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Brigham Young University - Provo

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A TEXTUAL COMPARISON

OF THE ISAIAH PASSAGES IN THE BOOK OF MORMON

WITH THE SAME PASSAGES IN THE ST. MARK'S ISAIAH SCROLL

OF THE DEAD SEA COMMUNITY

A Thesis

Presented to the

Department of Biblical Languages

Brigham Young University

Provo, Utah

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Wayne Ham

June, 1961

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CHAPTER I

INTRODUCTION

The late Sir Frederic Kenyon, perhaps the best known scholar of modern times in the field of Biblical philology, once wrote: "There is indeed no possibility that we shall ever find manuscripts of the Hebrew text going back to a period before the formation of the text which we call Massoretic" --i.e. before the second century A.D. Students of the Biblical record had resigned themselves to being content with texts dating many centuries after their archetypes. In the summer of 1947, however, the curtain lifted on a new dramatic scene in the story of the Bible. Announcement was made from Jerusalem that several old manuscripts, apparently sacred in nature, had been discovered in caves near the Dead Sea. The scholarly world buckled to attention. As sketchy reports began to infiltrate the public press to the effect that the manuscript finds would lay bare the historical foundations of Christendom and eventually destroy the unique claims of Christianity, the lay world also became intensely interested in the cache of scrolls. The widespread interest in the scrolls on the part of the man-on-the-street has been attributed by some

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[1]Sir Frederic Kenyon, Our Bible and the Ancient Manuscripts, Revised by A. W. Adams (New York: Harper & Brothers, 1958), p. 31.

to the general upsurge of interest in all things religious reported by most of America's denominations since World War II. Today, after cohabiting more than a decade with the scrolls, Christianity appears none the weaker. But the Dead Sea Scrolls are leaving their mark on the academic community. We now possess a fascinating story of a forgotten community of the past and their strange traditions. The possibility of more discoveries in the future, and the continually maturing insight into the significance of the scrolls have rejuvenated textual criticism of the Scriptures. It is upon the most complete scroll of all the finds, the St. Mark's Monastery Scroll of Isaiah, that we will focus our attention.

About 115 years before the discovery of the Dead Sea Scrolls, a young man of Palmyra, New York, by the unpretentious name of Joseph Smith, Jr., was telling a strange story. A set of metallic plates, he affirmed, had been conveyed to him by a divinely commissioned messenger, which plates happened to contain some of the writings of the ancient prophet, Isaiah. If the historical claims of the story on the plates be valid, the Isaiah passages engraved thereon have been derived from a source very close to the original, c. 600 B.C. Such a text, if preserved intact,[1] would be relatively free from scribal and transmission errors, at least to a greater extent than the later Massoretic Text that has come down to our times.

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[1]Transmission of a sacred text on plates of brass or other metallic substances would eliminate the need for frequent recopying. Throughout the Book of Mormon "plates" are mentioned as an important medium for recording sacred and secular history.

The passages of Isaiah in the Book of Mormon are patterned after those of the King James translation. Almost all students of the Book of Mormon today will freely admit that Joseph Smith did use the King James Version of the Bible in his work. The question now arises -- whence the variations? Of 433 verses of Isaiah in the Book of Mormon, 234, or 54%, reveal variant readings from the King James to some degree.[1] Do these indicate that where the text before Joseph diverged from the King James, Joseph made the change to correspond with the more ancient text? If so, perhaps the Dead Sea Isaiah Scroll, because of its antiquity, may give some verification to these variations.

The main purpose of this study is to suggest an answer to the following question: Do the variations of the Book of Mormon Isaiah from the King James Version correspond to any significant degree with the variations of the Dead Sea Isaiah from the Massoretic Text? A secondary consideration is a comparison of the Book of Mormon Isaiah and the King James Isaiah with the same passages in modern translation. Most of these later versions have had access to ancient manuscripts that were unknown to the King James translators, and hence may shed some light on troublesome passages. Isaiah is generally considered one of the most difficult of the prophetic books to translate

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[1]The figures quoted are found in J. N. Washburn, The Contents, Structure, and Authorship of the Book of Mormon (Salt Lake City: Bookcraft, 1954), p. 187.

because of its extraordinary literary scope and unusually varied vocabulary,[1] made still more frustrating for the translator by the frequent use of hapax legomena.[2] Often, therefore, the translation of a particular word has been just a contextual guess. Comparison with other ancient language versions and the increasing knowledge of etymologies and comparative Semitic usually makes the renditions of the modern versions more probable.

Included also in the comparison is the Inspired Version. Members of the Latter-day Saint religious community who believe this version to have a little more reliability than other versions will be interested in seeing how the Inspired Version corresponds to the King James and Book of Mormon texts, as well as to the modern translations.

Previous Studies Done

Many gaps and contradictions in the account of the coming forth of the Dead Sea Scrolls still need attention. The ancient people of the Dead Sea Community still are strangers to us. A calm, penetrating investigation of the scrolls is just beginning. A few eminent scholars have noted some of the

---

[1]Isaiah uses 2,186 words in comparison with Ezekiel's 1,535 and Jeremiah's 1,653, according to Sidney Sperry, The Voice of Israel's Prophets (Salt Lake City: Deseret Book Co., 1952), p. 15.

[2]Hapax legomenon is the term for a word occurring only once in the Bible. Relating similar words in Hebrew and cognate languages to the hapax legomenon sometimes aids in discovering its meaning, but more often tradition and context determine its translation.

variations of the St. Mark's Scroll from the Massoretic Text and have sought to interpret these variant readings, but there has been no comprehensive work published to point out all the variations. The general opinion of the scholars seems to be that the St. Mark's Isaiah Scroll is so similar to the Massoretic Text that a thorough presentation is unnecessary. Current study is being concentrated on the non-Biblical scrolls and the community that produced them.

Among the Latter-day Saints, some beginning work has been done on the "Isaiah in the Book of Mormon" problem. With the charge of fraudulence and plagiarism constantly plaguing the Book of Mormon since its first publication, many critics have found its Biblical style an inviting area for attack. In our present consideration, we will not be concerned about the validity of the Book of Mormon claims, for the topic for discussion poses a fair academic question whether or not the Book of Mormon is what it claims to be.

Grant Vest, under the direction of Dr. Sidney Sperry at Brigham Young University, wrote a thesis in 1938 entitled "The Problem of Isaiah in the Book of Mormon." The prime objective of this thesis was to examine the variations of the Book of Mormon Isaiah, suggesting where possible what the original text might have been. Mr. Vest's conclusion is recorded in part as follows:

> The data confirm, in a general way, the hypothesis, namely, that the Book of Mormon revisions of the text of Isaiah reflect both the taste of the translator

> and the use of some objective source, presumably the manuscripts he claims to have had.[1]

Limitations of the Study

The Book of Mormon quotes twenty-one entire chapters of Isaiah, two through fourteen, twenty-nine, and forty-eight through fifty-four, all of which we will be comparing with other versions. Only a limited number of Bible versions could be included in the comparison. Besides the Book of Mormon and King James Version, we will be using the Inspired Version, the Revised Standard Version, and the Jewish Publication Society edition.

The problem of Deutero-Isaiah will not be treated in this work. Needless to say, if the Book of Mormon is indeed what it claims to be historically, the modern trend to divide the authorship of the Book of Isaiah among two or more authors needs reconsideration.

Bible Versions Used

King James Version--The scholarly translators of this version built soundly on the foundation laid by their predecessors. The firm basis of their work was the Bishop's Bible of 1568. Consultation of the earlier versions was thorough. Forty-eight to fifty scholars worked to bring forth in 1611 what has become a magnificent monument to the English

---

[1]Grant H. Vest, "The Problem of Isaiah in the Book of Mormon" (unpublished Master's thesis, Division of Religion, Brigham Young University, 1938), p. 239.

language. The outstanding quality of the work is due in part to the utilization of the best scholars available. The version was the product of no single man or school, but rather the deliberate work of a body of scholars representing many classes and opinions.

The previous forty years had been a period of extraordinary expression in English literature. The translators were riding the crest of the wave of artistic excellence.

Reverence for divinity was evident in the approach to the Tetragrammaton. Following the precedent of ancient Greek and Latin translators, and the long established practice of reading in the synagogue, the Divine Name was represented by the appellation, "the LORD," and in some cases, "GOD."

This version received not only the support of the English scholars, but in time also the devotion of the common people of the English-speaking nations. It was this English version of the Bible that graced the Smith home in Palmyra, New York.

Inspired Version--The Eighth Article of Faith of the Church of Jesus Christ of Latter-day Saints states: "We believe the Bible to be the word of God as far as it is translated correctly." Concern about the reliability of the Bible has always been a concern in the Restoration Movement. Shortly after the organization of the Church, Joseph Smith began a revision of the scriptures under what he believed to be divine direction. The preface to the Inspired Version begins:

> This work is given to the Church of Jesus Christ of Latter-Day Saints and to the public in pursuance of the commandment of God.
>
> As concerning the manner of translation and correction, it is evident, from the manuscripts and the testimony of those who were conversant with the facts, that it was done by direct revelation from God.
>
> It was begun in June, 1830, and was finished July 2, 1833.[1]

"Inspired Version" is actually a misnomer in that a version, strictly speaking, is a translation. Joseph Smith revised, rather than translated.

Revised Standard Version--Language is dynamic. As the life of a people unfolds, their language is constantly being adapted to meet their changing needs. The theologians continually remind us that with respect to "the Gospel," there is always the need to "speak to the times." Today many modern editions of the scriptures in 20th century vernacular are on the market. One of the best known and most scholarly is the Revised Standard Version. This version is a revision of the American Standard Version, published in 1901, which was in turn a revision of the King James Version. The Old Testament was first released in 1952. It follows the thought patterns of the King James Version where possible, modernizing the vocabulary and idioms, and retranslating often to bring forth a "more probable" meaning. Modern punctuation such as quotation marks and exclamation points help to clarify meaning and grammatical relationships, as well as to convey more adequately the mood of the scriptures. Poetry is distinguished from prose by the format. The narrative sections, by following

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[1]Joseph Smith, Junior, The Holy Scriptures (Independence, Missouri: Herald Publishing House, 1953), p. 3.

standard paragraph form, are arranged to facilitate reading with comfort to the eye. The devotees of the Revised Standard Version hope that it will someday achieve the status of a world classic.

The Holy Scriptures (Jewish Publication Society edition)--Ancient Israel has given its scriptures to the world. Ironically, however, Jews not acquainted with Hebrew, in medieval and modern times, have had to approach their own religious heritage through the eyes of other peoples. English-speaking Jews, annoyed at finding the Christological implications in "gentile" versions of the Old Testament, have long been acutely aware of the need for a translation to call their own. The Holy Scriptures claims to fulfill this need. The Jewish Publication Society of America, with headquarters in Philadelphia, Pennsylvania, first issued in 1917 its edition of the scriptures, said to be a "new translation according to the Masoretic Text with the aid of previous versions and with constant consultation of Jewish authorities."[1] We read in the preface:

> The present translation is the first for which a group of men representative of Jewish learning among English-speaking Jews assume joint responsibility, all previous efforts in the English language having been the work of individual translators. It has a character of its own. It aims to combine the spirit of Jewish tradition with the results of biblical scholarship, ancient, mediaeval, and modern. It gives to the Jewish world a translation of the Scriptures done by men imbued with the Jewish consciousness, while the non-Jewish world, it is hoped, will welcome a translation that presents many passages from the Jewish traditional point of view.[2]

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[1]The Holy Scriptures (Philadelphia: The Jewish Publication Society of America, 1946), p. i.

[2]Ibid., p. vii.

Although many varied versions are listed as sources of reference, the phraseology of The Holy Scriptures bears a striking resemblence to the language of the King James Version. Faithfulness to the approved Massoretic Text is demonstrated where the translators have accepted obscure passages of the Massoretic Text rather than modify their work by the clearer readings of non-Hebrew texts. Such fidelity to an ideal is a welcome stranger in a world dedicated mostly to comfort and convenience.

Any contribution that this thesis will make will be but a first approximation to the beginning of the work to be done. There is a saying attributed to St. Jerome that expresses the feelings of the writer: "Sicut enim a perfecta scientia procul sumus, levioris culpae arbitramur saltem parum, quamomnino nihil dicere," which, roughly translated, reads: "Remote though we be from perfect knowledge, we consider it less blameworthy to say too little than to say nothing at all."

CHAPTER II

THE BOOK OF MORMON

The Book of Mormon is an enigma to modern religious thinking. There was a time when it could be dismissed easily as a product of the Devil or the vicious money-making scheme of one or more diabolical swindlers: but today it is unfashionable to believe in a Devil and "unliberal" to accuse any religious founder with malicious intent to deceive. The current approach to such an extraordinary event as the ministry of a heavenly messenger would be to hypothesize in terms of a self-induced manifestation of subconscious psychological needs and drives. But how does one explain a tangible book that anyone may read, claiming to be the product of such a visitation, in psychological terms alone? More than one person hefted the plates. More than one person bore witness to the reality of the Messenger. What "reasonable" explanation may be forthcoming?

Over the past century many theories have been advanced to account for the origin of the "Mormon Bible." J. N. Washburn has summarized the various explanations into four general categories.

1. A group of men, with Joseph Smuth (or someone else) as the instigator, wrote the Book of Mormon to capitalize upon the ignorance of backwoods people. There may have been

also the added incentive of publicity and power.

2. Someone, presumably Joseph Smith, Oliver Cowdery, Sidney Rigdon, or any combination of them and perhaps others, copied or stole the material of the record from the writings of another and fitted it to their own needs.

3. Joseph Smith alone wrote the Book of Mormon: perhaps working under some spurious or diabolical power.

4. Joseph Smith, with Oliver Cowdery, and others acting as scribe, produced the book by divine means.[1]

The constant emergence of new theories and the disagreement among anti-Mormon critics attest to the inadequacy of most of the theories that have been proposed.

For the purposes of this study we shall proceed on the hypothesis that Joseph Smith did at one time possess an ancient record containing portions of the work of Isaiah ben Amoz, who is world-renouned as one of the greatest prophetic spokesmen in the Old Testament.

Joseph Smith's own story of the coming forth of the Book of Mormon is now reproduced for any reader who might not be acquainted with this strange tale.

> . . . on the evening of the above-mentioned twenty-first of September (1823), after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing

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[1] See J. N. Washburn, The Contents, Structure, and Authorship of the Book of Mormon (Salt Lake City: Bookcraft, 1954), pp. xi-xv.

before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; . . .

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

Also, that there were two stones in silver bows--and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim--deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book . . .

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the

earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; . . .

After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; . . .

Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days . . . .

> At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected . . . .
>
> But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day being the second day of May, one thousand eight hundred and thirty-eight.[1]

The Book of Mormon purports to be an abridged record of "the people of Nephi, and also of the Lamanites"[2] who journeyed under inspired leadership from ancient Judah over the sea to a distant promised land. Included is a short account of an earlier migration, "the people of Jared who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven."[3]

The dominating purpose of the Book of Mormon is "the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations."[4] The most spectacular claim within the story itself is that Jesus

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[1]Joseph Smith, The Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), pp. 49-54.

[2]The Book of Mormon (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), title page.

[3]Ibid.

[4]Ibid.

Christ, after his death and resurrection in Palestine, appeared before the descendants of Nephi in a land called Bountiful to instruct and comfort them.

The Lehi Colony, who brought with them the prophecies of Isaiah, left Jerusalem c. 600 B.C. about a century after Isaiah's active ministry.

Isaiah was not the only prophetic leader represented by the written word among the peoples of the Book of Mormon. Nephi tells us

> And after they had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning.
>
> And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;
>
> And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah;
>
> And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.[1]

Yet Isaiah is quoted extensively, almost to the exclusion of all others. The reason for Isaiah's popularity may perhaps be found in extractions from the Book of Mormon record itself.

> And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren, that they were pacified and did humble themselves before the Lord.[2]

---

[1] I Nephi 5:10-13.

[2] I Nephi 15:20.

> And I did read many things unto them which were written in the book of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.[1]

> And now, behold, I would speak unto you concerning things which are, or which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.
>
> And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel.[2]

> And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him.[3]

Nephi's "soul delighteth" in Isaiah's words because his message was pertinent to Nephi's times and situation, because Isaiah was a powerful witness to the existence of the Redeemer, which conviction Nephi also shared, and because the reading of Isaiah was conducive to the spirit of worship.

During his appearance among the Book of Mormon peoples, the resurrected Lord gave the following admonition, revealing his high esteem for the prophet Isaiah:

> And Now, behold, I say unto you, that ye ought to search these things. Yea, a commandment I give

---

[1] I Nephi 19:23.

[2] 2 Nephi 6:4,5.

[3] 2 Nephi 11:2.

unto you that ye search these things diligently; for great are the words of Isaiah.

For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles.

And all things that he spake have been and shall be, even according to the words which he spake.[1]

Mormon, the last abridger of the book, from whom the work has taken its name, gives this counsel:

> For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.
>
> Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.[2]

And so we have seen that some of the leading characters of the Book of Mormon have evinced profound respect for the writings of Isaiah. They have paid the highest possible tribute to a literary figure--the reading and use of his work.

The writings of Isaiah are introduced into the Book of Mormon text in the following order:

I Nephi 20, 21	----	Isa. 48, 49
2 Nephi 7, 8	----	Isa. 50, 51
2 Nephi 12-24	----	Isa. 2-14
Mosiah 14	----	Isa. 53
3 Nephi 20	----	Isa. 52
3 Nephi 22	----	Isa. 54

The alterations of the Book of Mormon Isaiah from that of the King James Version are our main concern. Several possible reasons for the variant readings may be entertained.

---

[1] 3 Nephi 23:1-3.

[2] Mormon 8:22,23.

1. Where the variations occur, we witness an attempt to bring the text represented in the King James Version into harmony with the more ancient text used as the Vorlage[1] by the translator of the Book of Mormon.

2. The Book of Mormon translator made the changes because of his own taste pertaining to literary style i.e. we find a personal preference in phraseology without an attempt to alter the conceptual meaning behind the words.

3. In the production of the Book of Mormon Isaiah, several versions were consulted and some of the variant readings were adopted.

4. The changes were intended as clarification of obscure language constructions.

5. The variations represent an attempt to enfuse an external theology into the passages, giving support to the translator's own personal ideology.

6. The changes may be explained mostly by error in reading, copying, and printing.

7. Any combination of the above reasons may have interacted to produce the Isaiah passages of the Book of Mormon in their present state.

As a starting point for the purposes of this study, we will tentatively be accepting the first hypothesis listed above.

Two editions of the Book of Mormon have been employed

---

[1]A Vorlage is the text "laying before" a transmittor of the sacred text, from which he is copying.

in the comparison: one published by the Church of Jesus Christ of Latter-day Saints, and the other published by the Reorganized Church of Jesus Christ of Latter Day Saints. The main difference between the two is the versification and punctuation.

The Latter-day Saint Edition--Orson Pratt divided the Book of Mormon into chapters and verses with references in 1879. The book was first issued in double column pages, with chapter headings, chronological footnotes, pronouncing vocabulary, and index in 1920.

The Reorganized Church Edition--In 1906 a committee was appointed by the General Conference of the Church to prepare a uniform plan for division of chapters and verses. All verses from Isaiah were made to correspond with the Inspired Version. The committee compared the current edition with the printer's manuscript and the Kirtland Edition published in 1837. The text was then paragraphed according to the Palmyra Edition of 1830.

In most cases of punctuation difference, the Reorganized Church Book of Mormon corresponds with the King James Version. Any punctuation that will affect the meaning and any change of wording will be noted in the comparison section.

The First Edition, or the Palmyra Edition, was consulted for clarification when the need arose. Where it diverges from the present edition, notation will be made.

While the interpretation of the data of this study may perhaps be tempered somewhat by the writer's personal conviction that the Book of Mormon is sacred scripture,

the promise is given that "academic honesty" will be the prime objective of this study. The Book of Mormon is not on trial here, nor are the Dead Sea Scrolls. No ultimate answers or pronunciamentos will be forth-coming from this study; only, as it were, a tiny piece of a jig-saw puzzle, hopefully submitted with the expectation that it may some day be fitted into the vast picture of man's knowledge to help give us a more precise understanding of one corner of the universe of human thought.

CHAPTER III

TRANSMISSION OF THE SACRED TEXT

Until 1947 no Hebrew manuscripts in the possession of the textual critics dated earlier than A.D. 1008, although there existed a few portions of the Old Testament dating from A.D. 850-900 and a few early fragments such as the first century A.D. Nash Papyrus.[1] All the extant manuscripts had come down to us through a process of standardization initiated at the Council of Jamnia in the first century A.D. and culminating in the rabbinical schools of the Massoretes flourishing in the seventh and eighth centuries. Attempts were made to cleanse the scriptures by eliminating unauthorized texts. Now with the discovery of the Isaiah scrolls in the region of the Dead Sea, scholars are able to by-pass the Massoretes and Jamnia in one leap to perhaps within a half a millenium of Isaiah's lifetime.

It is difficult to appreciate the excitement of the textual critics over the discovery of the Dead Sea Scrolls unless one has some insight into the problems involved in the transmission of ancient manuscripts.

By definition, a manuscript is "written by hand."

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[1]Norman K. Gottwald, A Light to the Nations (New York: Harper & Brothers, 1959), p. 42.

When a new copy of any part of the scriptures was needed, the laborious process of manual reproduction of the text was undertaken, subject to all the frailties of the human hand and mind. Some types of errors frequently noted by textual critics in their analysis of ancient scriptures probably have occurred in the St. Mark's Isaiah Scroll. Included among the most common errors of transmission are the following:

1. improper joining of words together--

2. improper word division--

The parchments used by the ancient copyists were scarce and valuable. Every inch of space was needed for the recording of the sacred text. As a result, words were often run into one another and consequently, occasionally divided at the wrong place, hindering understanding of the message of the text.

3. inclusion of extraneous matter as part of the text--

Often a marginal gloss or correction noted in the margin area has been interpreted to be part of the text and incorporated into the body of the manuscript.

4. confusion regarding the forms of some letters--

In written Hebrew, it is often difficult to distinguish between the Beth (ב) and the Caph (כ), the Daleth (ד) and the Resh (ר), and He (ה) and the Cheth (ח).

5. Haplography--the unintentional omission of a word that has been repeated in the Vorlage.

6. Dittography--the repetition of a word or phrase through carelessness.

7. Homoioteleuton, or "same ending,"--

The eye skips over material to the same word or a word with the same ending further on in the passage.

8. Homoioarchton, or "same beginning,"--

The eye skips down to the beginning of a word further on in the passage, similar to what properly should be written.

9. deliberate alterations--

Emendations are sometimes made to avoid undue reference to anthropomorphisms and anthropopathisms with respect to Deity, to eliminate excessive mention of pagan gods, to provide euphemisms replacing obscenities, and to "correct" what the scribe may have considered to be an incorrect form.

One can easily surmise that the more times a text has been copied, the more opportunities the above mentioned variations and others would have to creep into the text. The most profound reverence for the text and the most careful copying techniques are still not a sure safeguard against the imperfections of transmission that may creep into the work.

The Massoretic Text--The early Rabbis of scattered Judaism felt the need for a standardized sacred text which could stand for them as a tangible symbol of the unity of their God and the vitality of his Word. Dating from A.D. 500 until the ninth century and even later, we find schools flourishing in Babylonia and at Tiberias in palestine. These scholars were called Massoretes,[1] their name being derived from the Hebrew

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[1] Sometimes spelled Masoretes.

word for "tradition." Their work consisted of collecting the traditions concerning grammar, variant readings, and interpretations for every book of scripture and noting them at the side in the massorah parva or at the top and bottom in the massorah magna.

The most important task of the Massoretes was to provide a vowel-pointing system. Of four possible pronunciation schemes, one prevailed. Kenyon says about this system:

> Eventually the Tiberian system superseded those of Palestine and Babylonia, and is now universally used. The Tiberian system is highly elaborate and, indeed, artificial, and is more than an aid to pronunciation. Behind it is a very complex scheme of grammatical rules, which were not simply systematized by the Massoretes, but to some extent invented by them. For, as Kahle has shown, the pronunciation which was fixed for all time was not that which was then normally used by Jews, but the ideal pronunciation as the Massoretes conceived it. It follows therefore that Hebrew grammar, as it has been understood since the time of the Tiberian Massoretes, is different in detail from that of the Hebrew of Palestine in the first century, or at the time when the Old Testament books were written, or for that matter of the Babylonian Massoretes themselves.[1]

The Massoretes introduced the Ketib-Qere phenomenon into the scriptures. The Ketib was that which was written in the text; the Qere, appearing in the margin, was that which should be substituted for the Ketib when the passage was read.

There are several theories concerning the function of the Ketib and Qere:

1. The Qere is the more correct or more likely reading with regard to grammar or context.

2. The Qere is a euphemistic guide against irrever-

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[1]Kenyon, op. cit., pp. 77-78

ence and obscenity.

3. The Qere points out variant readings found in texts other than the scribe's Vorlage.

4. An ecclectic view would combine two or all of the above theories.

Ketib-Qere appears in almost 1500 passages of the Massoretic Text.[1]

Other contributions of the Massoretes include the complex system of accents, serving the function of punctuation, and indicating "cantillation" -- i.e. the proper inflections of the voice in public reading.[2] The Massoretes also number the verses, words, and letters of every book. This reflects their determination to transmit the sacred text precisely. Reverence for the scriptures pervaded every slightest detail of the prodigious work done by the Massoretes.

The Septuagint--This version, the complete Old Testament and Apocrypha, translated for the Greek-speaking Jews of Alexandria, will be consulted in our study. The origin and date have been obscured by time, although elaborate legends have grown up about its coming forth which no doubt contain a substratum of genuine fact. At many places in the Septuagint, translators appear to have been using a Vorlage dissimilar to the Hebrew text we now possess. Where the Septuagint supports

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[1]Robert Gordis, The Biblical Text in the Making: A Study of the Ketib-Qere (Philadelphia: Dropsie College, 1937), p. 2.

[2]Kenyon, op. cit., p. 78.

a reading in the St. Mark's Isaiah Scroll against that of the Massoretic Text, notation will be made. Because of lack of time, space, and training, thorough consultation of the Septuagint cannot be undertaken. The many instances where the Septuagint supports the Massoretic Text against the St. Mark's Isaiah Scroll will not be considered, nor where the Septuagint differs from both the Hebrew readings.

Textual critics had long dreamed of and hoped for the discovery of a manuscript that would not be corrupted by generations of copyists. By such a find, the reliability of the present Massoretic Text and the Septuagint could be tested.

CHAPTER IV

THE DEAD SEA SCROLLS

The Finding of the Scrolls

The terrain around the north end of the Dead Sea is bleak, rugged wilderness. Only a few semi-nomadic Arab tribes call this area home.

According to the Arabs, the group of ruins called Khirbet Qumran, three miles north of Ain Feshkha, is the site of the ill-fated city of Gomorrah.[1] Out of this deserted site has come a story that has captured the imagination of the world.

Contradictions and incongruities abound in the account of the finding of the scrolls. With the constant retelling it is now sometimes difficult to tell fact from legend.[2]

A young Bedouin of the Ta'amire tribe one day happened upon one of the greatest document finds of all time. In his interview with Mr. Najib Khoury of Jordan, Muhammad Ed Deeb gave his own story of what happened, an English translation of which follows:

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[1]A less known tradition identifies the ruins with "the City of Salt" mentioned in Joshua 15:61.

[2]The likely suggestion that the tribesmen were engaging in contraband smuggling may account for some of the confusions that occur in every retelling of the story of discovery.

In the year 1945,[1] I was tending a flock of fifty-five head in the Wilderness, with two other herdsmen who had also their own flocks. The three of us were sleeping in the Wilderness. As is customary, each one of us would count his flock in the evening; but it happened that for two days I did not count my flock. So about 11 A.M. on the third day, I counted the flock and found that one goat was lost. I came to my companions and told them that I wanted to leave my flock with them and wanted to go out and search for the lost goat. I left them and went in search of the goat. I had to climb hills and go down into valleys. I went very far from the herdsmen. As I was roaming, I came upon a cave with its entrance open at the top like a cistern. Supposing that the goat had fallen into the cave,[2] I started throwing in stones; and every time I threw a stone into the cave, I would hear a sound like the breaking of pottery. Then I was puzzled as to what the sound was, and I wanted to know what was in the cave, so I went down into the cave and found pottery jars. I began to break the jars with my staff, thinking I would find treasure. However, in the first nine jars which I broke, I found little seeds of reddish color, and nothing else was in them. When I broke the tenth jar, which was the smallest of the jars, I found in it some rolled leather with scrawling on it. The nine jars which I had broken first were covered with lids, but were unsealed; whereas the small tenth jar had a lid which was sealed with something like red clay.

I was puzzled as to what I should do, whether to take the rolled leather or to leave it where it was. I finally said, "I will take it," since I remembered that my companions and I needed straps for our sandals. I wrapped up the leather in my cloak and carried it on my back and departed. When I reached my companions, I showed them what I had found and gave each of them a piece of the leather, so that they might use it for their sandal straps.

Through my lack of good fortune, I did not find the goat. Afterward, when the time had become late

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[1]Until this account appeared, scholars had assumed that the discovery had occurred in the spring of 1947, the year of the purchase of the scrolls by Sukenik and Mar Athanasius Samuel.

[2]The cave in which the first discovery was made was too high above ground in a cliff too steep for a goat to have entered unaided. Probably the boy's curiosity was the prime motivating factor.

> at night, we returned to the place where we were staying in the Wilderness. I kept the leather with me until I returned to our house, where I put it in a skin bag and hung it up in a corner. The skin bag remained hanging for more than two years. Afterward an uncle of mine came to our house and asked that he might show it to a dealer in antiquities at Bethlehem, to see if it might be of any value.[1]

Tracing the line of ownership of the scrolls would be a long, complex account. Suffice it to say that the largest scroll, plus three others, found its way into the hands of the Syrian Metropolitan of the Monastery of St. Mark in Jerusalem, Mar Athanasius Samuel. This best preserved scroll is the complete book of Isaiah minus a few lacunae. The other scrolls came into the possession of Dr. E. L. Sukenik, professor of archeology at the Hebrew University in Jerusalem. A second, less complete Isaiah scroll of this latter group was found after examination to be textually more similar to the Massoretic Text than was the St. Mark's scroll.

With the news of the finds and the price they had brought, local inhabitants of the Qumran area began scouring the caves. Even after more than a decade, fragments are still being purchased from the tribesmen.

That the initial discoveries and most subsequent explorations were not the work of competent archeologists is unfortunate indeed. The information gained would then have been much more precise and, therefore, more useful in piecing together the story of Qumran.

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[1]William H. Brownlee, "Muhammad Ed-Deeb's Own Story of his Scroll Discover," Journal of Near Eastern Studies, ed. Keither C. Seele (Chicago: The University of Chicago Press, 1957), XVI, pp. 236-237.

Contents of the Finds

The people of the Dead Sea Community were a Scripture-centered people. Every book of the Jewish canon is represented in the fragments except Esther.

A survey of the finds will now be given according to the sequence of discovery.[1]

Cave I --Location: About two miles north of Khirbet Qumran in the cliff face.

Date of discovery: 1945 (1947?)

Contents:

I. Texts from the Old Testament
  A. In Hebrew
    1. Scrolls
      a) Isaiah, complete
      b) Isaiah, incomplete: large piece, chapters 38-66 with gaps; small piece, parts of chapters 10, 13, 19-30, 35-40.
    2. Fragments
      a) Genesis
      b) Leviticus (Phoenician script)
      c) Deuteronomy
      d) Judges
      e) Samuel
      f) Daniel
    3. Phylacteries[2]
  B. In Aramaic
    Fragments
      Daniel

II. Non-Canonical Religious Texts
  A. In Hebrew

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[1]This survey is adapted from material found in two works: Frank Cross, Jr., The Ancient Library of Qumran and Modern Biblical Studies (New York: Doubleday and Co., 1958), pp. 23-36; Geza Vermes, Discovery in the Judean Desert (New York: Desclee Co., 1956), pp. 25-28.

[2]According to Webster, a phylactery is a strip of cowhide parchment inscribed with passages of scripture (ex. 13:8-10, 11-16; Deut. 6:4-9, 11:13-22) having thongs for binding it on the forehead or around the left arm.

Fragments
a) Jubilees
b) Undetermined
B. In Aramaic
Scroll
Commentary on Genesis (mistakenly called the Apocalypse of Lamech)

III. Texts of the Qumran Community
In Hebrew
1. Scrolls
a) Commentary on Habakkuk
b) Manual of Discipline
c) The War Scroll
d) Hymns
2. Fragments
a) Commentary on Micah (a polemic against the priests in Jerusalem)
b) Commentary on Psalm 68
c) Benedictions

Cave II --Location: A few hundred yards south of Cave I.

Date of discovery: February, 1952

Contents:

I. Texts from the Old Testament
In Hebrew
Fragments
a) Exodus
b) Leviticus (Phoenician script)
c) Numbers
d) Deuteronomy
e) Jeremiah
f) Psalms
g) Ruth

II. Non-Canonical Religious Texts
A. In Hebrew
Fragments
Jubilees
B. In Aramaic
Liturgical fragments

Cave III--Location: About a mile north of Cave I.

Date of discovery: March, 1952

Contents:

Undetermined fragments
Fragments of Isaiah
Two highly oxidized copper scrolls (originally one work) giving an inventory of the community treasures

Cave IV --Location: About two hundred yards from Khirbet Qumran on the edge of the plateau.

Date of discovery: Summer, 1952

Contents:

Nearly 10,000 fragments have been recovered from this cave. Work of identification is still going on. The most substantial scraps of fragments include the following:

Fragments of Texts from the Old Testament
- a) Deuteronomy (14 MSS)
- b) Numbers
- c) Samuel
- d) Chronicles
- e) Job
- f) Isaiah (12 MSS)
- g) Psalms (10 MSS)
- h) Ecclesiastes

Fragments of Non-Canonical Religious Texts
- a) Jubilees
- b) Testament of Naphtali
- c) Testament of Levi
- d) Tobit (in Aramaic)[1]

Fragments of Texts of the Religious Community
- a) Commentary on Psalms
- b) Commentary on Hosea
- c) Commentary on Isaiah
- d) Commentary on Nahum[2]
- e) Manual of Discipline
- f) The Damascus Document
- g) Hymns
- h) The War Scroll

Some undetermined fragments in the Greek language remain yet to be identified.

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[1]This is the first time a version of Tobit has appeared in its probable original language, Aramaic.

[2]This work contains the only explicit historical allusion in the scrolls, referring to Demetrius Eucerus and Alexander Jannaeus. See Theodor H. Gaster, The Dead Sea Scriptures (New York: Doubleday and Co., 1956), pp. 230, 243, 263.

Caves V, VI --Location: Just north of Cave IV.

Date of discovery: Summer, 1952

Contents: A very few fragments

Caves VII--X--Location: In the edge of the plateau above Khirbet Qumran.

Date of discovery: Spring, 1955

Contents: A very few fragments

Cave XI --Location: Two miles north of the Qumran plateau.

Date of discovery: February, 1956

Contents:

I. Texts from the Old Testament
A. In Hebrew
1. Scrolls
a) Psalms
b) Leviticus, incomplete
B. In Aramaic
Scroll
Job

II. Non-Biblical Text
In Hebrew
Fragments of an apocalyptic description of the New Jerusalem

In the spring and summer of 1952, caves were explored in the Wadi Murabba'at approximately fifteen miles south of Qumran. Fragments in Hebrew, Greek, Aramaic and Arabic ranging from a seventh century B.C. palimpsest script containing a list of names and numbers to letters and documents left by Bar Kochba's army in A.D. 132-135. New Testament fragments from Matthew, Mark, Luke, John, Acts and Collosians have been found in this area.

Isaiah was by far the most quoted of the prophets: a complete scroll, a fairly complete scroll, and fragments from

eleven others have appeared.

The Isaiah Scroll of the St. Mark's Monastery, with which we are mainly concerned, has fifty-four columns. The scroll was originally prepared by sewing together with linen thread seventeen sheets of coarse parchments averaging ten and five-sixteenths inches in width, making a scroll twenty-four feet and five-sixteenths inch long.[1]

In the scroll there are only ten serious lacunae, in addition to about a dozen small holes which in each case affect a few letters. Two extensive tears on the parchment occurred in ancient times and were carefully repaired. The scroll appears to have received much use during the years that it served the Community.

"The Battle of the Scrolls"

Most scholars agree that the majority of the scrolls were the products of a pre-Christian society of Essenes. The agreement is not unanimous, however. Trever and Brownlee at the American Schools of Oriental Research at Jerusalem and W. F. Albright of Johns Hopkins University have unflinchingly proclaimed an early date for the scrolls. The suggested date spans the years from 175 B.C. to 100 B.C., with some evidence of activity at Qumran until the destruction at the monastery in A.D. 68. Jewish patriots about A.D. 132 to 135, during Bar Kochbar's

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[1]Millar Burrows, The Dead Sea Scrolls of St. Mark's Monastery (New Haven: American Schools of Oriental Research, 1950), p. xiv.

revolt, apparently used the ruins and caves for hiding places, leaving evidence of their occupation of Qumran.

The opposition, now very much a minority, is led vigorously by G. R. Driver of Oxford University and Solomon Zeitlin of Dropsie College. These gentlemen propose that the Dead Sea Scrolls are medieval manuscripts, probably dating from the eighth to the tenth century, perhaps of Karaite[1] origin.

Five main assertions of those subscribing to an early dating for the scrolls may be summarized briefly as follows:

1. The paleography of most of the scrolls, in particular the St. Mark's Monastery Isaiah Scroll, is very similar to that of the first century A.D. Nash Papyrus[2] and other documents dating near the beginning of the Christian Era. Paleography is still an inexact science, particularly for semitic languages of the pre-Christian Era, because of the scarcity of data, but its evidence cannot be overlooked.

2. A piece of the linen in which the scrolls were wrapped was sent to the University of Chicago for a Carbon-14 test.[3] This dating method has suggested A.D. 33 plus or minus

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[1]The Karaite sect took shape in the eighth century A.D. in Mesopotamia, and quickly spread wherever Jews were located. Karaites were known as "men of the Bible" because they confined themselves to Sacred Scripture, rejecting the traditions of the rabbis as contained in the Talmud. The sect has endured to modern times but now numbers only a few thousand located primarily in the Crimea.

[2]The dating of the Nash Papyrus itself has recently been subject to disputation with W. F. Albright pronouncing it to be a document of the second century B.C.

[3]A Carbon-14 test is effected on the premise that every living organism contains carbon 12 (ordinary) and carbon 14 (radio-

two-hundred years, establishing a terminus a quo of 168 B.C. and a terminus ante quem of A.D. 233.

3. The one explicit historical reference, found in the Commentary on Nahum, refers with a 'current events' flavor to an incident which occurred in 88 B.C. We must remember, however, that no one scroll can establish a definitive frame of reference for the dating of any other scroll or even the scrolls in general.

4. The archeological exploration at the site of Qumran has shown that the community flourished for a few centuries before the Christian Era, continuing until the monastery became inoperable due to earthquake damages in A.D. 68. Most of the jars in which the scrolls were discovered were manufactured in the Roman period.

Many coins have been discovered at the cave sites and at Khirbet Qumran. These coins provide specific dates. Vermes categorizes the coin finds as follows:

Date	Number	Remarks
Antiochus VII, 136, 130 129, B.C.	3	Silver
John Hyrcanus, 135-104	14	Some are not quite identified
Alexander Janneus, 103-76	38	
Unidentified Hasmoneans	15	
Antigonus Mattathias, 40-37	2	

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active.) A stable balance between the two kinds of carbon is maintained as long as the organism continues the process of assimilation. When life ceases, however, the quantity of radioactive carbon diminishes progressively because of eradiation. A chemical decompositing may thus testify to the time when assimilation of carbon 14 has stopped through establishing the present relationship between the two elements. The Carbon-14 testing method has not satisfied all the critics and is admitted even by its exponents to be imprecise.

Herod the Great, 37-4 B.C.	1	
Tyre, 29 B.C.	1	
Herod Archelaus, 4 B.C. to 6 A.D.	6	One not quite identified
Procurators under August	3	
Procurators under Tiberius	7	
Agrippa I, 37-44	23	
Procurators under Claudius	5	
Procurators under Nero	15	
First Revolt, year II, 67-68	11	
Caesarea under Nero, 67-68	8	
Dora under Nero, 67-68	1	
Dora under Nero, same type	1	Date outside the disk
Vespasianus, 70	1	Silver
Askalon, 72-73	1	
Askalon, same type	1	Date erasures, countermark, with .X. on the reverse
Judea capta, under Titus, after 79	3	
Agrippa II, about 86	1	Outside the building
Second Revolt, 132-135	17	Including a group of ten coins, 5 in bronze and 5 in silver (1 denarius dating from the Revolt, 1 from Vespasianus, 3 from Trajan).
Byzantine	3	Of which 2 on the surface
Arab	2	Of which 1 on the surface[1]

5. The nature of the language is like that of the later Old Testament writings and of Mishnaic Hebrew, supporting a date of the pre-Christian Era and the Tannaitic period up to about the second century A.D.

Five main contentions of those claiming a late date for the scrolls may be summarized as follows:

1. The non-Biblical writings are so very similar to Karaite literature, that their Karaite -- i.e. medieval, origin cannot be denied.

2. Biblical commentary, as in the Commentary on Habakkuk, came into existence as a genre after the period of the Second Temple. The documents cannot therefore be anterior

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[1]Vermes, op. cit., p. 16.

to the storming of Jerusalem in A.D. 70.

3. Many late words occur. A couple of words in the St. Mark's Isaiah Scroll are not recorded elsewhere before the Middle Ages.[1]

4. The scribe's lack of familiarity with the classical Hebrew idiom suggests a late date. Aramaisms are abundant. The frequent usage of matres lectiones would have been unnecessary if Hebrew had been a living language.

5. Mr. Tovia Wechsler, a Jewish journalist from Jerusalem, noted a scroll among the manuscripts of the St. Mark's Monastery, which he identified as a late Haphtaroth Scroll.[2] Its testimony would have disturbed the hypothesis of the manuscript's antiquity, but the Haphtaroth Scroll has since disappeared.

Five main theories have been advanced as to the period of history out of which the Dead Sea Scrolls emerged:[3]

1. The struggle against Hellenism under Antiochus Epiphanes, 175-164 B.C.

2. The reign of Alexander Janneus, 104-76 B.C.

3. The conquest of Pompey, 63 B.C.

4. First Century A.D.

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[1]See G. R. Driver, The Hebrew Scrolls from the Neighbourhood of Jericho and the Dead Sea (London: Oxford University Press, 1951), p. 42.

[2]Prophetical pericopae used in synagogal liturgy.

[3]The theories are elucidated by Vermes, op. cit., p. 64-66. Vermes also cites which scholars support which view.

5. Middle Ages.

Specific dating of the scrolls will determine in large measure the identification of the people who produced them.

The Dead Sea People have been variously identified with

1. the pre-Maccabean Hasidim,
2. some branch of Pharisees in the Hasmonean period,
3. the Essenes,
4. an obscure group called Magharians, or "cave people,"
5. the followers of Zaduk the Pharisee at the destruction of the Temple,
6. the Christian Ebionites,
7. the Karaites.

It is good that a variety of opinions have been expressed and a number of theories of origin have been proposed. The evidence is still too inconclusive for positive identification and description.

The researcher of this thesis has tentatively accepted the early dating. Attempts at identification of the Community, we feel, are in a sense superfluous as the sect probably arose in a time before the distinctions between Pharisees, Sadducees and Essenes had crystallised. The members of the Dead Sea Community probably were a sensitive and conscientious people drawing apart into the desert to seek the God of their fathers and His kingdom.

Theodor Gaster offers sage advice to those who would study the scrolls of Qumran:

The archaeologists tell us that the Dead Sea caves are hot and dark. The same might be said of the controversy which has raged around their contents. At this point, however, it might be healthy to stand back a little from the din and furor and clouds of dust and try to appreciate the scriptures of the Brotherhood simply from the point of view of what they offer to religious thought and insight. They represent an experience which has been repeated often enough in history--the experience of the typical nonconformist who combines, by a strange and wonderful alchemy, an inner quietude with an outer fanaticism, and whose sense of God is a sense of burning fire as well as of radiant light. It may be true that the documents which have come down to us are not great literary masterpieces. Nevertheless they are the testimonies of men who, like their greater forebear, stood in the cleft of a rock and saw the glory of God passing by.[1]

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[1]Theodor H. Gaster, The Dead Sea Scriptures (New York: Doubleday & Co., 1956), p. 28.

CHAPTER V

THE COMPARISON

Two formats are used to present the data for the study.

With chapters two through fourteen of the Book of Isaiah, five English versions are presented interlineally in the following order:

Book of Mormon
King James Version
Inspired Version
Revised Standard Version
Jewish Publications Society Version

There are two references for every Book of Mormon scripture: the top one refers to the edition published by the Church of Jesus Christ of Latter-day Saints; the lower reference is to the Reorganized Church edition.

The Hebrew appears next. The top line is the reading of the St. Mark's Isaiah Scroll. The Masseretic Text reading does <u>not</u> appear unless it differs with that of the St. Mark's Scroll. Dashes indicate the absence of a word or phrase from either text.

Notes concerning any peculiarity of the English translations and/or the Hebrew versions appear next. A phenomenon will generally be noted only once, the first time it occurs.

The English version, then the Hebrew versions, and

then the notes for each verse is to be considered as a single page. A "page" therefore may be extended through several leaves of paper if necessary.

Many peculiarities of the St. Mark's Isaiah text and of the English versions occur persistently. Because the need for notes decreases as the regularly occurring phenomena are noted, we will change the format for chapter twenty-nine and chapters forty-eight through fifty-four to a simpler arrangement. On one page, the Book of Mormon text and the King James Version text will be presented interlineally. More than one verse per page will be considered where space allows. On the opposite page, the St. Mark's Isaiah text and, where variations occur, the Massoretic Text will be presented to correspond according to versification with the English texts.

Notes will be placed at the end of the whole chapter.

A categorization of the variations of the St. Mark's Isaiah from the Massoretic Text will accompany each chapter.

As our source for the St. Mark's Isaiah text we will use Millar Burrows' The Dead Sea Scrolls of St. Mark's Monastery which presents photographs of each column of the Isaiah Scroll accompanied by Burrows' transliteration in printed Hebrew letters. Where our reading of the scroll may differ decisively from Burrows' transliteration, note will be made.

A dot in the line of the St. Mark's Isaiah text represents a letter which is not clear. Brackets indicate a lacuna in the text. In most cases, the Massoretic Text appears to be sufficient to provide the probable reading when dots or brackets occur.

To check word meanings and occurrences, Gesenius' Lexicon of the Old Testament will be consulted.

The reading of the Septuagint will be noted where it seems to support the reading of the St. Mark's Scroll.

The Vulgate reading is noted on occasion. Because the Vulgate is dated comparatively late, and is based primarily on the Greek version, it is not considered very helpful for exposition of the Hebrew text.

When citing references to passages in the Book of Isaiah, the abreviation "Isa." is often omitted--i.e. Isa. 5:2 will appear as 5:2.

Abreviations that occur regularly are the following:

DSIa	The St. Mark's Monastery Isaiah Scroll
BofM	The Book of Mormon (may refer to either edition)
RBofM	The Reorganised Church edition of the Book of Mormon
KJ	The King James Version
IV	The Inspired Version
RSV	The Revised Standard Version
M.T.	The Massoretic Text
LXX	The Septuagint
m-l	matres-lectionis

The letters of the Hebrew alphabet are now listed according to their present form, the name of the letter, and four examples of how the letter occurs in the St. Mark's Isaiah Scroll.

א	Aleph	א	א	א	א
ב	Beth	ב	ב	ב	ב
ג	Gimil	ג	ג	ג	ג
ד	Daleth	ד	ד	ד	ד

ה	He				
ו	Vav				
ז	Zayin				
ח	Chet				
ט	Tet				
י	Yod				
כ	Kaph				
ך	Terminal Kaph				
ל	Lamed				
מ	Mem				
ם	Terminal Mem				
נ	Nun				
ן	Terminal Nun				
ס	Samek				
ע	Ayin				
פ	Pe				
ף	Terminal Pe				
צ	Sade				
ץ	Terminal Sade				
ק	Koph				
ר	Resh				
ש	Sin or Shin				
ת	Tav or Taw				

At the end of every chapter, the variations of DSIa from the M.T. will be categorized according to the following pattern.

1. Changes of words:

Wherever the DSIa scribe has written a word distinct in meaning from the word in the M.T., notice will be given in the following manner:

vs.-- (DSIa reading,) instead of (M.T. reading)

2. Words or phrases added:

A word or phrase will sometimes occur in DSIa without a counterpart in the M.T.

3. Words or phrases deleted:

A word or phrase will sometimes occur in the M.T. without a counterpart in DSIa.

4. Modifications re. definite article:

added-- in DSIa reading

deleted-- from DSIa reading

5. Modifications re. conjunction:

added-- in DSIa reading

deleted-- from DSIa reading

6. Modifications re. number:

A noun, pronoun, or verb will sometimes be of a singular form in DSIa and plural in the M.T. or vice versa.

7. Modifications re. gender:

A feminine form of a noun, pronoun, or verb will sometimes be employed in DSIa while the masculine counterpart occurs in the M.T., or vice versa.

8. Modifications re. tense or stem:

9. Modifications re. prepositions and particles:

added-- in DSIa reading

deleted-- from DSIa reading

substituted--

, the sign of the definite direct object, is treated as a particle.

10. Orthographical and morphological variations not affecting the meaning of the word in which the variation occurs:

addition of m-l Vav--

deletion of m-l Vav--

addition of m-l Yod--

deletion of m-l Yod--

quiescent letters-- --i.e. some uses of Aleph and He

modifications re. suffix--

others--

11. Probable spelling errors:

Sometimes a DSIa reading is placed in this category only because no precedent can be found to justify its spelling. In no case should "certain" be read into "probable."

12. Probable marginal gloss:

Occasionally what appears more likely to be a marginal gloss has been incorporated into the body of the text.

1QofM	(2N12:1) (2N8:17)	The	word	that	Isaiah,	the	son	of Amoz, saw
KJ	(2:1)	The	word	that	Isaiah	the	son	of Amoz saw
RV	(2:1)	The	word	that	Isaiah	the	son	of Amoz saw
RSV	(2:1)	The	word	which	Isaiah	the	son	of Amoz saw
JPS	(2:1)	The	word	that	Isaiah	the	son	of Amoz saw

concerning Judah and Jerusalem:

concerning Judah and Jerusalem.

concerning Judah and Jerusalem.

concerning Judah and Jerusalem.

concerning Judah and Jerusalem.

הדבר אשר חזה [1]ישעיה ישעיהו בן אמוץ

על יהודה [2]וירושלם וירושלם

---

1. The scribe of 1QIa often uses the shorter form (-yah) of theophoric names where the M.T. employs the longer form (-yahu). According to Vermes[3], use of the shorter form developed after the Babylonian Exile.

2. Both ירושלם (sixteen times) and ירושלם (nine times) are found in 1QIa. In the M.T. the defective form is the more usual, but the Massoretes have placed a Hireq at the lower right tip of the Mem suggesting it be pronounced as if the Yod were present.

---

[3]Geza Vermes, Discovery in the Judean Desert (New York: Desclee Co., 1956), p. 22.

BofM	(2N12:2) (2N8:18)	And it shall come to pass in the last days,
LM	(2:2)	And it shall come to pass in the last days,
IV	(2:2)	And it shall come to pass in the last days,
MSV	(2:2)	It shall come to pass in the latter days
JPS	(2:2)	And it shall come to pass in the end of days,

when the mountain of the Lord's house shall be

<u>that</u> the mountain of the LORD'S house shall be

when the mountain of the Lord's house shall be

that the mountain of the house of the LORD shall be

That the mountain of the LORD'S house shall be

established in the top of the mountains, and shall be

established in the top of the mountains, and shall be

established in the top of the mountains, and shall be

established as[1] the highest of the mountains, and shall be

established as[1] the top of the mountains, and shall be

exalted above the hills, and all nations shall flow unto it.

exalted above the hills; and all nations shall flow unto it.

exalted above the hills, and all nations shall flow unto it;

raised above the hills; and all the nations shall flow to it,

exalted above the hills; And all nations shall flow unto it.

והיה באחרית הימים נכון יהיה הר בית יהוה

[1]בראש [2]ההרים ונשא מגבעות ונהרו [3]עליו [4]כל [5]הגוים
אליו כל הגוים

1. NSV and JPS seem to assume a Caph (כראש) rather than a Beth (בראש). The DSIa scroll appears to have a Beth, but it could possibly be a Caph.

2. Omission of the definate article produces a closer parallelism with מגבעות which the Massoretes point as being indefinate.

3. עליו is here used, which according to Gesenius, corresponds to Greek ἐπί. 2:2 of the LXX reads

. . . καὶ ἥξουσιν ἐπ' αὐτὸ πάντα τὰ ἔθνη,

whereas Micah 4:2 reads

. . . καὶ σπεύσουσιν προς αὐτο λαοί,

perhaps suggesting those translating into Greek had עליו in their Isaiah Vorlage and אליו in Micah. This is just "academic speculation," however. As for עלוהי, this may perhaps be explained by noting that while Vav and Yod have forms distinct from one another in DSIa, they seem to be used quite interchangeably.[6]

4. Before vowel signs had been introduced into written Hebrew, certain consonants were used to do double duty, --i.e.

(a) to convey their own consonantal sound,

(b) to represent a vowel sound.

The letters so used were Vav, Yod, and occasionally He and Aleph. These are called Matres lectionis or אמות הקראים. The Vav is וֹ, generally written -וֹ by the Massoretes, tells us that a long o is to be sounded.

5. The Aleph usually occurs in this word as a medial consonant recalling the Arabic hamza. It is not clear whether it is present for pronunciation purposes or is merely graphic.

---

[6] Millar Burrows notes this fact in his preface to his transliteration of DSIa. Millar Burrows, The Dead Sea Scrolls of St. Mark's Monastery (New Haven: The American Schools of Oriental Research, 1950), I, p. xii.

BofM	(2N12:3) (2N8:19)	And many people	shall go	and say,	Come
KJ	(2:3)	And many people	shall go	and say,	Come
IV	(2:3)	And many people	shall go	and say,	Come
RSV	(2:3)	and many peoples	shall come	and say:	"Come,
JPS	(2:3)	And many peoples	shall go	and say:	'Come

ye, and let us go up to the mountain of the Lord, to the
ye, and let us go up to the mountain of the LORD, to the
ye, and let us go up to the mountain of the Lord, to the
let us go up to the mountain of the LORD, to the
ye, and let us go up to the mountain of the LORD, To the

house of the God of Jacob; and he will teach us of his ways,
house of the God of Jacob; and he will teach us of his ways,
house of the God of Jacob; that he may teach us his ways
house of the God of Jacob; And He will teach us of His ways,

and we will walk in his paths;
and we will walk in his paths:
and we will walk in his paths;
and that we may walk in his paths."
And we will walk in His paths.'

ונלכה עמים רבים ואמרו לכן ונעלה[1]----
אל הר יהוה

אל בית אלוהי יעקוב[2] וירונו מדרכיו[3] ונאלכה באורחתין
אלהי יעקב וירנן ונלכה בארחתין

1. Omission of the phrase, "to the mountain of the LORD", is possibly an example of homoioarchton.

2. May be a peculiarity of dialect, or perhaps a simple error, with the scribe intending to write וירנו.

3. The verb being הלך, this form appears to be a good example of an Aleph replacing a He. Apparently, by the time of DSIa, the Aleph had become completely quiescent.

(Verse 3 continued)

DofN	for out of Zion shall go forth the law, and the word of
KJ	for out of Zion shall go forth the law, and the word of
IV	for out of Zion shall go forth the law, and the word of
RSV	For out of Zion shall go forth the law, and the word of
JPS	For out of Zion shall go forth the law, And the word of
	the Lord from Jerusalem.
	the LORD from Jerusalem.
	the Lord from Jerusalem;
	the LORD from Jerusalem.
	the LORD from Jerusalem.

כיא[1] מציון תצא תורה ודבר[2] יהוה מירושלם

1. The metathetic Aleph appears regularly in 1QIa to terminate some words usually written without an Aleph, --e.g., כי, מי, על. The scribe is not consistent, however; for example, 5:5 has both כי and כיא.

2. The conjunction seems to have been omitted. If so, "and" should likewise be omitted in an English translation. A crack in the parchment, however, may have obliterated the Vav, as Burrows indicates by placing the dot before the Daleth.

BofM (2N12:4) (2N8:20) And he shall judge among the nations, and

KJ (2:4) And he shall judge among the nations, and

IV (2:4) And he shall judge among the nations, and

RSV (2:4) He shall judge between the nations, and

JPS (2:4) And He shall judge between the nations, And

shall rebuke many people: and they shall beat their

shall rebuke many people; and they shall beat their

shall decide for many peoples; and they shall beat their

shall decide for many peoples; And they shall beat their

swords into plow-shares, and their spears into pruning-hooks--

swords into plowshares, and their spears into pruninghooks:

swords into ploughshares, and their spears into pruning-hooks;

swords into plowshares, and their spears into pruning hooks;

swords into plowshares, And their spears into pruning-hooks;

nation shall not lift up sword against nation, neither shall

nation shall not lift up sword against nation, neither shall

nation shall not lift up sword against nation, neither shall

nation shall not lift up sword against nation, neither shall

Nation shall not lift up sword against nation, Neither shall

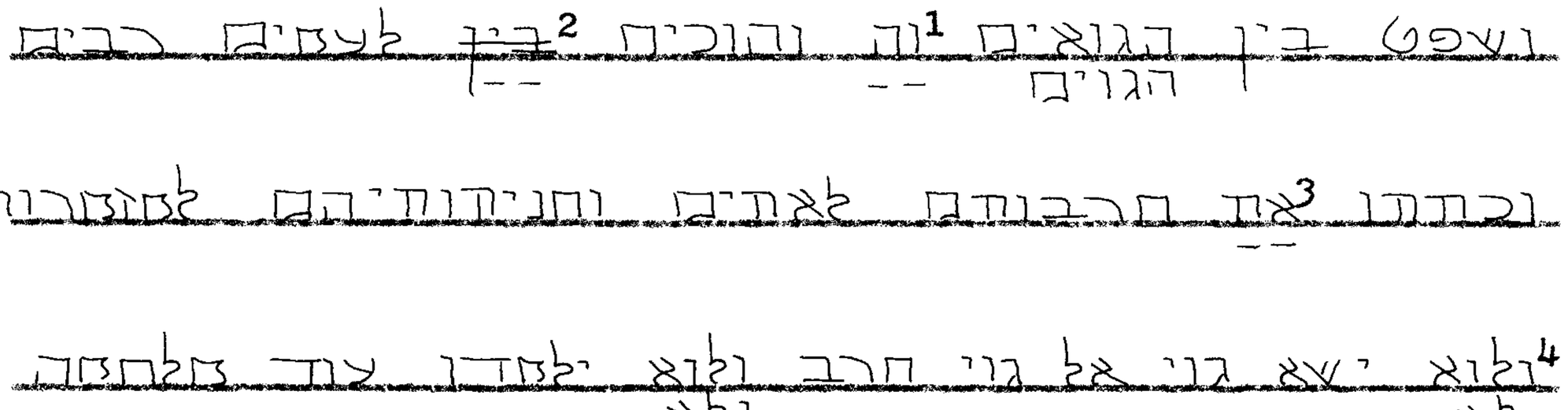
they learn war any more.

they learn war any more.

they learn war any more.

they learn war any more.

they learn war any more.



1. ה may be a marginal marking, as its position on the manuscript is at the far left of the column. If the first letter is meant to be a Yod, as may well be the case, we have יה, which is abbreviated from the Divine Name יהוה. Perhaps the scribe wanted to emphasize by a gloss that the LORD himself is the one who will judge among the nations.

2. The stroke through this error indicates that the strict rabbinic standards for scribal activities were not yet in effect, at least, not with the scribe of 1QIa.

3. את is the sign of the definate, direct object, and contributes nothing to the English rendition of the sentence.

4. Conjunction added -- ". . . and nation shall not lift up sword . . ." LXX has the conjunction Καὶ.

BofM	(2N12:5) (2N8:21)	O house of Jacob, come ye and let us walk in
KJ	(2:5)	O house of Jacob, come ye, and let us walk in
IV	(2:5)	O house of Jacob, come ye, and let us walk in
RSV	(2:5)	O house of Jacob, come, let us walk in
JPS	(2:5)	O house of Jacob, come ye, and let us walk in

the light of the Lord; yea, come, for ye have all gone

the light of the LORD.

the light of the Lord; yea, come for ye have all gone

the light of the LORD.

the light of the LORD.

astray, every one to his wicked ways.

---

astray, every one to his wicked ways.

בית יעקוב לכו ונלכה באור יהוה

BofM (2N12:6) (2N8:22) Therefore, O Lord, thou hast forsaken thy
KJ (2:6) Therefore thou hast forsaken thy
IV (2:6) Therefore, O Lord, thou hast forsaken thy
RSV (2:6) For thou hast rejected thy
JPS (2:6) For thou hast forsaken Thy

people, the house of Jacob, because they be replenished
people the house of Jacob, because they be replenished
people the house of Jacob, because they be replenished
people, the house of Jacob, because they are full of diviners
people the house of Jacob; For they are replenished

from the east, and hearken unto soothsayers like the
from the east, and are soothsayers like the
from the east, and hearken unto the soothsayers like the
from the east and of soothsayers like the
from the east, And with soothsayers like the

Philistines, and they please themselves in the children of
Philistines, and they please themselves in the children of
Philistines, and they please themselves in the children of
Philistines, and they strike hands with
Philistines, And they please themselves in the brood of

strangers.
strangers.
strangers.
foreigners.
aliens.

כי נטשה עמך בית יעקב כי מלאו

ועונים כפלשתים ובילדי נכריאים[1] ישפיקו
ועונים נכרים

1. Driver[2] notes that the plural ending ים- is an Aramaism.

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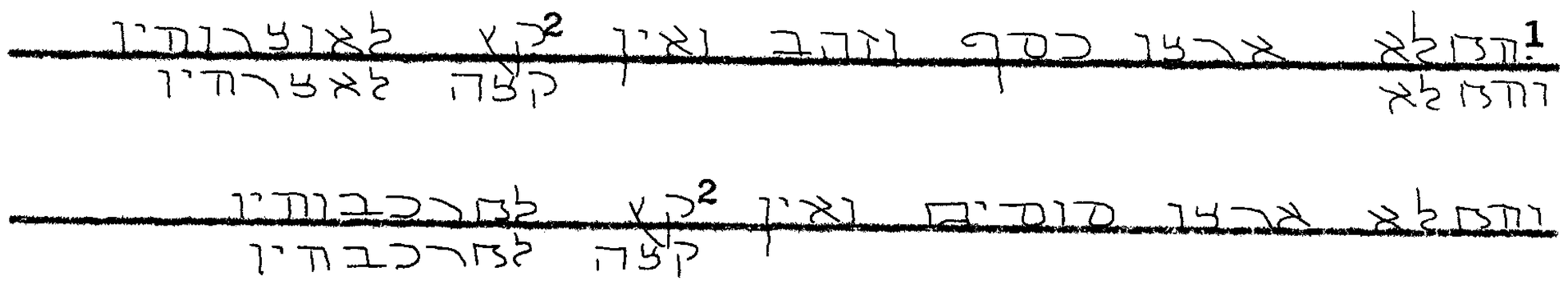
[2]G. R. Driver, "New Hebrew Manuscripts," Jewish Quarterly Review (Philadelphia: Jewish Publication So., 1949-50), XL, p. 362.

BofM	(2N12:7) (2N8:23)	Their	land	also	is	full	of	silver and
KJ	(2:7)	Their	land	also[1]	is	full	of	silver and
IV	(2:7)	Their	land	also	is	full	of	silver and
RSV	(2:7)	Their	land		is	filled	with	silver and
JPS	(2:7)	Their	land	also	is	full	of	silver and

gold,	neither	is		there		any	end	of their treasures;	their
gold,	neither	is		there		any	end	of their treasures;	their
gold,	neither	is		there		any	end	of their treasures;	their
gold,	and			there	is	no	end	to their treasures;	their
gold,	neither	is		there		any	end	of their treasures;	their

land	is	also	full	of	horses,	neither	is	there		any
land	is		full	of	horses,	neither	is	there		any
land	is	also	full	of	horses,	neither	is	there		any
land	is		filled	with	horses,	and		there	is	no
land		also	is full	of	horses,	Neither	is	there		any

end	of	their	chariots.	
end	of	their	chariots:	
end	of	their	chariots;	
end	to	their	chariots.	
end	of	their	chariots.	



1. Omission of the conjunction Vav will cause the deletion of "also". Burrows, by placing a dot before the Tav, indicates that the conjunction Vav may have been oblieterated by a crack in the parchment.

2. קצ is synonymous with קצה and can be found in M.T. Isaiah 9:6.

BofM	(2N12:8) (2N8:24)	Their	land	is	also[1]	full	of	idols;
KJ	(2:8)	Their	land		also	is full	of	idols;
IV	(2:8)	Their	land		also	is full	of	idols;
RSV	(2:8)	Their	land	is		filled	with	idols;
JPS	(2:8)	Their	land		also	is full	of	idols;

they	worship	the	work	of	their	own	hands, that which
they	worship	the	work	of	their	own	hands, that which
they	worship	the	work	of	their	own	hands, that which
they	bow down to	the	work	of	their		hands, to what
Every one	worshippeth	the	work	of	his	own	hands, That which

their own fingers have made.

their own fingers have made:

their own fingers have made.

his own fingers have made.

ותמלא ארצו אלילים למעשה ידיו ישתחוו לאשר

עשו אצבעותיו
אצבעתיו

1. The KJ word order, "also is", appeared in the First Edition and does now appear in RBofM.

BofM	(2N12:9) (2N8:25)	And	the	mean	man	boweth	not	down, and
KJ	(2:9)	And	the	mean	man	boweth		down, and
IV	(2:9)	And	the	mean	man	boweth	not	down, and
RSV	(2:9)	So			man	is humbled,		and
JPS	(2:9)	And			man	boweth		down, And

the great man	humbleth	himself not,	therefore, forgive him
the great man	humbleth	himself:	therefore forgive them
the great man	humbleth	himself not;	therefore forgive them
	men are brought	low--	forgive them
	man lowereth	himself;	And thou canst

not.

not.

not.

not!

not bear with them.

וישח אדם וישפל איש[1]---
ואל תשא להם

1. The last three words of vs. 9 and all of vs. 10 omitted in DSIa. Consequently, an English translation would omit, "therefore, forgive him not," and all of vs. 10.

BofM	(2N12:10) (2N8:26)	O ye wicked ones,	enter into the rock,	and		
KJ	(2:10)		Enter into the rock,	and		
IV	(2:10)	O ye wicked ones,	enter into the rock,	and		
RSV	(2:10)		Enter into the rock,	and		
JPS	(2:10)		Enter into the rock,	And		
hide	thee	in the dust, for		the	fear	of the Lord
hide	thee	in the dust, for			fear	of the LORD,
hide	ye	in the dust; for		the	fear	of the Lord
hide		in the dust	from before	the	terror	of the LORD
hide	thee	in the dust,	From before	the	terror	of the Lord,
and		the glory of his majesty		shall	smite	thee.
and for		the glory of his majesty.				
and		his majesty		shall	smite	thee.
and from the glory of		his majesty.				
And from the glory of		His majesty.				

