ~~cosmology~~ ... The Bible nowhere ~~is~~ says that the earth was created as it is now, it nowhere tells us ~~is~~ that. But to my mind it is ~~equally~~ - equally possible ... ~~Time will~~ According to Newton, ...

And also the theory ...according to that theory, the universe is now expanding but there were ~~pe~~ periods of expansion and periods of ...but actually, if God chose to create it that ~~w~~ way, ~~He could - but~~ but it is widely held among ~~See~~-Soviet scientists, but actually, if God chose to creat it that way, ...the Bible does not say...~~It does~~ All the matter that is in this earth , and all the matter of the universe that is outside the earth, came as a result of ...It may be the only thing that has ever happened of any importance...Together with everything...A stage which is ~~a~~ subsequent, but which is stated in verse ~~three~~, and it is a stage which is <sup>it is ~~a~~</sup> ...It could have ...but/~~in~~ previous ~~a~~ to verse two, and subsequent to verse . We say as to the earth, it was without form and void, or with a change ....a mass of gaseus ~~matter~~ material ,whirling around the sun...whatever it was, it was not an organized , systematic ... And that is the condition of it, there was darkness upon the face of the earth. Fifty years ago. Each creat~~ion~~ ...actually the only people ...so they finally overcame ...and divided it up into three ~~a~~ parts and made the heavens and the earth.

No. 10

Exactly what it means , we really don't know. What it later became was a highly developed earth...Masses, and vapor, and there was ~~k~~ darkness over the earth. And \_\_\_ the spirit of God was ~~III~~ 7. Some take it as moving, some take it as rushing, some take it as ...and here is a picture of a great situation which , according to the liber~~x~~als is when God began to ~~k~~ start creating the ...This seems to me according to the ....after no so people understand ...the Liberals don't believe in the Hol~~x~~ y Spirit say that ~~III~~ 7 also means breath, and they get ~~grx~~ from breath, There came a great wind, so they will say that the winds of God would be ..and

and a mighty wind was rushing over the face of the waters. I heard a talk given by Jews who had one Christian member who was a part of the Committee that formed the translation of the Revised Standard Version, and he said in it, the question was asked ...he said, I only know of one case where the theological views entered into the translation. If he says... that ...they had an argument for an hour and a half and ...so then the question was whether it was ...so they argued another hour and after they finished that and put it to a vote and . (terrific static). He turned to the fellow after the meeting and said, Jack, why did you do that. You know that the Holy Spirit didn't originate until 400 AD. It was unknown until that time. Why did you put that in. He said, Harry, I voted as a Christian. You can see by what a tiny thread they which they then put out as the Authorized translation of the Bible which all Christians should adopt and three of them wanted ...Exactly what was the Spirit of God doing. He was \_\_\_\_\_ over the face of the waters, and it is pretty hard to tell what ...moving over the face of the waters, it shows up very definitely . Was He moving. It shows that before the first day of God's continued activity as far as the earth is concerned, there was an earth here and this earth seemed to be all in darkness. There was importance no apparent purpose to anything, but the spirit of God was there, watching over and so we start our actual activity in verse one. it all. Before the first day of God's creative activity as far as this earth is concerned, there was an earth here and this earth seemed ...I believe that the great original creation is verse one, and then verse one describes the condition just before God began the 6 days of activity. And verse 3 then has an action again. You notice it starts with + \_\_\_\_\_ and something happens. And the imperfect with Waxw conversive is a tense of action. One hundred years ago all scholars

thought this ~~is~~ called this Waw conversive. Then some scholars called it some -  
 thing else and well, there is no proof ...it shows the imperfect ...and ~~se~~  
~~after~~ after...but this shows past action. Waw conjunctive is simply waw  
 with a shewa. ~~w~~ When you have ...Let light come, let light become...there  
 was the gray matter, to allow a little ~~bit~~ bit of light.....I<sup>N</sup> German and  
 in ancient Egyptian, you would never say ...but in Babylonian, and in Hebrew  
 as far as words ~~is~~ are concerned...have largely disappeared...they take it  
 My son, Jacob, His spirit, she claims ...Now, the only way that we can  
 tell that the Hebrew word means ...But the fact that . Maybe you can find  
 some other ...and when he was a ...In Hebrew the tense means a long rigid,  
 ...Yes,

No. 11

We are all familiar with the imperfect, and there is a shorter ...which we  
 call the Jussive . This \_\_\_\_\_ when and ~~w~~ after the Waw conversive ..  
 so \_\_\_\_\_ so that they call it ~~justive~~- jussive...but ~~wh~~ when there is  
 a jussive ...The jussive is a form of the imperfect. The ~~justi~~- jussive is  
 a form of the imperfect. But it is a form of the imperfect used in the second  
 and third person. And then after while the ~~j~~ jussive is used as a ~~ch~~ cohortative.  
 This verse is action, and God said Let light become into existence. But anyway  
 it came...maybe this is the very beginning . Yes, Let light come to be , let  
 light come into existence. The word come in English ...this word is not exactly  
 --there is no exact equivalent.~~x~~ But we are going to find out ~~wh~~ what the Hebrew  
 is. It definitely not the English word ....but we try to find what the Hebrew word  
 is. It definitely not the ...It ~~is~~ nearer the ...Let light come into existence...  
 but when we say Let there be light. that is a Biblical term , Let the room be full.



And it was evening and it was morning. Well, that doesn't make sense. Evening came ~~and~~ into existence, evening came to be. That isn't what the Hebrew word means. Get near to what the Hebrew means. ...He said, Let there be light, or let light come into existence. And there was light and ~~God~~ God saw the light. In other ~~words~~ words, God observed the light, and then you notice. That it was good. When the change occurs it shows God looking into what has come into existence as good. Then another act of God, God blessed and God separated the light from the darkness. In another action of God, God called the light day, and is that a 24 hour day. ...And the evening was. And there was morning...So here we have the action. ...I would say that that is the picture. There are those that say they take the whole Bible literally, and ~~anybody~~ anybody who says that they take the whole Bible literally, I question that they have ever read the Bible. Because there is ~~no~~ no .....On this ~~day~~ day, it was evening and it was morning, and Moses is using evening and morning --~~in~~ what sense...You wake up to this light, and then you ~~sleep~~ sleep and then a new day, and so you have day separated, ...Then the time came when things

~~Evening~~ came to be ...that is what the Hebrew word means, and ...So He said, ~~Let there be~~ Let there be light. Let light come into existence , or let light come to be here. And there was light . And ~~there~~ God saw ; in other words God observed the light, and then you notice \_\_\_\_\_ and that is translated in English \_\_\_\_\_. The change occurred...it is good. ~~X~~ God blessed and ...called the light day. Is that a 24 hour day. The first ~~x~~ use of the word day in Hebrew is not our present 24 hour ~~xxx~~ day. The word day in Hebrew is what God called the light. And the darkness He called night, and there was evening. Evening was. It became evening and there was morning a day. It was evening and it was morning. You wake up and it is light, and so you have days separate , then (Much static)In the ~~x~~ early development of this earth --well, in ...on the third day. My inclination is that the first ...and very ~~x~~ seldom do we have days that are 24 hours ...Gen. , and Isa. Now, we look at certain features ...we noticed that verse one I ~~felt~~ feel is justified in being an independent ~~sentence~~ sentence. We have no way of knowing how much time elapsed between one and two. It could be that ~~xxx~~ God created ...and it is certainly a lot ~~x~~ easier to believe that than it is to believe what some scientist are telling us not that the universe has ~~already~~ - always existed, you go ~~x~~ back a billion years and it was still going on, you go back 10 billion years and it was there, and you go back a billion years, and ...Well, ...it seems very likely that they changed and it is very likely that great changes took ~~place~~ place ...but the Bible doesn't say , ...and so whether the earth ...but in a condition ~~was somewhat~~ somewhat similar ...and then ...so that we have then verse two, it came to be in a condition without form and void, and when it comes to be that way , ...but it does say that there was a time ~~xxx~~ when there was an earth without form and void, and darkness was upon the

face of the deep. It is ~~w~~ rather hard to make a ...but the ..on the face of the deep there was darkness. And the spirit of ~~darkness~~ ...an original creation of light. Let light be ..and light came. Is this an original creation or is it a parting of the way to the point where light could come through. And light began to come through the earth. And ~~k~~ this depends on how you take the passage as a whole . And Verse one . So I would be inclined to think, but not to be dogmatic, ~~at that~~ ~~it~~ round about, and then God saw the light that it was good. You notice the word it, ---He saw the light that it was good,

No. 13

We ~~x~~ know it is true because the ~~scriptural~~ scripture says who ~~w~~ they were, but we know that they happened , so to them the first day...God saw the light and God called the light day and the darkness He called night, now what ~~a~~ sense does that make . You look at the sun and it is bright all the time. Is that day. No, it means a part of the earth ~~x~~ that is light. It isn't the light that He calls day, it ~~x~~ is a portion of the earth that ...and a portion of darkness...and night and the evening and the ~~xxx~~ morning were called day, and He said the morning and the evening were ...evening and morning ~~cannot~~ cannot ~~literally~~ ~~literally~~ --how long is this period. The ~~x~~ period ..~~xx~~ if you want to believe that it is 24 hours ...God doesn't tell us how long . When it ~~sas~~ And when Christ said Go tell that fox. I don't believe that Herod was a fox....and ordinakrily and half of it is ...but the first ~~thing~~ day ...and unless there was a ~~day~~ day upon the earth ~~xx~~ previous to it , I don't see how ...because ...one day, but the implication is that he says ...~~Yes~~,- No, I would say that the implication is the first day, because ...but the implication is ...but as to different days ...I don't think there is

I don't think there is ...Yes, No. ~~Defi-~~ Definitely, the only thing there that I take ...is the word ....I don't ~~the~~ think there could be So. the only thing that I can is the word , but I take evening and ~~w~~ morning as meaning the passage of what at that time was an ordinary day. And this verse , and the only time ... I think it was a definite period of time, but there are indications that ...I guess there ...it ~~w~~ certainly was literal . There was certainly a beginning and an ending. No, I think ...but I think it very ~~unlike~~ unlikely that it refers to the light withing~~the~~ ... God said ~~that-~~ Let the light . I don't think it fits . But the coming of light . -~~That is~~ Q) I think that as far as , but I think that it is following ... but when there was an earth , without form and void --with that going on , there was not yet in existence ~~and~~ anything called light . I would think that the ~~enger-~~ energy . Here we have in the ~~mig-~~ end of the verse ...and we have in the end of it . If verse two is ..which was in a chaotic condition and ~~a dam-~~ darkness was ~~ue-~~ upon the face of the deep , and the Spirit of God moved ~~ux-uep-~~ upon the face of the waters , and that was ...

#### No. 14

...WELL , your first day then in which you are not told how long the //....I said literally, but in Hebrew the ...In fact, I was talking with a young man who had learned English fairly well, and he told me how he was in Switzerland . He didn't mean the fir s t , then ~~x~~ when you say a ~~send-~~ second day, there ~~had~~ have never been days before, a second and a third day, they actually ar a series , but that is not stressed, You mean two days. I don't think so --you can have a day ...  
I think the only . You might say/<sup>once</sup> ~~axx x~~ had a class , ~~once~~ which contained then I had a ~~α~~ third class which ..now if I were to say th a t , you would n't know

Now, if I were to say that , Yes, In English you can ...In Hebrew , you can't .  
He called the light day and the darkness He called night . It simply shows ...The day ...what you can  
call one day was a series ...in which light ....and you include it when there  
was light ....but ~~it~~ it does not include ..because evening was when ...it includes  
darkness and light but it does not include ...Some say that verse one is a summary  
of the whole chapter, others take verse one as the first step. Now, verse two says  
that the earth <sup>came to be</sup> ~~was~~ without form and void. That may mean that an earth already existed,  
having been created in verse one , assumes a condition, or it can mean that an earth  
came into existence in this condition in verse one. It does not mean that  
the earth was in this condition. But it means that the earth came into existence.  
Either one of these two . ...and then the earth could have fallen . That could  
be or that God created matter in ~~the~~ a ball with all the material in the universe in  
that ball , and it exploded and as it exploded went out ~~in~~ in all directions, and then  
the elements coalesced ~~together~~ together. And ~~thus after a period of~~ then ...and  
every ~~time~~ time we would meet a horse on the road we would have to stop and lead the  
~~horse~~ horse ...or he made it in ~~a~~ a perfect shape and it ...now, that is a very interesting  
question that you raised. You recall here ~~how~~ what ~~it~~ happened. There came into ~~a~~  
existence an earth without form and void...God saw the light that it was good, and  
He called the light day, and the darkness He called night. And it was so, one day.  
God always ...maybe after He ...

No. 15

As far as the syntax is concerned , Mr. Quek has a very interesting suggestion,  
that this describes not the coming light but the day that follows. Against that is  
the parallel. You have an eight day, after ...He ~~tells about~~ tells about the firmament  
which He called heaven, and you know the ~~firmament~~ firmament. It seems to

But then it says ...~~not~~ though it is not common, in view of the parallel in the ~~second~~ second ...you take that as a summary of ..that there was a progress in time. There was beginning ~~of~~ and ending of a period. Now, you read that Abraham ~~say-~~ saw my day and was glad. Which day did He see. Well, ~~He~~ he saw It was a period of light ~~between~~ between two periods of darkness. That was the day. Of course ~~he~~ if he had gone on ...there are evidences that ...Oh, you mean ...and then God said Let there be an earth. Here is an earth and there~~s~~ ...You mean that when he says there is evening and there is morning, he doesn't mean that there is evening in this part of the world, and morning in all different kinds. ~~But~~ But it says, it became morning. ~~Like~~ Like you say, Look at the flowers , they are red and blue. That doesn't ..it's impossible to take it any other~~way~~ way. It could be any one of All of them shall ...you would not have two verbs...He went and opened the~~door~~. ~~It~~ The imperfect. At the same time ...it shows an action prior to the ...There is nothing for it to follow. But it does ~~not~~ show that ...followed by another. This do and live. That's Waw conversive with ...One action followed by another... Quickly , but having looked at the number of questions ...Genesis one there is one point that I think that we ought to take a little bit more ~~time~~ time on. And that is the point of the length of the days. We ~~say~~ said that ~~as~~ as far as what was done on the first or second day is concerned . It could have been done in two seconds , or it could have been billions of years. It ~~does~~ doesn't say. And we have no ~~way~~ way of knowing where~~ver~~...and that is true of the first day and the second day, but on the third day, the Lord says in ~~the~~ verse ~~eleven~~ eleven. Let the earth bring ~~forth~~ forth grass. Verse 12 and the earth brought forth grass and herb ~~yielding~~ yielding seed after his kind and the fruit yielding fruit, and the ...God saw that it was good. And now, there was

was a discussion in one of our Christian magazines ...because one of the se men said, If we believe the Bible we must believe that God created trees with tree rings. While the other one did not think it that way, to believe thã t God created trees with tree rings in them. And they ~~ask-what-~~ had quite anã ~~an~~ argument about ~~x~~ it. There is no reason why God could not create trees with tree rings in them, He could have created this world last night , and had us all have the memories in our memories all that happened in the last 40 or 50 or 60 years. If He choose, but the question is ~~x~~ Did He choãse. But to look at it and to see how. God said not Let the earth be covered with trees-~~but-~~ and have million of trees here, some of them looking as if they were ~~kk~~ 10,000 years oldk, He could have done that, but that is not what the Bible says, the Bible says , Let earth bring forth grass. The ~~ear-~~ herb yielding seed and the ~~fruti~~ fruit tree yielding fruit after his kind. And the earth brought forth grass, and the herb yielding seed after his kind, and the ~~true~~ fruit yielding ~~frx~~ fruit after their kind. In ~~tx~~ other words, theBible does not teach that God instantaneously created large treeks. It doesn't say thã t the earth , and therefore any tree ~~right-right xix~~ ring ~~with-~~ thã t ~~thow~~ those trees have will have come about in the normal way that the tree rings come about . They grew up out of the ground. And it is stated in the verse thã t ...That is not to ~~k~~ say that God doesn't ...24 hours if he wanted to . A picture every five minutes, and if God chose He could , but I said that that is a very un~~nax~~ tural interpretation. Butit is explicit that what happened was that ...an instanteous act when ...but a gradual process which it would be most natural ....and any-~~interper~~ interpretation which ...is an unnatural interpretation. I don't say that it is ~~x~~ impossible ,~~-but-een-~~ God could have caused it to happen extra fast , He could have caused ~~k~~ that , but it ~~xxx~~

unnatural to assume that , so the idea that the word Yom must mean what the word day means today. When yom never meant that ...So it never meant what it means today. Sometimes in the sense of a longer period of time ...

No. 16

The first verse in my opinion is a statement of an independent act, ~~xxx~~ and I ~~k~~ do not think that it is stated ~~that~~ in what position ~~ix~~ in the followers of the ~~big~~ - big bang ~~x~~ theory, all the matter in the whole universe was one time in a great ~~g~~ big football, I think that ~~it would have~~ God created that football. If the ~~sex~~ steady state theory, people state that there has always been great galaxies , billions of years apart , going out and new ones coming in. I ~~saw~~ say well, it started ~~xxx~~ somewhere and verse one ~~state-stared~~ started it. I don't know what happened in verse one, ~~x~~ except it sounds to me as if it were an instantaneous act in the beginning of ~~α~~ the creation of the world. Well, what happened in verse one and two ~~wex~~ are not told, whether verse two describes the ~~k~~ situation of this ~~x~~ earth when God created it, or whether verse two describes the situation that came into effect as a result of ...I don't think we are told , but verse one does not say ...it is an independent act as stated. That is verse eleven ...The day would include verse 11 and also verse 12 . Verse 11 is a command, God said, Let the earth bring forth so and so, and verse 12 says That the command was fulfilled. And verse 13 says that ...I am merely trying to point out the evidence in the scripture that any way that ~~you read~~ anybody who reads these verses in a normal natural manner , they very , very strongly suggest that the ~~thri~~ third day may have been a long period of time . It doesn't prove it , but it suggest ~~ix~~ it very very strongly, and as far as the other things are concerned, there is no place ~~x~~ w where it says ~~k~~ whether this day was wrong ~~xxx~~...the thing that they are a modern



24 hour day and I can say that they are ..There are those who look in the book of Nahum and ~~ik~~ find that there are a lot of ...God could have predicted those , but I want clear proof of it, and which of the several senses that ...and which it is that is what , as a matter of fact ...I don't want to get into a full discussion... at ~~lew~~ ~~x~~ least these three days, if the sentence is taken in the normal ~~senes~~ sense . We have no right to ...Yes, it says that the earth ~~bscx~~ caused them to come out. You put the seed in the ground and then the various chemicals in the ground act upon it and cause it ~~x~~ to come out . And they grew up ...And then but I find (Much static)In chapter one here, you look at verse 27, So God created ~~ra n~~ in His own image , in the image of God created he him. Male and female created he them. There are three uses of the word Bara, now if Bara is to make out of nothing, it is three times stressed that man and woman were made out of nothing, but you turn ~~ofx~~ over to the second chapter and in the second chapter you read , in verse 7 , And the Lord God formed man of the dust of the ground. And He breathed into His mouth the breath of life. So it is , ...that man is made from ~~pre~~existing chemicals --not ~~mx~~ from any kind of an animal. ~~There is no~~ - Consequently , this three times ~~x~~ ...~~that~~ there ~~x~~ was something entirely new, there was a new level of existence. Now, ~~x~~ whether there was ...God ~~x~~ gave him a divine spirit, to say that ~~the~~ that was pretty good evidence ...yes, ...I do not think that ... I don't say that ...Let's see what ~~ixx~~ is definite and let's stand on it, and then ~~lets~~ let's see where there are possibilities and ...

No. 17

That is a ~~bas~~- basic, practical problem, and a very real one. I was ~~ixx~~ distressed twenty years ago to have some graduates of mine go out into a church feeling that there ~~w~~ greatest duty in life was to clear people's minds of ideas which were not

~~not~~ essential as far as I was concerned. For instance , these people were determined that every single ~~bet~~ bolt and nut in the tabernacle had a meaning, and of course you can get a lot of valuable meanings ~~a~~ out of the tabernacle, but these people ~~go-eve~~ got everything, and the young minister seemed to feel that the ~~xx~~ greatest thing that he could do to serve the Lord was to ... Well, I don't ~~think that~~ - how it makes any particular difference ~~weh~~ whether they believed that or not. His purpose there should be to lead them to know the Lord and to take the ~~thing~~ symbolisms that are real and bring them to the reality that that symbolism points and to grow in the grace and knowledge of the Lord, and ~~that~~ that ~~ix~~ is the vital thing~~s~~.

Now, if I am with somebody who has a belief that is not anti-scripture and it doesn't do any particular harm, I don't see any reason in the world why I have to correct them on that point, what I want to do is to try to lead them to know the Lord and to serve ~~Him~~ Him better, but if ~~wex~~ we are in a situation where there is going to be harm by driving people away , through a dogmatic reading into the scripture, then of course I might not ... In that case to try to help ~~the~~ ~~ex~~ ~~peopl~~, but if it is entirely possible ~~ix~~ that these days may have been 24 hour days, and I have no ~~qual~~ ~~qual~~ ~~quarrel~~ -- ~~que~~ quarrel with anybody ~~a~~ saying they ~~ix~~ are 24 hour days. I say fine. I think they are <sup>long</sup> ~~24~~ hour periods. I give you ~~a~~ freedom to interpret ~~the~~ in the ~~pre~~ perfectly possible way that you believe that it is, and you must give me the freedom to interpret ~~the~~ in ~~per~~ the perfectly possible way that I want to. We should stand ~~to~~ ~~weh~~ together on ~~ix~~ what the scripture says. ~~And the~~ Whether they were 6 minutes ~~wes~~ long or 24 hours long, or 24 billion years long. We should ~~a~~ agree there were 6 periods, and that these periods were in ... and that God did it all, and there is a great deal that doesn't fit, but there is a great deal that we can stand upon, and the important thing is ~~ix~~ ~~ix~~ not to know the age of rocks but to know the Rock of Ages.

I stress that it should be ...but what we can learn about the rocks we can try to learn, but we shouldn't be dogmatic unless the Bible is so. I ~~no~~ know of a Baptist Church up in Northern N.J. that almost split because half of its members thought that Christ was crucified on Wed. and half on Friday. Well, I say that a person is very foolish ~~is~~ if he is dogmatic ...looking at the data in the scripture ~~is~~ it seems to me more ~~like that~~ - likely that it was Friday, but I don't think that ~~is~~ it is a matter of ...if ~~a~~ some body thinks it is Tuesday, I am not ~~is~~ going to ~~fix~~ fight with over that. It is perfectly ~~silly~~ - silly to ~~fight~~ fight over things that the scripture doesn't make clear. But let's try to distinguish what it says and ~~what~~ what it doesn't, and let us expand in no uncertain voice on the things that the scripture makes clear and the things on ~~the~~ which it has not yet made clear let's move forward slowly being careful not to be dogmatic on anything unless we are ~~xxx~~ sure that the scripture, and recognize that in this as in any other subject, for everything that we find clearly taught, we come aware of five new possibilities that we don't know the answers to. The more that you learn the possibility of, Here ..and we learn things which ~~were~~ we were not aware of before . <sup>B</sup>ut our purpose is not to <sup>10</sup> give people a correct understanding ...our purpose is to know the ~~Lord~~ Lord and- and to lead people to grow in ~~gace~~ grace, and lead them to go to the Word and to ...Now, ~~xxx~~ let's turn over, yes? Well, science says nothing about verse one. I would ...He went out from the building. You don't mean that he was here one second. And the ~~x~~ next second he was out there, if he went ~~out~~ out there is a process. Any time that I ever heard ...it is a process, and ...and it must be a process, and when that process ...but it is a process. There is no question of that. ...Participles may represent something that took place before the action of the verb, during the time of the main verb, or after the main verb, so that when it says that the earth is bringing

forth , it shows that here ...when there were no ~~tres~~ trees and out of the earth trees came up, and it shows that these trees which came up, either may have produced seed while they were still in the earth, or that the seeds were actually coming up out of the earth, or that ...after they were grown, and I never saw a tree yet that ...or when it was just beginning to rise, that makes it pretty definite that the whole ...up to the point ...there is no suggestion of evolution ~~i-the~~ in the verse whatever, but there is definitely the statement there that within the third day trees grew up out of the ground where...Now, it is possible that God caused that there should be millions of oak trees ~~at~~ to spring up from the ground, and these ~~xxx~~ ...that would seem more probablye...I certainly wouldn't be ~~mer-~~ dogmatic. But I don't think that anybody has any right at this point to ...He separated the waters above the firmament from the waters ~~x~~ below the firmament, and the waters above the firm~~ament~~...andheaven is used for ~~x~~ the place where ...God is in his heaven, and ~~whether~~ when it comes to the earth, the earth never was ~~xxx~~ like it is today, that is quite definite. ~~How-different-is~~ Maybe there is ~~xxxx~~ one ...but it is equally possible to think that ...and with all this upheaval and turmoil . ..And by verse two ...we have no right to be dogmatic, and ...we simply do not know, and when we are dogmatic, and then we find that all ~~x~~ the evidence , and as ~~far~~ far as heaven and earth ~~beag~~ being one expression...I stated that today...over here on verse 14. And God said, Let there be light in the firmament of heaven, to divide the day from the night, and let them be for signs and for seasons, and for days and for years. Well, what are these lights for . These lights: the sun and the moon, the ~~xx~~ stars are divided up into years, and they ~~day~~ divide the sun up into days, and they divide it up into months, and they divide it up into weeks. Let them be for ~~x~~ seasons and for days, and for years, it doesn't make sense ~~xx~~ .What ~~th~~ it means is let them be

for seasonal signs , for days and for years. Let them be for ~~ε~~ signs to indicate seasons . A man says, I am good and cold today. Well, was he good. I don't say that heaven ~~a-d-~~ and earth ...but I say that it is made ...

No. 18

It could be that God made ~~at any m~~ in a moment a football. ...~~De~~ A very inatere interesting illustration ...is where we read that Christ was for three days and three nights in the bosom of the ~~earh-~~ earth. Now, what does that mean: three days and three nights. Well, the Resurrection they say was on Sunday morning. If He was three days and three nights ~~xx~~...He was Thursday and Friday and Saturday. Th.night and Friday night and Saturday night--that was three days and three nights, wasn't it. At that rate He must have been crucified first thing Thurd sday morning. But Hewasn't crucified in the ~~mre~~ morning , ~~to~~ He was crucified in the afternoon. And it hardly seems reasonable that they took the body and kept it overnight and then buried the next morning. Three days and three night s doesn't literally ~~xxxx~~ work out that way , ...So that ~~m~~ the most reasonable...and the day-night period --if you say the middle of Friday afternoon, you would say a part of at he ~~comin-~~ combination...And the whole of the ~~won-~~ one would be Friday night and Saturday. And a part of the one ~~would~~ would be Saturday night and Sunday. There are many illustrations. God ~~dees not take the Bible~~ did not give us the Bible on tables ~~xx~~ of stone. He gave us the Bible in human language . Hear O heavens, and give hear , O ~~earth-~~ earth. What He ~~man-~~ means is that this is so important that the whole universe ought to pay attention. God the creator of the universe . Like the man when I was in college who said, Anybody here who takes the Bible literally. ~~xx~~ Most of them did, and he said, How many of you take the Bible literally. It says in the Old Testament, they came to a land flowing with mil~~k~~ and honey, ~~Hx~~ they would say No, and he would say now, Well, you can't take the Old Testament literally

--maybe there's some body here ~~xx~~ who thinks ~~xs~~ he can take the New Testament literally. Is there anybody like that. By this time, ~~there were were~~ they were more hesitant . Well, he said , Do you ~~thin~~ take the New Testament literally. Well, he said ..Jesus said, ~~God~~ Go tell that fox. That means that Herod is a four-footed beast. No. Well, you don't take the New Testament literally. And if those youngsters instead of hearing their minister say at home, I believe the whole Bible. I believe ~~that~~ the whole Bible--~~xx~~ I take it all literally. And said that this ~~is~~ Bible is written in human words and the Hebrew words, and it was given the ~~sa~~ same approach , instead of taking the Bible and really thinking ... perfectly obvious, and any ...it's ridiculous to take the Bible literally...and I hate to ~~hx~~ hear anybody say, Oh, that's just symbolical. You can't ~~x~~ go by anybody..and I think that we ought to interpret in the light of the context. And this is primarily literall, ~~but--~~ and it ~~have~~ has a few figures of speech in it. Like the figure I often use--you put a little salt on it, and it is just right , but you pour a whole bucket, and ~~ix~~ if you say that any book or any chapter , and actually some people say that ~~that-portion-of-the~~ didactic portion of the scripture. But actually whatever . You'll find some of the most difficult things to understand at all in the gospels, and you go to the Book of Revelation and you will find some of the clearest things in the Bible. But on the whole the gospel ...and I say take any sentence of any chapter and ~~ix~~ if it is clear, ~~stand~~ stand on it, ~~and~~ and ~~ix~~ if it isn't , Study it in the light of the rest of the Bible, and God will enable you to understand it. Isa. 40, and ...and ~~parse~~ every word--as to position in the context...

A Test : Translation of first verse and first sentence of the ninth verse.

Now, let's look then at this section. How about the first verse? This word is used only ...I think it makes much better meaning to say \_\_\_\_\_...I would say Open the door. So I think the main problem ...Yes, the repetition ...Comfort my people, Comfort my people --the Lord Lord --Yes, .x. And then under that, number one. ...

No. 19

That is the word that is used where it says that ...and actually, ~~this~~ I think that the word changes mostly from ...it is not a change of line....that is, the idea of ...when Rebekah came to Isaac, he was comforted over the death of his mother. But in view of ...and when God- it says that it was intended that Saul be king, and ~~xxx~~ then in the same chapter...He is going to make a change, but there is nothing that you can do to buy him off. And so here ...change from your unhappy state to a state of either less happy or moderately happy. God is ~~a~~ going to do something intelligent. I believe that that is definitely ...That's the problem. A word in ~~English-Englis~~-English ...but it comes nearer, and the next word --yes the ~~xxx~~ important thing is, so that you can take it as ...Now, what do we read --and God will say What's the purpose ...Well, ~~English-Englis~~- English ~~xxx~~- we are told, we will say in Old English--I think that it was the more --and (much static).

I think that we have to recognize that our languages has changed very much, and ~~we~~ ~~a~~ where they use the Bible language. And so ...yes, I think that ..but I'm not saying that it is wrong, but it certainly doesn't mean that ..we don't get that impression and I'm not saying that there is anything wrong but it ~~a~~ certainly doesn't~~m~~ mean that Isa. --it is perfectly obvious whose ... I think that they should make that clear, and that is one of the things that ... Old English , He goe~~x~~th and He seeth, Well, modern English , you would say that He went to Himself , and in Old Engli~~s~~-English , I think that there is that difference. The ~~is~~ perfect is actually in Englsih and the Impe rfect is active insomething ...and as a rule on this passage . either of them is impressed... God said . This is what God has said...you use the future , and then I asked you to look up something and I guess ~~that~~- verse nine , How do you translate~~te~~ verse nine. There are all those words ...but I don't think that it was quite ... Well, now, Mr. Overduin. The common ...Now, ~~ix~~ it also ...quite a few times it is translated .....but this is upon ...you say a high mountain , and then what ...it is a form of a verb , and what is the verb, alah is a lamedh he verb which means to go up, and this then is imperative, and what is the next one. This is to ...and this is very hard to translate. Because it is sort of what you call the ethical~~a~~ data. It means for yourself. The ~~King~~ King James translation. It means get you up into the divine rock. It kind of gets the you idea, it is not that this , I don't know of anybody today , and we say you go and they ~~a~~ say, A<sup>S</sup> for you. It~~x~~ actually just means it is my command for you. It is pretty hard to face. This is what I want to say ..Go up, go up to the mountain. Now, how ~~did you~~ do you continue after that. And you take the participle , and ...that is



the way that you- the King James picks it. How many of you indicated it a participle? This word is ...one who is a ~~very-good-tid~~ bearing good tidings to Zion. Get up into the high mountain and ....and verse one ~~7-and-ver~~ says Comfort my people, that is brought on. Now, if you look at the English. Comfort my people. ~~Zion-is--~~ You that bring good tidings to...lift up ~~x~~ your voice and ...and so I looked in the Hebrew and ...and what does that mean for Zion to get up into the mountain. How can Zion going to get up into the mountain. How is Jerusalem going to get up. It certainly ~~isn't~~ isn't--it's pretty hard to take it literally. Well, that might be all the people. But when you say Zion. Zion is ...~~and~~ go up to the mountain. ~~Wx~~..And so , the idea is Comfort my ~~x~~ people. Who ~~is~~ are God's people. And this comes right after ...the exile is over. and God is bringing them back. Go up to the mountains and ~~deela~~ declare it so they can all hear it. Lift up your voice with strength, and furthermore , look at the last half of the verse. So that from the English, I would say that there are other ...but when you look at the Hebrew, verse one it was ...masculine plural. These messengers who were ~~x~~ told to bring the word to God's people. Now down here they ....Yes, it is second feminine ~~x~~ imperative --God up here and ~~h w~~ the one bringing good tidings. Who is the ..and then he has the second ~~feminiten~~ feminine, and it is often and the force of the Hebrew is that ...Isa. says ...God is going to bring them back and to further them and to remove all the obstacles and and ...to bring tidings to the whole world. Who is the woman he is talking to--like in our English we would say, She ~~fields~~ feels that ...that is an elective ...but it means that God...

~~20~~  
-50

The first impression that a person of Isaiah's . . . can get . . . is comfort , and that is one of the . . . is expressed over and over and over, but this is one of the . . .

Here it is used with the feminine. It is just exactly right . . . Well, we looked the last time at the first verse of the chapter , and we noticed there that "My people" a vocative is ~~not~~ . not a summary , and we noticed that the "saith your God " is not an incorrect translation, but does ~~come into~~ become incorrect in comparison with the many places where ~~saith~~ saith the Lord translates the person, it does not bring out the distinction , and this may mean that the Lord is saying, the Lord saith. Or it may mean that the Lord will say. In light of the whole context I am inclined to think that . . . is the better ~~is~~ interpretation in this case. Now, that is a question regarding this verse. It might have in mind. And I think that sometimes that some of you should be ~~not~~ looking at other translations of this verse--that would be a definite . . . to see how they translate it, I would think for instance that if someone should look it up in the LXX and see where they translate it . And then we noticed the meaning of this word \_\_\_\_\_ I think is an excellent translation but I don't think it is exactly, and there are many cases where Nathan could not become . Now, we might look at verse two that -- I don't think we have looked at all together here, and let's . . . and you translate very literally, now , is this absolutely literal. The word \_\_\_\_\_ . It is much more apt to be upon ~~of~~ or . . . now, speak concerning the heart would make excellent sense, wouldn't it? If this were the only case where this phrase occurs, I would incline to think that is the most literal way to . . . but it isn't -- we have parallels, we have other cases, and consequently, and speak upon the heart , to ~~spak~~ speak concerning the heart . . . either one of them would make a fair amount of sense. And the . . . it is ~~is~~ in ~~contrast~~ contrast for a definite time, therefore , it must be upon the heart, if you are going to translate it absolutely literally. However, the phrase occurs in quite

21  
51

a few cases . In B.D.B. you will find that there gives a list of about ten cases of how \_\_\_\_\_ occurred, and Judges 19:3 it is translated friendly, and 19:.. it is translated comfortingly , and that is the way that our King James gives it. Just what does that mean. Comfortingly would make more sense wouldn't --I don't know in modern English but did you ever speak ...you might speak comfortingly but comfortably , that would sound as if you were ~~sit~~ sitting in a comfortable position when you spoke--but this certainly does not mean that , and so the phrase that ...and to speak in a way to reach the emotions. Mr. Quek? The English has nothing to do with the translation of comfort. ...And of course the two words are different. It may be that in Old English to speak comfortably meant that we would say comfortably---verse two--there is no idea of tense in it. There is the idea of speaking in a way ~~x~~ --and that would be in a way , except that it does give the idea . To speak kindly or friendly is ~~x~~ to speak in a way that would give them joy. The word \_\_\_\_\_ is a sort of figurative sense ~~se~~ ...but it is used for ...but it seemed to be more on the emotions ...and the heart, but there are a very substantial number ...In this context here I doubt , ...I would say that there are ~~x~~ quite a number of cases where it is definitely emotion. That is the sort of thing that you can... of course, the difficulty is that ...but the Englishman's ~~Conder~~ Concordance is much more usable with the words that occur 5,10,20 times than like this., ~~but~~ because like this ...it can be a ...and I do not say that Brown ,Driver, and Briggs, they are modernists. They might be very wrong , but they have ~~the~~ taken ...and looked them through and tried to arrange them in a logical fashion, so if they say..the intellectual man, the ~~the~~ thinking man, and when they give ...and then if they say an emotional man. you want to be absolutely sure you can look up all the // ~~ans~~ and when you get a group of large factors. If they give a means...