בוא בצור והטמן בעפר מפני פחד יהוה וממהדר גאונו[1]

1. LXX adds

. . . ὅταν ἀναστῇ θραῦσαι τὴν γῆν.

which may be translated, "when he arises to shatter the earth."

BofM	(2N12:11) (2N8:27)	And it shall come to pass that the lofty
KJ	(2:11)	The lofty
IV	(2:11)	And it shall come to pass that the lofty
RSV	(2:11)	The haughty
JPS	(2:11)	The lofty

looks of man shall be humbled, and the haughtiness of
looks of man shall be humbled, and the haughtiness of
looks of man shall be humbled, and the haughtiness of
looks of man shall be brought low, and the pride of
looks of man shall be brought low, and the haughtiness of

men shall be bowed down, and the Lord alone shall be exalted
men shall be bowed down, and the LORD alone shall be exalted
man shall be bowed down, and the Lord alone shall be exalted
men shall be humbled; and the LORD alone will be exalted
men shall be bowed down, And the LORD alone shall be exalted

in that day.
in that day.
in that day.
in that day.
in that day.

ועיני[1] גבהות אדם תשפלנה[2] ונישח רום אנשים
עיני שפל ושח

ונשגב יהוה לבדו ביום ההוא

1. With the conjunction added, it will read "And the lofty looks . . ." LXX has γαρ, --i.e. "for."

2. The change of tense of both verbs from perfect to imperfect is in agreement with the English translations and with the LXX,

καὶ ταπεινωθήσεται ... καὶ ὑψωθήσεται,

תשפלנה is now more accurately in agreement with its subject עינ (fem., plural) with regard to number and gender. ונישח is probably an example of the scribe's tendency to avoid the Vav-consecutive construction.

BofM	(2N12:12) (2N8:28)	For	the day of	the Lord of Hosts	soon	cometh
KJ	(2:12)	For	the day of	the LORD of Hosts	shall	be
IV	(2:12)	For	the day of	the Lord of hosts	soon	cometh
RSV	(2:12)	For		the LORD of hosts	has	a day
JPS	(2:12)	For		the LORD of hosts	hath	a day

upon all nations, yea,	upon every	one; yea,	upon	the	proud
	upon every	one		that is	proud
upon all nations; yea,	upon every	one; yea,	upon	the	proud
	against	all		that is	proud
	upon	all		that is	proud

and lofty, and upon	every	one who[1]	is	lifted	up, and	he shall
and lofty, and upon	every	one that is	lifted	up; and	he	shall
and lofty, and upon	every	one who	is	lifted	up, and	he shall
and lofty,		against	all that	is lifted	up	
and lofty, and upon			all that	is lifted	up, and	it shall

be	brought	low.	
be	brought	low:	
be	brought	low.	
and	high;		
be	brought	low;	

כי יום ליהוה צבאות על כל גאה ורם

ונשא ושפל [2]----

ועל כל נשא

1. "which" in the First Edition.

2. With נשא replacing the phrase נשא כל על the English might now read, "upon every one that is proud and lofty and lifted up, and he shall be brought low."

BofM (2N12:13) Yea, and the day of the Lord shall come
(2N8:29)
KJ (2:13)

IV (2:13) Yea, and the day of the Lord shall come

RSV (2:13)

JPS (2:13)

upon all the cedars of Lebanon, for they are high
And upon all the cedars of Lebanon, that are high
upon all the cedars of Lebanon, for they are high
against all the cedars of Lebanon, lofty
And upon all the cedars of Lebanon, That are high

and lifted up; and upon all the oaks of Bashan;
and lifted up, and upon all the oaks of Bashan,
and lifted up; and upon all the oaks of Bashan;
and lifted up; and against all the oaks of Bashan;
and lifted up, and upon all the oaks of Bashan;

ועל כל ארזי הלבנון הרמים והנשאים

ועל כל אלוני הבשן

BofM	(2N12:14) (2N8:30)	And upon all the high mountains, and
KJ	(2:14)	And upon all the high mountains, and
IV	(2:14)	And upon all the high mountains, and
RSV	(2:14)	against all the high mountains, and
JPS	(2:14)	And upon all the high mountains, And

upon all the hills, and upon all the nations which

upon all the hills that

upon all the hills, and upon all the nations which

against all the lofty hills;

upon all the hills that

are lifted up, and upon every people;
(2N8:31)

are lifted up,

are lifted up; (2:15) And upon every people,

---

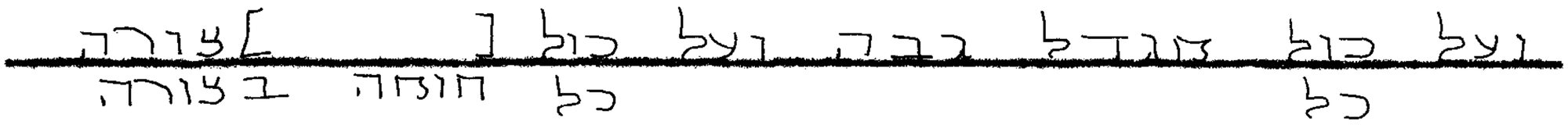
are lifted up;

ועל כל[1] ההרים [ ]רמים ועל כול[1] הגבעות
הרמים כל

הנשאות

1. The scribe at times is inconsistent. Here, both כל and כול are used in the same sentence.

BofM	(2N12:15)	And upon	every	high	tower,	and upon
KJ	(2:15)	And upon	every	high	tower,	and upon
IV		and upon	every	high	tower,	and upon
RSV	(2:15)	against	every	high	tower,	and against
JPS	(2:15)	And upon	every	lofty	tower,	And upon
		every	fenced		wall;	
		every	fenced		wall,	
		every	fenced		wall,	
		every	fortified		wall;	
		every	fortified		wall;	



BofM	(2N12:16) (2N8:32)	And upon all the ships of the sea,[1]	and
KJ	(2:16)		And
IV	(2:16)	And upon all the ships of the sea,	and
RSV	(2:16)		
JPS	(2:16)		And

upon all the ships of Tarshish, and upon all pleasant pictures.

upon all the ships of Tarshish, and upon all pleasant pictures.

upon all the ships of Tarshish, and upon all pleasant pictures.

against all the ships of Tarshish, and against all the beautiful craft.

upon all the ships of Tarshish, And upon all delightful imagery.

ועל כל אניות תרשיש ועל כל שכיות החמדה

כל כל

1. The LXX for this verse reads,

καὶ ἐπὶ παν πλοῖον θαλάσσης καὶ ἐπὶ πᾶσαν θέαν πλοίων καλλους

which may be translated, "And upon every ship of the sea, and upon every sight of the beauty of ships."

BofM	(2N12:17) (2N8:33)	And the loftiness	of man	shall be	bowed	
KJ	(2:17)	And the loftiness	of man	shall be	bowed	
IV	(2:17)	And the loftiness	of man	shall be	bowed	
RSV	(2:17)	And the haughtiness	of man	shall be	humbled,	
JPS	(2:17)	And the loftiness	of man	shall be	bowed	

down, and the haughtiness	of men	shall be	made	low;	and
down, and the haughtiness	of men	shall be	made	low:	and
down, and the haughtiness	of men	shall be	made	low;	and
and the pride	of men	shall be	brought	low;	and
down, and the haughtiness	of men	shall be	brought	low;	and

the Lord alone shall be exalted in that day.

the LORD alone shall be exalted in that day.

the Lord alone shall be exalted in that day.

the LORD alone will be exalted in that day.

the LORD alone shall be exalted in that day.

ושח [ ]אדם ושפל רום אנשים ונשגב
גבהות האדם

יהוה לבדו ביום ה.א
ההוא

BofM	(2N12:18) (2N8:34)	And the idols he shall utterly abolish.
KJ	(2:18)	And the idols he shall utterly abolish.
IV	(2:18)	And the idols he shall utterly abolish.
RSV	(2:18)	And the idols shall utterly pass away.
JPS	(2:18)	And the idols shall utterly pass away.

וְהָאֱלִילִים כָּלִיל יַחֲלֹף

1. According to Gesenius the basic meaning of חלף is "to pass." RSV and JPS probably have given the most accurate translation. DSIa evinces a plural verb, which accords with the RSV and JPS translations, and with the LXX verb, κατακρύψουσιν. The middle Vav is probably due to its being "in pause."

BofM	(2N12:19) (2N8:35)	And they shall go into the holes of the
KJ	(2:19)	And they shall go into the holes of the
IV	(2:19)	And they shall go into the holes of the
RSV	(2:19)	And men shall enter the caves of the
JPS	(2:19)	And men shall go into the caves of the

rocks, and into the caves of the earth, for the
rocks, and into the caves of the earth, for the
rocks and the holes of the ground, from before the
rocks, and into the holes of the earth, From before the

fear of the Lord shall come upon them and the glory
fear of the LORD, and for the glory
fear of the Lord shall come upon them, and the glory
terror of the LORD and from the glory
terror of the LORD and from the glory

of his majesty shall smite them, when he ariseth to shake
of his majesty, when he ariseth to shake
of his majesty shall smite them, when he ariseth to shake
of his majesty, when he rises to terrify
of His majesty, When He ariseth to shake

terribly the earth.
terribly the earth.
the earth.
mightily the earth.

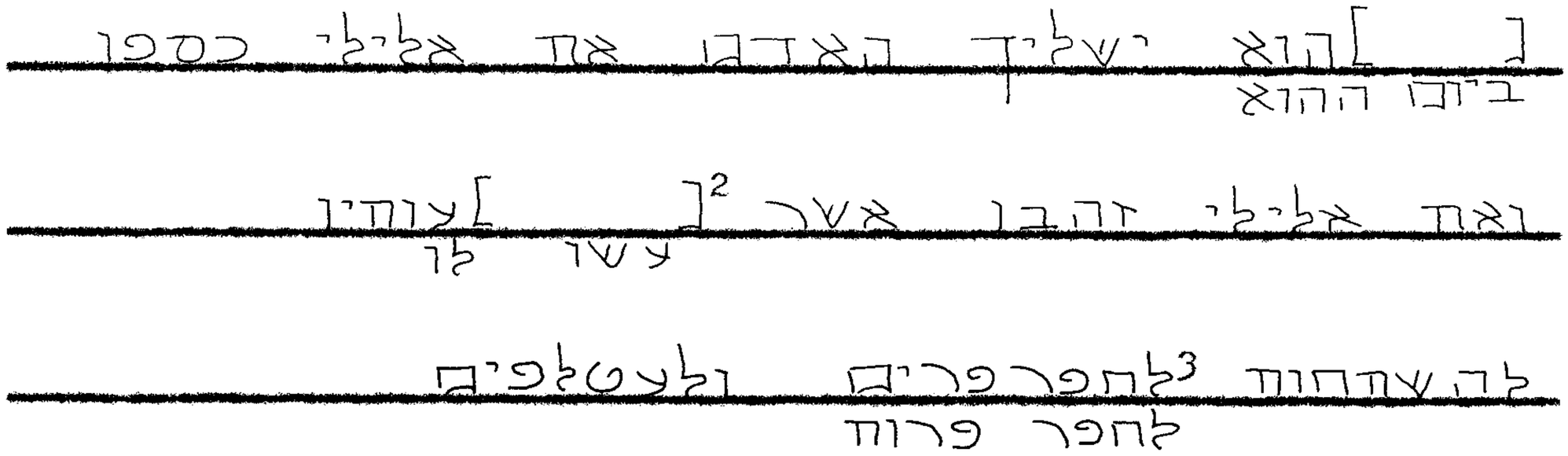
[ ] ଏହି ସ୍ଥାନରେ ଦେଖାଯାଉଥିବା ଚିତ୍ରଟି ଦେଖନ୍ତୁ ଏବଂ

ଚିତ୍ରରେ ଦେଖାଯାଇଥିବା ଜିନିଷଗୁଡ଼ିକର ନାମ ଲେଖନ୍ତୁ ।

BofM	(2N12:20) (2N8:36)	In	that	day	a man	shall cast	his
KJ	(2:20)	In	that	day	a man	shall cast	his
IV	(2:20)	In	that	day	a man	shall cast	his
RSV	(2:20)	In	that	day	men	will cast forth	their
JPS	(2:20)	In	that	day	a man	shall cast away	His

idols of silver, and his	idols of gold, which he[1]	hath	made	for himself
idols of silver, and his	idols of gold, which they		made each one	for himself
idols of silver, and his	idols of gold, which he[1]	hath	made	for himself
idols of silver and their	idols of gold, which they		made	for themselves
idols of silver, and his	idols of gold, Which they		made	for themselves

to worship, to the moles and to	the bats;
to worship, to the moles and to	the bats;
to worship, to the moles and to	the bats;
to worship, to the moles and to	the bats;
to worship, To the moles and to	the bats;



1. The Codex Alexandrinus[4] has the verb in the singular, thereby agreeing with the BofM and IV.

2. A lacuna in the manuscript obscures this word or phrase. This is the only lacuna of DSIa that we can not fill in by the M.T.

3. Gesenius considers the dividing of לחפרפרוח to be erroneous. Note the masculine termination in DSIa.

[4]The Codex Alexandrinus, now possessed by the British Museum, is a vellum uncial manuscript of most of the Old and New Testament, written probably in the first half of the fifth century.

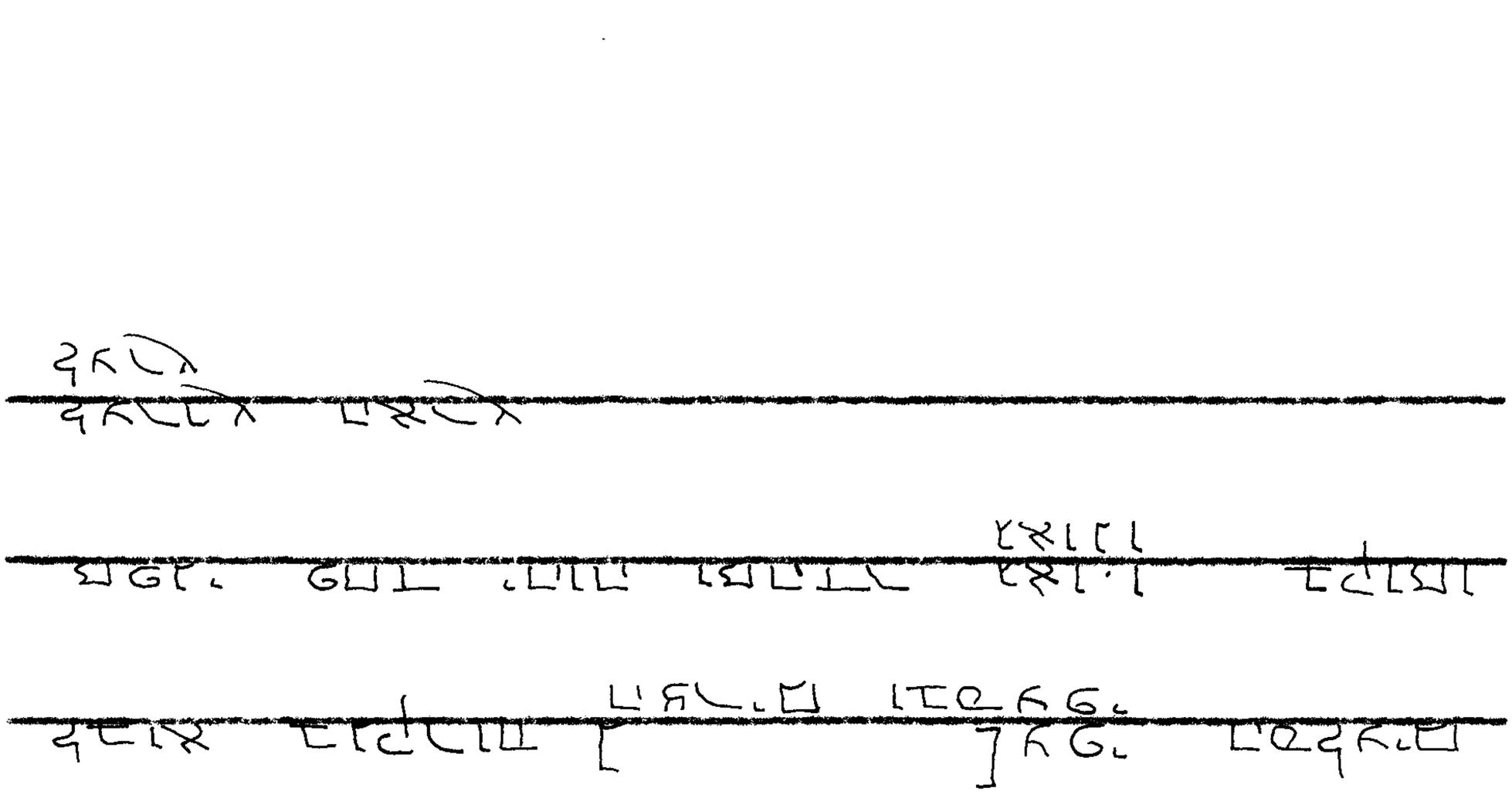
BofM (2N12:21) To go into the clefts of the rocks, and
(2N8:37)
KJ (2:21) To go into the clefts of the rocks, and
IV (2:21) To go into the clefts of the rocks, and
RSV (2:21) to enter the caverns of the rocks and
JPS (2:21) To go into the clefts of the rocks, And

into the tops of the ragged rocks, for the
into the tops of the ragged rocks, for
into the tops of the ragged rocks, for the
the clefts of the cliffs, from before the
into the crevices of the crags, From before the

fear of the Lord shall come upon them and the
fear of the LORD, and for the
fear of the Lord shall come upon them, and from the
terror of the LORD, and from the
terror of the LORD, And from the

majesty of his glory shall smite them, when he ariseth to
glory of his majesty, when he ariseth to
majesty of the Lord shall smite them, when he ariseth to
glory of his majesty, when he rises to
glory of His majesty, When he ariseth to

shake terribly the earth.
shake terribly the earth.
shake terribly the earth.
terrify the earth.
shake mightily the earth.



לבוא בנקרות [ ]עפי הסלעים

הצרים ובסעפי

מפני פחד יהוה ומהדר גאו.ו בקומו

גאונו

לערץ הארץ

לערץ

BofM	(2N12:22) (2N8:38)	Cease ye	from man,		whose breath	is
KJ	(2:22)	Cease ye	from man,		whose breath	is
IV	(2:22)	Cease ye	from man,		whose breath	is
RSV	(2:22)	Turn away	from man	in	whose nostrils	is
JPS	(2:22)	Cease ye	from man,	in	whose nostrils	is

in his nostrils;	for wherein is he to be accounted of?		
in his nostrils:	for wherein is he to be accounted of?		
in his nostrils;	for wherein is he to be accounted of?		
	breath,	for of what account is he?	
a	breath;	for how little is he to be accounted?	

חדלו לכם[1] מן האדם אשר נשמה

באפו כי בה נחשב הוא

כי

1. Pronominal suffixes of the second masculine singular and the second and third person plural usually possess a terminal He, reading כה, כמה, כנה

Mansoor[2] and Arbez[3] read these endings as -ka, -komma, -homma, -henna, -henna,

noting that the Samaritan dialect to this day has preserved the same pronunciation though not the same written form. In any event it is clear from DSIa that there existed a different pronunciation and form from those preserved in the M.T.

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[2]Menahem Mansoor, "Some Linguistic Aspects of the Qumran Texts," Journal of Semitic Studies, ed. H. H. Rowley and P. R. Weis (Manchester University Press, 1958), III, p. 48.

[3]Edward P. Arbez, "Notes on the New Hebrew Manuscripts," Catholic Biblical Quarterly (Washington, D.C.: Catholic Bible Association of America, April, 1950), XII, p. 182.

Chapter Two

1. Change of phrase:

vs. 20 עודין [ ] instead of לו

3. Phrases deleted:

vs. 3 אל הר יהוה
vs. 9 ואל תשא להם
all of vs. 10
vs. 12 על כל

Total occurrences--3

4. Modification re. definite article:

deleted-- vs. 2 הרים instead of ההרים

5. Modifications re. conjunction:

added-- vs. 4 ולוא instead of לא
vs. 11 ועיני instead of עיני

deleted-- vs. 3 דבר instead of ודבר
vs. 7 החלא instead of וחלא

Total occurrences--4

6. Modification re. number:

vs. 11 דשפלנה(pl) instead of שפל
vs. 18 יחלופו(pl) instead of יחלף

Total occurrences--2

7. Modification re. gender:

vs. 20 לחפרפרים(m) instead of לחפר פרוה

8. Modification re. tense:

vs. 11 ודשפלנה **instead of** שפל
וישח **instead of** ושח

Total occurrences--2

9. Modification re. particle or preposition:

added-- vs. 4 את

10. Orthographical or morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 2 כול **instead of** כל
vs. 3 אלוהי **instead of** אלהי
בארחדין **instead of** בארחדין
vs. 4 ולוא **instead of** לא
ולוא **instead of** ולא
vs. 6 ועונים **instead of** וענים
vs. 7 לאועדוין **instead of** לאעדין
למרכבודין **instead of** למרכבהין
vs. 8 אעבעודין **instead of** אעבעדין
vs. 14 כול **instead of** כל
vs. 15 כול **instead of** כל
כול **instead of** כל
vs. 16 כול **instead of** כל
כול **instead of** כל
vs. 18 יחלופו **instead of** יחלף
vs. 19 עורים **instead of** ערים
לערוץ **instead of** לערץ
vs. 21 לערוץ **instead of** לערץ

Occurrences--19

presence of quiescent letter--

vs. 2 הגואים **instead of** הגוים
vs. 3 ונאלכה **instead of** ונלכה
כיא **instead of** כי
vs. 4 הגואים **instead of** הגוים
vs. 6 כיא **instead of** כי
כיא **instead of** כי
נכראים **instead of** נכרים
vs. 12 כיא **instead of** כי
vs. 22 כיא **instead of** כי

Occurrences--9

modification re. suffix--

vs. 2 אלוהי instead of אליו
vs. 22 לכמה instead of לכם

Occurrences--2

others-- vs. 1 ישעיה instead of ישעיהו
וירושלים instead of וירושלם
vs. 3 וירו. לים instead of וירושלם
vs. 7 קץ instead of קצה
קץ instead of קצה
vs. 20 לחפרפרים instead of לחפר פרות

Occurrences--6

Total occurrences for section ten--34

11. Probable spelling errors:

vs. 3 וירונו instead of וירנו

12. Probable marginal gloss:

vs. 4 וה

Total number of variations--51

Average number per verse--2.32

There is one variation for every 4.81 words.

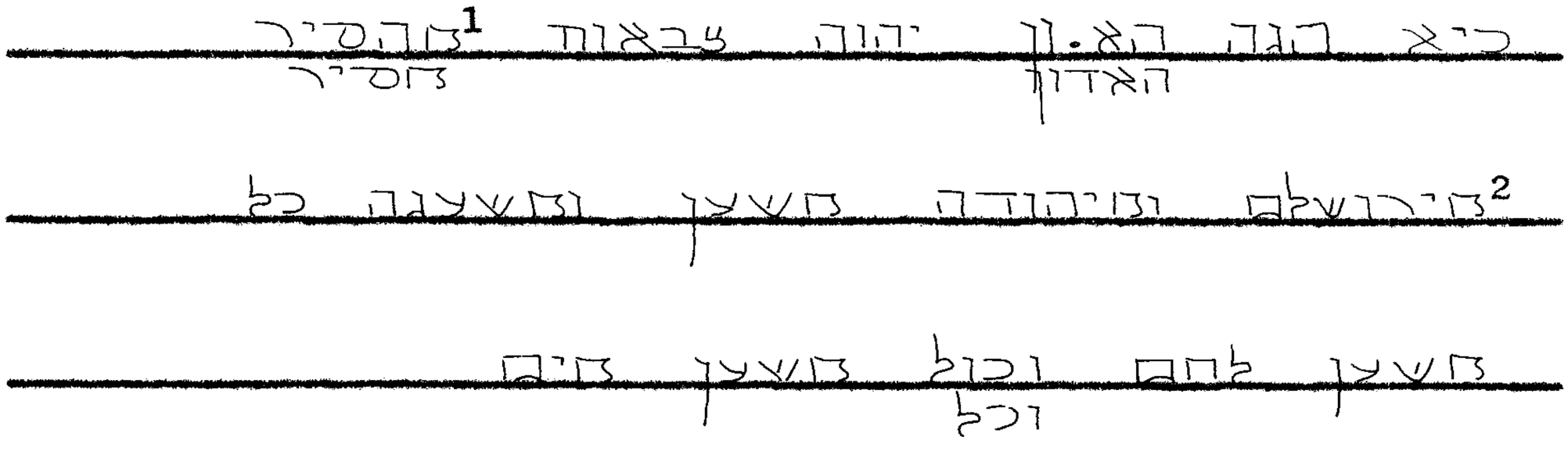
Addition of m-l Vav is the most frequent variation, constituting 37.3% of the total number of variants.

BofM	(2N13:1) (2N8:39)	For behold, the Lord, the Lord of Hosts,
KJ	(3:1)	For, behold, the Lord, the LORD of hosts,
IV	(3:1)	For, behold, the Lord, the Lord of hosts,
RSV	(3:1)	For, behold, the Lord, the LORD of hosts,
JPS	(3:1)	For, behold, the Lord, the LORD of hosts,

doth take away from Jerusalem, and from Judah, the stay and
doth take away from Jerusalem and from Judah the stay and
doth take away from Jerusalem and from Judah the stay and
is taking away from Jerusalem and from Judah stay and
Doth take away from Jerusalem and from Judah Stay and

the staff, the whole staff of bread, and the whole stay of
the staff, the whole stay of bread, and the whole stay of
the staff, the whole staff of bread, and the whole stay of
staff, the whole stay of bread, and the whole stay of
staff, every stay of bread, and every stay of

water--
water,
water,
water;
water;



1. The He of מַהְסִיר may be a vocalic letter, or it may represent a pure type of Hiphil participle before elision of the He has occurred.

2. Note the use of the defective form, revealing a basic inconsistency on the part of the scribe.

SofM	(2N13:2) (2N8:40)	The mighty man, and the man of war, the judge,
KJ	(3:2)	The mighty man, and the man of war, the judge,
IV	(3:2)	The mighty man, and the man of war, the judge,
RSV	(3:2)	the mighty man and the soldier, the judge
JPS	(3:2)	The mighty man, and the man of war; the judge,

and the prophet, and the prudent, and the ancient:

and the prophet, and the prudent, and the ancient,

and the prophet, and the prudent, and the ancient,

and the prophet, the diviner and the elder,

and the prophet, And the diviner, and the elder;

גבור ואיש מלחמה שופט ונביא וקוסם וזקן
וקסם

DofN	(2K13:3) (2K8:41)	The captain of fifty, and the honorable[1] man,
KJ	(3:3)	The captain of fifty, and the honourable man,
IV	(3:3)	The captain of fifty, and the honorable man,
ASV	(3:3)	the captain of fifty and the man of rank,
JPS	(3:3)	The captain of fifty, and the man of rank,

and the counselor,[1] and the cunning artificer, and the
and the counsellor, and the cunning artificer, and the
and the counsellor, and the cunning artificer, and the
the counselor and the skilful magician and the
And the counsellor, and the cunning charmer, and the

eloquent orator.
eloquent orator.
eloquent orator.
expert in charms.
skilful enchanter.

שר חמשים[2] ונשוא פנים[2] ויועץ וחכם חרשים

ונבון לחש

1. First Edition also had "honourable" and "counsellor."

2. Working on the assumption that a Holem or Qibbus sound will nearly always be designated by the presence of a m-l Vav in DSIa, forms such as יועל and יגיל have been critically examined by some scholars to see if a meaning that would not require an o or u sound can be wrung from them. Perhaps the fact that the LXX reads θαυμαστὸν συμβουλον, --i.e. "wonderful counsellor" and that the Aramaic יפי, easily confused with Hebrew יפל, means "wonder" might be connected. We would probably be safer, however, to follow the tradition of the Massoretes.

BofM	(2N13:4) (2N8:42)	And I will give children unto them to be
KJ	(3:4)	And I will give children <u>to be</u>
IV	(3:4)	And I will give children unto them to be
RSV	(3:4)	And I will make boys
JPS	(3:4)	And I will give children to be

their princes, and babes shall rule over them.

their princes, and babes shall rule over them.

their princes, and babes shall rule over them.

their princes, and babes shall rule over them.

their princes, And babes shall rule over them.

ונתתי נערים שריהם ותעלולים ימשלו בם
ימשלו[1]

1. In many instances the Qal imperfect has retained the vowel with the second radical in the plural. This might indicate an affinity for the pausal accent.

BofM	(2N13:5) (2N8:43)	And the people shall be oppressed,
KJ	(3:5)	And the people shall be oppressed,
IV	(3:5)	And the people shall be oppressed,
RSV	(3:5)	And the people will oppress one another,
JPS	(3:5)	And the people shall oppress one another,

every one by another, and every one by his neighbor; the
every one by another, and every one by his neighbour: the
every one by another, and every one by his neighbor; the
every man his fellow and every man his neighbor; the
Every man his fellow, and every man his neighbour; The

child shall behave himself proudly against the ancient, and
child shall behave himself proudly against the ancient, and
child shall behave himself proudly against the ancient,
youth will be insolent to the elder,
child shall behave insolently against the aged,

and the base against the honorable.[1]
and the base against the honourable.
and the base against the honorable.
and the base fellow to the honorable.
and the base against the honourable.

ונגע העם איש באישׁ ואישׁ ברעהו יחבק

הנער בזקן והנקלה בנכבד

1. "honourable" in the First Edition.

BofM	(2N13:6) (2N8:44)	When	a	man	shall	take	hold of	his brother
KJ	(3:6)	When	a	man	shall	take	hold of	his brother
IV	(3:6)	When	a	man	shall	take	hold of	his brother
RSV	(3:6)	When	a	man		takes	hold of	his brother
JPS	(3:6)	For	a	man	shall	take	hold of	his brother

of the house of his father, and shall say: Thou hast

of the house of his father, <u>saying</u>, Thou hast

of the house of his father, and shall say, Thou hast

in the house of his father, saying: "You have a

of the house of his father: 'Thou hast a

clothing, be thou our ruler, and let not this

clothing, be thou our ruler, and <u>let</u> this

clothing, be thou our ruler, and let not this

mantle; you shall be our leader, and this

mantle, Be thou our ruler, And let this

ruin come under thy hand--

ruin <u>be</u> under thy hand:

ruin come under thy hand;

heap of ruins shall be under your rule";

ruin be under thy hand.'

כיא יתפוש איש[1] באחיהו בית אבין

שחלה לכה קצין תהיה לנו והמכשלה

הזאות תחת ידיך

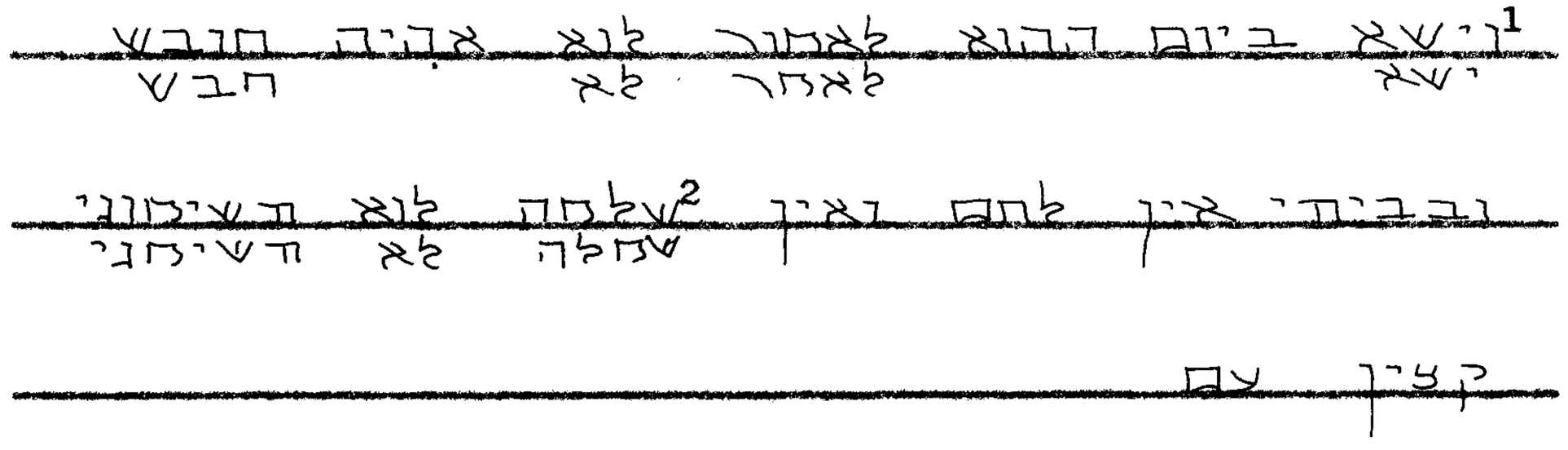
1. יתפש is an acceptable pronominal suffix which, sometime in its early history, was contracted to the now more usual יתפש.

BofM	(2N13:7) (2N8:45)	In that day	shall	he	swear,		saying:
KJ	(3:7)	In that day	shall	he	swear,		saying,
IV	(3:7)	In that day	shall	he	swear,		saying,
RSV	(3:7)	in that day	he	will	speak	out,	saying:
JPS	(3:7)	In that day	shall	he	swear,		saying:

I will not	be an	healer;	for	in my	house		<u>is</u> neither
I will not	be a	healer;	for	in my	house	there is	neither
"I will not	be a	healer;		in my	house	there is	neither
'I will not	be a	healer;	For	in my	house		is neither

bread	nor	clothing;				make me not a ruler	of
bread	nor	clothing:				make me not a ruler	of
bread	nor	clothing;				make me not a ruler	of
bread	nor	mantle;	you	shall not	make	me leader	of
bread	nor a	mantle;	Ye	shall not	make	me ruler	of

the people.
the people.
the people.
the people."
a people.'



1. The presence of the conjunction Vav would cause the sentence to read, "And he shall swear in that day . . ." LXX has Καὶ .

2. שלהה may be an example of an erroneous transposition of letters, or it may be related to the root שלם meaning "wholeness," "soundness," therefore "safety."

BofM	(2N13:8) (2N8:46)	For Jerusalem is	ruined,	and Judah is	
KJ	(3:8)	For Jerusalem is	ruined,	and Judah is	
IV	(3:8)	For Jerusalem is	ruined,	and Judah is	
RSV	(3:8)	For Jerusalem has	stumbled,	and Judah has	
JPS	(3:8)	For Jerusalem is	ruined,	And Judah is	

fallen,	because their tongues	and their doings	have been
fallen:	because their tongue	and their doings	are
fallen;	because their tongues	and their doings	have been
fallen;	because their speech	and their deeds	are
fallen;	Because their tongue	and their doings	are

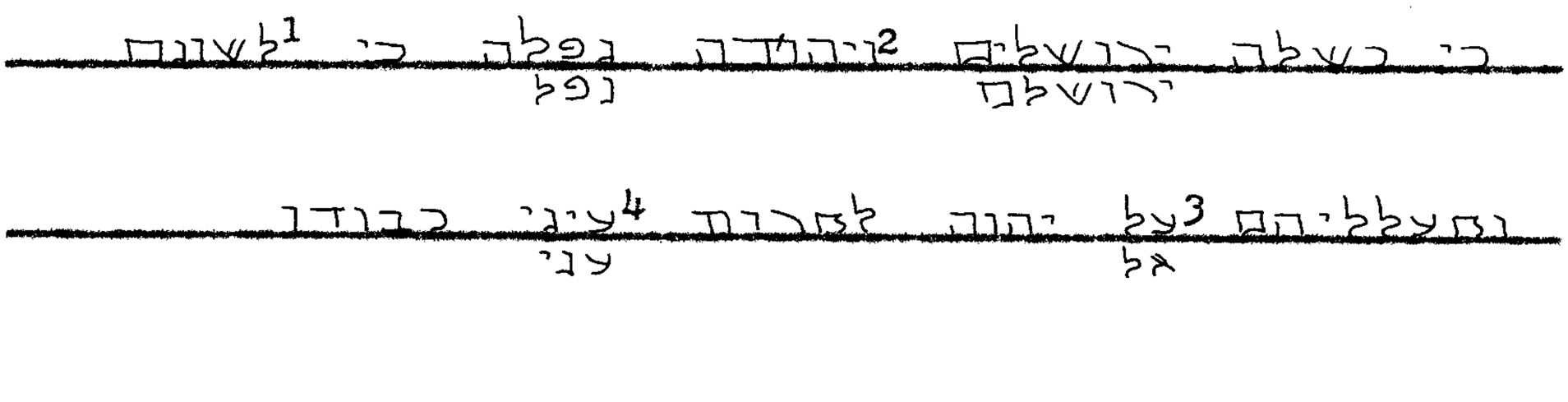
against the Lord, to provoke the eyes of his glory.

against the LORD, to provoke the eyes of his glory.

against the Lord, to provoke the eyes of his glory.

against the LORD, defying his glorious presence.

against the LORD, To provoke the eyes of His glory.



1. The BofM addition of "s" to "tongue" does not need to presuppose a different Hebrew text. The King James translators are not consistent: in Ps. 55:9, Ps. 78:36, and Jer. 23:31, this same word לשון is translated in the plural. LXX has plural γλωσσαι.

2. Judah, here being the name of a nation, is considered feminine, hence the feminine form of the verb.

3. While בא instead of את may represent a confusion of gutterals, it is quite possible that the scribe actually intended the preposition בא. In any case the English translation will not be affected.

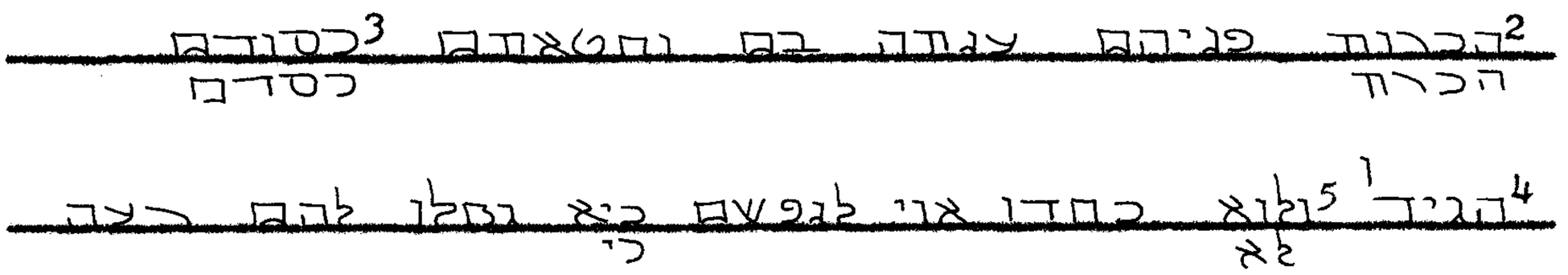
4. עירי with two Yod's is the more common form of the plural construct of עיר.

BofM	(2N13:9) (2N8:47)	The	show[1]	of	their	countenance	doth	witness
KJ	(3:9)	The	shew	of	their	countenance	doth	witness
IV	(3:9)	The	show	of	their	countenance	doth	witness
RSV	(3:9)	Their	partiality					witnesses
JPS	(3:9)	The	show	of	their	countenance	doth	witness

against	them,	and	doth	declare	their	sin	to be even as
against	them;	and	they	declare	their	sin	as
against	them;	and	doth	declare	their	sin	to be even as
against	them;		they	proclaim	their	sin	like
against	them;	And	they	declare	their	sin	as

Sodom,	and	they	cannot	hide	it.	Wo	unto their souls,
Sodom,		they		hide	<u>it</u>	not.	Woe unto their soul!
Sodom,		they	cannot	hide	it.	Woe	unto their souls!
Sodom,		they	do not	hide	it.	Woe	to them!
Sodom,		they		hide	it	not.	Woe unto their soul!

for	they	have	rewarded	evil	unto themselves!
for	they	have	rewarded	evil	unto themselves.
for	they	have	rewarded	evil	unto themselves.
For	they	have	brought	evil	upon themselves.
For	they	have	wrought	evil	unto themselves.



1. "shew" in the First Edition and in the KBofM.

2. The M.T. form הַכָּרַת seems to be a verbal of the Hiphal of נכר, meaning "a knowing," or "a taking knowledge of." The presence of the Vav in DSIa הכרות is confusing, but perhaps merely portrays a dialectical peculiarity.

3. סודם with the m-l Vav, appears in DSIa also in 1:9,10 and 13:19, assuring us that the placement of the vocalic Vav is not an error. LXX reads Σόδομα and the Vulgate gives us Sodoma , both of which support the DSIa pronunciation against the Massoretic.

4. The supralineal Vav may be a marginal mark or it may represent a pluralization of the verb. If the latter, the clause would now read, "and they have made known their sin as Sodom."

5. The addition of the conjunction Vav in DSIa agrees with the KBofM. LXX has Καὶ .

BofM	(2N13:10) (2N8:48)	Say	unto	the	righteous	that	it	is
KJ	(3:10)	Say ye	to	the	righteous,	that	it shall	be
IV	(3:10)	Say	unto	the	righteous,	that	it is	
RSV	(3:10)	Tell		the	righteous	that	it shall	be
JPS	(3:10)	Say ye	of	the	righteous,	that	it shall	be

well with them; for they shall eat the fruit of their doings.

well with him: for they shall eat the fruit of their doings.

well with them; for they shall eat the fruit of their doings.

well with them, for they shall eat the fruit of their deeds.

well with him; for they shall eat the fruit of their doings.

אמרו לצדיק כי טוב כי פרי מעלליהם יאכלו[1]

אמרו כי מעלליהם

1. The vowel is often retained in the feminine singular and the masculine plural imperative, as in אמרו.

BofM	(2N13:11) (2N8:49)	Wo unto the wicked, for they shall perish;
KJ	(3:11)	Woe unto the wicked! it shall be ill with him:
RV	(3:11)	Woe unto the wicked! for they shall perish;
RSV	(3:11)	Woe to the wicked! It shall be ill with him,
JPS	(3:11)	Woe unto the wicked! it shall be ill with him;

for the reward of their hands shall be upon them!

for the reward of his hands shall be given him.

for the reward of their hands shall be upon them.

for what his hands have done shall be done to him.

for the work of his hands shall be done to him.

אוי לרשע רע כי גמול[1] ידו[2] ישוב לו

כי ידין יעשה לו

1. יָדוֹ may be the singular form of the noun, requiring the translation, "his hand," or it may be the case that the single Vav is an acceptable form in DSIa for the third person masculine singular of pronominal suffixes with plural nouns, in the same way that יָדָו has been used seventeen times in the M.T. for the more frequent form יָדָיו.

2. The clause now reads, "for the reward (work) of his hand(s) shall not return."

BofM	(2N13:12) (2N8:50)	And				my people,	children	are	their
KJ	(3:12)		As	for		my people,	children	are	their
IV	(3:12)	And	as	for		my people,	children	are	their
RSV	(3:12)					My people---	children	are	their
JPS	(3:12)		As	for		My people, a babe		is	their

oppressors, and women rule over them. O my people, they

oppressors, and women rule over them. O my people, they

oppressors, and women rule over them. O my people, they

oppressors, and women rule over them. O my people, your

master, And women rule over them. O My people, they

who[1] lead thee cause thee to err and destroy the way

which lead thee cause <u>thee</u> to err, and destroy the way

who lead thee cause thee to err, and destroy the way

leaders mislead you, and confuse the course

that lead thee cause thee to err, And destroy the way

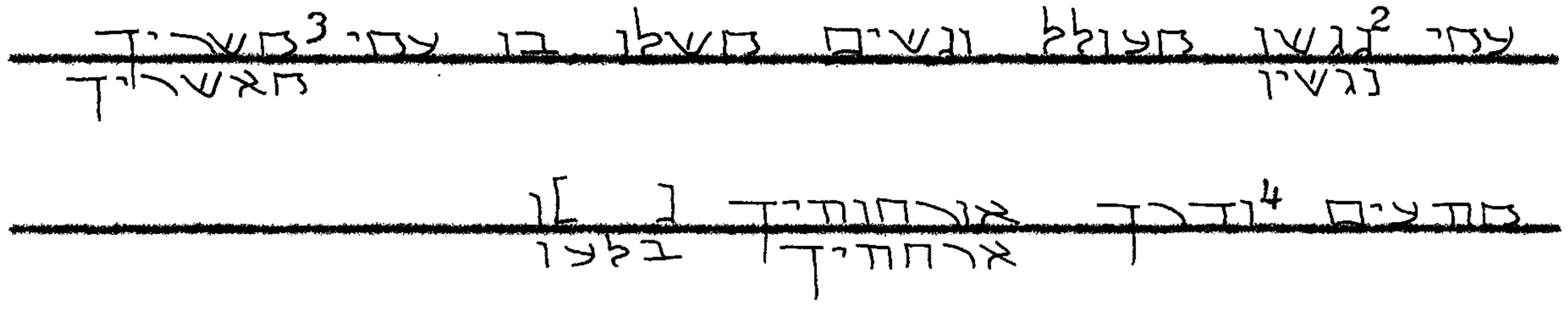
of thy paths.

of thy paths.

of thy paths.

of your paths.

of thy paths.



1. "which" in First Edition.

2. וגגו, as ידו in vs. 11, may be either singular or plural.

3. In משרידך the Aleph has either been elided or unwittingly dropped. By DSIa's time it seems that gutterals were pronounced weakly or not at all. The scribe probably wrote משרידך as he heard it in his mind, and not as he saw it on the parchment from which he was copying.

4. Burrows transliterates דרך at this point. The first consonant is not clear, but may just as readily be read as Vav or Yod.

BofM	(2N13:13) (2N8:51)	The Lord	standeth	up	to plead,
KJ	(3:13)	The LORD	standeth	up	to plead,
IV	(3:13)	The Lord	standeth	up	to plead,
RSV	(3:13)	The LORD	has taken his	place	to contend,
JPS	(3:13)	The LORD	standeth	up	to plead,

and standeth to judge the people.

and standeth to judge the people.

and standeth to judge the people.

he stands to judge his people.

And standeth to judge the peoples.

נצב לריב יהוה [1]לעמד לדין עמים
ועמד

1. With the conjunction omitted, the sentence will read as the RSV has rendered it.

BofM	(2N13:14) (2N8:52)	The Lord	will enter	into judgment with the	ancients	of his people and the princes thereof;
KJ	(3:14)	The LORD	will enter	into judgment with the	ancients	of his people, and the princes thereof;
IV	(3:14)	The Lord	will enter	into judgment with the	ancients	of his people, and the princes thereof;
RSV	(3:14)	The LORD	enters	into judgment with the	elders	and princes of his people:
JPS	(3:14)	The LORD	will enter	into judgment with the	elders	of His people, and the princes thereof:

for ye		have eaten up	the vineyard	and[1]	the spoil of	the poor in your houses.
for ye		have eaten up	the vineyard;		the spoil of	the poor is in your houses.
for ye		have eaten up	the vineyard;	and[1]	the spoil of	the poor is in your houses.
"It is	you who	have devoured	the vineyard,		the spoil of	the poor is in your houses.
'It is	ye that	have eaten up	the vineyard;		The spoil of	the poor is in your houses;

יהוה במשפט יבוא עם זקני עמו ושריו ואחם
ואחם

בראתם הכרם גזלת העני בבתיכם[2]

1. "And" in the BofM and IV accords with Καὶ in the LXX.

2. The last two consonants are written supralinearly because of lack of space at the end of the line.

BofM	(2N13:15) (2N8:53)	What mean ye?		Ye beat	my people	
KJ	(3:15)	What mean ye	that	ye beat	my people	
IV	(3:15)	What mean ye?		Ye beat	my people	
RSV	(3:15)	What do you mean		by crushing	my people,	
JPS	(3:15)	What mean ye	that	ye crush	My people,	

to pieces,	and	grind	the faces	of the poor,	saith	the
to pieces,	and	grind	the faces	of the poor?	saith	the
to pieces,	and	grind	the faces	of the poor,	saith	the
	by	grinding	the face	of the poor?"	says	the
	and	grind	the face	of the poor?'	Saith	the

Lord	God	of Hosts.
Lord	GOD	of hosts.
Lord	God	of hosts.
Lord	GOD	of hosts.
Lord, the	LORD[1]	of hosts.

[2] חלכם הדכאו עמי ופני עניים תטחנו
חלכם

[3] נאם אדני יהוה צבאות
נאם אדני יהוה צבאות

1. The JPS reads יהוה as "the LORD" even when the Massoretes have pointed it to be read אֱלֹהִים("God").

2. While the Ketib ("it is written") of the M.T. is מלכם the Qere ("to be read") is מה לכם.

3. DSIa suggests that we read num or no'em rather than the M.T. ne'um. Perhaps rather than a passive participle construct, the scribe intends us to read it נְאֻם, as a noun of which the meaning is dictio in the sense of dictum. On the other hand, the scribe may simply have lost the original sense of form.

DorM	(2N13:16) (2N8:54)	Moreover,	the Lord	saith:	Because the
KJ	(3:16)	Moreover	the LORD	saith,	Because the
IV	(3:16)	Moreover	the Lord	saith,	Because the
RSV	(3:16)		The LORD	said:	Because the
JPS	(3:16)	Moreover	the LORD	said:	Because the

daughters of Zion are haughty, and walk with stretched-forth

daughters of Zion are haughty, and walk with stretched forth

daughters of Zion are haughty, and walk with stretched-forth

daughters of Zion are haughty and walk with outstretched

daughters of Zion are haughty, And walk with stretched-forth

necks and wanton eyes, walking and

necks and wanton eyes, walking and

necks and wanton eyes, walking and

necks, glancing wantonly with their eyes,

necks And wanton eyes, Walking and

mincing as they go, and making a tinkling with their

mincing as they go, and making a tinkling with their

mincing as they go, and making a tinkling with their

mincing along as they go, tinkling with their

mincing as they go, and making a tinkling with their

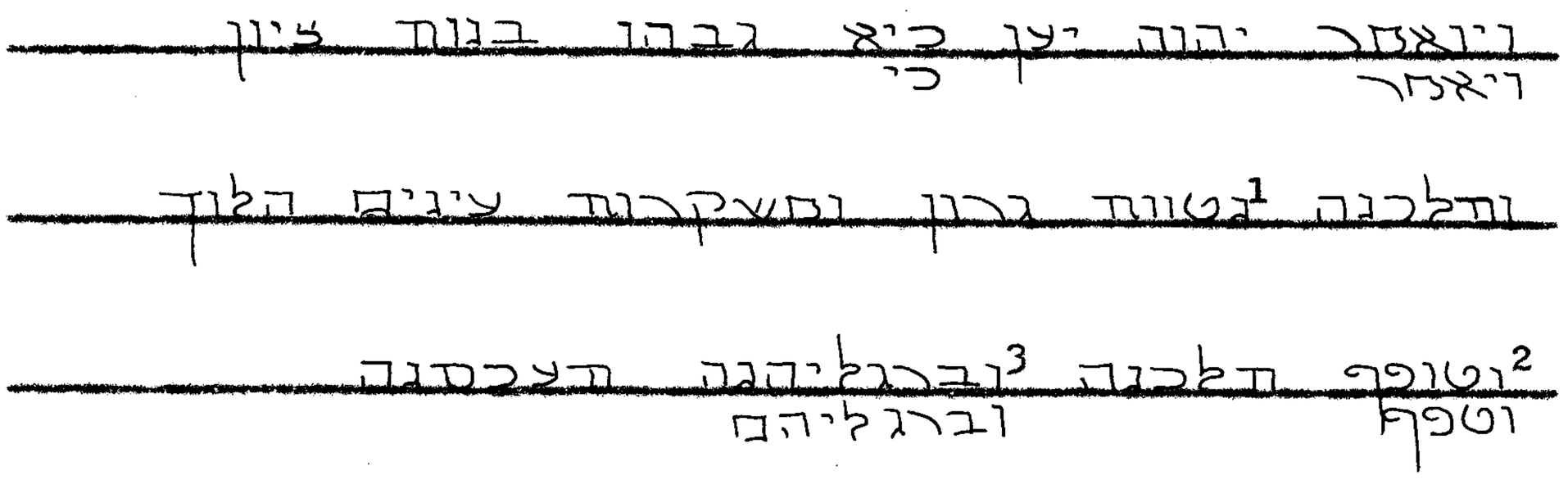
feet--

feet:

feet;

feet;

feet;


ויאחר כי
ותלכנה[1] נטוות גרון ומשקרות עיניהם הלוך
[2]וטופף תלכנה [3]וברגליהנה תרכסנה
וטפף וברגליהם

1. The Qere for the M.T. reads נטורות.

2. If טפף should be parallel to הלוך in form, as it seems, we probably have here an erroneous transposition of letters, with טופף intending to read טפוף.

3. The masculine pronominal suffix of the M.T. form is replaced by the feminine suffix, which is more accurate in this instance.

BofM	(2N13:17) (2N8:55)	Therefore the Lord will smite with a scab
KJ	(3:17)	Therefore the Lord will smite with a scab
IV	(3:17)	Therefore the Lord will smite with a scab
RSV	(3:17)	the Lord will smite with a scab
JPS	(3:17)	Therefore the Lord will smite with a scab

the crown of the head	of the daughters of Zion,	and the Lord	will discover their secret parts.
the crown of the head	of the daughters of Zion,	and the LORD	will discover their secret parts.
the crown of the head	of the daughters of Zion,	and the Lord	will discover their secret parts.
the heads	of the daughters of Zion,	and the LORD	will lay bare their secret parts.
The crown of the head	of the daughters of Zion,	And the LORD	will lay bare their secret parts.

ושפח אדוני[1] יהוה קדקד בנות ציון ואדוני ויהוה פתהן ישרה
אדני

1. This use of a series of dots may indicate doubt about the reliability of the passage, or an error in the scribe's copy-work. The word superinscribed over the error may be the scribe's attempt at correction, a marginal explanation, or the indication of a variant tradition. In 11:4 a series of dots both beneath and above two words seem to indicate that they have been misplaced.

BofM	(2N13:18) (2N8:56)	In that day the Lord will take away the
KJ	(3:18)	In that day the Lord will take away the
IV	(3:18)	In that day the Lord will take away the
RSV	(3:18)	In that day the Lord will take away the
JPS	(3:18)	In that day the Lord will take away the

bravery	of their	tinkling ornaments,		and
bravery	of <u>their</u>	tinkling ornaments	<u>about</u> <u>their</u> <u>feet</u>	and
bravery	of	tinkling ornaments,		and
finery	of the	anklets,		
bravery	of their	anklets,		and

	cauls,	and	round tires like the moon;
their	cauls,	and <u>their</u>	round tires like the moon,
	cauls,	and	round tires like the moon,
the	headbands,	and the	crescents.
the	fillets,	and the	crescents.

ביום ההוא יסיר אדוני[1] יהוה את תפארת[2] העכיסים

והשבישים והשהרנים[3]

1. יוֹתֵר above the Tetragrammaton may be an example of a fairly frequent phenomenon: the correction of 0SIa towards the reading of the M.T.

2. The terminal Mem is placed above because of lack of space at the end of the line.

3. Substitution of one sibilant for another, a fairly frequent happening, may be considered a spelling error.

NofM	(2N13:19) (2N8:57)	The chains	and the bracelets,	and the	
KJ	(3:19)	The chains,	and the bracelets,	and the	
RV	(3:19)	The chains,	and the bracelets,	and the	
RSV	(3:19)	the pendants,	the bracelets,	and the	
JPS	(3:19)	the pendants,	and the bracelets,	and the	

mufflers;

mufflers,

mufflers,

scarfs;

veils;

והנטפות והשירות והרעלות[1,2]
הנטיפות

1. With the addition of the conjunction, DSIa now reads, "and the pendants . . ." LXX has καὶ.

2. The deletion of the Yod may suggest a form closer to Arabic نطف, pronounced natafatun.

BofM	(2N13:21) (2N8:59)	The		rings, and		nose jewels;
KJ	(3:21)	The		rings, and		nose jewels,
IV	(3:21)	The		rings, and		nose jewels,
RSV	(3:21)	the	signet rings	and		nose rings;
JPS	(3:21)	the		rings, and	the	nose-jewels;

והל]וז וזחי האף[1]
הטבעות ונזמי

1. With the conjunction, it will read, "and the rings. . . " LXX has Καὶ.

RSV	(2N13:20) (2N8:58)	The bonnets,		and the ornaments of the	
KJ	(3:20)	The bonnets,		and the ornaments of the	
IV	(3:20)	The bonnets,		and the ornaments of the	
RSV	(3:20)	the headdresses,		the armlets,	
JPS	(3:20)	the headtires,		and the armlets,	
legs,	and the	headbands,	and the tablets,		and the
legs,	and the	headbands,	and the tablets,		and the
legs,	and the	headbands,	and the tablets,		and the
		the sashes,	the perfume boxes,		and the
	and the	sashes,	and the corselets,		and the
ear-rings;					
earrings,					
ear-rings,					
amulets;					
amulets;					

והפארים והעדות והקשרים ובתי הנפש והלחשים
1 2
הפארים והקשרים

1. LXX also employs the conjunction Καὶ .

2. The omission of the definate article is probably an error as all the other nouns of this series are definate.

BofM	(2N13:22) (2N8:60)	The	changeable	suits	of apparel,	and the
KJ	(3:22)	The	changeable	suits	of apparel,	and the
IV	(3:22)	The	changeable	suits	of apparel,	and the
RSV	(3:22)	the	festal	robes,		the
JPS	(3:22)	the		aprons,		and the

mantles,	and the	wimples,	and the	crisping-pins;
mantles,	and the	wimples,	and the	crisping pins,
mantles,	and the	wimples,	and the	crisping pins,
mantles,		the cloaks,	and the	handbags;
mantelets,	and the	cloaks,	and the	girdles;

והמחלצות והמעטפות[2] ---- והחריטים[1]
והמטפחות
המחלצות

1. LXX has καὶ .

2. With והמטפחות omitted, the English translation would omit, ". . . and the cloaks . . ." The omission, however, is probably unintentional.

BofM	(2N13:23) (2N8:61)		The glasses,		and the fine
KJ	(3:23)		The glasses,		and the fine
IV	(3:23)		The glasses,		and the fine
ISV	(3:23)		the garments of gauze,		the
JPS	(3:23)	and	the gauze robes,		and the fine
linen,		and	hoods,	and	the veils.
linen,		and	the hoods,	and	the vails.
linen,		and	the hoods,	and	the veils.
linen	garments,		the turbans,	and	the veils.
linen,		and	the turbans,	and	the mantles.

והגלינים והסדינים והטגיפות והרדידים
והגלינים

DofM	(2N13:24) (2N8:62)	And it shall come to pass, instead of
KJ	(3:24)	And it shall come to pass, that instead of
IV	(3:24)	And it shall come to pass, instead of
RSV	(3:24)	Instead of
JPS	(3:24)	And it shall come to pass, that Instead of

sweet smell there shall be stink; and instead of a

sweet smell there shall be stink; and instead of a

perfume there will be rottenness; and instead of a

sweet spices there shall be rottenness; And instead of a

girdle, a rent; and instead of well set hair, baldness, and

girdle a rent; and instead of well set hair baldness; and

girdle, a rope; and instead of well-set hair, baldness; and

girdle rags; And instead of curled hair baldness; And

instead of a stomacher, a girding of sackcloth; burning

instead of a stomacher a girding of sackcloth; and burning

instead of a stomacher a girding of sackcloth; burning

instead of a rich robe, a girding of sackcloth;

instead of a stomacher a girding of sackcloth; Branding

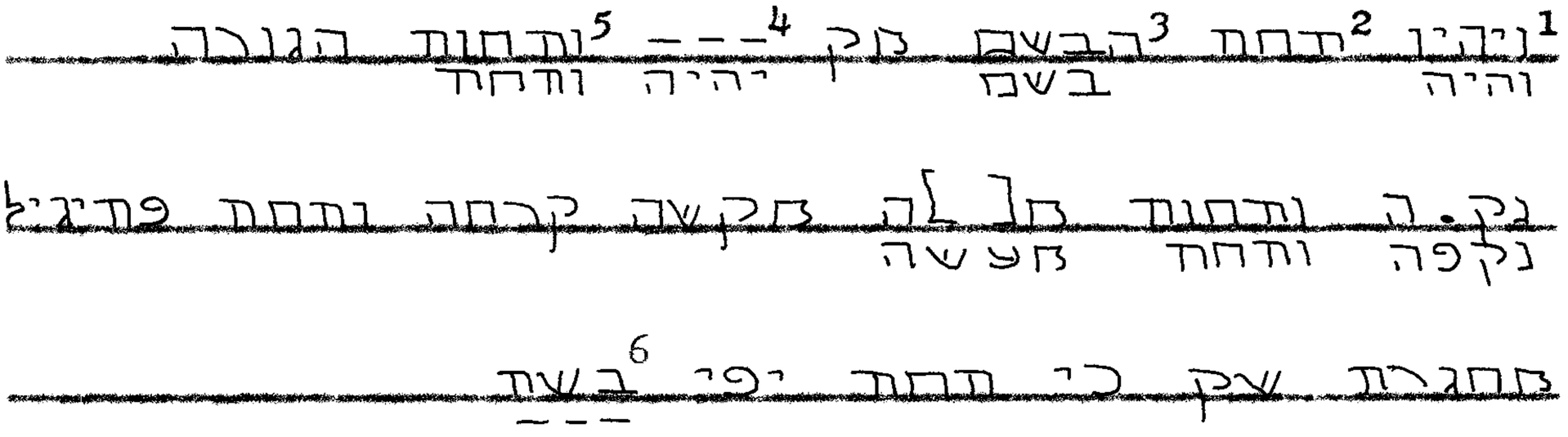
instead of beauty.

instead of beauty.

instead of beauty.

instead of beauty, shame.

instead of beauty.



1. The verb has changed its tense, now being a true imperfect avoiding the Vav-consecutive, and also its number, now plural. The sentence should now be read as does the RSV.

2. While Burrows transliterates this as חחת, a crack in the scroll makes it impossible to say whether or not a Vav is present.

3. Addition of the definate article would cause to read "Instead of the sweet spices . . ." Perhaps the lack of a m-l Vav suggests that the pronunciation be

בֶּשֶׂם (as M.T. Ex. 30:23)
or בָּשֶׂם (as M.T. Cant. 5:1)

Arabic بَشَامٌ is pronounced basamun.

4. יהיה is no longer needed if the first verb of the sentence is interpreted as indicated in Note 1 of this page.

5. According to Gesenius, והחות is an Aramaic preposition. Note that both והחות and החת, the ordinary Hebrew form, are used within a few words of each other.

6. The RSV has adopted the DSIa reading.

BofM	(2N13:25) (2N8:63)	Thy	men	shall	fall	by	the	sword,	and thy
KJ	(3:25)	Thy	men	shall	fall	by	the	sword,	and thy
RV	(3:25)	Thy	men	shall	fall	by	the	sword,	and thy
NSV	(3:25)	Your	men	shall	fall	by	the	sword	and your
JPS	(3:25)	Thy	men	shall	fall	by	the	sword,	And thy

mighty	in	the	war.					
mighty	in	the	war.					
mighty	in	the	war.					
mighty	men	in	battle.					
mighty	in	the	war.					

כוחיך בחרב יפלו [1]וגבוריך בתלחמה
יפלו וגבורתך

1. וגבוריך, as it reads with the supralineal correction, agrees with the LXX καὶ οἱ ἰσχύοντες ὑμῶν which may be translated "and your strong men."

BofM	(2N13:26) (2N8:64)	And her gates shall lament and mourn; and
KJ	(3:26)	And her gates shall lament and mourn; and
IV	(3:26)	And her gates shall lament and mourn; and
RSV	(3:26)	And her gates shall lament and mourn;
JPS	(3:26)	And her gates shall lament and mourn; and

she shall be	desolate,	and shall sit	upon the ground.
she <u>being</u>	desolate	shall sit	upon the ground.
she shall be	desolate,	and shall sit	upon the ground.
	ravaged,	she shall sit	upon the ground.
	utterly bereft	she shall sit	upon the ground.

ואני ואבלו פתחיה ונקדה לארץ תשב

DSIa Variations from the M.T.

Chapter Three

1. Changes of phrase:

vs. 11 ישוב לוא **instead of** יעשה לו
vs. 17 ואדוני **instead of** ויהוה

Total occurrences--2

2. Word added:

vs. 24 בעת

3. Words deleted:

vs. 22 והמטפחות
vs. 24 יהיה

Total occurrences--2

4. Modifications re. definate article:

vs. 20 וקשרים **instead of** והקשרים
vs. 24 הבשם **instead of** בשם

Total occurrences--2

5. Modifications re. conjunction:

added-- vs. 7 וישא **instead of** ישא
vs. 9 ולוא **instead of** לא
vs. 19 והנטפות **instead of** הנטיפות
vs. 20 והפארים **instead of** הפארים
vs. 21 וה[ ]וה **instead of** הטבעות
vs. 22 והמחלצות **instead of** המחלצות

deleted-- vs. 13 תמיך **instead of** תמיכי

Total occurrences--7

6. Modifications re. number:

vs. 24 ויהיו (pl) instead of והיה
vs. 25 וגבורתיך (pl) instead of וגבורתך

Total occurrences--2

7. Modifications re. gender:

vs. 8 נפלה (f) instead of נפל
vs. 16 וברגליהנה (f) instead of וברגליהם

Total occurrences--2

8. Modification re. tense or stem:

vs. 24 ויהיו instead of והיה

9. Modification re. preposition:

substituted--
vs. 8 על instead of אל

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav--
vs. 1 וכול instead of וכל
vs. 2 וקוסם instead of וקסם
vs. 4 וישולו instead of ישלו
vs. 6 ויפוש instead of יפש
והזאוך instead of הזאך
vs. 7 לאחור instead of לאחר
לוא instead of לא
חובש instead of חבש
לוא instead of לא
חשיחוני instead of חשיחני
vs. 9 הכרוח instead of הכרך
כסודם instead of כסדם
ולוא instead of לא
vs. 10 אחורן instead of אחרן
vs. 12 אורחותיך (bis) instead of ארחתיך
vs. 13 ועוחד instead of ועחד
vs. 15 נואם instead of נאם
vs. 16 ויואחר instead of ויאחר
vs. 17 אדוני instead of אדני
vs. 18 אדוני instead of אדני

vs. 23	והגליגים	instead of	והגליגים
vs. 24	וחחוח	instead of	וחחח
	וחחוח	instead of	וחחח
vs. 25	יפולו	instead of	יפלו

Occurrences--25

deletion of m-1 Vav--

vs. 3	ונשא	instead of	ונשוא
	ויעך	instead of	ויועך

Occurrences--2

addition of m-1 Yod--

vs. 8	עיגי	instead of	עגי

deletion of m-1 Yod--

vs. 19	והגטפוח	instead of	הגטיפוח

quiescent letters--

vs. 1	כיא	instead of	כי
	מהסיר	instead of	מסיר
vs. 6	כיא	instead of	כי
vs. 9	כיא	instead of	כי
vs. 10	כיא	instead of	כי
	כיא	instead of	כי
vs. 11	כיא	instead of	כי
vs. 14	ואחמה	instead of	ואחם
vs. 15	מלכמה	instead of	מלכם
vs. 16	כיא	instead of	כי
	וברגליהנה	instead of	וברגליהם

Occurrences--11

modification of suffix--

vs. 6	באחיהו	instead of	באחיו
vs. 11	ידו	instead of	ידין
vs. 12	נגשו	instead of	נגשין

Occurrences--3

others-- vs. 8 ירושלים instead of ירושלם

Total occurrences for section ten--44

11. Probable spelling errors:

vs. 7	שלמה	instead of	שמלה
vs. 12	משריך	instead of	מאשריך
vs. 16	וטופף	instead of	וטפף
vs. 18	והבישים	instead of	והשבישים

Total occurrences--4

Total number of variations--69

Average number of variations per verse--2.6

There is one variation for every 3.76 words.