No. 21

~~22~~  
52

...that it makes it easy to see whether you have a lot of evidence ...  
and that ~~xxx~~ is the great ~~, but that is and~~ in any case where there are ..  
and if there are no cases

No. 22

Well, it would be interesting to know exactly what the LXX ...these translators--  
of course these ...you have to know something of context, because without  
context the passage is pretty hard to translate, and so ..simply had a wrong  
idea of the whole subject matter, but they knew how ..and they knew what ~~xxx~~  
his position was , and to see what ~~g~~ Greek words were used for alla. Did they  
have a literal translation or ~~did they have~~ an adverb, and if so, what did that  
adverb mean. It may ~~mean~~ mean ...Now, there are two questions and the one I  
never thought of . the idea of ...I remember reading about ...and so whether  
they are important...but how did it start ...and they have all the Babylonian  
materials , and ~~xxx~~ all the Aramaic and ..but when they started ...to say  
that definitely ,the LXX ~~is~~ was not made by ~~a~~ one man or a group of men.  
And when they came out ~~there~~- their translations were word for word identical.  
But nobody had any idea , but ~~note~~- nobody has any idea of whether ...as  
because Ptolemy Philadelphus ...and it is a very careful translation. Then,  
there were others--many, all ...but there were ...and the names of ...and  
there were a few ~~xxx~~ terrible- terrible days in the days of Israel, one was when  
Moses made the Golden calf and the other was when the LXX was ~~xxx~~ translated.  
And if the translation were word for word ...God said, I am El Shadi. Well,  
this is , and then . But when you come to the Book of ~~Job~~ Job . You ~~trans-~~  
translate it ..and then Jerome . But that is taken from ...people are trying to  
figure how did El Shadi mean God Almighty ...It does not ...I like to think of  
it...But when the LXX translators . Some people try to connect it with the

No. 22

In connection with the LXX, there is a  $\xi$  very fine ...and  $\alpha$  there is --well, then this phrase \_\_\_\_\_, Yes, I think that in English it is quite a reasonable thing to find out. My guess is that --I wouldn't say that.  $\xi$  Jerusalem is here a figure of speech, but what is a figure for . It is a figure --no $\alpha$ , it is not that. It is , "Speak unto the heart of Jerusalem--literal, but --Yes, literal, but , W<sub>e</sub>ll, speak in a comforting way --or speak in a way that will --Mr. Kim, could you give us the next word, -- Yes, call ye, or call --now, this word. How do you pronounce this word. How is that? Well, ~~ow~~ now, is it --how do you know that the Shewa is vocal. In other words, there is a vowel there. If it were a case ..and this word --I think that you translated this cry--

No. 23

Now, it is then ...you said, Cry to her. Call to ~~Jer~~ Jerusalem. Notice in verse nine, we had our questions $\alpha$  as to whether it the one who would bring good tidings to Jerusalem or ~~the one~~ whether it was Jerusalem who would bring good tidings. Here tidings are brought to Jerusalem. Verse nine we noticed that the thing that made us think

that it is Jerusalem, is the fact that ... So that this analysis ... one interpretation is ... Now, the next word after that, Mr. Overduin. ~~W~~ How would you ~~be~~ ~~y~~ translate that next word--that, now, what does that mean. If you want to say that that is the man that I am talking about. In other words, our English word that as a demonstrative pronoun is not what this means--~~now~~ nor, is it ~~wou~~ our English word that as a demonstrative action. That book. That would never ~~k~~ be used --~~wha~~ what is the that. Well, now, if you look at Brown, Driver and ~~Brings~~ Briggs and you find that this word ... is a word with a great range of meaning. Brown, Driver, and Briggs on page 471 says Ki as a conjunction for that, for, or when. That ~~x~~ is quite a range of ~~ran~~ meaning. But now, in English, ~~xxx~~ take the word. It's a long time since he came. But you ~~xxx~~ say, Since he is here, we will speak of him. That has nothing to do with time, in other words, since, because, but since also means a reference to the time that has ~~elapw~~ elapsed. They are about as ~~x~~ different as any two meanings that you could think of. How does the one word fit when it has an ~~x~~ utterly different meaning, and you find that English ~~x~~ ... In other words, since in English means because, but since also means a ~~x~~ reference to time that has elapsed since some ~~xx~~ other event ... and the two ~~ix~~ are about as different as any two meanings you can think of. How does the ~~for~~ one word fit ... and as far as the English conjunction. It is not ~~ax~~ at all strange that ... and ~~if we wnat~~ now if we ~~wnat~~ ~~x~~ want to know just what does it. B.D.B. is a good tool to have. Of course if you have plenty of time and you really ~~re wa t~~ want to work it up, you ~~just~~ just get a concordance and look up all the cases, and try ~~xxx~~ from context to make ~~x~~. and there are many cases where ... a d when I say since he is here, you don't know whether I mean the time or fact. So that you ~~ax~~ take it and look

at all the cases, ~~...but~~ - whereas there would be many cases where --now, --but ~~N.B.D.B~~ has made ~~α~~ and so we look at~~x~~ them and see the analogy, and we find that they say here that the general meaning ~~x~~ here is that , for , when, --under that, ~~isx~~ and under one they have --the one . ~~So that~~ They give number two a time when , and then they give number three , and then at the end they have a note that says He is sometimes --it is not an easy word. But they ~~thing~~ think that the great bulk of them i the book ...and then under that they have a ...depending on an ~~α~~ actual verb, ~~α~~ as Gen.1:10. He says that they would come tomorrow . He saw that it was good. It is used here after verse three-- then, clear down to c. often introduces direct narration. He said that they would ~~w come~~ - come . ~~Ex~~ In English we don't introduce it as indirect, but direct narration. He ~~said tha-~~ said that they would come. He said that is thee here. C. says especially after \_\_\_\_\_. By the life of Pharoah, he says that ...but when .. ~~xome~~ sometimes , but wh en d. the kind of ...and then e. and f. what have I sinned that that has ...More commonly ...well, now, let's look at ...I don't think when . ~~x~~Speak to the heart of Jerusalem and cry unto him. Well, now which of the three is the most likely . But why not? The purpose shows action and action ....if you would say....Go and ...when the sun has gone down. You go and tell us as soon as the sun goes down. And so it would not be impossible to ...when her warfare has been accomplished. ~~-I would-~~ You say that you don't like it, and I don't either, but ~~when~~ what ~~leaxds-~~ reason do we have for not liking it , when he says that ....they are going to punish them for their sins, and ~~the~~ ~~so that he is looking forward~~ speak to the heart of Jerusalem and ~~cla-~~ call to them, that her warfare is accomplished. when Isa. writes , Isa. has told us repeatedly

before that God is going to send the people into exile, well, now, if He tells them that He is going to send them into exile, now, He says Cry to them when their warfare is accomplished. That makes perfect sense. What are they going to ~~not~~ cry. Just call them. Speak to the heart of all --and he called to them ~~that~~ --but, Mr. Carlson, What Isa. ~~x~~ says is, over and over and over, Isa. says God says, I've brought up children and ..and God says that these people have gone into sin. God says ~~that they-~~ these~~x~~ people have turned away from them. They have to be punished. Over and over and over He says it, that they have to be punished. Now, did he come to people who needed to ~~be~~ be punished. Why would ~~x~~ you comfort some body ~~who-~~ when you have already said, they were going to be terribly punished. And you say, You're a wicked person, and we're going to take you out here and give you thirty lashes on the back. We're going to give you terrible punishment, now, let me comfort you. But you say~~x~~, when you've had that. That's going to have an effect on you, and then when you~~x~~ have had your punish~~ment~~, then when you have had your full ...and so God had to punish them, but that doesn't mean He is through with them. So He can say, You go and comfort the people when the warfare is accomplished, but ~~to f-r~~ for the godly it is a comfort to know, that after the nation as a whole ~~x~~ has gone through all this, then God is going to comfort them. ~~Se-I-den't~~ Is the prophecy given before the war. Well, now, (Miss Chung is standing with the Higher Critics.) They say that ~~these~~ this second Isa. is written here at the end of the exile, and it says that the people can be delivered, but now Miss Picket is holding ~~ra-her~~ rather ~~to~~ with those that believe that the book of Isa. is one book, rather than two or three., and she says that Isa. is telling ~~thei-~~ this before they go into exile, 100 years before.

No more than a case of miscomception of one of the ~~greatest~~ ~~of~~ possible in the prophecies of the H.C. 95 except when they speak truth. Am C



when they ...Isa. is bringing comfort to the godly, by saying that God is going to comfort the people when the warfare is accomplished. That is to say, that ~~is~~ this is written ~~as if~~ assuming the future, putting yourself way ahead, but \_\_\_\_\_ is against that, ~~which~~ which says that this is what God is going to say in the future. ~~Now~~ - Is He now saying. ~~Yes~~ Yes, but the general impression of the ~~whole~~ whole chapter is looking forward to the exile. I ~~was myself~~ myself raising what I think is a serious objection, but it is an objection, not on the grounds of the meaning, but ~~as~~ from strictly the word, and that is, the objection that occurs to me is that if you read it, Speak ye comfortably to Jer. and ~~do~~ cry to her, when her warfare is accomplished, when her iniquity is pardoned, when ~~she~~ she has received from the Lord's hand double for all her sins, it seems rather ~~strange~~ strange to repeat three times in this ~~so~~ beautiful poetic way, simply a statement of the ~~the~~ time of when a thing is to be done. It seems as if the purpose of the repetition is to make the time definite, when the crime is to be done, but to carry a ~~strong~~ strong emotional understanding; therefore, the fact of the ~~the~~ three-fold repetition would seem to me to be a pretty strong evidence that this is the thing that is to be called, rather than the time when it ...now, it is a time when it is to be called. But I think it ~~is~~ is what they call, rather than when they call or ~~else~~ else you would not ~~use~~ use a repetition like this ~~which~~ which is not a repetition ~~for~~ for the sake of making the ~~the~~ time definite but a driving ~~at~~ home emotion. There is not much point in that unless ...that is a pretty strong argument against the Min, but as far as the ~~sense~~ sense, sense, I think it ~~is~~ makes perfect sense, but I think that it argues for that or because, in fact, I think that ...argues very ~~strongly~~ strongly against it, argues for that or because ~~in~~ in fact, I think it argues more for that than because, ~~because~~ because the idea ...Yes,

..well, the difficulty is that the time , & I'm inclined to think that since is a little weak. I'm inclined to think ...well, now, I've run ~~it~~ over time , and now, I was going to assign 40:11,18; 21-24. Study those ~~carf~~ carefully and review these 10 verses. It's related to meaning, and there is --not just a relation to it, because ~~ne ne-~~ one of the most important questions in syntax is the matter of -- but ~~w one~~ once you know what they are , then you can know what they mean. That is a rather involved matter --so we are using syntax in this wider sense. Now, then , syntax is what ~~etymolecal~~ etymologically might go under etymology --the difference ~~w~~ between the noun and the ~~h~~ verb . Let's say 100 ...all ...and the principles of the Latin language are ~~ah-~~ applied in this way and the result is understood much better than it has before . And so the study of Latin help~~d~~ people get a better understanding of English, but that which carries to an extreme the principles of the Latin grammar and applie s them in full ...and of course , Latin and English are very different--~~x~~ and now there is a reaction in the opposite direction. --trying to get away completely from the language and substituting , but based upon the Latin~~g~~ and this is ...naturally, very definite and there is a group of languages which are called Endo-European languages and most of the languages ...and this group of ~~ak~~ languages have many points of similarity. and then there is another group ~~xof~~ languages which is called a Semitic group of ~~hate-~~ languages, which have a close relationship, much closer~~r~~ Endo- than many of our/European languag~~es~~ , but ...nearer to that , but ~~k~~ this group of Semitic languages , and yet there are ~~sk~~ certain slight similarities , and some ways they very definitely ~~bk~~ belong together , and ~~ix~~ it is for us

So that it would seem to me that the repetition would <sup>make it</sup> ~~be~~ very unlikely that this is pointing out when to do this. I could ~~not~~ say ...and you hand him an overcoat when he gives evidence of being full, and then ...the repetition --sounds ~~like~~ like something you want to drive home--~~to~~ stress, if it is explaining the time to do it, you are more likely to say --this is ..so the when hardly speaks of ..and how about the other two , the that seems very reasonable --cry to Jerusalem, that she is finished with all her difficulties , she doesn't need to worry any longer, but I can't --you have nothing more to worry about. Unless the word \_\_\_\_\_ is the word you have to have to tell you what ...why it would seem to me that because would be all right, and I question very seriously that you have any grounds , & but at the present point, syntacally ~~there~~ all three are impossible, but from the viewpoint of meaning it seems to me a repetition rather rules out the when , because the when would be simply giving information, ~~whereas~~ whereas the other ~~two~~ two are when they are expressing a great cause through emotion, It happened because this has happened . Both are involved --yes, as I was saying --people would come and say this commentator says so and so and this scholar says so and so, and I say I'm not , but I'm tremendously interested in why--any commentator --any expositor of scripture may have an excellent idea, but you find 500 who hold one view and a hundred hold the other together, it may be & right, but you ~~want~~ want ...and this is an interesting suggestion, ~~but~~ that the first two are that and the last one ~~because~~ because , like thou didst --maybe even that would be possible, if you are going to ~~take~~ take any of them ...maybe the first two or even the first three, but Mr. Lee suggests that the third one be taken as the & reason for the first two and ---he is suggesting that those who heard

all this struggle he is going through with --her afflictions --there doesn't continue any longer ~~the~~ because it has reached the point , or because on some other ground the reason has come in that --so that would be a very good statement...therefore ~~the~~ now, some of the words--what does \_\_\_\_\_ mean. It is ~~ordian~~ ordinarilly ~~the meaning of~~ means --warfare now, ~~the~~ you might as well call him the Lord God of warfare, and warfare , well, then warfare ~~ix~~ has been fulfilled. And now the next ~~w~~ two words . \_\_\_\_\_ is used for iniquity , but it is also used for affliction. But this word \_\_\_\_\_ --you can hardly say her iniquity --now, then this is of course so that --~~x~~ the only case where ...but it seems to have some reference in all doing something about ...but it has the idea of , and when the last one could be --it seem to have ...It seems hardly a question of whether ...now, it is very interesting to see how the LXX ~~x~~ translates it. Then, her affliction has been accepted. Continue, Mr. ...In ~~h~~ relation to all her sin. He hath taken --that is never used that I know of ...in the sense of the ...but I am not at all sure of

The question is , Is there any evidence in the word --but that will be an interesting suggestion on the basis of the English, but is there any such usage in the word --Now, I have here Englishman's , but my impression is that ~~k~~ it is not a very common word. ~~like-x~~ I don't think that this is ~~usex~~ used anywhere near as much. Here is this word, \_\_\_\_\_. Now, \_\_\_\_\_ as a verb is used in Exodus 26:9. And then Exodus 26:16 is ...being doubled, now that doesn't mean that it shall be 4 on one side and 8 on the other, but it may mean that ~~4~~ by four , but it is ~~sox~~ doubled over. So that probably means actually means ---and from ~~the~~ ...doubled over. Now, 39:9, and then also a ...I don't think ~~tha~~ t , and then in Ezekiel ~~14-~~ 21:14 there is , and then there are only three other statements. They are the nouns from it, and these are all the cases given ...Job ~~11:16-~~ 11:6 ~~is~~ speaking of wisdom, and Job 41:13, who ...that ...and then this case~~x~~ we have ~~is~~ here, so it is a ~~esas~~ case where we don't have a great deal of evidence to see what it means . Now, Mr. Kaufman ~~sus~~ suggested ~~that-~~ ~~axx~~ somewhat similar idea .--Jer. 16:18 we will take a look. It could be that they for a certain length of time had ~~defin-~~ ~~defin~~ defiled the land, and ...that would be a possibility. But I don't know, now ~~sox~~ what is the ~~Heb~~rew. It is not the same word. It says , And I was made full. I will replace...And here is \_\_\_\_\_. See how it is used. Jer.17:18, and Destroy them with double destruction. Jer. 15:24 it says that I have set them free, and Zech.9:7 I will render double unto you. Ezra 1:10. Esther 10:3 ...and II Chron.23:24 He put him into a second ...II Chron.28:7 . But Genesis 43:12 .double money in your hand Of course that is not the word here. The word here is \_\_\_\_\_--used ...seems to me the counterpart --whether it is very certain that that is correct, but I certainly don't see ~~xxx~~ how it could ...Mishnah it seems that there is no question that that

is what it is . But ~~it~~ it is \_\_\_\_\_, which is used ~~for a~~ of a \_\_\_\_\_ or something like that , folded over , and they have received ...~~ok~~ well, now, I can't help wondering whether it is some ~~of~~ sort of a parallel in some activity ...something like that ...it means that ...~~now~~ not by their actions, but what they have done --doubled over whatever it is. --it's a bit hazy ~~beea~~ because we don't have the words ~~x~~ used much, the word double ...no, I don't , but I don't quite think that --where a person --~~I was in a~~ cut a corner when I was in high~~x~~ school. The ~~ex~~ rule there was that you should go clear around the intersection, and this ~~pa~~ rticular place nobody ever went around--and one day, the police came and put a ...so I got --but I had a summons to appear in court ~~x~~ and so I went down there and figured I might have to ~~pay~~ ~~15/-~~ \$15.00 dollars or so, so I took \$25.00 with me, and so I got ~~dea~~ down there and one of the other fellows said, he didn't have \$15.00 , and so they put him over there ~~in the hard~~ with the hardened criminals and was carried off to jail, and then there was a girl who came up and they asked her~~x~~ if she were guilty or not guilty, and she said guilty of not going around the \_\_\_\_\_, but not guilty of not going around the center of the corner and she argued that they put the button in the wrong place, and they didn't want ---so they ~~give~~ gave her~~x~~ a suspended sentence, and I was next , and my case was exactly the same ~~x~~ as hers, so there was nothing he could do but let ~~him go~~ me go altogether, so then the other fellow was sitting over there with the hardened criminals, and hadn't brought money along, so I went over and paid his crime (he paid me later for it), and I got a ~~certifi~~ certification that his fine was ~~paid~~ paid. So he received ~~m~~ from my~~x~~ hand the double over payment that entitled him to be released. Well, now , if we knew that there was a custom ~~like~~ like that in ancient Israel, this would fit perfectly. Unfortunately, we have very few uses of the word, and ---Unfortunately, we have very few uses of the

word and we do n't ...~~we~~ know what the word means . but ...introducing this statement on the ...and it doesn't say much about ...and here (Q) And the word --normally, \_\_\_\_\_ is take of the Lord's hand. Now, that maybe ...he has received from the Lord ...is a picture of somebody ...

No. 27

~~It you~~ If you just took this verse as it ~~stand~~ stands , by itself, ..but in the light of the scriptures as a whole..and therefore I am inclined ~~that~~ to think ~~that~~ the wording, while not denying that suggestion. This is ...a long discussion which developed ideas , gradually over a ...~~we~~ reaching a ...now, the discussion actually starts in chapter 41, ~~with~~ with a picture of the ~~em~~ coming Messiah. God is going to --I think that it is like an overture--it ~~touch~~ touches the essential emotional ...without being specific, and so Isa. 40: ...is an introduction to the idea that God is going to deliver Israel, for Isa. 40:7 is God is going to deliver ...It doesn't not explicitly distinguish between them. In this case here, this is a marvelous cry that they hear at first and they listen to the cry, and they ~~say~~ think that ...this --but as they examine the phrase carefully, they find that the phrase is translated ...never used for pardon. It is used for sacrifice, and it says that some sacrifice is ...and then at last they have ~~red~~ received ~~from~~ from the Lord's hand...would say that that means that the Lord has published them....through 70 years and no they have reached the point where they ~~have~~ pay for the ir sins, and they ..there is no such thing. God is giving to you.. . the part . Just what ...double over and ..you have to cover it. It is a rather...well,~~that~~ is the difficulty is that --and then there is a later meaning ..and then through the middle ages. A bit ~~later~~ later p---as far ~~as~~ as the scrolls are concerned --which consists of rules and-

No. 27

67  
~~34~~

and ~~sis~~ disciplines , and in the course of that ...I don't know whether ...

the Middle Ages --most ...well

It's never used in --the book of Revelation I believe has no quotation in the Old Testament. There is no such thing, but the book of Rev. has ~~more~~ no quotation

from the Old ~~Testam~~ Testament, most of ---and doubtless, in that case .it ~~is~~

uses this very phrase..of course that doesn't prove ...unless the context shows

what the ---uses this very phrase. What was that reference--Rev.18:6. Let's

look at that a second. Double unto her~~x~~ double according to her word~~x~~. And the

word means folded over. Surely it is not ...receive a penalty that is twice ...

does not mean to render them twice as ~~x~~ much. But it is interesting that here this

is used in Rev. of restitution, ~~weh~~ whereas it is used in Isa. 40 speaking of

atonement or forgiveness or expiation, but if you take it in Rev. and Isa. 40,

--whereas it is here calling upon God~~x~~ to give terrible punishment , to ...and

double unto her~~x~~ double ...well, unless ~~xxx~~ ...but let's move on to verse three.

And Mr. Overduin, would you read verse 3. A voice calling in the wilderness, now

in English that doesn't make much sense, does it. Now, of course , but unless there

is, ~~x~~ later on, a ...there is a voice calling, or a voice is calling , one or the other.

There is a voice calling in the wilderness, or a voice is calling in the wilderness.

Or a voice is calling. I would imagine~~x~~ ..to remove the obstac~~x~~les, to open it up

--so compare in the sense of removing obstacles...put out of the way...how is that,

that is not at all . And then I ~~x~~ looked up the English word \_\_\_\_\_ and I found

--actually ....

No. 28

Now, Mr. Overduin, you say that a voice is calling. Now, what is the voice calling



Where do you get the word with. You mean you say first it is a voice crying in the ~~wid~~ wilderness, ~~Rx~~ Prepare ye the way of the Lord, and then it is a voice yelling in the desert , Make yet straight a pathway for our God. So the two are parallel, right . So the two ~~can~~ are not necessarily parallel. The way that ~~it~~ it has been arranged by the Massoretic texts, a voice crying , and what is it calling. The Kittelk Bible --and it starts the new line with what the voice is calling. It is calling in the wilderness, Prepare ye the way of the Lord. Make straight in the desert a highway for our God. Two parallel lines, meaning the same ~~thing~~ thing. That is the way the ~~æd~~ accentuation is , that accentuation is simply ~~æ~~ the judgment of the Massorettes 1500 years or so after it was written. That's not binding on us--in Mark and Luke the quotation of the King James Version --he could have taken it the other way. It does not--there is no truth there--in English ~~order~~ order is ---way of giving thought. For ~~x~~ instance in English , instead of having ~~an~~ before an object, ~~Ged~~ and that's ~~x~~ our indication of a direct object in English but that is not so in -- in the Greek and Hebrew, while the order does help ... in other words ~~the~~ literally , --but I will hesitate about --none of that ... but then we have a voice crying , then, what the voice is saying either begins in the wilderness or begins with Prepare, and what the voice says has two lines to it, and one is ~~x~~ Prepare ye the way of the Lord, and the other, Make straight a highway for our God. The two are simply parallel. Remove the obstacles from the way of the Lord's coming. In the second line, the In the desert is put after ...~~x~~ instead of before, so it is very clearly not their saying the voice in the desert, it's saying In the desert there is a highway, and that being the case, it seems to me at least worthy of consideration <sup>the two</sup> ~~with~~ whether ~~these~~ lines are not ~~x~~ parallel throughout.

To have the same ~~them~~ thing in the desert --one in the wilderness and the other in the --it's not saying the same --instead of the ~~one~~ first one being what you call --through the desert ~~the~~ a road is to be straightened out for the Lord to come on--a highway ...so that ~~there~~ through there . Yes, Mr. ~~Kaufman~~ Kaufman? The Romans prepared very wonderful w roads. Make ready --yes, I was thinking ---but as far as the fulfillment of the ...I meant that by ...chapter 41 ..and it continues from chapter 41 on. The deliverance from Babylon and the return from exile. Chapters 41 up through 55 ...and chapter 40 has very little that is specifically tied to particular events...chapter 41 tells about Cyrus the Persian ~~king~~ King --a picture of deliverance from the Babylonian exile. But it is not --there is ...but chapter 40 is an introduction to the long passage --it's like the overture, like a prologue , but most of the ideas , and so I do not think that ..that is laying the foundation ~~of~~ for the two great events ...one of which ---~~ans~~ and also , but this is laying the ~~fea~~ emotional foundation for both , ~~and~~ rather than specifically , he says ..what are you. You are not the great prophet, then what are you. He said , I am the voice of one crying ~~x~~ in the wilderness , Make straight the way of the Lord, ...now, that is the matter of interpretation. I would say that it is a different thing , and I have heard people say --but sometimes very often it would say --Lord said , ...and there was a series of other ~~prop~~ prophets...

No, I don't think this is a specific prediction. I think that this whole chapter is like an overture of a symphony. It is laying down the emotional notes that are ~~xx~~ the background of every thing that follows and everything that follows is-- a-- pictures--there are two great deliverances--deliverance from Babylon~~xxx~~ and deliverance from sin, both of ~~xx~~ which are described in succeeding chapters, but every~~xy~~thing that refers to either of them refers to that one--not to both, but here there is an emotional laying down of general principles. And it is an interesting play on words that ~~they are~~ there is to be a highway to a desert; that is a fact --it is not going to happen --but when you come to John the Baptist --John the Baptist goes out into the desert, preaching and baptizing and people come to him there in the desert and he ~~sya~~ says prepare in the ~~desret~~ desert a highway for our God, it doesn't really affect the ...but he is saying, ~~thax~~ not that this is a fulfillment of that prediction, but this is that sort of thing that is there ...I don't know whether ~~x~~ I can make this clear, but there is that very definite difference in the chapter. Now, what is often ~~meaa~~ meant by double fulfillment --most people haven't talked the thing through, but it is an easy way of out of the problem, but if you have a right to take anything and make two or three fulfillments out of it. I would say ~~that~~ if it describes a plural, it can be fulfilled many ~~times~~, and if it ~~is~~ describes a series, ~~then~~ there can be a series, but if it refers to a specific event, ~~the~~ then that specific event is the fulfillment of the ...given. Another event will not be ----if it is a real ~~fulfilme~~ fulfillment. Yes, that is true unless --jif it has happened once, you can't ...there is very little difference. Clear out a road for our Lord. The second one is Make straight my highway in the wilderness for our God. There is very little difference. It ~~is~~ is practically

--the repetition is for ~~instance~~-~~impah~~- emphasis. And the thought of this ~~verse~~ verse is that God ~~is~~ is going to come ~~in-and-~~ with tremendous power. God is not going to let the Israelites go into exile-let sin come into the world...Now, verse four . Kol, ---if it were ~~sk~~ all the --it would have an article , every hill --~~hre~~ here is the ..the Lord is ~~x~~ coming to do a great work. ~~Here-i-~~ The Lord is coming to do a great work. The next line--the next word is a level place. Yes, it shows that ~~is~~ it is difficult country to go ~~the-~~ through. You see, the previous verse says remove the obstacles . Level off the hills, -you take it as a prediction of what God is going to do. But since God commands...and the next verse ...the word prophet~~max~~ means ...now --If God orders something to come to pass, ~~here-~~ you hear a cry in the wilderness, make a...but I don't necessarily think that ~~is~~ it is literal, it's a figurative expression--God saw that --the next verse. So that the glory of the Lord and all either way=but since God commands it, the results are such ...whether the ..in either case it is going to happen, and of course , it is such a tremendous , because the mouth of the Lord hath spoken it, and you notice that the --Comfort my people, comfort my people. And now it is --Verse 6. That's a very interesting question. The glory of the Lord will reveal it, and all flesh shall see it together that the mouth of the Lord hath spoken it. It is a matter that isn't at all . Now the next verse. The Waw conjunctive is much more --a voice is saying Cry. And he says, What shall I cry. A voice is saying Cry, and he says what shall I cry. The K. James translates this a s loving kindness 30 times, s...I think that ~~x~~ loving kindness is really what is meant. We think today of goodliness as meaning the entire --all of man's goodness. it means that all of man's goodness will pass away . . .

Copy the verses from 27 to 28 and then tell in each case each possibility of interpretation. If the verb for instance could be equally well imperative or perfect, name them both. Don't go by context. Go by form. The ~~jussive~~ jussive makes it shorter than the regular perfect, or in ~~some~~ some cases lengthened, and in many cases it is identical. In this case it ~~could~~ could be a jussive. The imperfect after the Waw conversive very often takes the jussive form when there is no ~~jussive~~ jussive meaning. ~~Next~~ The next verse, Mr. Carlson. The Niphal imperative is different from the Niphal perfect ~~x~~ in form. Yes, Mr. Butler? Participle, no. The only participle which would be somewhat like that is the Niphal Participle but in that Nistar, I am quite sure you would keep the long ... Passive participles usually have an ~~or~~ there and it is ~~usually~~ rarely if ever dropped, even with the ---now it is not a common form, so it is a bit hard to speak dogmatic --I would have to check it ~~th~~ through, because there are a great many ~~cases~~ cases of the Niphal participle with the feminine ending. It is my very definite impression that Passive participle ... the common is kept, never shortened. I am making ... I am inclined to think.... a Hithpael... from what verse ... Hithpael, that would have to be Nis... it would have to have the Hithpael all the .. have the middle radical doubled. They never have a shewa ... There was a very clear mark of differentiation. You see that would rule out the Hithpael, a Hithpael with --there are a few cases --~~tha~~--and that can be confusing. Now, in Arabic --3ms perfect Hithpael would be \_\_\_\_\_. I don't think you would have a cohortative ha. Of course it might be lengthened ... exactly, this could be the first common plural ~~imperfect~~ imperfect qal. with a cohortative ha. Let us ... but in this particular context... but you have the two possibilities.

Imperfect has a ---so that is a good possibility. While that wouldn't fit ~~ix~~ at all in some ~~x~~ contexts, there are cases ...the next verb, Miss Pickett/. The ayin practically ~~disappears~~ disappears. You notice it has the hath ~~path~~ pathah disappears. It is sort of like the man with the Wycliffe translators ...he was trying to discuss the various sounds of ...the <sup>r</sup>/~~pronounced~~ is very pronounced in some languages and in other languages ~~xx~~ it is very slight, and in some languages it is practically disappeared. I lived in Germany with a family ...and I found that if I ever told anyone that I was ~~ix~~ in \_\_\_\_\_ on Hinne, they would always spell it Hhner. That is ~~they + the~~ in the Germany the r comes so ~~x~~ near to disappearing I couldn't pronounce the e on the ~~wit~~ end without having it weak enough but what they would think that they should think it should have an r on it. Now, in the Hebrew this ayin is just like that. The letter ayin practically isn't there in the Hebrew but it ~~ix~~ leaves a ~~trace~~ trace there that affects --in the Hebrew it ~~ix~~ just merely affects the vowels. So in this case ~~this~~ you notice how it affects the next letter, the beth. Ordinarily, you would have \_\_\_\_\_ but ~~hea-~~ here you would have a hard b, you notice that there was no dot in it. So it is \_\_\_\_\_ and what form? Is there any other possibility? There is I think a very good rule for imperfects that whenever the passive with a preformative, it is always hiphil unless the first radical is ...and if the first radical is a guttural, then it can be ~~qax~~ qal ~~ix~~ or Hiphil depending on the ~~w~~ vowel of the second syllable --consequently the vowel of the second syllable proves that ~~it is~~ this is qal and only ~~ax~~ ~~x~~ qal. ~~The~~ ~~ac~~ Actually the sound of long is with or without --no', not usually, to or not the long o sound is ...it is ~~quite~~ quite common in the --with or without. The same way with the shureq --you can write a quibus

It's absolutely ~~xxx~~ inmaterial. It's just like the ~~thing-that~~ same way ~~k~~ with the shureq. It's absolutely ~~xxx~~ inmaterial, the ~~k~~ only thing is that if you write a quibus, it can be long or it can be short. Holem is always long anyhow, so it doesn't make the slightest difference. It's ~~jut~~ just a matter of habit. Of course there you have --this is one of the many features in language which you explain not on the logical basis but on a historical basis, in other words it is a development which occurs ~~xx~~ with a historical process. You see at first, the Heb. had ==--unless there was a logical reason there would be no need of it. The historical development was that first you just wrote consonants and then if you had a word like sawa which meant ~~.--and-the~~ horse, it shortened ~~ed~~ and then people just wr~~it~~ing consonants noticed that wherever you had a long ~~w~~ wu --then to get people just writing consonants noticed that ~~w~~ wherever you have a long <sup>uu</sup> ~~o~~ or a long oo very often there ~~w~~ is a waw, and it <sup>uu</sup> ~~is~~ a natural thing to get ~~the~~ to thinking of that waw and indicating a long/~~oo~~ or a low oo where it is not actually ...and so then they extended in the course of time from cases where it belongs ~~h-there~~ there. And where the meaning might not be clear...and it is just like if I write a note, if I want to say I read ~~x~~ some thing, or if I want to indicate ...well, I can't tell when I ~~x~~ write read ~~with-~~ whether it is ~~xxx~~ read or read, so in order to make sure I will put a long mark over it or a short mark. Now, you don't have to, you can put the long mark or you can leave it out, it is inmaterial, but if you put it in it makes it clear ~~with-~~ whether it is imperative or whether it is past.

No. 31

And so they have it developed of putting in vowels to indicate long oos and long uus and ~~they~~ --that habit developed, and when that ~~hap~~ habit developed

and ~~so it~~ - you see it wasn't required for ~~ah-~~ ~~waw~~ while to show a long ..at all, but that habit having developed in a word like sus, where the <sup>waw</sup> ~~word~~ belongs to the original root, ~~the picture already~~ - already - since you ~~xx is x~~ already have found in ~~x~~ other ~~x~~ places that they had put the waw in --to have it naturally extended ~~x~~ so that with a word like sus, so it got to be ...leave it out, and you don't know , and they they took ~~ox~~ over from the Syriac , and then the Hebrew took it from the Syriac, but when they took over the ~~w~~ vowels from the Syriac, they already had the habit of putting in vowels and <sup>hays</sup> ~~ha-~~ ~~ha-~~ ~~has-~~ for vowels but not required to, but just that you could put them in, and having already had that ~~hap-~~ habit they ~~ox~~ kept it, so it is a historical development, just like our alphabet means ABC instead of ABG , and you know that in Greek it is Alpha, Beta, Gamma and in Hebrew it is Aleph , Beth, Gimel, ~~AGC-~~ ABG is the original order. How do we get ~~x~~ ABC there, and then we get a G further on and the G looks very much like a C doesn't it. Well, the way that people figure it in the ~~x~~ ~~histori~~ historical development, the Alphabet originated ~~k~~ over in Palestine in the older type of Hebrew letters, which were taken over by the Phoenicians , and they are often called Phoenician letter, and then the Phoenicians took them over to the Greeks and the ~~ak~~ alphabet is derived from the Phoenician alphabet, which is the prototype of ~~X~~ Hebrew , and then from Greece it went overland to Italy , ~~and-~~ instead of by C, and that ~~m~~ ant that the Etruscans got it . Well the ~~Etrux-~~ Etruscans didn't have any G sound, so when you put a G there ..so the result was that when the <sup>t</sup> Latins took it from the Etruscans, they already ~~x~~ had a k sound, but now there was the c, which is pronounced g and they don't have any g sound. So the result is that somebody got the idea that they were using the c for k and the g for gu, and



that indicates that this sound is gu not ku, just like ~~hth~~ in the Hebrew they thought of putting the dot in to show that bu is not --in the Begath Kephath letters. So that is the way that we got our g and got it out of place, and ~~ix~~ it is ~~x~~ another case of historical development in language, so that this \_\_\_\_\_ the waw can be in or out, it is <sup>in</sup>material, it is just a ~~matter of~~ matter of ...because of this particular historical development, and I wish that English spelling could ~~x~~ be the same way~~x~~. Take the ~~nae~~ name of Wycliffe and you take doctrines from his time, and the spelling was in a flux, and we would doubtless have a far more sense of spelling if the flux had continued, but fortunately, or unfortunately, printed was invented, and instead of slow, laborous type of writing and therefore it seemed fairly easy, if spelling hadn't changed, ~~ix~~ so now we are stuck with this very, very ridiculous spelling. It is a disgusting thing, but here in the Hebrew in the ~~x~~ Hebrew, we have this alternative. Of ~~x~~ course some other languages ~~hve-~~ have alternatives too, in German you ~~ix~~ spell often with a th, and you pronounce it with a t. In Germany they had an emperor and he made a decree about 60 years ago ~~and-~~ that they should write a t and not a th, and I saw a case like that in Portuguese, you happen to think of it, Mr. Cunha? A sound that is a case where there is an old spelling, and --that's very -- otherwise, you drop the h. ~~Moha~~ --the Spanish came in first and they wrote it with a J. Now, it has been ~~ange~~ anglo-sized, and it is ...But the town in the middle of the desert is spelled Mojave, now it ~~x~~ has been anglosized, but you have the two--one is kept for the town and one for the desert. That's ~~ox~~ one of the few cases where ~~ix~~ he has been able to change the spelling. The J ~~deh-~~ doesn't carry the H in our language

---that k is one k of the few cases I know of. And of course anyone ~~had~~ who had never been to Cal. would ~~go~~--well, the next word, Miss Chung? The yodh and the Waw, the first ~~two~~ letters interchange. And ~~the first~~- this form is not \_\_\_\_\_, like ..but in this form it keeps the yodh and your verbs that occur most frequently, they don't write the second yodh, they make it like \_\_\_\_\_, but in the left column, and the next one...and you pronounce the second ~~and~~ yodh --and of course they are not necessarily used, but the imperfect is action ~~of~~ occurred, it's not a completed ...it is either something that is in the future or something that occurs before you. Why will Jacob say, or why does Jacob say, either one, but ~~is~~ it is action ~~occurred~~- occurred ...and if it is third it is feminine, it shouldn't be Jacob, ~~she~~ why does ~~she~~ she say---this is Jacob. You have to take it second masculine, because k otherwise it wouldn't be you --how is that, yet, all of that possibility--the ~~found~~-~~yes~~, yes, ~~is~~ Mr. ... I think that it is always good to have --and then when you stand ~~solidly~~ ~~w~~ on what the form is...and then you know ~~what~~ that the form is ~~the~~ this or that --but it is not that, and then your next step is ---will she ~~she~~- say, or why will you say. It can't be why does Jacob ~~say~~, the possibility is 2nd ~~and~~ masc. like at or third feminine. That is why I don't ~~have~~ all the Robertson's Davis' seven cases, instead of four, or is it 8 instead of 5, because 3 are identical in form. If you could first look at the form and investigate the possibilities, then the next step is in writing, and you have the three ~~is~~, whereas otherwise, you are all apt to pick one of the three. The first step, ...so it is --well, let's see. This, on account of, you would have to check, I don't think that's really a very good .... the on account of idea is derived, I don't think that ...yes,

he says why do you say. Here is what Israel said, My way has been ~~hid~~ hid from the Lord. In other words the Lord doesn't even notice me. He is not interested in me anymore. My way has been hid from the Lord, and my ~~jud~~ judgment ~~is-~~ will pass over. One of ~~the~~ things that has occurred out of His presence. Now, it having occurred ... then he won't pay any attention to it. It's like when you write on a piece of paper something that you are definitely going to do and ~~you~~ put it on your desk, then you come in with ~~with some-~~ something important, and put that on top of it, and ~~if y-~~ as a result of its being here, ~~by~~ you ~~don't~~ don't think of it, and you just forget it, ---~~It~~

No. 32

His answer is that God is not ~~is~~ subject to human ~~for~~ frailty and he gives the answer example of his thinking ~~of~~ of an ordinary ... well, just like Elijah, he .. for some reason he doesn't hear about it. Israel here in exile, suffering with the Babylonians all ~~x~~ around. They are apt to fall into the same thinking. God has forgotten the ... and ~~by~~ as a result he won't do anything --- he shows the frame of mind -- I saw in the Reader's Digest one time the --- ~~and the~~ and the bishop ~~in~~ in actuality of the situation is doing exactly what ~~Israel~~ Israel is doing here. Treating God as if God were a man who would forget and if he didn't work it out it never would be worked out, and of course the fact of the matter is that they ~~intended~~ intended to use him as an instrument to work it out, or the Lord may have a ~~purpose~~ purpose in not letting it be worked out. It is a very good verse, not merely for Israel but for all, to avoid the false things that they say and the answer in the next verse. Now, in B.D.B. it ~~gives~~ gives the first name as if, ~~but~~ but the second name that it ~~gives~~ gives of it is an interrogative participle

and it says that as an interrogative particle that it is mostly ~~core-core-~~ correlative with \_\_\_\_\_, ~~is~~ just as you have here, and you have an ~~is~~ \_\_\_\_\_ as another interrogative, making a question. Now, \_\_\_\_\_ by itself could mean ~~is~~ accept or if not, but in this case it is a bit confusing that there is a hyphen below --the M. makes it a question and M is occasionally ...but usually with --when you ~~have-~~ have two things ~~is~~ in a row --I ~~doubt-it-~~ doubt if --but the context certainly fits the --I rather doubt it.

Please prepare these six verses very ~~thorough-~~ thoroughly ~~try-~~ and in exchange ~~try-to~~ each case try to determine from the wording of the word or from the context who it is talking about, ~~Abraham~~ Abraham, Moses, Joshua, and these six verses ~~which~~ which we are assigning for Nov. 16 are Isa. 44, 28, and the next verses which is 45:1; 46:10,11. And Isa. 41:25, 2 translate them very carefully and ~~is~~ get exactly what they mean and ~~when-~~ what the possibilities are in ~~tan-~~ translation and of ~~is~~ interpretation and who is talked about in each of these six verses. ~~Abraham~~ Abraham in ~~one-~~ one, Moses, Joshua, Gideon, whatever it is. That's the lesson for Nov. 16th, and I am not assigning a lesson for Nov. 9th, because we have to have our ~~quiz-~~ quiz on that day. I have to get the mid-semester marks in, so we have to have a test. I had this down for Nov. 9th but I won't give you an assignment then because we have to have a test, and I ~~won't~~ won't give you a lesson for Nov. 10th because that ~~will-make~~ is the ~~day-~~ Day of Prayer. That will make the 16th the --Isa. 44:20-45:1, ~~and~~ and then 46:10,11, and 41:25, <sup>2</sup> ~~and~~ and now, we look back at the verses that we have not --it is study of ~~is~~ everything done in class and every= thing that ...well, now, we look then at ~~is~~ verses--we started in last week at Isa. 41, and how far did we translate, do you remember. <sup>40</sup> Let's ~~is~~ see, Mr. Butler

would you look at 7. A voice is saying--another possibility is a voice was saying. Another possibility is a ~~vee~~- voice will be saying. Another possibility is a voice of one saying. In other words, <sup>the form ~~will~~ can be about. or const.</sup> ~~there~~ the form would be identical and the next word could be ~~Genesis or it could be~~--Genitive of a noun or a verb in the --because a participle is a verbal adj. . .and in most languages ~~and~~-any adj. can be used as a noun. And it means then the one, the thing the first one, that can be described by the adj. like in English we say He divided between the quick and the dead , he divided between the living and the dead --and in modern English you can take any adj. and use it as a noun, and it is understood ~~to~~ to be plural, ~~and~~- this ~~is~~ is a queer thing a crazy thing, that has ~~developed~~ developed within the last few centuries ~~x~~. Most any other language, . . . --you would think that it would stabilize under singular, but in English it is just the opposite. Now, I am not sure you can do that with any adj., but there are quite a few instances. . .I don't think there is ~~any~~ any case in English where it is in between . I remember saying to a man in German, See that man over there. He is . . .but to him there was --well we say that he was the blond --We wouldn't say the bad man--but in German and in <sup>Hebrew</sup> English, <sup>could</sup> any adj. used <sup>as</sup> ~~so~~ <sup>as</sup> ~~so~~ in this case . a verbal adj. can be used as a substantive, and <sup>if</sup> ~~here~~ it is used --in Engl. you ordinarily have <sup>to</sup> ~~it~~ indicated. <sup>that fact by</sup>

inserting a word like one. So this would be --if you take it as a construct before substantive, it is a voice at one time. But if you take it in the more natural sense, it is a voice is crying. And of course in our modern English habits, ~~it is very difficult~~ we would say there is a voice, or there will be a voice. A ~~part~~ participle doesn't indicate time, it indicates the ~~continu~~ continuity of the ~~act~~ action--it can be past, present, or future. This could be there will be a voice saying, King James is very poetical and says the voice of one crying in the wilderness. It is very poetical --it is not extremely literal, but while it is not nearly so literal as there will be a voice crying. Yet, it ~~has~~ has a definite advantage of the translation, though it is less literal, there will be a voice crying. It is a voice giving time. And you say the ~~voice~~ voice of one crying in the wilderness. Is that past, present, or future. It ~~doesn't~~ doesn't tell you, and since the Hebrew doesn't tell you either, ~~in making~~ not it is making a more exact ~~trans~~ translation than what you have by introducing an idea ~~that~~ that the original does not make clear. Of course that is ~~the~~ a touch problem in translation. You come to a sentence and there are two or three different possibilities ~~if you can~~ translate ~~so~~ so you can still keep those possibilities, why that is excellent translation, because it leaves the reader to make his own interpretation, and as if ~~this~~ ~~were~~ the translation. you are not putting your interpretation on him/. .at the same time ~~very~~

No. 33

I would say that in the first ~~place~~ place there are two possibilities regarding this word \_\_\_\_\_. The word \_\_\_\_\_ may be used as a predicate adj. or it may be used as an adj. used as a substantive. Now, if it is an adj. used as a noun, then the word before it is ~~an~~ construct, then the word before it is ~~a~~ a voice ~~of~~ of one saying.

It doesn't tell you ~~anything-whether-it-is~~ when ~~it~~ he is saying it, whether it is past present or future. But it is more natural to ~~xx~~ take it, a voice of one will be saying, or a voice has been saying, or a voice was saying. That would be taking it as ~~p~~ a predickate adjective. And any participle does not ~~x~~ contain time itself, so that whether it be a predicate adj., whether it ~~it-x-~~ be an adj. used as a noun, it does not ~~indeia~~ indicate time. That ~~would~~ you have to supply from your knowledge of context, or from ~~x~~ your general study. You would say that if the word \_\_\_\_\_ were the first word in the line, there would be no question that the ~~ent-~~ construct would be immediately followed by the word of which it is in construct, so that if \_\_\_\_\_ were the first word in the line here, in order to make ...but the predicate normally in Hebrew precedes. The verb...but not all. It ~~m-y-~~ may be changed about, and therefore it is ~~x~~ entirely possible, just like in Gen. 1:2, and the earth is without form and void. It is not the usual way that the predicate that the verb comes after instead of before but ~~xxx~~ particularly the participles are ...so that t e other way would make it clear ~~tht-~~ that it wasn't a predicate. And it ~~des~~ doesn't make a great deal of differen~~kce~~--and or a voice of one. ~~tht~~ I think that per~~h~~haps that it ~~mak-~~ makes more~~xxx~~ sense than to say that the voice of one ~~syn~~ saying --it is a kind of queer way of saying that a voice is saying. There ...the whole emphasis here is not on the ~~fact e-t-~~ of the ~~matter~~ --- ~~x~~ ~~ok~~ of ...but the fact that something--and the voice and the plural..and the future is strongly suggested here ~~x~~ by the ~~parla-~~ parallkel to verse one which ~~w~~ says, Comfort ye, comfort ye.. the imperfect, not the perfect. And that certainly sug~~g~~ests that that is the future. Or that it is an action taken now.-It is ~~xx~~ some thing that you hear now. It is not something that is ~~pa~~st. So it is that prob~~g~~ably the ~~k~~ most literal way is a voice is saying but perhaps the ~~most-~~

more idiomatic way would be a voice saying , and then what does he say.? Now when I first taught Heb. I used to give exercises, and I would give about ...and I used to be ~~k~~ very strict about saying thou and you because in English you just have one form. In Heb. you have Go thou ~~m~~n, go thy woman, go , you men, ~~x~~ go, you woman. I thought we could reduce ~~k~~ it to two. Practically nobody in America today ~~xa~~ thinks that ~~k~~ thou could mean anything to them. Thou has disappeared --some people think that it is the way that you talk to God. But it simply is a singular. And there is nothing divine about thou, any more than you. I don't ~~knew~~ much know what thou is . The quakers use thee for simply language, because as time went on ~~they~~ people began to address the king ~~with a~~ as ~~fix~~ if he ~~hwere~~ were a lot of people. Wm. Penn said he ~~wa~~ would not talk to the king as if ~~w~~ he were a lot of people. He was just an ordinary man like the rest of us. He ~~was~~ just going to call him an ordinary thou, and keep his hat on in his presence, and so he ~~refused~~ to call the King you, he called him thou, and ~~k~~ then I guess he ...they got to using for the king you/and everybody else was thou, and ~~they~~ then they got after while .they decided they would be polite to the nobles too and they called them ...and then they extended it to --and finally they got to calling their equals , and then they got so even the children were you, the only one they ~~k~~ left a simple singular ~~xa~~ from was God, and ~~w~~ so we ~~wil~~ still ~~yeu~~ use what was then the undignified form, because we have taken the dignified form and applied ~~to~~ it to --it is just ~~sing~~—~~seend~~— second person, singular or plural, ~~a-d-the~~ and the average person ...says ..and so I found that ...they ~~transh~~ate the plural with thou and the singular with you ~~havt~~ ~~ha~~lf the time, and I decided that by ~~ghe~~ the time I teach them what thou and you means, you might as well teach them the Hebrew in the first place, so I just ~~quie~~ quit bothering in the first place, so I just quit bothering about it. Now , I notice that



Mr. Butler translates this \_\_\_\_\_ cry ye, and I am sure that he doesn't think ~~that~~ that this is a plural. I am sure that he knows no idea that there is an oo ending but he translates this a s cry ye, and so I take this not-~~as~~ as ignorance ~~of~~ of the form but simply his ignorance of old English language. And of course we don't realize it, when we ~~w~~ read the King James Version we think it is Old English, we don't realize --we just don't ~~understa~~ understand it all. But in this case I know Mr. Butler didn't mean to say, Cry ye. That was not ignorance of Hebrew but of English, and not of present day English but of old English. In fact, I have practically never ~~met~~ met a person who could tell me the difference between ye and you. Yet, they are entirely different, and they are used strictly accurately in the King James Version. I know people who have gone through the King James over and over and over, memorized verse ~~and~~ after verse, and yet they have no idea in the world what it means. Mr. Butler --with these ~~lem~~ just like ...say Cry, in other words --call something out- I think that call out is better, because in modern English the word Cry is to a slight extent taken over ...that it doesn't ~~h~~ have in Old English. In Old English Cry doesn't mean ~~weep~~-~~it~~- weep, it means make a loud sound. And it may be a happy sound, it may be a ~~sound~~-~~sound~~ sad sound. Proclaim. They didn't have TV, Radio, or Newspapers, and ~~k~~ unto this day in the little towns in Switzerland on Sunday morning some~~bo~~dy will read the news. He is the herald or town crier. That is not the town weeper. ~~Her~~'s the man that calls out the thing so that a lot of people can hear, and this is this word. So cry is not a particularly good translation, but it is better than English. It doesn't mean weep. Calling ~~k~~ in the wilderness--~~the~~-~~voice~~ a voice is saying, Make a proclamation. Give a loud declaration. I think that call ~~has~~- is about as close to the literal ~~th~~at you can get now, and make a proclamation is better

--He says call out. And what is the answer ? And he will say , speaking as a Waw conversive, which makes it future . And he will say, What shall I call. Make a ~~preehmat-~~ proclamation. Continue--All flesh is as grass. \_\_\_\_\_ is translated ..It means goodness in the sense of kindness and benevolence, it doesn't mean it in the ~~sense~~ sense of glory, or --that would be a very natural idea. All flesh is as grass. The flower is ~~x~~ as the flower of grass. You take the kings and the presidents . That's a natural idea, and the richest of them and the most powerful of them --the richest of them and the most powerful of them He ~~x~~ can ~~just~~ just mow them down like a k blade of grass. That's a natural idea, but the idea in mind here ...~~because he--~~ ~~would-~~ you ~~wu-~~ wouldn't use \_\_\_\_\_. He would use \_\_\_\_\_. Now, the two ideas are somewhat ~~real-~~ related, and ~~this is the-~~ it is natural enough to take this as a starting point. You can't get that out of \_\_\_\_\_.

No. 34

So all of man's goodness, or kindness, they are just like the flower of grass. No. 7, Mr. Quek? The picture here, you see is not ...it's a picture of a field on which you see all the grass ...and all of the plants just withered away. They have withered away . And how did you translate the last word? How did the Spirit blow? What does the word \_\_\_\_\_ mean? The word \_\_\_\_\_ seems to have two possibilities. It can be spirit or it can be wind . Now the word is used more in the Bible as spirit, than as wind but it ~~ix~~ gives it many times as wind. Elixjah saw a great fire and a great sword and ...~~and-~~ he didn't see a great spirit. The word \_\_\_\_\_ is often used to mean wind...the wind that he maketh so ~~tha~~ t either is a possible meaning, it would seem that the breath --it just seems to me that the other is a little more natural. The difference is that \_\_\_\_\_ is the ...we should mean namely ...the inmaterial part

--the spirit which last forever. You never read that the spirit shall die. But Nephesh seems to be a spirit with a body. Nephesh ~~seems to be~~ represents the whole of the person with the emphasis on the body aspect ~~xx xx~~ the Nephesh --is the aspect of the human that is more ~~x~~ related to his body. It represents a combination. Yes, well, as to how it can be translated. What makes a word have a ~~man~~ meaning? Well, the way that people use it, and thousands ~~x~~ and thousands of people are using words and the ~~man~~ meaning of the word gradually changes, and you cannot say ~~ix~~ what a word will mean ~~x~~ 20 years from now in any language. ~~W U~~ You can say what it means in ~~x~~ ...or what the dictionary gives as the evidence. And of course if you get your information, not from living people ~~ix~~ but from writings, then you can get context in writing of how it is used. And the average person, if you go out on the street, ~~the average person knows~~ and ask the average person what is a soul and spirit and the difference between ~~the m~~, they are about the same as if you would ask him please ~~ix~~ explain to me fully the difference between a jet engine and a propellar engine. Well he knows the difference ~~and a jet plane~~ the internal work of between a propellar ~~and~~ but when it ~~comes~~ comes to ~~an engine~~, most of ~~them~~ would know practically nothing ~~ix~~ about it. I ~~x~~ use the term, but I can't define it. I can indicate what other people. I ask anybody to define a horse, and you start in and give me a ~~ix~~ ~~x~~ definition of a horse and you get through it, ~~and instead of~~ if it wouldn't fit a cow just as well as a horse, I will be amazed, ~~ix~~ because it is very, very difficult to define a horse ~~x~~ in such a way that it wouldn't just as well cover a cow or a mule. I don't know how to do it, and if you take -- a trained biologist would take certain organs that you don't ordinarily see and describe them. That is the way that they do with Botony. They describe different flowers ~~ix~~ ~~ix~~ by taking

organs that you have to examine very carefully so that at a glance you can tell. Anybody that has ever been in the country can tell the difference ~~κ~~ between a horse and a cow in one second, but to explain how he does it, that's a different thing. And a person has a certain idea ~~of~~ but when he ~~κ~~ gets into a philosophical thing like a soul and spirit, what is the difference between them, they are not fixed ... and so I like better to say, Here is a word that God has given, and it is complete now ~~can~~-how can we find the best English word to bring out the idea, and I would say that ordinarily that soul for \_\_\_\_\_ would be a mistake. The way that ~~w~~ the word soul is used in English I can see how...It's a poor word to use, but I don't know of any other. I don't know any word ...And of course science 100 years ago and philosophy 100 years ago are the exact opposite ~~κ~~ from ~~κ~~ what they are today. You get a book of physics and they will call it a philosophy. And anything that dealt with tangible knowledge was called philosophy and anything that dealt with theoretical matters was called science. They have exactly reversed, and when the King James version was written, so that we talk about the Holy Ghost, and of course it is utter ~~κ~~ nonsense. ~~But~~ It's the Holy Spirit, but when we say that we don't mean ghost in the modern sense, ~~we mea~~ a disembodied dead person. We mean the Holy Spirit, and when we get in to the Book of Job and the man is going to tell Job about the ghastly ~~sex~~ experience he had when he saw a ghost. He said ~~s-sp~~ - A spirit passed before my face. Today that doesn't carry ~~κ~~ any meaning. To say that a spirit passed doesn't make you feel spooky. We would say a ghost passed. The two have ~~eca~~ exactly reversed their meanings ~~κ~~ since the time of the King James Version, so to say exactly how it ought to be in English. You would have to know just how ~~these~~ these words, and when you get into ~~technic~~ technical matters like this, why, what does the language know about it. Nephesh

is very , very hard to translate, but when you translate soul, why...and of course if anything \_\_\_\_\_ and \_\_\_\_\_ are just about identical. The Holy Spirit is the pneuma, the ~~regul-regual~~ regulakr word for spirit and we have the ~~pne-~~ ~~pneuta~~ pneumatic tires, the tires with air in them, and they are exactly the same as the meaning of \_\_\_\_\_. Now , how that ever came to be I am sure that I do not know. Well, then , the wind of the Lrd passes over . Why this Spirit o the Lord that passes over . The ~~breat-of-the~~ breath of the Lord blows on it. Personally, I am very skeptical about the verse in ~~Gen-1, where it says that~~ James 1 where it says the wind bloweth where it wills and thou canst not tell whence it comes or goes, so is every one that ~~ix~~ is born of the spirit. Well, now, the word doesn't seem to me to make sense, we ~~got~~ have our observatories now, and we know that the wind comes here from up in Canada ~~and-~~ or another wind comes ~~from-~~ from the South and we know where the wind starts, where the hurricane starts, and we know where the wind comes and where it goes to. It ~~don~~ doesn't seem to me that John said the Wind bloweth where it ~~hsteth~~ chooses, and we don't know where ~~if-come-~~ it comes ~~fx~~ from or where it goes, so ~~ix~~ is every one that is born ~~fx~~ of the spirit. It is the same word that is ~~trah-~~ translated wind there ~~i--the-~~ in the first part of the verse and spirit in the second ~~part~~, why ~~a~~ not translate it ~~p~~ spirit both ways . The Spirit blows where it chooses , why not translate it spirit both ways . The spirit blows where it chooses, and you can't tell where the Holy Spirit comes ~~x~~ from or where He goes. That makes sense, but when you compare wind--say ~~something~~ something about wind, which certainly isn't true today, ~~that~~ is what John meant. When Paul was stricken to the earth , the people heard the sound he heard the voice. ~~And-~~ ...and I can't ~~ix~~ help but think that maybe in ancient times people saw that

a cold wind came off the ocean or a hot wind off the desert. And then when the wind took and blew the locusts off and ~~bles~~ blew them back into the ~~desert~~ desert they ~~kaw~~ knew where the wind ~~went~~ went. The Spirit of God ...well, ~~let's~~ this then was verse 7. ...There the principle to which our attention ~~xxx~~ was called a few minutes ago ~~was certain~~ will certainly apply. The King James translators --Surely the people is grass. Even if you say that grass is the people. ~~Anybeey~~ Anybody I think would understand that grass is the people. And ~~your~~ -- if you ~~a~~ say Grass is people, ~~k~~ grass is the people, it is perfectly plain that the subject is the people, and normally ..and the arrangement of ~~xx~~ having the predicate first is the normal Hebrew way. That's the ~~mea~~metaphor. Just as --it means that the grass is weak. And there is nothing that we can do about it, so is humanity.

No . 35

The word Waw in Heb. is not an ~~exat~~ exact equivalent~~x~~ to this word and. This is much broader than this word and. And combined two sentences. But and carries a suggestion that is ~~moe~~ more or less parallel in English, whereas waw in Heb. connects two which may be ~~a~~ parallel or may be ...there is a case in Isa. earlier where there is a Waw that is translated moreove. And waw can certainly be more-over, and in that particular context it is just the word habit, and the word reduces it to nonsense, it is a construct . In this case we could say the flower with~~le~~ and the grass fades and man disappears into oblivion. That would be and ,but ~~tha~~ this ~~dawn~~ doesn't go on to ~~xx~~ give a parallel , ~~k~~ this goes on to give ...so that a correct English translation is ...Waw means and, and it is not and in this case. It's meaning is broader and it takes a different word to bring it out ...and the ~~matter~~ of the use of the article is a ~~pabb~~ puzzling thing. ~~The~~ - There are many cases where it makes a real difference but in the bulk of the cases ~~ix~~ it makes no difference at all. I often thought how much expense we could say and how much time in typing and writing

and how much printer's ink, if we left out all the thees, just dropped them all out of English. We would ~~save~~ save a tremendous ~~an~~ amount of expense and our speech time and ~~bother~~ and ~~would say~~ ~~98%~~ be ~~a~~ 98% as good. Most cases they ~~have~~ add nothing, but in ~~a~~ some cases they add a great deal, but in most cases they add nothing. In German the conveys the real ~~ma~~ meaning. In English the is unchangeable and so the thee having no meaning in English we just throw it in anyway. He went for a walk in the woods, What woods? Why, the woods he went walking in. I would ~~like~~ like to live in a house by the side of the road. ~~wh~~—Which side? The side. ~~Wh~~—The side of the road ~~X~~. What road? Why, the road I live ~~bes~~ beside. It means nothing. Live in a house beside the road. But in ~~English~~ English we can throw in the thees any old where and it usually means ~~nothing~~ nothing, and consequently ~~the~~— in the translation, people are just apt to throw them in, but the fact is that while they are not very precise either, yet, the ~~fact that~~— exact usage of them in Heb. is a little better than in English and here therefore he is talking about grass in general, and he is talking about ~~herbage~~ herbage in general, and so it is not ~~out~~ out of place to say, The grass, the ~~k~~ flowers. Perhaps it is ~~more~~ slightly more literal to say that grass withers, a flower fades. A grass has withered, a flower has ~~k~~ faded. In English, you just ~~can't~~ can't say, flower, you have to say a flower. And when in doubt use the definite. But so since he is not here talking about a particular flower. That is a strange thing. ~~Ordinarily~~—~~the~~— A flower withered. That is a definite flower. If you say the flower. So ~~x~~ here it is ...the exact opposite. But since the Hebrew here has a definite article and there is not ~~indefinite~~ indefinite article. ~~That~~ I think that it is a little more literal to just leave out ...but ~~x~~ you have to have some kind of article here ~~x~~ or it

doesn't make sense in English. In English you could say Flowers fade, grass withers. But the Word of the Lord ~~is~~ ...but the words of our God--it is very accurate. Now this ~~word next-~~ next word here is \_\_\_\_\_. And if I say what does Qum mean. What would you say, Mr. Overduing? Were you taught in beginning Hebrew that ~~the~~ Qum means stand. ~~the~~ Qum means rise. Qum is to stand up, it is to get up. It is not just to stand. It is to get up. And this word qum is used in the King James version. It is ~~trans-~~ translated ~~are~~ arise, stand up, take ~~up~~ a position, ~~work-~~ words like that hundreds of times, there are just a very few words ~~in~~ where it is ~~translat-~~ translated man. In practically every one of them, if you look at the context, you will find man against opposition. You ~~say~~ stand something up here, and it just stands there, that is not Qum. That is Amath. But qum is to get up or to arise. This is a militant verse. It does not describe the Word of God as something that just lies there. It stands ~~there~~ there forever. They can attack it all they want but they can't destroy it. It does ~~some~~ something --it is active --~~it~~ it moves. When God declares something is ~~is~~ going to happen the word rises up, it accomplishes its' purpose. My Word, He says, will not return unto me ~~with~~ voice, but it shall ~~accomplish~~-- accomplish that which I please. The Word of God will rise up. It will take a stand. It will accomplish something, but just how to translate that in ~~the~~ ~~English~~ good literary English I don't know, but when ~~it says-~~ you say, Shall stand, it doesn't give the idea. This is active. It cannot be downed, but it isn't ~~merely~~ merely that. It is not just that it stands there, but it goes forward. It rises up. It's like an uprising. You have a chance to succeed. The Word of God comes into ~~the~~ ~~his~~ world of sin and the prince of this world rises up and ~~take over~~ takes over. So stand is, ~~is~~ as I say, not wrong, but it is not



a very accurate rendering. Here we have two words that ~~are~~ seem so common. I am not criticizing anybody, ..In many cases I would ...in this case I don't blame them for it. I would think that a person might realize the problem, because ~~w~~ you know that you were taught in Beginning Hebrew, not that Qum means stand but that Qum means rise. The Word of God shall rise forever. That doesn't make sense in modern English, but you can see what the idea is, and people say what is the good of my studying Heb. I can't make a better translation than those great ~~sch~~ scholars who translated it. I say you can't make half as good a translation as they did, the purpose of everyone learning Heb. and Greek is not to make a better translation, but ~~tx~~ it is so that you can understand the meaning of it a lot better ~~na~~ than you can from the translation/<sup>than they</sup> that ~~you~~ did make. And the translation that they did make ~~x~~ might be a lot ~~bet-~~ better than any translation that you could make but when you get the words, you can get the ~~ix~~ idea, and you can see the ideas from the imperfect ~~ad~~ and the perfect and from precise meanings of ~~th~~ words you get the idea, and then ~~the~~ <sup>job of</sup> three fourths of the/translation is to get how to express it in ~~English~~ English, and that is not our present problem. Our present problem is to get the idea, and a few people can ~~sep~~ spend their lives trying to make good ~~gax~~ translations, but all interpreters of the word can, in the first step find what they can learn in English and then if you can't make a translation then you express the paragraph. You can pass the idea along and be a blessing to ~~x~~ others. So this is a dynamic verse. The Word of God rises up with power, and, then the last word also, Forever is our common rendering. What is forever mean. Some places we say it is forever and ever, what is the difference between ~~x~~ forever and ever and ever, ~~the di-~~ I had a book sent to me once. but I don't have time to tell you about it. This word Olam does not mean forever in the sense that the wont

ever come...and they speak of the men of Genesis. The men of Olam , just as ~~z~~ far back --so far ~~back~~ back that you just can't imagine. They were the men of Olam. It is going to continue on~~x~~ and on but how far...it's a long, long ways. <sup>h</sup>This is ~~ph~~is~~t~~- philosophical. They say how are we going to express eternity. We have no other word, this must mean eternity. You go to people who don't attend church, and find out how often it enters in to our lives<sup>l</sup>. This is way, way off, and the Word of God is going to get active and keep on accomplishing and go on ~~ax~~ and on as ~~along~~ as long as the world is, the ~~world is goin~~ Word of God is going to keep on until Christ comes, and then five times much further and ~~then~~ ten times much further and a million times much further. ~~z~~ It is not saying that the Word of God is going to fail, but it is not ~~z~~ going ~~z~~ into that. The two are not identical...we have a test next Monday. I might ~~z~~ ask you for a full discussion of Olam, and then we meet ~~ax~~ again the next week and I give you the ..

No. 36

Gen. 12

91

36 #, ~~Isaiah~~ Heb. Syntax

Since this is a class in Hebrew Syntax naturally we are very much interested in interpretation, but we cannot interpret without knowing the form. And most of you have done very well with the forms ~~in~~ <sup>on</sup> the exams, but there were one or two were ~~very~~ very poor. And in this case, I did not mark off so much on the middle of the semester mark. I marked off some, but I figured that that should be a matter of getting it ... we have only three or four verses in ~~an~~ <sup>an</sup> average a week ~~in~~ this semester so and sometimes had far, ~~xxxxxx~~ we have one day a week. So I have expected that everyone of you would be familiar with forms thoroughly in mind. So, at the end of the semester, in order to get a passing grade, I would expect parsing to be in the best shape. I did mark off some, but not so much this time. ~~But~~ ~~xxxxxx~~ Because interpretation is our real objective, and the parsing is a necessary step, as far as interpretation is concerned. We have ~~now looked~~ not looked together all the passages that have been assigned thus far. I assigned for you today six new verses, and these six jumped around. You might, at first, wonder why I have jumped around so much, but I think that as you look at them, six verses you will find that there are certain similarities between them, and I arranged them in a certain order for purposes of discussion. And let us ~~xxx~~ look now at the first of them in the order in which ~~we~~ <sup>them to</sup> I gave you. That was Isaiah 44:28. And Isaiah 44 is that verse that comes at the end of a long paragraph. That paragraph is leading up to a climax. The paragraph describes ~~that~~ those wonderful things that God is going to do. And ~~xxx~~ He tells us, now let us begin with the paragraph in verse 24. Let us look at verse 24. Even though I have not assigned the verse in Hebrew, let us look at it. I think that there are not many great words in 24 that you already know. Miss pickette, would read verse 24? I ~~would~~ <sup>do</sup> not know whether you ~~would~~ would all know the word goeil or not. goyim is a nation. This starts with the same consonant.

It is one who goes. And it is a rather ~~diff-~~ difficult to translate it in English because it was the special usage in the Hebrew life that when a field was lost from a ~~fix~~ family, the next of kin~~s~~ was supposed to redeem it, ~~to~~ buy it back into the family. We have it in the book of Ruth, so it comes to mean one who has been lost and lost his standing ~~and someone intervenes and~~ has the right of a kinsman to intervene and bring it back. Now we translate it redeemer. There is another word \_\_\_\_\_ which is also translated redeemer. ~~There is not~~ That has more the idea of one who redeems ~~the~~ you from sin. This is more the idea of one who gets back a portion of that which has been lost. So your ~~is~~ Redeemer is all right. Thus, ~~the Lord has said~~ has said the Lord your Redeemer, ~~but~~ because the redeemer goes with the Lord. This is the beginning of the paragraph in which the Lord ~~decides who-~~ describes who is and what He is going to do. So He says thus says the Lord your Redeemer. Do you know the next word. Now that is a word which occurs three or ~~to~~ four times in the verses assigned for today. It ~~mean-~~ means ordinarily to make, form, or fashion, but the verse is translated plan, so it is to make a thing, to mold a thing and it is used in the more abstract sense ~~of~~ of planning it. Now, in this case, which does it mean: to form or to plan? How do you know that? The one --your maker from the womb--it ~~is~~ implies that it ~~is~~ is a physical development, Maker, former, fashioner. Of course it is a figurative expression dealing with Israel. God is the one who redeems, He is the one who is their kinsman, He is also the one ~~who~~ who founded them. From the very beginning, he trained and formed their history for the accomplishment of ~~his~~ His purposes, so thus has said the Lord, ~~the~~ your Redeemer and the one who formed you from the womb. You notice that both the genitives are objective genitives.

He redeemed you and He formed you, although literally it is your redeemer and your former. Now, what does He say. He says \_\_\_\_\_ I the Lord, or I am the Lord. What does --so you could translate it either I the Lord am making or I am the Lord the maker, either one. Context wouldn't tell you which. What is the next one? What does that have to do with the sentence. All is the subject. I would say that ~~is~~ this is one of the few ~~ca~~ cases where you know you ~~could~~ couldn't. Take the verb \_\_\_\_\_ (qotel) . You can say --that is one ~~kill~~ing, in other words horse is the object of the p rticiple . But it can also be taken as a noun. In that ~~ca~~ case you see it is the noun. In Quotel there is no way to tell whether it is absolute or construct, but in a lamedh He verb the participles always end in the seghol he in the absolute and the sere he in the construct, and consequently this is one of the few cases where you can know that it is not a ~~cons~~truct, because it is a lamedh he verb. So this cannot be the maker of ..but it can be the one <sup>here</sup> making. ---The all ~~is~~ <sup>is</sup> the object , ~~not~~ not genitive. It seems to me that perhaps if it were construct you would ~~get~~ get the idea, the maker of all. But when it is absolute, the one making all , it seems to show a ~~continatous~~ continuous action--I would incline to think that --bringing to pass all that occurs, it ~~cont~~ contains more than an element of the original creation, although the original creation. Yes, I would think that that would be suggested by the form, though this is true. It is only a matter of a pointing , and the pointing wasn't written down until the 5th century AD, ~~so that~~ and that is not to say that we ~~are~~ are free to change the pointings any way that we want to, but it does ~~mean~~ mean that the chances of an error coming, the pointing is much greater than the chances of ...because of the

the fact of ...by word of mouth, so that I wouldn't build too much on it, but as it stands it seems to show ~~that~~ not God, but the one who did make--the maker of all, as the one who is making all, the one who is controlling all things. Bringing into existence all that comes in ...That would fit with the steady state theory of the universe, and then continuing Miss Pickett. Yes, and that is very interesting. The woman who was stretching out heavens. And He is stretch~~ing~~ out heavens. It doesn't say ~~st~~. Now, we don't build too much on a point. But yet as a vowel point, it doesn't say God stretched ~~at~~ the heavens and there they are. It suggests God is stretch~~ing~~ out the heavens. And it is very interesting that within the last 15 or 20 years scientists have come to the conclusion that all matter in the heavens is ~~be~~ breaking ~~ap~~ apart at a ~~xxx~~ tremendous rate and stretching out and going away from each other at a tremendous rate. Well now that is certainly suggested by this verse. I don't think we can deduce that from the verse, or necessarily say that is the only way of interpreting it, but it ~~is certain~~ certainly fits right in with that idea of ...that all the different galaxies are spreading out rapidly and others say that the universe has always been stretch~~ing~~ out. But there is this movement which the ...and certainly it would ~~se~~ seem to be implied here. Now, it is not stated in such clear language that we should say that that is so clear that ...and then if they decided that they were wrong all along. But there might be some other theory that would fit just as well with these verses, but ~~it~~ there are certainly many theories that wouldn't fit them, ~~yet~~ yes, Mr. Diehl. The one who was making these things the one who was stretching out the ~~heavens~~ --but that doesn't seem to me very natural. ~~Because~~ the participle ~~w~~ shows ~~that~~ a continuous action, and the continuous action in the past ~~xxx~~ He was the one who

was walking down the street, but when you speak of the one who was creating them, the one who stretched out the heavens, that <sup>gives</sup> ~~is~~ the idea of he did a thing and it was done. But the participle ~~α~~ -- does it show that it was God who was doing these things and creating ~~α~~ over a long period of time, from way back in the past somewhere. ~~τ~~ or is it suggestive of something that He is doing right along. There are possibilities both ways but the implication would be more toward something that is continuous activity ~~α~~ rather than something that was done and finished in the past. Now, of course we are now in the 7th day. God ~~has~~ has ceased from ~~h~~ His creative activity. God didn't work for 6 days and then go to ~~sleep~~ sleep for one day in order to ~~get~~ get ~~over~~ over. We don't feel that God became tired and needed to rest. But we feel that God gave us ~~exactly~~ ~~what~~ ~~we~~ ~~us~~ an example of the sort of thing that we need to do. By ~~giving~~ ~~us~~ ~~doing~~ His work in six stages and then ceasing ~~to~~ ~~do~~ the work in the ~~7th~~ 7th stage. And consequently he was an example of the way in which ~~he~~ had formed us and intended us to ~~carry~~ carry on ~~our~~ our activity. And so the 7th day we are in today, in the sense that He ceased from His creative activity, but nevertheless it is also true that He holds all things together ~~and~~ by the Word of His power, and everything that occurs now in the universe occurs because God wills it. In that ~~sense~~ -- sense He is still ~~stretching~~ stretching out the heavens and still causing things, perhaps ~~now~~ not to come into existence out of nothing ~~but~~ but to come into changed form.



Well, I would incline to think that the so-called natural law actually .  
 He chooses in great part of His work to follow certain regular procedure . That  
 is something that God ~~make-~~ made and forgot, but God is doing. He has chosen  
 in a large portion to cause His activity to cause His activity to ~~a~~ be ~~k~~ along  
 certain , steadily recurring lines, and then we have the obligation of trying to  
 learn those, and adjusting ourselves to them, not putting ...it is of course a modern  
 problem of ~~modern-~~ relation between so-called natural law and the ways in~~k~~ which  
 God causes nature to act normally, ~~xxx~~ and the fact of God's complete control.  
 There are natural laws because He chooses that there should be and <sup>we have</sup> yet every  
 reason to think that He will continue to do so, for they remain ~~ed~~ of the present  
 age, but how long that will be ...I met a doctor ~~onee~~ once at the ~~Chrix-~~Christian  
 camp~~x~~ /...he was going all over the country, and representing the ~~Chrsitan~~  
 Christian Medical school, and doing a fine piece of work, but he was just getting  
 filled with doubts and uncertainties .And he told me that this was the problem that  
 he couldn't get over, He said , Here I go and I perform an operation and the right  
 way and ~~xx~~ the patient lives, and I perform it in the ~~x~~ wrong way~~thx~~ and the patient  
~~ies-~~ dies. I figure~~x~~ out the right medicine, and the patient gets better and I make  
 a mistake and patient ~~gest~~ gets worse, and he said How do you ~~recognize-that-~~  
 reconcile that with God's control of all things , and the fact is that God has  
 chosen that there are certain ...and ~~xxx~~ He does~~xx~~ things and He does them regularly,  
 and we can learn them and adjust ourselves to them, and we ~~call~~ them natural  
 laws. And our effectiveness is/to a great extent how well ~~xx~~ we learn and- to  
 handle and adjust to natural laws. At the same time it is ~~xx~~ true that God controls  
 them all, and that ~~x~~ He can work things in a way th~~a~~ t we never dreamed of , in



37 Hebrew Syntax

response to our prayers or in line with ...And there are two elements, it is not easy for us to see just how they fit ~~two~~ together, but we can know that they do fit together, ~~and~~ and we can ~~know~~ know that his control is not an arbitrary or erratic control, but nevertheless we can know that His control is not an arbitrary control or erratic control but nevertheless we can know that He is in constant control and all things work together ...We don't expect a river ~~x~~ to run uphill. We don't expect Him to ~~x~~ break His normal method of doing things, but ~~x~~ after all, there are so many things that enter in, we can expect ~~x~~ Him to work things ...and so here we have a picture of God as one who is stretching out the heavens, all these great things God said that He is doing it. He is adjusting it. He is accomplishing it, and He is accomplishing it \_\_\_\_\_. And Miss Pickett would you have any ~~idea~~ idea what \_\_\_\_\_ means? If you don't we might look at Gen. 2 and see if that would given any hint. In other words, it is God's power only. He keeps everything in the universe moving, and the Hebrews ~~xx~~ standing out on the hills, that was a tremendous ~~x~~ thing, much more than to the average person today who goes out and sees the street-lights and doesn't even know that the heavenly bodies exist, but to those ~~that~~ the discoveries of these things, the great astronomical discoveries --the vast movements of the universe. It means ~~one~~ far more than it could to anybody in those days. And ~~people~~ it is equally true ~~x~~ with our knowledge today as it was with their knowledge then. God is the one ~~he~~ who is stretching out the heavens by Himself. It is only His power which does it. The founders of the ~~St~~eady State theory

98  
HEBREW SYNTAX #37

Well, I was inclined to think that the so-called ~~natural~~ natural law acts because God chooses it to act in a certain a ways throughout the ...

However, many thousands of years or many ~~xx~~ millions of years ... he chooses in certain ways.... that way natural law... Why should they not ...

God has established certain laws/ I do not think that there is ...

He chooses a great part of the universe to follow certain regular procedure which we can observe and classify.... This is what I would say is  $\gamma$  natural law.

Certain things God made and God will also do ... but he has chosen in a large portion of the universe to ~~follow through~~ <sup>cause</sup> certain activities/<sup>to be</sup> along certain steady order. And so we have obligation to learn how they work...

It is of course a problem which bothers many people to see the relationship between the so-called natural laws ~~and~~ the ways in which God causes the nature to act normally, and the fact of God's complete control. There are natural laws because ~~there there~~

He chooses ~~them to be so~~ that there should be. And yet every ~~nation~~ nation and people continues ~~xxxx for they~~ so for they ...

Well, I met a doctor once at a Christian camp ~~who was a very~~. He was travelling all over the country representing the Christian Medical Association. And ~~he~~ he was a wonderful Christian man... but he was somehow getting filled ~~with doubts~~ with doubts in certain things, and he told me that he had a problem which he could not get over from. He said, "I performed an operation ~~xxx~~ at a  $\gamma$  right place, and the patient lives/d, but/ <sup>if I perform</sup> an operation in a wrong way <sup>the patient died.</sup> I think right medicine makes the patient get better, and ~~xx~~ I think that wrong medicine makes the patient get worse. How do you like... the natural law....? The fact  $\gamma$  is that God has chosen ~~certain ways~~ that there should be certain ways which operate regularly, and that we can learn them... that is called natural law.

HEBREW SYNTAX #37

How they operate ... we handle the natural law... At the same time God controls it all. He directs everything. He can works things in such a way as to ... There are two elements that it is not easy for us to see just how they fit together. But we do know that they fit together. And we can know that history is not arbitrary nor is it radical, but nevertheless we can know that it is constantly controlled by God and all things work together...