Addition of m-1 Vav is the most frequent variant, constituting 36.2% of the total number of variants.

BofM	(2Ni4:1) (2Ne0:65)	And in that day, seven women shall take hold
KJ	(4:1)	And in that day seven women shall take hold
IV	(3:27)	And in that day seven women shall take hold
RSV	(4:1)	And seven women shall take hold of one man
JPS	(4:1)	And seven women shall take hold of one man

of one man, saying: We will eat our own bread, and wear

of one man, saying, We will eat our own bread, and wear

of one man, saying, We will eat our own bread, and wear

in that day, saying, "We will eat our own bread and wear

in that day, saying: 'We will eat our own bread, and wear

our own apparel; only let us be called by thy name to take

our own apparel: only let us be called by thy name, to take

our own apparel; only let us be called by thy name, to take

our own clothes, only let us be called by your name; take

our own apparel; only let us be called by thy name; take

away our reproach.

away our reproach.

away our reproach.

away our reproach."

thou away our reproach.'

והזיקה[1] שבע נשים באיש אחד ביום ההוא
והחזיקו

לאכול לחמנו ונאכל[2] נשלחדנו ונלבש רק
לאחר ושחלדנו

יקרא שמך עלינו אסף חרפתנו

1. While it is not infrequent for a singular verb to appear with a plural subject, as DSIa reads, the M.T. form is the preferred reading.

2. This same variation occurred in 3:7. The transposition of the Mem and the Lamed is probably a spelling error.

BofM	(2N14:2) (2N8:66)	In	that	day	shall	the	branch	of the Lord
KJ	(4:2)	In	that	day	shall	the	branch	of the LORD
IV	(4:1)	In	that	day	shall	the	branch	of the Lord
RSV	(4:2)	In	that	day		the	branch	of the LORD
JPS	(4:2)	In	that	day	shall	the	growth	of the LORD

be beautiful and glorious; the fruit of the earth
be beautiful and glorious, and the fruit of the earth
be beautiful and glorious, and the fruit of the earth
shall be beautiful and glorious, and the fruit of the land
be beautiful and glorious, And the fruit of the land

excellent to them that are escaped of
shall be excellent and comely for them that are escaped of
shall be excellent and comely to them that are escaped of
shall be the pride and glory of the survivors of
excellent and comely for them that are escaped of

Israel.
Israel.
Israel.
Israel.
Israel.

ביום ההוא יהיה צמח יהוה לצבי ולכבוד

ופרי הארץ לגאון ולתפארת לפליטת

ישראל ויהודה[1]

1. If the DSIa reading be accepted, "and of Judah" would be added after "Israel."

BofH	(2K14:3) (2K8:67)	And	it	shall	come	to	pass,	they	that are
KJ	(4:3)	And	it	shall	come	to	pass, <u>that</u>	<u>he</u>	<u>that is</u>
IV	(4:2)	And	it	shall	come	to	pass,	they	that are
NSV	(4:3)	And						he	who is
JPS	(4:3)	And	it	shall	come	to	pass, that	he	that is

left in Zion	and		remain	in	Jerusalem	shall be
left in Zion,	and	<u>he that</u>	remaineth	in	Jerusalem,	shall be
left in Zion,	and	he that	remaineth	in	Jerusalem	shall be
left in Zion	and		remains	in	Jerusalem	will be
left in Zion,	and	he that	remaineth	in	Jerusalem,	shall be

called holy,		every	one	that	is	written	among
called holy,	even	every	one	that	is	written	among
called holy,	even	every	one	that	is	written	among
called holy		everyone	who	has	been	recorded	for
called holy,	even	every	one	that	is	written	unto

the living	in	Jerusalem--	
the living	in	Jerusalem:	
the living	in	Jerusalem;	
life	in	Jerusalem,	
life	in	Jerusalem;	

[1]ויהיה הנשאר בציון והנותר בירושלם קדוש
והיה

יאמר לו כול הכתוב לחיים בירושלם
כל

1. ויהיה may be an attempt to avoid the Vav-consecutive construction. The English reading would not be affected.

DofM	(2N14:4) (2N8:68)	When	the	Lord	shall	have	washed	away	the filth
KJ	(4:4)	When	the	Lord	shall	have	washed	away	the filth
IV	(4:3)	When	the	Lord	shall	have	washed	away	the filth
RSV	(4:4)	when	the	Lord	shall	have	washed	away	the filth
JPS	(4:4)	When	the	Lord	shall	have	washed	away	the filth

of	the daughters	of	Zion,	and	shall	have purged	the blood
of	the daughters	of	Zion,	and	shall	have purged	the blood
of	the daughters	of	Zion,	and	shall	have purged	the blood
of	the daughters	of	Zion	and	cleansed		the bloodstains
of	the daughters	of	Zion,	and	shall	have purged	the blood

of	Jerusalem	from	the midst	thereof	by	the	spirit of
of	Jerusalem	from	the midst	thereof	by	the	spirit of
of	Jerusalem	from	the midst	thereof	by	the	spirit of
of	Jerusalem	from	its midst		by	a	spirit of
of	Jerusalem	from	the midst	thereof,	by	the	spirit of

judgment	and	by	the	spirit	of burning.
judgment,	and	by	the	spirit	of burning.
judgment,	and	by	the	spirit	of burning.
judgment	and	by	a	spirit	of burning.
judgment,	and	by	the	spirit	of destruction.

עם כסא אדוני אז תעת[1] בגוד ציון ואת דמי
אדני

ירושלם ידים תקרבה ברוח תשפט[2] וברוח סערן[3]
בער

1. The M.T. reads תִּאָה. DSIa, lacking a m=1 Vav, perhaps suggests תִּיאָה which is found in Deut. 23:14 and Ezra 4:12. No change in meaning is involved.

2. Burrows transliterates as תשרן, but the third consonant seems clearly to be a Pe.

3. סַעַר "storm, tempest," from סָעַר "to be violently agitated or tossed," will cause the last phrase to read "and by the wind of a tempest."

BofM	(2N14:5) (2N8:69)	And the Lord will create upon every
KJ	(4:5)	And the LORD will create upon every
IV	(4:4)	And the Lord will create upon every
NW	(4:5)	Then the LORD will create over the
JPS	(4:5)	And the LORD will create over the

dwelling-place of mount Zion, and upon her assemblies, a
dwelling place of mount Zion, and upon her assemblies, a
dwelling-place of mount Zion, and upon her assemblies, a
whole site of Mount Zion and over her assemblies a
whole habitation of mount Zion, and over her assemblies, a

cloud and smoke by day and the shining of a flaming
cloud and smoke by day, and the shining of a flaming
cloud and smoke by day, and the shining of a flaming
cloud by day, and smoke and the shining of a flaming
cloud and smoke by day, and the shining of a flaming

fire by night; for upon all the glory of Zion shall be
fire by night; for upon all the glory shall be
fire by night; for upon all the glory of Zion shall be
fire by night; for over all the glory there will be
fire by night; for over all the glory shall be

a defence.
a defence.
a defence.
a canopy and a pavilion.[1]
a canopy.

וּבָרָא[1] יְהוָה עַל כָּל מְכוֹן הַר צִיּוֹן וְעַל מִקְרָאָהּ
כל ובראי

עָנָן יוֹמָם[2] ———
ועשן ונגה אש להבה לילה כי על כל כבוד חפה

1. The MSV considers of the M.T. vs. 6 to be part of this sentence.

2. Probably another attempt to avoid the Vav-consecutive construction.

3. The last ten words of M.T. vs. 5 and the first four of vs. 6 are omitted. After the scribe wrote , his eye apparently jumped to the same word on the line below and he continued writing from there. This is a case of homoioleuton. Vs. 5 and vs. 6 of DSIa now read,

And the Lord will create over every habitation of Mount Zion and over her assemblies, a cloud by day, from the heat, and for a refuge and for a shelter from storm and rain.

BofM	(2N14:6) (2N8:70)	And	there	shall	be	a	tabernacle	
KJ	(4:6)	And	there	shall	be	a	tabernacle	
IV	(4:5)	And	there	shall	be	a	tabernacle	
RSV	(4:6)							It will be
JPS	(4:6)	And	there	shall	be	a	pavilion	

for	a	shadow	in	the	daytime	from	the	heat, and for a place
for	a	shadow	in	the	daytime	from	the	heat, and for a place
for	a	shadow	in	the	daytime	from	the	heat, and for a place
for	a	shade	by		day	from	the	heat, and for a
for	a	shadow	in	the	day-time	from	the	heat, and for a

of	refuge,	and		a	covert	from		storm and from rain.
	refuge,	and	for	a	covert	from		storm and from rain.
of	refuge,	and	for	a	covert	from		storm and from rain.
	refuge	and		a	shelter	from	the	storm and rain.
	refuge	and	for	a	covert	from		storm and from rain.

1 ---

וסכה תהיה לצל יומם

מדבר ומחסה

1. The omission is discussed in Note 3 of vs. 5.

DSIa Variations from the M.T.

Chapter Four

1. Change of word:

vs. 4 וַיַּרְא instead of וַיַּרְב

2. Word added:

vs. 2 וַיְהוֹדָה

3. Words deleted:

vs. 5 last fourteen words
vs. 6 first four words

7. Modification re. gender:

vs. 1 וְהַחֲזִיקָה instead of וְהַחֲזִיקוּ

8. Modifications re. tense:

vs. 3 וַיְהִי instead of וְהָיָה
vs. 5 וַיִּבְרָא instead of וּבָרָא

Total occurrences--2

10. Orthographical variations not affecting the meaning:

addition of m-l Vav--

vs. 1 לְאַחוֹר instead of לְאַחַר
vs. 3 כוֹל instead of כֹּל
vs. 4 אֲדוֹנִי instead of אֲדֹנִי
vs. 5 כוֹל instead of כֹּל

Total occurrences--4

11. Probable spelling errors:

vs. 1 וְשִׁלְחֻהוּ instead of וְשִׁמְלְחֻהוּ

Total number of variations--11

Average number of variations per verse--1,83

There is one variation for every 6.91 words.

BofM	(2N15:1) (2N8:71)	And	then	will	I	sing to	my well-beloved
KJ	(5:1)	Now		will	I	sing to	my well beloved
IV	(5:1)	And	then	will	I	sing to	my well-beloved
NSV	(5:1)			Let	me	sing for	my beloved
JPS	(5:1)			Let	me	sing of	my well-beloved,

a		song	of my beloved,	touching		his vineyard.	My
a		song	of my beloved	touching		his vineyard.	My
a		song	of my beloved	touching		his vineyard.	My
a	love	song		concerning		his vineyard:	My
a		song	of my beloved	touching		his vineyard.	My

well-beloved hath a vineyard in a very fruitful hill.

well beloved hath a vineyard in a very fruitful hill:

well-beloved hath a vineyard in a very fruitful hill;

beloved had a vineyard on a very fertile hill.

well-beloved had a vineyard in a very fruitful hill;

אשירה נא[1] לידידי שירת דודי לכרמו כרם

היתה[2] היה לידידי בקרן בן שמן

1. The omission of the particle, אנא , which particle denotes modest request, will not affect the translation of the sentence.

2. Probably another example of the addition of a quiescent Aleph, recalling, as Arbez[3] points out, the practice observed in the Babylonian manuscripts of the Mishna.

3Ibid., p. 176.

BofN	(2N15:2) (2N8:72)	And he fenced it, and gathered out the stones
KJ	(5:2)	And he fenced it, and gathered out the stones
IV	(5:2)	And he fenced it, and gathered out the stones
SV	(5:2)	He digged it and cleared it of stones,
JPS	(5:2)	And he digged it, and cleared it of stones,

thereof, and planted it with the choicest vine, and built a

thereof, and planted it with the choicest vine, and built a

and planted it with choice vines; he built a

and planted it with the choicest vine, And built a

tower in the midst of it, and also made a wine-press

tower in the midst of it, and also made a winepress

watchtower in the midst of it, and hewed out a wine vat

tower in the midst of it, and also hewed out a vat

therein; and he looked that it should bring forth grapes, and

therein; and he looked that it should bring forth grapes, and

therein; and he looked that it should bring forth grapes, and

in it; and he looked for it to yield grapes, but

therein; And he looked that it should bring forth grapes, And

it brought forth wild grapes.

it brought forth wild grapes.

it brought forth wild grapes.

it yielded wild grapes.

it brought forth wild grapes.

ויעזקהו ויסקולהו ויטעהו שורק[1] ויבנא
ויסקלהו שרק ויבן

סגדל בתוכו נגם יקב חצב בו ויקו לעשות

ענבים[2] ויעשה באושים
ויעש באשים

1. בנא is listed by Gesenius as the Aramaic equivalent of the Hebrew verb בנה.

2. יעשה is the complete form from which apocopation of the He may occur.

BofM	(2N15:3) (2N8:73)	And now, O inhabitants of Jerusalem, and men
KJ	(5:3)	And now, O inhabitants of Jerusalem, and men
IV	(5:3)	And now, O inhabitants of Jerusalem, and men
RSV	(5:3)	And now, O inhabitants of Jerusalem and men
JPS	(5:3)	And now, O inhabitants of Jerusalem and men

		of Judah, judge, I pray you, betwixt me and my vineyard.
		of Judah, judge, I pray you, betwixt me and my vineyard.
		of Judah, judge, I pray you, betwixt me and my vineyard.
		of Judah, judge, I pray you, between me and my vineyard.
		of Judah, Judge, I pray you, betwixt me and my vineyard.

ועתה [1]יושבי ירושלם ואיש יהודה [2]שפטו[נא] בינ[י]

יושב

1. DSIa's plural form יושבי is in agreement with the LXX οἱ ἐνοικοῦντες and with the English translations.

2. Retention of the vowel with the second radical of the masculine plural perfect has been noted previously. The substitution of Aleph for He and vice versa occurs frequently.

BofM	(2N15:4) (2N8:74)	What could have been done more to				my vineyard
KJ	(5:4)	What could have been done more to				my vineyard,
IV	(5:4)	What could have been done more to				my vineyard,
RSV	(5:4)	What more was there to do			for	my vineyard,
JPS	(5:4)	What could have been done more to				my vineyard,
		that I have not done in it?	Wherefore,	when I looked		that it
		that I have not done in it?	wherefore,	when I looked		that it
		that I have not done in it?	wherefore,	when I looked		that it
		that I have not done in it?		When I looked	for	it
		That I have not done in it?	Wherefore,	when I looked		that it
		should bring forth grapes	it brought		forth	wild grapes.[1]
		should bring forth grapes,	brought it		forth	wild grapes?
		should bring forth grapes,	it brought		forth	wild grapes.[1]
		to yield	grapes,	why did	it yield	wild grapes?
		should bring forth grapes,	Brought it		forth	wild grapes?

מה לעשות עוד [2]בכרמי ולוא עשיתי בו מדוע
לכרמי ולא

קויתי לעשות ענבים [3]ויעש באושים
ויעש באשים

1. The BofM and IV read as indicative mood rather than interrogative: in this the LXX accords, reading, ...διότι ἐμεινα τοῦ ποιῆσαι σταφ υλήν, ἐποίησεν δὲ ἀκάνθας.

2. Change of preposition does not affect the sense of the sentence, which now reads, "What more was there to do in my vineyard that I have not done in it."

3. The scribe probably intended לעשה.

BofM	(2N15:5) (2N8:75)	And now go	to;	I will tell you what I will
KJ	(5:5)	And now go	to;	I will tell you what I will
IV	(5:5)	And now go	to;	I will tell you what I will
ASV	(5:5)	And now		I will tell you what I will
JPS	(5:5)	And now come,		I will tell you what I will

do to my vineyard--	I will	take away	the hedge	thereof, and
do to my vineyard:	I will	take away	the hedge	thereof, and
do to my vineyard;	I will	take away	the hedge	thereof, and
do to my vineyard.	I will	remove	its hedge,	and
do to my vineyard:	I will	take away	the hedge	thereof, And

it shall be eaten up;	And I will	break down	the wall	thereof,
it shall be eaten up;	and	break down	the wall	thereof,
it shall be eaten up;	and I will	break down	the wall	thereof,
it shall be devoured;		I will break down	its wall,	
it shall be eaten up;		I will break down	the fence	thereof,

and it shall be	trodden	down;
and it shall be	trodden	down:
and it shall be	trodden	down;
and it shall be	trampled	down.
and it shall be	trodden	down;

וְאֹתָה[1] אֹדִיעַ[2] נָא אֶתְכֶּם אֵת אֲשֶׁר אֲנִי
וְעַתָּה אוֹדִיעָה אֶתְכֶם

עֹשֶׂה לְכַרְתִּי[3] אָסִיר מֵשׁוֹכְנוֹ וְיִהְיֶה בְּעַר
עֹשֶׂה הָסֵר וְהָיָה לְבַעַר

פְּרָא גִּדְרוֹ[4] וְיִהְיֶה לְחַרְחֵס
וְהָיָה

1. Probably a confusion of gutterals. It could be considered as the imperative of אתה "to come" except that the plural form of the pronoun which occurs three words later would require the plural form אתו.

2. אודיע is an acceptable form. The terminal He for emphasis or cohortative force is not required.

3. אסיר of DSIa is the express form that the English translators have interpreted the infinitive הסר to mean. LXX has ἀφελῶ, "I will take away."

4. ויהיה, avoiding the Vav-consecutive, is probably a step towards modern Hebrew.

BofM	(2N15:6) (2N8:76)	And I will lay it waste; it shall not be
KJ	(5:6)	And I will lay it waste; it shall not be
IV	(5:6)	And I will lay it waste; it shall not be
RSV	(5:6)	I will make it a waste; it shall not be
JPS	(5:6)	And I will lay it waste: It shall not be

pruned	nor digged;	but there shall come up briers and thorns;
pruned,	nor digged;	but there shall come up briers and thorns:
pruned,	nor digged;	but there shall come up briers and thorns;
pruned	or hoed,	and briers and thorns
pruned	nor hoed,	But there shall come up briers and thorns;

	I will also command the clouds that they rain
	I will also command the clouds that they rain
	I will also command the clouds that they rain
shall grow up;	I will also command the clouds that they rain
	I will also command the clouds That they rain

no rain upon it.
no rain upon it.
no rain upon it.
no rain upon it.
no rain upon it.

ואשיחתו בתה[1] ולוא יזמר[1] ולוא יעדר ועלה
לא ולא

שמיר ושיח ועל העבים אצוה מהמטיר עליו מטר

1. LXX has καὶ .

BofM	(2N15:7) (2N8:77)	For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant;
NI	(5:7)	For the vineyard of the LORD of hosts <u>is</u> the house of Israel, and the men of Judah his pleasant plant:
IV	(5:7)	For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant;
RSV	(5:7)	For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are his pleasant planting;
JPS	(5:7)	For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah the plant of His delight;

and he looked for judgment,	and behold,	oppression;	for
and he looked for judgment,	but behold	oppression;	for
and he looked for judgment,	but behold	oppression;	for
and he looked for justice,	but behold,	bloodshed;	for
And He looked for justice,	but behold	violence;	For

righteousness,	but behold,	a cry.
righteousness,	but behold	a cry.
righteousness,	but behold	a cry.
righteousness,	but behold,	a cry!
righteousness,	but behold	a cry.

כי כרם יהוה צבאות בית ישראל ואיש

יהודה נטע [1]שעשועיו ויקו למשפט והנה

[2]למשפח לצדקה והנה צעקה

1. שעשועים appears in the Scriptures only in the plural, as in Prov. 8:30, Ps. 119:24, Jer. 31:20, indicating probably that ו- is an acceptable form for the plural in DSIa.

2. In view of the parallelism with the next phrase, inclusion of the Lamed on למשפח is probably an error.

DotM	(2N15:8) (2N8:78)	Wo unto them that join house to house,
KJ	(5:8)	Woe unto them that join house to house,
IV	(5:8)	Woe unto them that join house to house,
RSV	(5:8)	Woe to those who join house to house,
JPS	(5:8)	Woe unto them that join house to house,

til there can be no place,

that lay field to field, till there be no place,

that lay field to field, till there can be no place,

who add field to field, until there is no more room,

That lay field to field, Til there be no room,

that they may be placed alone in the midst of the earth!

that they may be placed alone in the midst of the earth.

that they may be placed alone in the midst of the earth!

and you are made to dwell alone in the midst of the land.

and ye be made to dwell Alone in the midst of the land!

הגי[1] בית בבית[2] שדה בשדה יקריבו עד
חגיעי

אפס מקום וישבתם[3] לבדכם[4] בקרב הארץ
והושבתם

1. The scribe occasionally confuses Ayin (ע) and Tsade (צ).

2. בית often suffices for בבית in the M.T. itself. In this instance, however, בבית is the preferred reading.

3. הושבתם, the Hophal form of ישב, is used nowhere else in the Bible. DSIa appears to use the Qal form with Beth erroneously omitted. If וישבתם is intended, the clause reads, "and you dwell alone in the midst of the land."

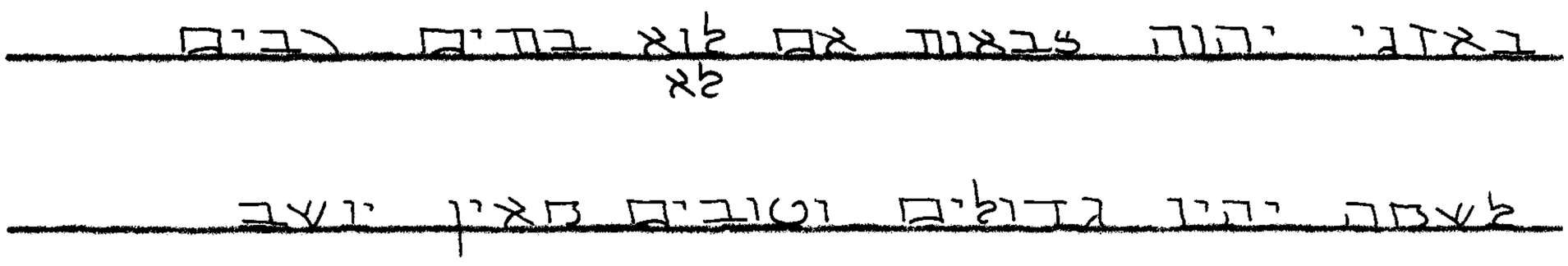
4. לבדכם needs the Lamed. A slight crack in the parchment, where the Lamed should be, may be responsible for its deletion.

BofM	(2N15:9) (2N8:79)	In mine ears, said the Lord of Hosts,[1]
KJ	(5:9)	In mine ears <u>said</u> the LORD of Hosts,
IV	(5:9)	In mine ears said the Lord of hosts,
RSV	(5:9)	The LORD of hosts has
JPS	(5:9)	In mine ears said the LORD of hosts:

	of a truth many houses shall be
	Of a truth many houses shall be
	Of a truth many houses shall be
sworn in my hearing:	"Surely many houses shall be
	Of a truth many houses shall be

desolate,	and	great	and fair	cities	without
desolate,		<u>even</u> great	and fair,		without
desolate,	and	great	and fair	cities	without
desolate,		large	and beautiful	houses,	without
desolate,	Even	great	and fair,		without

inhabitant.
inhabitant.
inhabitant.
inhabitant.
inhabitant.



1. The RBofM consistently spells "hosts" with a minuscule "h."

BofM	(2N15:10) (2N8:80)	Yea, ten acres of vineyard shall yield
KJ	(5:10)	Yea, ten acres of vineyard shall yield
1V	(5:10)	Yea, ten acres of vineyard shall yield
RSV	(5:10)	For ten acres of vineyard shall yield but
JPS	(5:10)	For ten acres of vineyard shall yield

one bath, and the seed of a homer[1] shall yield an ephah.
one bath, and the seed of an homer shall yield an ephah.
one bath, and the seed of a homer shall yield an ephah.
one bath, and a homer of seed shall yield but an ephah.
one bath, And the seed of a homer shall yield an ephah.

כי עשרת צמדי כרם יעשו בד אחד[2] אחד
מכל]שה איפה
זרע חמר יעשה

1. "Horner" in the First Edition, probably a printer's error.

2. We have here the masculine form אחד replacing the feminine אחת. Gesenius lists בד as being a common gender noun. The regular plural בדים has masculine form.

BoTM	(2N15:11) (2N8:81)	Wo unto them that rise up early in the
KJ	(5:11)	Woe unto them that rise up early in the
IV	(5:11)	Woe unto them that rise up early in the
RSV	(5:11)	Woe to those who rise early in the
JPS	(5:11)	Woe unto them that rise up early in the

morning,	that they may follow	strong drink,		that
morning,	<u>that</u> they may follow	strong drink;		that
morning,	that they may follow	strong drink,	and	that
morning,	that they may run after	strong drink,		who
morning,	That they may follow	strong drink;		That

continue	until	night, and	wine inflame	them!
continue	until	night, <u>till</u>	wine inflame	them!
continue	until	night until	wine inflame	them!
tarry late into	the evening till		wine inflames	them!
tarry late into	the night, Till		wine inflame	them!

[illegible] בקר ישכה ידופו[1] מאחרי בושף יין ידליקה
הוי משכימי בבקר ידפו מאחרי

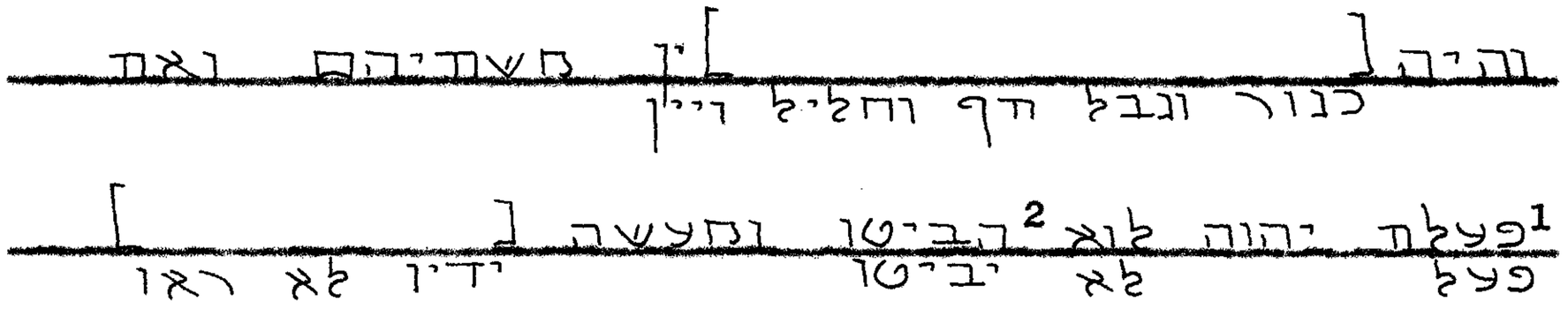
1. Probably a spelling error.

BofM	(2N15:12) (2N8:82)	And	the	harp,	and	the	viol,	the
KJ	(5:12)	And	the	harp,	and	the	viol,	the
IV	(5:12)	And	the	harp	and	the	viol,	the
RSV	(5:12)	They	have	lyre	and		harp,	
JPS	(5:12)	And	the	harp	and	the	psaltery,	the

tabret,	and		pipe,	and	wine	are in their feasts;	but
tabret,	and		pipe,	and	wine,	are in their feasts:	but
tabret	and		pipe,	and	wine,	are in their feasts;	but
timbrel	and		flute	and	wine	at their feasts;	but
tabret	and	the	pipe,	And	wine,	are in their feasts;	But

they		regard	not	the	work	of the Lord, neither
they		regard	not	the	work	of the LORD, neither
they		regard	not	the	work	of the Lord, neither
they	do not	regard		the	deeds	of the LORD, or
they		regard	not	the	work	of the LORD, Neither

consider			the	operation of his hands.
consider			the	operation of his hands.
consider			the	operation of his hands.
see			the	work of his hands.
have they	considered		the	operation of His hands.



1. פעלת **suggests a feminine counterpart to** פעל, פעלה, **which the Massoretes point as** פְּעֻלָּה, **is found in Prov. 10:16, 11:18, and Jer. 15:16.**

2. **The perfect tense of the DSIa reading accords in tense with the following verb** ראו **with which it is parallel, and therefore is the preferable reading. We now read "but they have not regarded the work of the LORD."**

BofM	(2N15:13) (2N8:83)	Therefore, my people are gone into captivity,
KJ	(5:13)	Therefore my people are gone into captivity,
IV	(5:13)	Therefore my people are gone into captivity,
RSV	(5:13)	Therefore my people go into exile
JPS	(5:13)	Therefore My people are gone into captivity,

because they have no knowledge; and their honorable men
because they have no knowledge; and their honourable men
because they have no knowledge; and their honorable men
for want of knowledge; their honored men
for want of knowledge; And their honourable men

are famished, and their multitude dried up with
are famished, and their multitude dried up with
are famished, and their multitude dried up with
are dying of hunger, and their multitude is parched with
are famished, And their multitude are parched with

thirst.
thirst.
thirst.
thirst.
thirst.

[ ]עמי חבלי דעת וכבודו חדי רעב והמונו [ ]
לכן גלה צחה עמא

HofM	(2N15:14) (2N8:84)	Therefore,	hell	hath enlarged
KJ	(5:14)	Therefore	hell	hath enlarged
IV	(5:14)	Therefore	hell	hath enlarged
RSV	(5:14)	Therefore	Sheol	has enlarged
JPS	(5:14)	Therefore	the nether-world	hath enlarged

herself, and opened her mouth without measure; and their
herself, and opened her mouth without measure: and their
herself, and opened her mouth without measure; and their
its appetite and opened its mouth beyond measure, and the
her desire, and opened her mouth without measure; and down

glory, and their multitude, and their
glory, and their multitude, and their
nobility of Jerusalem and her multitude go down,
goeth their glory, and their tumult, and their

pomp, and he that rejoiceth, shall descend into it.
pomp, and he that rejoiceth, shall descend into it.
pomp, and he that rejoiceth, shall descend into it.
her throng and he who exults in her.
uproar, and he that rejoiceth among them.

[ ]רחיבה שאול נפשה ופערה פיה לבלי חוק
לכן הרחיבה חקו

וירד הדרה והמונה ושאונה ועל[ ]בה
ועלז

BofM	(2N15:15) (2N8:85)	And	the	mean	man	shall	be	brought	down, and
KJ	(5:15)	And	the	mean	man	shall	be	brought	down, and
IV	(5:15)	And	the	mean	man	shall	be	brought	down, and
RSV	(5:15)				Man		is	brought	down, and
JPS	(5:15)	And			man		is	bowed	down, And

the	mighty	man	shall	be		humbled,	and	the	eyes of the
the	mighty	man	shall	be		humbled,	and	the	eyes of the
		men	are		brought	low,	and	the	eyes of the
		man	is			humbled,	And	the	eyes of the

lofty	shall	be	humbled.
lofty	shall	be	humbled:
lofty	shall	be	humbled;
haughty	are		humbled.
lofty	are		humbled;

וְשַׁח אָדָם וַיִּשְׁפַּל אִישׁ וְעֵינֵי גְבֹהִים תִּשְׁפָּלְנָה[1]
וְרָשַׁח

1. The conjunction has been omitted, now reading, "Man is bowed down."

BoFM	(2N15:16) (2N8:86)	But the Lord of Hosts shall be exalted
KJ	(5:16)	But the LORD of hosts shall be exalted
IV	(5:16)	But the Lord of hosts shall be exalted
RSV	(5:16)	But the LORD of hosts is exalted
JPS	(5:16)	But the LORD of hosts is exalted

in	judgment,	and	God	that is	holy	shall
in	judgment,	and	God	that is	holy	shall
in	judgment,	and	God	that is	holy	shall
in	justice,	and the Holy	God			shows
through	justice,	and	God	the Holy	One	

be	sanctified	in	righteousness.
be	sanctified	in	righteousness.
be	sanctified	in	righteousness.
himself	holy	in	righteousness.
is	sanctified	through	righteousness.

וַיִּגְבַּהּ יְהוָה צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ

בִּצְדָקָה

BoHM	(2N15:17) (2N8:67)	Then shall the lambs feed after their
KJ	(5:17)	Then shall the lambs feed after their
IV	(5:17)	Then shall the lambs feed after their
RSV	(5:17)	Then shall the lambs graze as in their
JPS	(5:17)	Then shall the lambs feed as in their

manner, and the waste places of the fat ones shall strangers

manner, and the waste places of the fat ones shall strangers

pasture, fatlings and kids shall feed among the ruins.

pasture, And the waste places of the fat ones shall wanderers

eat.

eat.

eat.

---

eat.

ורעו[1] כבושים כדברים וחרבות מחים גרים יאכלו
כבשים
מחים

1. The presence of the m-1 Vav probably indicates that the long -a- preserved in the M.T. was broadened to an -o- sound by the scribe of Qumran, as he heard it and spoke it.

BofM	(2N15:18) (2N8:88)	Wo unto them that draw iniquity with cords
KJ	(5:18)	Woe unto them that draw iniquity with cords
IV	(5:18)	Woe unto them that draw iniquity with cords
RSV	(5:18)	Woe to those who draw iniquity with cords
JPS	(5:18)	Woe unto them that draw iniquity with cords

of vanity,	and		sin as it were with a cart rope;
of vanity,	and		sin as it were with a cart rope:
of vanity,	and		sin as it were with a cart rope;
of falsehood,	who draw	sin as	with cart ropes,
of vanity,	And		sin as it were with a cart rope,

הוי מושכי העון בחבלי השוא[1] וכעבות העגלה החטאה
העון השוא

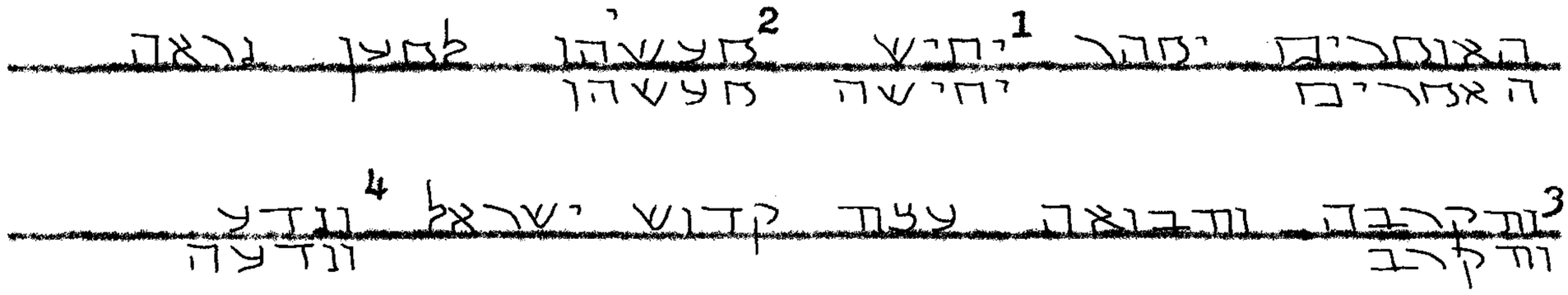
1. שָׁוְא appears also in Job 15:31 where שָׁוְא is expected.

BofM	(2N15:19) (2N8:89)	That say:	Let him make speed,
KJ	(5:19)	That say,	Let him make speed, and
IV	(5:19)	That say,	Let him make speed, and
RSV	(5:19)	who say:	"Let him make haste, let him
JPs	(5:19)	That say:	'Let Him make speed, let Him

hasten his work, that we may see it; and let the counsel of
hasten his work, that we may see it: and let the counsel of
hasten his work, that we may see it; and let the counsel of
speed his work that we may see it; let the purpose of
hasten His work, that we may see it; And let the counsel of

the Holy One of Israel draw nigh and come, that we
the Holy One of Israel draw nigh and come, that we
the Holy One of Israel draw nigh and come, that we
the Holy One of Israel draw near, and let it come, that we
the Holy One of Israel draw nigh and come, That we

may know it.
may know it!
may know it!
may know it!"
may know it!'



1. Loss of the Emphatic He does not detract from the correctness nor meaning of the verb.

2. The scribe first wrote משעשהן corresponding to what is found in the M.T. Supralineally a Yod is added, pluralizing the noun to cause it to read "his works."

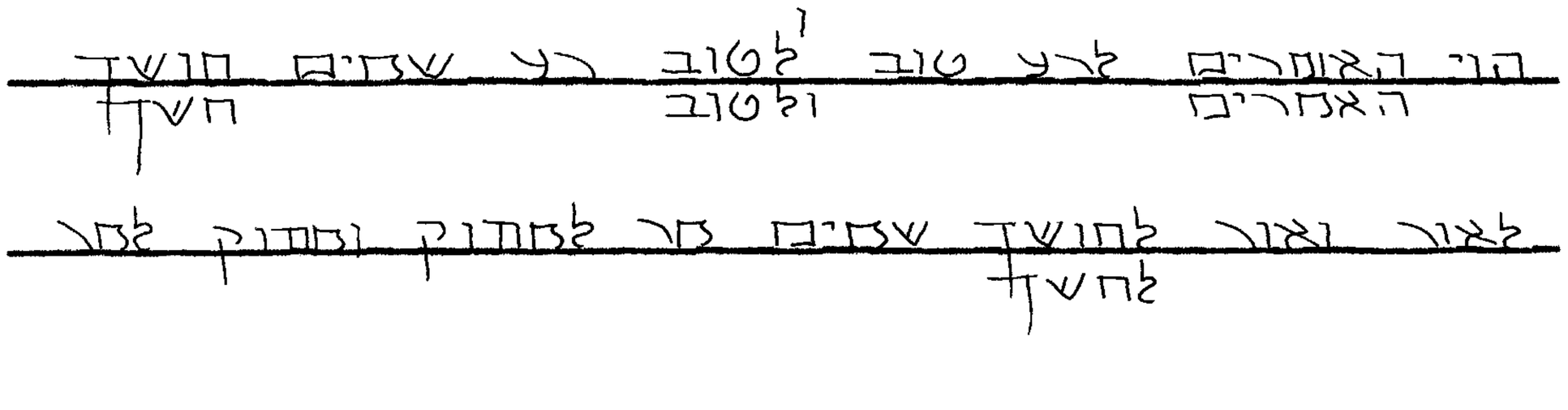
3. Here a He is added--the reverse process of Note 1.

4. Same as Note 1.

BofM	(2N15:20) (2N8:90)	Wo unto them that call evil good, and good
KJ	(5:20)	Woe unto them that call evil good, and good
IV	(5:20)	Woe unto them that call evil good, and good
RSV	(5:20)	Woe to those who call evil good and good
JPS	(5:20)	Woe unto them that call evil good, and good

evil, that put darkness for light, and light for
evil; that put darkness for light, and light for
evil; that put darkness for light, and light for
evil, who put darkness for light and light for
evil; That change darkness into light, And light into

darkness, that put bitter for sweet, and sweet for bitter!
darkness; that put bitter for sweet, and sweet for bitter!
darkness; that put bitter for sweet, and sweet for bitter!
darkness, who put bitter for sweet and sweet for bitter!
darkness; That change bitter into sweet, And sweet into bitter!



DotN	(2N15:21) (2N8:21)	Wo	unto	the			wise	in	their	own
KJ	(5:21)	Woe	unto	<u>them</u>	<u>that</u>	are	wise	in	their	own
IV	(5:21)	Woe	unto	the			wise	in	their	own
RSV	(5:21)	Woe	to	those	who	are	wise	in	their	own
JPS	(5:21)	Woe	unto	them	that	are	wise	in	their	own

eyes	and	prudent	in	their	own	sight!			
eyes,	and	prudent	in	their	own	sight!			
eyes,	and	prudent	in	their	own	sight!			
eyes,	and	shrewd	in	their	own	sight!			
eyes,	and	prudent	in	their	own	sight!			

הוי חכמים בעיניהם ונגד פניהם נבונים
בעיניהם ונבונים

DoTM	(2N15:22) (2N8:92)	Wo unto the mighty to drink
KJ	(5:22)	Woe unto <u>them</u> <u>that</u> <u>are</u> mighty to drink
IV	(5:22)	Woe unto the mighty to drink
RSV	(5:22)	Woe to those who are heroes at drinking
JPS	(5:22)	Woe unto them that are mighty to drink

wine, and		men of strength	to mingle	strong drink;
wine, and		men of strength	to mingle	strong drink;
wine, and		men of strength	to mingle	strong drink;
wine, and	valient men		in mixing	strong drink,
wine, And		men of strength	to mingle	strong drink;

הוי גבורים לשתות יין ואנשי חיל למסך שכר

BorN	(2N15:23) (2N8:93)	Who	justify	the	wicked	for	reward,	and
KJ	(5:23)	Which	justify	the	wicked	for	reward,	and
IV	(5:23)	Which	justify	the	wicked	for	reward,	and
RSV	(5:23)	who	acquit	the	guilty	for a	bribe,	and
JPS	(5:23)	That	justify	the	wicked	for a	reward,	And

take away	the righteousness	of	the righteous	from him!
take away	the righteousness	of	the righteous	from him!
take away	the righteousness	of	the righteous	from him!
deprive	the innocent	of	his right!	
take away	the righteousness	of	the righteous	from him!

מצדיקי רשע עקב שחד[1] וצדקת צדיקים

יסירו ממנו

1. The Vav is probably misplaced. The Massoretic pointing suggests that שוחד would be more likely.

MofN	(2N15:24) (2N8:94)	Therefore,	as the			fire devoureth
KJ	(5:24)	Therefore	as the			fire devoureth
IV	(5:24)	Therefore	as the			fire devoureth
RSV	(5:24)	Therefore,	as the	tongue	of	fire devours
JPS	(5:24)	Therefore	as the	tongue	of	fire devoureth

the stubble, and	the flame	consumeth	the chaff,	
the stubble, and	the flame	consumeth	the chaff,	
the stubble, and	as dry grass	sinks down	in the flame,	
the stubble, And	as the chaff	is consumed	in the flame,	

their root shall	be	rottenness,	and their	blossoms	shall
so their root shall	be as	rottenness,	and their	blossom	shall
so their root shall	be as	rottenness,	and their	blossom	shall
so their root will	be as	rottenness,	and their	blossom	
So their root shall	be as	rottenness,	And their	blossom	shall

go up as	dust;	because they	have cast away	the law of	the Lord
go up as	dust:	because they	have cast away	the law of	the LORD
go up as	dust;	because they	have cast away	the law of	the Lord
go up like	dust;	for they	have rejected	the law of	the LORD
go up as	dust;	Because they	have rejected	the law of	the LORD

of Hosts, and		despised	the word of	the Holy One	of Israel.
of hosts, and		despised	the word of	the Holy One	of Israel.
of hosts, and	have	despised	the word of	the Holy One	of Israel.
of hosts, And		condemned	the word of	the Holy One	of Israel.

לכן כאכל קש לשון אש [1]ואשׁ [2]להבה יכלה שרשם
וחשש להבה

כמק יהיה ופרחם כאבק יעלה כי מאסו את
כי

תורת יהוה צבאות ואת אמרת קדוש ישראל נאצו

1. וְאַשׁ is probably an example of dittography.

2. The Vav might indicate a dialectical peculiarity. The terminal Tau on this word occurs also in I Sam. 17:7.

BofM	(2N15:25) (2N8:95)	Therefore, is the anger of the Lord
KJ	(5:25)	Therefore is the anger of the LORD
IV	(5:25)	Therefore is the anger of the Lord
RSV	(5:25)	Therefore the anger of the LORD was
JPS	(5:25)	Therefore is the anger of the LORD

kindled against his people, and he hath stretched forth his
kindled against his people, and he hath stretched forth his
kindled against his people, and he stretched out his
kindled against His people, And He hath stretched forth His

hand against them, and hath smitten them; and the hills
hand against them, and hath smitten them: and the hills
hand against them, and hath smitten them; and the hills
hand against them and smote them, and the mountains
hand against them, and hath smitten them, And the hills

did tremble, and their carcasses were torn in the midst
did tremble, and their carcasses were torn in the midst
did tremble, and their carcasses were torn in the midst
quaked; and their corpses were as refuse in the midst
did tremble, and their carcasses were as refuse in the midst

of the streets. For all this his anger is not turned away,

of the streets. For all this his anger is not turned away,

of the streets. For all this his anger is not turned away,

of the streets. For all this his anger is not turned away

of the streets. For all this His anger is not turned away,

but his hand is stretched out still.

but his hand <u>is</u> stretched out still.

but his hand is stretched out still.

and his hand is stretched out still.

But His hand is stretched out still.

על כן חרה אף יהוה בעמו ויט ידיו[1] עליו
ידו

ויכהו וירגזו ההרים ותהי נבלתם כמוטה
והי

בקרב חוצות בכל זאת לא שב אפו
בכל זאת לא

ועוד ידיו[1] נטויה
ידו

1. Now plural, "his hands."

ofM	(2N15:26) (2N8:96)	And he will l ft up an ensign to the
KJ	(5:26)	And he will lift up an ensign to the
IV	(5:26)	And he will lift up an ensign to the
RSV	(5:26)	He will raise a signal for a
JPS	(5:26)	And He will lift up an ensign to the

nations from far,	and	will	hiss	unto	them	from the end
nations from far,	and	will	hiss	unto	them	from the end
nations from far,	and	will	hiss	unto	them	from the end
nation afar off,	and		whistle for	it	from	the ends
nations from far,	and	will	hiss	unto	them	from the end

of the earth;	and	behold,	they	shall	come	with speed
of the earth:	and,	behold,	they	shall	come	with speed
of the earth;	and,	behold,	they	shall	come	with speed
of the earth;	and	lo,				swiftly,
of the earth;	And,	behold,	they	shall	come	with speed

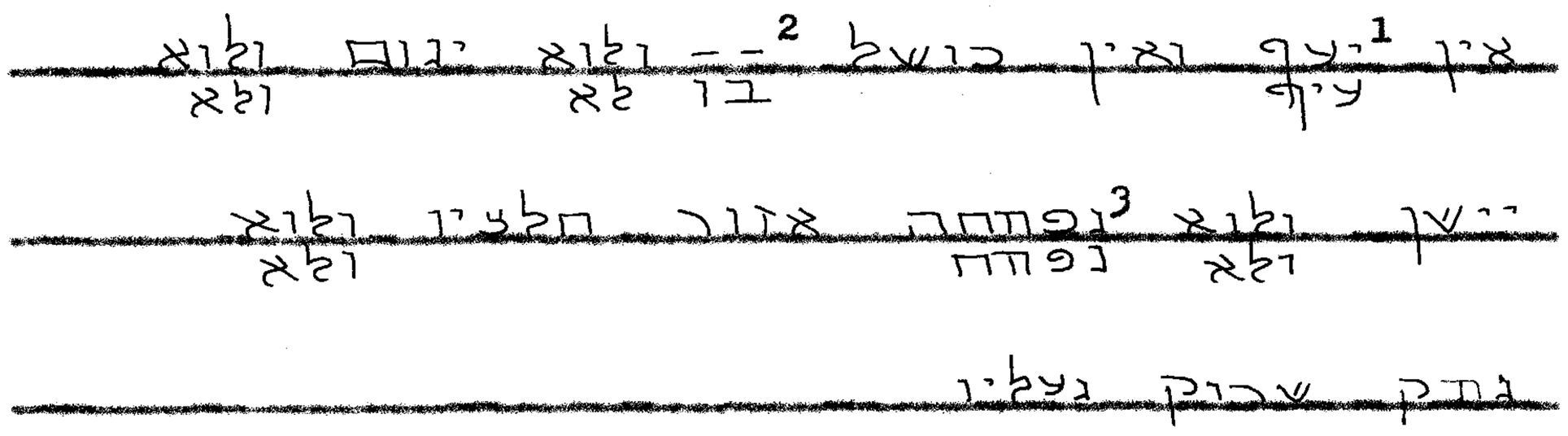
swiftly;
swiftly:
swiftly.
speedily it comes!
swiftly;

[illegible]

BofM	(2N15:26 continued) (2N8:97)	none	shall be	weary	nor	stumble
KJ	(5:27)	None	shall be	weary	nor	stumble
IV	(5:27)	None	shall be	weary	nor	stumble
RSV	(5:27)	None	is	weary,	none	stumbles,
JPS	(5:27)	None	shall be	weary	nor	stumble
among them.	(2N15:27)	None	shall	slumber	nor	sleep;
among them;		none	shall	slumber	nor	sleep;
among them;		none	shall	slumber	nor	sleep;
		none		slumbers	or	sleeps,
among them;		None	shall	slumber	nor	sleep:

neither shall the girdle		of their loins	be loosed,	nor
neither shall the girdle		of their loins	be loosed,	nor
neither shall the girdle		of their loins	be loosed,	nor
not	a waistcloth		is loose,	not
Neither shall the girdle		of their loins	be loosed,	Nor

the lachet	of their shoes	be broken;	
the lachet	of their shoes	be broken:	
the lachet	of their shoes	be broken;	
a sandal-thong		broken;	
the lachet	of their shoes	be broken;	



1. יָעֵף may mean "wearied, faint," from יָעַף "to go swiftly, to be wearied," and is found in Isa. 40:29; 50:4.

2. Omission of בו would cause the deletion of "among them."

3. The feminine form נפתחה assumes אזור to be feminine.

DoM	(2K15:28) (2K8:98)	Whose arrows shall be sharp, and all their
KJ	(5:28)	Whose arrows <u>are</u> sharp, and all their
JV	(5:28)	Whose arrows shall be sharp, and all their
RSV	(5:28)	their arrows are sharp, all their
JPS	(5:28)	Whose arrows are sharp, And all their

bows bent,	and	their horses'	hoofs	shall be	counted	like
bows bent,		their horses'	hoofs	shall be	counted	like
bows bent,	and	their horses'	hoofs	shall be	counted	like
bows bent,		their horses'	hoofs	seem		like
bows bent;		Their horses'	hoofs	shall be	counted	like

flint,	and	their wheels	like a	whirlwind,	
flint,	and	their wheels	like a	whirlwind.	
flint,	and	their wheels	like a	whirlwind;	
flint,	and	their wheels	like the	whirlwind.	
flint,	and	their wheels	like a	whirlwind.	

אשר חצין שנונים וכול קשתותין דרוכות פרסות
וכל קשתהין דרכיה

סוסין כצור[1] נחשבו וגלגליו כסופה
כצר

1. For the etymology of צר, Gesenius indicates צרר "to straighten, to press upon." A noun צר, derived from the verb צרר, means "stone, pebble, rock." The LXX here reads ὡς στερεὰ πέτρα "as solid rock."

BofM	(2N15:28 continued) (2N8:98 continued)	their roaring				like a lion.
KJ	(5:29)	Their roaring	shall	be		like a lion,
IV	(5:28 continued)	their roaring	shall	be		like a lion.
RSV	(5:29)	Their roaring	is			like a lion,
JPS	(5:29)	Their roaring	shall	be		like a lion,

(2N15:29) (2N8:99)	They shall roar	like young lions;			yea,
	they shall roar	like young lions:			yea,
(5:29)	They shall roar	like young lions;			yea,
		like young lions	they	roar;	
	They shall roar	like young lions,			yea,

they shall	roar, and lay hold of the	prey,	and	shall	
they shall	roar, and lay hold of the	prey,	and	shall	
they shall	roar, and lay hold of the	prey,	and	shall	
they	growl and seize	their prey,	they		
they shall	roar, and lay hold of the	prey,	and		

carry	away safe, and	none	shall deliver.
carry <u>it</u>	away safe, and	none	shall deliver <u>it</u>.
carry	away safe, and	none	shall deliver.
carry it	off, and	none	can rescue.
carry it	away safe, And there shall be none to		deliver.

שאגה לו כלביא [1] ישאג [2] ככפירים ינהם [3] ויאחז

וישאג ככפירים וינהם ויאחז

טרף וימלט ואין מציל

1. Burrows transliterates וישאג to correspond to the Ketib of the M.T. The first consonant, however, has a very distinct hook and is shorter than the usual Vav. A Yod is more likely. As ישאג it agrees with the M.T. Qere.

2. With the conjunction displaced from ינהם to ככפירים, the verse may now be rendered,

> The roaring is theirs: like a lion they shall roar, and like young lions they shall growl . . .

3. Burrows has transliterated this as ויזחז. Close scrutiny reveals the semblance of a stroke (Zayin) to the left of the word, barely visible because of a crease in the parchment. The mark that Burrows interprets as a Zayin is rather thick, and is probably the blotting out of an incorrect letter with the correct Aleph placed above the line. If these observations are valid, the DSIa reproduces the same reading as the M.T.

DofN	(2N15:30) (2N8:100)	And	in	that	day	they	shall	roar against
KJ	(5:30)	And	in	that	day	they	shall	roar against
IV	(5:30)	And	in	that	day	they	shall	roar against
RSV	(5:30)					They	will	growl over
JPS	(5:30)	And				they	shall	roar against

them like the roaring of the sea; and if they

them like the roaring of the sea: and if one

them like the roaring of the sea; and if they

it on that day, like the roaring of the sea. And if one

them n that day like the roaring of the sea; And if one

look unto the land, behold, darkness and sorrow, and the

look unto the land, behold darkness and sorrow, and the

look to the land, behold, darkness and distress; and the

look unto the land, Behold darkness and distress, And the

l ght is darkened in the heavens thereof.

light is darkened in the heavens thereof.

light is darkened in the heavens thereof.

l ght is darkened by its clouds.

l ght is darkened in the skies thereof.

[1] יגהם עליו ביום ההוא כגהמת ים וגבט לארץ
וינהם

והנה חושך צר ואור חשך בעריפיה
חשך

1. Omission of the conjunction causes it to read as does the RSV.

Chapter Five

1. Change of words:

vs. 24 ואש instead of ורחש
vs. 27 יעף instead of עיף
vs. 28 כעלר instead of כעלך

Total occurrences--3

3. Word deleted:

vs. 27 בן

5. Modifications re. conjunction:

added-- vs. 6 ולוא instead of לא
vs. 27 ולוא instead of לא
vs. 29 וככפירים instead of ככפירים

deleted-- vs. 15 ישח instead of וישח
vs. 29 ינהם instead of וינהם
vs. 30 ינהם instead of וינהם

Total occurrences--6

6. Modifications re. number:

vs. 19 מעשיהו(pl) instead of מעשהו
vs. 25 ידיו(pl) instead of ידו
ידיו(pl) instead of ידו

Total occurrences--3

7. Modifications re. gender:

vs. 12 פעלה(f) instead of פעל
vs. 27 נפחחה(f) instead of נפחח

Total occurrences--2

8. Modifications re. tense:

vs. 5	אסיר	instead of	הסר
	ויהיה	instead of	והיה
	ויהיה	instead of	והיה
vs. 8	וישחם	instead of	והושבתם
vs. 12	הביטו	instead of	יביטו

Total occurrences--5

9. Modifications re. prepositions or particles

vs. 1	נא	omitted	
vs. 4	בכרחי	instead of	לכרחי
vs. 5	בער	instead of	לבער
vs. 8	ביח	instead of	בביח

Total occurrences--4

10. Orthographical or morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 2	ויסקולהו	instead of	ויסקלהו
	שורק	instead of	שרק
	באושים	instead of	באשים
vs. 3	שפוטוגה	instead of	שפטו־נא
vs. 4	ולוא	instead of	ולא
	באושים	instead of	באשים
vs. 5	עושא	instead of	עשה
vs. 6	ולוא	instead of	לא
	ולוא	instead of	ולא
vs. 9	לוא	instead of	לא
vs. 11	ירדופו	instead of	ירדפו
vs. 12	לוא	instead of	לא
vs. 14	חוק	instead of	חקק
vs. 17	כבושים	instead of	כבשים
vs. 18	העוון	instead of	העון
vs. 19	האוחרים	instead of	האחרים
vs. 20	האוחרים	instead of	האחרים
	חושך	instead of	חשך
	לחושך	instead of	לחשך
vs. 21	נבוניס	instead of	נבנים
vs. 25	בכול	instead of	בכל
	זאוח	instead of	זאת
	אוך	instead of	אך
vs. 26	אוך	instead of	אך
vs. 27	אוכוא	instead of	אכא
	אוכוא	instead of	אכא
	אוכוא	instead of	אכא
	אוכוא	instead of	אכא

	vs. 28	וכול	instead of	וכל
		קשהוחין	instead of	קשהחין
		דרוכוח	instead of	דרכוח
	vs. 30	חושך	instead of	חשך

Occurrences--32

addition of m-1 Yod--

	vs. 17	חיחים	instead of	חחים

quiescent letters--

	vs. 1	היהא	instead of	היה
	vs. 2	ויבנא	instead of	ויבן
		ויעשה	instead of	ויעש
	vs. 5	אודיע	instead of	אודיעה
	vs. 10	אחד	instead of	אחה
	vs. 18	השו	instead of	השוא
	vs. 19	יחיש	instead of	יחישה
		ותקרבה	instead of	ותקרב
		ונדע	instead of	ונדעה
	vs. 24	כיא	instead of	כי
	vs. 25	וחהיה	instead of	וחהי
	vs. 26	לגואים	instead of	לגוים

Occurrences--12

modification of suffix--

	vs. 5	אחכמה	instead of	אחכם

others--

	vs. 3	שפוטנה	instead of	שפטו־נא
	vs. 5	עושא	instead of	עשה
	vs. 7	שעשוין	instead of	שעשוין
	vs. 24	לוהבוד	instead of	להבה

Occurrences--4

Total occurrences for section ten--51

11. Probable spelling errors:

vs. 4	וישה	instead of	ויעש
vs. 5	ואחה	instead of	ועתה
vs. 7	למשפח	instead of	משפח
vs. 8	מגיעי	instead of	מגיעי
	וישחם	instead of	והושבהם
	בדכם	instead of	לבדכם
vs. 11	מאחזי	instead of	מאחרי
vs. 23	עחוד	instead of	שחד

Total occurrences--8

Total number of variations--83

Average number of variations per verse--2.77

There is one variation for every 4.42 words.

Addition of w-l Vav is the most frequent variation, constituting 38.5% of the variant readings.

BofM	(2N16:1) (2N9:1)	In the year that king Uzziah died, I saw also
KJ	(6:1)	In the year that king Uzziah died I saw also
IV	(6:1)	In the year that king Uzziah died I saw also
RSV	(6:1)	In the year that king Uzziah died I saw
JPS	(6:1)	In the year that king Uzziah died I saw

the Lord sitting upon a throne, high and lifted up, and his

the Lord sitting upon a throne, high and lifted up, and his

the Lord sitting upon a throne, high and lifted up, and his

the Lord sitting upon a throne, high and lifted up; and his

the Lord sitting upon a throne high and lifted up, and his

train filled the temple.

train filled the temple.

train filled the temple.

train filled the temple.

train filled the temple.

בשנת מות המלך עוזיה[1] וארא את אדוני ישב
עזיהו ואראה אדני ישב

על כסא רם ונשא ושוליו מלאים את ההיכל

1. Omission of the conjunction does not affect the English translation.

BoTM	(2N16:2) (2N9:2)	Above it	stood the seraphim;[1]	each one had	six wings;	with twain he	covered his face,	and with twain
KJ	(6:2)	Above it	stood the seraphims:	each one had	six wings;	with twain he	covered his face,	and with twain
IV	(6:2)	Above it	stood the seraphim;	each one had	six wings;	with twain he	covered his face,	and with twain
RSV	(6:2)	Above Him	stood the seraphim;	each had	six wings;	with twain he	covered his face,	and with twain
JPS	(6:2)	Above Him	stood the seraphim;	each one had	six wings:	with two he	covered his face,	and with two
					six wings:	with twain he	covered his face,	and with twain

he covered his feet,	and with twain	he did	fly.
he covered his feet,	and with twain	he did	fly.
he covered his feet,	and with twain	he did	fly.
he covered his feet,	and with two	he	flew.
he covered his feet,	and with twain	he did	fly.

שרפים עומדים[2] ממעלה לו שש כנפים
עומדים ממעל

[3]____[4] אחד בשתים יכסה פניו
שש כנפים לאחד

ובשתים יכסה רגליו ובשתים יעופף

1. "seraphims" in the First Edition and in the BHofM.

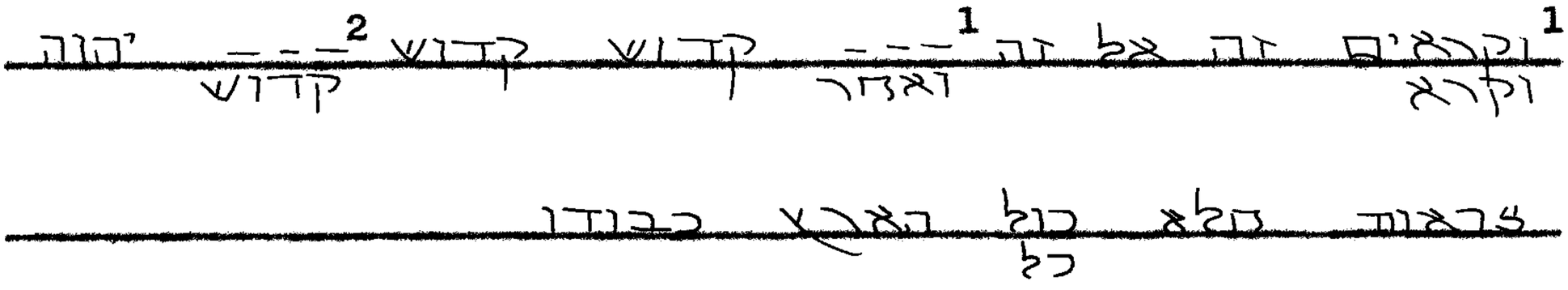
2. According to Gesenius, חעמ is the apocopated form of הלעמ. Therefore, הלעממ as an adverb is reasonable. הלעמ is found in II Kings 3:21.

3. Omission is probably homoioteleuton.

4. Traces of a possible Lamed may be seen in the parchment crease.

BofM	(2N16:3) (2N9:3)	And one cried	unto another,	and said:	Holy,	holy, holy,	is the Lord of Hosts;
KJ	(6:3)	And one cried	unto another,	and said,	Holy,	holy, holy,	is the LORD of hosts:
IV	(6:3)	And one cried	unto another,	and said,	Holy,	holy, holy,	is the Lord of hosts;
RSV	(6:3)	And one called	to another	and said:	"Holy,	holy, holy	is the LORD of hosts;
JPS	(6:3)	And one called	to another,	and said:	Holy,	holy, holy	is the LORD of hosts;

BofM	the whole earth is full of	his glory.
KJ	the whole earth <u>is</u> full of	his glory.
IV	the whole earth is full of	his glory.
RSV	the whole earth is full of	his glory."
JPS	The whole earth is full of	His glory.



1. Employing the plural Qal participle and omitting will cause the translation to read, "And they were calling (crying) one to another, Holy, holy . . ."

2. Probably an example of haplography.

BoSM	(2N16:4) (2N9:4)	And the posts	of the door		
KJ	(6:4)	And the posts	of the door		
IV	(6:4)	And the posts	of the door		
RSV	(6:4)	And the foundations	of the thresholds		
JPS	(6:4)	And the posts	of the door	were	
moved at the voice of him		that cried,	and the house was		
moved at the voice of him		that cried,	and the house was		
moved at the voice of him		that cried,	and the house was		
shook at the voice of him		who called,	and the house was		
moved at the voice of them		that called,	and the house was		
filled with smoke.					
filled with smoke.					
filled with smoke.					
filled with smoke.					
filled with smoke.					

ויעו יעלא [1] הקורא ויבוא [2] ויעלא עשן אחוז הספים מקול

1. He and Aleph are frequently interchanged in DSIa.

2. The perfect tense is used instead of the imperfect, probably to avoid the Vav-consecutive construction. No change in the English translation is required.

BofM	(2N16:5) (2N9:5)	Then	said	I:		Wo	is	unto	me!	for I
KJ	(6:5)	Then	said	I,		Woe	is		me!	for I
IV	(6:5)	Then	said	I,		Woe	is		me!	for I
RSV	(6:5)	And		I	said:	"Woe	is		me!	For I
JPS	(6:5)	Then	said	I:		Woe	is		me!	for I

am undone; because I am a man of unclean lips; and I dwell
am undone; because I <u>am</u> a man of unclean lips, and I dwell
am undone; because I am a man of unclean lips, and I dwell
am lost; for I am a man of unclean lips, and I dwell
am undone; because I am a man of unclean lips, And I dwell

in the midst of a people of unclean lips; for mine eyes
in the midst of a people of unclean lips: for mine eyes
in the midst of a people of unclean lips; for mine eyes
in the midst of a people of unclean lips; for my eyes
in the midst of a people of unclean lips; For mine eyes

have seen the King, the Lord of Hosts.
have seen the King, the LORD of hosts.
have seen the King, the Lord of hosts.
have seen the King, the LORD of hosts!"
have seen the King, the LORD of hosts.

BofM	(2N16:6) (2N9:6)	Then flew		one of the seraphim[1]		unto
KJ	(6:6)	Then flew		one of the seraphims		unto
IV	(6:6)	Then flew		one of the seraphim		unto
RSV	(6:6)	Then flew		one of the seraphim		to
JPS	(6:6)	Then flew unto me		one of the seraphim,		
me,	having a live	coal	in his hand,			which
me,	having a live	coal	in his hand,			<u>which</u>
me,	having a live	coal	in his hand,			which
me,	having		in his hand	a burning coal		which
	with a glowing	stone	in his hand,			which
he had	taken with the	tongs	from off the	altar;		
he had	taken with the	tongs	from off the	altar:		
he had	taken with the	tongs	from off the	altar;		
he had	taken with	tongs	from	the altar.		
he had	taken with the	tongs	from off the	altar;		

ויעף אלי אחד מן השרפים ובידו רצפה[2]
ויעף

במלקחים לקח ב[ ]ל המ[ ]
מעל המזבח

1. "seraphims" in the First Edition and the RBofM.

2. Sometimes it is uncertain whether the peculiarity is really one of morphology or merely one of orthography.

BofM	(2N16:7) (2N9:7)	And he laid		it upon	my mouth,			and
KJ	(6:7)	And he laid		it upon	my mouth,			and
IV	(6:7)	And he laid		it upon	my mouth,			and
RSV	(6:7)	And he touched			my mouth,			and
JPS	(6:7)	and he touched			my mouth	with	it,	and
said:	Lo,	this has	touched	thy	lips;	and	thine	iniquity is taken away, and thy sin purged.
said,	Lo,	this has	touched	thy	lips;	and	thine	iniquity is taken away, and thy sin purged.
said,	Lo,	this has	touched	thy	lips;	and	thine	iniquity is taken away, and thy sin purged.
said:	"Behold,	this has	touched	your	lips;		your	guilt is taken away, and your sin forgiven."
said:	Lo,	this hath	touched	thy	lips;	And	thine	iniquity is taken away, And thy sin expiated.