We do not expect Him to run up hills. We do not expect Him to break normal different methods in performing these natural laws. But there are so many things that enter in. If we expect Him to work His purposes of love for those who are His. And so here we have a picture of God as one who ~~stresses~~ stretching out the heavens that the Israelites could see that. They saw the stars and ~~moon~~ the planets move, and they saw stars seemingly going around the earth, and they saw the sun seemingly rise and set... and all these things, God says, He is doing it, He is moving it. He is adjusting/. He is accomplishing it. And He is accomplishing it, Levabeem. Miss Pickette, would you have any idea what Levabeem\_\_\_\_\_ means? You don't? Well, we might look at Genesis 2, and see if that would give you any hint. We might turn to Genesis 2:18. In other words, it is God's power only that keeps everything in the universe moving. To the Hebrews who <sup>were</sup> ~~are~~ <sup>s</sup> standing out on the hill/in the dark night looking up to the sky. That was a tremendous thing. Much more than it is to the every person today who goes out to see/street lights that they do not even know that ~~there exists~~ any heavenly body exists. But to the persons <sup>these days</sup> who know the discoveries /of the great astronomical discoveries, and the tremendous and vast movements of the universe, it means far more than anybody ~~is able to do~~

-99-

*[Handwritten signature]*

*[Handwritten notes and scribbles]*

HEBREW SYNTAX #37

~~The people who without knowledge~~ who knows ... People with out knowledge today... It is equally true without knowledge today ... God is ~~the~~ the one is ing who/~~stretch~~ out the heavens by Himself. It is only His power which does it. The founders of the steady-state ~~theory~~ theory mostly try to get rid of it nearly ... have forgotten that everything is simply moving out, and new things coming into existence in the middle. What is it that makes it ~~move~~ move out? What makes it move out? God is stretching it out by Himself, What makes new things come into existence in the middle? He says, I am making everything. And they have nothing to ~~say~~ say, but what is happening? What makes it happening? He says, He is making to happen. ~~By~~ They may not be happen~~ing~~ the way they say it, but ~~By~~ the scientists are moving more and more ~~xxx~~ in that direction ~~of the movement~~ at the present moment. That is the way ... it seemed The more recent discoveries make their theories much more possible than/before. But it is certainly not the theory that stands up alone without the power which makes it/ so. God is the one who makes it.. So, it does not prove that the theory is true, but it certainly fits them. I gave a paper at the Evangelical meeting Theological Society in Nyack, 1963. I gave a ~~paper on xxx~~ talke on Genesis and and Cosmology Cosmology. I think that I could have .. Genesis and Isaiah .. because Isaiah certainly has some interesting things in it. So, וַיִּפְּץ, then (7.50) he is also וַיִּפְּץ, spreading the earth, and the next is וַיִּפְּץ why ~~xxx~~ should there be an extra yodh? spreading out the earth ~~xxx~~ from with me. Now, maybe that is what it is. From with me. And in that case that yodh after ~~mem~~ the mem is quite out of place. That is what ~~xxx~~ kathieve, that Mem, yodh is what is written. /alph taleth, and yodh. So, we have to make a change in it. It makes no sense as it stands. And so the Massoretes <sup>finding</sup> found this in the majority of the the manuscripts, <sup>kept</sup> these ~~the~~ letters that are here. ~~The masorettes finding this~~

HEBREW SYNTAX #37

But the vowels they put in it are the vowels with other consonants which they give in the footnotes. You have them in a circle in your Hebrew Bible ~~er-~~ over this word. And you look at the footnote and you find there that it says that if you have the this is the quere, Kittel Bible verse 24a ~~XXXXXXXXXXXXXXXXXXXX~~ 1 c K 31MSS Edd  
 GV 7775 7775; Q 7775 7775 How many of you have the Kittel's Bible?

A Qere is meittie. It has no yodh, and so that is the way the Massoret/es chose the point. The majority of the manuscripts ~~have it~~ have the yodh in it, and so they keep it there. But ... without the yodh, in other words, one spreading out the earth from with me. What does that mean? From with me? From with me, that is a peculiar expression, spreading out the earth from with me. I do not see it impossible at all, but I rather like the <sup>foot</sup> Kittel/note here which says ~~in Latin~~ I which stands in Latin 'read,' c which stands in Latin, 'cum'... Read with what is written. # 31 manuscripts and certain printed editions and the ~~Greek~~ Greek and the Vulgate "who is with me?" And you see the "Who is with me?" requires only the change of making a space ~~w~~ between the yodh and aleph. No change is made in the ~~letter~~ letter. <sup>the</sup> if you read the The Qere drops/yodh, but/kathieve ~~is simply change in spacing here.~~ it simply assumes a space. If you write a printed letter, you will find that there are many cases when you fail to make spaces, and when you make it too small, and somebody will think that there is no space. So, He stretches out the heavens by Himself, and spreads the earth. Who is with me? In other words, this is all that He is doing. It is what is referred to. It is a possibility, and there may be other possibilities. ... (Q) Soph pasuq is added by the Massoret/es. Soph pasuk and all other vowel points were added by them. But the verse division, we do not know when. It may have been that the verse divisions were/made earlier. It is not original. It is put in sometime,

HEBREW SYNTAX #37

BUT VERY EARLY. Maybe they made it or made it before. It might have been indicated by a larger spacings. We just ~~do~~ do not know. But <sup>was</sup> books on biblical introductions would say, The Bible ~~is~~ originally written like this, then they will give you a whole lot of English letters with no spaces in between, you will see how easily they can be read in several different ways. It is true that quite a number of our ancient Greek manuscripts are that way. They are in capital letters. ~~Some of our~~ Semitic language with no space between, but I do not know of any ~~statement~~ which our ancient ~~a~~ documents write that way. They make a space between or a line. Some of the documents have a line between words. The only ~~a~~ ~~xxx~~ exception that you might ... is the Assyrian writings. They will have one word right after the ~~next one last one which they~~ next with no space between, but they have narrow columns with not over three or four words on a line. They ~~always~~ end a line with the end of a word so you have a definite indication for the end of a word every three or four words, and I know of no case where ~~ex~~ a word is extended over a line ... Mr. Quek? The      has indicated the end of the word. ~~-By-we-~~ But we don't know whether they may have had the verse before that indicated some other way. It may have been ~~ix~~ indicated by , . . We have no knowledge of when <sup>early</sup> the verse divisions were made. We know that they are very ~~old~~ and we know that they are not good. Some of them are very bad. We know that they certainly weren't original. Some of them are ~~ex~~ extremely bad. ~~W~~ Quite frequently you have a ... of which the last line of one ~~stanze-com-~~ stanza and the first of the next one ~~make~~ makes one verse. And the soph pasuk. It ~~is~~ just doesn't seem sensible that the Massorettes would have made a division like this. It seems much more likely that ~~they would~~ they are retaining the division as they found it. Because they are putting in a soph ~~pasuk~~ pasuq to indicate the end of the verse. They they put in the

#37

8

103-

mark ..to ~~ma~~ show the main division in the verse. If the verse is a whole paragraph that ~~makes-~~ may ~~wh~~ show the difference between two  $\alpha$  sentences . Maybe ...if it is only a clause then ...the Athnaq is not related to though but to ..and meaning. And that doesn't look to me as if ...but I would~~fix~~ but certainly not original.

#38

A<sub>s</sub> the Massorettes had ~~managed-~~ mss. and the mss. had no consonants , no ~~vow-~~ vowels, the Massore~~x~~tes put in the way that ~~they-~~ they ~~assumed-~~ had been ~~taught~~ taught by their parents. And so ~~the~~ it is altog~~th~~er possible ~~tha~~t the original may ...and somebody ~~in-~~ some scribe by mistake may have put in a ~~yodh~~ yodh by mistake and ...people would always...and cons~~e~~quently when the Massorettes put in vowel marks...they realized that theyodh didn't belong there. Tha t's possible. On the other hand , i is equally possible that originally it was --and in writing somebody got too small a space. Somebody got too big a space or too ~~m~~ small a space between the yodh and the aleph, and somebody , reading it instead of saying \_\_\_\_\_ and in passing it ~~on~~ on by word of mouth the pronunciation got t passed on, and the Massorettes in ~~putting~~ putting it down found it originally yodh with no sp~~a~~ce between and there parents...you see the sere, you can't say that the Massorretes changed the ~~yodh~~ sere into a seghol. There was a pronun~~ci~~ation...and they made up the signs. And they put in ..they didn't make up .....Well, now , let's see then. We~~k~~ read the ~~34~~ 24th verse. This ~~22~~ 24th verse ~~begin~~ begins a long ...expression thus says the Lord ~~thy~~ Redeemer, that formed thee from the womb. I am the Lord who is stretching forth the heavens , who is spreading <sup>abroad</sup> ~~abroad~~ the earth by myself and certainly ~~it is~~ if you speak of Niagara Falls and the way that ~~the~~ the dirt gets spread out ~~and--~~ that would be a picture of the erosion activity, as it is ~~happ~~ happening all the time. The Lord is doing it. The Lord~~k~~ is causing the mountains

104 -  
~~SP~~

words of ~~w~~ hope and comfort to the people. It is implied that God long in advance and He makes it stand up. Makes it abide, come into a ~~ffect~~. Just confirms... I don't know how they ~~κ~~ get that ... He causes it to rise up, and going on Mr. K. and ~~xxx~~ confirms the word of ~~th~~ His Servant. You Kittel Bible has a footnote, saying that you better ~~κ~~ read it service, like the Targum ~~κ~~ has it, one ... of t e Greek has servant. He confirms the word of His servant, and He fulfills the counsel of His mess~~g~~enger, but actually when you think of it, God says that He spoke through one mess~~g~~enger, Isa. The word of this particu~~r~~ lar servant is being fulfilled. God is making it come to pass but the counsel of His messengers. Now, counsel is different from prediction. I don't ~~kk~~ like that perform. It is Hiphil from ... which is perfection or peace, and this is He brings to perfection~~x~~. He fulfills. not the prediction but the counsel.. ~~x~~ And it would impress me that here is the advice of His messengers. And God is causing them to fulfill. ... He will fulfill. ~~N~~ It is not someone doing something right along. But now it is saying what He ~~is~~ is going to do, He is going to fulfill the counsel of His messengers. ~~xxx~~ And then continuing Mr. Kaufman. That's the only place where the two differ~~x~~ greatly in their form. But in this particular case you can't know whether it was hophal or the Ayin Waw verb, and this one occurs for both verbs, and this could be, You could be caused to return. Or saying ~~κ~~ in relation to Jer. You shall be caused to return, but it ~~doesn't mean that there~~ just happens that there is a very bee- good ~~m~~ parallel. There is another case in Isa. 5:8 where it seems to be derived from \_\_\_\_\_, and so in view of that parallel, it is usually ~~translated~~ translated \_\_\_\_\_. Or saying to Jer. You shall be inhabited. I am inclined to ~~thain~~ think that it is she rather than you, because it is Jer. that is thought of as ~~feminita~~ feminine, and continuing there.



to break down and to spread out ~~x~~ into the plain. And He is also ~~causing~~ causing new mountains to rise up. He is causing all the different changes in the earth. And so in this verse the Lord speaks of His ~~tower~~ power over ~~nations-~~ nature, and then in verse 25 He speaks of His power over history and that has many words in it which ~~k~~ we haven't had. He frustrates the ~~tokens~~ tokens of the liars, and that word liars some ~~have~~ have suggested a slight change the word would be diviners to read the signs the omens and make diviners ~~ma~~ de, and makes their knowledge foolishness, and then verse ~~was~~ 26 is a ~~is~~ good bit easier, ~~we~~ suppose you read us 26 Mr. Kaufman? Do you remember we just had that just recently in a verse. The word ...where the word. He makes it rise. He makes it turn. It's dynamic. That certainly is true in this case. May ...servant. The word of His servant He causes to arise. Now, our English translation is ...The servant of the Lord Isa., long before the ...He declared that certain things are going to happen.--He and God said that He is the one that is ~~is~~ bringing to pass the Word of the Servant --if it happens it ...to confirm it is to ..If it happens, it confirms it. Yet to us confirm ~~sound~~ is like you say something. I don't think that he is here saying I say it. He says I make it come true, He is fulfilling it. He is not leaving it to rise up. You look at the world and ~~k~~ you see Israel in exile. Well, God predicted it. God also says that they are going to ~~is~~ come back from exile. They are going to be delivered, and now God causes this word to rise up, to become evidence, to become something that is happening 150 years after Isaiah ~~said~~ ~~said~~ said it. It ~~is~~ fits beautifully with Isa. making the predictions, and 150 years later God bringing ~~k~~ it to pass. It does not fit ~~is~~ with the critical idea that this is at the end of the Babylonian exile when an unknown scholar whom they call the second Isa. has given this wonderful

#38  
~~#38~~

-106-  
~~\*~~

And the relation to the city. But here ...they will be built and the footnote says. That is to say. But I don't think so necessarily, but it continues with a word that you may be not be too familiar with. And you know how it is feminine. ...And what is the next word after ...I will cause them to arise. Her waste places God is again going to cause to rise up. And 27 is quite an interesting ...Mr. Overduin, could you read ...The same word could ...Be dry, be definite...rivers...And

#39

He will bring to fruition. ...In view of the feminine ...Saying in relation to Jer. She will be built. Yes, it will be established. The temple will be established --I guess that we are going to have to start now.

So many people have tried to find some explanation for it. Now, Mr. Kaufman spoke to me at the end of the hour last time about the matter of graduate credit for this course. This course I have not paid attention to that far so far. The assignments I have given have all been for undergraduate credit. Undergraduate Undergraduate credit involves two hours of study for six hours of class, and if you put four hours of Greek a week for the on the six verses. The few verses that we have covered...That is the assignment for undergraduate credit, now if a person course counts for graduate credit instead of two hours credit for one hour class, so that means that anyone who does any graduate credit, he does two hours of week extra, not assigned yet. Now, I would suggest then that anyone who knows ...the first assignment for those extra hours would be to get Gesenius' Grammar--there are two copies in the library --anyone who wants to take graduate credit...and start in with Gesenius Grammar, looking in the section on Syntax, and that section on Syntax begins

with a ~~section on~~ discussion of the Imperfect or the Perfect and then it has certain other ... And then it says the Imperfect with the Waw consecutive --and Gesenius' Grammar is a grammar you have to learn to use... He has quite a ... of subdivisions. To get on to his system of arranging is worthwhile, but to take what he ~~has~~ has on the perfect, ... and what he ~~has~~ has on the imperfect ... and make sort of an outline of the main things that he gives, arranged in four columns, so ~~it will~~ you can indicate where it ... to show clearly the differences and similarities between these forms, Now I don't know whether that would take a person ~~four~~ five hours to do, or take 7. I would suggest that a person who wants it for graduate work that they try to get such an outline and make it up in clear form and get it to me by Dec. 3rd. ~~Figure~~ Let's have it by Dec. 3rd. Anybody who wants this course for graduate credit ~~to have~~ get that to me by Dec. 3rd. And then that will be a basis, a start. Now those ~~of~~ of you that are taking it .. why don't worry about it. ~~Any~~ Incidentally, I remember how my first year a student in the Aleph position. I ~~assign~~ assigned the classes. I assigned them the uses of Metheq, and then I said, Please those that are ... and with every metheq. The metheq is used to indicate a long vowel, and it gives about 15 ... well you know they had about 30 uses of Metheq, and consequently everybody in the past, put 20 out of the 30 under Certain other miscellaneous uses. And the thing was that ~~that~~ that they hadn't noticed that the metheq in the grammar has. However, it also ~~has~~ has certain other less common uses which are: 1, 2, 3 and no. 13 is certainly certain other miscellaneous uses. Of which the 17 was a general take-all. And it is ordinarily, and practically everybody in the class put 20 of the 30 under ~~the~~ and they hadn't noticed that ~~the~~ the metheq is always the sign of the secondary accent, and they also had certain other less common uses

which are and number 17, with certain other miscellaneous uses, and they try to bring the whole ~~to~~ 30 of them under these less common uses, and ...not noticing that it is ordinarily the sign of the secondary accent. And I thought ~~it~~ it was a very good example of the importance of when you read something ~~to~~ because you will find there in ~~to~~ Gersenius there... and Well that is perfectly obvious, perfectly clear. People will discuss them ~~at~~ length. They had maybe perhaps 20% of the Metheg ~~and so he discusses them at length~~ which are more complex and so he discusses them at length and for a time put time and ~~to~~ effort at that, ---it reminds me of the time when some years ago ...and he says he surely doesn't expect to graduate this year does he. Our ~~person~~ catalog says A person must spend two years of residence. Well, school ~~state~~ ...and I said it takes ~~to~~ two years. Well, he ~~to~~ said I ~~had~~ had a graduate year at Shelton that ..and he said I would ~~to~~ like to finish this year. Well, he said, Will you look .. ~~to~~ Can you tell me whether ..well, I said ~~to~~ If you are a real good student ... and if you were ~~to~~ ...and he said Dr. Stam wrote me before I came that I could get it in one year. ~~to~~ He said that it is true that to get a B.D. a person has to be two years in residence, however, in your cases in view of the work that you have done, after two years you might be able to ~~to~~ get The B.D. and the S.T.M. ~~to~~ and I said, How is this possible in one year. And I said where ~~to~~ did you get the idea ...and here he was he interpreted the letter. He just read it...but what he said was ...and that is an important thing. See what is stressed what is major and what is minor.

This is particularly true of those statements that we are....

#30

at the end of the

We were speaking last time ~~in the last~~ hour about the first of the verses which were assigned last.... We merely got over one verse last time. I remember we looked at the verse leading up to that point. But we notice that that verse which was Isaiah 44:23 was speaking about koresh, and then all of a sudden there out of the clear blue sky the word KOREESH is introduced, and some ~~xxx~~ people have tried to explain this by saying that KOREESH is a title that is known of the people back in the ~~dy-~~ days of Isaiah, and has nothing to do ~~with~~ with Cyrus. There is no evidence for such a thing, and it does not make any sense.... And practically all interpreters have taken this as a marvellous form here... Isaiah is predicting the deliverance of the people from ~~exile~~ the exile. He told them repeatedly ~~earlier~~ earlier that they were going to exile... Now he is predicting deliverance from the exile, and the deliverance is through Cyrus. ~~The time will come when~~ ~~And the time comes,~~ ~~And~~ And when the time comes, and they see ...and now he is predicting deliverance from exile, and the deliverance is ~~from-~~ through fire, and when the time ~~xxx~~ comes and they see ~~that~~ a king named ~~xxd~~ Cyrus who is a great ...they will say Isa. predicted this 150 years ago, that Cyrus was delivered, and of course that ...and they say how does Isa. know the name of Cyrus, and 150 years ahead of time and they say that ~~k~~ is fantastic, the ~~k~~ Bible doesn't do such things as that, and so ~~this~~ ~~says~~ ~~that~~ they say that this must have been written ..~~he~~ ~~he~~ he refers to Cyrus this way. Everybody knows that Cyrus...the unknown writer, but as we notice

#40

-110-

the whole passage has expressed God's power to predict the future and to tell in advance , and God who has created the world, and ...~~α~~ is going to bring Cyrus ...but as we notice the whole ~~α passage~~ passage as expressed...God power to predict the future , to ~~α~~ tell things way in advance, and God who has created the world is doing this tremendous thing, and it ~~is~~ is going to bring Cyrus to lay the foundation as His command. And the city be restored and the whole import is the prediction, and it is true that in giving proper names --but that is not to say that this is the only case. How many of you can immediately give an instance where a king's specific personal name is predicted at least 150 years before he lived. How many of you can. The father said that there will be a king of the house of David, Josiah by name and this was ~~the~~ 300 years before Josiah's time, and ~~there~~ there is one case where a man's name is predicted 300 years ahead of time. and some people in answering the critics will say, Yes, and look at Isa. 7 where it predicts a man-- Immanuel, but I don't think that is quite the same. Immanuel is more a description rather than a specific name. I don't think that is a particular point. The name of Josiah certainly is. And ~~we~~ here we have this reference to Cyrus, and there we are told that Josiah is going to build the house of David. Here we are not told anything much about Cyrus except God says He is my ~~shepher-~~ shepherd. He will bring to ~~fruition~~ fruition ~~α~~ my pleasure and through him Jer. will cause to be built, and its foundations will be laid. Now, there are one or two matters in precise ~~interpretation~~ interpretation, and so Mr. Diehl was reading it to us , and we might as well ...read it again, slowly explaining any matters of precise interpretation. In our English translation says ...but it would be perfectly all right. But ...I am the one who says . It is an active ~~qual~~ qual participle showing the action continuing. I am the one saying.

God has said Before all the great things he does , and now it is a great ..  
God who laid the foundation of the world. God who frustrates the tokens of  
the liars. God who is going to restore the people out of the exile, God who  
is going to dry up the rivers in Mesopotamia. God says ...to Cyrus is a perfectly  
possible way, but it is not the way that the King James takes it, and I think  
that the King James Version is perfectly possible . I don't think say that To Cyrus  
is wrong but there is another interpretation of that ...It can be that ...the  
English translation --they overlap. Yes, ? The general active participle  
of a regular verb as far as form is concerned could be active, but a very vital  
rule is that the construct never takes an article so that proves that it is not  
construct, and anyway--anyway it says in relation. In English The one  
saying of Cyrus, or the saying one that belongs to Cyrus...I don't think would  
be expressed...Here is a case of an English idiom ...it is not unusual. There  
is a great difference between the man that says of Cyrus, and the father of the  
boy. And actually it is another case where our English covers a very wide  
area, and one of those areas ...but don't hesitate to ask questions ...we want  
to get to the full interpretation- interpretation. There is a very common interpretation  
of Heb. grammar, and that makes the suggestion not work. That says in regard  
to one thing. ..The one who is going to be saying. But he is not- now as Isa.  
speaks , saying something to Cyrus . He is now saying something about Cyrus.  
My Shepherd is the one who is shepherding thee, or the one that belongs to  
and the construct can express any of these, and incidentally let us turn to  
the 23rd Psalm. And let us look at the third word of the 23rd Psalm, and starting  
starting with that word we might ask Mr. Cunha to read us the rest of that  
verse. The Lord is my shepherd and I shall not lack. In Old English the

And this word \_\_\_\_\_ does not mean merely to desire, it means to lack or ~~to~~ to  
 ---The Lord is my shepherd, what I need I will have. Now ~~to~~ what I want I will  
 have...The Old English --I shall not want ...as long as we realize that we are  
 speaking Old English. But what is ~~xxx~~ interesting in this verse is on the word  
 \_\_\_\_\_ which is exactly what we have over here. He says, David says the  
 Lord is \_\_\_\_\_, and God says in relation to matter, \_\_\_\_\_, and we interpret  
 this as meaning --He ~~is~~ says in relation to Cyrus, \_\_\_\_\_. What does \_\_\_\_\_ mean.  
 My shepherd. Now, of course the word shepherd ~~he~~ in Heb. is an active gal  
 participle. \_\_\_\_\_ derived from the word \_\_\_\_\_. It is the one who does  
 the shepherding. David says The Lord is my shepherd. The Lord watches over  
 me. The Lord supplies what I need. He takes care of my necessities, ~~is~~ David  
 says. Isa. says that God is saying that Cyrus is God's ...In other words Cyrus  
 is the one whom God has designated to take care of certain tasks of God to ~~mas~~  
 marshal together certain people to bring about certain results....Mr. Quek? I  
 don't think so. I would think that this word ~~would~~ is too general for that. This  
 was a ~~very~~ very common word then, because the great part of ~~the~~ their life was spent  
 on raising sheep. And wherever there were sheep there were men taking care of  
 them, and everybody knew that this man watched over the sheep, brought them  
 in at night, took them out in the morning, took them where they would have pas-  
 tures --made a good figure of a man. It would not imply that the sheep are lost.

## #41

Then God is ~~is~~ saying of this king, of a nation, far away from Israel that this king  
 is one who would be God's instrument to do something in ~~real~~ relation to God's  
 people. He is to carry out God's orders, and whether this implies that the Israelites,



141  
140

So I think that he is merely saying this ~~chan~~ King Cyrus thinks that he is accomplishing a lot in life , and he is moving nations around ~~and~~ and making changes, but actually he is one whom God has appointed for a definite work. And we can count on the things that God wants done are going to be done. ~~As~~ We have, up to this present point, we have only noticed that there is somebody that ---very good, up to the fourth point. We have only noticed that there ~~s~~ is somebody . . . .I would say that in Isaiah's day, the ~~w~~ people ~~are~~ are going into exile. The temple is ruined. God is going to designate somebody as his \_\_\_\_\_. And the city to be rebuilt. God is going to give that command that . . .God is going to cause . . .somebody here ought to give us a brief explanation of ~~o~~ Koresh. Who would like to do that. In Isaiah's 'xtime . . . It is true that he was the King of the Medes and Persians. More than that, he was the first king of the Medes and Persians. Because previous to that , there were Kings of the Medes and there were petty rulers of the Persians. Maybe in those ~~th~~ days they didn't call them kings, they called them . . .But the Persians were a small tribe of comparatively little influence on the edge of the Median Empire, and the Medes had quite a large and substantial empire, and this man who was the king of the small groups of people they call Persians, succeeded in overcoming --first, they were brought under the control of the . . .but he at any rate succeeded at getting of getting control of the Median Empire, making himself head of it. And when he was head of ~~the~~ the Median Empire, ~~th~~ he brought so many Persians with him that they ~~can~~ came to call it the Medes and the Persians. The Medes were now united with the ~~Persians~~ Persians, and not only that they were a dominant figure. But these were the ones that had the leadership. And Cyrus ~~was~~ was the first king of the Medes and the Persians. Media . . . .was a fairly large area. They had united with the

Babylonians in ~~the~~ destroying the Assyrian Empire, 604 BC . They had at that time destroyed the Assyrian Empire, . . .They had destroyed Nineveh, the capitol of Assyria . Well, now, just a few years after this Persian geto control of the Median Empire, so it becomes a ~~M~~ Persian Empire , though for quite a while they ~~call~~- called it the Empire of the Medes and Per sians . When Cyrus gets control of the ~~Persians~~- Median Empire he immediately starts in conquering other regions, and he goes west and ~~north of Media~~ ~~the~~ ~~which~~ ~~is~~ from his headquarters, in North Media, which is further East than Babylonia, and he conquers the region to the north of Babylonian, and then he goes over into Asia Minor andhe conquers them, so he conquers a large stretch of territory , without touching the Babylonian Empire, and the result is that in the course of some years, the ~~the~~ Babylonian Empire sees all this great oppression going on and it leads the Babylonians for the . . .and then eventually, the Babylonians are faced on the sea by the south, and ~~xxx~~ they take the country north, and much of it west of them, ~~the~~ he takes ~~all of it~~ the countries north and much of it west of them. ~~k~~ He takes all of it , and then ~~returns~~- he turns on them, and then he ~~even~~- conquers Babylon, was it 539. ~~Now~~ Now, this is Cyrus --yourè speaking of the man that he made as sub-king, and he was made sub-king under him, so there are those that --but we do have evidence that he put a man in as King, and we would say that Darius is another ~~k~~ name for that, but he was a Mede, put in under the . . .And ~~he~~ ~~succe~~ he was succeeded by his son Cambyses and then after his death the family dies out, and other man, not connected with Darius, after considerable . . .becomes the ruler of the Persian Empire, and his descendants succeed him right tothe end of the Persian Empire, so Cyrus is a man  
was  
from a region that ~~is~~ practically unknown to the Jews in the time of Isa . They knew

#41

-116-

Whom you may not think so when you hear about him, but he is the Servant of the Lord. But God is going to use him to ~~x~~ accomplish His purposes, and not merely to assign him a task but to see to ~~tx~~ it that the task is completely fulfilled. And you see this very fact of his using this...He is going to ~~compe~~ completely fulfill it, and then if he ~~saxys~~ he is going to rebuild the temple, you might say, Well, Cyrus dies and ~~the~~ only the foundation is laid. He didn't fulfill it. ....

#42

In relation to Cyrus, the one who is my shepherd, he is going to ...the one who is my shepherd, he is going to fulfill all my pleasure. If it weren't for the and, I would think that would be very natural. Well, if I were to sit here and I say regarding this ...I designate it. I point ~~k~~ to it. He is my shepherd, and he will fulfill all my pleasure. Yes, except in that case ...that would be very good --~~ix~~though he ..you can't emphasize the ...unless you express. That would be a very ~~natra~~ natural thing to do, The way here is with the ...even all my pleasure --he ~~k~~ is my shepherd ...Now, ~~does~~ Mr. Diehl hasn't explained to us the next word. Now, here is a case where Hebrew has considerable similarity. In English what is the infinitive of/<sup>run</sup>...but very frequently in English you ~~put the~~-we put the word ...and ~~ix~~like we say to/<sup>run</sup>work is good exercise, to play is natural for children, we often put the word to before ~~x~~ it. ~~What does that do to the~~ You could say they got that money .....to go...better ...In English you ~~eat~~ could have the to expressing purpose or the infinitive . Well, in the Hebrew ordinarily the purpose ~~ix~~ has to be more than just a ...But sometimes ...has the ~~max~~ meaning of ...sometimes it will carry out the purpose. And if it ~~ha-t-~~ has the ...but I don't think it necessarily ---Let's look at ~~vax~~ 20:2. The verse. The thing is there...when it comes to proper

names from one language to another, because ...our sounds are different from any other language. We pronounce sounds differently, ~~we~~ so when it comes to proper names. Well, I went into a barber shop in Berlin once, and a man said to me ~~h~~ there. ~~Wx~~ They were having a big ~~arb~~ argument. They said, Oh, here comes an American. He can ~~make~~ explain it to us. They were ~~discusi~~ discussing Niagara Falls. And they said now, Which is the correct pronunciation. The German word for Falls is \_\_\_\_\_, ~~-nan~~ and they said which is correct. \_\_\_\_\_ or \_\_\_\_\_ Well, I said, Niagara Falls. The look of mystification on those people's faces. You might have ~~said~~ well have said, Bang, Bang, Bang, and one time I was staying at a place overnight and the next morning when I went to pay my bill the head waiter said to me. Oh, you're from America, I have relatives in North America. ~~Yes~~ I never would have guessed it, if it hadn't been for the word \_\_\_\_\_, when he said Fort \_\_\_\_\_, I immediately thought of Fort Dodge, Iowa. When he read it Now, we said Berlin. Proper names have often. Now, we say Cyrus in English. But the Jews when they heard...And whether our English comes ~~from~~ from the English Latin, the Jews when they heard the ...they could get to it with their Jewish...and whether our English comes from the Latin, ...more likely from the Persian, and these names go ~~k~~...and naturallyour sounds are so different, and if you take the //...if you ...one book will talk about ...and another one will talk ..and they give all kinds of efforts to represent what they think is ...and we don't know exactly how they said it. I've heard that ~~Goer~~ George Washington ...But we know from books that we have...and the Heb. ...so we know the ...and ~~that~~ ...and the Roman Catholic...and we in our English Bible...and I haven't mention~~e~~ to .. Isa. 52:13 to 53:2. ~~Get~~ Get them thoroughly but be sure you have extra well in mind for the next time, the six verses that we have ....For a longer area. and

And we can see what we can gather from the context of the various uses. I think probably that we ought to do a little ... Now, there ~~were~~ were verses assigned for last week that we haven't finished looking at and then we assigned ... what was the last one we looked at. .... This word in 44:28 ... in Hebrew the feeling in Genesis ... ~~is~~ The Waw here is not as strong as it is in German. In German every word is either masculine, feminine, or neuter. In some languages there isn't -- there is very strong feeling in Genesis. In English it is almost gone. We have very few phrases of such a difference in English. ... we don't have much feeling of the ~~difference~~ difference in English anymore. Of course we have a few cases that are personified. In Hebrew there is less of it ~~than~~ than there is in English. There are many words in Hebrew ~~where~~ where it is hard to say whether they are masculine or ~~feminine~~ feminine. ~~They~~ There may be a case where there are a few cases .. personified. ... We don't have ~~that~~ that feeling. In Hebrew there is less of it ~~than~~ than there is in English. There are many words in Hebrew which it is hard to say. ~~They~~ There ~~is~~ may be a case where ... there is no neuter form. ... The two of course are not strictly parallel, because ~~it~~ to say \_\_\_ in regard to Jerusalem and it doesn't say and too, it just says and ... and ... there may be a case ... except for parts of the Bible and the spirit and the soul. The ~~two~~ two of course are not strictly parallel in form. To say \_\_\_ as to or in regard to Jerusalem, and it doesn't say and too. It says and ... Now, of course that ... Jerusalem of course if it is feminine -- you would expect it to be \_\_\_\_\_. After all, there is the difference of a vocative -- which, after all, is the difference of a ~~waw~~ waw -- after all, the ~~diacritical~~ diacritical vowel letters were not preserved with quite the care that consonantal. ... so it would not be at all impossible that it was written by ... Now, it might be that in

Hebrew they would ~~perfo-~~ personify a place as masculine , but it is not ~~in~~ my impression. It is interesting here that the RSV says, Say of Jerusalem , She shall be built, and of the temple, your foundations shall be laid. That seems to be ...saying of Jerusalem She shall be built, and of the temple, your foundations shall be laid.

~~#43~~ #44

Well, they take the \_\_\_\_\_ as in relation to it . This is possible but ~~the~~ I don't know whether they take the ....of the temple thy foundation shall be laid. That was the understanding ...and we of course in English says. He said to Henry and David, some time s ~~tx~~ you ...Well, then, this verse then is the first that we are speaking of Cyrus and it is very definite ...he is specifically named. He is one whom God is using for a definite purpose. He is the one whom God is going to cause you ...and to cause the temple again to ~~re-~~ be founded , and of course we noticed that the interesting point that only the foundation was laid in Cyrus's time , and of course Cyrus gave the orders ~~that~~ to give him authorization to build the temple and to rebuild the city. He didn't get around to building the foundation . And Cyrus did ~~not~~ give them ~~the~~ the authorization , and they only carried out a ~~part~~ part of it, but then the next verse , Yes, because this ~~had-~~ has not ...most of the Jews were away on the desert and according to ~~in~~ the book of Ezra ...~~Cyrus~~ Cyrus gave an edict that the Jews ~~would~~ would be permitted to go back ...but we do have other evidences that Cyrus...that some other people ~~7-~~ ~~that some~~ Cyrus relieved and they returned to their home land , ~~and~~ and

sent back their images and their gods with them. The Bible says he gave them the vessels of the temple which would be doing the same thing for them that he was doing for others where he gave them the idols and their gods ... so it would be ~~is~~ Cyrus' intention that they be permitted to rebuild ~~and to~~ the city and to rebuild the temple, and ~~is~~ this means that Cyrus ..but since the fact is that what they did was to rebuild a city, there is nothing that I can find, and to start rebuilding ~~at~~ temple, and ~~is~~ it remained for ~~some time~~ sometime ...and Cyrus is going to be the instrument ~~in~~ which is going to be used in causing ... somewhat ~~is~~ figurative matter , but showing that ~~is~~ ..this one is the instrument through ~~which~~ which the temple is going to ...and the city ...and then of course we know that when the Jews were in exile, we read in Isa. ...and then ~~is~~ when they heard of a king named Cyrus--and extending clear on into Asia Minor , and conquering region after region. Isa. says Cyrus ~~is~~ going to be the ~~mean~~- means of releasing us from Babylon and allowing our cities to be rebuilt. It is interesting that the word \_\_\_\_\_ in Hebrew is the very same word as ...Now, the chapter division is ~~is~~ of course is purely a matter of ~~convenience~~- convenience, and the chapter divisions were put in by the Arch-bishop and I don't think he put it in the wrong place, but that is the end of ~~the~~ a paragraph. A long paragraph here which presents what God has done and what God is going to do, and which is a great part that Cyrus is to be his instrument , and cause the foundation of the temple to be built.

And then a new paragraph starts but it certainly is a continuation , ~~is~~ ~~is~~ there is no ...just a minor ...and it goes on to tell us a little bit more about ~~the~~ this Cyrus and these are the only places where in the book of Isa. the name of Cyrus ~~is~~ occurs, and what does the next verse say. Mr. Quek, what does

the next ~~x~~ verse say. Yes, just as the Lord said. It doesn't ... Yes, thus has said the Lord to His anointed, His Messiah, to Cyrus. Now, is Cyrus the Messiah? He is the one whom the Lord has set apart for the work and ~~w~~ one who is going to fulfill that work and this ~~x~~ is a ... and the anointing is a figurative expression here, it is the anointing which is used to set people apart ~~x~~ for a particular work. And Cyrus is one whom God has set ~~apar-~~ apart for this particular work and thus says the Lord, ~~xxx~~ thus the Lord has ~~xxx~~ said of Cyrus. In other words, ~~the~~ when the Jews ~~were to be come~~ first become ~~xxxx~~ aware of ~~Cyrus~~ Cyrus's ~~xxx~~ existence, ~~k~~ his activity, they are assured that this is one whom God has ~~xxxx~~ already designated for this work. Now, here, I just sort of wonder in this case whether the ~~lu~~, like in the case of Jer. before might be ... as the relation to Cyrus, rather than ~~k~~ ~~spe-~~ speaking to Cyrus, now, that is a possibility. Thus, the Lord has said of Cyrus, that is possible ... of course, the ~~seed~~ second verse introduces .. In the second verse he says I will go at your right hand, and since there is direct reference to Cyrus in the second verse, but in the first verse, it's all ~~the~~ in the third verse. That would certainly fit well wouldn't it, that the \_\_\_\_\_ is describing ... and the second verse ~~xxx~~ tells what God said about it. That would fit well with it, wouldn't it, only in English we wouldn't literally say, whom, we would say who. But that here has ~~xx~~ no Yes, of course that is not the only his in the rest of the chapter, there ~~xx~~ is his and there is him, and there is before him, and so we have three cases in what follows, and I would think the most literal way for us to recognize it would be the 708 is not ~~k~~ a relative pronoun ~~wx~~ quite in the sense that you have ~~x~~ who, whom, and who, -- it is a general word which indicates that sort of ~~x~~ relation



which indicates that sort of relationship, but usually the specific relationship is found in ~~whia~~ - what follows. That being the case it might ~~be~~ give us a precise idea of interpretation. That would not ~~be~~ ~~the~~ mentioned. In the course ..thus the Lord has said ~~to~~ ~~Cyrus~~, his Messiah, to Cyrus, and ~~the~~ what did he say. Well, we come to verse two, Thus, he said to Cyrus, one of whom certain things are true, and what are the things ~~ago~~ about Cyrus. Mr. Quek, the word ~~strengthen~~ can also mean...Make strong, or to take a hold ...it can be either. Now, what word is ..it is used of beating out. to ~~suxbu~~ subdue is very good. The ayin ayin verb ~~is~~ is very often has a ...like ...there is this ...it is most irregular of all the Hebrew verbs ~~is~~, and it is comparatively uncommon, it never got forced into a rigid mold like the ~~most~~ -- ones that are much more common. -very often words are used with a preposition...take hold upon --give strength. In different languages there are different uses as to ~~pre~~ prepositions ...yes, most common ...of course the word ~~קרי~~ is call, or meet but where it ~~mean~~ - means call, it means give a designation. Then, let's see, have ~~x~~ had we finished that verse, well, then ~~w~~ let's look at the next verse in this list. That was 46:10. In 46:10 we have another reference to Cyrus, ~~a~~ but we don't have his name given, ~~so~~ so we ~~can~~ can't be as sure that it is Cyrus that we are talking about. If we didn't have this parallel in this, ~~k~~ there is no the beginning. In the beginning is just \_\_\_\_\_ not \_\_\_\_\_. It doesn't have to say the beginning. It is not a /...from a long time ahead of time. Yes, now, this word ~~קרי~~ ~~is~~ is translated in is usually translated, and I don't consider it a correct translation. I find it many times in the Bible \_\_\_\_\_ that ~~is in~~ - So \_\_\_\_\_ is the after, that is that which is ~~be~~ beyond, and so when

Baalim says let me die the death of the righteous , and let my \_\_\_\_\_ be like his . He isn't saying let my \_\_\_\_\_ be like his, but let my what comes afterwards be like his what comes after, and then it is used in the Psalm where it says , Though I dwell in the uttermost part of the sea, I don't think the Psalmist is saying If I go in a houseboat and take ---but in most cases I don't think it fits, and I don't think ~~etymologically~~ etymologically it fits or ~~literally~~ literally--that which is beyond . And here ~~telling~~ telling what is beyond ~~from~~ from the beginning . It is usually the ..but usually ...but what I am saying is that when you say the after of this table . I don't think it means the last part of it, ~~it~~ I think it means the part that is ...the word ...it is the same use, and there are ~~uses~~ - for what comes after it, rather than the last part of it, so I am inclined very much to think of the 71X ~~as~~ as that which comes beyond, and ~~there~~ it has been translated into ...and the Greek and I believe mistranslated it translated it ...I believe ~~that~~ that this is the last days, and there ~~is~~ has been much discussion as to how long are the last days, Well, ~~it~~ the time of Christ is referred to as the last days, and so it ~~means~~ means after a long time, but then you get into the discussion of Gen. 49/ Jacob says of the son, Come, and I will tell you what will happen in the last days . And I don't think he ~~knows what happens~~ - they will know , and I don't think we will ~~know~~ know what will happen in the last days, and I don't think ~~my~~ much in Gen. 49 ...he ~~says~~ says I am going to tell you what will ~~happen~~ happen later on, and he tells about things that happen in Palestine and then we turn to Palestine and the description ~~that~~ is given ~~is the~~ fits the description of the different tribes, and ~~that~~ that is what happens, and Simeon had ...and Levi of course ~~so that~~ ..so that happened in Old Testament times, and it seems to me that it is ..and he said I know ~~that~~ that after my death he will turn away from following the Lord and in the last days he will come...after while...and so there are two ~~xxx~~

or three cases like that where it doesn't refer to the last days at all , ~~but~~ and when Jacob uses it he means ~~the~~ thirty centuries from now , and the prophets are permitted to ...after while , not the last part of the while , but after some and I looked up all the cases and I found that the interpretaton fits all the cases . whereas if ~~th~~ you take the ~~interpretation~~ as the last part --it;s the continuation of the Davidic line ..non up to the ~~comng~~- coming of Ch~~ri~~st, and there are many things ~~that~~ in that 49th chapter that we don't understand, and yes, except that in this particular case/<sup>he is</sup>~~we~~-are speaking of a specific thing which he describes in verse 11. I don't think that this has any relation to the beginning. I think that here ~~h~~ what he is saying is that back ~~here~~ here in the time of Isa. which is way early, I am going to tell you what is going to ha~~x~~ppen afterwards, what is going to ha~~x~~ppen at a much earlier time at a much a earlier time. I don't feel that ...but that at a later time people at ~~ak~~ a later time can look way back and see ~~wha~~ way back there , in all this kind of ...after a long period of time, whenever I ~~ju~~ just as long as --that is, in this particular concept ..~~but the~~ I would take it , so as not meaning a beginnigg , but a head start in the sense~~x~~... yes, well, ~~w~~ let's go ~~on~~ on and look at this. Let's see this is verse ten. We are reading now, what God says in introducing verse 11. Verse 11 is going to give a specific ...He is pointing out the great importance of this prediction by stating how he gives it way ahead of time. They were telling just when Cyrus was just on the horizon ~~Box~~ People know about his great act. The second Isa. says he is going to deliver. He is declaring here that long ahead of Isa. ~~a~~ has ~~a~~ pointed out. On ~~the~~ the one hand he declares from ~~way~~ way in advance things that come afterward, and from ...it is used~~x~~ for the east, and from the front, and from an earlier time, by the

Things that are so remarkable that ~~not~~ nobody could expect it, God ...had not ordianatily occurred, no basis on which to say ~~there-~~ they are going to have it. God tells them way in advance that they are going to have it. Now, in the English this heaven is dated from ~~aneent~~ ancient ~~times~~ times , which is rather ...~~ancient~~ ancient times , 150 years ...of course we ...