וַיִּגַּע עַל פִּי וַיֹּאמֶר הִנֵּה נָגַע זֶה עַל שְׂפָתֶיךָ

וְסַר עֲוֹנְךָ וְחַטָּאתְךָ[1] תְּכֻפָּר

1. חַטֹּאתֶיךָ is now plural, reading "thy sins."
LXX also reads as plural -- τας ἁμαρτιας σου.

BofM	(2N16:8) (2N9:8)	Also I heard the voice of the Lord, saying:
KJ	(6:8)	Also I heard the voice of the Lord, saying,
IV	(6:8)	Also I heard the voice of the Lord, saying,
RSV	(6:8)	And I heard the voice of the Lord saying,
JPS	(6:8)	And I heard the voice of the Lord, saying:

Whom shall I send, and who will go for us? Then I said:[2]

Whom shall I send, and who will go for us? Then said I,

Whom shall I send, and who will go for us? Then said I,

"Whom shall I send, and who will go for us?" Then I said,

Whom shall I send, And who will go for us? Then I said:

Here am I;[1] send me.

Here am I; send me.

Here am I; send me.

"Here I am! Send me."

'Here am I; send me.'

ואשמע את קול אדוני אמר את מי אשלח ומי
אדנ׳

ילך לנו[3] ואמרה הנני שלחני
ואמר

1. "Here I" in the First Edition.

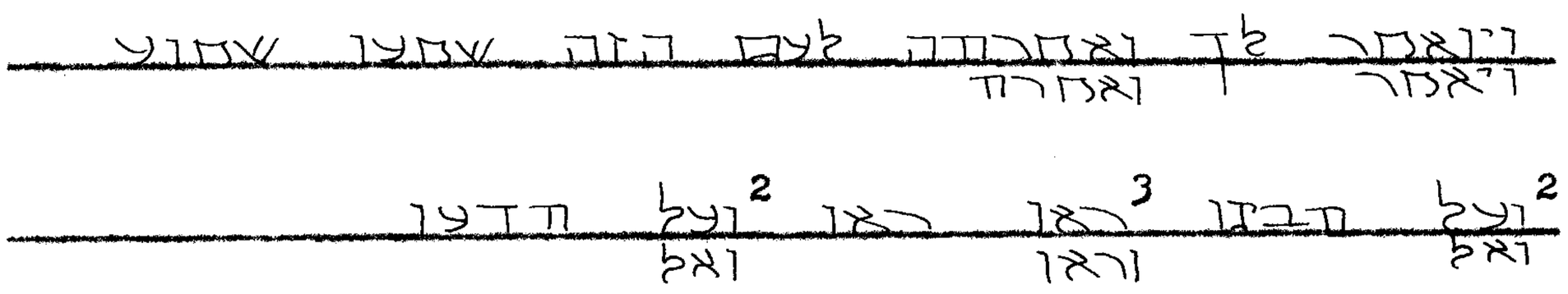
2. RBofM reads "Then said I."

3. The He possible serves the function of emphasis.

BofM	(2N16:9) (2N9:9)	And he said:	Go	and tell	this people--	
KJ	(6:9)	And he said,	Go,	and tell	this people,	
IV	(6:9)	And he said,	Go,	and tell	this people,	
RSV	(6:9)	And he said,	Go,	and say	to this people:	
JPS	(6:9)	And He said:	'Go,	and tell	this people:	

Hear ye	indeed, but they		understood[1] not;	and see
Hear ye	indeed, but		understand not;	and see
Hear ye	indeed, but they		understood not;	and see
'Hear and	hear, but	do not	understand; see	and see,
Hear ye	indeed, but		understand not;	And see

ye indeed,	but they		perceived not.
ye indeed,	but		perceive not.
ye indeed,	but they		perceived not.
	but	do not	perceive.'
ye indeed,	but		perceive not.



1. "understand" in the First Edition.

2. Probably an erroneous confusion of gutterals.

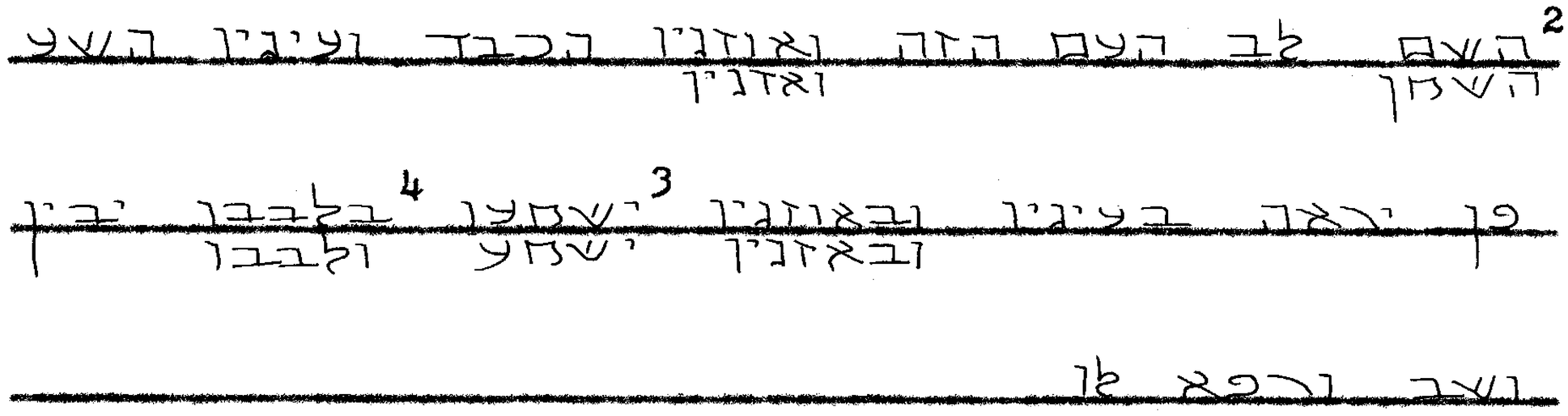
3. Omitting the conjunction, it now reads, "Hear, hear, but do not understand: see, see, but do not perceive."

RofM	(2K16:10) (2K9:10)	Make the heart of this people fat, and make
KJ	(6:10)	Make the heart of this people fat, and make
IV	(6:10)	Make the heart of this people fat, and make
RSV	(6:10)	Make the heart of this people fat, and
JPS	(6:10)	Make the heart of this people fat, And make

their ears heavy,	and shut their eyes--lest they	see		with
their ears heavy,	and shut their eyes; lest they	see		with
their ears heavy,	and shut their eyes; lest they	see		with
their ears heavy,	and shut their eyes; lest they	see		with
their ears heavy,	And shut their eyes; Lest they,	seeing		with

their eyes,	and hear	with their ears,	and understand
their eyes,	and hear	with their ears,	and understand
their eyes,	and hear	with their ears,	and understand
their eyes,	and hear	with their ears,	and understand
their eyes,	And hearing	with their ears,	And understanding

with their heart,	and be converted[1]	and be healed.	
with their heart,	and convert,	and be healed.	
with their hearts,	and convert,	and be healed.	
with their hearts,	and turn	and be healed.'	
with their heart,	Return,	and be healed.'	



1. The First Edition reads as does the KJ.

2. Probably a spelling error.

3. The plural form is found in the LXX ἀκουσωσι and in the English translations. DSIa perpetuates the singular form שמע, three words before, however.

4. The preposition ב on לבבו provides a closer parallelism with בעינין and ובאזנין.

BofM	(2N16:11) (2N9:11)	Then	said	I:	Lord,	how long?
KJ	(6:11)	Then	said	I,	Lord,	how long?
IV	(6:11)	Then	said	I,	Lord,	how long?
RSV	(6:11)	Then	I	said,		"How long, O Lord?"
JPS	(6:11)	Then	said	I;	'Lord,	how long?'

And he said:	Until	the	cities	be	wasted without
And he answered,	Until	the	cities	be	wasted without
And he said,	Until	the	cities	be	wasted without
And he said:	"Until		cities	lie	waste without
And He answered:	'Until		cities	be	waste without

inhabitant, and the houses without man, and the land be
inhabitant, and the houses without man, and the land be
inhabitant, and the houses without man, and the land be
inhabitant, and houses without men, and the land is
inhabitant, And houses without man, And the land become

utterly desolate;
utterly desolate,
utterly desolate.
utterly desolate,
utterly waste,

ואמרה עד מתי יהוה ויאמר עד אשר אם
ואמר אדני ויאמר

שאו ערים מאין יושב ובתים מאין אדם

והאדמה תשאה שממה

BofM	(2N16:12) (2N9:12)	And	the	Lord	have	removed	men	far	away,	for
KJ	(6:12)	And	the	LORD	have	removed	men	far	away,	and
RV	(6:12)	And	the	Lord	have	removed	men	far	away,	for
RSV	(6:12)	and	the	Lord		removes	men	far	away,	and
JPS	(6:12)	And	the	LORD	have	removed	men	far	away,	And

there	shall	be	a	great	forsaking				in the
<u>there</u>		<u>be</u>	a	great	forsaking				in the
there	shall	be	a	great	forsaking				in the
			the		forsaken	places	are	many	in the
			the		forsaken	places	be	many	in the

midst of the land.

midst of the land.

midst of the land.

midst of the land.

midst of the land.

ורחק יהוה את האדם ורבה עזובה
העזובה

בקרב הארץ

BofM (2N16:13) (2N9:13) But yet [1] there shall be a tenth,[2]

KJ (6:13) But yet in it shall be a tenth,

IV (6:13) But yet in it there shall be a tenth,

RSV (6:13) And though a tenth

JPS (6:13) And if there be yet a tenth

and they shall return, and shall be eaten,

and it shall return, and shall be eaten:

and they shall return, and shall be eaten;

remain in it, it will be burned again,

in it, it shall again be eaten up;

as a teil-tree, and as an oak whose substance is

as a teil tree, and as an oak, whose substance is

as a teil tree, and as an oak, whose substance is

like a terebinth or an oak, whose stump remains

as a terebinth, and as an oak, whose stock remaineth,

in them when they cast their leaves; so the holy seed

in them, when they cast their leaves: so the holy seed

in them, when they cast their leaves; so the holy seed

standing when it is felled." The holy seed

when they cast of their leaves; so the holy seed

shall be the substance thereof.

shall be the substance thereof.

shall be the substance thereof.

is its stump.

shall be the stock thereof.'

ועוד בה עשירה ושבה והיתה לבער כאלה
עשריה

וכאלון אשר [3]משלכת [4]מצבת [5]במה [6]זרע
בשלכת
בם

הקודש מצבתה
קודש

1. The First Edition and the RBofM have retained "in it."

2. First clause of the RBofM reads as does the IV.

3. The hapax legomenon בשלכת of the M.T. gives way to the Hophal particle מושלכת (found also in Jer. 36:30).

4. מצבת meaning "stump" has same form as the construct of מצבה meaning "sacred column." מצבה may have absolute ending in Tau, as in II Sam. 18:18.

5. במה may be interpreted as "high place" --i.e. heathen altar.

6. Textual critics consider these last three words to be a late addition which has been inserted to relieve the severity of the message. It is not present in the LXX.

DSIa may now be read,

> And the still being a tenth in it, it in turn shall be for burning, as the oak and the terebinth when the sacred column of a heathen altar is over-thrown. A seed of the holy one is its sacred column.

If we allow the last clause to be, as is agreed among textual critics, a late insertion due to the misunderstanding of the meaning of מצבת, we may here see a reference

to the historical destruction of "high places" or heathen altars as illustrative of the forth-coming national calamity. II Kings 18:4 and II Chron. 30:14; 31:1 tell of Hezekiah's destruction of the "high places."

This verse in the LXX reads,

καὶ ἔτι ἐπ' αὐτῆς ἐστιν τὸ ἐπιδέκατον,
καὶ πάλιν ἔσται εἰς προνομὴν ὡς τερε-
βινθος καὶ ὡς βάλανος ὅταν ἐκπεσῃ
ἀπὸ τῆς θηκης αὐτῆς

which may be translated,

> And still upon it is the tenth part, and
> again it shall be for plunder; as a terebinth, and
> as an oak, when it is torn from its place.

DSIa Variations from the M.T.

Chapter Six

1. Changes of word:

vs. 11	יהוה **instead of**	אדני
vs. 13	משלכת **instead of**	בשלכת
	בזה **instead of**	בם

Total occurrences--3

3. Words deleted:

vs. 2	שש כנפים
vs. 3	ואחר

Total occurrences--2

4. Modifications re. definate article:

vs. 12	עזובה **instead of**	העזובה
vs. 13	הקודש **instead of**	קודש

Total occurrences--2

5. Modifications re. conjunction:

deleted--	**vs. 1**	אראה **instead of**	ואראה
	vs. 9	ראו **instead of**	וראו
	vs. 10	בלבבו **instead of**	ולבבו

Total occurrences--3

6. Modifications re. number:

vs. 3	וקראים**(pl)**	**instead of**	וקרא
vs. 7	וחטאותיך**(pl)**	**instead of**	וחטאתך
vs. 10	ישמעו**(pl)**	**instead of**	ישמע

Total occurrences--3

8. Modifications re. tense:

vs. 3 וקראיכן instead of ויקרא
vs. 4 נחלא instead of יחלא

Total occurrences--2

9. Modifications re. prepositions:

added-- vs. 10 בלבבו instead of ולבבו
deleted-- vs. 2 אחד instead of לאחד

Total occurrences--2

10. Orthographical or morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 1 עוזיה instead of עזיהו
אדוני instead of אדני
יושב instead of ישב
vs. 2 עומדים instead of עמדים
vs. 3 כול instead of כל
vs. 4 וינועו instead of וינעו
vs. 5 אנוכי instead of אנכי
אנוכי instead of אנכי
vs. 6 ויעוף instead of ויעף
vs. 7]יומ instead of ויאמר
עוונך instead of עונך
וחטאותיך instead of וחטאתיך
vs. 8 אדוני instead of אדני
vs. 9 ויואמר instead of ויאמר
vs. 10 ואוזנין instead of ואזנין
ובאוזנין instead of ובאזנין
vs. 11 ויואמר instead of ויאמר

Occurrences--17

deletion of m-l Vav--

vs. 5 אי instead of איי

addition of m-l Yod--

vs. 13 עשיריה instead of עשריה

quiescent letter--

vs. 2 מחעלה instead of מחעל
vs. 5 כיא instead of כי
vs. 8 ואחרה instead of ואחר
vs. 9 ואחרהה instead of ואחרה

vs. 11 ואחרה instead of ואחר
vs. 13 בחה instead of בם

Occurrences--6

others-- vs. 4 הקורה instead of הקרא

Total occurrences for section ten--26

11. Probable spelling errors:

vs. 9 ועל instead of ואל
ועל instead of ואל
vs. 10 השם instead of השמן

Total occurrences--3

Total number of variations--47

Average number of variations per verse--3.62

There is an average of one variation for every 3.83 words.

Addition of m-l Vav is the most frequent variation, constituting 36.2% of the variant readings.

BofM	(2N17:1) (2N9:14)	And it came to pass in the days of Ahaz the
KJ	(7:1)	And it came to pass in the days of Ahaz the
IV	(7:1)	And it came to pass in the days of Ahaz the
RSV	(7:1)	In the days of Ahaz the
JPS	(7:1)	And it came to pass in the days of Ahaz the

son of Jotham, the son of Uzziah, king of Judah, that[1] Rezin,
son of Jotham, the son of Uzziah, king of Judah, that Rezin
son of Jotham, the son of Uzziah, king of Judah, that Rezin
son of Jotham, son of Uzziah, king of Judah, Rezin
son of Jotham, the son of Uzziah, king of Judah, that Rezin

king of Syria, and Pekah the son of Remaliah, king of
the king of Syria, and Pekah the son of Remaliah, king of
the king of Syria, and Pekah the son of Remaliah, king of
the king of Syria and Pekah the son of Remaliah the king of
the king of Aram, and Pekah the son of Remaliah, king of

Israel, went up toward Jerusalem to war against it, but
Israel, went up toward Jerusalem to war against it, but
Israel, went up toward Jerusalem to war against it, but
Israel came up to Jerusalem to wage war against it, but
Israel, went up to Jerusalem to war against it; but

could not prevail against it.
could not prevail against it.
could not prevail against it.
they could not conquer it.
could not prevail against it.

ויהי בימי אחז בן יותם בן עזיה מלך
עזיהו
יהודה עלה רצין מלך ארם ופקח בן
רמליה[2] מלך ישראל ירושלם למלחמה
רמליהו
עליה ולוא[3] יכלו להלחם עליה
יכל

1. "and" in the First Edition.

2. The DSIa scribe differs from the M.T. in his pronunciation of this name. Here and in DSIa 7:5,9, and 8:6, a m-l Vav is employed. Vav is omitted in 7:4. LXX has an o sound, (υἱος) Ρομελιου, and the Vulgate reads (filius) Romeliae.

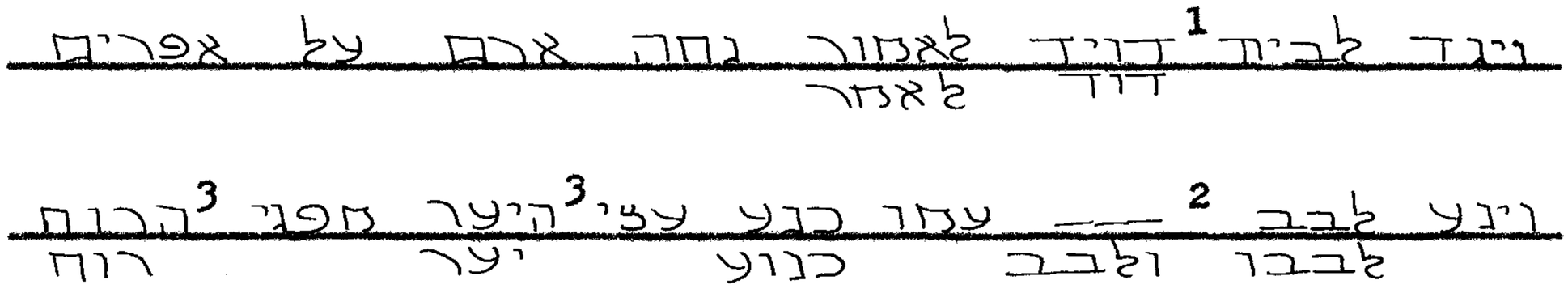
3. The plural form יכלו corresponds to LXX ἠδυνήθησαν and Vulgate poterit. The RSV also translates as plural.

BofM	(2N17:2) (2N9:15)	And	it	was	told	the	house	of David,
KJ	(7:2)	And	it	was	told	the	house	of David,
IV	(7:2)	And	it	was	told	the	house	of David,
RSV	(7:2)	When				the	house	of David was told,
JPS	(7:2)	And	it	was	told	the	house	of David,

saying:	Syria	is	confederate	with	Ephraim.		And	his heart
saying,	Syria	is	confederate	with	Ephraim.		And	his heart
saying,	Syria	is	confederate	with	Ephraim.		And	his heart
	"Syria	is	in league	with	Ephraim,"			his heart
saying:	'Aram	is	confederate	with	Ephraim.'		And	his heart

was moved,	and	the	heart	of	his	people,		as the trees of
was moved,	and	the	heart	of	his	people,		as the trees of
was moved,	and	the	heart	of	his	people,		as the trees of
	and	the	heart	of	his	people	shook	as the trees of
was moved,	and	the	heart	of	his	people,		as the trees of

the wood	are	moved	with	the wind.
the wood	are	moved	with	the wind.
the wood	are	moved	with	the wind.
the forest	shake		before	the wind.
the forest	are	moved	with	the wind.



1. ויגד with a Yod occurs also in the M.T., especially in Chronicles, Ezra, Nehemiah, and Zechariah.

2. DSIa omits "his heart," thereby reading simply, ". . . and the heart of his people was moved . . ."

3. The English translations assume the definate article.

BofM	(2N17:3) (2N9:16)	Then	said	the	Lord	unto	Isaiah:	Go
KJ	(7:3)	Then	said	the	LORD	unto	Isaiah,	Go
IV	(7:3)	Then	said	the	Lord	unto	Isaiah,	Go
RSV	(7:3)	And		the	LORD said	to	Isaiah,	"Go
JPS	(7:3)	Then	said	the	LORD	unto	Isaiah:	'Go

forth now to meet Ahaz, thou and Shearjashub thy son, at
forth now to meet Ahaz, thou and Shearjashub thy son, at
forth now to meet Ahaz, thou and Shear-jashub thy son, at
forth to meet Ahaz, you and Shearjashub your son, at
forth now to meet Ahaz, thou, and Shear-jashub thy son, at

the end of the conduit of the upper pool in the highway of
the end of the conduit of the upper pool in the highway of
the end of the conduit of the upper pool in the highway of
the end of the conduit of the upper pool on the highway to
the end of the conduit of the upper pool, in the highway of

the fuller's field;
the fuller's field;
the fuller's field;
the Fuller's Field,
the fullers' field;

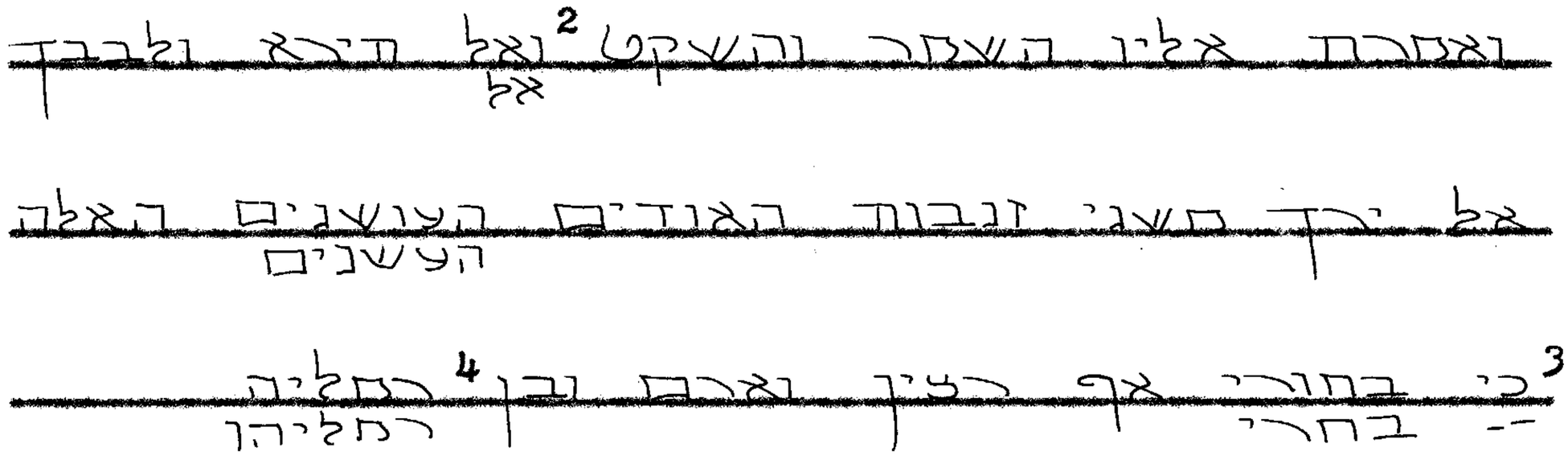
BofM	(2N17:4) (2N9:17)	And	say unto him:	Take	heed,	and	be quiet;
KJ	(7:4)	And	say unto him,	Take	heed,	and	be quiet;
IV	(7:4)	And	say unto him,	Take	heed,	and	be quiet;
RSV	(7:4)	and	say to him,	'Take	heed,		be quiet,
JPS	(7:4)	and	say unto him:	Keep	calm,	and	be quiet;

fear	not,	neither	be	faint-hearted
fear	not,	neither	be	faint-hearted
do not fear,		and	do not let your	heart be faint
fear	not,	neither	let thy	heart be faint,

for	the	two tails	of these	smoking
for	the	two tails	of these	smoking
for	the	two tails	of these	smoking
because of these	two	smoldering stumps	of	
because of these	two	tails	of	smoking

firebrands,	for the	fierce anger	of Rezin	with	Syria,	and of l
firebrands,	for the	fierce anger	of Rezin	with	Syria,	and of
firebrands,	for the	fierce anger	of Rezin	with	Syria,	and of
firebrands,	at the	fierce anger	of Rezin	and	Syria	and
firebrands,	for the	fierce anger	of Rezin	and	Aram,	and of

the son	of	Remaliah.
the son	of	Remaliah.
the son	of	Remaliah.
the son	of	Remaliah.



1. The KBofM omits "of."
2. LXX has Καὶ.
3. LXX has γαρ.
4. This is the exception to DSIa's usual spelling, רומלי׳ה.

BofH	(2K17:5) (2K9:18)	Because Syria,
KJ	(7:5)	Because Syria,
IV	(7:5)	Because Syria,
RSV	(7:5)	Because Syria, with
JPS	(7:5)	Because Aram hath counselled evil against

Ephraim, and the son of Remaliah, have taken
Ephraim, and the son of Remaliah, have taken
Ephraim, and the son of Remaliah, have taken
Ephraim and the son of Remaliah, has devised
thee, Ephraim also, and the son of Remaliah,

evil counsel against thee, saying:
evil counsel against thee, saying,
evil counsel against thee, saying,
evil against you, saying,
saying:

יען כי יעץ עליך ארם רעה אפרים ובן

בנסלים לאחור
רמליהו לאחר

DotM	(2K17:6) (2K9:19)	Let us go up against Judah	and vex	it,	and let us make	a breach therein for us,
KJ	(7:6)	Let us go up against Judah,	and vex	it,	and let us make	a breach therein for us,
IT	(7:6)	Let us go up against Judah,	and vex	it,	and let us make	a breach therein for us,
NSV	(7:6)	"Let us go up against Judah,	and terrify	it,	and let us conquer	it
JPS	(7:6)	Let us go up against Judah,	and vex	it,	and let us make	a breach therein for us,

and set	a king in the midst of it, yea,		son of Tabeal.
and set	a king in the midst of it,	<u>even</u>	the son of Tabeal:
and set up	a king in the midst of it, yea,	even	the son of Tabeal;
			son of Tabeel in
and set up	a king in the midst of it,	even	the son of Tabeel;
for ourselves, and set up			
and set up			

---

the midst of it,"

נעלה ביהודה ונקיטנה[1] ונבצענה אלינו ונמלוך
ונבקעגה

מלך בחורכה את בן טבאל

1. The deletion of the Koph is probably a spelling error.

BofM	(2N17:7) (2N9:20)	Thus saith the Lord God:	It shall not stand,
KJ	(7:7)	Thus saith the Lord GOD,	It shall not stand,
IV	(7:7)	Thus saith the Lord God,	It shall not stand,
RSV	(7:7)	thus says the Lord GOD:	It shall not stand,
JPS	(7:7)	thus saith the Lord GOD:	It shall not stand,

neither		shall it	come to pass.
neither		shall it	come to pass.
neither		shall it	come to pass.
and	it	shall not	come to pass.
neither		shall it	come to pass.

כה אמר אדוני יהוה לוא תקום ולוא תהיה

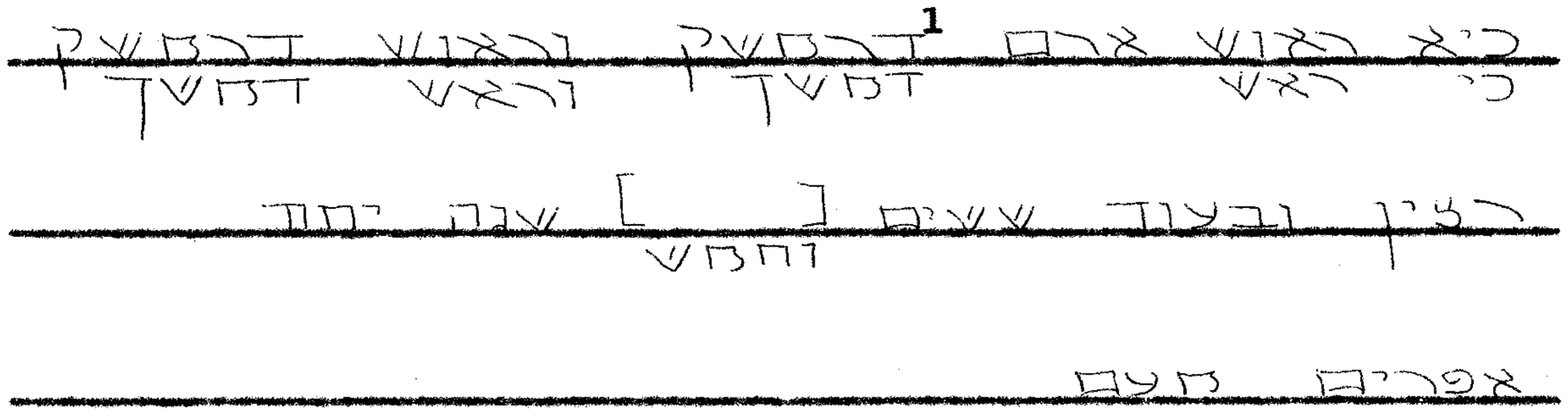
אדני לא ולא

BofM	(2N17:8) (2N9:21)	For the head of Syria is Damascus, and the
KJ	(7:8)	For the head of Syria <u>is</u> Damascus, and the
IV	(7:8)	For the head of Syria is Damascus, and the
RSV	(7:8)	For the head of Syria is Damascus, and the
JPS	(7:8)	For the head of Aram is Damascus, And the

head of Damascus,	Rezin;	and within three score and five			
head of Damascus	<u>is</u> Rezin;	and within threescore and five			
head of Damascus	is Rezin;	and within three-score and five			
head of Damascus	is Rezin.	Within sixty-five			
head of Damascus	is Rezin;	And within threescore and five			

years shall	Ephraim	be broken			that it	
years shall	Ephraim	be broken,			that it	
years shall	Ephraim	be broken,			that it	
years	Ephraim	will be broken	to pieces	so	that it	will
years Shall	Ephraim	be broken,			that it	

	be not	a people.
	be not	a people.
	be not	a people.
no longer	be	a people.
	be not	a people;



1. דרמשק is probably the form of the place name "Damascus" that was common in the vernacular of the scribe. A form similar to it is found in the book of Chronicles, which is a comparatively late book.

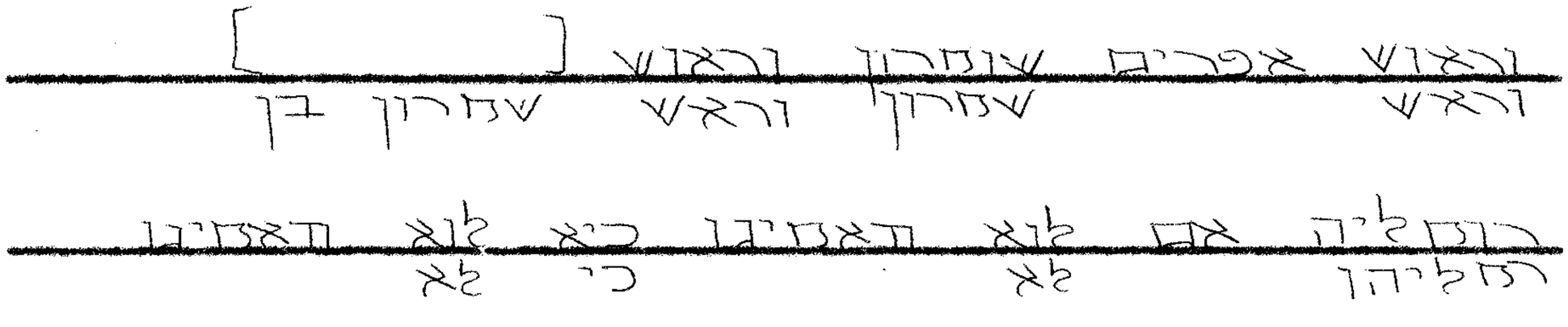
דַּרְמֶשֶׂק in 1 Chron. 18:5,

דַּמֶּשֶׂק in 2 Chron. 24:23; 28:5.

BofM	(2N17:9) (2N9:22)	And the head of Ephraim is Samaria, and the
KJ	(7:9)	And the head of Ephraim <u>is</u> Samaria, and the
IV	(7:9)	And the head of Ephraim is Samaria, and the
NSV	(7:9)	And the head of Ephraim is Samaria, and the
JPS	(7:9)	And the head of Ephraim is Samaria, And the

head of Samaria is			Remaliah's son.	If ye will
head of Samaria <u>is</u>			Remaliah's son.	If ye will
head of Samaria is			Remaliah's son.	If ye will
head of Samaria is	the son of	Remaliah.		If you will
head of Samaria is			Remaliah's son.	If ye will

not	believe	surely ye	shall not be established.	
not	believe,	surely ye	shall not be established.	
not	believe,	surely ye	shall not be established.	
not	believe,	surely you	shall not be established.'	"
not have	faith,	surely ye	shall not be established.'	



BofN	(2N17:10) (2N9:23)	Moreover,	the Lord	spake	again	unto	Ahaz,
KJ	(7:10)	Moreover,	the LORD	spake	again	unto	Ahaz,
IV	(7:10)	Moreover	the Lord	spake	again	unto	Ahaz,
RSV	(7:10)	Again	the LORD	spoke		to	Ahaz,
JPS	(7:10)	And	the LORD	spoke	again	unto	Ahaz,

saying:

saying,

saying,

---

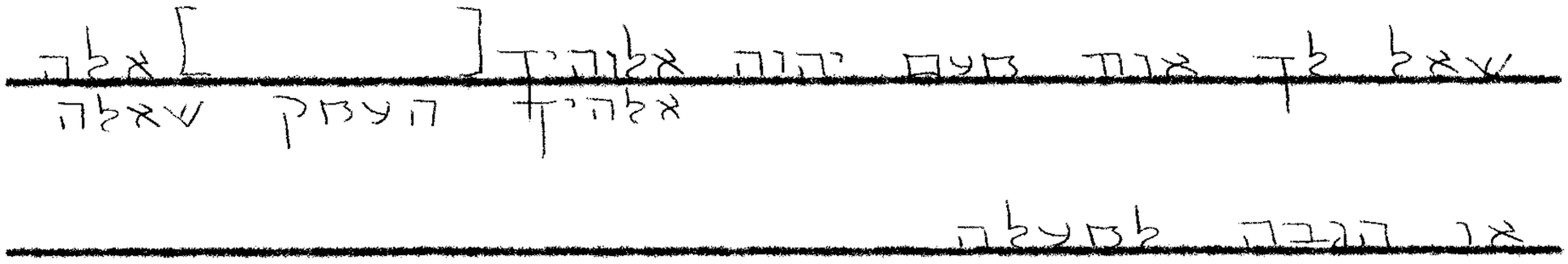
saying:

[ה דבר אל אחז לאמור]

ויוסף יהוה לאחז

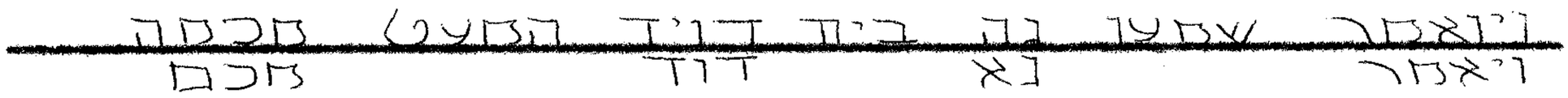
BofM	(2N17:11) (2N9:24)	Ask	thee	a sign	of the	Lord	thy God;	ask
KJ	(7:11)	Ask	thee	a sign	of the	LORD	thy God;	ask
IV	(7:11)	Ask	thee	a sign	of the	Lord	thy God;	ask
RSV	(7:11)	"Ask		a sign	of the	LORD	your God;	let
JPS	(7:11)	'Ask	thee	a sign	of the	LORD	thy God:	ask

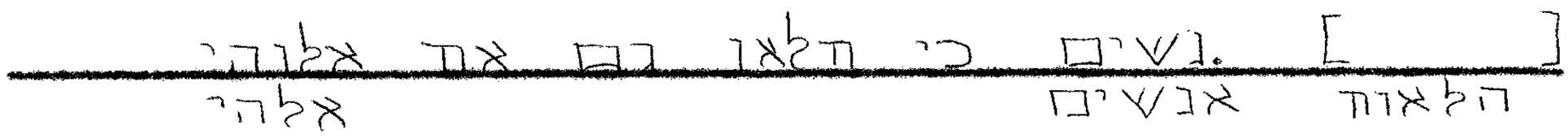
it	either	in	the	depths,	or	in	the heights	above.
it	either	in	the	depth,	or	in	the height	above.
it	either	in	the	depth,	or	in	the height	above.
it	be	deep	as	Sheol	or	high	as heaven."	
it	either	in	the	depth,	or	in	the height	above.'



BofM	(2N17:12) (2N9:25)	But Ahaz said:	I will not ask, neither	will I tempt the Lord.
KJ	(7:12)	But Ahaz said,	I will not ask, neither	will I tempt the LORD.
IV	(7:12)	But Ahaz said,	I will not ask, neither	will I tempt the Lord.
RSV	(7:12)	But Ahaz said,	"I will not ask, and	I will not put the LORD to the test."
JPS	(7:12)	But Ahaz said:	'I will not ask, neither	will I try the LORD.'

DofM	(2N17:13) (2N9:26)	And he said:	Hear ye	now,	O house of		
KJ	(7:13)	And he said,	Hear ye	now,	O house of		
IV	(7:13)	And he said,	Hear ye	now,	O house of		
RSV	(7:13)	And he said,	"Hear then,		O house of		
JPS	(7:13)	And he said:	'Hear ye	now,	O house of		
David;	is it a	small	thing for you to	weary men,	but	will	
David;	Is it a	small	thing for you to	weary men,	but	will	
David;	Is it a	small	thing for you to	weary men,	but	will	
David!	Is it too	little	for you to	weary men,	that		
David:	Is it a	small	thing for you to	weary men,	that		
ye	weary my God also?						
ye	weary my God also?						
ye	weary my God also?						
you	weary my God also?						
ye	will weary my God also?						





BofM	(2N17:14) (2N9:27)	Therefore,	the	Lord	himself	shall	give	you a
KJ	(7:14)	Therefore	the	Lord	himself	shall	give	you a
IV	(7:14)	Therefore	the	Lord	himself	shall	give	you a
RSV	(7:14)	Therefore	the	Lord	himself	will	give	you a
JPS	(7:14)	Therefore	the	Lord	Himself	will	give	you a

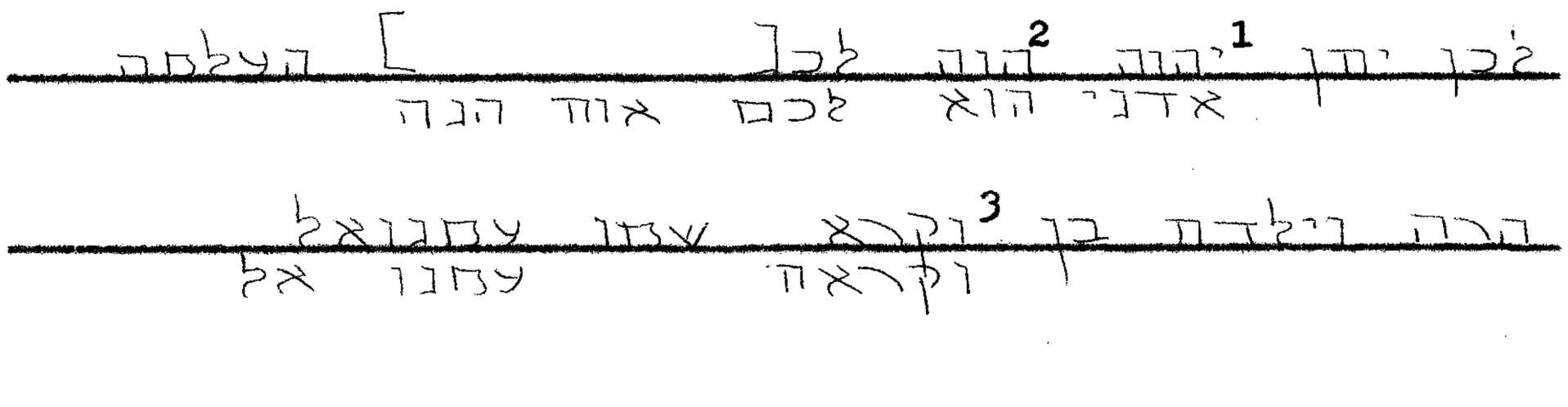
sign	Behold, a	virgin		shall	conceive,	and	shall
sign;	Behold, a	virgin		shall	conceive,	and	
sign;	Behold, a	virgin		shall	conceive,	and	shall
sign.	Behold, a	young	woman	shall	conceive	and	
sign:	behold, the	young	woman	shall	conceive,	and	

bear a son, and shall call his name Immanuel.

bear a son, and shall call his name Immanuel.

bear a son, and shall call his name Immanuel.

bear a son, and shall call his name Immanuel.



1. According to Kittel, ca. 40 mss. read וקרא as does BSIa.

2. Another example of He being used freely in place of Aleph.

3. This form, probably masculine singular used with impersonal force, --i.e. "one shall call," may also be pointed as a passive form, "shall be called."

BofM	(2N17:15) (2N9:28)			Butter	and	honey	shall	he	eat,
KJ	(7:15)			Butter	and	honey	shall	he	eat,
IV	(7:15)			Butter	and	honey	shall	he	eat,
RSV	(7:15)	He	shall eat	curds	and	honey			
JPS	(7:15)			Curd	and	honey	shall	he	eat,

that	he	may	know		to	refuse	the	evil	and	to	choose	the
that	he	may	know		to	refuse	the	evil,	and		choose	the
that	he	may	know		to	refuse	the	evil,	and		choose	the
when	he		knows	how	to	refuse	the	evil	and		choose	the
When	he		knoweth		to	refuse	the	evil,	and		choose	the

good.

good.

good.

good.

good.

חמאה ודבש יאכל לדעתו מאוס ברע ובחר בטוב
חמאה ודבש ובחור

BofH	(2N17:16) (2N9:29)	For	before the child		shall	know		to
KJ	(7:16)	For	before the child		shall	know		to
IV	(7:16)	For	before the child		shall	know		to
RSV	(7:16)	For	before the child			knows	how	to
JPS	(7:16)	Yea,	before the child		shall	know		to

refuse the evil and choose the good, the land that thou

refuse the evil, and choose the good, the land that thou

refuse the evil, and choose the good, the land that thou

refuse the evil and choose the good, the land before

refuse the evil, and choose the good, the land

abhorrest shall be forsaken of both her kings.

abhorrest shall be forsaken of both her kings.

abhorrest shall be forsaken of both her kings.

whose two kings you are in

whose two kings thou hast a

---

dread will be deserted.

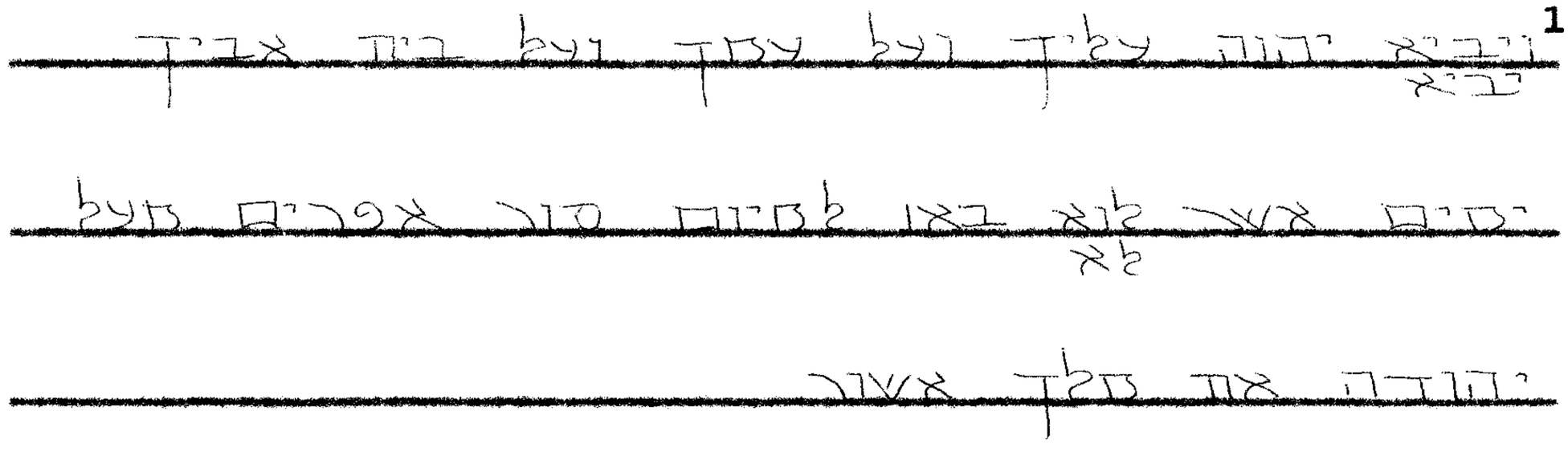
horrow of shall be forsaken.

BofR	(2N17:17) (2N9:30)	The Lord	shall	bring	upon	thee,	and	upon
KJ	(7:17)	The LORD	shall	bring	upon	thee,	and	upon
LV	(7:17)	The Lord	shall	bring	upon	thee,	and	upon
RSV	(7:17)	The LORD	will	bring	upon	you	and	upon
JPS	(7:17)	The LORD	shall	bring	upon	thee,	and	upon

thy	people,	and upon thy	father's	house,	days that
thy	people,	and upon thy	father's	house,	days that
thy	people,	and upon thy	father's	house,	days that
your	people	and upon your	father's	house	such days as
thy	people,	and upon thy	father's	house,	days that

have not	come	from	the day that	Ephraim	departed from
have not	come,	from	the day that	Ephraim	departed from
have not	come,	from	the day that	Ephraim	departed from
have not	come	since	the day that	Ephraim	departed from
have not	come,	from	the day that	Ephraim	departed from

Judah,		the	king of	Assyria.
Judah;	<u>even</u>	the	king of	Assyria.
Judah;	even	the	king of	Assyria.
Judah--		the	king of	Assyria."
Judah;	even	the	king of	Assyria.'



1. LXX has ἀλλά, "but."

HofN	(2K17:18) (2K9:31)	And it shall come to pass in that day that
KJ	(7:18)	And it shall come to pass in that day, <u>that</u>
IV	(7:18)	And it shall come to pass in that day, that
RSV	(7:18)	In that day
JPS	(7:18)	And it shall come to pass in that day, That

the Lord	shall hiss	for the fly	that	is in the uttermost
the LORD	shall hiss	for the fly	that	<u>is</u> in the uttermost
the Lord	shall hiss	for the fly	that	is in the uttermost
the LORD	will whistle	for the fly	which	is at the sources
the LORD	shall hiss	for the fly	That	is in the uttermost

part		of Egypt,	and for the bee	that is in
part of the rivers		of Egypt,	and for the bee	that <u>is</u> in
part of the rivers		of Egypt,	and for the bee	that is in
	of the streams	of Egypt,	and for the bee	which is in
part of the rivers		of Egypt,	And for the bee	that is in

the land of Assyria.
the land of Assyria.
the land of Assyria.
the land of Assyria.
the land of Assyria.

BofM	(2N17:19) (2N9:32)	And they shall		come, and shall rest				
KJ	(7:19)	And they shall		come, and shall rest				
IV	(7:19)	And they shall		come, and shall rest				
RSV	(7:19)	And they will	all	come	and		settle	
JPS	(7:19)	And they will		come, and shall rest				

all of them	in the desolate	valleys,	and	in the holes	of	the rocks,	and upon all	thorns,	and upon all	bushes.
all of them	in the desolate	valleys,	and	in the holes	of	the rocks,	and upon all	thorn,	and upon all	bushes.
all of them	in the desolate	valleys,	and	in the holes	of	the rocks,	and upon all	thorns,	and upon all	bushes.
	in the steep	ravines,	and	in the clefts	of	the rocks,	and on all	the thornbushes,	and on all the	pastures.
all of them	In the rugged	valleys,	and	in the holes	of	the rocks,	And upon all	thorns,	and upon all	brambles.

BofM	(2N17:20) (2N9:33)	In the	same	day	shall	the	Lord	shave
KJ	(7:20)	In the	same	day	shall	the	Lord	shave
IV	(7:20)	In the	same	day	shall	the	Lord	shave
RSV	(7:20)	In that		day		the	Lord will	shave
JPS	(7:20)	In that		day	shall	the	Lord	shave

with a razor that	is hired,			by them
with a razor that	is hired, <u>namely</u>,			by them
with a razor that	is hired, namely			by them
with a razor which	is hired			
with a razor that	is hired		in the parts	

beyond the river,	by	the king of Assyria,	the	head,
beyond the river,	by	the king of Assyria,	the	head,
beyond the River--		with the king of Assyria--the		head
beyond the River,	even with	the king of Assyria,	the	head

and the hair of the feet;	and it	shall also	consume			the
and the hair of the feet:	and it	shall also	consume			the
and the hair of the feet;	and it	shall also	consume			the
and the hair of the feet,	and it	will	sweep	away	the	
and the hair of the feet;	and it	shall also	sweep	away	the	

beard.
beard.
beard.
beard also.
beard.

ביום ההוא יגלח אדוני בתער השכירה
אדני

בעברי נהר במלך אשור את הבאש
הראש

ושער הרגלים וגם[1] את הזקן תספה
אח הרגלים

1. Probably a spelling error.

BofH	(2N17:21) (2N9:34)	And it shall come to pass in that day,
CJ	(7:21)	And it shall come to pass in that day, <u>that</u>
IV	(7:21)	And it shall come to pass in that day, that
RSV	(7:21)	In that day
JPS	(7:21)	And it shall come to pass in that day, that

a man	shall	nourish		a young cow	and two sheep;
a man	shall	nourish		a young cow,	and two sheep;
a man	shall	nourish		a young cow	and two sheep.
a man	will	keep	alive	a young cow	and two sheep;
a man	shall	rear		a young cow,	and two sheep;

והיה ביום ההוא יחיה[1] איש עגלת בקר ושתי צאן

1. Burrows transcribes this as ה'ה. It is sometimes impossible to distinguish between the scribe's He and Cheth.

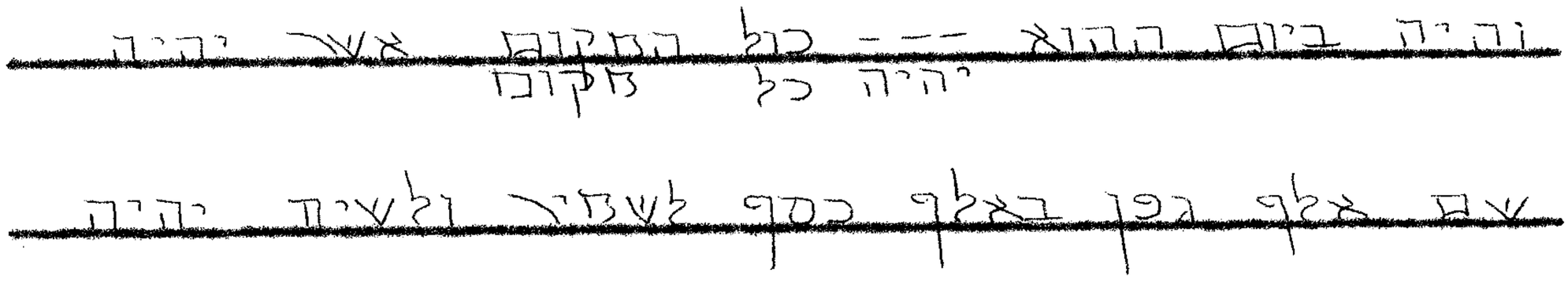
HofH	(2N17:22) (2N9:35)	And it shall come to pass,				for		the
KJ	(7:22)	And it shall come to pass,				for		the
IV	(7:22)	And it shall come to pass,				for		the
RSV	(7:22)	and				because	of	the
JPS	(7:22)	and it shall come to pass,				for		the
abundance	of	milk	they	shall	give	he	shall	eat butter;
abundance	of	milk <u>that</u>	they	shall	give,	he	shall	eat butter;
abundance	of	milk that	they	shall	give,	he	shall	eat butter;
abundance	of	milk which	they		give,	he	will	eat curds;
abundance	of	milk that	they	shall	give,	he	shall	eat curd;
for							butter	and
for							butter	and
for							butter	and
for every one that is left in the land						will eat	curds	and
for							curd	and
honey	shall every one eat that is left in the land.							
honey	shall every one eat that is left in the land.							
honey	shall every one eat that is left in the land.							
honey.								
honey	shall every one eat that is left in the midst of the land.							

LorN	(2:17:22) (2W9:26)	And	it	shall	come	to pass	in	that day,
KJ	(7:23)	And	it	shall	come	to pass	in	that day, <u>that</u>
IV	(7:23)	And	it	shall	come	to pass	in	that day that
RSV	(7:23)						In	that day
JPS	(7:23)	And	it	shall	come	to pass	in	that day, that

every	place	shall	be,	where	there	were	a thousand vines
every	place	shall	be,	where	there	were	a thousand vines
every	place			where	there	used to be	a thousand vines,
every	place,			where	there	were	a thousand vines

at	a thousand	silverlings,	which	shall
at	a thousand	silverlings,		shall <u>even</u>
at	a thousand	silverlings,	which	shall even
worth	a thousand	shekles of	silver,	will
at	a thousand	silverlings,		shall even

be	for	briers	and thorns.
be	for	briers	and thorns.
be	for	briers	and thorns.
become		briers	and thorns.
be	for	briers	and thorns.



DofM	(2N17:24) (2N9:37)	With		arrows	and	with	bows	shall men
KJ	(7:24)	With		arrows	and	with	bows	shall <u>men</u>
IV	(7:24)	With		arrows	and	with	bows	shall men
RSV	(7:24)	With	bow and	arrows				men
JPS	(7:24)	With		arrows	and	with	bow	shall men

come thither, because all the land shall become briers
come thither; because all the land shall become briers
come thither; because all the land shall become briers
will come there, for all the land will be briers
come thither; because all the land shall become briers

and thorns.
and thorns.
and thorns.
and thorns.
and thorns.

בחצים ובקשתות יבוא שמה כי שממה כל הארץ תהיה
[1] ובקשות כי כל

1. קְשָׁתוֹת is the regular plural of קֶשֶׁת.

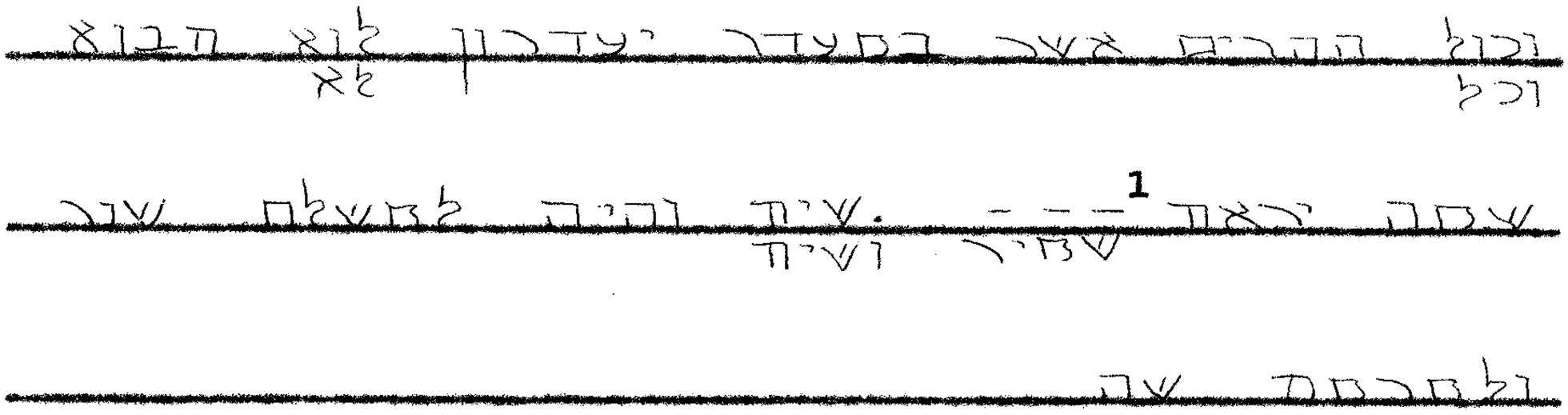
BofM	(2N17:25) (2N9:38)	And		all	hills	that	shall	be
KJ	(7:25)	And	on	all	hills	that	shall	be
IV	(7:25)	And	on	all	hills	that	shall	be
RSV	(7:25)	and	as for	all the	hills	that	used to	be
JPS	(7:25)	And		all the	hills	that	were	

digged with the mattock, there shall not come thither the
digged with the mattock, there shall not come thither the
hoed with a hoe, you will not come there for
digged with the mattock, thou shalt not come thither for

fear of briers and thorns; but it shall be for the
fear of briers and thorns: but it shall be for the
fear of briers and thorns; but it shall be for the
fear of briers and thorns; but they will become a
fear of briers and thorns, but it shall be for the

sending forth of oxen, and the treading
sending forth of oxen, and the treading
sending forth of oxen, and for the treading
place where cattle are let loose, and where
sending forth of oxen, and for the treading

of lesser cattle.
of lesser cattle.
of lesser cattle.
sheep tread.
of sheep.



1. The omission of ירבו would cause the need for the deletion of "thorns." The omission, however, is probably an error inasmuch as ירבו almost always accompanies תרו, as illustrated in vs. 23 and 24.

DSIa Variations from the M.T.

Chapter Seven

1. Change of word:

vs. 14 יהוה instead of אדני

3. Words deleted:

vs. 2 לבבו
vs. 23 יהוה
vs. 25 שחיר

Total occurrences--3

4. Modifications re. definate article:

vs. 2 היער instead of יער
הרוח instead of רוח
vs. 23 המקום instead of מקום

Total occurrences--3

5. Modification re. conjunction:

added-- vs. 4 ואל instead of אל
כי
vs. 17 וויבא instead of ויבא

Total occurrences--3

6. Modifications re. number:

vs. 1 יכלו(pl) instead of יכל
vs. 24 ובקשהוה(pl) instead of ובקשוד

Total occurrences--2

7. Modification re. gender:

vs. 15 ארקו(m) instead of תארקו

10. Orthographical or morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 1	עזיה	instead of	עזיהו
	רחליה	instead of	רחליהו
	ולוא	instead of	ולא
vs. 2	לאחור	instead of	לאחר
vs. 3	ויואחר	instead of	ויאחר
vs. 4	בחורי	instead of	בחרי
	העושבים	instead of	העשגים
vs. 5	רוחליה	instead of	רחליהו
	לאחור	instead of	לאחר
vs. 7	אדובי	instead of	אדני
	לוא	instead of	לא
	ולוא	instead of	ולא
vs. 8	ראוש	instead of	ראש
	וראוש	instead of	וראש
vs. 9	וראוש	instead of	וראש
	שוחרון	instead of	שחרון
	וראוש	instead of	וראש
	רוחליה	instead of	רחליהו
	לוא	instead of	לא
	לוא	instead of	לא
vs. 10	לאחור	instead of	לאחר
vs. 11	אלוהי	instead of	אלהי
vs. 12	ויואחר	instead of	ויאחר
	לוא	instead of	לא
	ולוא	instead of	ולא
vs. 13	ויואחר	instead of	ויאחר
	אלוהי	instead of	אלהי
vs. 17	לוא	instead of	לא
vs. 18	ישרוק	instead of	ישרק
vs. 19	כולם	instead of	כלם
	ובכול	instead of	ובכל
	ובכול	instead of	ובכל
vs. 20	אדובי	instead of	אדני
	הראוש	instead of	הראש
vs. 22	חרוב	instead of	חרב
	כול	instead of	כל
vs. 23	כול	instead of	כל
vs. 24	כול	instead of	כל
vs. 25	וכול	instead of	וכל
	לוא	instead of	לא

Occurrences--40

deletion of m-l Vav--

vs. 2	כנע	instead of	כנוע
vs. 15	ובחר	instead of	ובחור

Occurrences--2

addition of m-l Yod--

vs. 2	דויד	instead of	דוד
vs. 9	כ'א	instead of	כ'א

Occurrences--2

quiescent letter--

vs. 8	כ'א	instead of	כ'
vs. 14	הוה	instead of	הוא
vs. 18	ולדבורא	instead of	ולדבורה
vs. 24	כ'א	instead of	כ'

Occurrences--4

modification of suffix--

vs. 13	מכמה	instead of	מכמ

other--

vs. 1	עוזיה	instead of	עזיהו
	רוחליה	instead of	רחליהו
vs. 3	ישעיה	instead of	ישעיהו
vs. 4	רחליה	instead of	רחליהו
vs. 5	רוחליה	instead of	רחליהו
vs. 8	חמשך	instead of	דמשך
	דרמשק	instead of	דמשק
vs. 9	רוחליה	instead of	רחליהו

Occurrences--8

Total occurrences for section ten--57

11. Probable spelling errors:

vs. 6	ונבעגה	instead of	ונבקעגה
vs. 20	אהה	instead of	אח

Total occurrences--2

Total number of variations--72

Average number of variations per verse--2.88

There is one variation for every 4.88 words.

Addition of m-l Vav is the most frequent variation, constituting 55.5% of the variant readings.

BofM	(2N18:1) (2N9:39)	Moreover,	the	word	of	the	Lord	said unto me:
KJ	(8:1)	Moreover	the				LORD	said unto me,
IV	(8:1)	Moreover	the	word	of	the	Lord	said unto me,
RSV	(8:1)	Then	the				LORD	siad to me,
JPS	(8:1)	And	the				LORD	siad unto me:

Take	thee	a	great	roll,	and	write	in	it with a man's
Take	thee	a	great	roll,	and	write	in	it with a man's
Take	thee	a	great	roll,	and	write	in	it with a man's
"Take		a	great	tablet	and	write	upon	it in common
'Take	thee	a	great	tablet,	and	write	upon	it in common

pen,		concerning	Maher-shalal-hash-baz.
pen		concerning	Maher-shalal-hash-baz.
pen		concerning	Maher-shalal-hash-baz.
characters,	'belonging	to	Maher-shalal-hash-baz.'
script:			The spoil speedeth, the prey hasteth;

[1] ויאמר יהוה אלי קח לך גליון גדול וכתוב
ויאמר

עליו חרט אנוש למהר שלל חש בז
בחרט

1. Note the position of the m-1 Vav, which usually occurs in DSIa before the Aleph.

DofM	(2N13:2) (2N9:40)	And I		took unto me	faithful	witnesses	
KJ	(8:2)	And I		took unto me	faithful	witnesses	
IV	(8:2)	And I		took unto me	faithful	witnesses	
RSV	(8:2)	And I		got	reliable	witnesses,	
JPS	(8:2)	and I will		take unto Me	faithful	witnesses	

to record, Uriah the priest, and Zechariah the son of

to record, Uriah the priest, and Zechariah the son of

to record, Uriah the priest, and Zechariah the son of

Uriah the priest and Zecheriah the son of

to record, Uriah the priest, and Zechariah the son of

Jeberechiah.

Jeberechiah.

Jeberechiah.

Jeberechiah, to attest for me.

Jeberechiah.'

[1] ואעידה לי עדים נאמנים את אוריה הכהן

[2] ואת זכריה בן יברכיהו

1. תעד is probably the Hiphil imperative form, now reading, "Cause faithful witnesses to bear witness for men, . . ." The LXX reads καὶ μάρτυράς μοι ποίησον πιστοὺς ἀνθρώπους, which may be translated, "And make faithful men my witnesses."

2. Note the use of the short form of the theophoric names. The DSIa scribe usually uses the shorter forms.

BofM (2N18:3) And I went unto the prophetess; and she
(2N9:41)
KJ (8:3) And I went unto the prophetess; and she
RV (8:3) And I went unto the prophetess; and she
RSV (8:3) And I went to the prophetess, and she
JPS (8:3) And I went unto the prophetess; and she

conceived and bare a son. Then said the Lord to me:
conceived, and bare a son. Then said the LORD to me,
conceived, and bare a son. Then said the Lord to me,
conceived and bore a son. Then the LORD said to me,
conceived, and bore a son. Then said the LORD unto me:

Call his name, Maher-shalal-hash-baz.
Call his name Maher-shalal-hash-baz.
Call his name Maher-shalal-hash-baz.
Call his name Maher-shalal-hash-baz;
Call his name Maher-shalal-hash-baz.

ואקרב אל הנביא[1] ותהר ותלד בן ויאמר
הנביאה ויאמר

יהוה אלי קרא שמו מהר שלל חש בז

1. Undoubtedly a spelling error.

BofM	(2N18:4) (2N9:42)	For	behold,	the	child	shall not	have	know-
KJ	(8:4)	For	before	the	child	shall	have	know-
IV	(8:4)	For	behold,	the	child	shall not	have	know-
RSV	(8:4)	for	before	the	child			knows
JPS	(8:4)	For	before	the	child	shall	have	know-

ledge to cry, My father, and my mother, before the

ledge to cry, My father, and my mother, the

ledge to cry, My father, and my mother, before the

how to cry 'My father' or 'My mother,' the

ledge to cry: My father, and: My mother, the

riches of Damascus and the spoil of Samaria shall be taken

riches of Damascus and the spoil of Samaria shall be taken

riches of Damascus and the spoil of Samaria shall be taken

wealth of Damascus and the spoil of Samaria will be carried

riches of Damascus and the spoil of Samaria shall be carried

away before the king of Assyria.

away before the king of Assyria.

away before the king of Assyria.

away before the king of Assyria."

away before the king of Assyria.'

כיא בטרם ידע הנער לקראו[1] אבין
כי קרא אבי

[1]ואמו ישא את חיל דמשק ואת שלל
ואמי דמשק

שומרון לפני מלך אשור
שמרון

1. אבין ואמן, "**his** father and **his** mother."

DofM	(2N18:5) (2N9:43)		The	Lord	spake	also	unto me	again,
KJ	(8:5)		The	LORD	spake	also	unto me	again,
IV	(8:5)		The	Lord	spake	also	unto me	again,
RSV	(8:5)		The	LORD	spoke		to me	again:
JPS	(8:5)	And	the	LORD	spoke		unto me yet	again,

saying:

saying,

saying,

---

saying:

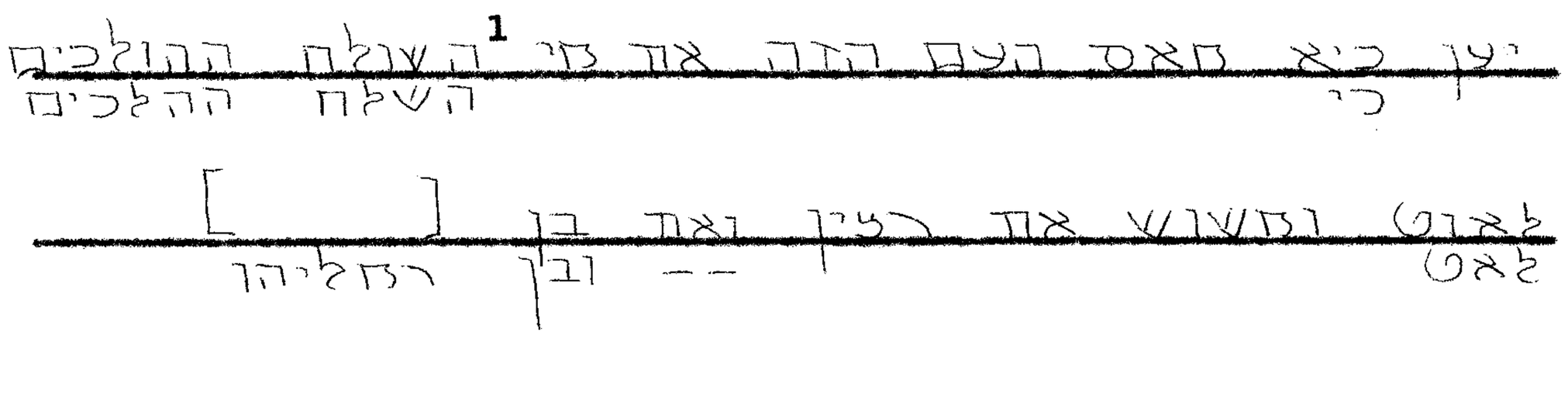
ויוסף יהוה דבר אלי עוד לאמור

ויסף

BofM	(2N18:6) (2N9:44)	Forasmuch	as	this	people	refuseth	the
KJ	(8:6)	Forasmuch	as	this	people	refuseth	the
IV	(8:6)	Forasmuch	as	this	people	refuseth	the
RSV	(8:6)	"Because		this	people have	refused	the
JPS	(8:6)	Forasmuch	as	this	people hath	refused	The

waters	of Shiloah	that go	softly,	and rejoice
waters	of Shiloah	that go	softly,	and rejoice
waters	of Shiloah	that go	softly,	and rejoice
waters	of Shiloah	that flow	gently,	and melt in fear
waters	of Shiloah	that go	softly,	And rejoiceth

in	Rezin and	Remaliah's	son;
in	Rezin and	Remaliah's	son;
in	Rezin and	Remaliah's	son;
before	Rezin and the	son of Remaliah	;
with	Rezin and	Remaliah's	son;



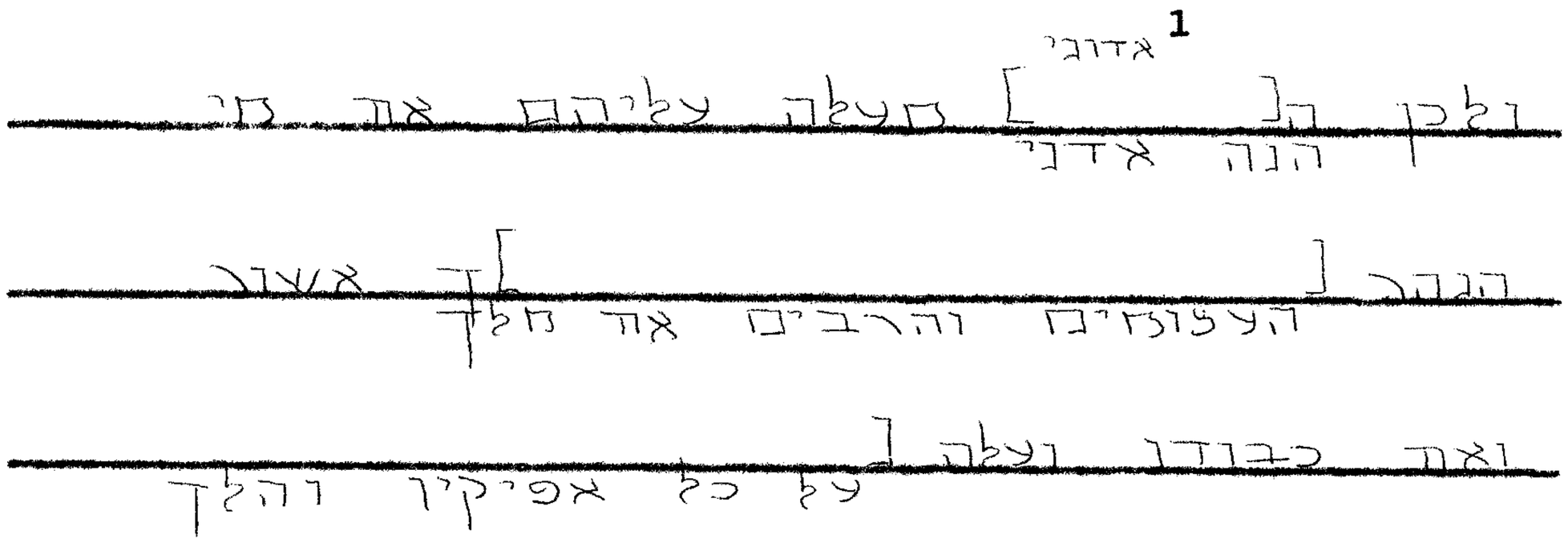
1. The scribe apparently was familiar with a pronunciation different from that of the Massoretes.

BofM	(2N18:7) (2N9:45)	Now therefore, behold, the Lord				bringeth
KJ	(8:7)	Now therefore, behold, the Lord				bringeth
IV	(8:7)	Now therefore, behold, the Lord				bringeth
RSV	(8:7)		therefore, behold, the Lord		is	bringing
JPS	(8:7)	Now therefore, behold, the Lord				bringeth

up upon	them the waters of the river, strong	and	many,	
up upon	them the waters of the river, strong	and	many,	
up upon	them the waters of the river, strong	and	many,	
up against	them the waters of the River, mighty	and	many,	
up upon	them The waters of the River, mighty	and	many,	

even the king of Assyria	and all his glory;	and	he	shall
<u>even</u> the king of Assyria,	and all his glory;	and	he	shall
even the king of Assyria,	and all his glory;	and	he	shall
the king of Assyria	and all his glory;	and	it	will
Even the king of Assyria	and all his glory;	And	he	shall

come up over all his channels,	and go over all his banks.		
come up over all his channels,	and go over all his banks;		
come up over all his channels,	and go over all his banks;		
rise over all its channels	and go over all its banks;		
come up over all his channels,	And go over all his banks;		



1. The fact that אדוני has been inscribed above the line as a gloss or a correction suggests יהוה as the probable reading.

2. The extra Vav is probably a spelling error.

BofM	(2N18:8) (2N9:46)	And	he	shall	pass	through	Judah;	he shall
KJ	(8:8)	And	he	shall	pass	through	Judah;	he shall
IV	(8:8)	And	he	shall	pass	through	Judah;	he shall
RSV	(8:8)	and	it	will	sweep on into		Judah,	it will
JPS	(8:8)	And	he	shall	sweep	through	Judah,	

overflow	and	go	over,	he	shall	reach	even
overflow	and	go	over,	he	shall	reach	even
overflow	and	go	over,	he	shall	reach	even
overflow	and	pass	on,			reaching	even
Overflowing	as	he passeth	through;	He	shall	reach	even

to the neck; and the stretching out of his wings shall fill
to the neck; and the stretching out of his wings shall fill
to the neck; and the stretbbing out of his wings shall fill
to the neck; and its outspread wings will fill
to the neck; And the stretching out of his wings Shall fill

the breadth of thy land, O Immanuel.
the breadth of thy land, O Immanuel.
the breadth of thy land, O Immanuel.
the breadth of your land, O Immanuel."
the breadth of thy land, O Immanuel.

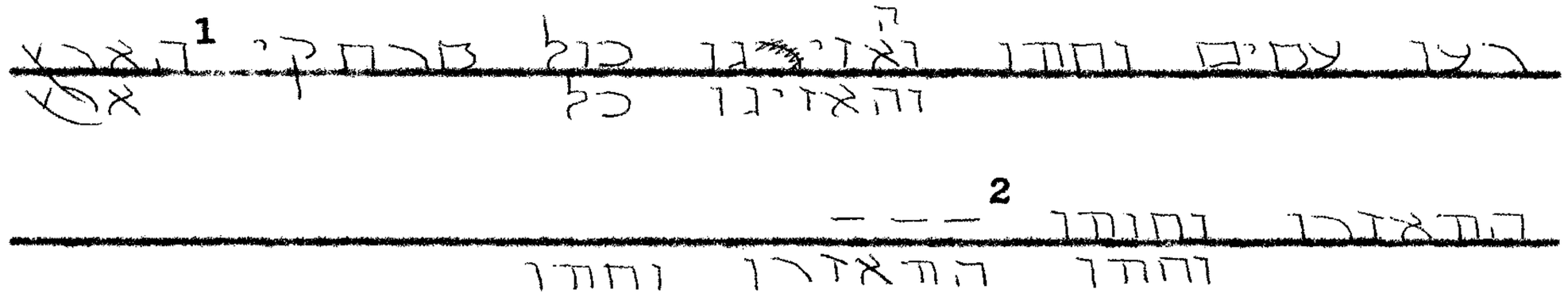
1986

RoRM	(2K18:9) (2K9:47)	Associate yourselves,	O	ye	people,	and	ye	
KJ	(8:9)	Associate yourselves,	O	ye	people,	and	ye	
IV	(8:9)	Associate yourselves,	O	ye	people,	and	ye	
RSV	(8:9)	Be broken,			you peoples,	and		
JPS	(8:9)	Make an uproar,		O	ye peoples,	and	ye	

shall	be broken	in pieces;	and	give	ear	all	ye	of far
shall	be broken	in pieces;	and	give	ear,	all	ye	of far
shall	be broken	in pieces;	and	give	ear,	all	ye	of far
	be dismayed;				give ear,	all	you	far
shall	be broken	in pieces;	And	give	ear,	all	ye	of far

countries; gird yourselves, and ye shall be broken in
countries: gird yourselves, and ye shall be broken in
countries; gird yourselves, and ye shall be broken in
countries; gird yourselves and be dismayed;
countries; Gird yourselves, and ye shall be broken in

pieces; gird yourselves, and ye shall be broken in pieces.
pieces; gird yourselves, and ye shall be broken in pieces.
pieces; gird yourselves, and ye shall be broken in pieces.
gird yourselves and be dismayed.
pieces: Gird yourselves, and ye shall be broken in pieces.



1. The definate article is found also in the LXX της γης.

2. The repetition of החרן והאזרח may not have been in the text used as Vorlage by the DSIa scribe, or, if it was, was probably interpreted by the scribe to be unnecessary dittography, and consequently was omitted.

BofM	(2N18:10) (2N9:48)	Take counsel together, and it shall come
KJ	(8:10)	Take counsel together, and it shall come
IV	(8:10)	Take counsel together, and it shall come
ASV	(8:10)	Take counsel together, but it will come
JPS	(8:10)	Take counsel together, and it shall be

to naught,[1] speak the word, and it shall not stand;

to nought; speak the word, and it shall not stand;

to naught; speak the word, and it shall not stand;

to nought; speak a word, but it will not stand,

brought to nought; Speak the word, and it shall not stand;

for God is with us.

for God is with us.

for God is with us.

for God is with us.

for God is with us.

עצו עצה ותפר דברו דבר ולוא יקום
לא

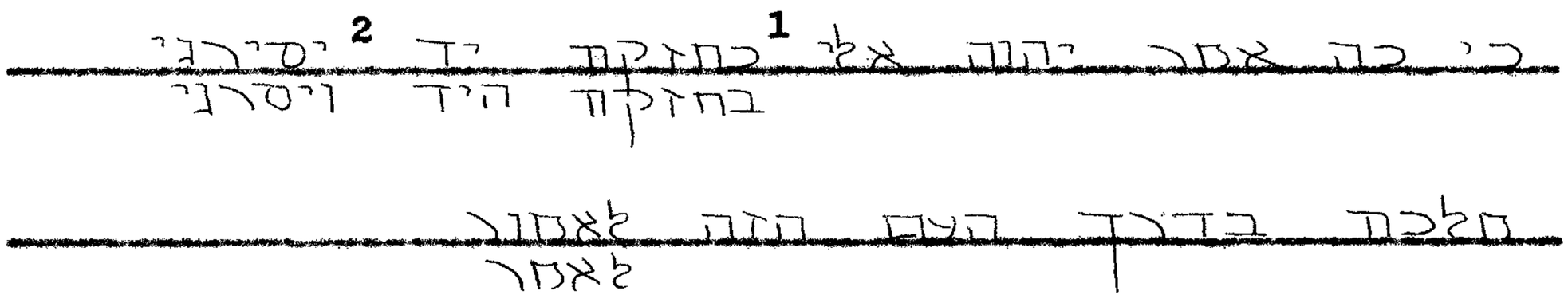
כי עמנו אל
כי עמנו אל

1. "nought" in the First Edition.

BofM	(2Ni16:11) (2Ni9:49)	For	the	Lord	spake	thus	to	me	with a strong
KJ	(8:11)	For	the	LORD	spake	thus	to	me	with a strong
IV	(8:11)	For	the	Lord	spake	thus	to	me	with a strong
RSV	(8:11)	For	the	LORD	spoke	thus	to	me	with his strong
JPS	(8:11)	For	the	LORD	spoke	thus	to	me	with a strong

hand,	and	instructed	me	that	I	should	not	walk
hand,	and	instructed	me	that	I	should	not	walk
hand,	and	instructed	me	that	I	should	not	walk
hand upon me,	and	warned	me				not to	walk
hand,		admonishing	me	that	I	should	not	walk

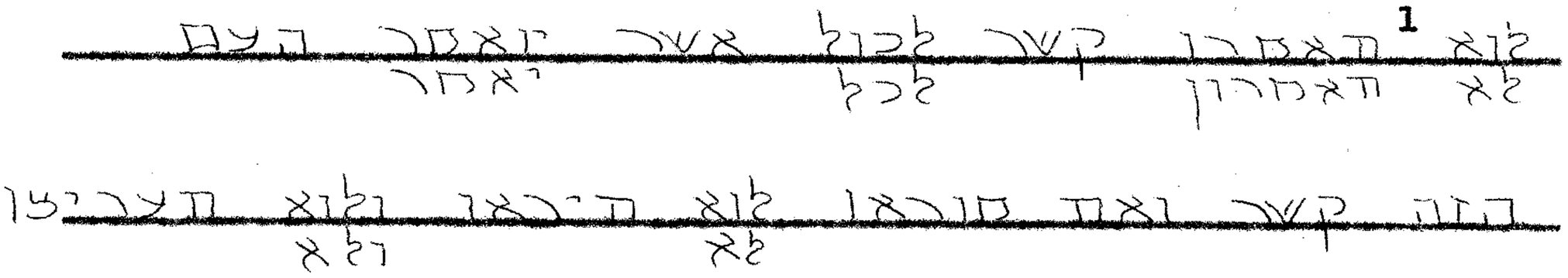
in	the	way	of	this	people,	saying:		
in	the	way	of	this	people,	saying,		
in	the	way	of	this	people,	saying,		
in	the	way	of	this	people,	saying:		
in	the	way	of	this	people,	saying:		



1. If a Caph is intended, a translation may read, "Thus the LORD spoke to me. Like a strong hand he instructed me . . ." The Caph is often indistinguishable from the Beth. As in the M.T., a Beth may be intended.

2. The LXX also omitted the conjunction, causing τῇ ἰσχυρᾷ χειρὶ --i.e. "with the strong hand" to be read with the following clause.

BofM	(2N18:12) (2N9:30)	Say ye not,					A confederacy,	to	all
KJ	(8:12)	Say ye not,					A confederacy,	to	all
IV	(8:12)	Say ye not,					A confederacy,	to	all
RSV	(8:12)	"Do	not	call			conspiracy		all
JPS	(8:12)	"Say ye not:					A conspiracy,		
				to	whom	this	people shall	say,	A
		<u>them</u>		to	whom	this	people shall	say,	A
		them		to	whom	this	people shall	say,	A
		that				this	people	call	
concerning	all whereof					this	people do	say:	A
confederacy;	neither					fear	ye	their	fear, nor be
confederacy;	neither					fear	ye	their	fear, nor be
confederacy;	neither					fear	ye	their	fear, nor be
conspiracy,	and		do	not		fear	what	they	fear, nor be in
conspiracy;	neither					fear	ye	their	fear, nor account
	afraid.								
	afraid.								
	afraid.								
	dread.								
it	dreadful.								



1. האמרך as DSIa records it, is the most common form of the Qal imperfect third person plural. The paragogic Nun on the M.T. form is presumably the remnant of an older case ending.

DofM	(2N18:13) (2N9:51)	Sanctify	the Lord of Hosts	himself,		
KJ	(8:13)	Sanctify	the LORD of hosts	himself;		
IV	(8:13)	Sanctify	the Lord of hosts	himself;		
RSV	(8:13)	But	the LORD of hosts,		him	you
JPS	(8:13)		The LORD of hosts,		Him	

and let him be your fear, and let

and let him be your fear, and let

and let him be your fear, and let

shall regard as holy; let him be your fear, and let

shall ye sanctify; and let Him be your fear, and let

him be your dread.

him be your dread.

him be your dread.

him be your dread.

Him be your dread.

את יהוה צבאות אותו תקדישו והוא מוראכם
אתו

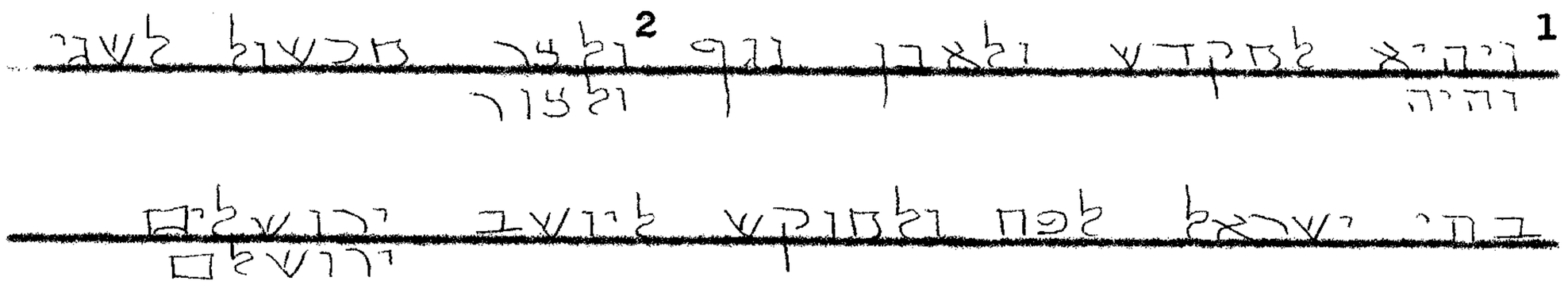
והוא מערצכם

DofM	(2N18:14) (2N9:52)	And	he	shall	be	for	a sanctuary;	but for
KJ	(8:14)	And	he	shall	be	for	a sanctuary;	but for
IV	(8:14)	And	he	shall	be	for	a sanctuary;	but for
RSV	(8:14)	And	he	will	become		a sanctuary,	and
JPS	(8:14)	And	he	shall	be	for	a sanctuary;	but for

a stone of stumbling,	and	for	a	rock of offense		to both
a stone of stumbling	and	for	a	rock of offence		to both
a stone of stumbling	and	for	a	rock of offence		to both
a stone of offence,	and		a	rock of stumbling		to both
a stone of stumbling	and	for	a	rock of offence		to both

the houses of Israel,	for	a	gin	and		a snare	to the
the houses of Israel,	for	a	gin	and	for	a snare	to the
the houses of Israel,	for	a	gin	and	for	a snare	to the
houses of Israel,		a	trap	and		a snare	to the
the houses of Israel,	for	a	gin	and	for	a snare	to the

inhabitants of Jerusalem.	
inhabitants of Jerusalem.	
inhabitants of Jerusalem.	
inhabitants of Jerusalem.	
inhabitants of Jerusalem.	



1. Burrows transliterates וְהִיא, but there is clearly a mark above and between the Vav and the He. Ignoring the metathetic Aleph, we now have the regular form of the Qal imperfect tense. No change in the English is required.

2. צוּר, with a Pathah, may be used for "stone."

BofM	(2N18:15) (2N9:53)	And	many	among them	shall	stumble	
KJ	(8:15)	And	many	among them	shall	stumble,	
IV	(8:15)	And	many	among them	shall	stumble,	
RSV	(8:15)	And	many		shall	stumble	thereon;
JPS	(8:15)	And	many	among them	shall	stumble,	
		and		fall, and be broken, and		be snared, and be	
		and		fall, and be broken, and		be snared, and be	
		and		fall, and be broken, and		be snared, and be	
		they shall	fall	and be broken; they shall		be snared	and
		and		fall, and be broken, and		be snared, and be	
		taken.					
		taken.					
		taken.					
		taken."					
		taken.'					

וכשלו בם רבים ונפלו ונשברו ונוקשו ונלכדו

BofM	(2N18:16) (2N9:54)	Bind up the testimony, seal the law
KJ	(8:16)	Bind up the testimony, seal the law
IV	(8:16)	Bind up the testimony, seal the law
RSV	(8:16)	Bind up the testimony, seal the teaching
JPS	(8:16)	'Bind up the testimony, seal the instruction

among my disciples.

among my disciples.

among my disciples.

among my disciples.

among My disciples.'

צור התעודה [1] וחתום תורה בלמדי׃
חתום

1. With the conjunction, the English will read, "Bind up the testimony, and seal the law among my disciples."

BofN	(2N18:17) (2N9:55)	And I will wait upon the Lord, that hideth
KJ	(8:17)	And I will wait upon the LORD, that hideth
IV	(8:17)	And I will wait upon the Lord, that hideth
RSV	(8:17)	I will wait for the LORD, who is hiding
JPS	(8:17)	And I will wait for the LORD, that hideth

his face from the house of Jacob, and I will look for him.

his face from the house of Jacob, and I will look for him.

his face from the house of Jacob, and I will look for him.

his face from the house of Jacob, and I will hope in him.

His face from the house of Jacob, and I will look for Him.

והכיתי ליהוה המסתיר פניו מבית יעקוב וקויתי לו

יעקב פניו[1] את

1. The addition of the sign of the definate object does not affect the English translation.

DofH	(2N18:18) (2N9:56)	Behold, I and the children whom the Lord
EJ	(8:18)	Behold, I and the children whom the LORD
IV	(8:18)	Behold, I and the children whom the Lord
RSV	(8:18)	Behold, I and the children whom the LORD
JPS	(8:18)	Behold, I and the children whom the LORD

hath	given me	are	for	signs and for	wonders	in Israel
hath	given me	are	for	signs and for	wonders	in Israel
hath	given me	are	for	signs and for	wonders	in Israel
has	given me	are		signs and	portents	in Israel
hath	given me	shall be	for	signs and for	wonders	in Israel

from the Lord of Hosts, which dwelleth in Mount Zion.

from the LORD of hosts, which dwelleth in mount Zion.

from the Lord of hosts, which dwelleth in mount Zion.

from the LORD of hosts, who dwells on Mount Zion.

from the LORD of hosts, who dwelleth in mount Zion.

1 הנה אנכי והילדים אשר נתן לי יהוה 2 לאותות

2 ולמופת בישראל מעם יהוה לבאות השכן בהר ציון

1. This is a curious form. If it is intended to be something other than הִנֵּה, it could possibly be אֲנָה, the Aramaic pronoun "I." אֲנָה is found in Dan. 2:23. If such is the case, the English would read, "I, even I, and the children whom the LORD has given me . . ."

2. Both nouns are now singular, "a sign and a wonder."

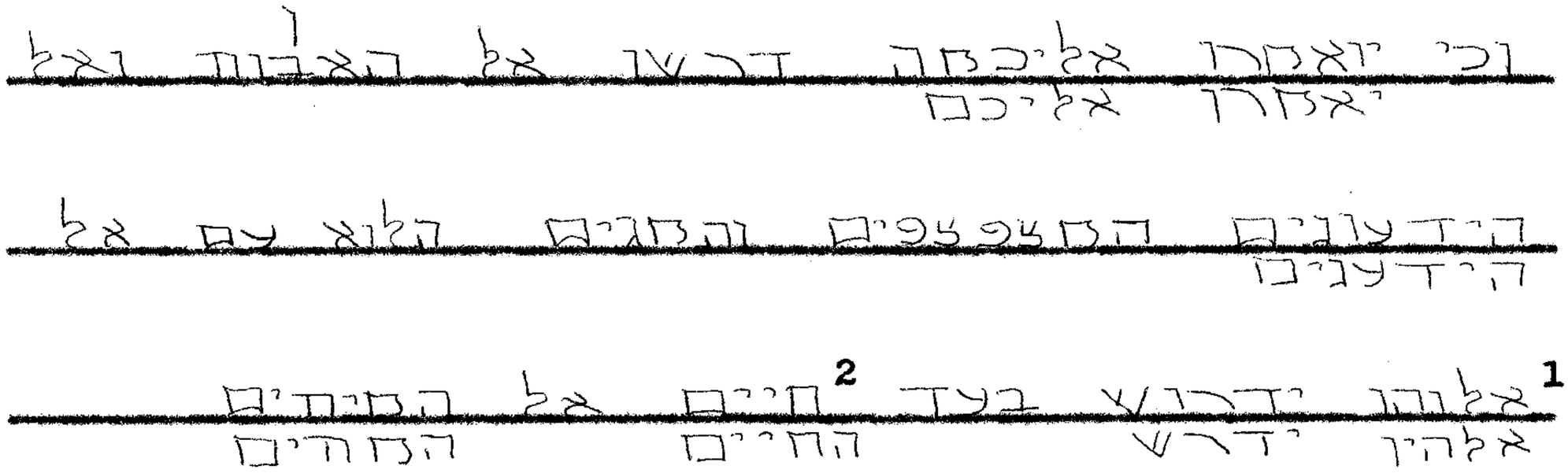
BofM (2N18:19) (2N9:57) And when they shall say unto you: Seek
KJ (8:19) And when they shall say unto you, Seek
IV (8:19) And when they shall say unto you, Seek
RSV (8:19) And when they say to you, "Consult
JPS (8:19) And when they shall say unto you: "Seek

unto them that have familiar spirits, and unto
unto them that have familiar spirits, and unto
the mediums and the
unto the ghosts and the familiar spirits,

wizards that peep and mutter-- should not a people
wizards that peep, and that mutter: should not a people
wizards that peep and that mutter; should not a people
wizards who chirp and mutter," should not a people
that chirp and that mutter; should not a people

seek unto their God for
seek their God? for
seek unto their God? for
consult their God? Should they consult
seek unto their God? on behalf of

the living to hear from the dead?
the living to the dead?
the living to hear from the dead?
the dead on behalf of the living?
the living unto the dead


וכי יאמרו אליכם דרשו אל האבות ואל
יאמרון אליכם

הידעונים המצפצפים והמגגים הלוא עם אל
הידעגים

אלוהו[1] ידרוש בעד החיים[2] אל המתים
אלהין ידרש החיים המתים

1. The single Vav is probably an acceptable form of the more usual plural suffix ן־. Otherwise, we have here a very rare use of the singular form אֱלוֹהַּ.

2. The omission of the definate article need not affect the English translation. חַיִּים may, however, be construed to be the abstract noun "life" with the English now reading, "Should not a people seek unto their God, for life (to be given) unto the dead?"

BofM (2N18:20) To the law and to the testimony;
(2N9:58)
KJ (8:20) To the law and to the testimony:
IV (8:20) To the law and to the testimony;
NSV (8:20) To the teaching and to the testimony!
JPS (8:20) for instruction and for testimony?'--

and if they speak not according to this word,
if they speak not according to this word,
and if they speak not according to this word,
Surely for this word which
Surely they will speak according to this word,

it is because there is no light in them.
it is because there is no light in them.
it is because there is no light in them.
they speak there is no dawn.
wherein there is no light.--

לתורה ולתעודה אם לוא יאמרו כדבר
לא יאמר

הזה אשר אין לו שחר

BofM (2N18:21) (2N9:59) And they shall pass through it

KJ (8:21) And they shall pass through it,

IV (8:21) And they shall pass through it,

RSV (8:21) They will pass through the land,

JPS (8:21) And they shall pass this way that

hardly bestead and hungry; and it shall come to pass

hardly bestead and hungry: and it shall come to pass,

hardly bestead and hungry; and it shall come to pass,

greatly distressed and hungry; and

are sore bestead and hungry; and it shall come to pass

that when they shall be hungry, they shall fret themselves,

that when they shall be hungry, they shall fret themselves,

that when they shall be hungry, they shall fret themselves,

when they are hungry, they will be enraged

that, when they shall be hungry, they shall fret themselves,

and curse their king and their God, and

and curse their king and their God, and

and curse their king and their God, and

and will curse their king and their God, and

and curse by their king and by their God, and, whether

look upward.

look upward.

turn their faces upward;

they turn their faces upward,

ועבר בה[1] ונקשה ורעב והיה כי יקצף ירעב
כי נקשה

[2] יתקצף ויקלל במלכו ובאלהיו ופנה למעלה
והתקצף ובאלהין

1. The addition of the conjunction may cause the sentence to read, "And they (the people) shall pass through it and shall be harshly oppressed and hungry . . ." One wonders if --ו--ו might in this case be similar to the Latin construction et-- et--, --i.e. "both . . . and . . ."

2. The imperfect form יתקצף is equivalent in force to the Vav-consecutive construction ויתקצף.

BofM	(2N18:22) (2N9:60)	And	they	shall	look	unto the earth	and
KJ	(8:22)	And	they	shall	look	unto the earth;	and
IV	(8:22)	And	they	shall	look	unto the earth;	and
RSV	(8:22)	and	they	will	look	to the earth,	but
JPS	(8:22)	or			look	unto the earth,	

behold	trouble,	and darkness,	dimness	of anguish, and
behold	trouble	and darkness,	dimness	of anguish; and
behold	trouble	and darkness,	dimness	of anguish; and
behold,	distress	and darkness, the gloom		of anguish; and
behold	distress	and darkness, the gloom		of anguish, and

	shall be	driven to	darkness.
	<u>they shall be</u>	driven to	darkness.
they	shall be	driven to	darkness.
they	will be	thrust into	thick darkness.
		outspread	thick darkness.

ואל[1] הארץ יביט והנה צרה וחשכה[2] מעוף
אל
צוקה ואפלה מנדח

1. The English versions have been translated as if the definate article were present in the M.T. The LXX reads with the article, (ἐπὶ) τὴν γῆν.

2. The n-l Vav in חשוכה would suggest a pronunciation akin to the Aramaic חֲשׁוֹךְ "darkness" found in Dan. 2:22.

BofM	(2N19:1)[1] (2N9:61)	Nevertheless,					the dimness	
KJV	(9:1)	Nevertheless					the dimness	
IV	(9:1)[1]	Nevertheless					the dimness	
RSV	(9:1)[1]	But			there will be	no	gloom	
JPS	(8:23)	For			is there	no	gloom	

shall not be such as was in		her				vexation,	when	
<u>shall</u> not <u>be</u> such as <u>was</u> in		her				vexation,	when	
shall not be such as was in		her				vexation,	when	
		for	her	that	was in	anguish.	In	
		to	her	that	was	stedfast?	Now	

at	first[2]	he		lightly	afflicted	the	
at	the first	he		lightly	afflicted	the	
at	the first	he		lightly	afflicted	the	
the former	time	he	brought into	contempt		the	
the former		hath		lightly	afflicted	the	

land of Zebulun,	and	the	land of	Naphtali,	and	afterwards		
land of Zebulun	and	the	land of	Naphtali,	and	afterward		
land of Zebulun,	and	the	land of	Naphtali,	and	afterward		
land of Zebulun	and	the	land of	Naphtali,	but in	the	latter	
land of Zebulun	and	the	land of	Naphtali,	but	the	latter	

did more grievously afflict by the way

did more grievously afflict her by the way

did more grievously afflict her by the way

time he will make glorious the way

hath dealt a more grievous blow by the way

of the Red Sea beyond Jordan in Galilee

of the sea, beyond Jordan, in Galilee

of the Red sea, beyond Jordan, in Galilee

of the sea, the land beyond the Jordan, Galilee

of the sea, beyond the Jordan, in the district

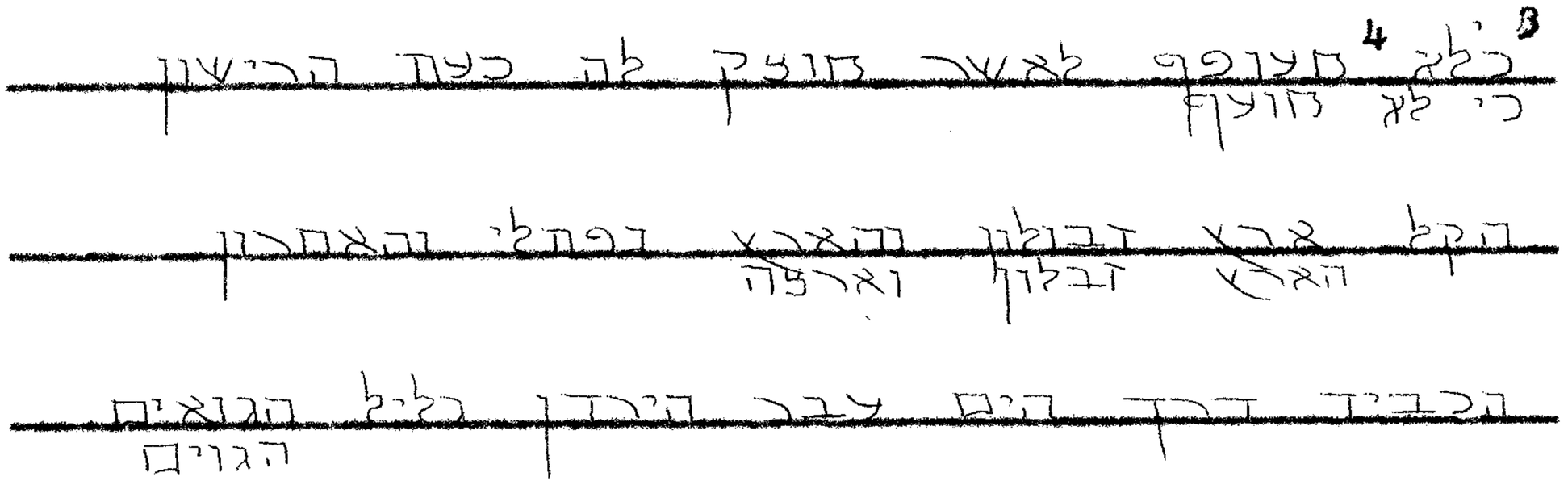
of the nations.

of the nations.

of the nations.

of the nations.

of the nations.



1. Note the versification differences. The DofN, KJ, IV and NSV include this verse in Chapter 9.

2. "at the first" in the First Edition.

3. Probably a spelling error.

4. This word is difficult to read because of a crease in the parchment. It appears to be more similar to תעוף found in the preceding verse than to תועף of the M.T. An interpretation based on the reading כילא תעופף can be imagined, but is less clear than the M.T. reading, which is obscure enough already.

DSIa Variations from the M.T.

Chapter Eight

1. Change of word:

vs. 23 מעופף instead of מעוף

3. Words deleted:

vs. 9 התאזרן והתן

4. Modifications re. definate article:

added--	vs. 9	הארץ	instead of	ארץ
	vs. 22	הארץ	instead of	ארץ
	vs. 23	והארץ	instead of	וארצה
deleted--	vs. 11	יד	instead of	היד
	vs. 19	חיים	instead of	החיים

Total occurrences--5

5. Modifications re. conjunction:

added--	vs. 16	וחדום	instead of	חדום
	vs. 21	ונקשה	instead of	נקשה
deleted--	vs. 11	יסירני	instead of	ויסרני
	vs. 21	יחקצף	instead of	והקצף

Total occurrences--4

6. Modifications re. number:

vs. 18 לאזוד (sing) instead of לאזוד
ולמופח (sing) instead of ולמופחים

Total occurrences--2

8. Modifications re. tense:

vs. 2	והעד	instead of	ואעידה
vs. 14	ויהיא	instead of	והיה
vs. 21	יתקצף	instead of	והקצף

Total occurrences--3

9. Modifications re. prepositions or particles:

added--	vs. 4	לקראו	instead of	קרא
	vs. 6	ואוד		
	vs. 17	אוד		
substituted--				
	vs. 11	כחזקה	instead of	בחזקה

Total occurrences--4

10. Ortholgical or morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 1	ויאומר	instead of	ויאמר
vs. 2	הכוהן	instead of	הכהן
vs. 3	ויאומר	instead of	ויגמר
vs. 4	שומרון	instead of	שמרון
vs. 5	ויוסף	instead of	ויסף
vs. 6	השלוח	instead of	השלח
	ההולכים	instead of	ההלכים
	לאוט	instead of	לאט
vs. 7	אדוני	instead of	אדני
	כול	instead of	כל
vs. 8	חלוא	instead of	חלא
vs. 9	כול	instead of	כל
	וחוקו	instead of	וחקו
vs. 10	ולוא	instead of	ולא
vs. 11	לאחור	instead of	לאחר
vs. 12	לוא	instead of	לא
	לכול	instead of	לכל
	יואחר	instead of	יאחר
	לוא	instead of	לא
	ולוא	instead of	ולא
vs. 13	אוחו	instead of	אחו
vs. 17	יעקוב	instead of	יעקב
vs. 18	אנוכי	instead of	אנכי
	לאוד	instead of	לאחוד
	השוכן	instead of	השכן
vs. 19	יואחרן	instead of	יאחרן
	הידעוגים	instead of	הידעונים
	אלוהו	instead of	אלהין
	ידרוש	instead of	ידרש
vs. 20	לוא	instead of	לא
	יואחרו	instead of	יאחרן
vs. 21	ובאלוהו	instead of	ובאלהין
vs. 22	וחשוכה	instead of	וחשכה
vs. 23	זבולון	instead of	זבלון

Occurrences--34

deletion of m-1 Vav--
vs. 14 ולצר instead of ולצר

addition of m-1 Yod--
vs. 11 יסירנו instead of ויסירני
vs. 19 המזידים instead of המזדים

Occurrences--2

quiescent letter--
vs. 3 הגבי instead of הגביאה
vs. 4 כי instead of כיא
vs. 6 כי instead of כיא
vs. 10 כי instead of כיא
vs. 14 ויהי instead of והיה
vs. 18 אנה instead of הנה
vs. 21 כי instead of כיא
vs. 23 ארץ instead of ארצה
והארץ instead of וארצה
הגואים instead of הגוים

Occurrences--10

modification re. suffix--
vs. 4 אבין instead of אבי
ואחן instead of ואחי
vs. 19 אליכזה instead of אליכם
אלוהו instead of אלהיו
vs. 21 ובאלוהו instead of ובאלהיו

Occurrences--5

others-- vs. 2 זכריה instead of זכריהו
ברכיה instead of יברכיהו
vs. 4 דמשק instead of דמשך
vs. 14 ירושלים instead of ירושלם

Occurrences--4

Total occurrences for section ten--56

11. Probable spelling errors:

vs. 7 גדווחין instead of גדוחין
vs. 23 כי instead of כי לא

Total occurrences--2

Total number of variations--78

Average number of variations per verse--3.39

There is one variation for every 3.66 words.

Addition of m-l Vav is the most frequent variation, constituting 43.6% of the variant readings.

BofM	(2N19:2) (2N9:62)	The people that walked in darkness have seen
KJ	(9:2)	The people that walked in darkness have seen
IV	(9:2)	The people that walked in darkness have seen
RSV	(9:2)	The people who walked in darkness have seen
JPS	(9:1)	The people that walked in darkness have seen

a great light; they that dwell in the land of the shadow

a great light: they that dwell in the land of the shadow

a great light; they that dwell in the land of the shadow

a great light; those who dwelt in a land of deep

a great light; They that dwelt in the land of the shadow

of death, upon them hath the light shined.

of death, upon them hath the light shined.

of death, upon them hath the light shined.

darkness, on them has light shined.

of death, Upon them hath the light shined.

העם ההולכים בחשך. ראו אור גדול ישבי
ההלכים בחשך

בארץ צלמות אור נגה עליהם

BofM	(2N19:3) (2N9:63)	Thou hast multiplied the nation,				and
KJ	(9:3)	Thou hast multiplied the nation,				and not
IV	(9:3)	Thou hast multiplied the nations,				and
RSV	(9:3)	Thou hast multiplied the nation,				thou hast
JPS	(9:2)	Thou hast multiplied the nation,				Thou hast
		increased the	joy--	they joy	before thee	according
		increased the	joy:	They joy	before thee	according
		increased the	joy; and	they joy	before thee,	according
		increased its	joy;	they rejoice	before thee	as with
		increased their	joy;	They joy	before Thee	according
		to the joy in		harvest, and as men rejoice when they		
		to the joy in		harvest, and as men rejoice when they		
		to the joy in		harvest, and as men rejoice when they		
			joy at the	harvest,	as men rejoice when they	
		to the joy in		harvest,	As men rejoice when they	
		divide the spoil.				
		divide the spoil.				
		divide the spoil.				
		divide the spoil.				
		divide the spoil.				

הרביתה הגוי לו[1] לא[2] הגדלתה השמחה שמחו
הגדלח

לפניך כשמחת בקציר כאשר יגילו בחלקם

שלל

1. The Qere is לֹו "to him." The English versions, except the KJ, accept the Qere reading, which is supported by c. 20 mss. and the LXX. 1QIsa supports the Ketib of the M.T.

2. ה - occurs often in place of the more regular suffix for the second person masculine singular ךָ-.

BofM	(2N19:4) (2N9:64)	For thou hast broken the yoke of his burden,
KJ	(9:4)	For thou hast broken the yoke of his burden,
IV	(9:4)	For thou hast broken the yoke of his burden,
RSV	(9:4)	For the yoke of his burden,
JPS	(9:3)	For the yoke of his burden

and the staff of his shoulder, the rod of his oppressor.
and the staff of his shoulder, the rod of his oppressor,
and the staff of his shoulder, the rod of his oppressor,
and the staff for his shoulder, the rod of his oppressor,
And the staff of his shoulder, The rod of his oppressor,

---

as in the day of Midian.
thou hast broken as on the day of Midian.
Thou hast broken as in the day of Midian.

כי את עול[1] סבלו ואת מטה שכמו שבט
על

הנגש בו[2] והחתה כיום מדין[3]
הנגש החתה מדין

1. The M.T. reads סִבְּכָה. Perhaps 1QIsa by the lack of a m-l Vav suggests סִבָּכָה as found in 1 Kings 11:28, Ps. 81.7, and Neh. 4:11. No change of meaning would result.

2. The conjunction Vav, here separating the verb from its objects, seems superfluous.

3. 1QIsa חדים corresponds consonantally with LXX Μαδιαμ.

BofM	(2N19:5) (2N9:65)	For every battle of the				warrior is
KJ	(9:5)	For every battle of the				warrior <u>is</u>
IV	(9:5)	For every battle of the				warrior is
RSV	(9:5)	For every boot	of the	tramping	warrior	
JPS	(9:4)	For every boot		stamped		
with	confused	noise, and		garments	rolled in blood;	
with	confused	noise, and		garments	rolled in blood;	
with	confused	noise and		garments	rolled in blood;	
	in battle	tumult and	every	garment	rolled in blood	
with	fierceness,		And every	cloak	rolled in blood,	

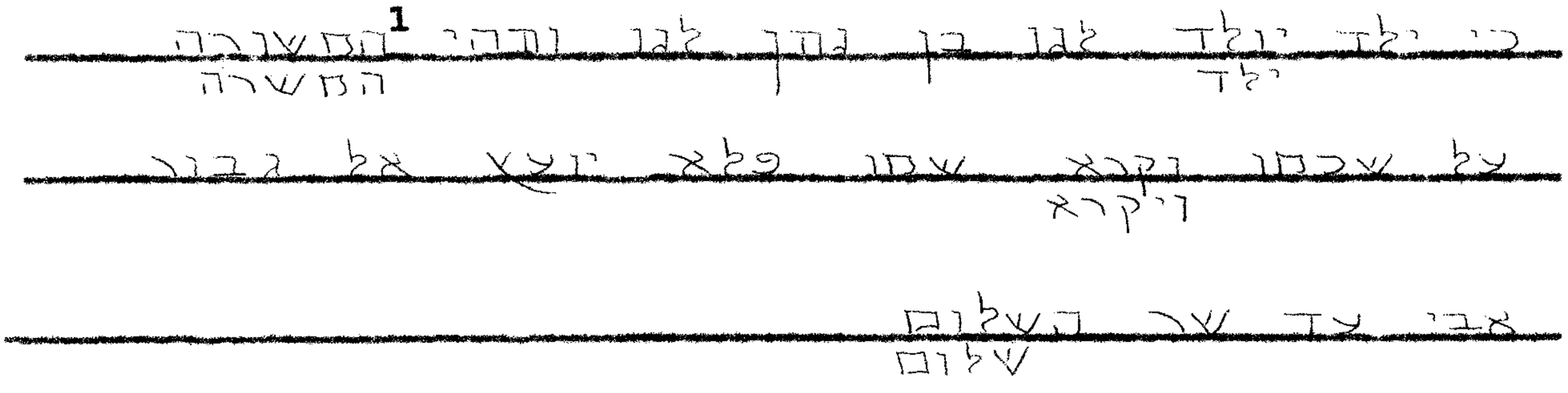
but this shall	be with burning	and fuel of		fire.	
but <u>this</u> shall	be with burning	<u>and</u> fuel of		fire.	
but this shall	be with burning	and fuel of		fire.	
will	be	burned	as	fuel for the	fire.
Shall even be for	burning,	for fuel of		fire.	

כי כל סאון סאן ברעש ושמלה מגולגלה

כל

בדמים והיתה לשרפה מאכלת אש

BofM	(2N19:6) (2N9:66)	For unto us a child is born,				unto us
KJ	(9:6)	For unto us a child is born,				unto us
IV	(9:6)	For unto us a child is born,				unto us
RSV	(9:6)	For to us a child is born,				to us
JPS	(9:5)	For	a child is born	unto us,		
		a son is given;	and the government shall be upon			
		a son is given;	and the government shall be upon			
		a son is given;	and the government will be upon			
		A son is given unto us;	And the government			is upon
		his shoulder;	and his name shall be called,	Wonderful,		
		his shoulder:	and his name shall be called	Wonderful,		
		his shoulder;	and his name shall be called	Wonderful,		
		his shoulder,	and his name will be called	"Wonderful		
		his shoulder;	And his name is called	Pele		
		Counselor,	The Mighty God,	The Everlasting Father,		The
		Counsellor,	The mighty God,	The everlasting Father,		The
		Counsellor,	The mighty God,	The everlasting Father,		The
		Counselor,	Mighty God,	Everlasting Father,		
		-joez	-el-gibbor-	Abi-ad		
		Prince of Peace.				
		Prince of Peace.				
		Prince of Peace.				
		Prince of Peace."				
		-sar-shalom;				



1. The DSIa scribe has preserved a form of this noun, the pronunciation of which is lost to us. This same word is written in vs. 6 המשרה as in the M.T. A smudged mark above the Resh, however, possibly a Vav, is intended as a correction.

BofM	(2N19:7) (2N9:67)	Of	the increase of		government
KJ	(9:7)	Of	the increase of	his	government
IV	(9:7)	Of	the increase of	his	government
RSV	(9:7)	Of	the increase of	his	government
JPS	(9:6)	That	the		government may be

	and	peace	there		is no end,	upon the throne
	and	peace	there	shall	be no end,	upon the throne
	and	peace	there		is no end,	upon the throne
	and of	peace	there	will	be no end,	upon the throne
increased,	And of	peace	there		be no end,	Upon the throne

of David,	and upon	his	kingdom	to order	it, and to
of David,	and upon	his	kingdom,	to order	it, and to
of David,	and upon	his	kingdom,	to order	it, and to
of David,	and over	his	kingdom,	to establish	it, and to
of David,	and upon	his	kingdom,	To establish	it, and to

establish	it with	judgment	and with	justice		from
establish	it with	judgment	and with	justice		from
establish	it with	judgment	and with	justice		from
uphold	it with	justice	and with	righteousness		from
uphold	it Through	justice	and through	righteousness		from

	henceforth,	even	forever.	The zeal of the
	henceforth	even for	ever.	The zeal of the
	henceforth	even for	ever.	The zeal of the
this time	forth	and for	evermore.	The zeal of the
	henceforth	even for	ever.	The zeal of the

Lord	of Hosts will	perform this.
LORD	of hosts will	perform this.
Lord	of hosts will	perform this.
LORD	of hosts will	do this.
LORD	of hosts doth	perform this.

יחרבה המשרה ולשלום אין קץ על כסא[1] דויד
כסא דוד

ועל ממלכתו להכין[2] אותו ולסעדו[2] במשפט
אתה ולסעדה

ובצדקה מעתה ועד עולם קנאת יהוה צבאות תעשה זאת
זאה

1. כסה appears in Job 26:9 and I Kings 10:19.

2. The pronominal suffix suggests that the antecedent is a masculine noun, perhaps כסה דויד.

oCM	(2N19:8) (2N9:68)	The Lord	sent his	word	unto	Jacob
KJ	(9:8)	The Lord	sent a	word	into	Jacob,
IV	(9:8)	The Lord	sent his	word	unto	Jacob,
RSV	(9:8)	The Lord has	sent a	word	against	Jacob,
JPS	(9:7)	The Lord	sent a	word	into	Jacob,

and it hath lighted upon Israel.

and it hath lighted upon Israel.

and it hath lighted upon Israel.

and it will light upon Israel;

And it hath lighted upon Israel.

דבר שלח יהוה ביעקב ונפל בישראל
אדני ביעקב

RofM	(2N19:9) (2N9:69)	And **all the people shall know, even Ephraim**
KJ	(9:9)	And **all the people shall know, <u>even</u> Ephraim**
EV	(9:9)	And **all the people shall know, even Ephraim**
RSV	(9:9)	**and all the people will know, Ephraim**
JPS	(9:8)	And **all the people shall know, Even Ephraim**

and the inhabitants of Samaria, that say in the pride and
and the inhabitant of Samaria, that say in the pride and
and the inhabitant of Samaria, that say in the pride and
and the inhabitants of Samaria, who say in pride and in
and the inhabitant of Samaria, That say in pride and in

stoutness of heart:
stoutness of heart,
stoutness of heart,
arrogance of heart:
arrogancy of heart:

[1] וידעו העם כלו אפרים ויושב שמרון בגאוה
וידעו ויושב

ובגדל לבב לאמור
לאמר

1. May be a spelling error: Resh and Daleth are sometimes difficult to distinguish. Or possibly יָרַד "to tremble" may be intended, in which case the verse would read, "And all the people shall tremble, even Ephraim . . . " LXX reads γνώσονται supporting the M.T. reading.

BoSM	(2M19:10) (2M9:70)	The bricks are fallen down,	but we will
KJ	(9:10)	The bricks are fallen down,	but we will
RV	(9:10)	The bricks are fallen down,	but we will
RSV	(9:10)	"The bricks have fallen,	but we will
JPs	(9:9)	'The bricks are fallen,	but we will
	build with hewn	stones; the sycamores are	cut down,
	build with hewn	stones; the sycamores are	cut down,
	build with hewn	stones; the sycamores are	cut down,
	build with dressed	stones; the sycamores have been cut	down,
	but	we will change them into	cedars.
	but	we will change <u>them</u> <u>into</u>	cedars.
	but	we will change them into	cedars.
	but	we will put	cedars in their place."
	but cedars	will we put	in their place.'

לבנים נפלו ונגית נבנה שקמים גדעו

ארזים נחליף

1. The lack of an m-l Vav may possibly indicate that, instead of a Pual form וְיַכְרְתוּ, a Qal or Piel imperative form is intended, in which case the sentence would read " . . . cut down sycamores, and we will put cedars in their place." The LXX has ἐκκοψωμεν, "let us cut down."

BofM	(2N19:11) (2N9:71)	Therefore	the	Lord	shall	set up		the
KJ	(9:11)	Therefore	the	LORD	shall	set up		the
NV	(9:11)	Therefore	the	Lord	shall	set up		the
RSV	(9:11)	So	the	LORD	raises			
JPS	(9:10)	Therefore	the	LORD	doth	set upon	high	the

adversaries of Rezin against him, and join his
adversaries of Rezin against him, and join his
adversaries of Rezin against him, and join his
adversaries against them, and stirs up their
adversaries of Rezin against him, and pur his

enemies together;
enemies together;
enemies together;
enemies.
enemies;

וישגב יהוה [ ] את צרי[1] רצין עליו ואת אויביו יסכסך
רצין אויבין

1. DSIa 7:1 has the M.T. form רצין.

[illegible]	(2N19:12) (2N9:72)	The Syrians	before	and the Philistines
KJ	(9:12)	The Syrians	before,	and the Philistines
[illegible]	(9:12)	The Syrians	before,	and the Philistines
RSV	(9:12)	The Syrians	on the east	and the Philistines
JPS	(9:11)	The Arameans	on the east,	and the Philistines

behind; and they shall devour Israel with open mouth.

behind; and they shall devour Israel with open mouth.

on the west devour Israel with open mouth.

on the west; And they devour Israel with open mouth.

For all this his anger is not turned away, but his hand is[1]

For all this his anger is not turned away, but his hand <u>is</u>

For all this his anger is not turned away and his hand is

For all this His anger is not turned away, But His hand is

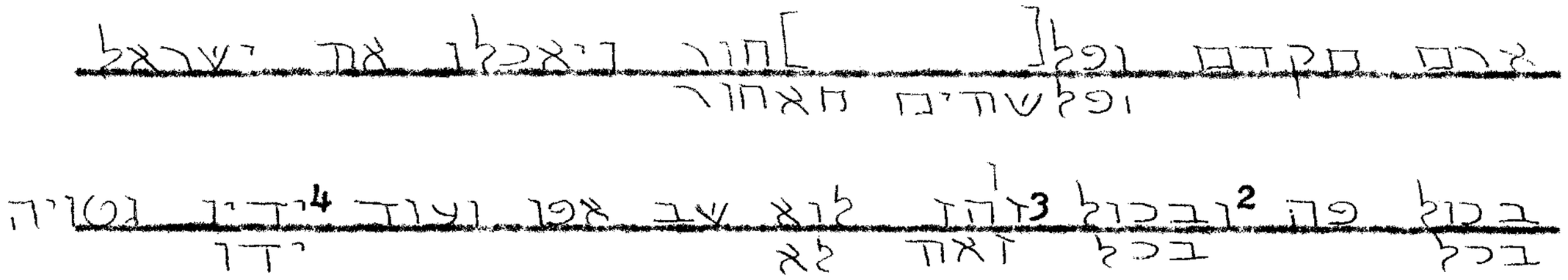
stretched out still.

stretched out still.

stretched out still.

stretched out still.

stretched out still.



1. "is" was omitted in the First Edition.

2. The addition of the conjunction will cause to read "And for all this his anger . . . "

3. This word is very blurred in the text. It appears that the scribe attempted to write a form similar to the masculine pronoun זה.

4. Though BSIa furnishes a form that would regularly be plural, the accompanying participle is singular.

BofM	(2N19:13) (2N9:73)	For	the	people		turneth	not	unto him
KJ	(9:13)	For	the	people		turneth	not	unto him
IV	(9:13)	For	the	people		turneth	not	unto him
RSV	(9:13)		The	people	did not	turn	to	him
JPS	(9:12)	Yet	the	people		turneth	not	unto Him

that smiteth them, neither do they seek the Lord of Hosts.

that smiteth them, neither do they seek the LORD of hosts.

that smiteth them, neither do they seek the Lord of hosts.

who smote them, nor seek the LORD of hosts.

that smiteth them, Neither do they seek the LORD of hosts.

ויהעם לוא שב[1] על המכהו ואד יהוה צבאות

לא עד המכהו

לוא דרשו

לא

1. Substitution of the preposition ב for ד does not necessarily affect the English translation. But ב may also be translated "against," in which case we may read, "And the people did not turn against him who smote them . . . " If המכהו is interpreted to refer to the LORD, however, this latter rendition is inappropriate.

BofM	(2N19:14) (2N9:74)	Therefore	will	the Lord		cut off from
KJ	(9:14)	Therefore		the LORD	will	cut off from
IV	(9:14)	Therefore		the Lord	will	cut off from
RSV	(9:14)	So		the LORD		cut off from
JPS	(9:13)	Therefore		the LORD	doth	cut off from

Israel	head and tail,	branch and rush	in one day.
Israel	head and tail,	branch and rush,	in one day.
Israel	head and tail,	branch and rush,	in one day.
Israel	head and tail, palm	branch and reed	in one day--
Israel	head and tail, Palm-	branch and rush,	in one day.

ויכרת יהוה מישראל ראש וזנב כפה ואגמן
ואגמון

יום אחד[1]
יום

1. The preposition Beth would need to be supplied for translation purposes, even if it were not in the text. LXX carries the proposition ἐν.

BofM	(2N19:15) (2N9:75)	The ancient,				he
KJ	(9:15)	The ancient	and honourable,			he
IV	(9:15)	The ancient	and honorable,			he
RSV	(9:15)	the elder	and honored	man		
JPS	(9:14)	The elder	and the	man of rank,		he

is the head; and the prophet that teacheth lies, he is the tail.

is the head; and the prpphet that teacheth lies, he is the tail.

is the head; and the prophet that teacheth lies, he is the tail.

is the head, and the prophet who teaches lies is the tail.

is the head; And the prophet that teacheth lies, he is the tail.

זקן ונשא פנים הוא הראש ונביא מורה
ונשוא

שקר הוא הזנב

BofN	(2N19:16) (2N9:76)	For the		leaders of	this people cause
KJ	(9:16)	For the		leaders of	this people cause
IV	(9:16)	For the		leaders of	this people cause
RSV	(9:16)	for those who	lead		this people lead
JPS	(9:15)	For they that	lead		this people cause

them to err; and they that are led of them are destroyed.

them to err; and they that are led of them are destroyed.

them to err; and they that are led of them are destroyed.

them astray, and those who are led by them are swallowed up.

them to err; And they that are led of them are destroyed.

והיו מאשרי העם הזה מדיחים ומאשרי[1] מבלעים

1. The defective spelling of both participles in DSIa may suggest an active, not passive, form. Compare the LXX: . . . καὶ πλανῶσιν ὅπως καταπιωσιν αὐτούς, ". . . and they cause them to err, that they may swallow them up."

BofM	(2N19:17) (2N9:77)	Therefore	the Lord	shall	have no	joy
KJ	(9:17)	Therefore	the Lord	shall	have no	joy
IV	(9:17)	Therefore	the Lord	shall	have no	joy
RSV	(9:17)	Therefore	the Lord		does not	rejoice
JPS	(9:16)	Therefore	the Lord	shall	have no	joy

in	their	young men,	neither	shall	have mercy	on
in	their	young men,	neither	shall	have mercy	on
in	their	young men,	neither	shall	have mercy	on
over	their	young men,	and	has	no compassion	on
in	their	young men,	Neither	shall He	have compassion	on

their	fatherless	and widows;	for	every one	of them	is a
their	fatherless	and widows:	for	every one		<u>is</u> an
their	fatherless	and widows;	for	every one	of them	is a
their	fatherless	and widows;	for	every one		is
their	fatherless	and widows;	For	every one		is

hypocrite	and an	evildoer,	and every	mouth	speaketh folly.
hypocrite	and an	evildoer,	and every	mouth	speaketh folly.
hypocrite	and an	evil-doer,	and every	mouth	speaketh folly.
godless	and an	evil-doer,	and every	mouth	speaks folly.
ungodly	and an	evil-doer,	And every	mouth	speaketh wantonness.

For all this his anger is not turned away, but his hand is[1]

For all this his anger is not turned away, but his hand is

For all this his anger is not turned away, but his hand is

For all this his anger is not turned away and his hand is

For all this His anger is not turned away, but His hand is

stretched out still.

stretched out still.

stretched out still.

stretched out still.

stretched out still.

על כן על בחוריו לא[2] יחמל אדני ואת יתומיו
יחמין אדני ישמח לא

ואת אלמנותיו לא ירחם כי כולו חנף ומרע וכל
וכל כלו לא אלמנותין

פה דבר נבלה בכל זאת לא שב אפו ועוד ידיו נטויה
ידו בכל זאת לא

1. "is" was omitted in the First Edition.

2. חמל means "to be mild or gentle, to pity, to spare." The verse now begins, "Therefore the Lord shall not spare their young men . . ."

BofM	(2N19:18) (2N9:78)	For	wickedness	burneth	as	the fire;	it
KJ	(9:18)	For	wickedness	burneth	as	the fire:	it
IV	(9:18)	For	wickedness	burneth	as	the fire;	it
RSV	(9:18)	For	wickedness	burns	like a	fire,	it
JPS	(9:17)	For	wickedness	burneth	as	the fire;	It

shall devour	the briers and thorns,	and	shall	kindle
shall devour	the briers and thorns,	and	shall	kindle
shall devour	the briers and thorns,	and	shall	kindle
consumes	briers and thorns;	it		kindles
devoureth	the briers and thorns;	Yea, it		kindleth

in the thickets of the forests, and they shall mount up
in the thickets of the forest, and they shall mount up
in the thickets of the forest, and they shall mount up
the thickets of the forest, and they roll upward
in the thickets of the forest, And they roll upward

like the lifting up of smoke.
like the lifting up of smoke.
like the lifting up of smoke.
in a column of smoke.
in thick clouds of smoke.

BofM	(2N19:19) (2N9:79)	Through	the	wrath	of	the	Lord	of	Hosts is
KJ	(9:19)	Through	the	wrath	of	the	LORD	of	hosts is
IV	(9:19)	Through	the	wrath	of	the	Lord	of	hosts is
RSV	(9:19)	Through	the	wrath	of	the	LORD	of	hosts
JPS	(9:18)	Through	the	wrath	of	the	LORD	of	hosts is

the	land	darkened,	and	the	people		shall	be	as		the
the	land	darkened,	and	the	people		shall	be	as		the
the	land	darkened,	and	the	people		shall	be	as		the
the	land	is burned,	and	the	people		are		like		
the	land	burnt up;		The	people	also	are		as		the

fuel	of	the	fire;	no	man	shall	spare		his	brother.	
fuel	of	the	fire:	no	man	shall	spare		his	brother.	
fuel	of	the	fire;	no	man	shall	spare		his	brother.	
fuel	for	the	fire;	no	man		spares		his	brother.	
fuel	of		fire;	No	man		spareth		his	brother.	

1 בעברת יהוה צבאות 2 נעתם 3 הארץ 4 ויהיו העם
בעברה נעתם ארץ ויהי

כמאכלת אש איש על אחיו לוא יחמולו
לא יחמלו

1. Instead of the preposition ב, implying means or instrumentality, the preposition מן is employed, implying cause. The English will now read "Because of the wrath of the LORD of hosts . . ." This rendition accords with the LXX διὰ θυμὸν .

2. Apparently a simple spelling error of the transposition of letters.

3. The definite article is present in the English translations.

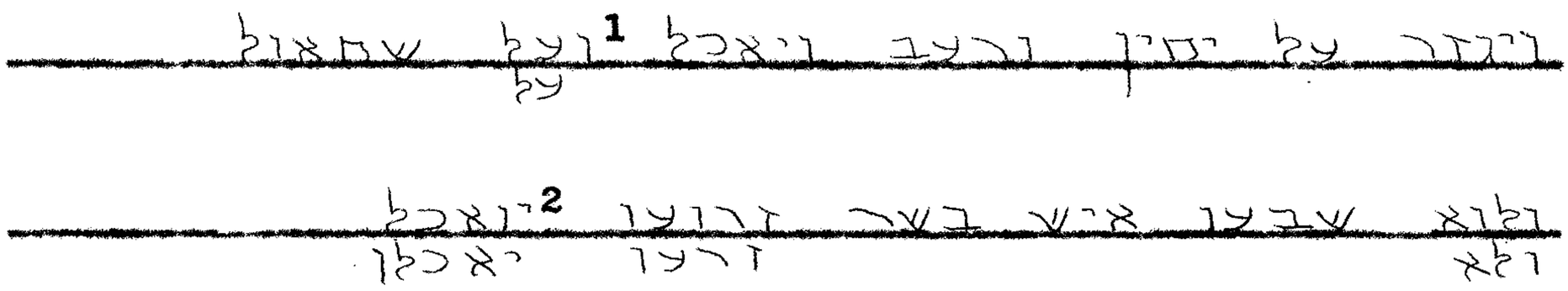
4. Although העם "the people" has a singular form, it often takes a plural verb in the M.T. and elsewhere.

AofM	(2N19:20) (2N9:80)	And he	shall snatch	on the right	hand	
KJ	(9:20)	And he	shall snatch	on the right	hand,	
IV	(9:20)	And he	shall snatch	on the right	hand,	
RSV	(9:20)	They	snatch	on the right,		
JPS	(9:19)	And one	snatcheth	on the right	hand,	

and be	hungry;	and he	shall eat	on the left	hand	
and be	hungry;	and he	shall eat	on the left	hand,	
and be	hungry;	and he	shall eat	on the left	hand,	
and are still	hungry,	and they	devour	on the left,		
and is	hungry;	And he	eateth	on the left	hand,	

and they shall not be	satisfied;	they shall	eat	every		
and they shall not be	satisfied;	they shall	eat	every		
and they shall not be	satisfied;	they shall	eat	every		
but are not	satisfied;	each	devours	his		
and is not	satisfied;	They	eat	every		

man	the flesh	of his own	arm--	
man	the flesh	of his own	arm:	
man	the flesh	of his own	arm;	
neighbor's	flesh,			
man	the flesh	of his own	arm:	



1. The conjunction Vav at this point obscures rather than clarifies the meaning of the text.

2. With the singular verb, the translation may be, "a man shall eat the flesh of his arm."

BofM	(2X19:21) (2X9:81)	Manasseh, Ephraim; and Ephraim, Manasseh;
KJ	(9:21)	Manasseh, Ephraim; and Ephraim, Manasseh;
IV	(9:21)	Manasseh, Ephraim; and Ephraim, Manasseh;
HSV	(9:21)	Manasseh Ephraim, and Ephraim Manasseh,
JPS	(9:20)	Manasseh, Ephraim; and Ephraim, Manasseh;

they together		shall be	against Judah.	For all this
and they together		shall be	against Judah.	For all this
and they together		shall be	against Judah.	For all this
and	together they		are against Judah.	For all this
And they together			are against Judah.	For all this

his anger is not turned away, but his hand is stretched out

his anger is not turned away, but his hand is stretched out

his anger is not turned away and his hand is stretched out

His anger is not turned away, But His hand is stretched out

still.

still.

still.

still.

still.

מנשה את אפרים ואפרים את מנשה

יחדו המה על יהודה ובכול זואת לוא

ובכל זאת לא

שב אפו ועוד ידיו נטויה

ידו

DSIa Variations from the M.T.