## #45

..~~x~~. introducing this great prophecy in verse 11 , by ~~saying~~ that God is one who ~~tells~~ ~~makes~~ great predictions long in advance~~sax~~ than when they occur , well, when yousay ancient times, it would suggest that it was 3,000 years ~~agoh~~ ahead of time, and when you say~~x~~ aforetime , that would announce that it was ~~wtwo~~ two or three months ahead of time, and I would say that it is inbetween. Of the two I prefer ~~ancie-~~ ancient time, it certainly was a long ...if some body in the day ~~x~~ of George Washington had predicted the establish~~ment~~ of Faith Seminary , I would say that it was way in advance, but it wouldn't be a ~~k~~ bit to ..and ancient history suggests that ...actually Isa. which is a long ,long time . If the Lord doesn't come within the next 100 years , I am sure that nobody today would ~~say-~~ make much guess about what was ~~go-nt-~~ going to be in the next 150 years . And I am sure that 150 years from now ...if you had told Thomas ~~Jeffff-~~ Jefferson about airplanes and telephones, and its a long time, 150 ~~years~~, and the ~~newxx~~ Jews over there in Palestine in the days of Isa. ..I am one who declares from way in advance things that are going to happen long after, and 150 ~~yax ya~~ years later they reach. God says I am ~~go-g-~~ going to tell you way in advance something that is going to happen ~~lx~~ long afterward. I predict it, and ~~I-will--my-~~ Cyrus is going to come and free you, at ~~th-v~~ the very time that I was predicting that you are

going to go into exile. So it is a little hard to get it exactly. ~~It is~~ It is, after all a concept that is not common to us. We ~~don't~~ don't talk about things that ~~are~~ are going to be predicted 150 years ago, we ~~just~~ just don't ~~have~~ have any parallel to it. But the word I think would express the ideas quite definitely but how to ~~say~~ say it that is --the translation is about 1/3 ...and 2/3...Yes, Mr. Quek, except ~~that~~ that the people. Yes, that would be an explanation rather than a translation. It is like when he said ~~Behold~~ Behold, a virgin shall ~~conceive~~ conceive. People didn't know but what it might come 200 years ~~ago~~ --in that case it is 700 years. a ~~lot~~ lot longer than 150, and yet both of them are so long in compared to ...you could probably tell just as much about our ancestors ~~150 years ago~~ 50...and it is a regular word for one of the ...Yes, Mr. Lee. I don't think that it is the end. I think that it is what is going to be afterward. I think ~~the~~ \_\_\_\_\_ means after, and I think that the \_\_\_\_\_, and it is often translated ..but I don't personally think that that is the correct ...I've looked up all the cases, and well, I guess we have to quit for the day. And we look at these two ~~and~~ because they are one continuous discourse, ~~and~~ even though there is a change of ...a new paragraph, but it is one continuous discourse, and so ~~let us~~ let us very rapidly look at these ~~two~~ two verse again, and have in mind what is ~~said~~ said about Cyrus, before that it is introduced with a long statement about God's tremendous power to predict the future, now, he declares in advance what is going to happen and he has declared in advance what is going to happen in this ...and this is the climax that he said certain things about Cyrus, and so let's just rapidly read this ~~verse~~ verse about Cyrus. Mr. Cunha, would you quickly read it to us, the last verse of chapter 44. And to say to ~~Jerusalem~~ Jerusalem, doesn't make much sense in English ~~it~~ does it. The one saying to Cyrus, He is my shepherd and my ~~pleasure~~ pleasure he will

complete and all my pleasure he will complete and to say to Jer. ~~he~~ really doesn't mean anything does it, but that is quite a literal rendering. ~~By~~ But a literal rendering sometimes makes no sense at all, as in Aquilla's translation of the Bible into Greek, they ~~and~~ had the LXX, and then there ~~were-~~ were the Jews some times afterwards the ~~come-in-come~~ coming of Christ who decided that the ~~wya~~ ~~that~~ way that they were quoting the LXX that the LXX was a faulty translation and so they ~~set~~ ~~the-~~ set to work to make new translations, and so we have three or four translations into the Greek, and one translation of the Pentateuch which was ~~made~~ made into Greek is one of the most poor translations that were ~~ever~~ ~~made~~ but one of the most useful translations that was ever made. Now, what I ~~mean~~ mean by that is this, a translation is suppose  $\alpha$  to ~~take~~ take the meaning in one language ~~and~~ and put it to its understanding in ~~another~~ another language, and a Greek, knowing no Hebrew reading ~~of~~ Aquilla's translation, could get no sense out of it, but a person who knows Hebrew reading ~~Aquilla's-~~ Aquilla's translation would know exactly what the Hebrew text was ~~x~~, that Aquilla ~~translated~~, which is tremendously useful, for he said, In the beginning God created ~~the~~ ~~h-~~ the heavens and ~~the~~ the earth, now, that doesn't make any sense, does it. What does it mean. How could anybody with any sense...it is a tremendously useful thing. How can we ever get ~~\_\_\_\_\_~~, He knew perfectly well that 578 is the sign of the accusative and there is no form in Greek to indicate the sign of the accusative, and so he gave a literal translation. ~~A~~ He translated ...and we who know that 578 can be either with  $\alpha$  the sign of the accusative, and if we lost all our Hebrew Bibles ~~we~~ we could get Genesis back again, because we say here is an ...it enables us to know exactly what Hebrew texts he has. But it is worthless for

the person who knows only Greek, because it doesn't tell him what the original means at all. God created the heavens and the earth, and there is no way ~~to~~ in Greek to indicate the sign of the accusative. As much as the ...but in English there is no way at all. Except it comes right after the position. And position of course is the meaning in English, well, now in this ~~the~~ case to say ~~that~~ of Cyrus, he is my shepherd, and all my pleasure he will do and to say, what does that mean. What is the point of it. Why do you think that it doesn't say ~~the~~ the one saying. \_\_\_\_\_ should it have said the ...would that give exactly the same meaning. If it ~~was~~ ~~said~~ said, it would ~~not~~ mean God is the one saying to Jerusalem, She shall be built, or it would mean that God is the one who says that Cyrus is the one who will do all my pleasure and that Cyrus is the one who will say to Jerusalem, and that might be tremendously helpful, and when you ~~have~~ have \_\_\_\_\_, you are continuing what he said about Cyrus, Cyrus is going to say. It is a different form used to show that it is not continuing to speak about God, but to speak about what God is going to cause that Cyrus ~~will~~ will do all my pleasure and in other words ...It makes it a continuation of ~~the~~ what Cyrus is going to do, but you cannot literally translate it into English, it doesn't make sense. So in English you have to ~~get~~ get the meaning from the Hebrew of what God is saying about Cyrus, that first, Cyrus is my shepherd, ~~and~~ that Cyrus is going to do all my pleasure, and that third, Cyrus is going to say. So, in English you ~~to~~ to put in a little ~~have~~ ~~little~~ difference ~~between~~ - in phraseology to get the meaning ~~but~~ clear that the Hebrew expresses...He will do all my pleasure, even to say...I think that ...He will do all my pleasure; namely, to say, it is an explanation. but that makes it ~~subordinate~~ subordinate ...but ~~it~~ it could be required, as far as

grammatical construction is concerned. Also, to say of Jerusalem, but I think that since His pleasure is very definitely ~~is~~ is..that to say either ornately would be right. I am not quite sure ~~that~~ all English people...that is, He will do all my pleasure ...that is, and the and here which is ~~an an~~ in the sense of saying that there are two ~~ways~~ ways of saying the same thing. He is .. in the sense of being... only we connect two different ways of ....

## #46

To say to Jerusalem You will be built and the temple will be established, ~~that~~ there you are taking Jerusalem as masculine, and ~~the~~ you are translating the next word as ~~2nd~~ 2nd masculine, and you are taking the second word as feminine ~~and~~ because you are translating ...and there are only two difficulties. The first is that Jerusalem is not masculine ~~and the~~ and the second is that \_\_\_\_\_ is not feminine but masculine. And the temple, thou wilt be founded, so to say in regard to Jerusalem, she will be ~~is~~ built and to the temple ~~that she~~ you will be founded. It might be thought of as the first part of Jerusalem, ~~and~~ or the Lu could be understood before the temple though not expressed and there it would say of Jerusalem, she shall be built and of the temple, thou wilt be founded. Of course it is a little bit strange to ~~say~~ use ~~ax~~..and to use a third person for something that is ~~not~~ a lot of people together. Well, that last verse of that paragraph and the next paragraph continues about Cyrus, and we would like to run over that hastily again. Mr. Lee, would you ~~is~~ just quickly read ~~again~~ ~~again~~ again the next verse please. It should not be hard to remember. Because ...is the most open vowel. We have it here used twice, ~~ax~~ I will loosen or open up the loins of Jacob, the word \_\_\_\_\_ is the regular ~~verb~~ ~~for a~~ word for a gate, now this word



\_\_\_\_\_ is more apt to be used for an ...and x ...the opening of the city, or the doors of the house, but the word is \_\_\_\_\_ and the ordinary plural would be the \_\_\_\_\_ wouldn't it, and this ends in \_\_\_\_\_ and this is a dual, and there is no point in using a dual ~~unel-~~ unless there ~~is a dual-~~ are two of them. That could be used if there are just gates, that he ~~xx~~ is going to ~~px~~ open. Well, I don't know of any two gates that he is going to ~~p~~ open, so we think it most ~~like-th-~~ likely that the dual here is the sense in which the dual is ~~k~~ very frequently used. It occurs in pairs, There is a dual of ears, eyes and matters like that. Upper and lower Egypt have become united. And so when we have a dual here, the King James translates it the two leaved gates, and that could be quite literal and folding doors is not quite so literal, and yet means exactly the same thing --and so I think that it is ~~v~~ a very good suggestion. And it would seem ~~xt~~ that ancient Babylon seems to have had ...much more elaborate thing, and you go to Jerusalem today and ~~thx~~ you have the Damascus gate, which you go in and you go along, and then ~~xn~~ ~~k~~ you come out...with the ~~dx~~ idea being that it makes ~~ix~~ it ~~ix~~ difficult for anybody to shoot through, to rush through, Now, this folding door ~~s~~ ..Maybe it even means like the ~~Dax~~ Damascus gate, I hadn't thought of that before. Maybe it means the death of two parts. You go through one and then you have to go through another one. You don't know, but at any rate it is describing ~~the~~ some ~~speaci-~~ special kind of door probably thought of as ~~ex~~ especially difficult to get through. God is going to ~~cep-~~ open these before Cyrus, and the gates will not be ~~sux~~ shut, and the next verse that we look at that has something about Cyrus in it, was chapter 46:10-11, and let's look at those. Again we are speaking about what God does. ~~He-intreduced~~ We introduced Cyrus originally, ~~g~~ God predicts

the future in a marvelous way. And that doesn't fit particularly with this being written as the critics say in the time just before the delivery of Babylon. It suggests something way ahead, and so here verse 10, Mr. ~~Kirk~~ Diehl, would you read it ~~plea~~ please. Declaring...the one declaring. ~~There is-~~ God is causing to know, or declare yes, the translation ..you notice that there is not the one either one, it doesn't say. But declaring from way ahead from the first part, what comes afterward, that is the ..I could imagine, each of them had a ~~from~~ from the beginning ...and a ~~definite~~ definite thing an article but after all ~~that-~~ this is introducing the next verse, and the next verse is telling about something that happened ~~at~~ at a certain point in history, at 539 BC and Is ~~a~~ predicted at about 710 BC so ~~that-~~ ~~that~~ that there is no way of telling that ~~the~~ the beginning of ...~~the--~~' unless you say that this is the ~~begin--~~ beginning, where Isa. is speaking, unless he says this is something that on the first day of creation that God declared and Isa. found out about. Certainly nobody mentioned that, ~~it~~ certainly this is the end of the Babylonian Empire, and God is ~~is~~ declaring way in advance ...from an early time what is going to happen long afterward. Yes, ~~that~~ ~~in~~ other words it is very surprising that a nation which has been conquered, subdued, carried away into captivity would be released. I don't think that it ~~mean~~ means that ~~the~~ Babylon is going to be overcome because it has been overcome before, Babylon in the ~~the~~ time of Isa. was a small, ~~insignificant-~~ insignificant nation trying to ~~be~~ be delivered from Assyria. It had been a great power 1500 years ~~earlier~~ earlier, and ~~then-~~ then ~~it~~ it had been subdued, great nations....can be one of the greatest nations on the earth and then disappear ...and fifty years ago the power of the British Empire was just about the greatest thing ~~on~~ on earth. Englishmen still like to think that it still is, but ~~now~~ almost anywhere you go ~~there-~~ their power is cut. That is the thing ~~that~~ that has ~~it~~ happened over and over again. But deliverance for the Jews that is

an unusual thing, and a nation that has been destroyed to be reborn. Mr. Quek, what is your ~~question~~ question. Those things which have not ...It's strange, it's more natural to say ~~that~~ what has not been done, and yet on the other hand if we say the ~~kk k~~ clever, the skillful, we immediately think it means plural, you ~~wouldn't~~ wouldn't think that it means singular. I wouldn't say that the ~~bright~~ bright and the dull are both present today. If I said that you would think that I ~~meant several members of the~~ was putting several members in each class. In English it ...but after what you ...so this suggestion of ~~asserting~~ asserting the ..and continuing Mr. Diehl . Yes, you could have a way. He is the one doing this and the one doing that. It is very clear that it goes back to the same ...Here are two parallel lines. He is the one who declares and the one declaring. That is the one saying. What is he saying . Yes, my counsel will become effective . My counsel will rise up. A counsel which looks as though it is not going to accomplish anything will step out and do things , it won't be turned ...The things which have not been done, I am going to do. Yes, then , oh, yes, the next verse goes on about ...the first one is \_\_\_\_\_. Causing ...the 702 in the ~~qual gal~~ gal - hiphil would be causing somebody else to say. 702 in the ~~qual gal~~ qual gal means to say, but \_\_\_\_\_ k has to be hiphil. And then the next verse , there, Mr. Green would you read. In English we say The East, ~~and~~ - what ~~are~~ are the directions, the north, the south, the east, the west. The east, which ~~is~~ k east is that. Well , what ever is east of k it. There is no need of a the. Calling from east. It's a common but senseless habit in English, to throw in the the. For a good English translation it might be a good thing to throw it in, but actually there is no stress on it. There's not a point ~~that~~ that you call the east. It's is just an easterly direction. Then the use of italics is a very difficult problem, there are cases where there are certain

words ~~ex~~ expressed, and in order to make clear what is meant, you have to insert certain words, because where somebody else ~~mit~~ might . . . different, on an occasion like that , the insertion of the italics ~~..but in a case like that the insert-~~ is a tremendous help, but then there are other cases where the meaning is absolutely clear. Only you take two or three words in English to express what is ordinarily expressed in Hebrew. In English you say I ~~x~~ had a dream, in Hebrew they just say I dreamed . But in ordinary . . . you don't say I dreamed, but I dreamed a dream. You might put it in italics or you might not , it is clearly involved in the original . Thus there are cases where you have to add and it is absolutely required by the original and the italics might give a false impression, and there are other cases where it is optional, and in those cases certainly italics are needed, it is very hard to make a ~~x deciat-~~ decision. In English when we say the ~~x~~ east, we don't necessarily mean one particular place --we mean an easterly direction. Consequently , I am not at all sure you have to have it in italics, ~~bx~~ but in English the east . . .

#47

From an easterly direction. In English we often mean . . . while other times we mean a particular place. So that I don't think that italics are necessary but if you want to be absolutely clear . . . he is bringing them from an easterly direction . . . what does . . . mean. Bird of prey? the King James says a ravenous bird, and I am not sure that this word requires it. What does this mean, that ~~bx~~ there are birds that are going to come to the East. Well, many birds fly, ~~lest~~--let's go on and see if we learn anything more about this bird. ~~x~~ From a distant land , but how ~~x~~ many here would translate it as a man. Would anybody translate it as the man. Why would you say the man, Mr. Lee. A man of , or the man of . There are three

meanings for each. A man of or the man of, but in the context it is immediately followed by a definite noun with which it is in construct, then it is wrong to take it as anything other than the man of. The man would be wrong. But each is never the man, but the man of, is in construct with a definite noun. Of course there might be a definite- definite noun following with which it might not be in construct, that you would have to learn from context. The next word. Yes, the Massorretes. The word Massora means a hedge, and the Massorretes were men who endeavored to make a hedge about the law. They had manuscripts, now none of which had vowels, there were sometime about the 5th century AD and they read these manuscripts and they read them in their homes and many of them knew very long portions of them, and they would memorize them, and they would ...and the manuscripts that they had in front of them had no vowels and then the Massorretes decided to try to put a hedge about the law, to try to keep them exactly right, and so are supposed to have made a basic manuscripts which was followed from that time on, and in that basic manuscript, if they found a certain spelling in the majority of the manuscripts they could then keep that, and but they were accustomed to correct pronunciation which they had been taught, and it was a pronunciation which they had been taught ...differed from the spelling. They kept the spelling, but they put vowels to go with the pronunciation that they considered to be correct, and consequently the kethiv represents an old tradition. That doesn't mean that the Qere does not represent an equally old or older tradition. We don't know. In each case I would suggest ...but the Massorretes thought that it should be read like the Qere, but they considered the Manuscript so sacred that they would not

simply change them. ~~Ke~~ They kept what they found, so we have the qere and the Kethiv. ~~It is by sometimes better to--~~ Sometimes we feel that the kethiv is better, and in this case I think we agree that the qere is better, now, of course, the difference between a waw and a yodh, and often ~~the difference w between the waw and the yodh is the~~ there is a waw and a yodh ...if the waw is a little smaller, you would think that ~~the~~ it is a yodh, and if the yodh is a little bigger, ~~x~~ you think it is a waw, and so the two ~~tex~~ letters are confused, more than most letters.

..and practically never ...they are so much alike that very special effort ...aleph and resh look very much alike and yet they sound so different that nobody thought there was danger ~~in~~ there being confused, and so they are often confused, and that is the most common confusion in the Heb. manuscripts, and you ~~w~~ say where on earth do they get this meaning in the LXX. ~~x~~ There is nothing like it in the Hebrew whatever, and then ~~xn~~ you find by looking at the Hebrew and just changing one daleph to a resh ~~k~~ and one resh to a dalpeh, you have exactly what is in the LXX, and so you can see what the LXX found in its ~~manuscript--~~ manuscripts, and there are many cases, as in ~~Kings~~ Kings and you read about Benhadad and in Chronicles you read about ~~Benah~~-Benhader and the difference is that ..the final letter was read as a resh, instead of a ~~da~~daleph, and now we have Benhadad's own description.

~~The f--~~ So in that case we know ~~the t--~~ which is right, but we know which is right, and even though ~~we n pay-~~ they found Benhadad in one and Benhader in the other, they kept it, ~~be~~ they didn't try to change it, ~~xxx~~ and passed on what they found.

even though it was an early mistake. The daleph and the ~~res~~ resh are more ~~often~~ often than any other letter, next to them. ~~The daleph and the resh are confused more often-~~

Yes, well, no, the usual interpretation is that they found the majority of the manuscripts

having ...but that they ~~had~~ had learned ...and therefore that ~~there~~ their guess ~~is~~ would be that it was an early mistake, but they considered the manuscripts so sacred that they would not alter them, and ~~for that~~ of course that is all ..and ~~was~~ we have the two to consider. They give us the dates, and we are very grateful to them for keeping what they found, and not ~~int~~roducing changes ~~that~~ even though they knew that an error ~~had~~ occurred. They kept the manuscripts ~~that~~ they found, people often correct ~~the~~ things when we copy them, and we make mistakes in correcting them, and we get the wrong thing. And ~~w~~ so we are ~~gratef~~ grateful that they didn't correct them, and so that let's see, Mr. Green you were reading. It could mean the man that I have counseled, but it could be the man whom somebody has counseled me to ~~be~~ get, but it would seem more likely the man whom I am using to bring my ~~see~~ counsel to pass, the man through ~~wh~~ whom ~~an~~ I shall cause that my counsel shall \_\_\_\_\_ . shall rise up. Ordinarily, when you find in the <sup>E</sup>nglish Bible, It came to pass, it is the Hebrew word אָוַב and it came to pass. It ~~does~~ doesn't look to me as though it comes from \_\_\_\_\_. What verb do you take it from. Any word that starts ~~z~~ with the first letter with a shewa under it. There wouldn't be a yodh under it. So ~~this~~ the aleph is a ~~per~~preformative of the imperfect, and the beth is the first letter, and the last letter of the verb is aleph. The last letter is aleph the first letter ~~k~~ is beth, the middle letter is waw. The verb is אָוַב. Come in. And so literally what it means is I will cause, urge ~~you to enter~~. her to enter, well, that doesn't make much sense in English. I have caused her to enter. Well, that doesn't make much sense in English, I have spoken it, and I will cause her (that is, the thing that I have predicted ~~ix~~) to enter, so we ~~can~~ almost have to translate it ~~x~~...I will bring it to pass.

46:11  
 That is a good way to say in English, I will cause ~~it~~ ~~to~~ ~~come~~ come into existence the thing that I have predicted will come, I will cause to enter in ... that which I have predicted to come in. I have spoken, and indeed I will cause it ~~to~~ to come in. To come to pass expresses exactly the idea, and it is probably as near as we can get to the idea. No, the word is ---this is not saying, I will cause it to happen, it is saying I will cause it ~~to~~ to come in. But here is something that is outside, the freeing of the Jews, it is outside. Here is a situation, the freeing of the Jews, the bringing of them back to their homeland, it is outside outside of existence, and he brings it in, it ~~is~~ is a perfectly ~~is~~ valid way of expressing that idea, except that we just happen not to use it in English, so to get the idea in English ... but the idea is ... this thing which is not here I will cause to come in, that is what it says. Yes, but I think that ... I will bring it in. I ~~had~~ ~~the~~ have declared that we will have a final exam in this course and I will bring it in, it's not our idiom, ~~but~~ it is perfectly reasonable that that is the idea, but it is not our English idiom. Now, bringing in the kingdom, as Mr. Butler ~~x~~ brought ~~out~~ out, is a very analogy. The kingdom is coming, ~~a~~ ~~is~~ and the ~~Lord~~ Lord will bring it in. <sup>B</sup>ut you wouldn't say, that the ~~universe~~ universe will rule and communism is coming and Khrushchev will bring it in. Yes, the energetic nun is a form which occurs rather frequently in Arabic, so it is a form that occurs ~~is~~ rather frequently in Arabic, so it is ... in Hebrew it is comparatively rare. But in Hebrew, the use occurs ... much ~~is~~ like through ... he would speak of the Chinese Inland Mission, he would always put an ~~is~~, and the late President Kennedy ~~is~~ used to always speak of Cuba, he would ~~is~~ put an ~~is~~ r at the end, they called that the paragogic -- the word ends in a ~~vowel~~ vowel. ~~I remember our fix~~



~~In Semitic lan--~~ I know of no difference at all as to the meaning in Hebrew.  
 It is the usage like the Chiner Inland mission or Cuber. Instead of ending-  
 ending with a vowel. Now, if you have an ending , particularly an ending  
 that ends ~~with-~~ with an he like וְיָ which is him, or like וְיָ which is her.  
 they  
 Very often/~~the n-~~assimilate ~~with-~~ the he back into the ...and then add the ...whichever  
 it is. Of course the ending ~~w~~\_\_\_ is him, but ordinarily the \_\_\_ is assimilated  
 into an ...but there are some words that end with a ~~vowel-~~ vowel that end with  
 --if it is a veryb . Yes, Mr. ~~A~~ Quek, in Arabic, ~~k~~ there is just a little difference  
 between the form. In fact, they have two ~~x~~ or three different kinds. ~~ix~~ It probably  
 goes ~~g~~ back to an early Semitic usage, before the Hebrew and the Arabic were  
 differentiated, and in Hebrew it ~~k~~ has ~~co~~ become ~~x~~ simply a phonetic thing that  
 to round out the syllable, and I prefer to call it peragogic, rather than ...Now, we  
 didn't get over all our verses, but~~se~~ we still have two or three minutes. Mr.  
 Green, or indeed. I have \_\_\_ ~~ix~~ it is perfect, ~~ix~~ isn't, ~~x~~ in other words , He  
 is going to ...for performing a plan....and ~~ix~~ planning. He is forming the  
 concept. He is going to do it. 41:25 if you read ~~w~~ real fast, Mr. Overduin.  
~~I have-~~ There again you say from the North, ~~x~~ but there is no the i, is there.  
 It is just from a northerly direction, now, we were talking before about Cyrus coming  
 from the East, and this can 't be ~~x~~ Cyrus , can it. I have stirred up, or I have  
 wakened up from a northerly direction, ~~why-~~ if God stirs him up from the north,  
 why would he come from the East, what ~~ix~~ sense does ~~x~~ that make. Halfway  
 between. That is what it is here. Now, he says, he stirs him up from the north  
 and he comes from the east. In other words it is both directions that are involved

--to say that I stirred him ~~from~~ up from the north and he comes from the south doesn't make sense at all, but it isn't ~~exactly~~ exactly east, and it isn't exactly north. So he rouses him from the northerly direction, and he comes from an easterly direction, and he meets ~~half~~ half-way between. This is our last class today, ~~but~~ well, you have ~~already~~ ~~already~~ already in first class shape Isa. ~~52:13 and~~ 52:13-53:2. Let's just take five ~~or~~ verses next time. Make it through 7 but get it in ~~a~~ extra good shape, and you will have ~~a~~ lots of time this ~~a~~ weekend.

We are a bit ahead in our ~~a~~ assignments on what we have covered in class, so I give you this first . . . and as I mentioned before, we are giving this as an undergraduate course, and we expect four hours of study for each two ~~or~~ hours --but for anyone who wants ~~graduate~~ ~~graduate~~ graduate credit, for it, I gave an assignment in Gesenius, and what was the . . . THAT is if ~~it~~. Now, we had been looking rather slowly at these verses about Cyrus, and before we look at the ~~one~~ . . . I just want to ~~refresh~~ refresh your memory on it, and so I will read to you in the ~~Old~~ English, these verses which you ~~have~~ ~~already~~ -- have already looked at in the Hebrew, first there was 44:28 through 45:1, and you notice that there it was made very explicit that he was speaking about ~~the~~ Cyrus, you cannot ~~say~~ say everything from 40-55 is talking about Christ. He is here very specifically speaking about Cyrus, he is very ~~specifically~~ specifically speaking about return from ~~Exile~~ Exile, no question of that, and so in . . . God ~~tells~~ tells ~~us~~ of what wonderful things he does and how ~~he~~ He fulfills His word and carries out His promises and in verse 28 He says of Cyrus, He is my shepherd and shall perform all my pleasure even saying . . . that thou shalt be built and of the temple thy foundation

shall be laid . God is going to use Cyrus ~~because~~ to ~~x~~ cause Jerusalem to be rebuilt. ~~x~~ The promise is given by Isa. before it is even destroyed, and it continues Thus saith the Lord, to his anointed, to Cyrus, His right hand I have upholden, and I will loose the loins of kings, and will open before him the double doors and ~~they~~-- the gates shall not be shut. Thus , twice in these two ~~verses~~ Cyrus is mentioned by name, and Cyrus is God's messenger to open up the exile, to allowe them to ~~h~~ go back and to rebuild Jerusalem.

Now, Cyrus here ~~has two~~ - in ~~tes~~ - these two verses is spoken of as the conqueror ~~and~~ and it implies that he is a man, and it implies that he is a conqueror, and then we look at chapter 46. Verses 10 to 11 where we don't have Cyrus named but where we have no doubt that it is Cyrus ...declaring what shall ~~h~~ happen long in advance, and ~~way~~ way back . My counsel shall stand, and I will do all my pleasure, now is it a bird that is going to come or is ~~it~~ the man who executes my counsel. He calls him a bird of prey. He is ~~one~~ who conquers other nations, but he is doing it because God is purpos sing to accomplih it thru . him. This is not a prophecy of ~~h~~ Cyrus . I ~~h~~ave spoken and I will bring it to pass. I have purposed it. I will also do it. We went into detail ~~on~~ these verses. A very important picutre of Cyrus, a bird of prey, a conqueror , one whom God uses for His purpose, and then we went back to chapter 41 to the second ~~and~~ reference to him , in 41:25, ~~I~~ I have raised one up from the North, ~~and~~ and from th rising of the sun, He will come on princes and on mortar, and most references Bibles, where Ezra 1:2 , and the Lord God heaven ~~will~~ has given me all the heaven kingdms of the earth and has charged me ~~with~~ to build him an house in Jerusalem, and we have no reference in any other sources that Cyrus ~~said~~ said, and we do have also that Cyrus said that The God of Babylon , ~~Marduk~~ Marduk , ~~has~~ raised me, ~~by~~ to up to free the Babylonians from the Chaldeans oppressors .

and to send them back. Whether in sincerity or ~~in~~ truth, he did call on them, we don't know enough about Cyrus to know whether he was a believer in the true God, but he did ~~not~~ call upon ~~his~~ name, and now, we have one more verse that we have not yet looked at, I left it until ~~the~~ the last, even though it is the first reference to Cyrus, Now, I left until the last the first ~~reference~~ ~~reference~~ ~~the first--~~ to Cyrus, and the reason that I ~~left~~ left it to the last is because as you begin reading this section of the book of Isa. you come ~~to~~ 40 is a sort of introduction, and 40 ...and doesn't give as much specific ...and in this specific situation God calls on the heathen ~~and~~ nations and the ~~heaven-~~ heathen gods, ~~and~~ to prove themselves ~~and~~ and after having done so, he calls on them to ~~prove-the~~ keep silence before me. Let the people renew their strength and let them come together to judgment. Let's see if there is~~is~~ anything to ~~thier~~ their power. God's answer is a rhetorical question, and if we just read this verse two and ~~we~~ knew nothing about Cyrus, we wouldn't know anything of which he was talking about, but after what we have seen in these other verses, we see how it fits with them, and ~~we~~ I would say that there is no question in the world that it is ~~Gyris-~~Cyrus that ..I have never heard of anyone who thought of it as Christ. I've seen commentators who thought it was referring to Abraham, I don't see what it has to do with Abraham. I don't think it is ~~any~~ any question that it is not Abraham, and it certainly is not Christ. I don't~~think-~~ think that there is any question that it is Cyrus that is spoken of here.

#49

~~You-know,~~This is God ~~depeit-~~ depicting a situation, looking forward to a situation ~~in~~ in which the thing is actually underway, and God asks the question, Who has done this, they see Cyrus ~~coming-~~coming, you see it fits with the critical idea that the second ~~of~~ Isa. is written after Cyrus is ~~only~~ the ~~the~~ scene. He is already conquering

nations. The ~~second~~ second Isa. encourages the Jews by saying he ~~is~~ is going to free you, but we believe that Isa. pictures in advance the ~~same~~ scene at that time, and said, Who has done this, who has predicted these things in advance, and Isaiah's writing them, they are predicted way in advance, but he predicts situation in which he visualizes God as pointing back to his having predicted in the time of Isa. and now seeing it fulfilled, so he ~~is~~ uses the perfect here, who has awakened. When I was in Jerusalem, I saw a little primer where Hebrew children learned to read. And it showed a picture of two little girls and it ~~said~~ said that they were Nere and Mimi, they were showing these two little girls, about 3 years old ~~is~~ lying in bed, and then it said, Wake up, Mimi, Wake up, Mimi. And here it says Who has, literally, awakened, now, of course a little more freely you can translated ~~to~~ awaken as rouse up, but certainly the literally, is who has wakened, who has ~~been~~ awakened, Who has caused to waken, who has caused to action. Something that nobody ever heard of before. There were these little group of Persians up there in the northern part of the land where Medians were ruling. They have had tremendous power but it ~~is~~ was a dormant power, a sleeping power. Who woke them up. You rouse a sleeping lion. Who has roused up or awakened. Who has awakened from eastward, from the east is all right in the English, but it is not the East, in the sense of a specific place. It is a general direction, ~~and~~ a general direction and then, righteousness it calls him to his foot -- ~~now~~ now, what sense does that make. We have the word but what sense does it make. Now, the King James translated ~~it~~ it who raised up the righteous man from the East, what do you think of translating it the righteous man. Here he calls Cyrus a ~~is~~ ravenous bird later, now a righteous man. Well, it doesn't say -- the ~~Massoret~~ Massorettes of the 5th century AD who put in the ~~vowel~~ vowel points

which represented the pronunciation~~of~~ that was passed on to them by word of mouth, also ~~xxx~~ put in certain accent marks to show divisions which they had come to believe were the correct divisions. Now, that might have been passed on from Isaiah's day to them, . On the other hand , it is very, very easy to get things like th at ~~eam~~ confused , so we have not usually paid much attention to these ~~w~~ accent marks, simply because they represent the idea of these men of the fifth century. Now, the men of the fifth century might have been very correct in their interpretation. On the other hand, they might have been not trying to interpret but to pass on the way that it was thought to them, ~~what~~ ...You teach things to~~little~~- little children, and they grow up~~an~~-~~t~~ and they give it to the next and the next~~g~~ generation, and there are some things that we can pass on very accurately that way, ~~na~~ that there are other things that are very easy to get mixed up and one thing that is very , very easy to get mixed up ~~the~~ is the phrase where the ...so the way that the accents are marked suggest that the Massoretes thought that you should say, who has wakened, who has caused to waken from the east, and if you take it that way, Then what has been caused. It has to be some kind of a --you can't say. Who has caused to waken without causing somebody to waken, it~~na~~ makes no sense, so you cannot take ~~as~~ it as a complete --that is impossible, but ~~it~~ if you are going to take a break here, that is, if it is ~~caus~~ caused by itself. the logic of that would seem to be that ~~the~~ those th~~a~~ t those that divided that way means by that the next three words form the object altogether, instead of one word ...you might make your ~~break~~ break after \_\_\_\_\_, if it is like the Authorized Version does and you would ~~say~~ say, Whom has raised up righteousness from the east, and then if you want you could interpret the me as going ~~k~~ with the ...who has ~~x~~ \_\_\_\_\_. You could make ~~tha~~ that division that way, but if you ~~fa~~ follow

the action mark here and consider that you have a break after the first two words, its not a complete break, but the only possible reason for the break there, would be that the next three words are a unit rather than the first word of it going with this and the other with what followed. And how could you interpret the next three words as a unit, Mr. Quek . That is you can think of Cyrus as one who is a man of ~~tremend~~ tremendous force and power and he has people around him with great force, but they don't do much. God causes them to come into action , and to move westward, like the Arabs . The Arabs were in the Arabian Peninsula ~~and this was the~~ until the 5th ~~or 6th century~~ ~~AD~~ century AD , and they were going back and forth in the peninsula, they didn't accomplish much outside , and then all of a sudden Mohammed roused ~~up and~~ them up by waking people out of ~~sex~~ sleep and they started in ~~the~~ and they started in and they conquered all of South Africa and ~~partsof~~ parts of Asia, and many parts of Europe. He quickened them in the sense that their energies were galvanized and put to work to accomplish a great ~~deal~~ deal , and the communists think that that is what they are going to do with China, a nation that has lain more or less dormant and quiescent, ~~thousans~~ thousands and hundreds of years, as far as its effect in the world is concerned, it is going to get roused up and is going to come out and overcome the rest of the world. Well, now, in effect something like that happened to Cyrus here. ~~Cyrus~~ Is Cyrus represented by the one word or did the whole three words together represent Cyrus, how could the three words represent Cyrus, ~~and~~ Well, they could represent it by taking those three words ~~by forming~~ ~~and~~ and forming one clause, which clause would be a relative clause which would be the object of the verb. The verb has to have an object, it would be hard to have a hiphil without an object. Who was poured out upon the earth, you have

to pour out oil or water or ~~in~~ some thing. You wouldn't just say pour out upon the earth. You ~~have~~ have to have ~~some~~ something poured out. Who has ~~wakened~~ caused to awaken from sleep, you don't just cause air to ~~awaken~~, ~~the~~ there must be an object. Who roused up, ~~rouds~~ roused up what. The ~~Authreize~~ Authorized takes <sup>PT 4</sup> ~~PT 4~~. Righteousness, as meaning a man of righteousness, and therefore they say the righteous man. <sup>B</sup>ut it is not the adjective righteousness. It is who has raised up righteousness~~x~~ from the east, if you take it ~~literally~~, and that of course --who has raised up righteousn~~ess~~ ss from the east, he ~~has~~ has brought it to his feet. That would mean that God has caused it to happen, He has brought it from the east. There were great results that were in line with God's ~~k~~ plan, and therefore should be called righteousness. Now, if you take it, according to the Jewish accentuation of the 5th century AD. then the whole three words must ~~be~~ be the object, and the object then must be a ~~real~~ relative clause without the 708 expressed, ~~is~~ and that does occur occasionally. In t at ~~the~~ case, it is like the beginning of --God created heaven and the earth, ~~the~~ after the preposition. Well, here, who has from the east, roused ~~some~~ one whom \_\_\_\_\_. Someone of whom we can say that righteousness meets/at his foot. ~~Rich~~ Righteousness calls him to his foot. We have a problem here because 877 can mean either call or meet. The King James makes a break after \_\_\_\_ and ~~was~~ implies the continuation of the whom. Who has raised up the righteous man from the east. Who has called him to his foot. Who has given the nations before him, and who has made him rule over kings. And then goes on and tells something about what God has done. Yes, that is good. Who has roused him up, and who does call him to his feet and who does ~~make~~ give the nations before him. That is, it is a vivid picture of Cyrus, who was dormant, nobody knew about him. He was a great force, but nobody



knew about him, there was a great force there but nobody knew. God roused it up, and God is now in the act of causing him to conquer nations, overcome empires. Who has...he is now doing it. There is a different tense...There is a difference of tense ~~but~~ because there is a difference of situation. God calls together...observes...things have ~~been~~ happened...and that...difference of tense...Mr. Quek? Who is...The object of the verb may be...I'm not sure that that is ~~not~~ brought out in that connection. In English that is ~~not~~ ~~supposed~~ suppose to be a restrictive clause and...but I'm not sure how many are really accurate in its usage. I find myself that I practically never dictate a ~~letter~~ letter but when I come to correct it I have to change half of the...to that. ~~We are,~~ There was a state in ancient English where they were very precise, but I'm afraid the language has become very sloppy. I have a feeling but not enough to express it in...enough to correct it, but not enough to express it right, and I doubt if...Well, no, you see the passage starts with the ~~passage~~-verse ~~is~~ before. In the verse before God summons the nations ~~to~~ come before Him. He summons the nations to come and to answer the question, What are ~~you~~ you going to do in this situation. Well, now, Isa. ~~is~~ pictures the...~~W~~ Now, we ask the question, What is the ~~scene~~ scene that Isa. ~~is~~ depicts, is it something that is happening in the time of Isa. Well, it could conceivably be, if you go in the passage, it is describing what they are doing. How they are making ~~new~~ new idols and all of that. The nations are aware of...so that under those circumstances it is hardly a picture of something that occurs in Isa. so that the best interpretation of it, would seem to be required by the content, that Isa. pictures God as ~~toward~~ toward the end of the exile as calling the end of the nations before him to judge them, and pointing out how they are ~~scared~~ scared out of their wits by the ~~coming~~-coming of Cyrus, but how Israel doesn't

...because Israel is God's servant raised up for a special purpose, and God is going to protect Israel - Israel and in fact, use Cyrus as His instrument to free Israel, so Israel should not become terrified like all the nations are doing. Well, then, we look at the history and we find that about 150 years after Isaiah's time, Cyrus came and the nations were terrified because he conquered one after another and conquered all around, and then finally he centered in on Babylon and captured Babylon and conquered all the others around, and we find that that occurred and so we say it fits exactly with what happened, and when Cyrus came and would suggest that Isaiah is looking forward to that ...in that situation, and then we go forward into chapter 44 and we find that he is actually calling Cyrus by name, and that sets the seal upon it that that is correct interpretation, but we have to ...well, the imperfect is not necessarily xxx. It is not the difference between English past and future. The difference between them is a difference of mode and action, rather than a difference of time. The perfect shows itself as complete --the imperfect shows the thing as an action that takes place. You see the action of the verb. The Perfect is original, more like the ...and it shows a situation which is the result of the task. And so that being the situation, the perfect here --there is such a thing as the prophetic perfect which refers to a future event as sure to happen. But I don't think that is here. Well, the difficulty with that is that ...so you seem to have the thing in progress, not entirely future, and then secondly, you have a later ...which pictures what the nations are doing. They are making new idols. They are getting ready to meet this thing. But he says to Israel, Don't you ...well, now, there is not much point to say 150 years before Cyrus is born, Don't you get ...it is picturing Israel as in a situation, and God is saying to Israel, Don't you be like Cyrus, He is going

to be my instrument , saying to the other nations . You are ~~xxx~~ powerless before Cyrus , Cyrus is ~~g~~ coming because I have wakened ~~to~~ him up ~~as~~ and as proof of that I have predicted 150 years before that I would do that, so it is a picture of an imaginary ~~xxx~~ scene, pictured way ahead of time, but the picture ~~is as one seen in the form of-~~ scene is imagined as being in the course of Cyrus' doing it, and now, Cyrus as having ...it is true that he will do , but it is also true that he ~~will also~~ is in process of doing it, and that is why he is so .. and so ...he has already done them to some ~~tx~~ extent, and therefore I would not consider the Authorized Version as an incorrect translation in ~~red~~ rendering these things, as having been done, but I would consider them a n incomplete ...I don't like the future , because the future implies ~~that~~ none of which has been done yet, and he is speaking at a time when ~~there-~~ they are in process of ~~being~~ being done, and the foundations are being conquered, and others are <sup>yet to</sup> ~~being~~ conquered. And of that situation the present brings it out best in English. It show s an action as occurred. (Q) I would say that there is tremendous importance to the verse but I ~~would~~ think that in order to get the whole picture you would have to get the setting of the whole passage, not just the one verse, it could be, who has roused up Cyrus , who is going to enable Cyrus to conquer, it would be perfectly all right, but the imperfect doesn't have to be a future , it shows that events occurring and so the imperfect doesn't have to be a future but ~~is~~ it is not a situation. The situation has ~~occurred~~ occurred....you can translate it as a future, ~~but-~~ but- when the ~~x~~ picture is presented, it seems to show the nations terrified ~~xxx~~ ~~you sort of~~ because it is in the ~~process-~~ process of occurring. So that ~~the--~~ all we ...and will yet happen still ~~more-~~ ~~more~~. So I feel that the present in English ...b t the first is definitely that. It is something that has ~~x~~ occurred in the future and it shall be

an imaginary confrontation between God and the people who were terrified, and then he goes on to say that ~~in they~~ Israel should not be terrified, because Israel is God's servant, and God ~~is going~~ is going to use Israel, and therefore He is going to preserve Israel, but as a matter of fact, it's a rather involved thing, but we ~~that~~ that are in this class are interested particularly in what we can get out of the syntax of this verb, and ~~so~~ so it is a question that is very, ~~very~~ very helpful and I ~~am~~ am very glad that it was raised. ~~We~~ To see the two things that we have: 1, to get exactly what ~~doe~~ the original say, and secondly, how can we adequately express it in English, and very often you can understand exactly what the original says, but to express it in English without importing ideas that are not in the original, ...may be extremely difficult, the Hebrew shows a different type of action. That is quite a ~~different~~ different thing, and Babylonian/~~shows~~ is a language quite related to Hebrew but in Babylonian it shows time...and they have more tense ~~Hebrew is shown and they have more tense~~. In Hebrew you have only two tenses, and they show types of action rather than kinds of action. Well, ~~there-thi-~~ is a very interesting and ~~important-~~ important question, and I am glad you ~~raised-~~ raised it, although I had not figured on spending time on it, because I had many other questions. And now you notice how that ~~last~~ last three ~~words~~ words can be taken as a clause, ~~and~~ and Mr. Quek points out that the fact of the ~~accentuation~~ accentuation which the Massoretes put in would suggest that they took it as a ~~clause and t-e~~ clause and the ~~Revised~~ Revised Standard Version take it as a ~~clause~~ clause, Let me read you the Revised Standard Version, they say Who stirred up one from the east, whom victory meets at every step. Well, if you are like me at all, you would say What on earth do they translate righteousness as victory for. I think that they are entirely wrong, and they do the same thing over in Zechariah 9:9, where in Zec.9:9 the King James Version ~~translt-~~ translates that prediction of the triumphal entry of

50  
~~#25~~

Christ as Rejoice gratefully O daughter of Zion, shout, O daughter of Jerusalem  
Behold, thy king cometh unto thee, he is just and having salvation, that is the  
way that the King James translates it but the Revised Standard Version says  
Lo, your king comes to you triumphant and victorious, which is quite different  
they say Well, righteousness, the word can be used for the triumph of righteousness  
and therefore it can be used for triumph. You establish righteousness, mainly you  
establish the triumph of righteousness. So there are cases where the idea of triumph  
is very much <sup>in the word</sup> ~~at work~~. But to say that the word is just triumph. This is victory that  
meets Cyrus at every step. That is what happened, but it doesn't seem to me  
what the word really means. There is a righteousness involved in it, the righteous  
righteousness that calls him to his feet, righteousness ~~meets~~ meets him at every  
step, or God's brings righteousness from the east and he calls Cyrus to his  
feet to ... ~~as~~ you see the verse is a difficult one to .. it is an easy one to know  
what it means. It is a difficult one to know the exact translation to give. Mr. Kaufman?  
Who is the his. Is ~~it~~ it God or is it Cyrus. He ~~calls~~ calls him to his foot. The au-  
thorized version takes it as that would mean God's foot. God calls Cyrus to  
be God's instrument, calls him to his foot. That would be better than entirely  
possible, but of course your problem there is does 8717 mean call or meet.  
If you take it as call, it is God's foot. It is meet, ~~it~~ righteousness meets him at  
His foot. I don't know that righteousness meets him at his foot makes much sense,

#51  
~~#42~~

151  
~~118~~

It is interesting with this Amplified Old Testament --it~~x~~ says , who has forged up one from the east, whom he calls in righteousness to his servant and whom victory meets at every step. You notice that she doesn't know whether to take it righteousness or victory so ~~x~~ she put them both in, and that is ~~x~~ what she does often. If there is a modernist and a fundamentalist interpretation, she will stick them both in, and you can take your choice. It's a very queer sort of thing. Whom he calls in righteousness . ~~M~~ Victory meets at every step. If you don't know which to take it, then take it both ways. But if God meant ~~xxx~~ it to be both ways, I think he would have said <sup>it</sup>twice and made clear the difference, I think ~~xxx~~ that he means it one way or the other. ~~I~~ thought somebody had a question . --that will be through verse twelve. Get them real thorough-  
thoroughly for next time, the last time we ~~w~~ were looking at six verses that deal with the Cyrus ' deliverance of the Jews from exile. There are of course a great many other verses in this section, that deal with deliverance from exile but these six specifically tie it up to Cyrus, and they are very interesting for that ~~x~~ reason. Five of them we ~~find~~ found quite ~~ex~~ ~~w~~ easy to interpret, but the most difficult one we left to the last. And , although it was the first in the order to which they occur and we were just looking at ~~that~~ at the end of the hour, so let's turn in our Bibles to Isa. 41:2 and I will read to you what the Revised Version, the American Standard Version, which was put out in 1901, I will read you what it does with it. ~~5~~  
It says (Isa. 41:2) Who hath raised up one from the east, whom he calle~~th~~ in ~~ix~~ righteousness to his foot. He giveth nations to him, and maketh him rule over kings, and he giveth them as the dust to the sword and the driven stubble to ~~the~~ his bow. Now, there is a footnote to the word , Whom he raised in righteousness

151  
~~152~~

159  
~~158~~

which says or, ~~or~~ whom righteousness calleth to his foot, or, whom righteousness meeteth, meeteth, whithersoever he goeth. Now, they get whithersoever he goeth out of his foot, a rather free rendering. Righteousness calls to his foot, or with righteousness meets wherever he goes, you see that it is not an easy verse to be sure of the translation of, but I think myself that in ~~or~~ studying the Bible one of the most important principles is to be sure of the translation, ~~but I think myself that~~ ~~is not~~ that we have to be - know exactly what every verse means. In anything that anybody writes ~~that~~ there will be sentences with the precise meaning which we - you will not be sure. there will be <sup>phrases</sup> ~~places where~~ you can ~~take~~ take it either of two ways, and ~~you~~ you can't be sure which, in any thing that anybody writes, but ~~is~~ the important thing in the study of the Bible is to say what is possible and to ~~get~~ get that ~~and~~ and to stand on it, and then where there are alternatives, see with the ~~or~~ two alternatives, if they still have a great ~~measure~~ measure of teaching involved in them, or if there are certain things that are definitely excluded, now, this starts who has awakened from the east. This makes a ~~definite~~ definite claim that God has done something, that as ~~you~~ you look forward ~~to~~ from Isaiah's time to the time when God ~~when~~ is imagined as calling these people together in order to present them with this crisis, that prior to that time when he calls them together, God claims to have done something and what he ~~has~~ has done is to awaken to arouse from a dormant ~~state~~ state something and that which he arouses from a dormant state comes from the east, not the ~~east~~ east, because the east can ~~be~~ be east with a capital E. or east with a small e. And there are no capitals ~~or~~ or small letters in Hebrew. In English the east with a capital e is a definite place, the east is a direction. In Hebrew the east with an article would be I think a particular place, and a very specific direction, while from ~~an~~ east would be from a general direction. And you take

# 51  
~~# 52~~

153  
~~150~~

It's not saying you take your compass and say ...and it is not saying there is a particular locality which we call the east ~~and~~ and that is where it comes from, but it is saying from an easterly direction, and that of course shows that he is not talking about somebody that comes from Egypt, it does not speak of a northerly direction, or a westerly direction, but it is a generally easterly direction, and from a northern direction, so that we have these things definite in the verse, Who, God says, has roused them up, it is a definite claim on God's part, a claim that he has done. Now, what has he raised from the east, he has raised up, the Authorized Version says, the righteous man. The ~~right~~ righteous man--it is possible of course to take righteous as meaning the man of righteousness as the man understood. That is really.---it seems to me that ~~it~~ ~~is~~ better ~~to~~ to say ~~we~~ we have two alternatives. One is that the next word is the object of ~~this~~ this, and the next word -----who has wakened righteousness from the east, and if that ~~isn't a suggestion, then~~ ~~is~~ is the suggestion, <sup>it recalls</sup> they ~~we~~ ~~each~~ to you the fact that ~~the~~ the Jews have been in exile for 50 years. They would seem ~~to~~ as if God were asleep as far as His intervening to bring liberation to the people. Righteousness is meeting him. And God has wakened it, God has caused righteousness to begin to act, now, that would be I think ~~quite~~ quite a possible interpretation. I question whether in the context it is quite so good because he is calling together these nations who are terrified and he is telling Israel that they don't need to be terrified and therefore the thing that ~~he~~ he is ~~pointing~~ pointing to that they don't need to be terrified of is righteousness. So for that reason I would question whether it is who has ~~raised~~ raised up ~~righteousness~~ righteousness from the east. It seems to ~~me~~ ~~for~~ more likely that ~~it~~ who has raised up from the east, following here ~~the~~ the action of the Hebrew, then the next three words forming the object, the one whom righteousness calls, or meets to



#51  
~~#432~~

154  
~~-81-~~

~~ask~~ his foot. And it might be then righteousness, God's accomplishment of ~~h~~ His purpose, and calls this one to His foot, and in that case, righteousness uses this man to accomplish His purpose, and this man he is saying then ~~who~~ is ~~w~~ one whom God has raised up for His ~~x~~ own righteous purposes. Righteousness of course is the word \_\_\_\_\_ can mean call or meet, and that makes an ~~ambigu~~ ambiguity, and righteousness meets him at his step, ~~who~~ well that doesn't make sense. There, if you are going to take that sense, you would need the victory. Victory meets him at every step ~~mae~~ makes good sense, but I question very seriously whether it is proper to interpret RT<sup>4</sup> as victory. RT<sup>4</sup> means righteousness, and it is used in the scriptures where God establishes righteousness, where He vindicates righteousness. It is used for ~~x~~ righteousness as accomplishing something, and that being the case it seems to me that righteousness accomplishing something is triumphant, is victorious, but I don't think it means victory alone. I don't think you can take a heathen, aggressor king who is simply conquering nations for his own ~~please~~ pleasure and ~~that~~ call that victory that he accomplishes. I think you would have some other word for that and I question very much whether the RSV is right. It is victory in the sense of the establishment of ~~rightou~~ righteousness --yes, Mr. Green. No, you are thinking now of the difference between the north and ~~the~~ ~~ox~~ south. That is the thing that impresses me so ~~x~~ much. I have been all my life accustomed to seeing the sun come up in the east, and in the winter time it doesn't go clear up to the top, it kind of makes a circle that way and then goes way down to the south, and then it goes down in the west, and then I was down in Brazil and <sup>saw</sup> ~~I thought~~ that the sun came up in the east, and instead of going that way, it went way up in the north and then down, and I couldn't get used to it

#51

~~155~~

155  
~~155~~  
~~122~~

it would seem so strange. Well, now that is a striking off between the northern hemisphere and the southern hemisphere. And the sun in the middle of the day -- in the southern hemisphere is north and ~~the~~ in the northern hemisphere it is south. But the sun's apparent rising and setting is due to the earth's turning on its axis. Consequently, any where that you are in the earth, if the sun ~~comes~~ comes up it ~~will~~ will be east, or if the moon comes up it is always in the east that it comes up. Because the earth is turning in that direction, and if it goes down it goes down in the ~~west~~ west. There is no question of that. We had it in one of our other verses for the rising of the sun. Because the ~~east~~ east is where the sun rises. They use it alone. But of course it ~~isn't~~ isn't just where the sun rises, it is where the moon rises. If you see the sun rising, or ~~the~~ the moon ~~rises~~ rising, or a star rising, you know it is east. So you don't have ~~that~~ to have the sun rising. But who has awakened from the east the one whom righteousness calls to his ~~feet~~ feet, the one whom ~~is~~ is accomplishing God's righteous purpose. I don't think that it is good to say ~~who~~ who has roused righteousness from the east, because you are speaking to people that ~~are~~ are terrified, but you can have the implication ~~that~~ the ~~one~~ one whom ... is calling to his feet, that is, the ~~God~~ God who is ~~doing~~ doing it is accomplishing ~~His~~ His purposes through him, and we notice ~~how~~ how in this Amplified Old Testament they take both meanings and they put them both in, and ~~actually~~ actually it doesn't mean both, it means one ~~or~~ or the other, but if you cannot tell which of the two it means, you can see that there are certain things which it means in either case. If one of two things are ~~true~~ true, it doesn't mean that they are ~~both~~ both true. If you are not sure which of the two are ~~true~~ true, it may ~~be~~ be that you are not sure that either one is true. You know one, but you don't

#51

- 156 -  
- 123 -

know which one. Nobody can say, if I say, that I have in my hand a piece of paper on which there is either A or B, you can't say that A is written on it, you can't say that B is written on it, but you do know that something in the early part of the alphabet is written on it, so you know it is what is in common between the two possibilities, you can draw and stand upon, not that you take one and say either one of them is right. That is the Jesuit idea. They say that if any authority says it, we can accept it. If one authority says it is all right to steal, and not all right to murder, and the other says that it is all right to murder but not to steal, we can take either one we want, both murder and steal. They don't take it quite to that point, but on lesser points it amounts to that. You can draw and stand upon. Not that you take one and either one is right. That is the Jesuit

#52

So that from these verses that we have looked at then, we have found six clear verses telling about God empowering Cyrus to conquer, because it is God's purpose to use this man as His instrument in freeing His people and so from Isa. 40 on there is a great deal of emphasis—there are these six verses about Cyrus but there are many other verses about deliverance from exile, bringing them back to land and rebuilding the temple, that is a great emphasis. But there are also an emphasis, like in Isa. 52, to 53 on Christ, the coming Redeemer and the greatest Old Testament predictions of the suffering Saviour are found in this part of the Bible, Isa. 40=55 and that being the case, the average Jewish interpreter looks at the wonderful prediction of the return from exile and tries to explain the references to Christ, and the average Christian interpreter is very much aware of the wonderful prophecies of Christ, because there they are

absolutely outstanding . And he looks at them and ignores the...exile, but they are both there, and how do they relate together. That is an ~~inters-~~ interesting study . We could take ~~serve w~~ several hours to go into , and I hope to write a book on that one ~~fx~~ of these days . Because I feel that it is a matter of great importance to understand. They are not just ~~x~~ isolated verses ~~bx~~ but they ~~x~~ are related discussion starting with the need of deliverance , the prophet goes on to the need of deliverance from sin, and shows the ~~right-~~ coming Redeemer, but we don't have time in this class for that, but now I want to take you to some of the verses which deal with the coming Saviour. We look at these verses and see the coming Redeemer in ~~they-phy-~~ the physical sense, we look at some that show us the coming Redeemer in the spiritual sense, and we ~~k~~ have a long connecting passage dealing with him which starts where I assigned you at 50:13, so now. Let us look at 52:13, And there on 52:13, we will let Mr. Carlson read it first. This ~~wor-~~ verse \_\_\_\_\_ is translated sometimes Prosper and sometimes deal prudently or wisely. Actually, I don't know of any precise ~~wa~~ way to render the verse. ~~First,-~~ The word \_\_\_\_\_ ~~k~~ means to so conduct oneself as will accomplish the result desired, therefore the idea of prosper ~~wk~~ is definitely used, ~~bx~~ because ~~thats~~ means that he accomplished the result desired, there the idea of prosper is definitely in it, because it means ~~th~~ that he ~~accomplished~~ accomplished His purpose, but it does ~~x~~ not mean to accomplish His purpose by sitting there and it ~~falls-~~ falls in your lap. There are many cases.... Now, when David faced the enemies of the Lord, David went out with force to destroy them, and to establish God's will, but when David knew that God had said ~~to-~~ that God was going to make David king over Israel, David didn't go out with force to establish ~~me--~~ something for himself. He ~~say-~~ sat back and waited for them to come and make him king because this was something for him which God had promised and he sat ~~quiet~~ quiet and let God do it. And it's a very good model for each one of us. ~~W~~ When it comes to the Lord's praise. Let's step forward and fight for it

but when it comes to our vindication , with malignment or misrepresenta ion  
 or something that belongs to ...lext's sit quiet and know that the Lord will  
 take care of his own. Now, that sit ~~quite~~- quiet and know that the Lord takes  
 care of His own, and know that the Lord will take ~~care~~ care of His own, andthat  
 if He send~~s~~ us what isn't good it has a purpose of good in it, if we belong to  
 him, that is a wonderful idea which could be expressed in ~~English~~-English by  
 the word prosper, but ~~where~~- which the word \_\_\_\_\_ does not suggest. It is  
 not sitting ~~quite~~ quiet and receiving , it is accomplishing what he will set out  
 to do , so that deal wisely or deal prudently and prosper is half of it, and I don't  
 know of any English idea that express~~es~~ the idea of it. My servant ~~he~~ shall  
 accomplish his ~~purpose~~ purpose. Earlier in this section, from 40-53 we have many  
 references to the Servant of the Lord, and it is a concept that gradually developed  
 until it finds its great climax in this ~~subject~~ section here. I wrote two long articles  
 published in the Bibliotheca Sacra last year, in which I went into the development  
 of this concept of servant of the Lord in ~~this~~ these three chapters. We don't have  
 tim~~e~~ for that in this chapter, but here it is introduced as something already ~~familar~~  
 familiar. Behold, my servant, and of course , if we~~x~~ were looking at 41, that  
 they ~~at~~ need not fear Cyrus because ~~isare~~ Israel is God's servant, God is going  
 through  
 to accomplish His purpose ~~to~~ Israel. He is going to accomplish~~x~~ it ~~to one out~~  
 ---  
 of ~~Israel~~, through one out of Israel ~~and~~ who represents Israel ~~and~~ in doing God's  
 work of salvation, for ~~al~~-th all the world and for all ~~t-ese~~ those in Israel, and  
 so this is speaking of His servant, and he says My Servant will ~~aeem~~ accomplish h  
 His purpose, He will ~~de~~ deal effectively, He will ~~ax~~ deal wisely, and it is hard  
 to know how to put it in English, and then what is next~~x~~/ He shall be high, I dont'  
 see anything exalting in ++++++The ~~x~~ word High means to be high, and \_\_\_\_\_ is

# 52

-159-

the imperfect. He will be high. Now, he may get to be ~~gk~~ high. The Hiphil is he will cause to be high, and hophal He will be caused to be high, but ~~ix~~ if this were hophal, it would be \_\_\_\_\_. He will ~~x~~ be caused to be high. Now, the word He will be exalted, which is some times rendered may be right and may be wrong. If you are high, you are exalted, you are in an exalted position, but if you are exalted, it may be ~~just~~ a statement of where you are and it may be a statement of your getting there. It may be to be lifted ~~x~~ up, and that is not in this...but it is to be up there, ~~thru~~ It doesn't involve how he gets there but where he is, this particular word. He will be high, ~~k~~ ~~ix~~ think is the most literal rendering of it. And what is the next word. Yes, there you have your lifting, He will be high, and he will be ~~lifted~~ lifted up, some render that, He will be extolled. It is true that you can lift up a word of ~~x~~ praise, and thereby extol them, ~~but~~ that's a rather strict...it seems to me that lifted up...he will be raised up. It is a picture not of somebody reaching a high position but one ~~accomplishing~~ accomplishing something. ~~It is not~~ It is not reaching a position but being put into a position. He will be lifted up. But then ~~ix~~ it is translated, He will be extolled --He will be praised. ~~k~~ But actually it pictures somebody that will be taken ahold of and ~~lifted~~ lifted up bodily, ~~and~~ that is what the word ~~means~~ means. (Q) The word \_\_\_\_\_ can be either the 3ms perfect, or it can be the participle. It is ~~difficult~~ The ~~ix~~ difficulty with it here being participle is that it immediately follows an imperfect and you say Behold my servant. You could say \_\_\_\_\_ my servant is one who ~~ix~~ has been lifted up. That ~~ix~~ would be very good to have ~~ix~~ it, right after \_\_\_\_\_ but when you have an imperfect like...it seems to be illogical to have your parallel. Your perfect followed by an imperfect...which makes an ~~continuat~~ continuation. So, if you are passing the word, you certainly should put down ~~x~~ both possibilities.

~~But~~ Now, it is a Niphal. It is definitely Niphal, if it were perfect the niphal should have a pathah ...this is a participle. But in the niphal you would always have an a vowel. The Piel would be --I don't think that anything would be ...but not an a. Where they say that Misa has a piel with an a. The qal imperfect with the ...you ~~man-~~ mean we will lift up. Now, that is a bit hard to know for sure, because you have to have a parallel. I would be inclined to think that the imperfect ought to be ...a rather than ...there are strange ...and I wouldn't be ready offhand to say ...but it impresses me as extremely unlikely ...though you have ...where the context clearly shows that it is one or the other or where you have a verb where Paul is using. Because some verbs used in the ~~qal~~. In this case I would deal ...I can't be dogmatic, but I find it very ...he will be high and he will be lifted up and he will be very \_\_\_\_\_. This reminds you of ...like on a hill. ~~I'm~~ I'm not sure that there will be any ...now, we have these three verbs here stressing the fact that the servant is going to be a in a high place, and he is going to be put in a high place by ~~these-that~~ some force other than his own. And the translation nearly always make it . Though he is extolled --~~but~~ it would seem to give the idea that he is expressing ~~gr-at-~~ great praise. He is going to be looked up to, but I don't see that in the word here. The word seems to me to always mean a strictly literal word.

~~#52zz~~ #53

It reminds me of where Christ said to Peter, he said, when you were young, you walked to where you wanted to go, but when you are old, others will take you and carry you where you do not want to go. This, he said, indicating what manner of death he would die. Peter was supposed to have been crucified.

~~According to a tradition,~~ According to a tradition, Peter was crucified, and it said that he said that he was not worthy of ~~being~~ dying in the way his ~~master~~ Master did, and so he asked them to crucify him up side and down. And so they did.

That is a story. This is just a tradition, but I am sure that could have been true. <sup>that statement</sup>

But we do have in St. John that Jesus said unto him when you were old, they would take you and carry you where you would not want to go. This he said

~~indicating~~ signifying in what manner of death he would die. That would fit in with the tradition that he was crucified, and of course they got John ...

John may have been written after he was crucified. We just do ~~not know~~ not know what. ... John is the apostle-who lived the longest, and so it is entirely reasonable <sup>stand</sup>

that ... If you take these three words as they ~~expand~~, it seems to me that

they are strictly literal. \* They say that the servant is going to be raised up

physically, bodily. \* He is going to be high ~~up~~, He is going to be like upon

a hill. Now, you can interpret those in the sense that somebody is going to be

~~praised-praised- praised~~, and exalted and magnified, but it is not what ~~it~~ it says

and ~~what~~ when you think of ~~what~~ goes on, as in Isa. 53. about the ~~the~~ crucifixion.

It seems to me that the actual meaning is just as apt to be the literal raising up

on the ~~cross~~- cross as it is to be saying Here is the ~~Servant~~ servant of ~~the~~ God. He

is going to ~~be-praised~~ receive tremendous praise. You can interpret it that way.

That is a natural and possible way of ~~interpreting~~ interpreting words which as they



are expressed describe a ~~the~~ literal, physical raising up. He Jesus said , I, ~~if~~ I be lifted up, will draw all men unto me. And we take it, when he said that -I don't know , I haven't studied the exegesis of that ~~phrase~~ particular phrase, or what the various commentators say. ~~ix~~ My inclination would be to think that people think that actually it contains both meanings, that ~~Jesus~~ Jesus was raised up ~~on the cross~~ on the cross, and raised on the cross he bore their ~~sins~~ sins and draws to himself all those that the Father had given him, but it also means that as we ~~lift~~ lift him up, we display Christ crucified. We are ~~g~~ God's instruments for drawing those that are saved unto him. But I don't think the literal raising up on the cross should be excluded ~~from~~ from that statement, and I am ~~inclined~~ inclined to think that in this case that it is not describing crucifixion in such a way that people are immediately going to say that Oh, he is ~~putting~~ picturing the Servant being ~~put~~ put high up on a cross. I don't think he is ~~doing~~ doing that. I think that he is using language which ~~literally~~ literally describes that and which when a person comes to it ~~and~~ and ~~has~~ has never heard of such a thing, they are apt to say, Oh, we must take this sort of thing figuratively. It's ~~praising~~ praising him and is ~~saying~~ saying He is going to be exalted , but ~~when~~ when we find the thing ~~happening~~ happening actually, ~~he~~ it is going to literally happen as the words literally were. Mr. Quek, you had a question? As Moses lifted up the Servant in the wilderness, ~~so~~ even so ~~much~~ must the Son of Man be lifted up. That is referring to the ~~act of~~ crucifixion, as Moses lifted up the Serpent on the pole, so Jesus ~~Christ~~ Christ must be lifted up on the cross. Well, what is the Greek word in that. I do not recall. Now, I brought more books than I could carry, but I did not bring a Sept. ~~Of~~ Of course, they were

not familiar to people in Old Testament times. But people in ~~an~~ Old Testament times were familiar with the story of the . . . they were familiar with that, and that is what John refers back to. I don't know of any, of course the ~~crucifixion~~ ~~crucifixion~~ crucifixion idea is not an idea in the Old Testament. Crucifixion was unknown until after the end of the Old Testament. In Psalm 22 we have a very full description of the feelings of a person, but I don't think there is anything- specific statement of being lifted up, ~~in~~ in that verse. I can't say. There may be other cases, but I don't recall any case except this. This word \_\_\_\_\_ is the ~~an~~ regular verb for carrying. If you lift up, you carry. While it can be mean lift up, it more commonly means lift up and take somewhere, but of course taking ~~down~~ doesn't ~~it~~ enter into passage, nobody takes this as lifting up and taking somewhere. But they both take it to mean praising, and I think that is ~~an~~ ~~an~~ unnecessary, that is the natural ~~an~~ way to read it before ~~you~~ you know the New Testament, but when you get to fulfillment, ~~you~~ you say more literally. ~~XX~~ You don't have to take it as figuratively as we thought we ~~would~~ would. Now, that is a very, very interesting question. We have no parallel that I know of for this exact thing ~~there~~ here. ~~Q~~ All of a sudden we ~~an~~ echo, My Servant is going to accomplish his work. Well, that is wonderful --let's praise him, but ~~it~~ it is ~~an~~ sort of funny that before you are told what the work is ~~he~~ or how he does it, you start in ~~giving~~ giving him a poem of praise, and then to say that the ~~poem~~ praises ~~that~~ and then to say it in ~~phrases~~ phrases, ~~an~~ none of which actually, specifically mean praise, but always mean lifted up, ~~it~~ but here we have three times the stress on His being high, being lifted up, well, if the Lord is in advance ~~stresses~~ ~~stresses~~ stressing a vital thought, we look back and ~~we~~ say Oh, my look how he ~~stressed~~ stressed that. Isn't that peculiar how he three times in a row

when he does his effective work in a row that when the servant ~~is going to be~~ high up ~~x~~, upon a hill. It fits with the crucifixion. There is no particular ~~x~~ addition of thought. There is addition of emphasis. Of course the two, the first and the last, would not convey the idea -- it is necessarily a lifting up by someone else. you ~~x~~ would ~~be~~ say he is up high, but the middle ... says that ~~he~~ gets there ~~be~~ by being lifted, and the three together fit precisely with the crucifixion, ~~wh~~ in ~~to her~~ other words you ~~x~~ just have to take them in the general sense of the phrase, which is all right, but there doesn't seem to be any great ~~g~~ reason for it. Now, let's just for ~~x~~ fun see what Miss what-she-name did to this one. ~~Se she~~ She ~~sas~~ says behold my servant shall deal wisely. He shall prosper. He shall be exalted and extolled. I think that is just ~~x~~ what the Authorized Version has, and ~~x~~ ~~sh~~ all stand very ~~gk~~ high. Now, there is no stand in this. I mean that it is all right but it is not literal.

Well, now, what the RSV does does. When ungodly people translated on a spiritual ~~x~~ passage like this, you can't expect that they will necessarily get anywhere near the meaning. They ~~x~~ take it quite literally. He shall be exalted and ~~x~~ lifted up and be very ~~g~~ high, and ~~an~~ although as you read it. You lift something up you ~~x~~ exalt it, it's a phrase that ~~can have~~ has come to be ~~x~~ used largely in a figurative ~~k~~ phrase, and that sort of gives the tone to the whole thing. They ~~pr3tt~~ pretty much follow the Authorized Version. Someone over here had -- I am not at all sure ~~that~~ if this particular ~~phrzs~~ phrase means anything more than the physical lifting up of the crucifixion. Now, I don't think ~~more~~ don't met -- most interpreters notice that. I think that most interpreters are --. I think .. he is going to be mightily praised. It means praise, and I think that it could mean exaltation, I think that the words in themselves mean physical lifting up.

And that is all that they mean. Of course they can mean figurative for exaltation, and when you ~~don't~~ don't know about crucifixion, that is the natural way to take it. But when you find what actually happened, thy servant is going to accomplish his work. How is he going to accomplish it. Well, he is ~~going~~ going to be praised. Well, it is very good to be praised, but it is better to do the work before ~~x~~ you start in getting ~~praised~~ ~~pr~~ praised for it, He is going to accomplish his work. He is going to be lifted up, even as Moses lifted up the Serpent in the wilderness, so shall the Son of Man be ~~lx~~ lifted up. Even as Moses lifted up the Serpent in the wilderness, so shall the Son of man be lifted up~~x~~. That is not all here but it is ~~a~~ laying a foundation. It is the principle of progressive revelation that we are given ~~hings~~ hints of the truth. Our mind is gradually open and ~~then~~ there are ~~hings~~ hints. Now, as we read it without ~~the end of~~ knowing the end/<sup>we</sup> would be apt to misinterpret, but as we know the end and come back to it, we say No, that is no phrase. There is no phrase here. This is a statement of how he is going to do His work. He is going to do it by being lifted up, even as the ~~S~~ Serpent was lifted up. Yes, but I don't think there is anything of that in this particular verse. We get that later, but ...if you just take ~~x~~ what is in the~~x~~ verse, it says that the Servant is going to ~~xxx~~ accomplish His work and the Servant is going to be lifted up. It ~~deens~~ doesn't say ~~lx~~ anything about anybody related to the servant, but when you read what he is going to do. He is going to be raised up and of course it's not very logical to ~~xxx~~ start in, He is going to accomplish His work --isn't that wonderful. Let's praise him and then go on and tell us all ~~about~~ ~~aeu~~ about his doing it. It's more logical to get the praise after he tells after he doesn't. So what it seems to be is ...and especially when you don't praise him any in the

next verse. It seems rather illogical to bring him praise, when you look at it, in the knowledge of how he actually did it, you find that it specifically describes how he did it, but you don't expect that anybody would be able to understand it. When you get this far in the Bible...and then gradually he puts the hints together. You remember how Moses lifted up the Serpent in the wilderness. and then, all of a sudden the truth follows. ~~He says-~~ Jesus says Ought not Christ ~~et-~~ to have suffered and to have entered into His glory. He ~~said-said-said-~~ But ~~xxx~~ the something is ....so I don't think that that idea belongs here.

## #54

Yes, & I think that is altogether possible. I don't think that it is probable. It is more likely that it is describing something that-before ...and it is more likely that it starts in the Servant is going to do His work. It goes on ~~and~~ and ~~x~~ tells how he does it, and then ...rather than right at the ~~beginning~~ beginning saying He is going to accomplish his work and then starts in ...~~xxxx~~ I wouldn't see any necessary parallel to Jn.17. Well, this verse then we ~~xxx~~ have the introduction of the SErvant who has not been mentioned for some time. The statement that the Servant is going to accomplish his work, and then a three times repeated statement, which may be taken as a triply repeated phrase for the wonderful reward that should come to the Servant ~~xx~~ after the thing is all done. That is the way that it is usually taken, but I would not be dogmatic. I merely say that is not a ~~Her-~~ literal phrase, ...but it is a somewhat figurative taking of it. Not a long figurative taking of it, but in the light of what it is describing it is not necessary to take it in ~~x~~ a somewhat figurative way. That is all I would be inclined to say about that. You notice the parallel. He tells what the servant

is going to do, and then you have an ~~im~~preimperfect, and then you have ~~w~~ two perfects with Waw conversives. It's not so common in Hebrew, you usually have a perfect ~~w~~ followed by imperfect. And then the 14th ~~verse~~ verse is an extremely interesting verse. Mr. Overduin, would you like to read. וְכִי can be a relative but when you get \_\_\_\_\_, it doesn't necessarily mean as ... it ~~w~~ just means as.... \_\_\_\_\_ being a preposition, \_\_\_\_\_ becomes a conjunction, but I don't think there is any relative. Just as ... then what... it is not a ~~pra-~~ participle. A participle would have a holem. This is an ordinary perfect, a garden variety perfect. ~~Just~~ But what does the ~~verb~~ mean? Well, now, you've said some ~~rather~~ rather different things. Now, if all of a sudden the ~~door~~ door were to open, and Mr. Faucetter were to come in with a ~~fast~~ false face on and ~~xxx~~ we would be surprised, but I don't ~~think~~ think that we would be appalled. That is to say, Appalled and awe-struck are in a different category. It is very unfortunate that the ~~w~~ two have been often confused in ~~ak~~ language. I think that one reason is that the word \_\_\_\_\_ and the word \_\_\_\_\_ sound so much alike. Astonish is simply surprise. And ~~there-~~ they are in quite a different category. Just as they were ~~astor-~~astounded... you mean they have been talking just before ~~w~~ about the Servant ... He will do this and he will do that. I rather like better the interpretation that you have given, I think that is a little better. Here is the way that they translate it. Many were ~~astor-~~astonished at Him. Footnote: Heb. you. Why don't you say you. ~~w~~ Well, they ~~w~~ don't think it makes sense. You are ~~xxx~~ translating translating it you, and it seems to me that if you are going to interpret it him, ... it doesn't figure. Yes, I don't recall... just as many as ... were astonished ~~xxx~~... many were appalled concerning you. Continuing. ~~His~~ appearance. If you are going to talk about he in the first line. Now, you are going to ~~w~~ switch to you in the next line, and now you are going to switch back to he again.