Chapter Nine

1. Changes of word:

vs. 7 יהוה **instead of** אדני
vs. 13 יחזק **instead of** ישמח

Total occurrences--2

4. Modifications re. definate article:

addition-- **vs. 5** השלום **instead of** שלום
vs. 18 הארץ **instead of** ארץ

Total occurrences--2

5. Modifications re. conjunction:

addition-- **vs. 2** והחחד **instead of** החדה
vs. 11 ובכול **instead of** בכל
vs. 19 ועל **instead of** על

Total occurrences--3

6. Modifications re. number:

vs. 18 ויהין(pl) **instead of** ויהי
vs. 19 יאכל(sing) **instead of** יאכלו

Total occurrences--2

8. Modification re. tense or stem:

vs. 5 וקרא **instead of** ויקרא

9. Modifications re. prepositions:

added-- **vs. 13** ביום **instead of** יום

substituted--
vs. 12 על **instead of** עד
vs. 16 מעברך **instead of** בעברך

Total occurrences--3

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav--

vs. 1	ההולכים	instead of	ההלכים
	ישובי	instead of	ישבי
vs. 2	לוא	instead of	לא
vs. 3	עול	instead of	על
	הנוגש	instead of	הנגש
vs. 4	כול	instead of	כל
vs. 5	יולד	instead of	ילד
	התשורה	instead of	התשרה
vs. 6	זאוד	instead of	זאד
vs. 7	ביעקוב	instead of	ביעקב
vs. 8	לאחור	instead of	לאחר
vs. 10	אויבין	instead of	איבין
vs. 11	בכול	instead of	בכל
	ובכול	instead of	ובכל
	לוא	instead of	לא
vs. 12	לוא	instead of	לא
	לוא	instead of	לא
vs. 16	לוא	instead of	לא
	אדוני	instead of	אדני
	יהוחין	instead of	יהוחן
	אלמנוחין	instead of	אלמנחין
	לוא	instead of	לא
	כולו	instead of	כלו
	וכול	instead of	וכל
	בכול	instead of	בכל
	זואד	instead of	זאד
	לוא	instead of	לא
vs. 18	לוא	instead of	לא
	יחוחולו	instead of	יחחלו
vs. 19	ולוא	instead of	ולא
	זרועו	instead of	זרעו
	יואכל	instead of	יאכל
vs. 20	ובכול	instead of	ובכל
	דואד	instead of	דאד
	לוא	instead of	לא

Occurrences--35

deletion of m-1 Vav--

vs. 13	ואגן	instead of	ואגון
vs. 14	ושת	instead of	ושות

Occurrences--2

addition of m-1 Yod--

vs. 6	דיד	instead of	דד

quiescent letters--

vs. 2	הגדלהה	instead of	הגדלוד
vs. 6	כסה	instead of	כסא
vs. 10	רע'אן	instead of	רעין

Occurrences--3

modifications re. suffix--

vs. 6	אוחו	instead of	אחה
vs. 6	ולסעדד	instead of	ולסעדה
vs. 11	יד'ן	instead of	ידו
vs. 16	יד'ן	instead of	ידו
vs. 20	יד'ן	instead of	ידו

Occurrences--5

others-- vs. 3 מדיבן instead of מדין

Total occurrences for section ten--47

11. Probable spelling errors:

vs. 8	ויראו	instead of	וידעו
vs. 11	זהן	instead of	זאת

Total occurrences--2

Total number of variations--62

Average number of variations per verse--3.33

There is one variation for every 4.35 words.

Addition of m-l Vav is the most frequent variations, constituting 56.5% of variant readings.

BofH	(2N20:1) (2N9:82)	Wo	unto	them	that decree	unrighteous decrees,
KJ	(10:1)	Woe	unto	them	that decree	unrighteous decreed,
IV	(10:1)	Woe	unto	them	that decree	unrighteous decrees,
RSV	(10:1)	Woe	to	those	who decree	iniquitous decrees,
JPS	(10:1)	Woe	unto	them	that decree	unrighteous decrees,

and	that write			grievousness which they
and	that write			grievousness <u>which</u> they
and	that write			grievousness which they
and	the writers	who keep	writing	oppression,
And to the	writers that		write	iniquity;

have prescribed;

have prescribed;

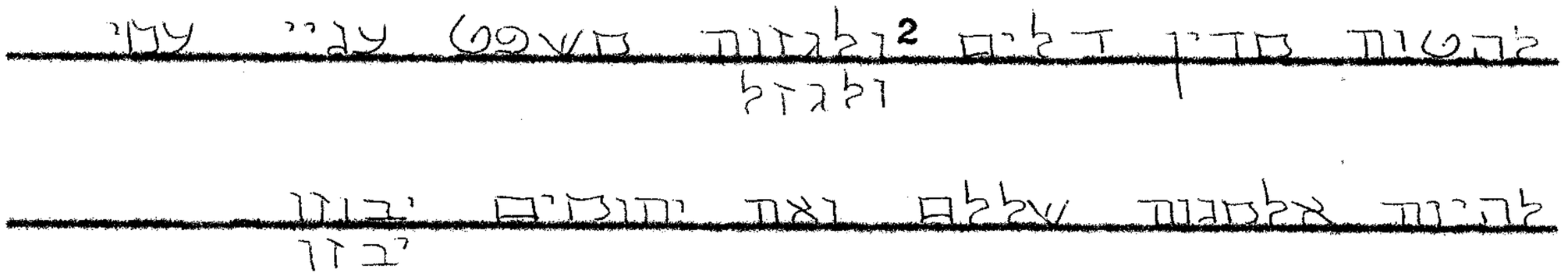
have prescribed;

חוי חוקקים חוקקי און ומכתבים עמל כתבו[1]
החקקים חקקי

1. The omission of the definate article does not affect the English translations.

BofM	(2N20:2) (2N9:83)	To turn away[1] the needy from judgment, and to take away the right from the poor of my people,
KJ	(10:2)	To turn aside the needy from judgment, and to take away the right from the poor of my people,
IV	(10:2)	To turn aside the needy from judgment, and to take away the right from the poor of my people,
RSV	(10:2)	to turn aside the needy from justice and to rob the poor of my people of their right,
JPS	(10:2)	To turn aside the needy from judgment, And to take away the right of the poor of My people,

BofM	that widows may be their prey, and that they may rob the fatherless!
KJ	that widows may be their prey, and <u>that</u> they may rob the fatherless!
IV	that widows may be their prey, and that they may rob the fatherless!
RSV	that widows may be their spoil, and that they may make the fatherless their prey!
JPS	That widows may be their spoil, And that they may make the fatherless their prey!



1. "aside" in the First Edition.

2. The ה- ending for an infinitive is the sign of a "Lamed" He verb. גלה means "to out stone, hew." A possible translation reads, ". . . and to hew down the right of the poor of my people."

BofM	(2N20:3) (2N9:84)	And what will ye do in the day of visitation,
KJ	(10:3)	And what will ye do in the day of visitation,
IV	(10:3)	And what will ye do in the day of visitation,
RSV	(10:3)	What will you do on the day of punishment,
JPS	(10:3)	And what will ye do in the day of visitation,

and in the desolation	which shall	come from	far?	to whom
and in the desolation	which shall	come from	far?	to whom
and in the desolation	which shall	come from	far?	to whom
in the storm	which will	come from	afar?	To whom
And in the ruin	which shall	come from	far?	To whom

will ye	flee for help?	and where will ye	leave your glory?
will ye	flee for help?	and where will ye	leave your glory?
will ye	flee for help?	and where will ye	leave your glory?
will you	flee for help,	and where will you	leave your wealth?
will ye	flee for help?	And where will ye	leave your glory?

ומה תעשו ליום פקדה ולשאה ממרחק תבוא
פקדה ולשואה

על מי תנוסו לעזרה ואנה תעזבו[1] כבודכם
תעזבון

1. Another example of the vowel being retained in the second radical of the Qal imperfect plural.

BofM	(2N20:4) (2N9:85)		Without me they shall			bow down
KJ	(10:4)		Without me they shall			bow down
IV	(10:4)		Without me they shall			bow down
RSV	(10:4)	Nothing	remains		but	to crouch
JPS	(10:4)	They can do nought			except	crouch

under the prisoners, and they shall fall under the slain. For
under the prisoners, and they shall fall under the slain. For
under the prisoners, and they shall fall under the slain. For
among the prisoners or fall among the slain. For
under the captives, And fall under the slain. For

all this his anger is not turned away, but his hand is stretched
all this his anger is not turned away, but his hand is stretched
all this his anger is not turned away, but his hand is stretched
all this his anger is not turned away and his hand is stretched
all this His anger is not turned away, But His hand is stretched

out still.
out still.
out still.
out still.
out still.

בלתי כרע תחת אפיר ותחת הרוגים יפלו

ובכול[1] זואד לוא שב אפו ועוד[2] ידיו נטויה
בכל זאת לא ידין

1. The addition of the conjunction reads, "and for all this . . ."

2. Once again, the participle נטויה is singular, suggesting that ידין, the regular plural form, may be used as the singular form also.

BofH	(2K20:5) (2K9:86)	O	Assyrian, the rod of mine anger, and the staff in their hand is their indignation.
KJ	(10:5)	O	Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.
IV	(10:5)	O	Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.
RSV	(10:5)	Ah,	Assyria, the rod of my anger, the staff of my fury!
JPS	(10:5)	O	Asshur, the rod of Mine anger, In whose hand as a staff is Mine indignation!

הוי אשור שבט אפי ומטה הוא בידם זעמי

BofM	(2N20:6) (2N9:87)	I	will	send	him	against a	hypocritical nation,
NJ	(10:6)	I	will	send	him	against an	hypocritical nation,
IV	(10:6)	I	will	send	him	against a	hypocritical nation,
RSV	(10:6)					Against a	godless nation
JPS	(10:6)	I	do	send	him	against an	ungodly nation,

and against the people of my wrath will I give

and against the people of my wrath will I give

and against the people of my wrath will I give

I send him, and against the people of my wrath I command

And against the people of My wrath do I give

him a charge to take the spoil, and to take the prey,

him a charge, to take the spoil, and to take the prey,

him a charge, to take the spoil, and to take the prey,

him, to take spoil and seize plunder,

him a charge, To take the spoil and to take the prey,

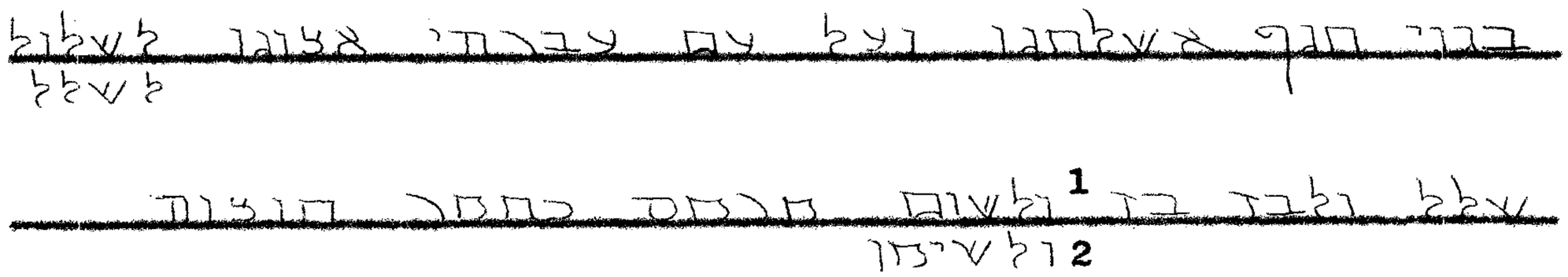
and to tread them down like the mire of the streets.

and to tread them down like the mire of the streets.

and to tread them down like the mire of the streets.

and to tread them down like the mire of the streets.

And to tread them down like the mire of the streets.



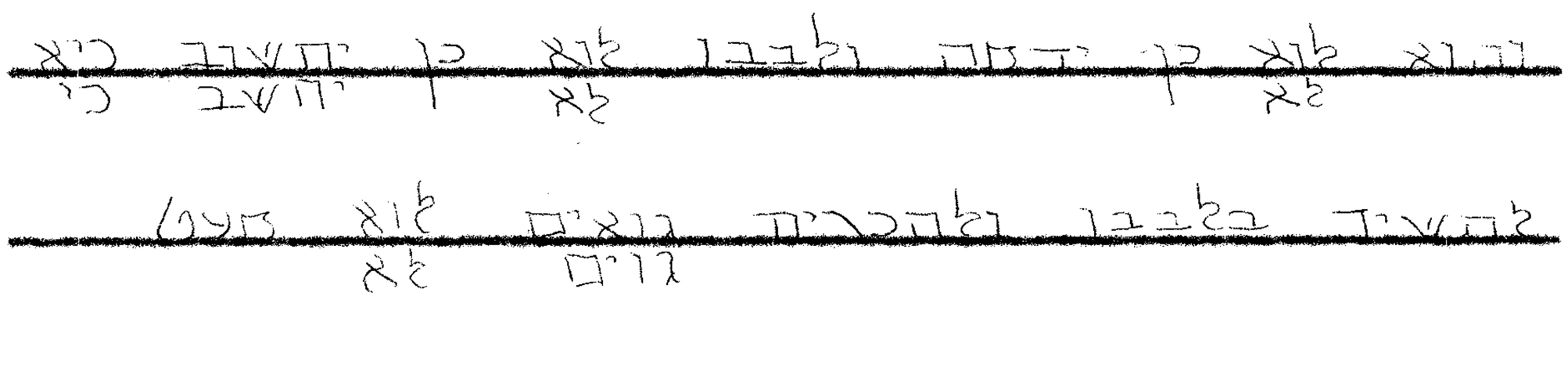
1. Omitting the pronominal suffix, מרמס reads "to tread down" rather than the M.T. "to tread them down." Burrows transliterates as למרמס.

2. The M.T. Qere reads למרמסו.

DofM	(2N20:7) (2N9:88)	Howbeit	he	meaneth	not	so,	neither
KJ	(10:7)	Howbeit	he	meaneth	not	so,	neither
IV	(10:7)	Howbeit	he	meaneth	not	so,	neither
RSV	(10:7)	But	he	does	not	so intend,	and
JPS	(10:7)	Howbeit	he	meaneth	not	so,	Neither

doth	his	heart		think	so; but	in his heart
doth	his	heart		think	so; but <u>it</u> <u>is</u>	in his heart
doth	his	heart		think	so; but	in his heart
	his	mind	does not so	think;	but it is	in his mind
doth	his	heart		think	so; But it is	in his heart

it is	to	destroy	and	cut off	nations not a few.
	to	destroy	and	cut off	nations not a few.
it is	to	destroy	and	cut off	nations not a few.
	to	destroy,	and to	cut off	nations not a few;
	to	destroy,	And to	cut off	nations not a few.



BofM	(2N20:8) (2N9:89)	For he saith:	Are not my princes	alto-
KJ	(10:8)	For he saith,	Are not my princes	alto-
IV	(10:8)	For he saith,	Are not my princes	alto-
RSV	(10:8)	for he says:	"Are not my commanders	all
JPS	(10:8)	For he saith:	'Are not my princes	all

gether			kings?
gether			kings?
gether			kings?
			kings?
		of them	kings?

כי יאמר השלש שרי יחדו מלכים

כי יאמר השלש

BofM	(2N20:9) (2N9:90)	Is not Calno as	Carchemish?	Is not Hamath	
KJ	(10:9)	Is not Calno as	Carchemish?	is not Hamath	
IV	(10:9)	Is not Calno as	Carchemish?	is not Hamath	
RSV	(10:9)	Is not Calno like	Carchemish?	Is not Hamath	
JPS	(10:9)	Is not Calno as	Carchemish?	Is not Hamath	

as	Arpad?	Is not Samaria as	Damascus?	
as	Arpad?	is not Samaria as	Damascus?	
as	Arpad?	is not Samaria as	Damascus?	
like	Arpad?	Is not Samaria like	Damascus?	
as	Arpad?	Is not Samaria as	Damascus?	

1. Probably the Cheth has been omitted unintentionally. The proper nouns אופד and חמת are usually coupled together.

BofM	(2N20:10) (2N9:91)	As	my	hand	hath	founded	the	kingdoms of
KJ	(10:10)	As	my	hand	hath	found	the	kingdoms of
IV	(10:10)	As	my	hand	hath	founded	the	kingdoms of
RSV	(10:10)	As	my	hand	has	reached to	the	kingdoms of
JPS	(10:10)	As	my	hand	hath	reached	the	kingdoms of

the idols,	and whose	graven	images	did	excel	them	of
the idols,	and whose	graven	images	did	excel	them	of
the idols,	and whose	graven	images	did	excel	them	of
the idols	whose	graven	images	were	greater then	those	of
the idols,	Whose	graven	images	did	exceed	them	of

Jerusalem and of Samaria;

Jerusalem and of Samaria;

Jerusalem and of Samaria;

Jerusalem and Samaria,

Jerusalem and of Samaria;

כאשר תעזה ידי לממלכות [1]האלילים ופסיליהם
לממלכת האליל

מירושלים ומשומרון
מירושלם ומשמרון

1. The plural form אלילים as found in DSIa is in accord with the plural noun "idols" of the English translations.

BofM	(2N20:11) (2N9:92)	Shall I not, as I have done unto Samaria and
KJ	(10:11)	Shall I not, as I have done unto Samaria and
IV	(10:11)	Shall I not, as I have done unto Samaria and
RSV	(10:11)	shall I not
JPS	(10:11)	Shall I not, as I have done unto Samaria and

her idols, so do to Jerusalem and to her idols?

her idols, so do to Jerusalem and her idols?

her idols, so do to Jerusalem and to her idols?

do to Jerusalem and her idols as I have done

her idols, So do to Jerusalem and her idols?'

---

to Samaria and her images?"

הלוא כאשר עשיתי לשומרון ולאלילים כן
לשמרון הלא

אעשה לירושלים ולעצביה
לירושלם

DofM	(2N20:12) (2N9:93)	Wherefore it shall come to pass that when
NJ	(10:12)	Wherefore it shall come to pass, <u>that</u> when
IV	(10:12)	Wherefore it shall come to pass, that, when
NSV	(10:12)	When
JPS	(10:12)	Wherefore it shall come to pass, that when

the Lord hath performed		his whole	work	upon	Mount	Zion
the Lord hath performed		his whole	work	upon	mount	Zion
the Lord hath performed		his whole	work	upon	Mount	Zion
the Lord has	finished all	his	work	on	Mount	Zion
the Lord hath performed		His whole	work	upon	mount	Zion

and upon	Jerusalem, I	will	punish	the	fruit of	the stout
and on	Jerusalem, I	will	punish	the	fruit of	the stout
and upon	Jerusalem, I	will	punish	the	fruit of	the stout
and on	Jerusalem	he will	punish	the		arrogant
and on	Jerusalem, I	will	punish	the	fruit of	the arrogant

heart	of the	king	of	Assyria,	and the	glory of his high looks.
heart	of the	king	of	Assyria,	and the	glory of his high looks.
heart	of the	king	of	Assyria,	and the	glory of his high looks.
boasting	of the	king	of	Assyria	and his	haughty pride.
heart	of the	king	of	Assyria,	and the	glory of his haughty looks.

1 --- כי יבצע אדוני את כול מעשיהו בהר
והיה אדני כל מעשהו

ציון ובירושלים אפקוד על פרי גודל לבב
ובירושלם אפקד גדל

מלך אשור ועל תפארת רום עיניו

1. The removal of והיה would cause the deletion of "wherefore it shall come to pass that." כי may now be translated "when."

BofM (2N20:13) (2N9:94) For he saith: By the strength of my
KJ (10:13) For he saith, By the strength of my
IV (10:13) For he saith, By the strength of my
RSV (10:13) For he says: "By the strength of my
JPS (10:13) For he hath said: By the strength of my

hand and by my wisdom I have done these things;
hand I have done it, and by my
hand, and by my wisdom I have done these things;
hand I have done it, and by my
hand I have done it, And by my

for I am prudent; and I have moved the
wisdom; for I am prudent: and I have removed the
for I am prudent, and I have moved the
wisdom, for I have understanding; I have removed the
wisdom, for I am prudent; In that I have removed the

borders of the people, and have robbed their treasures,
bounds of the people, and have robbed their treasures,
borders of the people, and have robbed their treasures,
boundaries of peoples, and have plundered their treasures;
bounds of the peoples, And have robbed their treasures,

and I have put down the inhabitants like a valiant man;
and I have put down the inhabitants like a valiant man:
and I have put down the inhabitants like a valiant man.
like a bull I have brought down those who sat on thrones.
And have brought down as one mighty the inhabitants;

1 כי יואמר בכוח ידי עשיתי וב.כמתי
אמר בכח ובחכמתי

[ ]בנותי ואסר גבלות עמים 2 ועתידותיהמה
כי נבנותי ואסיר גבולת ועתידותיהם

.. שיתי ואו.יד [ ]ים
שושתי ואוריד כאביר ישבים

1. The use of the perfect tense, as occurs in the M.T., is customary for utterances of the LORD. כה אמר יהוה is the usual phrase for "Thus saith the LORD."

2. The M.T. Qere is ועתודותיהם.

BofM (2N20:14) (2N9:95) And my hand hath found as a nest the riches
KJ (10:14) And my hand hath found as a nest the riches
IV (10:14) And my hand hath found as a nest the riches
RSV (10:14) My hand has found like a nest the wealth
JPS (10:14) And my hand hath found as a nest the riches

of the people; and as one gathereth eggs that are
of the people: and as one gathereth eggs <u>that</u> <u>are</u>
of the people; and as one gathereth eggs that are
of the peoples; and as men gather eggs that have been
of the peoples; And as one gathereth eggs that are

left have I gathered all the earth; and there was
left, have I gathered all the earth; and there was
left, have I gathered all the earth; and there was
forsaken so I have gathered all the earth; and there was
forsaken, Have I gathered all the earth; And there was

none that moved the wing, or opened the mouth, or
none that moved the wing, or opened the mouth, or
none that moved the wing, or opened the mouth, or
none that moved a wing, or opened the mouth, or
none that moved the wing, Or that opened the mouth, or

peeped.
peeped.
peeped.
chirped."
chirped.

BofM (2N20:15) (2N9:96) Shall the ax boast itself against him that

KJ (10:15) Shall the axe boast itself against him that

RV (10:15) Shall the axe boast itself against him that

RSV (10:15) Shall the ax vaunt itself over him who

JPS (10:15) Should the axe boast itself against him that

heweth therewith? Shall the saw magnify itself against

heweth therewith? or shall the saw magnify itself against

hews with it, or the saw magnify itself against

heweth therewith? Should the saw magnify itself against

him that shaketh it? As if the rod should shake itself against

him that shaketh it? as if the rod should shake itself against

him that shaketh it? as if the rod should shake itself against

him who wields it? As if a rod should wield

him that moveth it? As if a rod should move

them that lift it up, or as if the staff should lift up

them that lift it up, or as if the staff should lift up

them that lift it up, or as if the staff should lift up

him who lifts it, or as if a staff should lift

them that lift it up, Or as if a staff should lift up

itself as if it were no wood!

itself, as if it were no wood.

itself, as if it were no wood.

him who is not wood!

him that is not wood.

היתפאר הגרזן על החוצב בו אם יתגדל
החצב

המשור על [1]מגיפיו כהניף שבט את מרימיו
מניפו

כהרים מטה לוא עץ
לא

1. ן- is regularly a suffix for plural nouns, but we have noted that the DSIa scribe may not have made this distinction between the use of ן- and ן-.

BofM	(2N20:16) (2N9:97)	Therefore	shall the Lord,	the Lord of Hosts,	
KJ	(10:16)	Therefore	shall the Lord,	the Lord of hosts,	
IV	(10:16)	Therefore	shall the Lord,	the Lord of hosts,	
RSV	(10:16)	Therefore	the Lord,	the LORD of hosts,	
JPS	(10:16)	Therefore	will the Lord,	the LORD of hosts,	
	send		among his fat	ones,	leanness;
	send		among his fat	ones	leanness;
	send		among his fat	ones	leanness;
will	send	wasting sickness	among his stout	warriors,	
	Send		among his fat	ones	leanness;

and under his glory		shall	kindle	a burning
and under his glory		shall	kindle	a burning
and under his glory		shall	kindle	a burning
and under his glory				a burning will be
And under his glory	there	shall be	kindled	A burning

	like	the burning of	a fire.
	like	the burning of	a fire.
	like	the burning of	a fire.
kindled,	like	the burning of	fire.
	like	the burning of	fire.

DofM	(2N20:17) (2N9:98)	And the light of Israel shall be for a fire, and his Holy One for a flame, and shall burn and shall devour his thorns and his briers in one day;
KJ	(10:17)	And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day:
IV	(10:17)	And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day;
RSV	(10:17)	The light of Israel will become a fire, and his Holy One a flame; and it will burn and devour his thorns and briers in one day.
JPS	(10:17)	And the light of Israel shall be for a fire, And his Holy One for a flame; And it shall burn and devour his thorns And his briers in one day.

והיה אור ישראל לאש וקדושו ללהבה ובערה

ואכלה שיתו ושמירו ביום אחד

BofM	(2N20:18) (2N9:99)	And	shall	consume	the glory of his forest,		
KJ	(10:18)	And	shall	consume	the glory of his forest,		
IV	(10:18)	And	shall	consume	the glory of his forest		
RSV	(10:18)				The glory of his forest		
JPS	(10:18)	And			the glory of his forest		
	and of his fruitful field,						both soul
	and of his fruitful field,						both soul
	and of his fruitful field,						both soul
	and of his fruitful land		the LORD	will	destroy,		both soul
	and of his fruitful field,		He	will	consume		both soul
	and body;	and	they	shall	be as when a standard-bearer		
	and body:	and	they	shall	be as when a standard-bearer		
	and body;	and	they	shall	be as when a standard-bearer		
	and body,	and	it	will	be as when a sick	man	
	and body;	And	it	shall	be as when a sick	man	
	fainteth.						
	fainteth.						
	fainteth.						
	wastes away.						
	wasteth away.						

DofM	(2N20:19) (2N9:100)	And	the	rest	of the trees of his	forest
KJ	(10:19)	And	the	rest	of the trees of his	forest
IV	(10:19)	And	the	rest	of the trees of his	forest
RSV	(10:19)		The	remnant	of the trees of his	forest
JPS	(10:19)	And	the	remnant	of the trees of his	forest

shall	be		few,	that	a child	may write	them.
shall	be		few,	that	a child	may write	them.
shall	be		few,	that	a child	may write	them.
will	be	so few		that	a child	can write	them down.
shall	be		few,	that	a child	may write	them down.

ושאר עץ יערו מספר יהיו ונער יכתבם

BofH	(2N20:20) (2N9:101)	And it shall come to pass in that day, that
KJ	(10:20)	And it shall come to pass in that day, that
IV	(10:20)	And it shall come to pass in that day, that
RSV	(10:20)	In that day
JPS	(10:20)	And it shall come to pass in that day, That

the remnant of Israel,	and such as	are escaped	of the house
the remnant of Israel,	and such as	are escaped	of the house
the remnant of Israel,	and such as	are escaped	of the house
the remnant of Israel	and	the survivors	of the house
the remnant of Israel,	And they that	are escaped	of the house

of Jacob,	shall no more	again	stay upon him that smote them,
of Jacob,	shall no more	again	stay upon him that smote them;
of Jacob,	shall no more	again	stay upon him that smote them;
of Jacob	will no more		lean upon him that smote them,
of Jacob,	Shall no more	again	stay upon him that smote them;

but shall	stay upon	the Lord,	the Holy One of Israel,	in truth.
but shall	stay upon	the LORD,	the Holy One of Israel,	in truth
but shall	stay upon	the Lord,	the Holy One of Israel,	in truth.
but will	lean upon	the LORD,	the Holy One of Israel,	in truth.
But shall	stay upon	the LORD,	the Holy One of Israel,	in truth.

והיה ביום ההוא לא יוסיף עוד שאר ישראל
לא

ופליטת בית יעקב להשען על מכהו ונשען
יעקב

על יהוה קדוש ישראל באמת[1]
על

1. נשׁע in the Niphal usually is accompanied by the preposition ב. The appearance of ל in 1QIsa is probably due to a simple confusion of gutterals.

BofM	(2N20:21) (2N9:102)	The remnant shall return, yea, even the
KJ	(10:21)	The remnant shall return, <u>even</u> the
IV	(10:21)	The remnant shall return, yea even the
RSV	(10:21)	A remnant will return, the
JPS	(10:21)	A remnant shall return, even the

remnant of Jacob, unto the mighty God.

remnant of Jacob, unto the mighty God.

remnant of Jacob, unto the mighty God.

remnant of Jacob, to the mighty God.

remnant of Jacob, Unto God the Mighty.

שאר ישוב שאר יעקוב אל[1] -- גבור

יעקב אל

1. The omission of אל is probably an example of haplography.

BofM	(2N20:22) (2N9:103)	For	though	thy	people	Israel	be	as the
KJ	(10:22)	For	though	thy	people	Israel	be	as the
IV	(10:22)	For	though	thy	people	Israel	be	as the
RSV	(10:22)	For	though	your	people	Israel	be	as the
JPS	(10:22)	For	though	thy	people, O	Israel,	be	as the

sand of the sea, yet	a remnant	of them	shall return;	the
sand of the sea, yet	a remnant	of them	shall return:	the
sand of the sea, yet	a remnant	of them	shall return;	the
sand of the sea, only	a remnant	of them	will return.	
sand of the sea, Only	a remnant	of them	shall return;	An

consumption	decreed	shall	overflow	with right-
consumption	decreed	shall	overflow	with right-
consumption	decreed	shall	overflow	with right-
Destruction	is decreed,		overflowing	with right-
extermination	is determined,		overflowing	with right-

eousness.

eousness. כי אם יהיה עמך ישראל

כי

eousness.

eousness. כמוֹל הים שפר ישוב בו כליון

eousness.

חרוץ שוטף צדקה

BofM	(2N20:23) (2N9:104)	For the Lord		God	of Hosts	shall	make
KJ	(10:23)	For the Lord		GOD	of hosts	shall	make
IV	(10:23)	For the Lord		God	of hosts	shall	make
RSV	(10:23)	For the Lord,	the	LORD	of hosts,	will	make
JPS	(10:23)	For					

a	consumption,	even	determined		
a	consumption,	even	determined,		
a	consumption,	even	determined,		
a	full end,	as	decreed,		
an	extermination	wholly	determined	Shall the Lord,	the GOD

	in	all	the	land.
	in		the midst of all the	land.
	in		the midst of all the	earth.
of hosts,	make in		the midst of all the	earth.

כי כלה ונחרצה אדוני יהוה צבאות עשה
עשה אדני

בקרב כל הארץ
כל

BofM	(2N20:24) (2N9:105)	Therefore,	thus	saith	the Lord		God	of
KJ	(10:24)	Therefore	thus	saith	the Lord		GOD	of
IV	(10:24)	Therefore	thus	saith	the Lord		God	of
RSV	(10:24)	Therefore	thus	says	the Lord,	the	LORD	of
JPS	(10:24)	Therefore	thus	saith	the Lord,	the	GOD	of

hosts:	O	my people	that	dwellest	in	Zion,	be not	afraid of
hosts,	O	my people	that	dwellest	in	Zion,	be not	afread of
hosts,	O	my people	that	dwellest	in	Zion,	be not	afraid of
hosts:	"O	my people,	who	dwell	in	Zion,	be not	afraid of
hosts:	O	My people	that	dwellest	in	Zion,	be not	afraid of

the Assyrian;		he	shall	smite	thee	with	a rod,	and
the Assyrian:		he	shall	smite	thee	with	a rod,	and
the Assyrian;		he	shall	smite	thee	with	a rod,	and
the Assyrians	when	they		smite		with	the rod	and
Asshur,	though	he		smite	thee	with	the rod,	and

shall lift up	his	staff	against	thee,	after	the manner of Egypt.
shall lift up	his	staff	against	thee,	after	the manner of Egypt.
shall lift up	his	staff	against	thee,	after	the manner of Egypt.
lift up	their	staff	against	you	as	the Egyptians did.
lift up	his	staff	against	thee,	after	the manner of Egypt.

1. Probably a spelling error.

BofM	(2N20:25) (2N9:106)	For yet a very little while, and the indig-
KJ	(10:25)	For yet a very little while, and the indig-
IV	(10:25)	For yet a very little while, and the indig-
RSV	(10:25)	For in a very little while my indig-
JPS	(10:25)	For yet a very little while, and the indig-

nation shall cease, and mine anger
nation shall cease, and mine anger
nation shall cease, and mine anger
nation will come to an end, and my anger will be
nation shall be accomplished, and Mine anger shall be

in their destruction.
in their destruction.
in their destruction.
directed to their destruction.
to their destruction.

כי עוד מעט מזער וכלה זעם ואפי על

חבלתם

BorM	(2N20:26) (2N9:107)	And	the	Lord	of Hosts	shall stir	up
KJ	(10:26)	And	the	LORD	of hosts	shall stir	up
IV	(10:26)	And	the	Lord	of hosts	shall stir	up
RSV	(10:26)	And	the	LORD	of hosts	will wield	against
JPS	(10:26)	And	the	LORD	of hosts	shall stir	up against

	a scourge	for him	according to	the slaughter	of Midian
	a scourge	for him	according to	the slaughter	of Midian
	a scourge	for him	according to	the slaughter	of Midian
them	a scourge,		as when	he smote	Midian
him	a scourge,		as in	the slaughter	of Midian

at the	rock	of Oreb;	and as his	rod was	upon the sea
at the	rock	of Oreb:	and as his	rod was	upon the sea,
at the	rock	of Oreb;	and as his	rod was	upon the sea,
at the	rock	of Oreb;	and his	rod will be	over the sea,
at the	Rock	of Oreb;	and as His	rod was	over the sea,

	so	shall he	lift it up	after	the manner	of Egypt.
	so	shall he	lift it up	after	the manner	of Egypt.
	so	shall he	lift it up	after	the manner	of Egypt.
and	he	will	lift it	as	he did	in Egypt.
	so	shall He	lift it up	after	the manner	of Egypt.

1 ויעיר עלין יהוה צבאות שוט כמכה
ועורר
מדין בצור עורב וזאבהו על הים
ונשאו בדרך מצרים

1. עיר, appearing in the M.T., is the Piel perfect of עיר. יעיר, appearing in DSIa, seems to be the Hiphil imperfect of the same verb עיר. Both stems, Hiphil and Piel have the same force.

ויעיר may be translated "and he shall stir up" if we consider it to be a simple imperfect rather than the Vav-consecutive construction.

Bof'N	(2N20:27) (2N9:108)	And it shall come to pass in that day					that
NJ	(10:27)	And it shall come to pass in that day					that
IV	(10:27)	And it shall come to pass in that day,					that
RSV	(10:27)	And				in that day	
JPS	(10:27)	And it shall come to pass in that day,					that
his burden	shall be taken	away	from	off	thy	shoulder,	and
his burden	shall be taken	away	from	off	thy	shoulder,	and
his burden	shall be taken	away	from	off	thy	shoulder,	and
his burden	will depart		from		your	shoulder,	and
His burden	shall depart		from	off	thy	shoulder,	And
his yoke			from	off	thy	neck,	and the yoke
his yoke			from	off	thy	neck,	and the yoke
his yoke			from	off	thy	neck	and the yoke
his yoke	will be destroyed		from		your	neck,"	
his yoke			from	off	thy	neck,	and the yoke
shall be destroyed		because of the anointing.					
shall be destroyed		because of the anointing.					
shall be destroyed		because of the anointing.					
He has gone up from Rimmon,							
shall be destroyed	by reason	of				fatness.	

BofM	(2N20:28) (2N9:109)	He is come to Aiath, he is passed to
KJ	(10:28)	He is come to Aiath, he is passed to
IV	(10:28)	He is come to Aiath, he is passed to
ASV	(10:28)	he has come to Aiath; he has passed through
JPS	(10:28)	He is come to Aiath, He is passed through

Migron; at Michmash he hath laid up his carriages.

Migron; at Michmash he hath laid up his carriages:

Migron; at Michmash he hath laid up his carriages;

Migron, at Michmash he stores his baggage;

Migron; At Michmas he layeth up his baggage;

בא על עית[1] עבר במגרון למכמש יפקיד כליו

עי״ה

1. עי (related to עי meaning "heap of ruins") was an important city of the Canaanites. It is also found with the following spellings: עי״א in Neh. 11:31, עי״ה in I Chron. 7:28 and DSIa, עי״ת in Isa. 10:28, M.T.

WofM	(2K20:29) (2K9:110)	They are	gone	over the passage;	they
KJ	(10:29)	They are	gone	over the passage:	they
IV	(10:29)	They are	gone	over the passage;	they
RSV	(10:29)	they have	crossed	over the pass,	
JPS	(10:29)	They are	gone	over the pass;	They

have taken up their lodging at Geba;

have taken up their lodging at Geba;

have taken up their lodging at Geba;

at Geba they lodge for the night;

have taken up their lodging at Geba;

Ramath is afraid; Gibeah of Saul is fled.

Ramah is afraid; Gibeah of Saul is fled.

Ramah is afraid; Gibeah of Saul is fled.

Ramah trembles, Gibeah of Saul has fled.

Ramah trembleth; Gibeah - shaul is fled.

---

1 עברו 2 במעברה גבע מלון לנו חרדה
עברן מעברה

הרמה גבעת שאול נסה

1. 𝔐SIa has the verb in the singular, "he has crossed over," to agree with the LXX παρελευσεται. The M.T. in vs. 28 has been talking in terms of a third person masculine singular subject and makes a sudden switch to the plural for this verse, seemingly without reason. 𝔐SIa makes no such transition.

2. The preposition -ל, "in, into," would cause to read, "he is crossed over into the pass."

DofN	(2N20:30) (2N9:111)	Lift up thy			voice, O daughter
EJ	(10:30)	Lift up thy			voice, O daughter
IV	(10:30)	Lift up thy			voice, O daughter
RSV	(10:30)	Cry			aloud, O daughter
JPS	(10:30)	Cry	thou with a shrill		voice, O daughter

of Gallim;	cause it to be heard		unto Laish,		
of Gallim;	cause it to be heard		unto Laish,		
of Gallim;	cause it to be heard		unto Laish,		
of Gallim!		Hearken, O	Laishah!	Answer her,	
of Gallim!		Hearken, O	Laish!		

O	poor	Anathoth.
O	poor	Anathoth.
O	poor	Anathoth.
O		Anathoth!
O thou	poor	Anathoth!

עַנִּיָּה קוֹלֵךְ בַּת גַּלִּים הַקְשִׁיבִי לַיְשָׁ[1] עֲנִיָּה עֲנָתוֹת
לַיְשָׁה

1. The He, possibly a "He directive," having been dropped, the English may now read לַיְשָׁה as a vocative, as do the RSV and JPS.

NofM	(2N20:31) (2K9:112)	Madmenah is	removed; the inhabitants
KJ	(10:31)	Madmenah is	removed; the inhabitants
IV	(10:31)	Madmenah is	removed; the inhabitants
RSV	(10:31)	Madmenah is in	flight, the inhabitants
JPS	(10:31)	Madmenah is in mad	flight; The inhabitants

of Gebim gather themselves to flee.

of Gebim gather themselves to flee.

of Gebim gather themselves to flee.

of Gebim flee for safety.

of Gebim flee to cover.

מדמנה נדדה ישבי הגבים

מדמנה ישבי הגבים העיזו[1]

1. While מדמנה is the name of a town near Jerusalem, its prime meaning is "dunghill." With העיזו deleted, the verse may now be translated, "The dunghill is removed, O inhabitants of Gebim."

MorN	(2K20:32) (2K9:113)	As yet shall he remain at Nob that day;
KJ	(10:32)	As yet shall he remain at Nob that day;
RV	(10:32)	As yet shall he remain at Nob that day;
NEV	(10:32)	This very day
JPS	(10:32)	This very day

		he shall shake	his hand	against
		he shall shake	his hand	against
he will	halt at Nob,	he will shake	his fist	at
shall he	halt at Nob,		Shaking his hand	at

the mount of the daughter of Zion, the hill of Jerusalem.
the mount of the daughter of Zion, the hill of Jerusalem.
the mount of the daughter of Zion, the hill of Jerusalem.
the mount of the daughter of Zion, the hill of Jerusalem.
the mount of the daughter of Zion, The hill of Jerusalem.

עוד היום בנב לעמוד[1] ינוף ידו הר בת[2]
לעמד ינפף יד ביח

ציון גבעת ירושלים
ירושלם

1. ינו in DSIa is Qal imperfect. ינפ in the M.T. is Pilpel imperfect. Both Qal and Pilpel convey the same force.

2. The Qere of the M.T. is בת agreeing with DSIa and the LXX την θυγατερα. The English translations have accepted the Qere of the M.T.

BofM	(2N20:33) (2N9:114)	Behold, the Lord, the Lord of Hosts shall
KJ	(10:33)	Behold, the Lord, the LORD of hosts, shall
IV	(10:33)	Behold, the Lord, the Lord of hosts, shall
RSV	(10:33)	Behold, the Lord, the LORD of hosts will
JPS	(10:33)	Behold, the Lord, the LORD of hosts, Shall

lop the bough with terror; and the high ones of

lop the bough with terror: and the high ones of

lop the bough with terror; and the high ones of

lop the boughs with terrifying power; the great in

lop the boughs with terror; And the high ones of

stature shall be hewn down; and the haughty shall be hum-

stature shall be hewn down, and the haughty shall be hum-

stature shall be hewn down, and the haughty shall be hum-

height will be brought low.

stature shall be hewn down, And the lofty shall be laid

bled.

bled.

bled.

---

low.

הנה האדון יהוה צבאות מסעיף

פארה בתערצה ורמי הקומה
הקומה

גדועים ושגבהים ישפלו

RSCM	(2K20:34) (2K9:115)	And he shall cut down the thickets of the
KJ	(10:34)	And he shall cut down the thickets of the
IV	(10:34)	And he shall cut down the thickets of the
NASV	(10:34)	He will cut down the thickets of the
JPS	(10:34)	And He shall cut down the thickets of the

forests with	iron,	and Lebanon	
forest with	iron,	and Lebanon	
forest with	iron,	and Lebanon	
forest with an ax,		and Lebanon	with its majestic trees
forest with	iron,	And Lebanon	

shall fall by a mighty one.
shall fall by a mighty one.
shall fall by a mighty one.
will fall.
shall fall by a mighty one.

ונקף סבכי היער בברזל והלבנון

באדיר יפול

DSIa variations from the M.T.

Chapter Ten

1. Changes of word:

vs. 2 ולגדוך instead of ולגזל
vs. 32 בך instead of ביך

Total occurrences--2

3. Words deleted:

vs. 12 והיה
vs. 31 העיזן

Total occurrences--2

4. Modification re. definate article:

deleted-- vs. 1 חוקים instead of החקים

5. Modification re. conjunction:

added-- vs. 4 ובכול instead of בכל

6. Modifications re. number:

vs. 10 האלילים(pl) instead of האליל
vs. 29 עבר(sing) instead of עברן

Total occurrences--2

8. Modifications re. tense or stem:

vs. 13 יאחר instead of אחר
vs. 26 ויעיר instead of ועורר
vs. 32 יוך instead of יפך

Total occurrences--3

9. Modifications re. prepositions:

deleted-- vs. 21 אל

substituted--
vs. 20 אל **instead of** על
vs. 29 בחעברה **instead of** חעברה

Total occurrences--3

10. Orthographical or morphological variations not affecting the meaning:

addition of m-l Vav--
vs. 1 חוקקים **instead of** חקקים
חוקקי **instead of** חקקי
vs. 2 יבוזו **instead of** יבזו
vs. 3 פקודה **instead of** פקדה
חעזובן **instead of** חעזבן
vs. 4 ובכול **instead of** בכל
זואח **instead of** זאח
לוא **instead of** לא
vs. 6 לשלול **instead of** לשלל
vs. 7 לוא **instead of** לא
לוא **instead of** לא
יחשוב **instead of** יחשב
לוא **instead of** לא
vs. 8 יואחר **instead of** יאחר
הלוא **instead of** הלא
vs. 9 הלוא **instead of** הלא
לוא **instead of** לא
לוא **instead of** לא
שומרון **instead of** שמרון
vs. 10 לחמלכוה **instead of** למחלכד
ומשומרון **instead of** ומשמרון
vs. 11 הלוא **instead of** הלא
לשומרון **instead of** לשמרון
vs. 12 אדוני **instead of** אדני
כול **instead of** כל
אפקוד **instead of** אפקד
גולל **instead of** גדל
vs. 13 בכח **instead of** בכח
גבולך **instead of** גבלוד
ועחידוחיהכוה **instead of** ועחידחיהם
vs. 14 ולוא **instead of** ולא
נודד **instead of** נדד
וכוצה **instead of** ופעה
vs. 15 החוצב **instead of** החצב
לוא **instead of** לא
vs. 16 כבודו **instead of** כבדו
יקוד **instead of** יקד

	vs. 20	לוא	instead of	לא
		יעקוב	instead of	יעקב
	vs. 21	יעלקוב	instead of	יעקב
	vs. 23	אדוגי	instead of	אדני
		עושה	instead of	עשה
		כול	instead of	כל
	vs. 24	כוה	instead of	כה
		אדוני	instead of	אדני
		יושב	instead of	ישב
	vs. 27	עול	instead of	על
	vs. 31	יושבי	instead of	ישבי
	vs. 32	לעמוד	instead of	לעמד

Occurrences--49

deletion of m-l Vav--

vs. 3	ולשאה	instead of	ולשואה
vs. 13	גבלוד	instead of	גבולד
vs. 16	כיקד	instead of	כיקוד

Occurrences--3

addition of m-l Yod--

vs. 12	מעשיהן	instead of	מעשהן

deletion of m-l Yod--

vs. 14	בעים	instead of	בעיים

quiescent letters--

vs. 7	כיא	instead of	כי
	גואים	instead of	גוים
vs. 8	כיא	instead of	כי
vs. 22	כיא	instead of	כי
vs. 30	לישׁ	instead of	לישה

Occurrences--5

modifications re. suffix--

vs. 6	ולשום	instead of	ולשיזר
vs. 13	ועחידחיהזה	instead of	ועחידחיהם
vs. 15	חביפין	instead of	חביפו
vs. 32	ידין	instead of	ידו

Occurrences--4

others--

vs. 9	כדרחשק	instead of	כדחשך
vs. 10	חירושלים	instead of	חירושלם
vs. 11	לירושלים	instead of	לירושלם
vs. 12	בירושלים	instead of	בירושלם
vs. 28	עיה	instead of	יעוד
vs. 32	ירושלים	instead of	ירושלם

Occurrences--6

Total occurrences for
section ten--69

11. Probable spelling errors:

vs. 9 חמד instead of חמדת
vs. 24 משבט instead of בשבט
ומטל instead of ומטהר

Total occurrences--3

Total number of variations--86

Average number of variations
per verse--2.52

There is one variation for every
4.74 words.

Addition of m-l Vav is the most
frequent variation, constituting
39.9% of the variant readings.

BofM	(2N21:1) (2N9:116)	And there shall come forth a rod out of
NJ	(11:1)	And there shall come forth a rod out of
IV	(11:1)	And there shall come forth a rod out of
RSV	(11:1)	There shall come forth a shoot from
JPS	(11:1)	And there shall come forth a shoot out of

the stem of Jesse, and a branch shall grow out of his

the stem of Jesse, and a Branch shall grow out of his

the stem of Jesse, and a Branch shall grow out of his

the stump of Jesse, and a branch shall grow out of his

the stock of Jesse, And a twig shall grow forth out of his

roots.

roots:

roots;

roots.

roots.

ויצא[1] חטר מגזע ישי ונצר משרשיו יפרה

מגזע משרשין

1. The lack of m-1 Vav might possibly suggest a pronunciation akin to the Arabic حُتْر hitr[un].

BofM	(2N21:2) (2N9:117)	And the Spirit of the Lord shall rest upon
KJ	(11:2)	And the spirit of the LORD shall rest upon
IV	(11:2)	And the Spirit of the Lord shall rest upon
RSV	(11:2)	And the Spirit of the LORD shall rest upon
JPS	(11:2)	And the spirit of the LORD shall rest upon

him, the spirit of wisdom and understanding, the spirit of
him, the spirit of wisdom and understanding, the spirit of
him, the spirit of wisdom and understanding, the spirit of
him, the spirit of wisdom and understanding, the spirit of
him, The spirit of wisdom and understanding, The spirit of

counsel and might, the spirit of knowledge and of the fear
counsel and might, the spirit of knowledge and of the fear
counsel and might, the spirit of knowledge and of the fear
counsel and might, the spirit of knowledge and the fear
counsel and might, The spirit of knowledge and of the fear

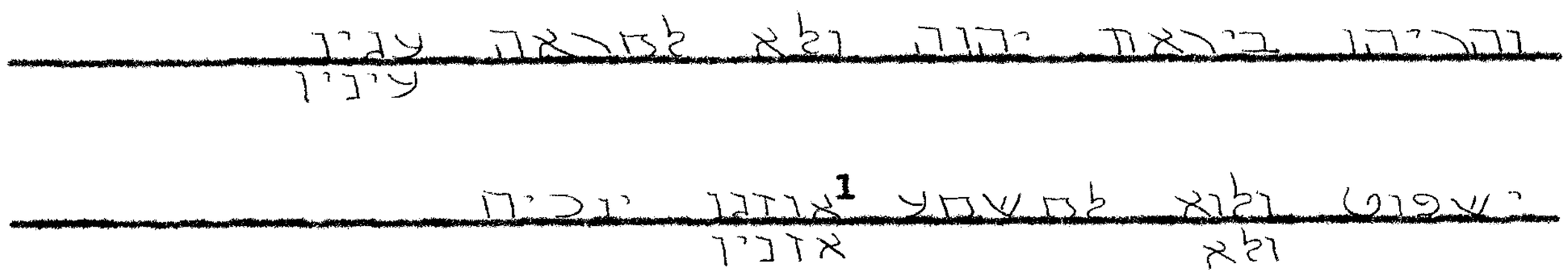
of the Lord; ונחה עליו רוח יהוה רוח חכמה
of the LORD;
of the Lord; ובינה רוח עצה וגבורה רוח
of the LORD.
of the LORD. דעת וריאת יהוה

MofM	(2N21:3) (2N9:118)	And			shall	make	him of quick
KJ	(11:3)	And			shall	make	him of quick
IV	(11:3)	And			shall	make	him of quick
RSV	(11:3)	And	his	delight	shall	be	
JPS	(11:3)	And	his	delight	shall	be	

understanding	in	the	fear	of	the	Lord;	and	he	shall not judge
understanding	in	the	fear	of	the	LORD;	and	he	shall not judge
understanding	in	the	fear	of	the	Lord;	and	he	shall not judge
	in	the	fear	of	the	LORD.	He		shall not judge
	in	the	fear	of	the	LORD;	And	he	shall not judge

after	the	sight	of	his	eyes,		neither	reprove	after	the
after	the	sight	of	his	eyes,		neither	reprove	after	the
after	the	sight	of	his	eyes,		neither	reprove	after	the
by		what		his	eyes	see,	or	decide		by
after	the	sight	of	his	eyes,		Neither	decide	after	the

hearing	of	his	ears.	
hearing	of	his	ears:	
hearing	of	his	ears;	
what		his	ears	hear;
hearing	of	his	ears;	



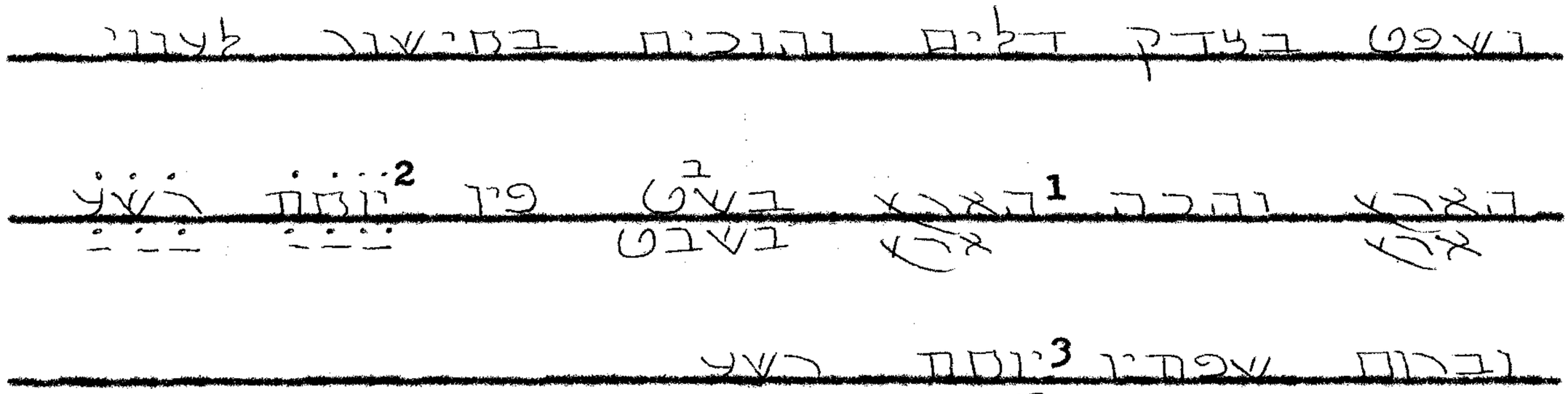
1. As noted previously, the single ן- may serve as a plural suffix.

BofM	(2N21:4) (2N9:119)	But	with	righteousness	shall	he	judge
KJ	(11:4)	But	with	righteousness	shall	he	judge
IV	(11:4)	But	with	righteousness	shall	he	judge
RSV	(11:4)	but	with	righteousness		he shall	judge
JPS	(11:4)	But	with	righteousness	shall	he	judge

the poor, and reprove with equity for the meek of the earth;
the poor, and reprove with equity for the meek of the earth;
the poor, and reprove with equity for the meek of the earth;
the poor, and decide with equity for the meek of the earth;
the poor, And decide with equity for the meek of the land;

and he shall smite the earth with the rod of his mouth, and
and he shall smite the earth with the rod of his mouth, and
and he shall smite the earth with the rod of his mouth, and
and he shall smite the earth with the rod of his mouth, and
And he shall smite the land with the rod of his mouth, And

with the breath of his lips shall he slay the wicked.
with the breath of his lips shall he slay the wicked.
with the breath of his lips shall he slay the wicked.
with the breath of his lips he shall slay the wicked.
with the breath of his lips shall he slay the wicked.



1. The English translations have supplied the definite article.

2. The row of dots above and below probably indicate the misplacement of these words at this point. A few words later יומת רשע is repeated in its proper context.

3. יומת appears to be Hophal imperfect. The clause now reads, "and with the breath of his lips the wicked shall be slain."

BofM	(2N21:5) (2N9:120)	And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
KJ	(11:5)	And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
EV	(11:5)	And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
RSV	(11:5)	Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.
JPS	(11:5)	And righteousness shall be the girdle of his loins, And faithfulness the girdle of his reins.

והיה צדק אזור מתניו [1]ואמונה אזור חלציו

והאמונה

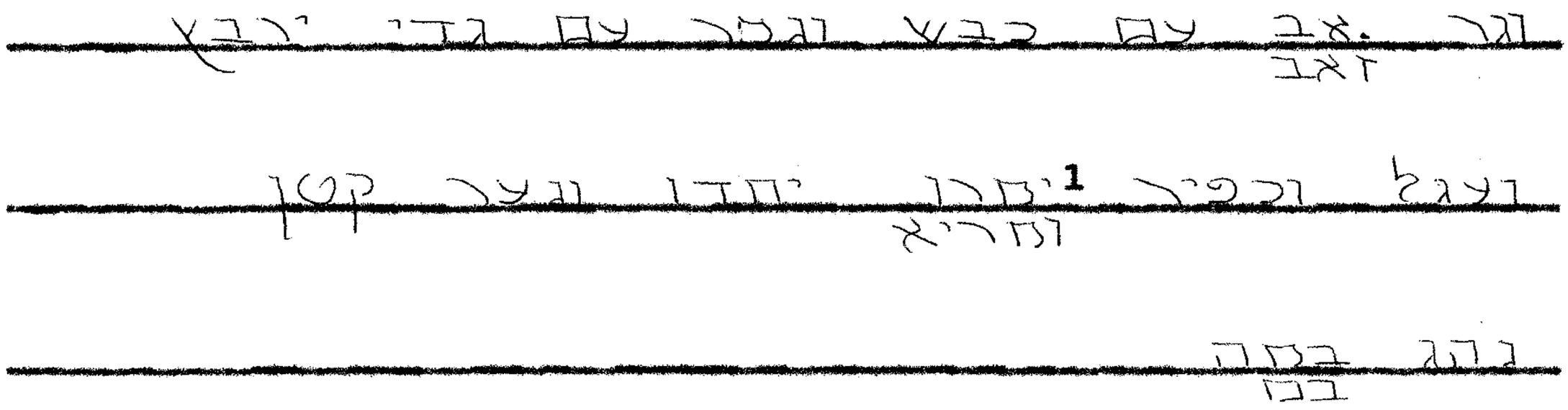
1. The omission of the definite article induces a closer parallelism with PTY.

BofM	(2N21:6) (2N9:121)		The wolf also shall dwell with the lamb,	
KJ	(11:6)		The wolf also shall dwell with the lamb,	
IV	(11:6)		The wolf also shall dwell with the lamb,	
RSV	(11:6)		The wolf	shall dwell with the lamb,
JPS	(11:6)	And	the wolf	shall dwell with the lamb,

and the leopard	shall lie down with the kid,		and the calf	and
and the leopard	shall lie down with the kid;		and the calf	and
and the leopard	shall lie down with the kid;		and the calf	and
and the leopard	shall lie down with the kid,		and the calf	and
And the leopard	shall lie down with the kid;		and the calf	and

the young lion	and	fatling	together; and a little child	
the young lion	and the	fatling	together; and a little child	
the young lion	and the	fatling	together; and a little child	
the	lion and the	fatling	together, and a little child	
the young lion	and the	fatling	together; And a little child	

shall lead	them.
shall lead	them.
shall lead	them.
shall lead	them.
shall lead	them.



1. Burrows transliterates יחדו, which is easy to deal with. When transcribing יחד we should keep in mind that the Yod and the Vav are sometimes used interchangeably in DSIa. The M.T. reading is preferable to any verbal meaning that can be wrung from יחד.

BoM	(2N21:7) (2N9:122)	And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.
KJ	(11:7)	And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
IV	(11:7)	And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.
RSV	(11:7)	The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox.
JPS	(11:7)	And the cow and the bear shall feed; Their young ones shall lie down together; And the lion shall eat straw like the ox.

ופרה ודב תרעינה יחדו ירבצו ילדיהן

ואריה כבקר יאכל תבן

BofM	(2N21:8) (2N9:123)	And the suckling child shall play on the
KJ	(11:8)	And the sucking child shall play on the
EV	(11:8)	And the sucking child shall play on the
RSV	(11:8)	The sucking child shall play over the
JPS	(11:8)	And the sucking child shall play on the

hole of the asp, and the weaned child shall put his hand on

hole of the asp, and the weaned child shall put his hand on

hole of the asp, and the weaned child shall put his hand on

hole of the asp, and the weaned child shall put his hand on

hole of the asp, And the weaned child shall put his hand on

the cockatrice's den.

the cockatrice' den.

the cockatrice' den.

the adder's den.

the basilisk's den.

[1] וישעשע ינק על חור פתן ועל [2] מאורת
ושעשע חר מאורך

[2] צפעוני נחול ידו הדה
צפעוני

1. Possibly an attempt to avoid the Vav-consecutive construction.

2. Plural forms are employed, now reading "upon the dens of adders."

BofM	(2N21:9) (2N9:124)	They shall not hurt nor destroy in all my
KJ	(11:9)	They shall not hurt nor destroy in all my
NV	(11:9)	They shall not hurt nor destroy in all my
RSV	(11:9)	They shall not hurt or destroy in all my
JPS	(11:9)	They shall not hurt nor destroy in all My

holy mountain, for the earth shall be full of the knowledge

holy mountain: for the earth shall be full of the knowledge

holy mountain; for the earth shall be full of the knowledge

holy mountain; for the earth shall be full of the knowledge

holy mountain; for the earth shall be full of the knowledge

of the Lord, as the waters cover the sea.

of the LORD, as the waters cover the sea.

of the Lord, as the waters cover the sea.

of the LORD as the waters cover the sea.

of the LORD, As the waters cover the sea.

שֹׁחַת וְרַע וְלוֹא יַשְׁחִיתוּ בְּכֹל הַר קָדְשִׁי כִּי [2]תִמָּלֵאָה [1]הָאָרֶץ דֵּעָה אֶת יְהוָה כַּמַּיִם לַיָּם מְכַסִּים

1. LXX also omits a form equivalent to בְּכֹל הַר, reading ἐπὶ τὸ ὄρος τὸ ἅγιόν μου.

2. The presence of the Tau suggests an imperfect, rather than perfect, tense, with the He now being a matres-lectionis or vowel letter.

DoFM	(2N21:10) (2N9:125)	And	in that day there
KJ	(11:10)	And	in that day there
IV	(11:10)	And	in that day there
RSV	(11:10)		In that day
JPS	(11:10)	And it shall come to pass	in that day,

shall be	a	root of Jesse,	which	shall	stand	for an
shall be	a	root of Jesse,	which	shall	stand	for an
shall be	a	root of Jesse,	which	shall	stand	for an
	the	root of Jesse		shall	stand	as an
That	the	root of Jesse,	that		standeth	for an

ensign of	the people;	to it	shall the	Gentiles	seek; and
ensign of	the people;	to it	shall the	Gentiles	seek; and
ensign of	the people;	to it	shall the	Gentiles	seek; and
ensign to	the peoples;	him	shall the	nations	seek, and
ensign of	the peoples,	Unto him	shall the	nations	seek; And

his rest	shall be glorious.
his rest	shall be glorious.
his rest	shall be glorious.
his dwellings	shall be glorious.
his resting-place	shall be glorious.

והיה ביום ההוא שרש ישי אשר עמד

לנס עמים אליו גוים ידרשו[1] והיא
גוים ידרשן והיתה

מנוחתו כבוד
מנחתו

1. והיא, usually written והיה, is now a masculine form probably with כבוד as subject. The meaning remains essentially the same.

BofM	(2N21:11) (2N9:126)	And	it	shall	come	to	pass	in that day that
KJ	(11:11)	And	it	shall	come	to	pass	in that day, that
IV	(11:11)	And	it	shall	come	to	pass	in that day, that
RSV	(11:11)							in that day
JPS	(11:11)	And	it	shall	come	to	pass	in that day, That

the Lord	shall	set	his	hand	again	the second time to recover
the Lord	shall	set	his	hand	again	the second time to recover
the Lord	shall	set	his	hand	again	the second time to recover
the Lord	will	extend	his	hand	yet a	second time to recover
the Lord	will	set	His	hand	again	the second time To recover

the remnant		of	his	people which shall be left,
the remnant		of	his	people, which shall be left,
the remnant		of	his	people, which shall be left,
the remnant	which is left	of	his	people,
the remnant		of	His	people, that shall remain

from	Assyria,	and	from	Egypt,	and	from	Pathros,	and	from
from	Assyria,	and	from	Egypt,	and	from	Pathros,	and	from
from	Assyria,	and	from	Egypt,	and	from	Pathros,	and	from
from	Assyria,		from	Egypt,		from	Pathros,		from
from	Assyria,	and	from	Egypt,	And	from	Pathros,	and	from

Cush, and from Elam, and from Shinar, and from Hamath,

Cush, and from Elam, and from Shinar, and from Hamath,

Cush, and from Elam, and from Shinar, and from Hamath,

Ethiopia, from Elam, from Shinar, from Hamath,

Cush, and from Elam, And from Shinar, and from Hamath,

And from the islands of the sea.

and from the islands of the sea.

and from the islands of the sea.

and from the coastlands of the sea.

and from the islands of the sea.

והיה ביום ההוא יוסיף אדוני שנית
אדני

יד לקנות את שארית עמו אשר ישאר מאשור
את שאר

ומצרים ופתרוס וכוש ועילם ומשנער

וממת ואחיי הים

BofM	(2N21:12) (2N9:27)	And	he	shall	set	up an ensign	for the
KJ	(11:12)	And	he	shall	set	up an ensign	for the
EV	(11:12)	And	he	shall	set	up an ensign	for the
RSV	(11:12)		He	will	raise	an ensign	for the
JPS	(11:12)	And	He	will	set	up an ensign	for the

nations, and shall assemble the outcasts of Israel, and

nations, and shall assemble the outcasts of Israel, and

nations, and shall assemble the outcasts of Israel, and

nations, and will assemble the outcasts of Israel, and

nations, And will assemble the dispersed of Israel, And

gather together the dispersed of Judah from the four corners

gather together the dispersed of Judah from the four corners

gather together the dispersed of Judah from the four corners

gather the dispersed of Judah from the four corners

gather together the scattered of Judah from the four corners

of the earth.

of the earth.

of the earth.

of the earth.

of the earth.

ונשא נס לגוים ואסף נדחי ישראל ונפוצות
ונשא לגוים ונפוצות

יהודה יקבץ [1]---- מכנפות הארץ
מארבע כנפות

1. DSIa omits ארבע "four," now reading "from the corners of the earth."

ofM	(2N21:13) (2N9:128)	The envy		of	Ephraim	also	shall
KJ	(11:13)	The envy	also	of			shall
LV	(11:13)	The envy	also	of			shall
RSV	(11:13)	The jealousy		of			shall
JPS	(11:13)	The envy	also	of			shall

depart, and the adversaries o Judah shall be cut off;
depart, and the adversaries of Judah shall be cut off:
depart, and the adversaries of Judah shall be cut off;
depart, and those who harass Judah shall be cut off;
depart, And they that harass Judah shall be cut off;

Ephraim shall not envy Judah, and Judah shall not
Ephraim shall not envy Judah, and Judah shall not
Ephraim shall not envy Judah, and Judah shall not
Ephraim shall not be jealous of Judah, and Judah shall not
Ephraim shall not envy Judah, And Judah shall not

vex Ephraim.
vex Ephraim. וסרה קנאת אפרים ועוררי
vex Ephraim.
harass Ephraim. יהודה יכרתו אפרים לוא
vex Ephraim. יקנא את יהודה ויהודה לוא
יצר את אפרים

BofM	(2N21:14) (2N9:129)	But they shall fly			upon the shoulders	
KJ	(11:14)	But they shall fly			upon the shoulders	
[illegible]	(11:14)	ut they shall fly			upon the shoulders	
RSV	(11:14)	ut they shall swoop	down	upon the	shoulder	
JPS	(11:14)	And they shall fly	down	upon the	shoulder	

of the Philistines	towards	the west;		they shall
of the Philistines	toward	the west;		they shall
of the Philistines	toward	the west;		they shall
of the Philistines	in	the west,	and together	they shall
of the Philistines	on	the west;	Together	shall

	spoil	them	of the east	together;	they shall
	spoil	them	of the east	together:	they shall
	spoil	them	of the east	together;	they shall
	plunder	the people	of the east.		They shall
they	spoil	the children	of the east;		They shall

lay	their	hand upon	Edom and Moab;	and the	children
lay	their	hand upon	Edom and Moab;	and the	children
lay	their	hand upon	Edom and Moab;	and the	children
put forth	their	hand against	Edom and Moab,	and the	
put forth	their	hand upon	Edom and Moab;	And the	children

of	Ammon	shall obey them.
of	Ammon	shall obey them.
of	Ammon	shall obey them.
	Ammonites	shall obey them.
of	Ammon	shall obey them.

ונפן בכתף [1]פלשתים יחד [2]יבזון
יבזן פלשתים

את בני קדם אדום ומואב משלוח ידם

ובני עמון משמעתם

1. פלשתים, with the double Yod, is also found in Amos 9:7.

2. Although the third person plural imperfect of this Double "Ayin" verb is regularly יָבֹזּוּ, the DSIa scribe has written the full form. The infinitive is בזז.