That's sort of rapid switching isn't it. It is possible to talk about him for awhile. Now, I guess we have to stop for today. You might glance back in the English in this chapter and see if you find any other uses in this chapter, and if you do see who they are. Who is addressed as you. Is anybody repeatedly addressed as you, and if so, who is it, and is there any possibility that it is the same one that they addressed as you. Let's look into that for next time, I've only given the next five verses to translate but review these, and Cyrus who was going to deliver the ... from exile, and we have seen very clear and unmistakably that there are these verses that deal with Cyrus and his deliverance from exile. In this course, unfortunately, we don't, have time to look at all the verses in this section, and to see how they relate and to see the connection is made between the wonderful prophecies of Cyrus and the prophecies of Christ, the tendency of the literalists is to say that all is deliverance from exile. It is written at the time just before that occurred. We believe that it was predicted 150 years in advance, but we believe that a great part of the stress in this section is on deliverance from exile, and yet we find in Isa. 52-53 very clear predictions of the coming of Christ, and how do these fit together. It is an interesting study and a large study which we don't have time for in class. All we can do in this class is to look at some of the verses in each type, but we have begun to look at the greatest passage in the whole Old Testament. This 53rd chapter of Isa. and we have noticed that the 53rd chapter of Isa. Properly begins with verse 13 of the 52nd chapter. Behold my servant will successfully accomplish the work to which he has been called. That is really what the \_\_\_\_\_ man--

means, and earlier in the chapter there are a number of references to servant that are gradually brought forward until we see that he has a tremendous work to do and now, we are told what the work is to be. Now, I feel sometimes very regretful that the Archbishop ~~that~~ for ~~some~~ sometimes putting in the marks in the Latin Bible to ~~what~~ where he would make chapter divisions, and he put the beginning of two and three in 53:3 in ... when I was in high school I memorized 53:3 and I started with 53:1 and that is the middle of the thing, and that is too bad, it ~~is~~ is wonderful to memorize these twelve verse, but it is much better to memorize the whole 15. And yet I heard a sermon just recently which began with 53 and as it began, I thought maybe in the providence of God ~~it~~ it isn't quite so bad, for after all, it starts with this, Who has believed our report, and to whom is the arm revealed, and while that actually is after the package is well under way, it does bring out this tremendous thought, Progressive revelation. This is a thought which is brought in gradually. In these chapters from 40 on ... where the need of it is shown, where ~~the~~ the idea to serve the ~~Lord~~ Lord, and he is gradually ... and the great theme of 52:13 to 53:12 that God is going to do a tremendous work, a work that ~~is~~ is the greatest and most important work that can be possibly ~~be~~ done in this world, but he is going to do it in a way that people never suspected. His ways and our ways, and His thoughts and our thoughts and no man can ever imagine ~~and~~ but this is a wonderful thing that God has done, and God has revealed ... so ~~it~~ even thought it is a crazy thing to have the ~~chapter~~ chapter to start with the ~~fourth~~ ~~fourth~~ fourth verse, yet, it is in a way a good thing to stress this idea of progressive revelation and of the inability of ~~human~~ humanity to have invented it. The fact that God has to lead ... However, for the proper understanding of the whole subject. We certainly want to begin with 13. And so



we began last time to look at § 13 in the Hebrew. Yes, Mr. Quek. That the Sept. ...translated it to be very high, and to be glorified. If a person hasn't got the inner meaning of this, the way that the ~~arm's~~ Lord's arm ~~xx~~ has been revealed. The wonderful way that the Servant is going to do his work. How else can you understand this ~~that-~~ than that it means glorification. X And it is very interesting that we have in Isa ~~xxx~~ 6:1 that we have the statement, I saw the Lord high and lifted up. And you notice that quite a ~~x~~ number of ~~commentare-~~ commentators take this and ...he will describing the resurrection. He ~~wix~~ will be high, and the next, he will describing the ~~asere-~~ ascension, and I think that is rather artificial,

## #55

We would say that the LXX ~~ix~~ is evidence that ~~the manuscripts that ty~~ they had had only two, but as far as I know, every Hebrew manuscript has three in it. And so my guess would be that when the translators of the ~~k~~ Isa. and the LXX came to this passage he ~~would was~~ was rather ...He couldn't quite get a lot of sense out of it, and he didn't seem to ...the ~~passge--~~ passage ~~x~~ as a whole and he said He will be ~~gh~~ high and lifted up. How are we going to ...this ~~xxxx~~ in the Greek. And ~~the~~ he thought of the two as expressing the idea of the three, without an unnecessary repetition. But the LXX is in ~~someplace-~~ some places very literal. In some other cases it is not nearly so literal. For instance, in the Pentateuch you have the ~~x~~ name of El-Shadi, the name of God, that which is translated as \_\_\_\_\_ in Job, the Almighty. In Genesis, where you have El-Shadi, it ~~just~~ just translated it \_\_\_\_\_. They didn't know what to do with that. In this case that would be my guess. And what it means in ~~glorifiteal~~ glorification. And we say very, very high and glorified. Yes, well, then, it would mean that in the Ix

LXX, in Numbers where the translators speaks of the ~~ser~~ serpent. ~~It mea-~~ It merely says that He put a serpent on a pole and your LXX said He made the Serpent, and he placed it there. The idea of lifting it up is not included, but it is certainly in the idea if he put it on the pole, and if he put it on the ~~po~~ pole so anybody in ~~the~~ the camp. There certainly was a lifting up, ~~and~~ that wasn't brought out in the text, but of course John ~~said~~ said Moses lifted up the serpent ~~up the~~ in the wilderness. But it is interesting that ...it isn't brought up. Yes, we ~~xxx~~ have here progressive revelation. The Lord is ~~graduatl-~~ gradually bringing things up. The Lord said in Luke, Fools and slow of heart to believe all the prophets have spoken. Ought not Christ, to have suffered these things, and to ~~he~~ enter into his ~~glory-~~ glory. In other words, he says from the Old Testament that something ~~like-~~ actually what happened did happen, that is what he told. Now, they should get the idea, but most of them didn't. Well, now, where ~~sh~~ should they have gotten it. Now, in this case, the verse ~~begins~~ begins ~~Behold,~~ Behold, My Servant is going to do his work. You can go on and tell ~~some-~~ something about what ~~his~~ his work is going to be, or ~~you~~ you can go ~~on~~ on and say that God will marvelously exalt him and give him great glory. Well, that is not impossible, either. Now, if a person has no idea of how his work is going to be, the natural interpretation of these verses is that he is going to do ~~his~~ his work successfully, so God is going to marvelously exalt him, glorify him. As far as I recall there is no previous reference to the Servant where it is said that God is going to marvelously exalt him and glorify him. It says that the servant doesn't need to fear ~~that-~~ because God has a work for him to do. God is going to protect ~~him~~ him, he is going to ~~go~~ go forward fearlessly knowing that he will accomplish His work. Now, all of a sudden, the note of

glory may come in ,and great glory ...but he ~~is~~ is going to be tremendously --it is not at all impossible, only it just needs ..it is ~~just~~ just a little more logical, and at least ~~a little--and~~ equally possible, that instead of saying my servant , My Servant is going to do his work....successfully , here is something about what the work~~s~~...And I think that naturally, ~~knowing~~ ~~or~~ nothing of the situation, he would naturally think these words ~~xxx~~ mean glorification, and I think that it is ~~extem-extreme—extreme-~~ extremely interestig that when ~~he~~ he did his work this is the way ~~tha~~ t he did it. By being lifted up, so it would seem to me to be one of those ~~tha-~~ cases that there is ~~is~~ an interesting ~~hing-~~ hint, which is not clearly brought out, and can be taken in another way, and yet as you look back on it ~~last~~ later on, you...yes, Mr. \_\_\_ I would say ~~tha~~ t in this case , we have the servant, after having had ~~xxx~~ about a dozen cases where ...and two of them are long ~~k~~ passages ~~xxx~~: Isa. 42, and Isa. 49, where the figure of the servant is ~~ma~~ de into a very wonderful figures ~~that~~ is ~~com~~ing, that ~~is~~ in some way going to bring redemption to the nation, and to ~~the-~~ Israel, now, that having ~~al~~ready occurred, the Servat had in ~~k~~ context , the servant had been definitely personified --not just a general thing . Under those circumstances, I think that it would be entirely in place to capitalize. Of course there is ~~not~~ capitilazatin in Hebrew. In the English context, that of course ....like , when I ~~was~~ was in Germany telling my landlady about an experience when I ~~was~~ in California, where I came down ~~xx~~ out of a mountain and I ~~tx~~ took a ~~trin-tax~~ train, and there being so many autos than we have in West Germany, I just thought it would be interes~~g~~ting ~~x~~ for her how I could stop on the Blvd. and wave my arms and the cars would stop and the man said, \_\_\_\_\_, which the literal German~~yx~~ translation was, Jump in, and

she was tremendously interested, and I thought, that is some thing~~x~~ that they ~~x~~ never heard of in Germany. Somebody that you didn't know , just say jump in. She said he ~~x~~ called \_\_\_\_\_, and you see, in German you should say \_\_\_\_\_ ~~whh~~ --If you were a stranger...and that is what shocked her that a stranger would address me with a familiar form. In English we don't have the concepts --but in German you have to have to polite, ...there is no middle ground. It's one way or the other, and when I just give a rough , literal translation ~~that~~ of the ~~Gevey~~ English, she was shocked ...and this ...but when you come to ...and an ordinarily --the context has ...and stressed and personified, so I would think that the English devices....no, the ...where he divides the spoil with the strong, and ~~x~~ intercedes at the right hand of God . there is ~~g~~ glory there, and of course and in Psalm 22, I think is one of the most remarkable in the Old Testament. There you have the first half of the Psalm, with a marvelous picture of ...such as couldn't be ~~imagein~~ imagined , humanly speaking, so far long ~~was~~ -- before the crucifixion , but then all of a sudden in the middle of the ~~x~~ ~~verse~~ it breaks into glory, and the last part of Psalm 22, it has all the ends of the earth praising the Lord and k all the meek of the earth shall rejoice and there isn't -- Ps. 32 has the suffering and the glory very clearly, so much so that the Internat~~l~~. Critical Comment. so that I don't think you have to ...Now, ~~x~~ we can continue then with our examination of the Hebrew, and we were looking at --this is poetry and a kline of the poetry, Behold my servant shall accomplish his work and then, we go on to describe it, and it is in parallel with it, and ~~tw~~ it were a simple ...it would ~~dx~~ undoubtedly be a Waw. In poetry it is ~~x~~ quite common to express a line , and then another line, without , and so the ~~st~~ statement is ~~g~~ made that he is

going to accomplish ~~his~~ this work, and ~~then~~ so the statement is made that he is going to accomplish this work and we are told how he is going to accomplish, it, I would think ~~that~~ ~~w~~ a waw conversive would give more the idea that th s would follow ...and as a ~~k~~ result ~~his~~ he is going to be glorified, but with ..it seems to be more than is parallel with it, but without....describing the work he does wisely. He is going to be lifted up, No, the three of them are in the same line. The same line is that he will be high, and will be lifted up, and he will be very high, that is one line, and within the line. I don't know that --but between the previous line, the ~~w~~ two are ~~ap~~ parallel. No, I would say that the three are parallel. I would say that the three are strictly parallel. They may be successive action which they don't have. The three, if they are taken literally are, he is high. And he is very lofty. Now, every one of these is a case ~~the~~ in the scriptures to express exaltation, but ~~there~~ -- they are more apt to express a human exaltation than a real one. For instance this last word \_\_\_\_\_ is two or three times translated he shall be very high, it is ~~trans~~ translated --his heart is lifted up and God brought him down. And as the Spirit uses the word, and see how it is given in parallel before it....we say that it is a marvelous...

#56

We now then look at the next phrase, and the next-\_\_\_\_\_. And we notice that that means just as many as were astonished concerning thee. And yes, it could be either one. Rabbim could be just as cheap ~~one~~ ones were ~~x~~ astonished concerning thee, and just as many people...I don't know of any great one that --it may be some, but I have never thought of it, ~~bit~~ -- but it usually is ~~trans~~ translated many. But...and of course if there were ...but it might mean great ones.

It could just as well mean that, but I don't know who the great ones could be.

I interpret this as meaning, if you look back at chapter 52, you will find at least 15 times that ~~Israel~~ Israel is ~~and~~ addressed as Zion. God is ~~going~~ going to ~~deliver~~ deliver them. Be ye holy that bear the ~~vessels~~ vessels of the Lord. God is going to give you blessing. Awake, awake, put on thy beautiful garments O Zion. From henceforth they ~~shall~~ shall no more come into the e, the uncircumcised and the unclean --verse 3, Ye have sold ~~your~~ yourselves for nought and ye shall be redeemed without money. Verse 7 ...verse 8 thy watchmen shall ~~lift~~ lift up the voice. Verse 9, Bre k forth ~~into~~ k joy, ~~and~~ singe ye waste ~~in~~ places of Jerusalem, for the Lord has comforted His people, He has redeemed Jerusalem. Verse 11, Depart ye, depart ye, go ye out from hence. Be ye clean that bear the vessels of the Lord, for ye shall not go out with haste, nor by flight, for the Lord shall go before you and He ~~shall~~ shall be your rearward. This is a description of Israel.. I don't see any way to take the first 12 verses of the chapter, except that God is going to deliver Israel from exile, but at least 15 times, maybe ~~125~~ 25, it refers to Israel as the e. Now, every commentary that I have looked at references to maybe ...and everyone ~~has~~ of them ~~has~~ has said, It is common in Heb. to change the person. And as many as were astonished, ...I must say that I don't make much sense out of that.

I would be more sense to say ...the address is thou and then you make a parenthetical remark...nearly all perhaps all-the servant is in the ~~third~~ person, but on the other hand...it seems to me that it is natural to consider that --and after all, here we have a comparison, just as many as were ~~astonished~~ astonished at thee, and the Hebrew ~~starts~~ starts the ...your English doesn't bring it out, but the ...so marred ~~were~~ were the his visage. The just as and the so, and there was a comparison.

It seems to me that there was a comparison here. Israel has suffered, Israel has been reduced to where it doesn't seem ~~like~~ like a nation anymore. It has been

taken away into captivity, ~~and~~ mixed up with ~~a~~ other nations, subject to oppression, to bondage. Israel doesn't seem to be a nation anymore. Just as many people have been appalled to see what has ~~h~~ happened to Israel, Similarly will his visage be away from that of the . . . you have a ~~a~~ perfect comparison between thou and ~~the~~ he, between he having ~~x~~ . . . and thou having ~~a~~ deliverance. And you have the . . . ~~is~~ which is ~~a~~ frequent thing . . . and so it seems to me that that is the logical way to interpret it, but I don't find it in the commentaries. These - Just as many were ~~ast~~ astonished at thee, so marred is his visage, and of course this says more than any man, and more than the sons of men. Now, it is the Hebrew . . . Min ordinarily expresses separation. Now, it may express cause . . . but that is a rather uncommon. We are more apt to ~~u~~ use ~~bu~~ for that. Min means away from or more than . . . practically all of the commentaries give two possibilities . . . away from that of a man. Well, they are ~~ix~~ two very good ~~me~~an. Well, now, if you take it as away from. You have your perfect ~~xxx~~ comparison. Why were many appalled in Israel. He is marred so that he doesn't seem like a man. That would be a perfect parallel. People were astounded at Israel. . . We know that they didn't. And if you say that his visage was more marred than that of any man. Well, a man that has been run over by a train, certainly ~~h~~ave ~~his~~ his visage ~~ma~~re~~e~~d, marred, much more than by ~~crucifixion~~ crucifixion. There are many other types of injury that would make . . . than that of a crucifixion.  $\frac{x}{h}$

They say if you are the son of man, come down. He didn't seem like the son of man. It seems like that would make good sense, and I don't see . . . and it ~~fix~~s the comparison. And you have just as, so, and ~~k~~ it is interesting that as you look at the next line, you have another . . . you have three things in a row, you have just as, so and then you have a so again, and it seems to me ~~th~~at this is describing His work. He is going to accomplish His work effectively. Well, how is He going





#56

sense. Thou shalt become an astonishment... Today the word ~~astonishment~~ means to be surprised. And usually the ~~word~~ surprised means something good. But astonish in the Old English usually means ~~to be~~ dismayed, terrify, horrify, something like that. Just like a word like terrifying. When I was a boy, something that is terrific means something that scared us. So, I was shocked about 6 years ago when I talked with a ~~young~~ young fellow down in the ~~United~~ University of Pennsylvania ~~about~~- about a talk that I should give at the ~~inter-arsity~~ ~~groupz~~ meeting ~~down~~ down there, and I suggested that my subject was ... then he said, "Oh, that would be terrific." Then I said, "oh, my, is that going to terrifying them, if I talk about this subject?" Then I realized that the word terrific has ~~not~~ now changed its meaning to the meaning exactly opposed of what it meant when I was a boy. And I ~~did~~ not realize it, until about six years ago. The meaning has thus changed. Almost anybody that is over 40 years of age, if you say, "it's terrific," he may ~~wonder~~.. try to get away from it., but if you say the same to anybody that is under 40, he would think that should be grand, then would say, I better get it and do it....  
a  
Now the word has exactly ~~its~~ reverse meaning. The word ~~astonish~~ has done the ~~same~~ thing. Astonish in the Old English is to be astounded, to be appalled, to be struck down. ~~As~~ Astonish today means to be surprised, to be delighted, to be ~~enjoyed~~ true....

#57

Yes, yes, if it is used as appalled, ... over and over. It is translated "astonished" in the King James version many times. But when you look at it, you will find that practically in all of them it means "astonished" in the sense of being disgusted or terrified or something like that. I do not believe that the word \_\_\_\_\_ (shamae) ever means astonish in the sense of being delighted or something wonderful. The misunderstanding may have come in in the early version of the Septuagint. I do not know. At least it ~~most have been intended~~ has introduced a confusion, an enigma into the understanding of this passage, taking the word asonished here... And of course we have from the word ecstasy which is a joyous ... but it is not a Hebrew word. ecstasy, it says, ~~is~~ displacement, also, in late Gr., a trance, ~~is~~... 1. The state of being beside oneself with anxiety, astonishment, fear, or passion. 2. Path. a. which is now archaic. Any morbid state characterized by unconsciousness, a s swoon, trance, catalepsy, etc. b. ~~is a dominant idea and becomes~~ A nervous state in which the mind is absorbed in a dominant idea, and becomes insensible to surrounding objects. 3. In mystical ~~writing~~ writers, the state of rapture in --liberated from the body and engaged in ~~contemplation~~ contemplation of divine things, so it is a with anxiety ...but ...well, there is the book, The ~~is~~ Agony and the Ecstasy. According to the old use of the ~~is~~ words, these would be synonyms, ~~for~~ but the way that everybody today understands it, they ... it is interesting how words change their meaning, but the word \_\_\_\_\_, there is no question that it does not mean to be pleased, to be happy, to be surprised -- it means to be overwhelmed with something that is miserable, and ~~that~~ there is no question about that, but the way that these other words have changed their meaning, there is great confusion, particularly...the ~~is~~ next verse. And this

next is very important \_\_\_\_\_ . Maybe before I ask any of you to translate that I will tell you what the Revised Standard Version says. The Revised Standard Version ~~Sa~~n says As ~~mans-~~ many as were astonished with him , his appearance was so marred ~~withou~~ <sup>that of</sup> beyond human...and his form beyond ~~the~~ sons of men. You notice that he says beyond ...you sort of get the two together, so shall he startle many nations. Kings shall shut their mouths because of him, for that which was not told they shall see and that which they have not heard shall they understand, now, there is a footnote under startle which says, meaning of the Heb. word is uncertain. They ~~n~~ why do they say startle if the meaning of the Hebrew word is uncertain. Well, perhaps because it definitely says so shall many nations be astonished. ~~So~~ But as far as the ~~Hebr-~~ Hebrew says , This is one thing that we can say with certainty, and that is that the Hebrew word \_\_\_\_\_, the meaning of it is not uncertain. Because there are words ~~x~~ in the Bible which have various meanings, and it is hard to know ~~ix~~ which one fits in a certain context, ~~ux~~ ~~x~~ but this word is never used in the Bible in any meaning except one. And if you look it up in Brown , Driver , and Briggs, you will find that it says ~~that-yx~~ there, \_\_\_\_\_ ...Hiphil...that is , cause to spray, cause to spatter. And that is all that it gives for this. Now, Brown, Driver and Briggs does ...~~x~~ number two... \_\_\_\_\_ dubious, hence, according to many Hiphil imperfect. So shall he cause ...or ..You see the word ...Now, if you cause it to spurt. It means ...and if you already....but shamain doesn't mean ..and furthermore this as you see ~~x~~ here. And there is no wonder that you say ...except the \_\_\_\_\_ that is used about ...in the Hebrew Bible and which everytime means to spurt or to spatter. There are two or ~~the-~~ three cases like ~~th~~ t...everyone of which...they sprinkle ...with blood and with oil and with fire. What a silly

idea, he is going to sprinkle many nations. Well, at least Peter thought it meant ...because we find that Peter begins this ~~x~~ epistle~~x~~ addressing many nations. It says, Peter, an apostle of Jesus Christ to the saints scattered throughout Pontus Galatia, Capadocia, and Bithynia, and what about these nations. They are electe through the ~~foreknoweld~~ - foreknowledge of God the father, and sanctification of the spirit, unto ~~ob3die~~ obedience and sprinkling of the blood of Jesus Christ. So Peter ~~x~~ says many nations have been sprinkled through the blood of Jesus Christ, and as a result, and Isa. predicts that ~~the~~ - as a result of the suffering that is going to be, there he shall sprinkle many nations, of course, the modernists say that is impossible, you don't ~~prink~~~~x~~ sprinkle nations, you sprinkle ~~bee~~ - blood, but the fact is that in most ~~xx~~ ~~languat~~ languages you use the word in both ~~s~~-~~sase~~ --and anybody could say well, you couldn't in Hebrew.

The verse division ~~ix~~ it seems to ~~h~~ me would be far better ~~x~~ if this clause were at the end of the previous one, instead of the beginning of the new one, because the previous one has an introduction, Haa...~~x~~ just as followed by Cain, just as Israel has been so mutilated that it hardly seems like a nation, so he is to be marred so that he hardly seems like a person, and then we have the reason for this --why should he be marred in this way, what is the point of it. And the result is given in the next ~~clase~~ clause, so shall he sprinkle many nations, thus we ~~hav~~ have a summary of the whole Isa. 53 in these three clauses, thus as Israel is described in all the thirteen chapters, as having lost nationhood...similarly  
 Servant  
 the/~~spirit~~ of the Lord is going to have to suffer, and to seem not like a person at all. Well, why is it, Israel shall ~~sh~~~~xx~~ suffer for his sins. He does not suffer for

any sins of his own. He suffers as the means whereby he is to accomplish his work which is described as sprinkling many nations. This word \_\_\_\_\_, the Hiphil of \_\_\_\_\_ (nazah,) is ~~x~~ a word that occurs in the O.T. between ~~and-20-~~ 25 times, the word in the Qal, as Brown, ~~Drier-~~ Driver, and Briggs gives ~~is-battered-~~ means to spatter, like a ~~watter~~ water spattering. It is used in the Qal where they threw Jezebel out of the window and her ~~xxx~~ blood spattered against the wall, maybe --it is used in Isa. where it ...it is used a few times like this, and in the Hiphil ~~ixt~~ means cause something to spatter, in other words, to sprinkle. And it is used nearly 20 times as the translation of sprinkle, and all of them are used as indications of cleansing, usually ceremoniously-ial cleansing --and so this is a word which cannot be called a rare word but a common ~~and-~~ it is not in that category, but it is used over 20 times and is not a rare word and it is used nearly 25 times and always with exactly the same meaning. There is never any instance where this word is ever used with any other meaning. The Revised Standard Version ...translates this ~~startle~~ and then ~~xxx~~ has a footnote ~~and-the~~ which says the Hebrew word is uncertain. In other words they recognize, ~~x~~ that there is ~~x~~ no real basis for calling it ~~startle~~. What basis ~~igs~~ given is in Brown, Driver and Briggs. They say a second root of \_\_\_\_\_ and then they ...where any second root occurs ...and the ~~xx~~ only basis on which it can be ~~x~~ based is that there is an Arabic word \_\_\_\_\_ which means to leap, and ~~x~~ since there ~~x~~ is an Arabic word ...why you can say Let's suppose...and if it does it would mean ..and how do you cause someone to leap...

You see that is purely a guess. As they say, the Hebrew word is uncertain, and a Hebrew word meaning ~~startel~~ startle...it is purely a guess, and the basis is a word in Arabic. If you find a word in a related language and it has a meaning. It is often a very useful thing to suggest..and to investigate and to see if ~~k~~ you see evidence of a ~~sux~~ similar development in the ~~k~~ related languages, and if you don't, you have no right to carry it over. Jus t as a suggestion of a posiibility to investigate, and the only objections~~x~~ to translat~~x~~ing it sprinkle is 1)they ~~six~~ say so shall they sprinkle many nations, they say that ~~deem~~ doesn't make sense, you ~~dn't~~ don't sprinkle a nation, you sprinkle water...and we say that doesn't make sense but the fact is th~~a~~ t in most languages in which the word sprinkle occurs, it may be ~~sux~~used of the material that is ~~prink-~~ sprinkled, or it may be use~~d~~ of the place where it is ~~x~~ ~~sprinkel-~~ sprinkled. You don't say, I'm going out and sprinkle water on the lawn, you say I'm going ~~ix~~ out to ~~k~~ sprinkle the lawn. It is a very natural extension of the meaning, to use as an accusative the thing on which ...instead of the thing sprinkled upon. It is a natural ~~exten~~ extension of meaning which has ~~occur-~~ occurred <sup>in various other</sup> ~~occureed~~ ~~i-~~ occurred in English and ~~it is varies in~~ other languages. Now, we have no proof that it occurs in Hebrew, so the fact to ~~assue-~~ assume such a development is a certain difficulty with interpreting it as ~~sprinkel-~~ sprinkle ~~/,-but-something-~~ in favor of it is ~~that~~ used some 20-25 times ~~wk~~ with this meaning, and no evidence of any other meaning, the difficulty becomes a very slight one. But what right have we to assume it ~~wiat-~~ will occur, but when you have twenty-~~xfive~~ cases ...why, it is not at all required ...it cannot be the thing sprinkled upon. Then of course ~~the-~~ for the Christians the matter is completely decided by the New Testament. Because Peter very definitely refers to it in this passage, what else can be referring to. When

Peter in I Peter says that this is fulfilled, --he addresses people of many nations. I Peter 1:1 and then he goes on to say that they are ~~enlightened~~... unto sanctification of the spirit and the sprinkling of the blood of Jesus Christ, and Isa. says So, shall he sprinkle many nations. Peter says You are those that are those that have been sprinkled...where would Peter get such a figure of speech --Peter is here saying ...Now, of course the LXX translators did not know ~~w~~ how to take it, and so they translated it astonished or something like that, from general ...but if you take the passage as the word stands, well, this is a crazy idea. How is a man going to sprinkle nations ..What does it mean. The whole idea of the atonement is a crazy idea, and so Isa. says Who ~~has~~ believed our report ? It is not a human idea, it is a divine idea. That is ~~k~~ it is only because God reveals it that we know that ...we could not ...but it is revealed...it is like ~~sem-~~ so many ~~sxxx~~ things in progressive revelation. It is suggestive. It is explained a little more and eventually it is ...and so here is the first that we get of any idea of redemption... practically the first thing that we get...where the ..but gradually there is a ...the need of something to ~~g~~ be done about ...and the idea of the servant of the Lord is going to do something about this...He is ~~going to~~ going to be humiliated, and suffer, and so shall he sprinkle many nations. And we think that what he is going to do is go out and get some wonderful ...and to go and lead an army ~~and~~ and establish them, ~~x~~ in righteousness, and order and peace among them, but what Isa. tells them he is going to do is to sprinkle many nations. How is he going to sprinkle then. Well, what does sprinkle mean. You go back and find nearly 20 cases where it is used as a figure for symbolical ...God introduced the picture...~~an~~ in order to lay the foundation ~~or~~ for the later ~~xxx~~ teaching <sup>of the fact</sup> that he was give the deliverance through something comparable to the blood of the Lord Jesus Christ, and so here

we have the idea suggested that the symbolism...and now we have the statement made that he is going to sprinkle many nations. That is ~~z~~ the climax of these three steps. And it makes one sentence ...but the verse division was made by somebody that didn't understand. It's a new thought that is not yet developed, and when the LXX read it, they came to ...~~z~~ how he was going to admonish...and they took that as symbolic...and the Revised Standard Version followed...suggests taking it as startle. And you ~~z~~ take that as astonish in the previous verse. And then of course as part of this verse...they go on to the next phrase....and they say Well, the kings are going to be so surprised, they are ~~z~~ going to be so startled --so amazed that they are going to shut their mouths. When you surprised~~z~~ them. they are ~~z~~ not going to shut their mouths, they are going to open their mouths --~~the~~ figure doesn't fit at all. It might be a figure of course of being horrified --I think it is a figure for being unable to give an answer. Here comes this religion out of Judaea, and the great ones of the earth are going to reach the ~~pen~~ point where they ~~z~~ can't answer. Who would ~~have~~ have believed it. They shut their mouths concerning him, but I believe that the verse should ~~sh~~ start with the phrase, Concerning him, ~~K~~ings will shut their mouths, and the verse division is long and the .... to give it a meaning that it has never ~~had~~ anywhere. Is there any ~~farther~~-~~further~~ question on startle here, and if not, we will go on ~~to~~ to the rest of the verse. Mr. Butler, will you read the rest...this is ~~some~~ thing that was quite contrary to their whole experience. It had not been ...~~z~~ but now they see. Now, they realize and therefore they shut their mouths. Yes, Ro.3:19 is very excellent in connection with this. Of course now ~~x~~ ..they have to admit that here is the ~~an~~ answer that this is true. Because ~~the~~ y have seen what is not ~~recount~~- recounted to them. They have considered



diligently ~~what~~ what -- it is more than just to think about. They understand, they perceive, and ... and that being-being the ~~a~~ case they naturally go on to ... in a few words ... Who would have ~~been~~ believe believed that this would be the case. Now, they know that it is true. It is the nature of progressive revelation. Who would have believed... ~~Because~~ because it is a perfectly permissible -- I don't say that ~~the~~ the future perfect is required, but it is a completed act in the past ~~or~~ or the future. Who has believed it... who had believed it... or who will have believed it. But the context of the previous verse... now, the Hebrew --- who has believed and who has ... let's look at the next ~~or~~ word ~~which~~ which Mr. Butler translates in a special way.

~~Take the participle~~

Take the participle of to die. Now, that becomes a noun. As a noun ~~is it~~ ~~is~~ it is one, who in the past was dying. And very often a participle becomes a noun. In English we ~~have~~ have a distinction. We ~~say~~ say ... a ... but a runner we make a noun. But in the Heb. a running one and a runner ~~we make a noun~~ -- are identical -- no change. But in English a runner is a noun, and a running one is a participle and in ~~Hebrew~~ Hebrew we can only tell by uses whether the word has become a noun. But it is rare indeed that ... it is exactly the same, and so this word is ~~the~~ the passive participle -- how would you ~~trans~~ translate it. And one thinkg that is very, ~~very~~ important in ~~Hebrew~~ Hebrew ... two of the commonest words in Hebrew are the Active ~~A~~ Qal Participle and the Passive Qal participle ... But the important thing to remember ~~that~~ <sup>in</sup> the active ~~or~~ ~~qal~~ qal participle, ~~is the~~ the o is a distinctive thing, and it becomes His killing. The o is a distinctive feature that is ~~always~~ always retained.

Whereas the ~~Then it becomes~~ -----, but the ~~We~~ reas in 2.6 f the distinctive feature that is always retained, so \_\_\_\_\_ is a being ~~kin~~-killed one, or one who has been killed and \_\_\_\_\_ is his being killed one. Or the one who -- $\alpha$  and so his being killed one is the one that is related to him, so when you say that when ...our being ~~hera~~ heard...being heard is a participle...used as a substantive it is the being heard person or thing, and our being heard thing would mean what we have heard. Now, the <sup>E</sup>nglish translation...is the first who has believed or would have believed the report that has come to us, it is ~~perfectil~~ perfectly all right but it is a misleading translation ...whether a report ...~~they~~ say that ..Oh, that is your report...Now, ordinarily when we say today your report we mean what you are reporting, ~~w~~ rather than what you have heard, and that is a ~~div~~ different idea, and many times we are misled by it, and who has believed it and if that is what is meant ~~w~~ he would have said, who would have believed our being said thing, our being reported thing, our being ~~announced~~ announced thing, ~~it~~ he wouldn't say, Our being heard thing. I found one ~~comman~~-commentator out of about 25 that said this means the thing that we have caused to be heard, our being ~~k~~ heard thing. But only one suggest, and I don't think it is the natural interpretation, the natural ~~k~~ ~~ix~~ interpretation is by far the thing that we have heard. Who would have believed what we have heard. I think that is what the word means. Now, my guess is that when the King James translators rendered report they meant the same thing. The report that we have heard. Have you heard that report. They mean what you are going to report. So that I do believe that the translation of report gives a false impression, and you will find that most commentators treat ~~makes~~ the chapter division as if they were original and they start with this verse, and they ignore ~~k~~ what precedes, and they say Who has believed our report, and who

is talking. And you see they are making two mistakes. One is ~~that~~ that the  
 are starting the chapter here ~~whereas~~ whereas the chapter should start two chapters  
 earlier, in other words they are ignoring the context... They are secondly ignoring  
 the Hebrew word and simply going ~~x~~ by the English Word report and ~~she~~ who has  
~~believed it~~ — ~~belive~~ ~~belive~~ — believed. ~~Who~~ who would have ~~believed~~ believed what  
 ..but that is not what it says. Who would have believed what we have heard, and  
 context  
 the ~~immediate~~ — immediately before it is that the kings would shut their mouths,  
 for ~~what~~ what they haven't heard they will see and they say, Who would have believe  
 what we heard, and now we perceive that it is ~~w~~ right. Now, we see the truth  
 of it. Progressive Revelation. It is God bringing the truth, but you realize <sup>the fact</sup> that  
 it wouldn't be this ... ~~ix~~ the human being plans a wonderful world, and he plans  
 also ... because a human being is ..and you have to find out what God's plan  
 is an get in line, and when you find God's plan...and it reminds of a girl that  
 graduated from Occidental when I did, ~~wh~~ she came East and I came East.  
 She went to the New York school of Social Service, and after while we had a reunion  
 ...and we went for a little walk out in the country areas and ~~x~~ we came into a  
 an ~~estate~~ — ~~estate~~ and there was a great big ~~x~~ pond, and there were three swains,  
 and they looked very idyllic, and she was telling us about her N.W.Y. School of  
 Social ~~Service~~, ~~Service~~, how they were learning how to make this a perfect world  
 and they were going to do away with all the injustice, and ~~then she would tell us~~  
 as ~~w~~ she was telling us a duck waddled into the pond ~~and one of them came to~~  
 way up at this end, and at the other end one of the swains practically nearly flew  
 and got to the duck and began to bite its neck and drove it out of the pond. They  
 weren't ~~x~~ going to have a duck in ~~thi~~ their pond. And this ~~give~~ girl looked at  
 us with eyes big as saucers, and said, Why, that's unsociable. And she was

shocked ~~x~~ that in the animal creation, when ~~there~~ there was a pound big enough... three ~~xx~~ swains wouldn't let ~~xx~~ one duck share it. She was quite dissatisfied. She was taught how to make this ~~we~~-world a perfect world. All you had to do was to make this a perfect world. And the effect ~~///~~and we cannot make the world over in ...and the only way that we can fix ~~is~~ it is to get God's ideas. We would expect some one to come with a big army and say Look, we are going to have justice, or ~~est~~ else...and we would just ...and we would have no more grief~~x~~ there are these ~~dis~~ifferences in ...so the kings say...and when you have the context why do you have to drag in ~~the~~ the prophets here in this verse, and when the most commentators start at the beginning of the ~~h~~verse and they don't look at the Hebrew but they ~~z~~ take the word report in its present ...why, they say that this is ~~xx~~ the prophet...Well, I don't think that it is ...the remarkableness of...but then... and I don't think that is merely of the relation of the previous verse, but it is also because of ~~--~~~~ix~~ the thought ~~x~~ of this first part of ...We have first the general introduction...who is ~~x~~ going to work effectively --he is going to do it in a way that we wouldn't have expected. He is going to be humiliated...but ~~th~~~~xx~~ by means of that he is going to ~~br~~~~xx~~ bring redemption and cleansing to many~~x~~ nations. And then we have the idea of the strangeness of it. It is God's revelations~~x~~. It is not what man would have planned. ~~x~~ (Q) I would incline to think that the picture here is a little different. That is to say that first there is a general summary. Then he goes on to point out that how it is different from what one might have expected, and he says that thought it is different, yet people of promise and leadership are

going to recognize the fact, and consequently ~~these are~~ he starts with the Kings, Kings are going to shut their mouths, and I think that it ~~is~~ gradually his attention shifts from kings of the nations to the people of the area where ... consequently ... shifting from kings & from distant lands to people right there at the time that it occurs. But I think he starts with the people here and then he comes back and I am inclined ~~to~~ rather strongly to think that it is ... general statement of who would have believed our report and in that sense ~~is~~ what person, without God's revelation would have dreamed that this was the way that God was going to work. Of course it is true that it is ~~going to~~ quoted in the New Testament. Someone quoted it to show that not all have believed, ~~but~~ because they say Who has believed, well, It doesn't seem to me that that is ~~far~~ fair. ... that ~~certainly~~ certainly is involved here ~~they~~ you would say Who would have believed. And you say many nations.. that certainly doesn't mean ~~ver~~ everybody. Who would have believed it. Why, nobody unless the Spirit of God comes into their ~~hears and~~ hearts... and so I feel that they are quite & justified in ... but I don't think that that is the main thought here. There are people that don't believe but rather that it is a thing that nobody believes unless the Holy Spirit ...