Mo M	(2N21:15) (2N9:130)	And the L$_o$rd shall utterly destroy the tongue
KJ	(11:15)	And the LORD shall utterly destroy the tongue
RV	(11:15)	And the Lord shall utterly destroy the tongue
RSV	(11:15)	And the LORD will utterly destroy the tongue
JPS	(11:15)	And the LORD will utterly destroy the tongue

of the Egyptian sea;		and with his mighty wind
of the Egyptian sea;		and with his mighty wind
of the	sea of Egypt;	and
of the Egyptian sea;		And with his scorching wind

he shall	shake his hand over the river,	
shall he	shake his hand over the river,	
shall he	shake his hand over the river,	
will	wave his hand over the River with his scorching	
will He	shake his hand over the River,	

and shall	smite it in	the seven streams,	and make
and shall	smite it in	the seven streams,	and make
and shall	smite it in	the seven streams,	and make
wind, and	smite it into	seven channels	that
And will	smite it into	seven streams,	And cause

men go	over	dry shod.
men go	over	dryshod.
men go	over	dry-shod.
men may	cross	dryshod.
men to march	over	dry-shod.

ונתנים יהוה אה לשון ים מצרים והניף

ידיו על הנהר [1]בעים [2]רוח והכהו לשבעה שבעת.
ידו בעים רוחו לשבעה

נחלים והדכ. נעלים.
והדריך בנעלים

1. Gesenius lists עִיֵּם as a hapax legonenon, taken from an obsolete root עיי possibly meaning "to terrify." עִיֵּם is found in the M.T. as the name of a city of Judah in Num. 33:45 and Josh. 15:29. This form Gesenius traces back to the Piel of עיה meaning "to overturn, to destroy." LXX reads πνεύματι βιαίῳ "with a mighty wind."

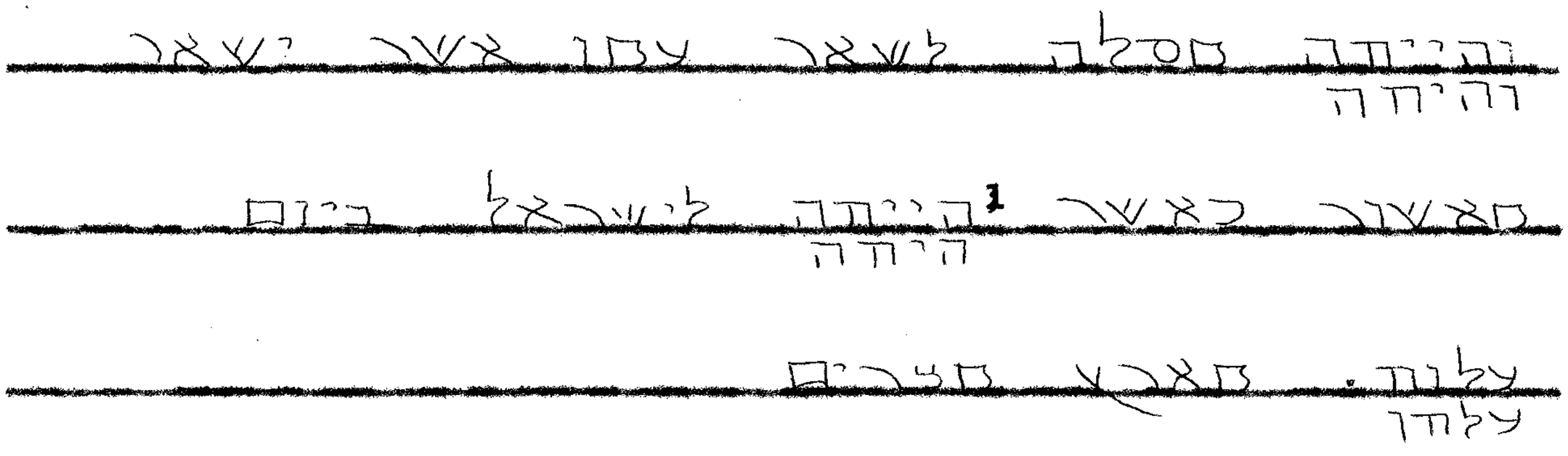
2. The pronominal possessive suffix "his" is now omitted.

BofM	(2N21:16) (2N9:131)	And there shall be a highway
KJ	(11:16)	And there shall be an highway
IV	(11:16)	And there shall be a highway
RSV	(11:16)	And there will be a highway from
JPS	(11:16)	And there shall be a highway

	for the remnant			of his people	which
	for the remnant			of his people,	which
	for the remnant			of his people,	which
Assyria	for the remnant	which is left		of his people,	which
	for the remnant			of His people,	That

shall be left,	from Assyria,	like as it		was to	Israel	in
shall be left,	from Assyria;	like as it		was to	Israel	in
shall be left	from Assyria;	like as it		was to	Israel	in
			as there	was for	Israel	
shall	remain from Assyria;	Like as there		was for	Israel	in

the day that he	came up out	of the	land of	Egypt.
the day that he	came up out	of the	land of	Egypt.
the day that he	came up out	of the	land of	Egypt.
when they	came up from	the	land of	Egypt.
the day that he	came up out	of the	land of	Egypt.


והיתה מסלה לשאר עמו אשר ישאר
ה י ה ה
מאשור כאשר [1]היתה לישראל ביום
ה י ה ה
עלנו׃ מארצ מצרים׃
עלחן

1. The double Yod in ה י ה ה occurs too frequently in DSIa to be an unintentional error, but rather must be considered a peculiarity of the scribe's orthography.

DSIa Variations from the M.T.

Chapter Eleven

2. Words added:

vs. 4 וְנִסּוּךְ יַיִן

3. Words deleted:

vs. 9 בהר **instead of** בכל הר
vs. 12

Total occurrences--2

4. Modifications re. definite article:

added-- vs. 4 הארץ **instead of** ארץ

deleted-- vs. 5 ואתונה **instead of** והאתונה

Total occurrences--2

6. Modifications re. number:

vs. 8 תאורות **(pl)** **instead of** תאורת
פעלוים **(pl)** **instead of** פעלי

Total occurrences--2

7. Modification re. gender:

vs. 10 והיא **(m)** **instead of** והיתה

8. Modifications re. tense or stem:

vs. 4 יזוח **instead of** יחיח
vs. 8 וישעשע **instead of** ושעשע
vs. 9 התלאה **instead of** תלאה

Total occurrences--3

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav--

vs. 1	נושרעין	instead of	משרשין
vs. 3	ולוא	instead of	ולא
	אוזנו	instead of	אזנין
vs. 8	חורר	instead of	חר
vs. 9	לוא	instead of	לא
	ולוא	instead of	ולא
vs. 10	ידרושו	instead of	ידרשו
	מנוחתו	instead of	מנחתו
vs. 11	אדוני	instead of	אדני
vs. 12	ונפוצות	instead of	ונפצות
vs. 13	ועוררי	instead of	ועררי
	לוא	instead of	לא
	לוא	instead of	לא

Occurrences--13

deletion of m-1 Yod--

vs. 3	ענן	instead of	עינין

quiescent letter:

vs. 10	גואים	instead of	גוים
vs. 12	ובשה	instead of	ובשא
	לגואים	instead of	לגוים

Occurrences--3

modification re. suffix--

vs.3	אוזנו	instead of	אזנין
vs. 6	בחה	instead of	בח
vs. 15	ידין	instead of	ידן
	רוח	instead of	רוחן

occurrences--4

others-- vs. 14 פלשחיים instead of פלשחים

vs. 15	בעיים	instead of	בעים
vs. 16	והיחה	instead of	והיחה
	היחה	instead of	היחה

Occurrences--4

Total occurrences for section ten--25

11. Possible spelling errors:

vs. 6 ירב instead of אדרת

Total number of variations--37

Average number of variations per verse--2.31

There is one variation for every 5.98 words.

Addition of m-l Vav is the most frequent variation, constituting 35.1% of the variant readings.

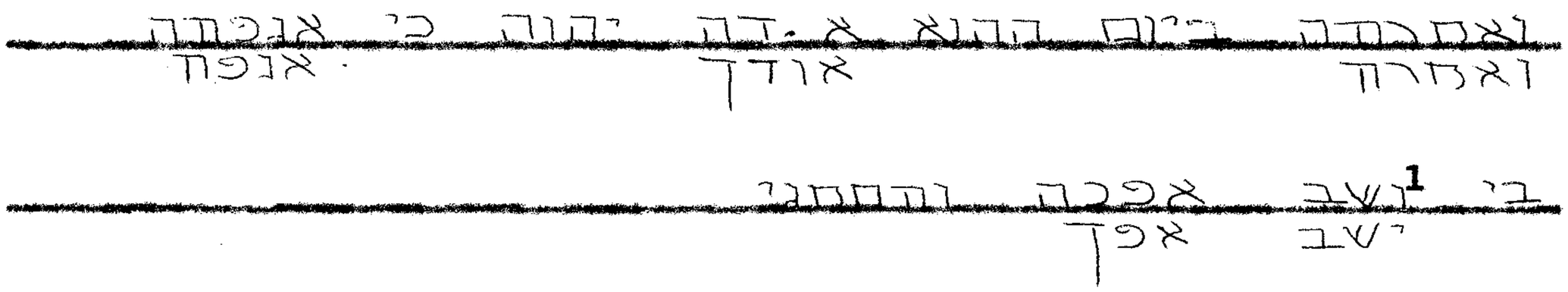
BofM	(2N22:1) (2N9:132)	And in that day thou shalt say:
KJ	(12:1)	And in that day thou shalt say,
IV	(12:1)	And in that day thou shalt say,
RSV	(12:1)	You will say in that day:
JPs	(12:1)	And in that day thou shalt say:

O Lord, I will praise thee;
O LORD, I will praise thee:
O Lord, I will praise thee;

"I will give thanks to thee, O LORD,
'I will give thanks unto thee, O LORD;

though thou wast angry with me thine anger is turned
though thou wast angry with me, thine anger is turned
though thou wast angry with me, thine anger is turned
for though thou wast angry with me, thy anger turned
For though Thou wast angry with me, Thine anger is turned

away, and thou comfortedst me.
away, and thou comfortedst me.
away, and thou comfortedst me.
away, and thou didst comfort me.
away, and Thou comfortest me.



1. Burrows transliterates יש to agree with the M.T. The first letter, however, is a simple stroke without a hook and probably represents a Vav. With a conjunction and perfect tense, the clause may now be read, ". . . and your anger has turned away." LXX has Καὶ.

BofM	(2N22:2) (2N9:133)	Behold, God is my salvation; I will trust,
KJ	(12:2)	Behold, God <u>is</u> my salvation; I will trust,
IV	(12:2)	Behold, God is my salvation; I will trust,
RSV	(12:2)	"Behold, God is my salvation; I will trust,
JPS	(12:2)	Behold, God is my salvation; I will trust,

and	not be afraid;	for the Lord	JEHOVAH		is my
and	not be afraid;	for the LORD	JEHOVAH		<u>is</u> my
and	not be afraid;	for the Lord	JEHOVAH		is my
and will	not be afraid;	for the LORD	GOD		is my
and will	not be afraid;	For	GOD	the LORD	is my

strength	and my song;	he also has[1]	become	my salvation.
strength	and <u>my</u> song;	he also is	become	my salvation.
strength	and my song;	he also is	become	my salvation.
strength	and my song, and he	has	become	my salvation."
strength	and song; And He	is	become	my salvation.'

הנה [2]אל ישועתי אבטח ולא אפחד כי
כי ולא

עזי [3]וזמרת יה יהוה [4]ויהי לי לישועה
עזי וזמרה יה

1. "is" in the First Edition and RSofM.

2. While this could possibly be an example of unintentional dittography, כי could be intended as a preposition. The preposition כי accompanies the verb בטח in Jer. 7:4. If כי is meant as a preposition, the verse will begin, "Behold, in God my salvation I will trust . . ."

3. The scribe apparently first wrote, כי עזי וזמרת יהוה "for the LORD is my strength and my song." The supralineal He seems to be a "correction" towards the reading of the M.T.

4. The conjunction has been omitted and a perfect, rather than imperfect tense has been employed.

BofM	(2N22:3) (2N9:134)	Therefore,	with joy		shall ye	draw water
KJ	(12:3)	Therefore	with joy		shall ye	draw water
IV	(12:3)	Therefore	with joy		shall ye	draw water
RSV	(12:3)		With joy	you will		draw water
JPS	(12:3)	Therefore	with joy		shall ye	draw water

out of the wells of salvation

out of the wells of salvation.

out of the wells of salvation

from the wells of salvation.

Out of the wells of salvation.

ושאבתם מים בששון ממעיני הישועה

ושאבתם

BofM	(2N22:4) (2N9:135)	And	in	that day	shall ye	say:
KJ	(12:4)	And	in	that day	shall ye	say,
IV	(12:4)	And	in	that day	shall ye	say,
RSV	(12:4)	And			you will	say in that day:
JPS	(12:4)	And	in	that day	shall ye	say:

Praise		the Lord,	call	upon	his name, declare
Praise		the LORD,	call	upon	his name, declare
Praise		the Lord,	call	upon	his name, declare
'Give	thanks to	the LORD,	call	upon	his name; make known
'Give	thanks unto	the LORD,	proclaim		His name, Declare

his doings	among	the people,	make mention	that his name is
his doings	among	the people,	make mention	that his name is
his doings	among	the people,	make mention	that his name is
his deeds	among	the nations,	proclaim	that his name is
His doings	among	the peoples,	Make mention	that His name is

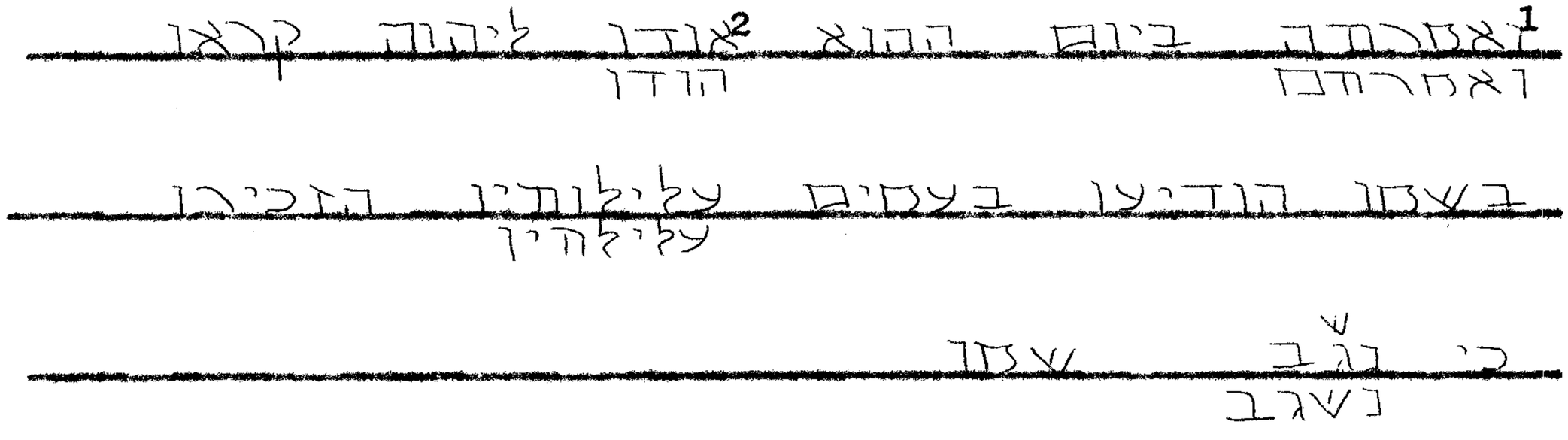
exalted.

exalted.

exalted.

exalted.

exalted.



1. A singular form is used in DSIa corresponding to LXX Καὶ ἐρεῖς.

2. Probably an error of copying: Aleph resembles He in the script used by DSIa's scribe.

BofM	(2N22:5) (2N9:136)	Sing			unto	the	Lord;	for he hath
KJ	(12:5)	Sing			unto	the	LORD;	for he hath
EV	(12:5)	Sing			unto	the	Lord;	for he hath
RSV	(12:5)	Sing	praises	to		the	LORD,	for he has
JPs	(12:5)	Sing			unto	the	LORD;	for He hath

done	excellent	things;		this	is		known	in all the
done	excellent	things:		this	is		known	in all the
done	excellent	things;		this	is		known	in all the
done	gloriously;		let	this		be	known	in all the
done	gloriously;			This	is	made	known	in all the

earth.

earth.

earth.

earth.

earth.

זמרו [1] ליהוה כי גאות עשה [2] מודעות זואת
יהוה מידעת זאת

בכול הארץ
בכל

1. The preposition ל needs to be understood even if not written.

2. Burrows transliterates תועדים with a Yod as the second letter. A Vav is more likely, however, which would draw the DSIa form closer to the M.T. Qere תעדים. The apparent plural ending of תועדים may be a dialectical peculiarity as the subject תעוד is a singular form.

BofM	(2K22:6) (2K9:137)	Cry out and shout,	thou
KJ	(12:6)	Cry out and shout,	thou
IV	(12:6)	Cry out and shout,	thou
RSV	(12:6)	Shout, and sing for joy, O	
JPS	(12:6)	Cry aloud and shout,	thou

inhabitant of Zion; for great is the Holy One

inhabitant of Zion; for great is the Holy One

inhabitant of Zion, for great in your midst is the Holy One

inhabitant of Zion; For great is the Holy One

of Israel in the midst of thee.

of Israel in the midst of thee.

of Israel in the midst of thee.

of Israel."

of Israel in the midst of thee."

צהלי ורני 1בת יושבת ציון כי גדול בקרבך קדוש

כי יושבת

ישראל

1. The scribe apparently first wrote בת ציון "daughter of Zion." בת was then crossed out and יושבת "inhabitant" (f.) added supralineally.

Chapter Twelve

5. Modification re. conjunction:

deleted-- vs. 2 היהא instead of ויהי

6. Modification re. number:

vs. 4 ואמרה (sing) instead of ואמרהם

8. Modification re. tense:

vs. 2 היהא instead of ויהי

9. Modifications re. prepositions:

vs. 2 אל
vs. 5 ליהוה instead of יהוה

Total occurrences--2

10. Orthographical or morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 2	ולוא	instead of	ולא
	עוזי	instead of	עזי
vs. 4	עלילותיו	instead of	עלילתיו
vs. 5	תודעות	instead of	תידעת
	זואת	instead of	זאת
	בכול	instead of	בכל

Occurrences--6

quiescent letters--

vs. 1	ואמרה	instead of	ואמרת
	אנפתה	instead of	אנפת
	אפכה	instead of	אפך
vs. 2	כיא	instead of	כי
vs. 6	כיא	instead of	כי

Occurrences--5

Modification re. suffix--

vs. 3 ושאבתמה instead of ושאבתם

other-- vs. 5 מודעות instead of מידעת

Total occurrences for section ten--13

11. Possible spelling error:

vs. 4 אודו instead of הודו

Total number of variations--19

Average number of variations per verse--3.17

There is one variation for every 3.28 words.

BofM	(2N23:1) (2N10:1)	The burden of	Babylon,	which Isaiah
KJ	(13:1)	The burden of	Babylon,	which Isaiah
RV	(13:1)	The burden of	Babylon,	which Isaiah
RSV	(13:1)	The oracle concerning	Babylon	which Isaiah
JPS	(13:1)	The burden of	Babylon,	which Isaiah

the son of Amoz	**did see.**
the son of Amoz	**did see.**
the son of Amoz	**saw.**
the son of Amoz	**did see.**

משא בבל אשר חזה ישעיה בן אמוץ
ישעיהו

BofN	(2N23:2) (2N10:2)	Lift ye up a banner upon the high mountain,
KJ	(13:2)	Lift ye up a banner upon the high mountain,
RV	(13:2)	Lift ye up my banner upon the high mountain,
RSV	(13:2)	On a bare hill
JPS	(13:2)	Set ye up an ensign upon the high mountain,

exalt the voice unto them, shake the

exalt the voice unto them, shake the

raise a signal, cry aloud to them; wave the

Lift up the voice unto them, Wave the

hand, that they may go into the gates of the nobles.

hand, that they may go into the gates of the nobles.

hand, that they may go into the gates of the nobles.

hand for them to enter the gates of the nobles.

hand, that they may go into the gates of the nobles.

על הר נשפה שאו נס הרימו קול להם

הניפו יד יבוא[1] פתחי נדיבים
ויבאו

1. יבוא appears to be the Qal imperfect third person singular, "he shall enter."

RofM	(2N23:3) (2N10:3)	I		have commanded	my sanctified	ones,	
KJ	(13:3)	I		have commanded	my sanctified	ones,	
IV	(13:3)	I		have commanded	my sanctified	ones,	
RSV	(13:3)	I	myself	have commanded	my consecrated	ones,	
JPS	(13:3)	I		have commanded	My consecrated	ones,	
		I	have also called	my mighty ones,	for		mine
		I	have also called	my mighty ones	for		mine
		I	have also called	my mighty ones,	for		mine
		have	summoned	my mighty men	to execute		my
Yea,	I	have	called	My mighty ones	for		Mine

anger	is not	upon	them	that rejoice	in	my
anger, <u>even</u>			them	that rejoice	in	my
anger,	my	proudly exulting	ones.			
anger, Even	My	proudly exulting	ones.			

highness.

highness.

highness.

אני צויתי למקדשי גם קראתי

גבורי לאפי עליזי. אותי
גאותי

DofN	(2N23:4) (2N10:4)	The	noise	of	the	multitude	in the mountains
KJ	(13:4)	The	noise	of	a	multitude	in the mountains,
IV	(13:4)	The	noise	of	the	multitude	in the mountains,
RSV	(13:4)	Hark,			a	tumult	on the mountains
JPS	(13:4)	Hark,			a	tumult	in the mountains,
	like as of a great people,				a	tumultuous noise	of
	like as of a great people;				a	tumultuous noise	of
	like as of a great people;				a	tumultuous noise	of
	as of a great multitude!		Hark,		an		uproar of
	Like as of a great people!		Hark,		the		uproar of
	the kingdoms of		nations	gathered		together,	the Lord of
	the kingdoms of		nations	gathered		together!	the LORD of
	the kingdoms of		nations	gathering		together!	The LORD of
	kingdoms, of		nations	gathering		together!	The LORD of
	the kingdoms Of the		nations	gathered		together!	The LORD of
	H$_o$sts	mustereth	the	hosts	of	the battle.	
	hosts	mustereth	the	host	of	the battle.	
	hosts	mustereth	the	hosts	of	the battle.	
	hosts is	mustering	a	host	for	battle.	
	hosts	mustereth	The	host	of	the battle.	

קול המון בהרים דמות עם רב קול

שאון ממלכות גוים נאספים[1] יהוה
גוים נאספים

צבאות מפקד צבא מלחמה

1. Since the Aleph is part of the root יסף, the M.T. reading is by far the more preferable.

BofM	(2N23:5) (2N10:5)	They come from a far		country,	from the
KJ	(13:5)	They come from a far		country,	from the
EV	(13:5)	They come from a far		country,	from the
RSV	(13:5)	They come from a distant	land,		from the
JPs	(13:5)	They come from a far		country,	from the

end of	heaven,	yea, the Lord,	and the weapons of	his
end of	heaven,	<u>even</u> the LORD,	and the weapons of	his
end of	heaven,	yea, the Lord,	and the weapons of	his
end of the	heavens,	the LORD	and the weapons of	his
end of	heaven,	Even the LORD,	and the weapons of	his

indignation, to destroy the whole land.

indignation, to destroy the whole land.

indignation, to destroy the whole land.

indignation, to destroy the whole earth.

indignation, To destroy the whole earth.

בא׳ם מארץ מחשך מקצה משמים יהוה

וכלי זעמו לחבל כל הארץ

BofM	(2N23:6) (2N10:6)	Howl ye, for the day of the Lord is at hand;
KJ	(13:6)	Howl ye; for the day of the LORD <u>is</u> at hand;
IV	(13:6)	Howl ye ; for the day of the Lord is at hand;
RSV	(13:6)	Wail, for the day of the LORD is near;
JPS	(13:6)	Howl ye; for the day of the LORD is at hand;

it shall come as a destruction from the Almighty.

it shall come as a destruction from the Almighty.

it shall come as a destruction from the Almighty.

as destruction from the Almighty it

As destruction from the Almighty shall it

---

will come!

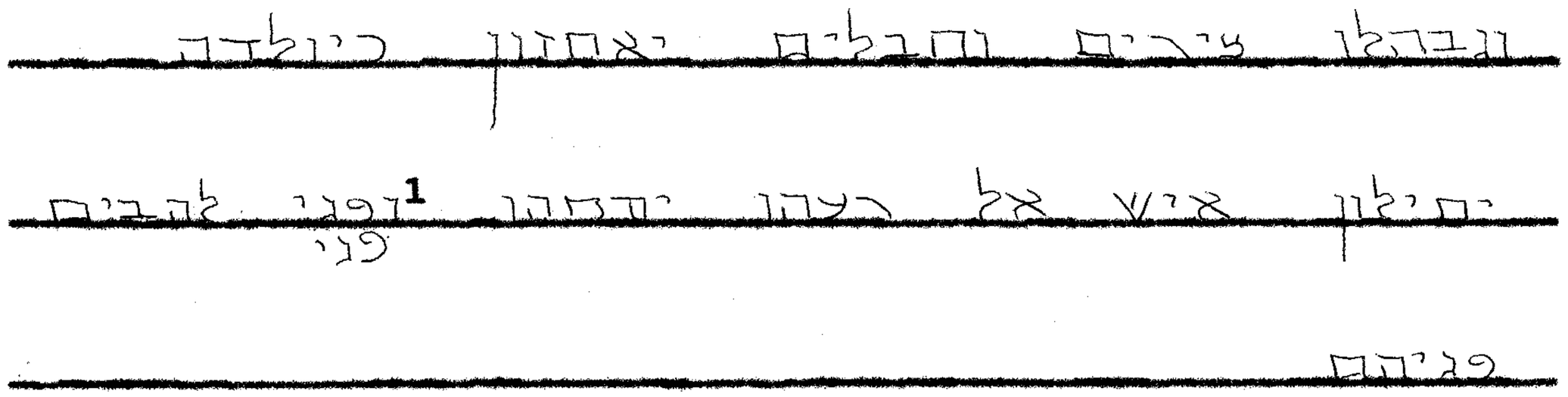
come.

הו יום כי קרוב יום יהוה כשד משדי יבוא

BofM	(2N23:7) (2N10:7)	Therefore	shall	all hands		be faint,	
KJ	(13:7)	Therefore	shall	all hands		be faint,	and
IV	(13:7)	Therefore	shall	all hands		be faint,	and
RSV	(13:7)	Therefore		all hands	will	be feeble,	and
JPS	(13:7)	Therefore	shall	all hands		be slack,	And

every	man's	heart	shall melt;
every	man's	heart	shall melt;
every	man's	heart	shall melt;
every	man's	heart	will melt,
every		heart of man	shall melt.

DofM	(2N23:8) (2N10:8)	And	they	shall	be	afraid;		pangs	and	sorrows
KJ	(13:8)	And	they	shall	be	afraid:		pangs	and	sorrows
IV	(13:8)	And	they	shall	be	afraid;		pangs	and	sorrows
RSV	(13:8)	and	they	will		be dismayed.		Pangs	and	agony
JPS	(13:8)	And	they	shall	be	affrighted;		Pangs	and	throes
		shall	take	hold	of	them;				
		shall	take	hold	of	them;	they	shall be in pain	as	a
		shall	take	hold	of	them;	they	shall be in pain	as	a
		will	seize			them;	they	will be in anguish	like	a
		shall	take	hold	of	them;	They	shall be in pain	as	a
							they	shall be	amazed	one at
		woman	that	travaileth:			they	shall be	amazed	one at
		woman	tnat	travaileth;			they	shall be	amazed	one at
		woman	in	travail.			They	will look	aghast	at one
		woman	in	travail;			They	shall look	aghast	one at
		another;		their	faces	shall be			as flames.	
		another;		their	faces	shall be			as flames.	
		another;		their	faces	shall be			as flames.	
		another;		their	faces	will be			aflame.	
		another;		Their	faces	shall be	faces	of	flame.	



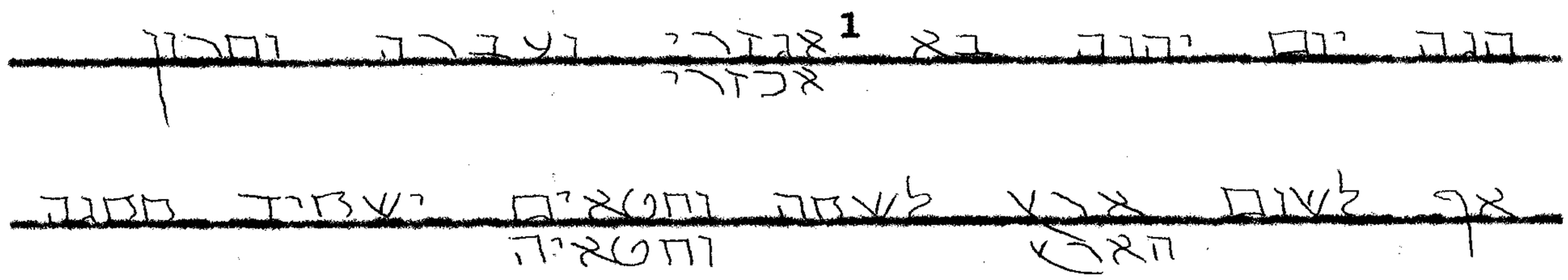
1. The addition of the conjunction will cause to read, ". . . and their faces shall be faces of flame."

BofM	(2N23:9) (2N10:9)	Behold, the day of the Lord cometh, cruel
KJ	(13:9)	Behold, the day of the LORD cometh, cruel
IV	(13:9)	Behold, the day of the Lord cometh, cruel
RSV	(13:9)	Behold, the day of the LORD comes, cruel,
JPS	(13:9)	Behold, the day of the LORD cometh, Cruel,

both	with		wrath	and	fierce	anger,	to lay the land
both	with		wrath	and	fierce	anger,	to lay the land
both	with		wrath	and	fierce	anger,	to lay the land
		with	wrath	and	fierce	anger,	to make the earth a
and	full	of	wrath	and	fierce	anger;	To make the earth a

desolate;			and	he	shall	destroy	the sinners thereof	out
desolate:			and	he	shall	destroy	the sinners thereof	out
desolate;		and	he	shall	destroy	the sinners	thereof	out
desolation		and	to		destroy	its sinners		from
desolation,		And	to		destroy	the sinners	thereof	out

of it.
of it.
of it.
it.
of it.



1. The substitution of Gimel for Caph is probably due to a confusion of palatals.

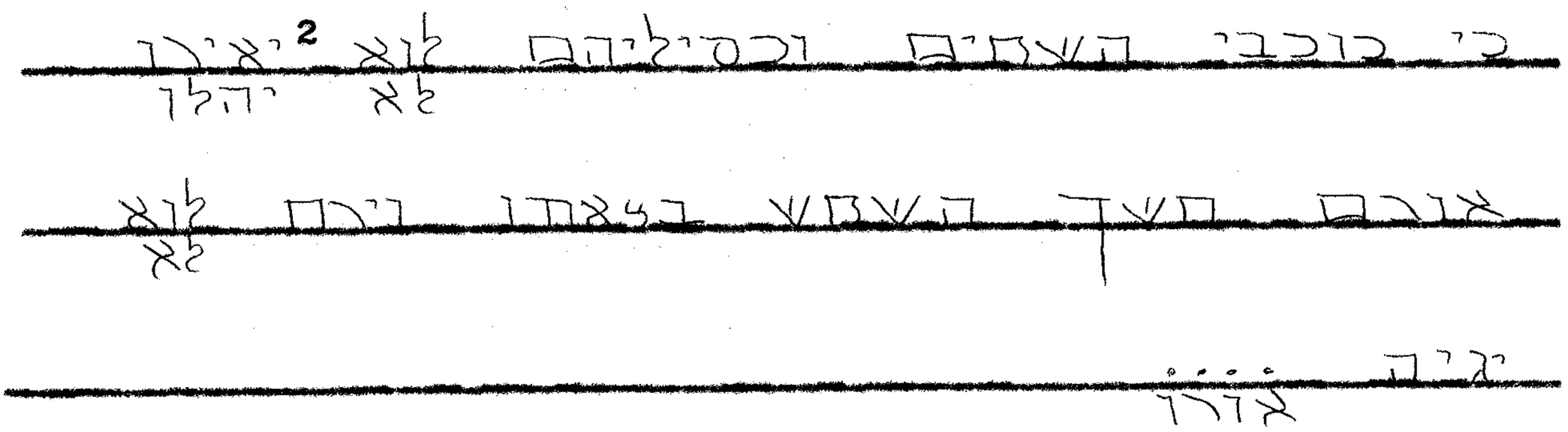
2. The deletion of the possessive pronominal suffix, now causes to read "sinners" rather than "its sinners" or "the sinners thereof." LXX reads τους ἁμαρτωλους "the sinners."

BofM	(2N23:10) (2N10:10)	For	the	stars	of		heaven	and the
KJ	(13:10)	For	the	stars	of		heaven	and the
IV	(13:10)	For	the	stars	of		heaven	and the
RSV	(13:10)	For	the	stars	of	the	heavens	and their
JPS	(13:10)	For	the	stars	of		heaven	and the

constellations	thereof	shall	not	give	their	light;	the	sun
constellations	thereof	shall	not	give	their	light;	the	sun
constellations	thereof	shall	not	give	their	light;	the	sun
constellations		will	not	give	their	light;	the	sun
constellations	thereof	Shall	not	give	their	light;	The	sun

shall	be	darkened	in	her[1]	going	forth,	and	the	moon shall not
shall	be	darkened	in	his	going	forth,	and	the	moon shall not
shall	be	darkened	in	his	going	forth,	and	the	moon shall not
will	be	dark	at	its	rising		and	the	moon will not
shall	be	darkened	in	his	going	forth,	And	the	moon shall not

cause	her	light	to shine.
cause	her	light	to shine.
cause	her	light	to shine.
shed	its	light.	
cause	her	light	to shine.



1. RBofM reads "his."

2. The Hiphil imperfect of אור "to shine, give light," is employed. No change of the English readings is required.

BofM	(2N23:11) (2N10:11)	And	I	will	punish	the world	for
KJ	(13:11)	And	I	will	punish	the world	for <u>their</u>
IV	(13:11)	And	I	will	punish	the world	for their
RSV	(13:11)		I	will	punish	the world	for its
JPS	(13:11)	And	I	will	visit upon	the world	their

evil, and the wicked for their iniquity; I will cause the arrogancy of the proud to cease, and will lay down the haughtiness of the terrible.

evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

evil, and the wicked for their iniquity; I will put an end to the pride of the arrogant, and lay low the haughtiness of the ruthless.

evil, And upon the wicked their iniquity; And I will cause the arrogancy of the proud to cease, And will lay low the haughtiness of the tyrants.

BofM	(2N23:12) (2N10:12)	I	will	make	a man	more precious	than fine
KJ	(13:12)	I	will	make	a man	more precious	than fine
IV	(13:12)	I	will	make	a man	more precious	than fine
RSV	(13:12)	I	will	make	men	more rare	than fine
JPS	(13:12)	I	will	make	man	more rare	than fine

gold; even a man than the golden wedge of Ophir.

gold; even a man than the golden wedge of Ophir.

gold; even a man than the golden wedge of Ophir.

gold, and mankind than the gold of Ophir.

gold, Even man than the pure gold of Ophir.

אזקל אנוש מפז ואדם מכתם אופיר

אזקיר

BofM	(2N23:13) (2N10:13)	Therefore, I will shake the heavens,
KJ	(13:13)	Therefore, I will shake the heavens,
IV	(13:13)	Therefore, I will shake the heavens,
RSV	(13:13)	Therefore I will make the heavens
JPS	(13:13)	Therefore I will make the heavens to

and the earth shall remove out of her place, in

and the earth shall remove out of her place, in

and the earth shall remove out of her place, in

tremble, and the earth will be shaken out of its place, at

tremble, And the earth shall be shaken out of her place, for

the wrath of the Lord of Hosts, and in the day of his fierce

the wrath of the LORD of hosts, and in the day of his fierce

the wrath of the Lord of hosts, and in the day of his fierce

the wrath of the LORD of hosts in the day of his fierce

the wrath of the LORD of hosts, And for the day of His fierce

anger.

anger. ל. קן עמים ארגיז ותרעש
על

anger.

anger. הארץ תתקוטה בעברה

anger. יהוה צבאות וביום

חרון אפו

BofM	(2N23:14) (2N10:14)	And	it	shall	be				as the chased
KJ	(13:14)	And	it	shall	be				as the chased
IV	(13:14)	And	it	shall	be				as the chased
RSV	(13:14)	And							like a hunted
JPs	(13:14)	And	it	shall	come	to	pass,	that as the	chased

roe,	and	as	a	sheep	that	no	man	taketh up;
roe,	and	as	a	sheep	that	no	man	taketh up;
roe,	and	as	a	sheep	that	no	man	taketh up;
gazelle,	or	like		sheep	with	none	to	gather them,
gazelle,	And	as		sheep	that	no	man	gathereth,

and[1]	they	shall		every	man	turn to his own people,
	they	shall		every	man	turn to his own people,
	they	shall		every	man	turn to his own people,
				every	man will	turn to his own people,
	T	ey	shall turn	every	man	to his own people,

and			flee	every	one into	his own land.
and			flee	every	one into	his own land.
and			flee	every	one into	his own land.
and	every	man will	flee		to	his own land.
And		shall	flee	every	man to	his own land.

והיו כעבי סדם וכעמרה ואין תקבץ[2]

איש את עמו יפנו ואיש את ארצו ינוסו

1. "and" omitted from the First Edition.

2. Plural form והיו reads "and they shall be." LXX also has the plural verb ἔσονται, taking οἱ καταλελειμμενοι "the remaining ones" as subject.

BofM	(2N23:15) (2N10:15)	Every	one	that	is	proud	shall	be thrust
KJ	(13:15)	Every	one	that	is	found	shall	be thrust
IV	(13:15)	Every	one	that	is	proud	shall	be thrust
RSV	(13:15)	Whoever			is	found	will	be thrust
JPS	(13:15)	Every	one	that	is	found	shall	be thrust

through; yea,	and	every	one	that	is	joined	to the	wicked
through;	and	every	one	that	is	joined	<u>unto</u>	<u>them</u>
through;	and	every	one	that	is	joined	to the	wicked
through,	and	whoever			is	caught		
through;	And	every	one	that	is	caught		

shall fall by the sword.

shall fall by the sword.

shall fall by the sword.

will fall by the sword.

shall fall by the sword.

כל הנמצא יפול וכל הנספה יפול בחרב
כל זכר וכל

BofM	(2N23:16) (2N10:16)	Their children,	also	shall	be	dashed to
KJ	(13:16)	Their children	also	shall	be	dashed to
IV	(13:16)	Their children	also	shall	be	dashed to
RSV	(13:16)	Their infants		will	be	dashed in
JPS	(13:16)	Their babes	also	shall	be	dashed in

pieces before their eyes; their houses shall be spoiled
pieces before their eyes; their houses shall be spoiled,
pieces before their eyes; their houses shall be spoiled,
pieces before their eyes; their houses will be plundered
pieces before their eyes; Their houses shall be spoiled,

and their wives ravished.
and their wives ravished.
and their wives ravished.
and their wives ravished.
And their wives ravished.

[1] ועולליהם ירושׁשׁו לעיניהם [2] וישׁסו בתיהם
ועלליהם ירטשו ישסו

ונשיהם [3] תשׁגלנה
ונשיהם תשגלנה

1. Burrows transliterates as וערלוליהמה.

2. The conjunction is added, now reading, "• • • and their house will be plundered • • •"

3. The Qere for the M.T. is והשכבה, considered a milder term than the Ketib והשגלה. DSIa appears to agree with the Qere rather than the Ketib. Both may be translated "shall be ravaged, shall be lain with."

BofM	(2N23:17) (2N10:17)	Behold,	I will stir		up the Medes	against
KJ	(13:17)	Behold,	I will stir		up the Medes	against
IV	(13:17)	Behold,	I will stir		up the Medes	against
RSV	(13:17)	Behold,	I am	stirring	up the Medes	against
JPS	(13:17)	Behold,	I will stir		up the Medes	against

them, which shall not regard silver and
them, which shall not regard silver; and <u>as for</u>
them, which shall not regard silver; and as for
them, who have no regard for silver and do not delight
them, Who shall not regard silver. And as for

gold, nor shall they delight in it.[1]
gold, they shall not delight in it.
gold, they shall not delight in it.
in gold.
gold, they shall not delight in it.

חנני תעיר עליהם את מדי אשר כסף לוא
לא

יחשוב וזהב לוא יחפצו בו[2]
לא יחשבו

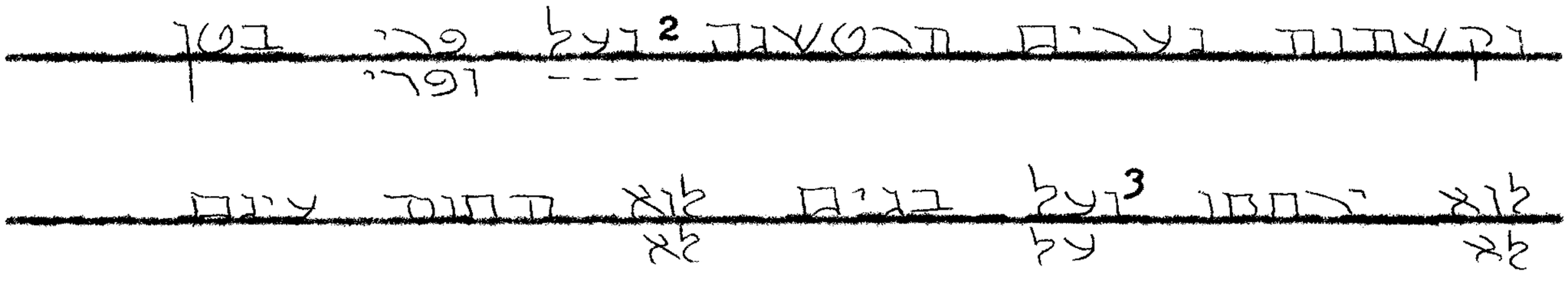
1. BBofM reads ". . . nor shall they not delight in it."

2. תשוב, a singular form, is probably an error, as the subject is דרך, a plural noun. The following verb, ישמח, having the same subject, is plural.

BofM	(2N23:18) (2N10:18)		Their	bows	shall	also	dash
KJ	(13:18)		Their	bows	also shall		dash
IV	(13:18)		Their	bows	also shall		dash
RSV	(13:18)		Their	bows	will		slaughter
JPS	(13:18)	And	their	bows	shall		dash

the young men	to pieces,	and	they	shall	have	no pity	on
the young men	to pieces;	and	they	shall	have	no pity	on
the young men	to pieces;	and	they	shall	have	no pity	on
the young men;			they	will	have	no mercy	on
the young men	in pieces;	And	they	shall	have	no pity	on

the fruit of the womb; their eyes[1] shall not spare children.
the fruit of the womb; their eye shall not spare children.
the fruit of the womb; their eye shall not spare children.
the fruit of the womb; their eyes will not pity children.
the fruit of the womb; Their eye shall not spare children.



1. LXX also has plural form οἱ ὀφθαλμοὶ αὐτῶν "their eyes."

2. According to Gesenius, רחם is usually followed by לע.

3. The addition of the conjunction will cause to read, ". . . and their eye will not pity children."

DofN	(2K23:19) (2K10:19)	And Babylon,	the glory	of	kingdoms,	the
KJ	(13:19)	And Babylon,	the glory	of	kingdoms,	the
IV	(13:19)	And Babylon,	the glory	of	kingdoms,	the
RSV	(13:19)	And Babylon,	the glory	of	kingdoms,	the
JPS	(13:19)	And Babylon,	the glory	of	kingdoms,	The
beauty			of the	Chaldees'1	excellency,	shall be
beauty			of the	Chaldees'	excellency,	shall be
beauty			of the	Chaldees'	excellency,	shall be
splendor and pride			of the	Chaldeans,		will be
beauty			of the	Chaldeans'	pride,	Shall be
as	when God overthrew			Sodom and Gomorrah.		
as	when God overthrew			Sodom and Gomorrah.		
as	when God overthrew			Sodom and Gomorrah.		
like				Sodom and Gomorrah	when God	overthrew
as	when God overthrew			Sodom and Gomorrah.		

----						
them.						

והיתה בבל צבי [2]ממלכת [3]תפארת גאון
מחלכות תפארה

[4]כשדים כמהפכת אלוהים את סדם
כשדים כהפכה אלהים סדם

ולא תשבה
עזרה

1. RSV reads "Chaldee's."

2. The lack of a Vav could indicate a singular noun in the construct, in which case the English might read, "And glorious Babylon, the Kingdom of beauty, the pride of the Chaldeans, shall be . . ."

3. Probably a simple error of the improper transposition of letters.

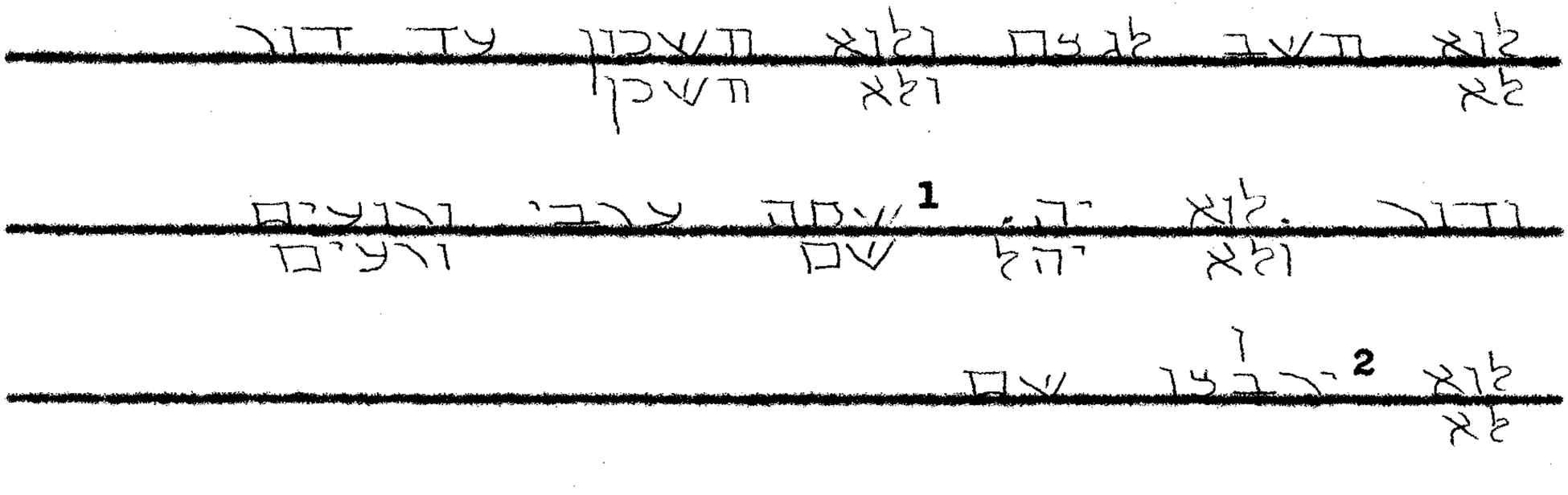
4. כשדים, like כלשדים is an acceptable plural form.

DefM	(2K23:20) (2K10:20)	It shall never be inhabited, neither shall
KJ	(13:20)	It shall never be inhabited, neither shall
IV	(13:20)	It shall never be inhabited, neither shall
RSV	(13:20)	It will never be inhabited or
JPS	(13:20)	It shall never be inhabited, Neither shall

it be dwelt in from		generation	to generation:	neither	
it be dwelt in from		generation	to generation:	neither	
it be dwelt in from		generation	to generation:	neither	
	dwelt in for	all generations;		no	
it be dwelt in from		generation	to generation;	Neither	

shall the Arabian		pitch	tent there;	neither	shall	the
shall the Arabian		pitch	tent there;	neither	shall	the
shall the Arabian		pitch	tent there;	neither	shall	the
	Arab	will pitch	his tent there,	no		
shall the Arabian		pitch	tent there;	Neither	shall	the

shepherds	make	their fold	there.
shepherds	make	their fold	there.
shepherds	make	their fold	there.
shepherds will	make	their flocks lie down	there.
shepherds	make	their fold	there.



1. The terminal He suggests motion— "thither."

2. The scribe first wrote יתר agreeing with the M.T. A "correction," either Vav or Yod, has been added, causing to read Qal or Hiphil respectively. Either stem would be acceptable.

BofM	(2N23:21) (2N10:21)	But wild beasts of the desert shall lie
KJ	(13:21)	But wild beasts of the desert shall lie
IV	(13:21)	But wild beasts of the desert shall lie
RSV	(13:21)	But wild beasts will lie down
JPS	(13:21)	But wild-cats shall lie

there; and their houses shall be full of doleful creatures;
there; and their houses shall be full of doleful creatures;
there; and their houses shall be full of doleful creatures;
there, and its houses will be full of howling creatures;
there; And their houses shall be full of ferrets;

and owls shall dwell there, and satyrs shall
and owls shall dwell there, and satyrs shall
and owls shall dwell there, and satyrs shall
there ostriches will dwell, and there satyrs will
And ostriches shall dwell there, And satyrs shall

dance there.
dance there. ורבצו שם ציים ומלאו בתיהם
dance there.
dance. אחים ויענו בהיכלו. קרב בגוד יעתה
dance there.
ושעירים ירקדו שם

BofN	(2N23:22) (2N10:22)	And the wild beasts	of the islands	shall		
KJ	(13:22)	And the wild beasts	of the islands	shall		
IV	(13:22)	And the wild beasts	of the islands	shall		
RSV	(13:22)		Hyenas			will
JPS	(13:22)	And	jackals			shall

cry	in their desolate	houses,	and dragons	in their	
cry	in their desolate	houses,	and dragons	in <u>their</u>	
cry	in their desolate	houses,	and dragons	in their	
cry	in its	towers,	and jackals	in the	
howl	in their	castles,	And wild-dogs	in the	

pleasant palaces; and her time is near to come, and her day

pleasant palaces: and her time <u>is</u> near to come, and her days

pleasant palaces; and her time is near to come, and her days

pleasant palaces; its time is close at hand and its days

pleasant palaces; And her time is near to come, And her days

shall not be prolonged. For I will destroy her speedily;

shall not be prolonged.

shall not be prolonged; for I will destroy her speedily;

will not be prolonged.

shall not be prolonged.

yea, for I will be merciful unto my people, but the wicked

---

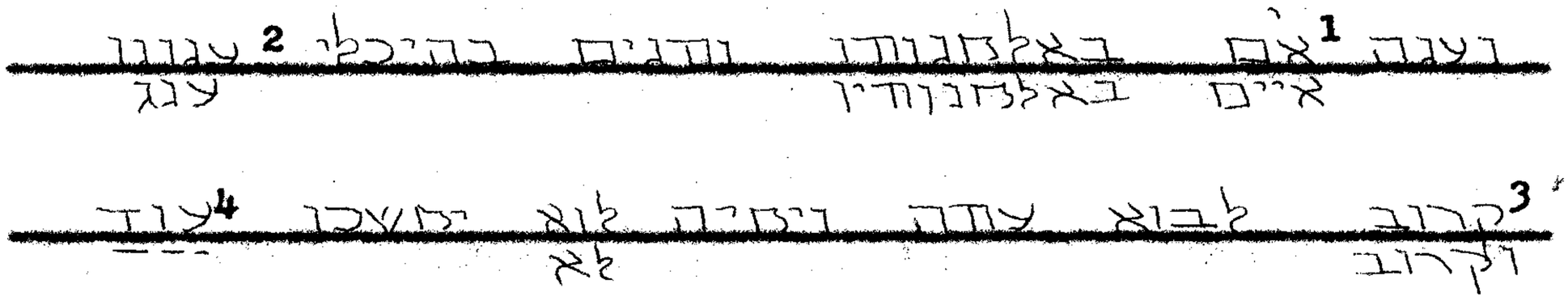
yea, for I will be merciful unto my people, but the wicked

---

shall perish.

---

shall perish.



1. Even with the supralineal correction, אם is probably a spelling error.

2. The presence of a m-l Vav in עגונו suggests, not עֲגֻנָּיו, but עֲגֻג "soft, effiminate, delicate" used as a noun with a possessive suffix. The phrase will now read, ". . . and ours in its palaces of delicacy . . ."

3. The English will omit the conjunction, as in the RSV.

4. Addition of עוד "still, yet, again, more," will cause to read, ". . . its days will not be extended anymore."

DSIa Variations from the M.T.

Chapter Thirteen

1. Change of words:

vs. 10 יאירו instead of יהלו
vs. 16 ת.בנה instead of

Total occurrences--2

2. Word added:

vs. 22 עוד

4. Modification re. definate article:

deleted-- vs. 9 ארץ instead of הארץ

5. Modifications re. conjunction:

added-- vs. 8 ופני instead of פני
vs. 16 וישכן instead of ישכן
vs. 18 ועל instead of על

deleted-- vs. 2 יבוא instead of ויבאו
vs. 22 קרוב instead of וקרוב

Total occurrences--5

6. Modifications re. number:

vs. 2 יבוא(sing) instead of ויבאו
vs. 14 והיו(pl) instead of והיה
vs. 17 ישוב(sing) instead of ישבו
vs. 19 מחלכת(sing) instead of מחלכות

Total occurrences--4

9. Modification re. preposition:

vs. 18 הרי לעי instead of הרי

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav--

vs. 7	כול	instead of	כל
vs. 10	לוא	instead of	לא
	לוא	instead of	לא
vs. 11	עוונם	instead of	עונם
vs. 14	וכיעאון	instead of	וכיעאן
vs. 15	כול	instead of	כל
	וכול	instead of	וכל
vs. 16	ועילוליהמה	instead of	ועלליהם
	ירושו	instead of	ירשו
vs. 17	לוא	instead of	לא
	יחשוב	instead of	יחשבו
	לוא	instead of	לא
vs. 18	לוא	instead of	לא
	לוא	instead of	לא
vs. 19	אלוהים	instead of	אלהים
	סודם	instead of	סדם
	עוחרה	instead of	עתרה
vs. 20	לוא	instead of	לא
	ולוא	instead of	ולא
	חשכון	instead of	חשכן
	ורועים	instead of	ורעים
	לוא	instead of	לא
vs. 22	ענוגן	instead of	ענג
	לוא	instead of	לא

Occurrences--24

deletion of m-1 Yod--

vs. 12	אוקר	instead of	אוקיר

quiescent letters--

vs. 4	גואים	instead of	גוים
	נספים	instead of	נאספים

Occurrences--2

modifications re. suffix--

vs. 9	וחטאים	instead of	והטאיה
vs. 22	באלחנוחן	instead of	באלחנוחין
	ענוגן	instead of	ענג

Occurrences--3

others--

vs. 1	ישעיה	instead of	ישעיהו
vs. 19	כשדים	instead of	כשדים

Occurrences--2

Total occurrences for section ten--32

11. Probable spelling errors:

vs. 9 אגזרי instead of אכזרי
vs. 19 חפראוד instead of חפאוד
vs. 22 אם instead of אים

Total occurrences--3

Total number of variations--49

Average number of variations per verse--2.23

There is one variation for every 5.18 words.

Addition of m-1 Vav is the most frequent variation, constituting 46.9% of the variant readings.

BofM	(2N24:1) (2N10:23)	For the Lord	will have	mercy		on Jacob,
KJ	(14:1)	For the LORD	will have	mercy		on Jacob,
RV	(14:1)	For the Lord	will have	mercy		on Jacob,
NSV	(14:1)	The LORD	will have	compassion		on Jacob
JPS	(14:1)	For the LORD	will have	compassion		on Jacob,
and	will yet	choose Israel,	and		set them	in their own
and	will yet	choose Israel,	and		set them	in their own
and	will yet	choose Israel,	and		set them	in their own
and	will again	choose Israel,	and	will	set them	in their own
and	will yet	choose Israel,	and		set them	in their own
land;	and the	strangers	shall be	joined		with them,
land:	and the	strangers	shall be	joined		with them,
land,	and the	strangers	shall be	joined		with them,
land,	and	aliens	will	join		them
land;	and the	stranger	shall	join	himself	with them,
and	they shall	cleave	to the	house	of Jacob.	
and	they shall	cleave	to the	house	of Jacob.	
and	they shall	cleave	to the	house	of Jacob.	
and	will	cleave	to the	house	of Jacob.	
and	they shall	cleave	to the	house	of Jacob.	

BofM	(2N24:2) (2N10:24)	And	the people	shall	take	them	and bring
KJ	(14:2)	And	the people	shall	take	them,	and bring
IV	(14:2)	And	the people	shall	take	them,	and bring
RSV	(14:2)	And	the peoples	will	take	them	and bring
JPS	(14:2)	And	the peoples	shall	take	them,	and bring

them	to	their	place;	yea,	from	far	unto	the ends of the
them	to	their	place:					
them	to	their	place:	yea,	from	far,	unto	the end of the
them	to	their	place,					
them	to	their	place;					

earth;	and	they	shall	return	to	their	lands	of promise.	And
									and
earth,	and	they	shall	return	to	their	land	of promise,	and
									and
									and

the	house	of	Israel	shall	possess	them,	and	the land of the
the	house	of	Israel	shall	possess	them	in	the land of the
the	house	of	Israel	shall	possess	them	in	the land of the
the	house	of	Israel	will	possess	them	in	the
the	house	of	Israel	shall	possess	them	in	the land of the

Lord shall be for servants and handmaids;
LORD for servants and handmaids:
Lord for servants and hand-maids;
LORD's land as male and female slaves;
LORD for servants and for handmaids;

and they shall take them captives unto whom they were
and they shall take them captives, whose
and they shall take them captives, whose
they will take captive those who were their
and they shall take them captive, whose

captives, and they shall rule over their oppressors.
captives they were; and they shall rule over their oppressors.
captives they were; and they shall rule over their oppressors.
captors, and rule over those
captives they were; and they shall rule over their oppressors.

---
who oppressed them.

ולקחום עמים [1]רבים והביאום [1]אל אדמתם

מקומם והתנחלום בית ישראל אל אדמת
על

יהוה לעבדים ולשפחות והיו שובים
שבים

לשוביהם [2]ורדים בנגשיהם
לשביהם ורדו בנגשיהם

1. With these additions, the verse reads, "And many peoples shall take them and bring them unto their land and unto their place . . ."

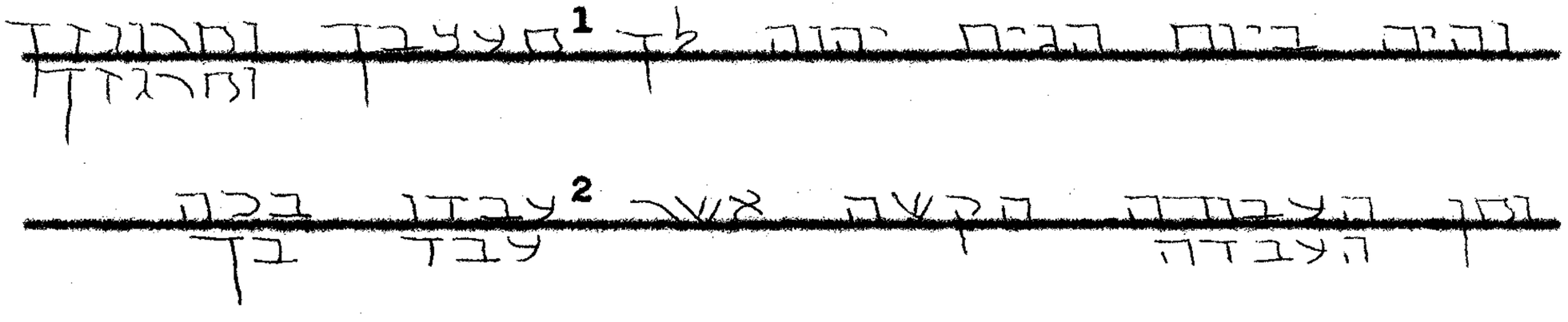
2. The use of the masculine plural Qal participle will not affect the English translation.

BofM	(2N24:3) (2N10:25)	And it shall come to pass in that day that
KJ	(14:3)	And it shall come to pass in the day that
IV	(14:3)	And it shall come to pass in that day that
RSV	(14:3)	When
JPS	(14:3)	And it shall come to pass in the day that

the Lord shall give thee rest, from thy sorrow, and from
the LORD shall give thee rest from thy sorrow, and from
the Lord shall give thee rest from thy sorrow and from
the LORD has given you rest from your pain and
the LORD shall give thee rest from thy travail, and from

thy fear, and from the hard bondage wherein thou
thy fear, and from the hard bondage wherein thou
thy fear, and from the hard bondage wherein thou
turmoil and the hard service with which you
thy trouble, and from the hard service wherein thou

vast made to serve.
vast made to serve,
vast made to serve.
were made to serve,
vast to serve,



1. The N.T. reads as עָיֵף. Perhaps the lack of a mater-1 Vav suggests עָיֵף as found in Gen. 3:16. No change is required in English translation.

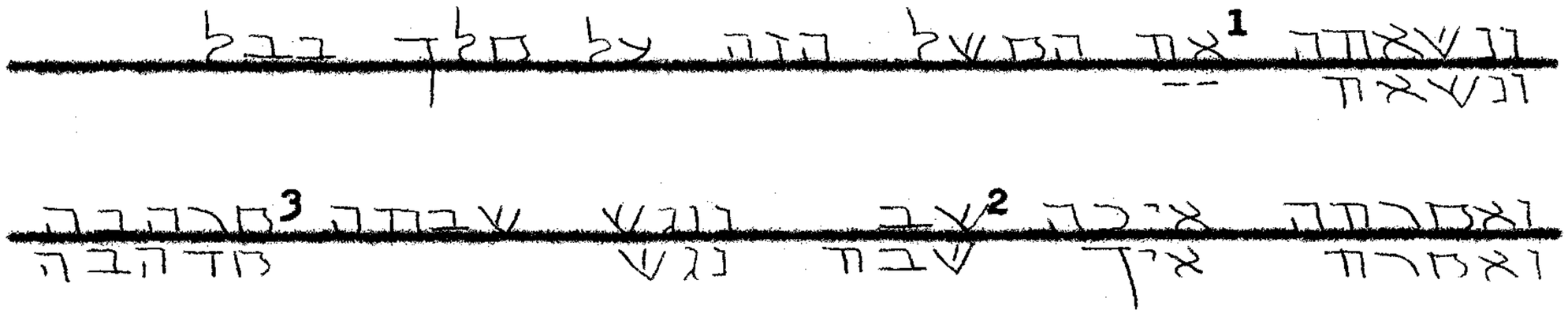
2. עבדו is probably a Qal form, with the clause new reading, "the difficult bondage wherein they worked you."

BofM	(2N24:4) (2N10:26)	And	it	shall	come	to	pass	in	that day, that
KJ	(14:4)								That
IV	(14:4)	And	it	shall	come	to	pass	in	that day that
RSV	(14:4)								
JPS	(14:4)								that

thou shalt take up this proverb against the king of Babylon,
thou shalt take up this proverb against the king of Babylon,
thou shalt take up this proverb against the king of Babylon,
you will take up this taunt against the king of Babylon:
thou shalt take up this parable against the king of Babylon,

and say: How hath the oppressor ceased, the golden
and say, How hath the oppressor ceased! the golden
and say, How hath the oppressor ceased! the golden
"How the oppressor has ceased, the insolent
and say: How hath the oppressor ceased! the exactress

city ceased!
city ceased!
city ceased!
fury ceased!
of gold ceased!



1. The addition of the sign of the definite object does not affect the English translation.

2. שב probably was שבת at one time in the scroll's history. The scroll has been torn and then sewed up, with the stitch located where the Tau might once have been.

3. DSIa reads מרהבה "oppression, violent fury" from רהב "to rage, to be fierce." The exclamation now reads, "How the oppressor has ceased, the violent fury (oppression) has ceased!" מרהבה is closer in meaning to the LXX ὲπισπουδαστης "the oppressor."

BorN	(2N24:5) (2N10:27)	The Lord hath broken the staff of the wicked,
KJ	(14:5)	The LORD hath broken the staff of the wicked,
IV	(14:5)	The Lord hath broken the staff of the wicked
RSV	(14:5)	The LORD has broken the staff of the wicked,
JPS	(14:5)	The LORD hath broken the staff of the wicked,
		the sceptera of the rulers.
	and	the sceptre of the rulers.
	and	the sceptera of the rulers.
		the sceptor of rulers,
		The sceptre of the rulers,

שבר יהוה מטה רשעים שבט מושלים
משלים

BofM	(2N24:6) (2N10:28)	He who smote the people in wrath with a
KJ	(14:6)	He who smote the people in wrath with a
IV	(14:6)	He who smote the people in wrath with a
RSV	(14:6)	that smote the peoples in wrath with
JPS	(14:6)	that smote the peoples in wrath With an

continual stroke, he that ruled the nations in anger, is

continual stroke, he that ruled the nations in anger, is

continual stroke, he that ruled the nations in anger, is

unceasing blows, that ruled the nations in anger with

incessant stroke, That ruled the nations in anger, With

persecuted, and none hindereth.

persecuted, and none hindereth.

persecuted, and none hindereth.

unrelenting persecution.

a persecution that none restrained.

מכה עמים בעברה מכת בלתי מרפה רדה

באף גוים מרדף בלי חשך
גוים

BofM	(2N24:7) (2N10:29)	The whole earth is at rest, and is quiet;
KJ	(14:7)	The whole earth is at rest, and is quiet:
IV	(14:7)	The whole earth is at rest, and is quiet;
RSV	(14:7)	The whole earth is at rest and quiet;
JPS	(14:7)	The whole earth is at rest, and is quiet;
		they break forth into singing.
		they break forth into singing.
		they break forth into singing.
		they break forth into singing.
		They break forth into singing.

נחה שקטה כל הארץ פצחו רנה[1]
כל רנה

1. The M.T. form רִנָּה is consistantly spelled רנה by the 1QIsa scribe.

BofM	(2N24:8) (2N10:30)	Yea, the fir-trees rejoice at thee, and also
KJ	(14:8)	Yea, the fir trees rejoice at thee, and
IV	(14:8)	Yea, the fir trees rejoice at thee, and also
RSV	(14:8)	The cypresses rejoice at you,
JPS	(14:8)	Yea, the cypresses rejoice at thee, And

the cedars of Lebanon, saying:	Since thou art	laid down	
the cedars of Lebanon, saying,	Since thou art	laid down,	
the cedars of Lebanon, saying,	Since thou art	laid down,	
the cedars of Lebanon, saying,	'Since you	were laid low,	
the cedars of Lebanon:	'Since thou art	laid down,	

no feller is come	up against us.		
no feller is come	up against us.		
no feller is come	up against us.		
no hewer	comes up against us.'		
No feller is come	up against us.'		

גם ברושים שמחו לך ארזי הלבנון[1] מאז

לבנון

עבדה[2] ולוא[3] יעלה הכורת עלינו

עכבד

לא

1. Gesenius states that לבנון always takes the definite article with prose, and stands without the article in poetry. The DSIa scribe does not follow this rule.