We are looking at ~~§~~ Isa. 53 and at the end of the last hour, I believe that we had just started ~~at~~ at verse two and so who was reading in ~~the~~ verse two at the last hour do you ~~xxx~~ remember. Oh, Mr. Butler would you read. 53:2, whenever we have a Waw conversive with the perfect. It seems to describe something that occurred in the ~~xxx~~ past, that is the usual interpretation. These men are saying Who would have believed what is heard, and concerning whom is the arm of the Lord been revealed. Well, it evidently ~~has~~ has been revealed already and they didn't recognize it. Why didn't we. Very simple thing to get rid of. All you have to do is look at the footnote and now, ...that would make perfect sense wouldn't it. but that is not what it says. That is a suggestion...and of course it is very nice to just change things around so they will ~~be~~ make good sense, and there ~~are~~ are cases where errors have come in...there is no question, but the number is comparatively small. The Hebrew has been preserved with an accuracy that far surpasses any other book of the times, and before we ...there is an error here in copying, let's see ~~if~~ if we can make sense out of it as it stands. It's something amazing how many times all scholars have agreed that the change ...and/~~somebody~~ is discovered that it is the way that it has been all along. We must admit that there are errors in copying but ~~we~~ let's try to explain ...as it stands. they say that ~~the~~ the harder reading is to be preferred, and yet you can't take that too seriously either, for very often ...but it is true that ~~perhaps~~ perhaps ...to put in the writing something that makes sense to him. There is a measure of truth in that rule but I think that it is ...k but it always seems ~~to~~ to me a little dogmatic that ~~perhaps~~ it is a good rule to offset the natural tendency is preferred. to say that no, ~~per~~

before ~~x~~ you take the ~~eariser~~ easier one, stop and ~~exp-~~ explain that after all, another one might be ... I don't like it as ... now that of course. I think that that rule... is on the idea that ~~semethi~~ sometimes the synonym gets ~~x~~ written into the margin and then gets into the text, and ~~some~~times a person has ~~two~~ two manuscripts and they combine them, but I don't think that applies .. I think that only applies to words, and really, Westcott and Hort went a little ~~overbit-~~ overboard on that too. You might say that the book that has the less ~~matearial~~ material in it ~~theis~~ is the better. Well, it is true that it is very easy for ~~x~~ something to get increased in copying, and so ... lets see if the shorter one is the ~~beter~~ better one. On the other hand it is ~~ales-~~ also easy for the eye to slip down, or for your eye to slip from the end of a word to two words further ~~one~~, so they vary . Words that are ~~omitted~~ omitted... I think ~~x~~ that that is also a rule that is more a suggestion and careful analysis, but it certainly doesn't ~~x~~ apply to ... so here we have ... it makes perfect, natural easy sense to say that ... Who would have believed , and yet the line just ~~before~~ before... it says , The arm of the Lord ~~cond~~ concerning whom ~~ax~~ has it been revealed , and so we are speaking of ~~ax~~ a revealing of the Lord of the Lord and a display of God's power, and the expression before him. It is often used of the display of ~~the~~ God's power. It seems to me to fit with the line just before and therefore it is ~~x~~ what we have in all our manuscripts . Yes, the arm of the Lord is a ~~feminite~~-feminine ~~k~~ noun, and the He who grew up is a man, and the man can be compared to the arm of the Lord, but when you compare it, it is used in the sense that you ~~emap-~~ compare it... so either would be ... so either would be possible, but I would ... it is not ~~spekain~~ speaking of the Lord's arm going up, it is speaking of the revealing of the Lord's arm, by the ~~com~~ing

of a man into the world...but it is a parallel Yes--Mr. Kaufman, Well, now the root is a little different, but like the ..this matter of the ...~~is~~ article is a difficult one. We went for a walk in the woods. What woods. Why, the ~~one~~-that ones that we went ~~wan~~-walking in. They walkked ~~w~~ down the street. What ~~the~~ street, why, the street that happened to be there. That is to say ~~x~~ we use the the in a very weak way, and then in a stronger way. And the Hebrew doesn't say, there are cases where there ~~sex~~ seems to be very good reason for, and there are other reasons where it doesn't seem to be any ...~~x~~ He ~~brew~~-~~gret~~-grew up like the sapling, like the sapling grows up ...I don't think that ~~you~~- he had in mind necessarily a particular sapling, but it does ~~x~~ ~~sex~~ seem to me that in the next word there is the stress on the root. It seems ~~k~~ to me that this is like a little weak ~~the~~ ing. Who would have believed that this would have been the revealing of God's arm, the coming up of weak things, one born in a manger, one who is the child of a poor family up in Nazareth, Can any good thing come out of ~~Nazarath~~ Nazareth. Who would have expected that in this ~~pl~~ittle land of Palestine...like the sapling comes up...like the great force, but when you get the great...I think that it is ~~thinkin~~-thinking of a strong root. You expect salvation for the world to come with great power and glory instead of in that way, but like the root, the big, powerful thing he is, out of a parched land where you wouldn't even ~~the~~-~~touch~~-touch...not out of Athens or Rome, or someplace ~~lx~~ like that. ~~Now~~- The root is what counts and it come out ~~ox~~ of a dry ground so the ~~k~~ emphasis here is more out of a dry ground. While it is one ...it's the strangeness of it. It's not the way that human beings would have expected it to happen at all. And so ~~the~~ I think that the root is quite the place, it shows the --but perhaps he went up out of a dry ~~ground~~--



~~sale~~-- sapling. The article doesn't ...add a lot to the meaning. Now, continuing there. Yes, now there was no form to him. This doesn't mean anything in present day English. It is the ~~k~~ ...it does not occur in the Hebrew. They say the book that is to me. I got so used to that when I was in ...that when ~~were~~ ~~g~~ drove ~~up~~ up to a filling station I wondered who he ~~belonged~~ belonged to. How different it was from what was expected. There he did not ~~for~~ have form. splendor. He didn't have a big ~~a~~ halo which Jews would have recognized down on the street. He did not come with big ~~clothes~~ coats with beautiful gold trimmings and all that. There was no great splendor. I do not think that this means that he was ugly or anything like that. But it means that these kings ~~would~~ ~~expected~~ expected a great, prominent and outstanding one to be the one who would ~~be~~ bring leadership to the world. And so most of the Jews did <sup>to</sup> /at that time, probably. Yes? (Q) Splendor would be a much ~~or~~ stronger word/ than form. Form, it means something that really appeals to you, something that seems to have a very attractive, but I think splendor is much more strong than form. (Q) Yes, that is the \_\_\_\_\_ one(17) and There was no form. He had no form,/no splendor. And what would you do with that next word? Waw conversive with imperfect always has pathah under the waw and the next letter is doubled. And we saw him, the waw conversive with imperfect. Pathah under the waw and the next letter doubled. Now, of course, you think that the Massorettes made mistakes, and the tradition was handed down wrong, and this should be the common form. Here, you might say, ~~should~~ the harder reading should be preferred, because this is quite unusual. I do not mean that is the reason ~~for reading this way.~~ why I accept it. But I mean that ~~is~~ it is the harder reading but it is well-authenticated/ with <sup>what our</sup> manuscripts ~~that we~~ have. And is it <sup>why not an</sup> unusual <sub>↑ ↑</sub>

#61

~~WHAT~~ thing? The usual writing would be the other way. This is different. This is now waw conversive. Is this a mistake? Well, is there a mistake in it? Well, the Kittel Bible thinks there is. ~~There have~~ They have a footnote where they want to make an emendation. You notice that they want to make two emendations. ~~Yaxx~~ That to me is a very important point.

#62

What is the important point which I refer to when I say that they <sup>want to</sup> /make two emendations. But the point that I have in mind is the parallel. There ~~was~~ we have a form At the end of the line we have ~~the~~ exactly the same form again. Waw conjunctive, now conversive with the imperfect. We have two of them, one right ~~after~~ after the other. Well, now, that is now... when you get to a poetry like this, we are very apt to have repetitions, repetition of forms, repetition of type of clause, repetition of type of expression. How ~~to~~ would you translate the end of the line? Please translate from there on, and ~~skip~~ skip where you are unable now, and go on .... Well, was often carry the idea of the back when the waw is used with an imperfect. It shows that there was something or there will be something so that something shall happen. There is no appearance that we should desire him. That is a very logical, reasonable way to take it. Was conjunctive with the imperfect showing the result. There is no appearance that would lead us to desire him. If you are going to do that with this one, why do we not do ~~the~~ exactly the same thing in with ~~the~~ exactly the same form, when you have/a parallel phrase exactly in the same line? Would not that be logical? Would it not be logical to take it that ~~wy~~ way? And there is no splendor that we should look upon. <sup>him</sup> And there is no appearance ~~ance~~ that we should desire. They both end with him. They both are in imperfects, and they both ~~are~~ have waw conjunctive with them. If you take them as a parallel,

#62

~~isxx~~ poetry.

it makes a perfect sense. It is a very common thing in Hebrew. If you take it ~~them~~ as a parallel, it makes a perfect sense, and this ia very common thing in

Hebrew poetry. This is a parallel type of expression. Now, the King James

Version says, He has no form, no <sup>r</sup>comeliness. It seems to ~~me~~ ~~that~~ I do

not know how ~~the~~ it was in the Old English, but in modern English comeliness is a lot weaker than glory or splendor, it ~~xxxx~~ seems to me. But they say,

And when they shall shee him, there is no beauty that we should desire him.

Now, the two ~~ex~~ expressions being exactly in the same form, it ~~xxxx~~ <sup>does not seem</sup> to me

to be very logical to take one as "when we shall," and the other "that we should."

I do not ... the idea (12:07) that when we shall ... and we shall see him,

and there is no beauty that we should desire him. But the two being so exactly

parallel, this is possible, ~~ix~~ the King James ~~Version~~ rendering of it. And we

shall see him... or when we shall see him. It seems to me that the parallel

is one of more natural understanding. And there is no glory that we should look

upon him, ~~that~~ we should gaze ~~upon~~ him, we should want to see him. And

there is no splendor, there is no outstanding ~~xxxxxx~~ appearance that we

should desire him. (Q) Yes, it is a result clause. It ~~xxxx~~ could be a third

masculine, no, third, no, not quite. This form now, the most natural ~~xx~~ way

to take it now as it stands, is the 1st common plural imperfect ~~X~~ Qal. That is the

most natural way to take it. That is rather hard to fit in the context. We will

<sup>That</sup> despise. ~~It~~ is the most natural. Well, if you are not going to take it that way, ~~xxx~~

~~that question could be~~ you should ask a question, if that ~~who~~ <sup>could</sup> ~~should~~ be a Niphal.

Well, if you are not going to take it that way, as niphal, it would be nivaal. It

cannot be a niphal perfect. It cannot be a ~~v~~ niphal infinitive, because that would

end in ooth <sup>9123</sup>. Then it would be the only forms of the niphal. ~~xxxxxx~~ that

#62

are and All  
begin with nun ~~is~~ perfect/participle ~~or~~ others ~~that~~ have their first radicals doubled,  
and games under them. It is a niphath ~~participle~~ participle. \_\_\_\_\_ (10.00)

The next word? דָּוָשׁ, the form of a man. It is not nashim but ishim.

But ishim does occur. It is not a usual form, but ... Yes <sup>דָּוָשׁ</sup> (Q) I would say that

he is understood. He is despised. Yes.... I think it is perfectly all right to  
even

insert ~~he is~~, but perhaps you can understand it ~~as is~~ better as that it is

carrying on of what ended in the ~~previous~~ previous ... that we should desire him.

Why should we desire him? Why should we desire him? He is despised and

rejected of man. That makes a parallel here in ~~appellation~~ appellation of ~~him~~

We should desire him? Why should we desire him? He is despised and rejected

of men. ~~That is~~ We should ~~not~~ desire him, despised and rejected of men?

Now, you do not get that, but you get it with expressions / very well, but for

a  
... phrase, you just about ~~have~~ to put them in here. One who was despised and

rejected of men. The word stands for ~~pain~~ pain, whether physical or mental.

And of course, in the case of mental pain, it would sorrow. Does  
if the word ever stand ~~for~~

for sin, ~~it~~? (A) Now, disease in ~~modern English~~ the modern usage means

~~something~~ something that germs get you. They were then ~~not~~ not familiar

with germs / in the days of Isaiah. Disease would be a broken leg, too, then, it is

pain, it is misery, primarily physical, but also mental. I do not know ~~which~~ if

this refers to the spiritual also. I do not think that here it refers to the man of

sin, but he was a man of pains, a man of sorrow, but the man of sorrows is all right,  
to

but ... and the next word? pain and misery was familiar ~~with~~ him, it was known  
in

to him. He was one who suffered / all these points, and he was tempted in all

points as we are, but without sin. He endured the pivation of human life, he

was the one to whom pain was known. He was acquainted with them, literally,

it was, pain was known to him. He is one to whom pain was known to him.

#62

He was acquainted with grief gives the idea, literally, pain was known to him.

He was one ~~was~~ to whom pain was known. Yes? (Q) Sickness or disease was

known to him. He experienced, He endured, observed. He was not a sort of

one that you would say this is great, ~~successful~~, successful, ~~genius~~ genius that is

leading a tremendous army to victory. It does not seem like that at all. (Q) This  
the

is the construct of ~~X~~ Qal participle. It was known of ... Now, \_\_\_\_\_, yes,

this is a construct. It would ~~have~~ seem to be \_\_\_\_\_ (yadoowa).

This is a construct. He was one who was known to pain. I guess, that is a sort of

... the absolute would be \_\_\_\_\_ (yadoo), ~~like~~ like qatool. The construct would

be \_\_\_\_\_ qtl. This is of course a construct. He was known by him,

pain knew him. Yes, Mr. Quek? (Q) Yes, when you have yodh with shewa under

it, it is quite possible for it to quiesce... with the previous inseparable ~~pre~~

preposition. It is rather common. Yes, you would have two shewas. We cannot have ~~two~~

two shewas in a row. You would have two shewas in a row, except that you cannot

have two shewas in a row. So, the first shewa/ takes a vowel and the next ~~is~~

letter is hiriq, and the hiriq quiesces. Then continue. Well, read the ~~we~~ the

first verse, the verse 4. The participle is an adjective, like one causing to hide.

Like one causing to hide, like one who causes face to hide... the face in Hebrew

is always in ~~H~~ plural, signifying various features of the face. It is a collection

of various features. It can be \_\_\_\_\_ from him. We in English use the

word face instead of the word features. So, it can be \_\_\_\_\_ from him. (4.50)

פָּנָיו can be from him, or it can be from us. And that makes an ambiguity.

It is like one who causes to hide face from us? Or is it like one ~~who hides~~ causing

to hide face from him? Both interpretations are possible. And no body can dogmatically

say which of these two is meant. but it does not make a great deal of difference ~~in~~  
to the sense.

~~sense~~. ~~He is one who hides~~ It is like ~~one~~ one who is walking by the other

# 62

side of the road. And you do not want to get mixed up with it. Or else, it means one who feels that he must like to say... from you... ~~and causing him to hide~~ So, whether it is hiding, one causing himself to hide/his face from us or one causing us to hide our face from him, the meaning is the same. It is one of those cases where you cannot be dogmatically sure of. ~~Two~~ These two interpretations, both of which are equally possible, but both actually means the same thing. And that is very often the case that there would be two possibilities of ~~cases where~~ interpretations and people are arguing like... about which the two ... is correct, and when you examine the two, you may find that the nine tenths of the meaning is identical, and in that case, it is much better to take the nine tenths of the meaning that is identical than the rest, and then we know that in which ever way of the two you take it, you can stand on it, ~~and it is the word~~ than it is to worry too much about which is correct one of ~~the ones~~ which one can be sure. I think that it is very important. See what the ~~text~~ Scripture definitely says, and that is most important. If you have an ambiguity, try to see what is most common, and see what the possibilities are... very often you can get some tremendous truths even when there is an ~~an~~ ambiguity. And do not say. "We do not know whether ~~this is~~ it is this or that, and therefore, neither ~~of~~ one of them is correct." I remember a <sup>that I read</sup> commentary/on Daniel, in which there was a commentary has very ~~a testation of what~~ ~~is~~ great detestation of what is frequently referred to as dispensational view, and it ~~is~~ ~~text~~ frequently refers to dispensational view on this, he does not like it, and then a dispensational view on that, he does not like it. Then the commentary comments on Daniel 11:, and he says, "Who is it that is discussed in Daniel's letter? Well, <sup>he</sup> ~~it~~ gives a view <sup>in</sup> ~~of~~ the ancient time ... Antiochus Epiphanes... he gives various view, and then rejects it. It is a good Bible believing commentary.

#62

Then there is a different view. It says, then, there is a ~~a~~ view that the dispensationalist view ~~that~~ holds that this is the anti-christ who was a Jew, then it says, there is a dispensational view that holds that this is the antichrist who was a Gentile.

There are four, five other views ~~that are~~ along with them... then it says, what is the true view is that it is the anti-christ. Wa ha, ha, ha, (laughs) If the true view is that this is antichrist, why does he say that the dispensationalist view that it is antichrist who was a Jew/ and ~~that~~ the dispensationalist view that it is

antichrist who was a Gentile, and throw them both out ~~and then~~ as erroneous view, and then ~~accepts the view~~ says that the correct view is that this is the anti-christ? Maybe the Scripture does not tells us whether the antichrist is a Jew or Gentile, or ~~maybe~~ some ~~may~~ ~~but~~ get heated in insisting that he is a Jew or some who may be heated in ins~~is~~ting

that he is a Gentile. But we do not know which of these two he is, but we know that it is the anti-christ. Let us ~~of~~ agree on that, even if we disagree on that with some radical ones. Let us not try to throw them out, thinking that there is no

truth... with a participle like this it ~~was~~ could be followed by an object which ... or it can be followed by a genitive, a subjective genitive, or an objective genitive, the one that you have .. hiding of ~~him~~ <sup>the face</sup> ... it means exactly the same thing as hiding face, except that you are not too ~~su~~ sure whether that is an objective genitive or subjective genitive, <sup>unless the context reveals,</sup> /but this is an objective genitive here. The hiding

of the face, one causing the face to hide. I think probably it is one that is hiding the face. In either case it seems to be a construct case. Then, as one causing to hide the face from us, as one who hides his face, or as one who causes us to hide our faces, ~~and~~ any way let us not get mixed up with this here. Maybe it is all right, but I do not want to get mixed up here. This is what these kings

#63

#63

The kins said, ~~look~~ somebody says, look at this wonderful one who comes to be the redeemer of Israel... We did not consider him, think highly of him, or esteemed him is all right. And by this time, you may perhaps be thinking of the despising that comes from the shameful death. It is not brought out here at all. But it would be in the mind of the person who looks upon the situation, and thinks of the ~~same~~ shameful death, the one who suffered this death of a fellow who would not ... well, take Peter, for instance, "Are'nt you one of the Galilaeans?"

He said, I have never heard of the man." He was telling a lie ~~because of fear~~ in his fear with a general attitude toward one ... Yes, (Q) Hiding that would be an infinitive. It seems that everybody must get this very clear. The difference in ~~English is~~

The English is unfortunately ambiguous in its "ing" form. /"ing" form in English would be, may be, an infinitive form or a participle. If you say, "Runnings is a good exercise," that is an infinitive/ ~~participle~~, and means exactly same as

"To run is a good exercise. But if you say that a man is running, that is an adjective.

It describes a running man. ~~Now~~ Now, unfortunately, in English, we use the same form with entirely different meanings. In most languages they have distinct forms. Now, ~~As~~ the infinitive is a noun, and the participle is an adjective.

But in Hebrew, as in most languages, but not in English, an adjective can be used as a substant~~ive~~, but when an adjective is used as a substant~~ive~~, in German, you just ~~put~~ put a capital letter ~~in the beginning~~ to begin with. If you say/ blond, <sup>the</sup> whereas

\_\_\_\_\_ we would mean a girl by that in English, But in German ~~it~~-

you ~~use~~ can use a masculine article, and mean a blonde man. \_\_\_\_\_

(11.25) In English we have to say a tall man, the short woman, we have to ~~have~~ put the expensive one. ~~to~~ We have to add one ~~or~~ man or woman or something.



#63

~~scribble~~ - 201 -

(11.22)

So, if you say /hiding, that is an infinitive, or if you say ~~xx~~ the man is hiding, there you are using it as an adjective/ participle. But ~~xx~~ if you are going to use it as ~~xxxx~~ participle/ as a substantive, you have to when you have light here. If it is the light that is hiding, ~~That~~ would be an infinitive. This is like one and that is awkward in our English ~~ex~~ language. But it is very easy to bring out in German, but not in English. .. Minmemnu, from us, Minmenhoo, is from him. But He is assimilated back to the nun. There we have a double consonant.

It is a little strange, but it is ... we have a dozen cases in the Bible where this means , FROM HIM, and we have many others where it means from us. ~~Rxxx~~

So that, it is perfectly possible to be either one. It is ambiguous... Whether he is hiding from us or he is causing us to hide, ~~zzzzzzzzzzzz~~ it is him that ... <sup>practically</sup> ... we cannot say, but if you say that either one of them is ... the result is/ the same thing. It is whether one ~~is~~ crucified him and one felt ~~sham~~ ashamed of oneself ~~xx~~ to see him crucified, or... 8.75) Or whether the situation would cause you to hide your ~~of~~ face like ... Or whether it means that he ~~ix~~ is like one whom the the situation would cause you to hide your face like .. / Peter ~~to hide~~ in who loved him so, yet ~~when~~ the terrible situation like this, he just could not help himself. .. It is like one who caused the people to hide their faces from him, or like one whom the situation caused to hide his face. We cannot tell which.... But the two of them put together mean the same thing any way. Yes? (Q) Either way should do. This does not have the article. It could have the article. This could be like the one causing his face to hide from him, or can be like a one who .... No, it is like one hiding one's face... causing us to hide our face from him. Or causing himself to hide his face from us. Either one is all right.

#63

5314

Now, you finished this verse, did you not? And the next verse is a very, very interesting verse. Mr. Overduin, would you read it please? It is true, surely, yes, he is carrying away our physical pains, our suffering, and he and our sorrow, our misery, he put them away. We saw this happen. Ordinarily we do not need to express the subject. When the subject is expressed in Hebrew, it is for emphasis. So, it is good to say literally, but as for us rather than we. And you notice that \_\_\_\_\_ (KI) is emphasized before it. First verse says now, Surely, it is true that we recognize that it is for him... but as for us, we ~~got~~ <sup>did</sup> something else. What did we ~~got~~ do? Now, as for him, he is a man, and yet we thought him of this. we thought that he would be the one who would redeem Israel. But he is taken by.... Now, some Bibles ~~at~~ at this point have in the margin two <sup>references</sup> ~~elements~~. Matt. 8:17 and I Peter 2:24. I was very happy about it. This Bible has Matt. 8:17, but not I Peter 2:24. Because I Peter 2:24 ~~has no relevance whatever~~ <sup>0</sup> (5-75), because I Peter 2:24 has no relevance whatever to this verse. It has one word, the same as this, the word he took ~~at~~ away -- it is quoting the next verse but not this one, but Matt. 8:17 definitely quotes this verse, and it quotes it in a way to make the ~~out~~ King James translation an incorrect ~~translati-~~ translation. What does Matt. 8:17 say? <sup>this verb here</sup> In other describes words, these people are saying, This man--we saw him do His great works. He says If you don't believe me for my ~~h-words~~ works, ~~belive~~ believe me for my very works sake. ~~They say th-~~ There is no chapter in the Old Testament ~~ix~~ that has the ~~Atonem4nt~~ Atonement so clearly and so frequently than Isa. 53, but it is not in this particular verse. This verse is predicting the healing ministry of Christ, not ~~the~~ predicting the Atonement. There are those that will say, This says that he took away ~~out~~ our diseases, healed our ...therefore healing is in the Atonement. The result of the

#63

Atonement is the complete victory over sin, and its result ...it will result in the Resurrection body, so eventually, as a result of the Atonement, all have bodies that ...but it does not say that we have a right now to claim healing --we may get wonderful healing from God, or He may choose to leave us with a thorn in the flesh in order that some ...we don't know. In that sense healing is not the Atonement, but it does not say that we have a right now to claim healing. We may get wonderful healing from God, or he may, as he says in the case of Paul, leave us with a thorn in the flesh, in order that we may glorify him thereby. In that sense healing is not in the atonement, we have no right to demand it, but we have a duty to question it, and see if it is His will to give it. But this verse here is not talking about the Atonement. This verse here is talking about the wonderful healing ministry that Christ ...Yes, Mr. Butler, I would say that the viewpoint starts in at the end of chapter 52 of the kings, but it extends on, to the ones that were right on the ground and see him, and here the emphasis is right on the ground. And that would not include any kings. But they would be people who had seen his wonderful work ...had seen the evidence that He was the Son of God and were inclined to think that maybe He is, ..I don't think that there is any question that in this particular verse ...the emphasis ...because surely, He has taken away our sicknesses, he has healed our diseases ---I think that the whole emphasis was on all ...but this-- at this point the emphasis ...now, we have to stop there...

#68

-205-

I did not assign anything in advance for this week. We have been ~~assign-~~ assigned very few verses, and so we ..do these verses extra well. I want everyone before the final exams to ~~hve-~~ have all of these ~~k~~ verses that we have assigned for this semester ~~xx~~ in first class condition. And so have them in first class ~~x~~ shape. And we gave no advance assignment for today. We ~~have~~ have two more weeks, and I am not going to assign ~~x~~ any more difficult verses, but I think that it ~~wiall~~ will be a nice change to apply the principles that we have taken here by assigning another easy section, a rather easy section to cover a longer area. And this will be ~~K~~ I Kings 22:1-29. Now I Kings 22:1-29 is easy narrative section, and I will not expect you necessarily to know every word in it as I do in all the verses that are ~~assigner~~ assigned...but this will be any word that occurs several times or any word there that has occurred in these ...I want you to know all the ~~forxms~~ forms. They say that it is very easy reading. I would suggest that you simply take the passage and try to run through the 29 verses just with your Hebrew, without looking any of ~~xxx~~ the words up, and see ~~x~~ how much you can ~~4eaeread~~ read, simply look at your English Bible, and to remind you of the general context...and go through the whole thing that way, and then do what you feel ... but it is mainly a matter of review ...and I don't think you will ~~fixx fixx~~ find ~~x~~ many ~~for-sm~~ forms that should cause you any special difficulty, but before you start to do slow work on the forms in this...now, that will probably be the only assignment, and most likely the ~~only~~ only additional assignment...to give for this course this semester. And ~~k~~ it might have been better if I had given it a week ago for today. But if I had waited to give it the first Monday after the holidays it would be the very last week of school, so I am giving it now, and get it for sure before the end

#67  
~~#63~~

of the semester, but as I say, I don't think it will take a great deal longer. Now, we are more interested in this particular course in careful study to get the exact significance of extremely important verses than we are in ~~the~~ this rapid study, but I feel that in ~~learn~~ learning any ~~language~~ language, ~~but~~ both are tremendously important, a careful, slow study where you get every matter of particular ~~importance~~ importance and also the rapid running over...but I think that it helps to drive home the...~~and~~ and so therefore, I am giving that ~~particular~~ particular assignment, and so we will continue our discussion of Isa. # 53. Certainly one of the greatest chapters in the whole Bible, one of the most ~~central~~ central chapters, one of the most vital chapters, and when you take the preaching of the Bible as a whole, there is probably no chapter in the whole Bible that is more definitely related to the central stress...than this 53rd chapter of Isa. and one thing that we have noticed that ~~there~~ there are certain ~~things~~ things in it so clear that anybody who will read it in any translation with an unbiased mind ~~cannot~~ cannot ~~be~~ but see that there is bearing sin for someone else, but nevertheless suffers and thus makes atonement for ~~us~~ others, and then when you get into careful study of the chapter, we find many things that are definitely brought out, many great truths that are predicted in advance. And ~~then~~ then there are places where the sentences that can be interpreted, and in these I do not see a great deal of value in finding a ~~great~~ great deal of time...to find out Is ~~it~~ it this or is it this. Where both are ~~possible~~ possible --how it fits in either case, and we don't want to take any way that is not a possible rendering, but...human words...and often when we express something ~~in~~ it makes our statement of no ~~value~~ value whatever, and in this statement where we are not sure ~~which~~ which it means, ~~you~~ you see how it fits ~~in~~ in with other teachings

#64  
~~#63~~

and very often we find ~~ix~~ something that is common to both interpretations, which you can definitely draw from it, which ever way that you take it. So it does not matter which ...now we were looking, , yes, Mr. Butler. They are words that are in the same general ~~cha~~ category, \_\_\_\_\_, and \_\_\_\_\_.

They are in the same category. The ~~emphasis---~~ is related to the root ...which suggests being ...that is a specifixc idea. It ~~ix~~ is used some ~~til~~ es of a mental thing and ~~sm~~ sometimes of physical things, and ...but it is not ~~ix~~ simply a ... that doesn't ~~hae~~-have a ...it can be the pain which is produced when one breaks his leg. It can be the pain ~~whic~~-h-awhen a loved one dies, but it is a pain which is a real pain. It is not somebody simply being pessimistic. It is a real pain, whether physical or ~~ne~~ntal. In other words \_\_\_\_\_ is a word which is used of sickness or disease, and here I guess ...but disease today is used for something that ... I don't guess , , , but we ~~wou~~ldn't say th t it is used today for a ~~bro~~ken leg, of course, th t is the development of our medical ...~~ix~~ after all, I heard of a man who got Rocky Mountain Spotted ~~feaver~~-~~vex~~ fever in Delaware, and he had a thousand dollars insurance on his life, and there was a double endimnity clause that in the ~~cas~~ case of accidental death, it would be doubled , and his wife brought suit against the company to give double payment and the ~~ix~~ co. said No , this is a disease, he ~~ix~~ died as a victim. But they were able to prove that the Rocky Mt. Spotted fever came because a tick got ~~ix~~ on a dog that was out on the Mt. area and they ~~gr~~ brought the dog back to ~~ix~~ Del. and it got off the dog onto a plant, and then ~~of~~ onto him, and they were sure that it was an accidment, and the Co. paid ~~double-~~ double. Well, it ~~ix~~ just shows how difficult it is to ~~x~~ draw a sharp line . We have certain feelings about these ~~ix~~ lines, but a word is an area , not a point,

#69  
~~#53~~

and often the border of the area is ...and of course a word is a convention..  
and we restrict the word to this sense, and we can do that in science. But the  
very ...and aside from the ~~scien~~ scientific study in which decisions are made,  
the meaning of words is a social problem, produced by great numbers of people,  
~~all~~ falling into habits. We never had a meeting of English experts or leaders  
saying this word that often meant something that ~~was~~ was very, ~~very~~ disagreeable,  
has changed to something wonderful, but the word has shifted, and it has shifted  
because the bulk of our people have shifted ~~on~~ their understanding of the word.  
And there are times ~~we~~, so for us to get back into the time that Isa. wrote and  
tell the precise meaning of similar words is not easy, but the words are as far  
as I know, I think that I can definitely say that either of these words is every  
used for transgression or sin or wickedness or that sort of ~~this~~-thing, it can  
mean a pain or suffering that is caused as the result of the ....but when  
we read in I ~~p~~ Peter that He bore our sins in ~~k~~ His body upon the tree, that  
word bore is a proper Greek translation ....he ~~was~~ bore away our sickness,  
~~was~~ took our pain. He is certainly going to ...and that is showing what is  
the ~~mean~~-meaning of this verse and when the New Testament ~~is~~ is only drawing  
~~out~~ out a part of the meaning, but in this case ~~which~~ the meaning which Matt.  
takes from it, is ~~exactly~~ exactly what the context requires, and it is a meaning which  
is not realized as it is given in the King James ~~Ver~~-Version, and the Atonement  
is clearly stated in the next verse, but this is not the ~~a~~ Atonement. This verse  
is the theme of the people's incrudility, it was not what the people expected  
but now we say, We should ~~have~~ have expected, because after all, Look. He  
says if you don't believe my words, believe me for my very work's sake, and  
they say, We ~~saw~~ saw Him doing great tremendous miracles and then after he

#69

- 209

did all these, He claimed He was the x Son of God and did these miracles, then when He was taken and killed we thought ~~ax~~ that He was ...and should have had more sense, but he wasn't ...and so if we take ~~the~~ these in exactly the sense in which Matt. said that they were fulfilled, it fits into the development of thought, and even though ~~that~~ that is the thought of the chapter ~~ax~~ as a whole, you read it into this ~~ax~~ ~~verse~~ verse....and so if ~~the~~ you take the verse he e in exactly the sense that Matt. says that it is fulfilled there, it fits into the devé opment of thought here ~~ax~~ in Isa. 53 and if you read the Atonement into it, ~~ax~~ even though that is the subject of the chapter as a whole, if you read it into this ~~ax~~ verse you loose the thought of the chapter as a whole, and it is just ~~ax~~...

~~6564~~

~~Before We ~~had~~ gave no advance ~~ax~~ assignment for today, we have ~~ax~~ two more weeks ~~ax~~, and~~



- 89  $\square$   $\rho$  gum means arise, not to stand. Benefit of knowing Heb. is not to make a better trans. but to understand the meaning of Heb. better.  
 "the Word of the Lord shall rise forever."  
 Meaning of "forever"
- 90 Men of olam  
 91 Isa. 44:24 the goel, redeemer  
 92 Goel. To make, form, fashion "Your redeemer who formed you from the womb"  
 93 Absolute and construct of Lamedh He verb  
 absolute here -- "the one making all things"
- 94 Idea of God as the one who is controlling all things would fit the steady state theory (?) of the universe. Participle shows continuous action.  
 95 God's creative activity and preserving activity  
 96 Problem of relationship between natural laws and fact of God's complete control  
 97 God's control not erratic or arbitrary
- 100 Science and cosmology  
 spreading out the earth "from me" or "from with me" or  
 101 "Who is with me"?  
 103 Isa. 44:24  
 104 Isa. 44:26 not "prediction" but "counsel" of His me-sengers  
 105 Isa. 44:25  
 God causes His Word to rise up, become evident
- 108 Metheg  
 109 Isa. 44:23 Cyrus  
 111 Isa. 44:25-26 "The one who says something" about Cyrus  
 111a My shepherd cf. Ps. 23:1 Cyrus is to carry out God's orders  
 113 Cyrus  
 114 Cyrus only laid the foundation of the temple  
 talking about Cyrus, not to him
- 114-115 removed
- 117 Germans discussing correct pronunciation of Niagara Falls  
 118 Isa. 44:28  
 119 Cyrus laid only the foundation  
 121 Isa. 45:1 Cyrus the Messiah  
 122 Isa. 46:10 another ref. to Cyrus
- 77  $\xi$  acher afterward, end, last
- 124 Isa. 46:11  
 125 Prophecy re Cyrus a long time in advance  
 127 Aquilla's too literal trans.  
 129 Isa. 44:28 "to say to Jerusalem"  
 130 Isa. 45:1 "two-leaved gates" (KJV) difficult door to get through  
 132 Isa. 46:10-11  
 133 Using or not using italics in translation. "From an easterly direction"  
 134 The Massorettes  
 135 Daleth and Resh e.g. Benhadad or Benhadar often confused  
 136 "it came to pass"  
 137 Isa. 46:11 Energetic NUN frequent in Aramaic but rare in Hebrew. Chiner, Cuber  
 138 Isa. 41:25 both directions are involved  
 139 Isa. 44:28-45:1 Cyrus Not everything in chs. 40-55 is about Christ

- 140 Cyrus called a "bird of prey" 46:11; 45:21  
141 Isa. 41:25 "I have aroused or wakened" Cyrus called "righteous" man  
and also a "ravenous bird"  
143 Massoretic accents  
144 Isa. 41:2  
145 Isa. 41:2 Righteousness either call or meet
- 146 Is a picture of God at end of exile calling nation to come before him to  
judge them and pointing out they are scared by the coming of Cyrus  
147 Israel not to be terrified like all the other nations. They are making  
idols; but don't you.  
148 Prefer pres. to fut. tense  
149 Isa. 41:@ RSV trans "righteousness" as "victory"  
150 cf. Zech 9:9  
Does  $\text{קָרָא}$  qara mean "call" or "meet"?
- 151 Amplified Version's ambiguity  
Six passages definitely tie deliverance to Cyrus  
153 Isa. 41:2 Who has raised up from the east the one whom righteousness calls,  
or meets, to his foot.  
154 Righteousness uses this man to accomplish his purpose  
156 On deciding the correct interp. of a passage  
cf. Jesuit methodology  
Six clear passages telling about God's empowering Cyrus to conquer  
Both exile and Christ in Isa. 52-53
- 157 Isa. 52:13 "prosper"  
Isaiah's example. David's example. God's enemies vs personal enemies  
159 Isa. 52:13 syntax and grammar  
162 John 12:32 physical raising up on cross?  
163 "lift up" figurative or literal?  
164 Three-fold repetition of being uplifted. RSV on 52:13  
A physical lifting up  
165 Do the work first before getting praised.  
Servant is going to accomplish his work and be lifted up  
167 Two imperfects with waw consec. is uncommon. Usually perf. is followed  
by imperf. Isa. 52:14 "appalled" (see Harris and Waltke on this verb)
- 169 Theme of Isa. 52:13-53:12 stated well  
170 LXX has only two of the three expressions for exaltation in 52:13  
171 Exaltation of the servant. Serpent lifted up in the wilderness  
171b Glorification of the servant. Problem of translation.  
Illustration from English to German  
172 Ps. 22  
173 Isa. 52:13 the three verbs expressing exaltation are parallel  
174 Isa. 52:1-12 refer to Israel. The comparison in v. 14 is between  
Israel's suffering and those of Christ.  
176 Appaled not astounded  
177 Astonishment = surprise cf. "terrific"  
178 "astonished" "ecstasy"  
179 Isa. 52:14 "to sprinkle"  
180 Nations sprinkled with the blood of Jesus 1 Pet 1:2  
181 Used 20 t. to mean "sprinkle"; cleansing meant  
182 Sprinkle wat-r or sprinkle the nations? Natural extension of meaning.

- 183 1 Pet. 1:2 gives the inspired meaning  
184 Kings will shut their mouths cf. Rom. 3:19  
185 Act. and pass. participle  
186 Isa. 53:1 "your report" --what we have heard  
The report that we have heard  
187 Girl who called the three swains unsociable not to allow a duck in  
their part of the pond to share it.  
190 Isa. 53:2. Errors in copying. The harder reading  
191 The arm of the Lord revealed.  
192 Isa. 53:1-2 "root out of dry ground"  
193 Because He did not have great splendor does not mean he was ugly.  
He had no form and no splendor  
194 Waw conjunctive with imperf. showing result i.e. there is no appearance  
that would lead us to desire him. And there is no splendor that we  
should look upon him. Both end with "him". Parallel and makes perf. sense.  
195 Not logical to have "when we shall see" and the other "that we should see."  
Since the two are parallel. A result clause.  
196 "Despised and rejected." "Man of sorrows" = pain familiar to him.  
One to whom pain was known.  
197 One causing to hid,== like one who causes to hid the face. Ambiguous.  
Is it "like one who causes to hide face from us?" or  
"like one causing to hide face from him?" Both interp. possible.  
198 Two possible interp. Important principel: very often you can get some  
tremendous truths even when there is an ambiguity.  
  
199 Commentary that said the true view of Dan. 11 is that it is the antichrist  
(not whether antichrist was Jew or Gentile)!  
Probably it is "one that is hiding the face"  
200 Remember Peter's conduct in denying Christ.  
201 "Hiding" == is he hiding from us or is he causing us to hide? Either alright.  
203 53:4 1 Pet 2:24 has no relevance to this verse, but Mat. 8:17 does.  
204 Healing and the atonement  
  
205 Assignment  
207 "Pain" is real whether physical or mental  
Man with Rocky Mountain Spotted fever in Delaware died. Insurance Co.  
wanted to say it was a disease and he died as a victim instead of  
accidental which was double indemnity the wife of the man wanted. Was  
able to prove it was an accident and the Co. paid double  
208 Meaning of words is a social problem produced by a great number of people  
falling into habits.  
NT quote may be drawing out only part of the meaning of the Heb. word  
Bearing griefs and carrying sorrows not the atonement and if you read  
the atonement into it, even though that is the sub. of the whole ch.,  
209 you loose the thought of the ch. as a whole . . . .