2. A meaning for the sentence is possible accepting שבתה "thou hast returned" as the intended text; but it appears that the tear in the parchment has obliterated a letter between the Beth and the Tau. The reading would probably be identical with the M.T. if fully restored.

3. The added conjunction is superfluous here, and need not be carried over into the English translation.

BofM	(2N24:9) (2N10:31)	Hell	from	beneath	is moved		for
NJ	(14:9)	Hell	from	beneath	is moved		for
IV	(14:9)	Hell	from	beneath	is moved		for
RSV	(14:9)	Sheol		beneath	is stirred		up
JPS	(14:9)	The nether-world	from	beneath	is moved		for

thee	to meet		at	thy coming;	it stirreth	up	the	dead
thee	to meet	thee	at	thy coming:	it stirreth	up	the	dead
thee	to meet	thee	at	thy coming;	it stirreth	up	the	dead
	to meet	you	when you	come,	it rouses		the	shades
thee	To meet	thee	at	thy coming;			The	shades

	for		thee,	even	all the	chief ones	of
	for		thee,	even	all the	chief ones	of
	for		thee,	even	all the	chief ones	of
	to	greet	you,		all who	were leaders	of
are stirred up	for		thee,	even	all the	chief ones	of

the earth;	it	hath	raised	up	from	their	thrones	all the
the earth;	it	hath	raised	up	from	their	thrones	all the
the earth;	it	hath	raised	up	from	their	thrones	all the
the earth;	it		raised		from	their	thrones	all who were
the earth;								All the

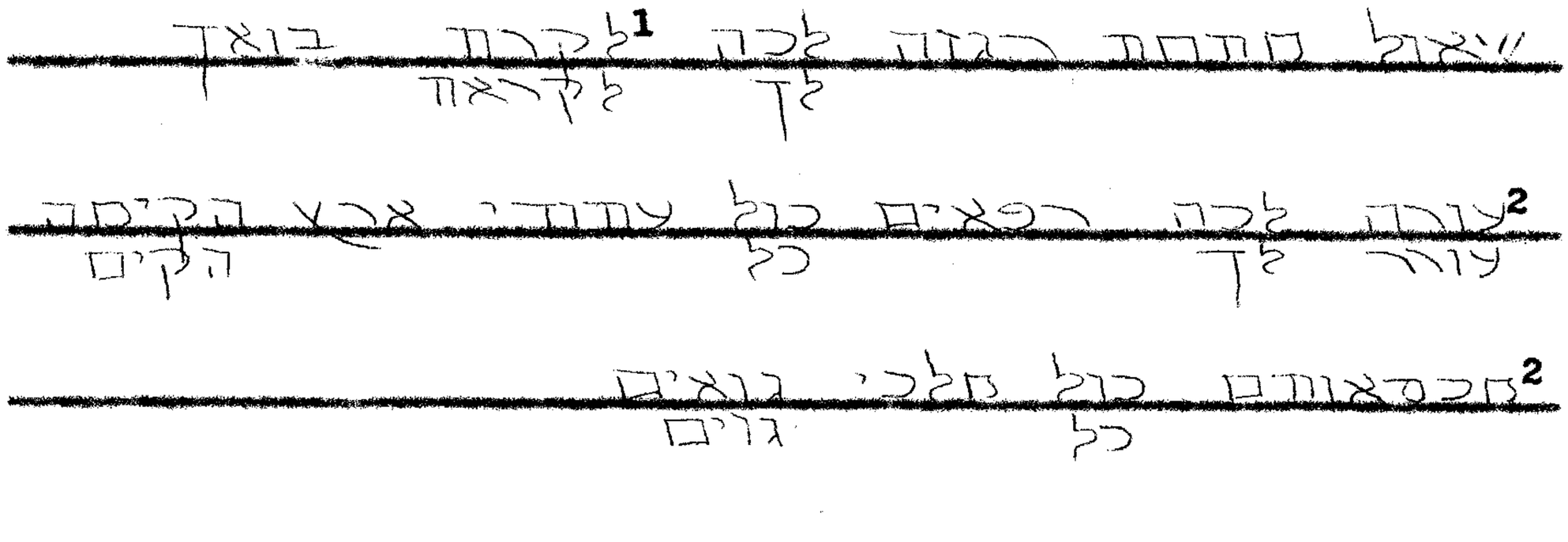
kings of the nations.

kings of the nations.

kings of the nations.

kings of the nations.

kings of the nations Are raised up from their thrones.



1. The form would be more complete if written לקראתך or לקרתך.

2. The participles עוררה and הקימה are both feminine forms, treating their subject שאול as feminine.

MorN	(2N24:10) (2N10:3%)	All	they	shall	speak	and	say	unto	thee:
KJ	(14:10)	All	they	shall	speak	and	say	unto	thee,
IV	(14:10)	All	they	shall	speak	and	say	unto	thee,
RSV	(14:10)	All of	them	will	speak	and	say	to	you:
JPS	(14:10)	All	they	do	answer	And	say	unto	thee:

Art	thou	also	become	weak	as	we?	Art	thou	be-
Art	thou	also	become	weak	as	we?	art	thou	be-
Art	thou	also	become	weak	as	we?	art	thou	be-
'You	too	have	become	as weak	as	we!	You	have	be-
'Art	thou	also	become	weak	as	we?	Art	thou	be-

come like unto us?

come like unto us?

come like unto us?

come like unto us!'

come like unto us?

כלם ישנו ויאמרו אליך גם אתה חלית[1] כמונו אתה נמשלת

חליח

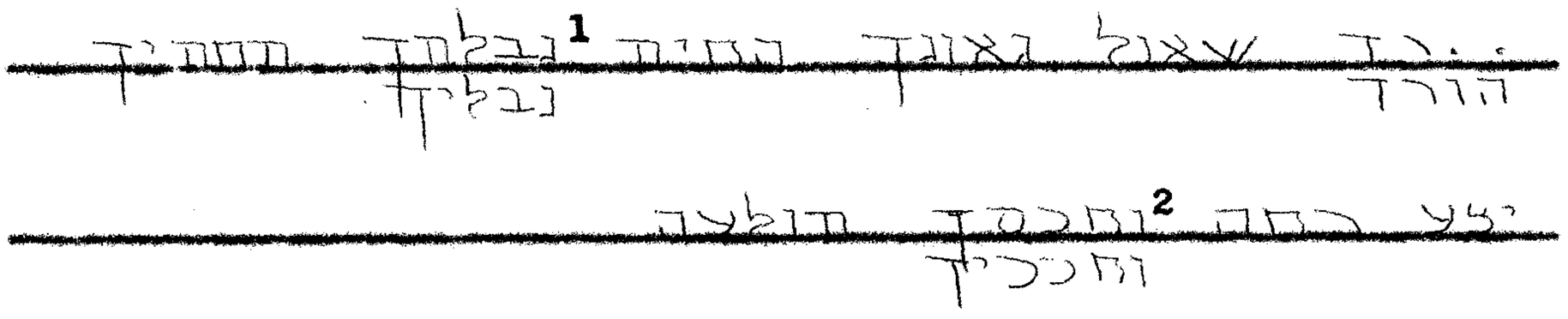
1. The lack of a m-l Vav possibly suggests a Qal form instead of the M.T. Pual pointing, which is hapax legomenon. The meaning will be substantially the same.

BofM	(2N24:11) (2N10:33)	Thy	pomp	is brought down	to	the	grave;	
KJ	(14:11)	Thy	pomp	is brought down	to	the	grave,	
IV	(14:11)	Thy	pomp	is brought down	to	the	grave,	
RSV	(14:11)	Your	pomp	is brought down	to		Sheol,	
JPS	(14:11)	Thy	pomp	is brought down	to	the	nether-world,	

	the noise of thy	viols		is not heard;	the	worm
and	the noise of thy	viols:			the	worm
and	the noise of thy	viols;			the	worm
	the sound of your	harps;				maggots
And	the noise of thy	psalteries;			The	maggot

is	spread		under	thee,	and	the	worms
is	spread		under	thee,	and	the	worms
is	spread		under	thee,	and	the	worms
are		the bed	beneath	you,	and		worms are your
is	spread		under	thee,	And	the	worms

cover	thee.
cover	thee.
cover	thee.
covering.	
cover	thee.'



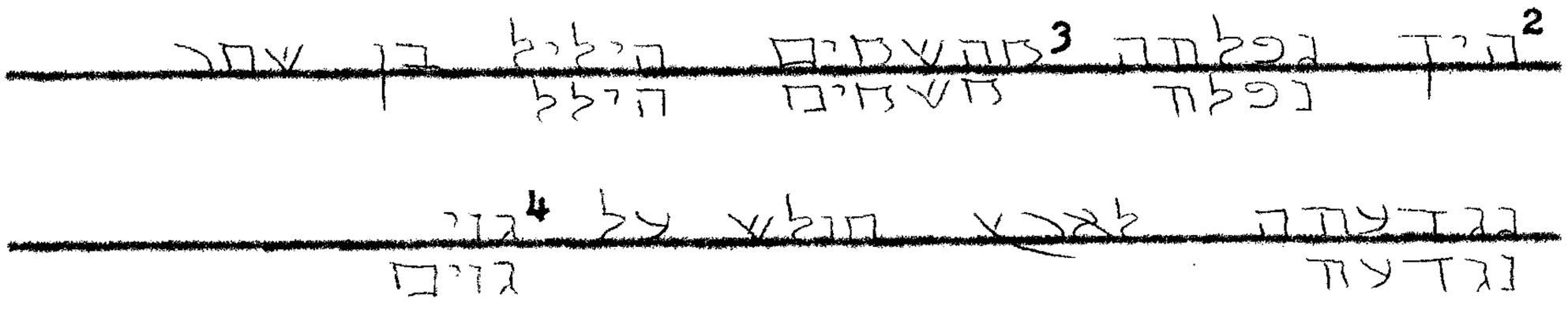
1. The presence of the Tau suggests נבלה "folly, wickedness, shameful deed." תחית נבלתך may now be translated "the noise of your folly."

2. The deletion of the Yod might suggest a singular form, corresponding to the singular form of the LXX τὸ κατακάλυμμά σου "thy covering."

BofN	(2N24:12) (2N10:34)	How	art	thou	fallen from heaven,	O
KJ	(14:12)	How	art	thou	fallen from heaven,	O
RV	(14:12)	How	art	thou	fallen from heaven,	O
RSV	(14:12)	"How		you are	fallen from heaven,	O
JPS	(14:12)	How	art	thou	fallen from heaven,	O

Lucifer,	son of the morning!		Art	thou	cut down to	
Lucifer,	son of the morning!	how	art	thou	cut down to	
Lucifer,	son of the morning!	how	art	thou	cut down to	
Day Star,	son of Dawn!	How		you are	cut down to	
day-star,	son of the morning!	How	art	thou	cut down to	

the ground,	which did	weaken		the nations!	
the ground,	which didst	weaken		the nations!	
the ground,	which didst	weaken		the nations!	
the ground, you	who	laid		the nations	low!
the ground,	That didst	cast	lots over	the nations!	



1. The BotH accepts the Latin lucifer "light bearer."

2. There might be a terminal He on הילך that has been obscured by the tear in the parchment.

3. Burrows' transliteration reads ש'מעוניס but this must be a typographical error. The final consonant can only be a Mem.

4. The singular form "a nation" is employed.

BofM	(2N24:13) (2N10:35)	For	thou	hast	said	in thy	heart:	I will
KJ	(14:13)	For	thou	hast	said	in thine	heart,	I will
IV	(14:13)	For	thou	hast	said	in thine	heart,	I will
RSV	(14:13)		You		said	in your	heart,	'I will
JPS	(14:13)	And	thou		saidst	in thy	heart:	'I will

ascend into heaven, I will exalt my throne above the stars of

ascend into heaven, I will exalt my throne above the stars of

ascend into heaven, I will exalt my throne above the stars of

ascend to heaven; above the stars of

ascend into heaven, Above the stars of

God; I will sit also

God: I will sit also

God; I will sit also

God I will set my throne on high; I will sit

God Will I exalt my throne; And I will sit

upon the mount of the congregation, in the sides of

upon the mount of the congregation, in the sides of

upon the mount of the congregation, in the sides of

on the mount of assembly in the

upon the mount of meeting, In the uttermost parts of

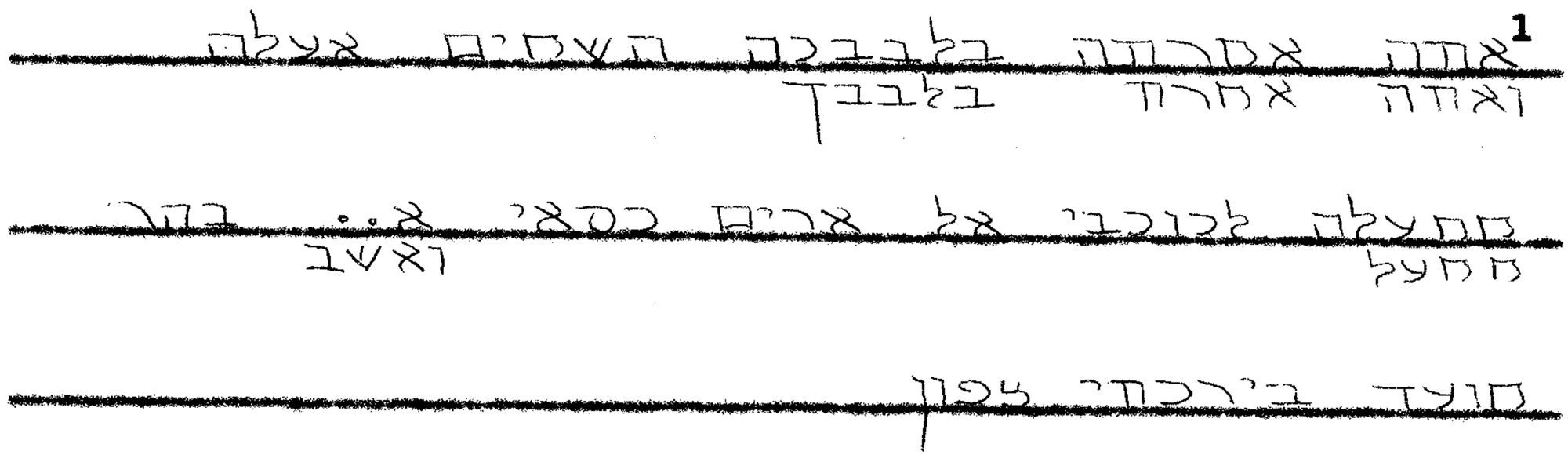
the north;

the north;

the north;

far north;

the north;



1. The omission of the conjunction will cause to read as does the MSY. The LXX also omits the conjunction.

RofH	(2N24:14) (2N10:36)	I will ascend above the heights of the
KJ	(14:14)	I will ascend above the heights of the
JV	(14:14)	I will ascend above the heights of the
RSV	(14:14)	I will ascend above the heights of the
JPS	(14:14)	I will ascend above the heights of the

clouds; I will be like the Most High.

clouds; I will be like the most High.

clouds; I will be like the Most High.

clouds, I will make myself like the Most High.'

clouds; I will be like the Most High.'

אעלה על[1] בוחתי עב אדמה לעליון
בחדי

1. The Massoretic pointing is בְּחָתִי. The Vav in בוחתי may indicate a pronunciation derived from בום, an ancient root meaning "to be high."

DofN	(2N24:15) (2N10:37)	Yet	thou	shalt	be	brought	down to	hell,
KJ	(14:15)	Yet	thou	shalt	be	brought	down to	hell,
IV	(14:15)	Yet	thou	shalt	be	brought	down to	hell,
RSV	(14:15)	But	you	are		brought	down to	Sheol,
JPS	(14:15)	Yet	thou	shalt	be	brought	down to the	nether-
		to	the			sides	of the	pit.
		to	the			sides	of the	pit.
		to	the			sides	of the	pit.
		to	the			depths	of the	Pit.
world,		To	the	uttermost		parts	of the	pit.

אך אל שאול תורד אל ירכתי בור
אל

BofM	(2N24:16) (2N10:38)	They	that	see	thee	shall	narrowly	look	upon
KJ	(14:16)	They	that	see	thee	shall	narrowly	look	upon
IV	(14:16)	They	that	see	thee	shall	narrowly	look	upon
RSV	(14:16)	Those	who	see	you	will		stare	at
JPS	(14:16)	They	that	saw	thee	do	narrowly	look	upon

thee,	and	shall	consider		thee,	and	shall say:	Is
thee,	and		consider		thee,		saying,	Is
thee,	and	shall	consider		thee,	and	shall say,	Is
you,	and		ponder	over	you:			'Is
thee.	They	gaze	earnestly	at	thee:			'Is

this	the	man	that	made	the	earth	to tremble,	that did shake
this	the	man	that	made	the	earth	to tremble,	that did shake
this	the	man	that	made	the	earth	to tremble,	that did shake
this	the	man	who	made	the	earth	tremble, who	shook
this	the	man	that	made	the	earth	to tremble,	That did shake

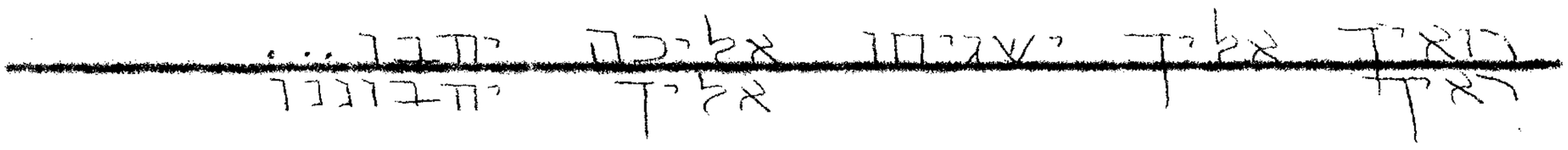
kingdoms?

kingdoms;

kingdoms;

kingdoms,

kingdoms;



1. These participles may properly take the definite article. The English translation will not be affected.

BofM	(2N24:17) (2N10:39)	And	made the world as		a wilderness,	and
KJ	(14:17)	<u>That</u>	made the world as		a wilderness,	and
RV	(14:17)	And	made the world as		a wilderness,	and
RSV	(14:17)	who	made the world like	a desert		and
JPS	(14:17)	That	made the world as		a wilderness,	And

destroyed the cities	thereof,	and	opened not		the house	
destroyed the cities	thereof;	<u>that</u>	opened not		the house	
destroyed the cities	thereof;	and	opened not		the house	
overthrew its cities,		who	did	not let		
destroyed the cities	thereof;	That	opened not		the house	

of his prisoners?

of his prisoners?

of his prisoners?

his prisoners go home?'

of his prisoners?'

שם חבל כתהבה[1] ערין הכ. אסיריו
ועריו הרס

לוא פתה ביתה
לא

1. The omission of the conjunction will cause the verse to read, "He made the world like a wilderness; its cities he destroyed . . ."

BofN	(2N24:18) (2N10:40)	All the kings of the nations, yea,					all
KJ	(14:18)	All the kings of the nations,				<u>even</u>	all
IV	(14:18)	All the kings of the nations, yea					all
ASV	(14:18)	All the kings of the nations					
JPS	(14:18)	All the kings of the nations,					All
		of them, lie	in glory,	every one	of them	in his own house.	
		of them, lie	in glory,	every one		in his own house.	
		of them, lie	in glory,	every one	of them	in his own house.	
			lie in glory,		each	in his own tomb;	
		of them, sleep	in glory,	every one		in his own house.	

כול חלכי גוים[1] --- שכבו בכבוד איש בביתו.
כל גוים כלם בביתן

1. With כלם deleted, "all of them" would be omitted from the English translations.

BofM	(2N24:19) (2N10:41)	But	thou	art	cast out	of	thy
KJ	(14:19)	But	thou	art	cast out	of	thy
IV	(14:19)	But	thou	art	cast out	of	thy
RSV	(14:19)	but	you	are	cast out, away	from	your
JPS	(14:19)	But	thou	art	cast forth away	from	thy

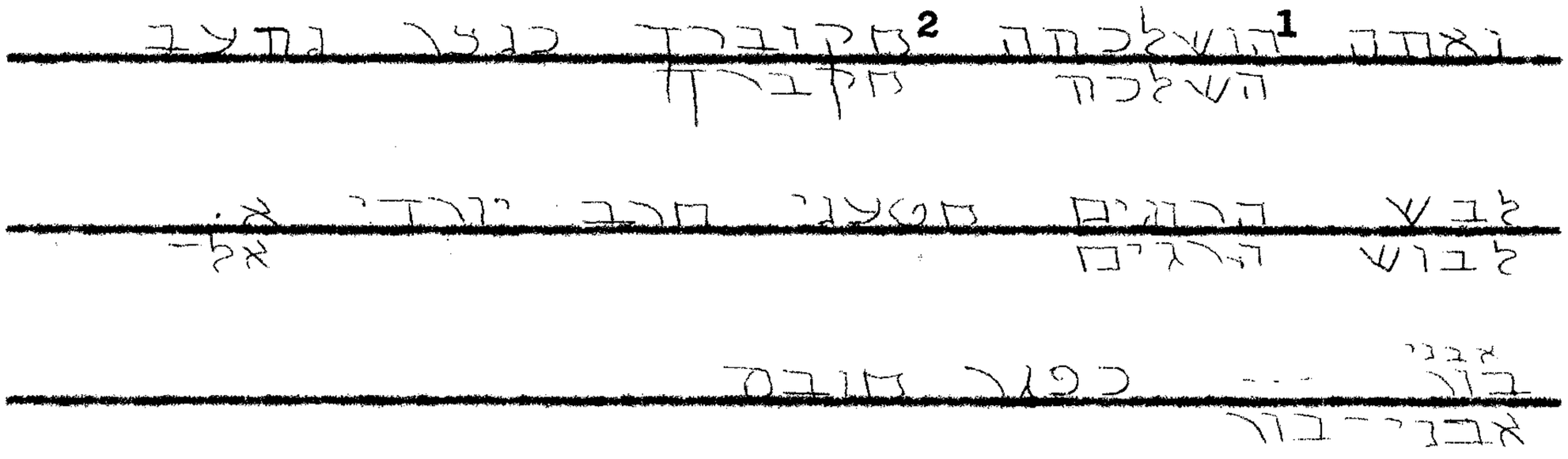
grave	like	an	abominable		branch,	and the
grave	like	an	abominable		branch,	and as the
grave	like	an	abominable		branch,	and the
sepulchre,	like	a	loathed	untimely	birth,	
grave	Like	an	abhorred		offshoot,	In the

remnant	of	those	that	are	slain,	thrust through
raiment	of	those	that	are	slain,	thrust through
remnant	of	those	that	are	slain,	thrust through
clothed			with	the	slain, those	pierced
raiment			of	the	slain, that are	thrust through

with	a	sword,	that	go down	to the	stones	of the pit; as
with	a	sword,	that	go down	to the	stones	of the pit; as
with	a	sword,	that	go down	to the	stones	of the pit; as
by	the	sword,	who	go down	to the	stones	of the Pit, like

with the sword, That go down to the pavement of the pit, As

a carcass		trodden under feet.
a carcase		trodden under feet.
a carcass		trodden under feet.
a dead	body	trodden under foot.
a carcass		trodden under foot.



1. The Qames-Hatuph (short -o- sound) as well as Holem and Qibbus are represented in DSIa by a m-l Vav, as in the Hophal form הושלכתה .

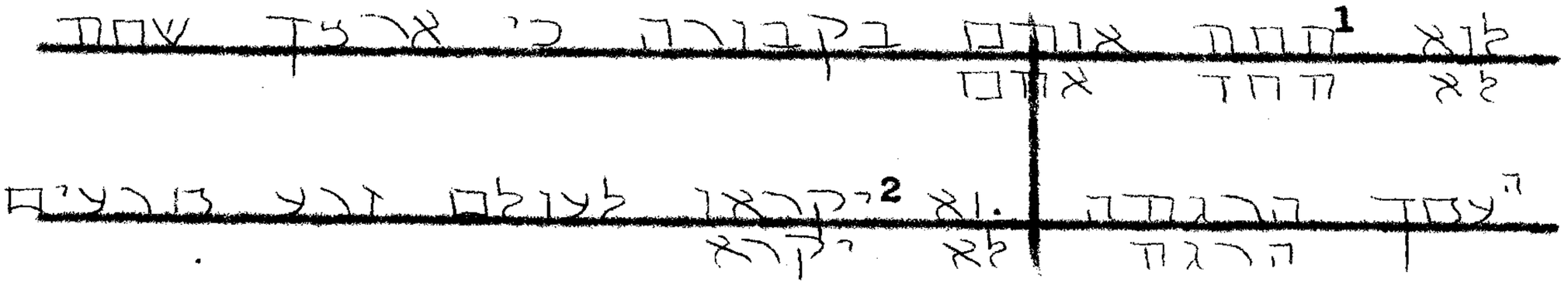
2. The presence of the m-l Vav in תקוברך suggests a pronunciation unknown to us. Possibly it could be a Qal active participle, in which case, the verse would begin, "But you are cast forth away from him who shall bury you . . ."

BofM	(2N24:20) (2N10:42)	Thou shalt not be joined with them in burial,
KJ	(14:20)	Thou shalt not be joined with them in burial,
IV	(14:20)	Thou shalt not be joined with them in burial,
NSV	(14:20)	You will not be joined with them in burial,
JPS	(14:20)	Thou shalt not be joined with them in burial,

because thou hast destroyed thy land and slain
because thou hast destroyed thy land, and slain
because thou hast destroyed thy land, and slain
because you have destroyed your land, you have slain
Because thou hast destroyed thy land, Thou hast slain

thy people; the seed of evil-doers shall never
thy people; the seed of evildoers shall never
thy people; the seed of evil-doers shall never
your people. "May the descendants of evildoers nevermore
thy people; The seed of evil-doers shall not

be renowned.
be renowned.
be renowned.
be named!
Be named for ever.



1. Probably a spelling error, although a meaning could possibly be wrung from assuming חחת "to take, to seize" or חתת "to break, to terrify."

2. The plural form suggests a Qal imperfect with the indefinite subject "they." The force of the sentence will remain the same.

BofM	(2N24:21) (2N10:43)	Prepare	slaughter	for his	children	for
KJ	(14:21)	Prepare	slaughter	for his	children	for
IV	(14:21)	Prepare	slaughter	for his	children	for
NSV	(14:21)	Prepare	slaughter	for his	sons	because
JPS	(14:21)	Prepare ye	slaughter	for his	children	For

the iniquities of their fathers, that they do not rise,
the iniquity of their fathers; that they do not rise,
the iniquities of their fathers; that they do not rise,
of the guilt of their fathers, lest they rise
the iniquity of their fathers; That they rise

nor possess the land, nor fill the face of the world
nor possess the land, nor fill the face of the world
nor possess the land, nor fill the face of the world
and possess the earth, and fill the face of the world
not up, and possess the earth, And fill the face of the world

with cities.
with cities.
with cities.
with cities."
with cities.

הכינו לבניו מטבח בעוון אבותם בל
בעון

יקום. וירשו ארץ[1] ומלו פני תבל ערים
יקמו ומלאו

1. The Aleph has quiesced into extinction for this particular form.

BofM	(2N24:22) (2N10:44)	For	I	will	rise	up	against	them,	saith the
KJ	(14:22)	For	I	will	rise	up	against	them,	saith the
IV	(14:22)	For	I	will	rise	up	against	them,	saith the
RSV	(14:22)		"I	will	rise	up	against	them"	says the
JPS	(14:22)	And	I	will	rise	up	against	them,	saith the

Lord of Hosts,	and		out off from	Babylon the	name, and
LORD of hosts,	and		out off from	Babylon the	name, and
Lord of hosts,	and		out off from	Babylon the	name, and
LORD of hosts,	"and	will	out off from	Babylon	name and
LORD of hosts,	and		out off from	Babylon	name and

remnant,	and son,	and nephew,	saith the Lord.
remnant,	and son,	and nephew,	saith the LORD.
remnant,	and son	and nephew,	saith the Lord.
remnant,	offspring	and posterity,	says the LORD.
remnant,	and offshoot	and offspring,	saith the LORD.

וקמתי עליהמה נאם יהוה צבאות והכרתי

עליהם נאם צבאות

לבבל שם[1] ושאריתּ[2] ונין[3] ונכד נאם יהוה

נאם ושאר ונין

1. Burrows transliterates as ב[illegible]. The faint outline of a Lamed can be seen at the end of the word, however, which, if restored, would reproduce the M.T. reading.

2. שארית is an acceptable alternative form for שאר.

3. The omission of the conjunction will cause to read, ". . . name and remnant, son and nephew, saith the Lord."

BofM	(2N24:23) (2N10:45)		I	will	also	make	it as	possession for
KJ	(14:23)		I	will	also	make	it a	possession for
IV	(14:23)		I	will	also	make	it a	possession for
RSV	(14:23)	And	I	will		make	it a	possession of
JPS	(14:23)		I	will	also	make	it a	possession for

the bittern, and pools of water; and I will sweep it with

the bittern, and pools of water: and I will sweep it with

the bittern, and pools of water; and I will sweep it with

the hedgehog, and pools of water, and I will sweep it with

the bittern, and pools of water; and I will sweep it with

the besom of destruction, saith the Lord of Hosts.

the besom of destruction, saith the LORD of hosts.

the besom of destruction, saith the Lord of hosts.

the broom of destruction, says the LORD of hosts."

the besom of destruction, saith the LORD of hosts.

וטאטאתי[1] לטורש[2] קפד ואגמי מים ושמתיה וטאטאחיה

בטאטא השמד נאם יהוה צבאות
נאם

1. Both verbs שחת and טאטא have lost the pronominal accusative suffix.

2. קפד may be intending קפא, Arabic قَفَارَة, which is "serpens jaculus, --i.e. arrow snake," so named from its striking in the manner of the rattle-snake. The M.T. reads קפוד in Isa. 34:15, but DSIa reads קפד for this passage.

3. With the above mentioned variations and now, with the omission of the conjunction, the verse will read,

> I will make pools of water for the possession of the arrow snake, and I will sweep with the broom of destruction, saith the Lord.

DofM	(2N24:24) (2N10:36)	The Lord of Hosts hath sworn, saying:
KJ	(14:24)	The LORD of hosts hath sworn, saying,
IV	(14:24)	The Lord of hosts hath sworn, saying,
RSV	(14:24)	The LORD of hosts has sworn:
JPS	(14:24)	The LORD of hosts hath sworn, saying:

Surely as I have thought, so shall it come to pass; and as

Surely as I have thought, so shall it come to pass; and as

Surely as I have thought, so shall it come to pass; and as

"As I have planned, so shall it be, and as

Surely as I have thought, so shall it come to pass; And as

I have purposed, so shall it stand--

I have purposed, so shall it stand:

I have purposed, so shall it stand;

I have purposed, so shall it stand,

I have purposed, so shall it stand,

שבע יהוה צבאות לאמור אם לוא כאשר
נשבע לאמר לא

דמיתי כן תהיה[1] וכאשר יעצתי הוא תקום
היתה יעצתי

1. The English translations and the LXX have translated the verb as an imperfect and thereby agree with the DSIa.

BofM	(2N24:25) (2N10:47)	That I will bring the Assyrian in my land,
KJ	(14:25)	That I will break the Assyrian in my land,
IV	(14:25)	That I will break the Assyrian in my land,
NSV	(14:25)	that I will break the Assyrian in my land,
JPS	(14:25)	That I will break Asshur in My land,

and upon my mountains tread			him under foot;	then shall
and upon my mountains tread			him under foot:	then shall
and upon my mountains tread			him under foot;	then shall
and upon my mountinns trample			him under foot;	and
And upon My mountains tread			him under foot:	Then shall

his yoke		depart from off them,		and his burden	depart
his yoke		depart from off them,		and his burden	depart
his yoke		depart from off them,		and his burden	depart
his yoke	shall	depart from	them,	and his burden	
his yoke		depart from off them,		And his burden	depart

from off	their	shoulders.	
from off	their	shoulders.	
from off	their	shoulders.	
from	their	shoulder."	
from off	their	shoulder.	

לשבור אשור בארצי ועל הרי ארוסון וסר
לשבר

מעליכמה ו. וסבלו מעל שכמכה[1] יסור
מעליהם עלו שכמו

1. Note the change of possessive pronoun -- מעליכמה "from off you," and שכמכה "your shoulder."

NorN	(2N24:26) (2N10:48)	This is the purpose that is purposed upon
KJ	(14:26)	This is the purpose that is purposed upon
IV	(14:26)	This is the purpose that is purposed upon
RSV	(14:26)	This is the purpose that is purposed concerning
JPS	(14:26)	This is the purpose that is purposed upon

the whole earth; and this is the hand that is stretched out upon all nations.

the whole earth; and this is the hand that is stretched out upon all the nations.

the whole earth; and this is the hand that is stretched out upon all the nations.

the whole earth; and this is the hand that is stretched out over all the nations.

the whole earth; And this is the hand that is stretched out upon all the nations.

זואת העצה היעוצה על כל הארץ וזאת
זאת כל הארץ וזאת

היד הנטויה על כל הגואים
הנטויה כל הגוים

BofN	(2N24:27) (2N10:49)	For the Lord of Hosts hath purposed, and who
KJ	(14:27)	For the LORD of hosts hath purposed, and who
RV	(14:27)	For the Lord of hosts hath purposed, and who
RSV	(14:27)	For the LORD of hosts has purposed, and who
JPS	(14:27)	For the LORD of hosts hath purposed, And who
shall disannul?		And his hand is stretched out, and who
shall disannul it?		and his hand is stretched out, and who
shall disannul it?		and his hand is stretched out, and who
will annul it?		His hand is stretched out, and who
shall disannul it?		And His hand is stretched out, And who
shall turn it back?		
shall turn it back?		
shall turn it back?		
will turn it back?		
shall turn it back?		

כִּי יְהוָה צְבָאוֹת יָעַץ וּמִי [ ] וְיָדוֹ
כי יפר וידו

הַנְּטוּיָה וּמִי יְשִׁיבֶנָּה

BofM	(2N24:28) (2N10:50)	In the year that king Ahaz died was this
KJ	(14:28)	In the year that king Ahaz died was this
IV	(14:28)	In the year that king Ahaz died was this
RSV	(14:28)	In the year that King Ahaz died came this
JPS	(14:28)	In the year that king Ahaz died was this

burden.

burden.

burden.

oracle:

burden.

בשנת מות המלך אחז היה נמשא הזה

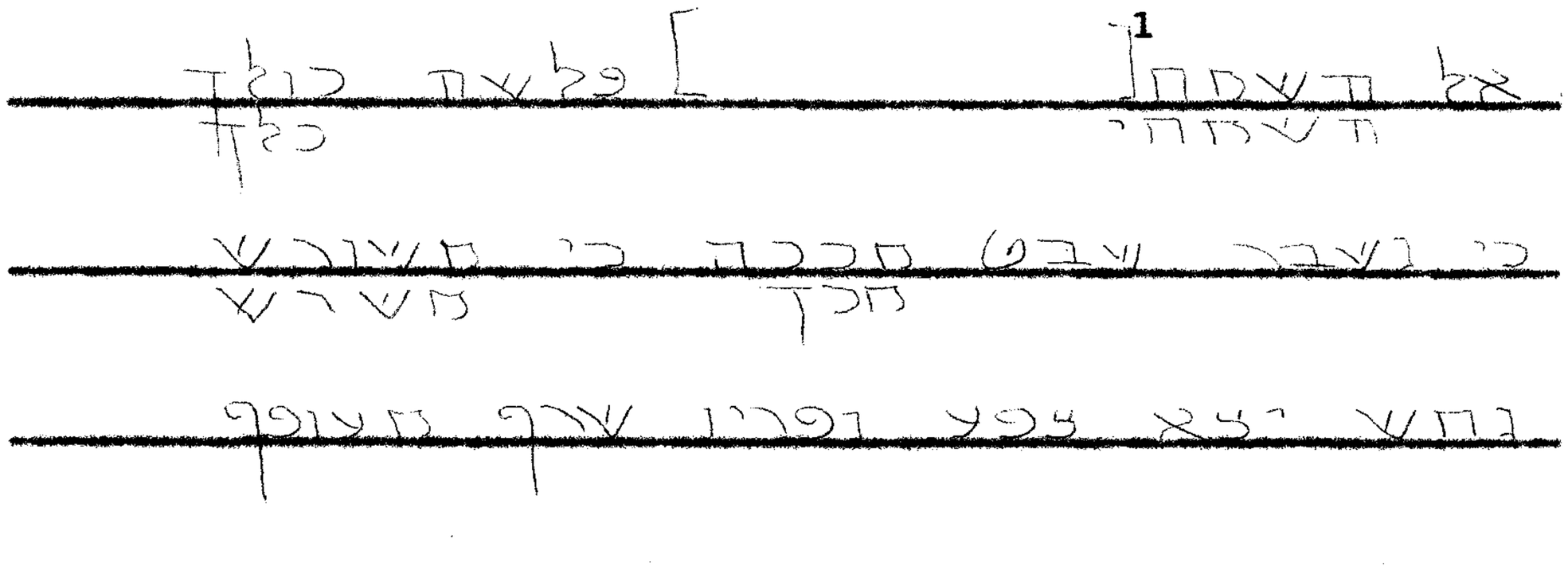
המלך

DofM	(2K24:29) (2K10:51)	Rejoice not	thou,	whole	Palestina,		
KJ	(14:29)	Rejoice not	thou,	whole	Palestina,		
IV	(14:29)	Rejoice not	thou,	whole	Palestina,		
RSV	(14:29)	"Rejoice not,		O	Philistia,	all	of
JPS	(14:29)	Rejoice not,		O	Philistia,	all	of

	because	the rod	of him	that	smote thee	is broken;	for
	because	the rod	of him	that	smote thee	is broken:	for
	because	the rod	of him	that	smote thee	is broken;	ffor
you,	that	the rod		which	smote you	is broken,	for
thee,	Because	the rod		that	smote thee	is broken:	For

out	of	the serpent's	root	shall come	forth a	cockatrice,
out	of	the serpent's	root	shall come	forth a	cockatrice,
out	of	the serpent's	root	shall come	forth a	cockatrice,
from		the serpent's	root	will come	forth an	adder,
out	of	the serpent's	root	shall come	forth a	basilisk,

and	his	fruit	shall	be a	fiery flying serpent.
and	his	fruit	<u>shall</u>	<u>be</u> a	fiery flying serpent.
and	his	fruit	shall	be a	fiery flying serpent.
and	its	fruit	will	be a	flying serpent.
And	his	fruit	shall	be a	flying serpent.



1. Here is a lacuna large enough for a seven or eight letter word. There may have been a blemish in the parchment at this point, or a word now lost to the M.T.

BofN	(2N24:30) (2N10:52)	And the first-born of the poor shall feed,
KJ	(14:30)	And the firstborn of the poor shall feed,
IV	(14:30)	And the first-born of the poor shall feed,
RSV	(14:30)	And the first-born of the poor will feed,
JPS	(14:30)	And the first-born of the poor shall feed,

and the needy shall lie down in safety; and I will kill thy

and the needy shall lie down in safety: and I will kill thy

and the needy shall lie down in safety; and I will kill thy

and the needy lie down in safety; but I will kill your

And the needy shall lie down in safety; And I will kill thy

root with famine, and he shall slay thy remnant.

root with famine, and he shall slay thy remnant.

root with famine, and he shall slay thy remnant.

root with famine, and your remnant I will

root with famine, And thy remnant shall be

---

slay.

slain.

ורעו בכורי דלים ואביונים לבטח

יבלו והמתי ברעב שרשך ושארית

1 אהרוג
יהרג

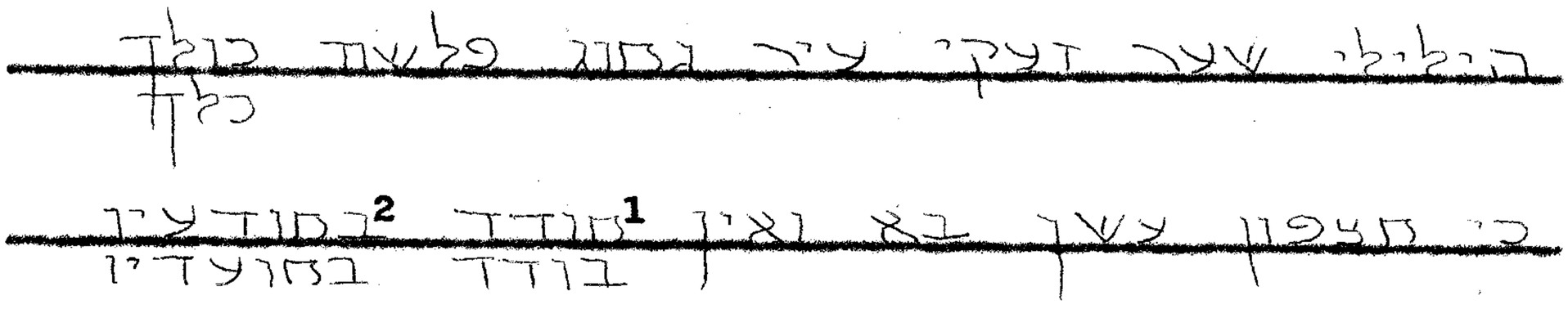
1. DSIa אהרוג "I will slay" is accepted by the RSV. The Vulgate also agrees, reading interficiam.

DotM	(2N24:31) (2N10:53)	Howl,	O gate;	cry,	O city;	thou,		
KJ	(14:31)	Howl,	O gate;	cry,	O city;	thou,		
IV	(14:31)	Howl,	O gate;	cry,	O city;	thou,		
RSV	(14:31)	Wail,	O gate;	cry,	O city;	melt	in	fear,
JPS	(14:31)	Howl,	O gate;	cry,	O city;	Melt		away,

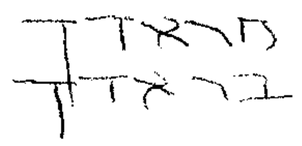
whole	Palestina,	art	dissolved;	for	there	shall	come			
whole	Palestina,	art	dissolved:	for	there	shall	come			
whole	Palestina,	art	dissolved;	for	there	shall	come			
O	Philistia,	all	of you!	For	smoke		comes			
O	Philistia,	all	of thee;	For	there		cometh	a	smoke	

from	the	north	a	smoke,	and	none	shall	be			in
from	the	north	a	smoke,	and	none	shall	be			in
from	the	north	a	smoke,	and	none	shall	be			in
out	of	the	north,		and	there		is	no	straggler	in
out	of	the	north,		And	there		is	no	straggler	in

his	appointed	times.
his	appointed	times.
his	appointed	times.
his		ranks."
his		ranks.



1. The labial consonants Beth and Mem are sometimes known to interchange, as in Isa. 39:1 and II Kings 20:12



Another interpretation would be to consider מודד to be the Pual or Hophal participle of ידד "to love, to esteem highly."

2. If we consider במודעים to be the intended form, we may read it as if from מודע "acquaintance, friend." If מודד be taken as the Pual or Hophal participle of ידד "to love, esteem highly," the last clause of the verse now reads, "and none is esteemed by his acquaintances."

DotM	(2N24:32) (2N10:54)	What		shall		then	answer	the	messengers
KJ	(14:32)	What		shall	one	then	answer	the	messengers
IV	(14:32)	What		shall		then	answer	the	messengers
RSV	(14:32)	What		will	one		answer	the	messengers
JPS	(14:32)	What	then	shall	one		answer	the	messengers

of the nations? That the Lord hath founded Zion, and

of the nation? That the LORD hath founded Zion, and

of the nation? That the Lord hath founded Zion, and

of the nation? The LORD has founded Zion, and in her

of the nation? That the LORD hath founded Zion, And in her

the poor of his people shall trust in it.

the poor of his people shall trust in it.

the poor of his people shall trust in it.

the afflicted of his people find refuge."

shall the afflicted of His people take refuge.

ומה יענו[1] מלאכי[2] גוי כי יהוה יסד

ציון ובה יחסו עניי עמו

1. The plural form יענו is more correctly used with the plural subject מלכי גוי. The LXX also has the plural verb ἀποκριθησονται, "shall answer."

2. מלכי גוי reads "kings of a nation" rather than the M.T. מלאכי "messengers of." LXX has βασιλεις "kings."

3. בו now reads "in him" --i.e. the LORD rather than the M.T. "in it" --i.e. Zion. The LXX has δι' αὐτου "through him."

The verse now may be translated, "And what shall the kings of the nation answer? -- that the LORD has established Zion and the poor of his people shall find refuge in him."

DSIa Variations from the M.T.

Chapter Fourteen

1. Change of words:

vs. 4	מרחבה	instead of	מדהבה
vs. 11	נבלחך	instead of	נבלך
vs. 23	קפן	instead of	קפח
vs. 31	חודד	instead of	בודד
	בחודעין	instead of	בחועדין
vs. 32	חלכי	instead of	חלאכי

Total occurrences--6

2. Words added:

vs. 2 רבים...אל אדמתם

3. Word deleted:

vs. 18 כלם

4. Modifications re. definate article:

added--	vs. 8	הלבנון	instead of	לבנון
	vs. 12	החשחים	instead of	חשחים
	vs. 16	החרגיז	instead of	חרגיז
		החרעיש	instead of	חרעיש

Total occurrences--4

5. Modifications re. conjunction:

added--	vs. 8	ולוא	instead of	לא
deleted--	vs. 13	אדה	instead of	ואדה
	vs. 17	ערין	instead of	וערין
	vs. 22	בין	instead of	ובין
	vs. 23	אגמי	instead of	ואגמי

Total occurrences--5

6. Change re. number:

vs. 3	עבדו (pl)	instead of	עבד
vs. 11	ומכסך (sing)	instead of	ומכסיך
vs. 12	גוי (sing)	instead of	גויש
vs. 20	יקראו (pl)	instead of	יקרא
vs. 32	יענו (pl)	instead of	יענה

Total occurrences--5

7. Modification re. gender:

vs. 32	ובו (m)	instead of	ובה

8. Modifications re. tense or stem:

vs. 2	ורדים	instead of	ורדו
vs. 3	עבדו	instead of	עבד
vs. 20	יקראו	instead of	יקרא
vs. 24	והיה	instead of	היהה

Total occurrences--4

9. Modifications re. prepositions or particles:

added-- vs. 4 אך

substituted--

vs. 2	אל	instead of	על

Total occurrences--2

10. Orthographical or Morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 1	יעקוב	instead of	יעקב
	יעלוב	instead of	יעלב
vs. 2	שובים	instead of	שבם
	לשוביהם	instead of	לשביהם
	בנוגשיהם	instead of	בנגשיהם
vs. 3	ומרוגזך	instead of	ומרגזך
	העבודה	instead of	העבדה
vs. 4	נוגש	instead of	נגש
vs. 5	חושלים	instead of	חשלים
vs. 6	רודה	instead of	רדה
vs. 7	כול	instead of	כל
vs. 8	ילוא	instead of	אל

vs. 9	כול	instead of	כל
	כול	instead of	כל
vs. 14	בומחדי	instead of	במחדי
vs. 16	רואיך	instead of	ראיך
vs. 17	לוא	instead of	לא
vs. 18	כול	instead of	כל
vs. 19	הושלכה	instead of	השלכה
	מקובריך	instead of	מקבריך
	הירוגים	instead of	ההרגים
vs. 20	לוא	instead of	לא
	אוהם	instead of	אותם
vs. 21	בעון	instead of	בעוך
vs. 22	נואם	instead of	נאם
	נואם	instead of	נאם
vs. 23	נואם	instead of	נאם
vs. 24	לאחוז	instead of	לאחוז
	לוא	instead of	לא
vs. 25	לשבוי	instead of	לשבי
vs. 26	זואה	instead of	זאת
	כול	instead of	כל
	כול	instead of	כל
vs. 29	כולך	instead of	כלך
	מושוע ש	instead of	משוש
vs. 30	שוערשך	instead of	שערך
	אהריק	instead of	אהרג
vs. 31	כולך	instead of	כלך

Occurrences--39

deletion of m-l Vav--

vs. 19	לבש	instead of	לבוש

addition of m-l Yod--

vs. 7	רינה	instead of	רנה
vs. 12	הילילי	instead of	הילל

Occurrences--2

quiescent letters--

vs. 1	ונלוא	instead of	ונלוה
vs. 3	בכה	instead of	בך
vs. 4	ונשאדה	instead of	ונשאח
	ואתרחה	instead of	ואתרך
	איכה	instead of	איך
vs. 6	גואים	instead of	גוים
vs. 9	לכה	instead of	לך
	לקרח	instead of	לקראה
	לכה	instead of	לך
	גואים	instead of	גוים
vs. 10	חליחה	instead of	חליך
	נחשלחה	instead of	נחאלח
vs. 12	נפלחה	instead of	נפלך
	וגדעחה	instead of	וגדעך

vs. 13	אחרה	instead of	אחרוך
	בלבבכה	instead of	בלבבך
	מחעלה	instead of	מחעלך
vs. 16	אליכה	instead of	אליך
vs. 18	גואים	instead of	גוים
vs. 19	הושלכתה	instead of	השלכת
vs. 20	הרגתה	instead of	הרגת
vs. 21	וחלו	instead of	וחלאו
vs. 22	עליהזה	instead of	עליהם
vs. 26	וזוך	instead of	וזאת
	הגואים	instead of	הגוים
vs. 27	כיא	instead of	כי

Occurrences--26

modifications re. suffix--

vs. 8	שבודה	instead of	שכבת
vs. 23	ושמחי	instead of	ושמחיה
	וטאטאוי	instead of	וטאטאוה
vs. 25	תעליכמה	instead of	תעליהם
	שכמכה	instead of	שכמו
vs. 27	וידין	instead of	וידו
vs. 29	מככה	instead of	מכך

Occurrences--7

others-- vs. 22 ושאריה instead of ושאר

Total occurrences for section ten--75

11. Probable spelling error:

vs. 20 תחת instead of תחת

Total number of variations--104

Average number of variations per verse--3.25

There is one variation for every 3.59 words.

Addition of m-l Vav is the most frequent variation, constituting 37.5% of the variant readings. Modification re. quiescent letters is the second most frequent variation, constituting 25.0% of the variant readings.

BofM (2N27:1) But, behold, in the last days, or in the days of the Gentiles--yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations--
RBofM (2N11:116)

KJ (29:1) Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

KJ (29:2) Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

KJ (29:3) And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

KJ (29:4) And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

KJ (29:5) Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

BofM (2N27:2) And when that day shall come they shall be
(2N11:117)
KJ (29:6) Thou shalt be

visited of the Lord of Hosts, with thunder and with earthquake,
visited of the LORD of hosts with thunder, and with earthquake,

and with a great noise, and with storm, and with[5] tempest, and
and great noise, with storm and tempest, and

with the flame of devouring fire.
the flame of devouring fire.

BofM (2N27:3) And all the nations that fight
(2N11:118)
KJ (29:7) And the multitude of all the nations that fight

against Zion,

against Ariel, even all that fight against her and her munition,

and that distress her, shall be as a dream of a night vision;

and that distress her, shall be as a dream of a night vision.

BofM (2N27:3) yea, it shall be unto them, even as unto
(2N11:119-121)
KJ (29:8) It shall even be as when

a hungry man which dreameth, and behold he eateth but he

an hungry man dreameth, and, behold, he eateth; but he

awaketh and his soul is empty; or like unto a thirsty man

awaketh, and his soul is empty: or as when a thirsty man

which dreameth, and behold he drinketh but he awaketh and

dreameth, and, behold, he drinketh; but he awaketh, and,

behold he is faint, and his soul hath appetite; yea, even

behold, he is faint, and his soul hath appetite:

so shall the multitude of all the nations be that fight

so shall the multitude of all the nations be, that fight

against Mount Zion.

against mount Zion.

BofM (2N27:4) For behold, all ye that doeth iniquity, stay
(2N11:122)
KJ (29:9) Stay

yourselves and wonder, for ye shall cry out, and cry; yea,

yourselves, and wonder; cry ye out, and cry:

ye shall be drunken but not with wine, ye shall stagger

they are drunken, but not with wine; they stagger,

but not with strong drink.

but not with strong drink.

BofM (2N27:5) For behold, the Lord hath poured out upon
(2N11:123,124)
KJ (29:10) For the LORD hath poured out upon

you the spirit of deep sleep. For behold, ye have closed your

you the spirit of deep sleep, and hath closed your

eyes, and ye have rejected the prophets; and your rulers, and

eyes: the prophets and your rulers,

the seers hath he covered because of your iniquity.

the seers hath he covered.

BofM (2N27:6) And it shall
come to pass that the Lord God
shall bring forth unto you the

כן יהיה המון כול הגואים הצבאים
כל הגוים

על הר ציון

התמהמהו

ותמהו 7השעשעו (ד) ושעו
השתעשעו ושעו

שכרון ולוא 8מיין 9נעוו
שכרו ולא יין נעו

ולשכר
ולא שכר

כי נסך עליכמה יהוה
עליכם

רוח תרדמה ויעצם

את עיניכם את הנביאים ואת ראשיכם

החוזים כסה
החזים

words of a book and they shall be the words of them which have slumbered.
RBofM (2N11:125)

BofM (2N27:7) And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.
RBofM (2N11:126)

BofM (2N27:8) Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.
RBofM (2N11:127,128)

BofM (2N27:9) But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another;
RBofM (2N11:129)

BofM (2N27:10) But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.
RBofM (2N11:129,130)

BofM (2N27:11) And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the

KJ (29:11) And the vision of all is become unto you as the words of a book that is sealed,

power of Christ; and all things shall be revealed unto the children of men which ever have[10] been among the children of men, and which ever will be even unto the end of the earth.
RBofM (2N11:131,132)

BofM (2N27:12) Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.
RBofM (2N11:133)

BofM (2N27:13) And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.
RBofM (2N11:134)

BofM (2N27:14) Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!
RBofM (2N11:135)

BofM (2N27:15) But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that

he may show them unto the learned, saying: Read this, I pray thee. And the learned shall say: Bring hither the book, and I will read them.
RBofM (2N11:136,137)

BofM (2N27:16) And now, because of the glory of the world and to get gain will they say this, and not for the glory of God.
RBofM (2N11:138)

BofM (2N27:17) And the man shall say: I cannot bring the book, for it is sealed.
RBofM (2N11:139)

BofM (2N27:18) Then shall the learned say: I cannot read it.
RBofM (2N11:140)

BofM (2N27:19) Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; and the man that is not learned shall say: I am not learned.
RBofM (2N11:141)

BofM (2N27:20) Then shall the Lord God say unto him: The learned shall not read them for they have rejected them and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.
RBofM (2N11:142)

BofM (2N27:21) Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work.
RBofM (2N11:143)

KJ (29:11 continued) which men deliver to one that is learned, saying, Read this, I pray thee:

KJ (29:11 continued) and he saith, I cannot; for it is sealed:

KJ (29:12) And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

אשר ידגו אותו אל ידע הספר לאמור קרא נא זה
אתו הספר לאמר

ויאמר לוא אוכל כי חתום הוא
ואמר לא

11 ונתנו המפר אל אשר לוא 13 ידע 12 ספר לאמור
ונתן על לא ידע הספר לאמר

קרא נא זה ויואמר לוא ידעתי ספר
ואמר לא

BofM (2N27:22) Wherefore, when thou hast read the words which I have commanded thee, and obtained the witness which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men.
RBofM (2N11:144)

BofM (2N27:23) For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.
RBofM (2N11:145)

BofM (2N27:24) And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him;
RBofM (2N11:146)

BofM (2N27:25) Forasmuch as this
(2N11:146)
KJ (29:13) Wherefore the Lord said, Forasmuch as this

people draw near unto me with their mouth, and with their lips

people draw near me with their mouth, and with their lips

do honor me, but have removed their hearts far from me, and

do honour me, but have removed their heart far from me, and

their fear towards me is taught by the precepts of men--

their fear toward me is taught by the precept of men:

BofM (2N27:26) Therefore, I will proceed to do
(2N11:146,147)
KJ (29:14) Therefore, behold, I will proceed to do

a marvelous work among this people, yea, a marvelous work

a marvellous work among this people, <u>even</u> a marvellous work

and a wonder, for the wisdom of their wise and learned

and a wonder: for the wisdom of their wise <u>men</u>

shall perish, and the understanding of their prudent shall

shall perish, and the understanding of their prudent <u>men</u> shall

be hid.

be hid.

BofM (2N27:27) And wo unto them that seek deep to hide
(2N11:148-153)
KJ (29:15) Woe unto them that seek deep to hide

their counsel from the Lord! And their works are in the dark;

their counsel from the LORD, and their works are in the dark,

and they say: Who seeth us, and who knoweth us? And they also

and they say, Who seeth us? and who knoweth us?

say: Surely, your turning of things upside down shall
(29:16) Surely your turning of things upside down shall

be esteemed as the potter's clay. But behold, I will show[16] unto

be esteemed as the potter's clay:

them saith the Lord of Hosts, that I know all their works.

לכן הנה אנוכי יוסף
הנני —

להפלה את העם הזה הפלה
להפליא הפלא

ופלה ואבדה חכמת חכמיו
ופלא

15 ובינות נבוניו
ובינת נבניו

תסתתר

הוי המעמיקים מיהוה לסתר עצה

ויהי במחשך מעשיהם
והיה

ויואמרו מי ראונו ומי ידענו
ויאמרו יודענו

הפך חכם
הפככם

אם כחמר היוצר יחשב
כחמר היצר

For shall the work say of him that made it, he made me not?

for shall the work say of him that made it, He made me not?

Or shall the thing framed say of him that framed it, he had

or shall the thing framed say of him that framed it, He had

no understanding?

no understanding?

BofM (2N27:28) But behold, saith the Lord of Hosts: I will
(2N11:154)
KJ (29:17)

show[18] unto the children of men that it is ~~is~~ yet very

Is it not yet a very

little while and Lebanon shall be turned into a fruitful

little while, and Lebanon shall be turned into a fruitful

field; and the fruitful field shall be esteemed as a forest.

field, and the fruitful field shall be esteemed as a forest?

BofM (2N27:29) And in that day shall the deaf hear the words
(2N11:155)
KJ (29:18) And in that day shall the deaf hear the words

of the book, and the eyes of the blind shall see out of obscur-

of the book, and the eyes of the blind shall see out of obscur-

ity and out of darkness.

ity, and out of darkness.

BofM (2N27:30) And[21] the meek also shall increase, and their
(2N11:156)
KJ (29:19) The meek also shall increase <u>their</u>

joy shall be in the Lord, and the poor among men shall rejoice

joy in the LORD, and the poor among men shall rejoice

in the Holy One of Israel.

in the Holy One of Israel.

BofM (2N27:31) For assuredly as the Lord liveth they shall
(2N11:157)
KJ (29:20) For

see that the terrible one is brought to naught, and the scorner

the terrible one is brought to nought, and the scorner

is consumed, and all that watch for iniquity are cut off;

is consumed, and all that watch for iniquity are cut off:

BofM (2N27:32) And they that make a man an offender for a
(2N11:157)
KJ (29:21) That make a man an offender for a

word, and lay a snare for him that reproveth in the gate, and

word, and lay a snare for him that reproveth in the gate, and

turn aside the just for a thing of naught.

turn aside the just for a thing of nought.

BofM (2N27:33) Therefore, thus saith the Lord, who redeemed
(2N11:158)
KJ (29:22) Therefore thus saith the LORD, who redeemed

Abraham, concerning the house of Jacob: Jacob shall not now be

Abraham, concerning the house of Jacob, Jacob shall not now be

ashamed, neither shall his face now wax pale.

ashamed, neither shall his face now wax pale.

BofM (2N27:34) (2N11:159) But when he seeth his children, the work of
KJ (29:23) But when he seeth his children, the work of

my hands, in the midst of him, they shall sanctify my name,

mine hands, in the midst of him, they shall sanctify my name,

and sanctify the Holy One of Jacob, and shall fear the God of

Israel.

Israel.

BofM (2N27:35) (2N11:160) They also that erred in spirit shall come to
KJ (29:24) They also that erred in spirit shall come to

understanding, and they that murmured shall learn doctrine.

understanding, and they that murmured shall learn doctrine.

כי בראותו ילדין מעשה
בראתו

ידי בקרבו יקדשו שמי
יקדישו

והקדישו את קדוש יעקוב ואת אלוהי ישראל ישריצו
יעקב אלהי

וידעו תעי רוח

ביגה ורוגנים ילמדו לקח

1. While Burrows transliterates as אריאל, the middle letter is clearly a Vav. The scribe seems at times to use the Yod and the Vav interchangeably. אריאל("lion of God," therefore champion, or hero) may be intended. אראל is feasible, however. ארא is Aramaic for "behold, see," therefore אראל means "Behold God."

2. סגי is the feminine, singular, imperative of יסף "to add." ארואל is treated as feminine as are cities and groups of people in general.

3. DSIa may possibly read כדוד, "like David," in which case it will accord with the LXX ὡς Δαυιδ.

4. זד means "proud, arrogant, wicked." המון זדיך now reads, "the multitude of thy arrogant ones."

5. "With" did not appear in the First Edition.

6. מצורה, from צור, means "mound, fortress."

7. Metathesis has not been observed--probably a spelling error.

8. LXX also employs a preposition, reading ἀπο οἰνου.

9. A paragogic Nun may have been intended as the final letter.

10. "hath" in the First Edition.

11. The indefinate active is employed rather than the passive form.

12. The Qere is נפל agreeing with DSIa.

13. Qal active participle is employed rather than Qal perfect.

14. In verse 13

M.T. reads וְלִבּוֹ רָחַק . . . תְּעֻוַּת אֲנָשִׁים תִּלְמְדָה

DSIa reads ולבו רחוק . . . כמעות אנשים תלמדה

LXX reads ἡ δὲ καρδία αὐτῶν πορρω ἀπέχει... διδάσκοντες ἐντάλματα ἀνθρώπων

The LXX translator read either the verb רָחַק or the adjective רָחוֹק, and תלמדה as a Piel active participle, both of which are supported by DSIa.

15. The plural form ביבות is found also in M.T. Isa. 27:11.

16. "shew" in the First Edition.

17. חגר may be an example of confusion of gutterals, Chet and Aleph, or ויצר חגור ליצרו may read "and the formation of clay ('say' is understood) to the one forming it."

18. "shew" in the First Edition.

19. "not" was retained in the First Edition.

20. אֲפֵלָה means "thick darkness."

21. "and" of the BofM is found in the M.T. and DSIa.

DSIa Variations from the M.T.

Chapter Twenty-nine

1. Changes of word:

vs. 5 זדיך instead of זריך
vs. 7 ומצרוה instead of ומצדוה

Total occurrences--2

6. Modifications re. number:

vs. 1 ספי(sing) instead of ספו
vs. 14 ובינות(pl) instead of ובינת

Total occurrences--2

7. Modification re. gender:

vs. 1 ספי(f) instead of ספו

8. Modifications re. tense or stem:

vs. 11 ויואחר instead of ואחר
vs. 12 ונחנו instead of ונחן
יודע instead of ידע
ויואחר instead of ואחר
vs. 15 ויהי instead of והיה

Total occurrences--5

9. Modifications re. propositions:

added-- vs. 9 ורין instead of רין
vs. 13 כמצוה instead of מצוה

substituted--
vs. 12 אל instead of על

Total occurrences--3

10. Orthographical or morphological variations not affecting the meaning:

addition of m-l Vav--
vs. 3 והקימוני instead of והקימני
מצודות instead of מצרת

vs. 5	וכמוץ	instead of	וכמץ
	עובר	instead of	עבר
vs. 7	כול	instead of	כל
	העובאים	instead of	העבאים
	וכול	instead of	וכל
vs. 8	יחלום	instead of	יחלם
	יחלום	instead of	יחלם
	שודה	instead of	שדה
	כול	instead of	כל
vs. 9	ושועו	instead of	ושעו
	ולוא	instead of	ולא
vs. 10	החוזים	instead of	החזים
vs. 11	הכול	instead of	הכל
	אוחו	instead of	אחד
	לאחור	instead of	לאחר
	לוא	instead of	לא
vs. 12	לוא	instead of	לא
	לאחור	instead of	לאחר
	לוא	instead of	לא
vs. 13	ויואחר	instead of	ויאחר
	אדוני	instead of	אדני
	כבדחי	instead of	כבדוני
	רחוק	instead of	רחק
	אוחי	instead of	אחי
vs. 14	נבוניו	instead of	נבניו
vs. 15	ויאחרו	instead of	ויאחרו
vs. 16	היוער	instead of	היער
	לעושהו	instead of	לעשהו
	לוא	instead of	לא
	לוא	instead of	לא
vs. 18	וחושך	instead of	וחשך
vs. 20	כול	instead of	כל
	שוקדי	instead of	שקדי
vs. 22	יעקוב	instead of	יעקב
	לוא	instead of	לא
	יעקוב	instead of	יעקב
	ולוא	instead of	ולא
vs. 23	בראוחו	instead of	בראחו
	יעקוב	instead of	יעקב
	אלוהי	instead of	אלהי

Occurrences--40

deletion of m-1 Vav--

vs. 15	יד ענו	instead of	יוד ענו

addition of m-1 Yod--

vs. 1	דויד	instead of	דוד
vs. 20	ליא	instead of	לא

Occurrences--2

deletion of m-1 Yod--

vs. 23	יקד שו	instead of	יקדישו

vs. 16 הפד חכם instead of הפרכת

quiescent letters--

vs. 7	הגואים	instead of	הגוים
vs. 8	הגוא'ם	instead of	הגוים
vs. 11	וההיה	instead of	וההי
vs. 13	וההיה	instead of	וההי
vs. 14	להפלה	instead of	להפליא
	הפלה	instead of	הפלא
	ופלה	instead of	ופלא
vs. 18	ומאפלה	instead of	ומאפל

Occurrences--8

modifications re. suffix--

vs. 10	עליכחה	instead of	עליכם
vs. 13	יראת	instead of	יראתם

Occurrences--2

others--

vs. 1	ארואל	instead of	אריאל
	ארואל	instead of	אריאל
vs. 2	והייהה	instead of	והיחה
	והייהה	instead of	והיחה
vs. 7	ארואל	instead of	אריאל
vs. 9	שכרון	instead of	שכרו
vs. 15	הנה אנוכי	instead of	הנני
vs. 16	הפך חכם	instead of	הפכתם

Occurrences--8

Total occurrences for section ten--62

11. Probable spelling errors:

vs. 8	שקוקה	instead of	שוקקה
vs. 9	החשעשעו	instead of	השתעשעו
	נעוו	instead of	נעו
	ולשכר	instead of	ולא שכר
vs. 16	כחם	instead of	כחמר
	חמר	instead of	אחר

Total occurrences--6

Total number of variations--81

Average number of variations per verse--3.37

There is one variation for every 4.02 words.

Addition of m-l Vav is the most frequent variation, constituting 49.4% of the variant readings.

BofM (1N20:1) Hearken and hear this, O house of Jacob,
(1n6:8)
KJ (48:1) Hear ye this, O house of Jacob,

who are called by the name of Israel, and are come forth out

which are called by the name of Israel, and are come forth out

of the waters of Judah, or out of the waters of baptism, 1 who 2

of the waters of Judah, which

swear by the name of the Lord, and make mention of the God of

swear by the name of the Lord, and make mention of the God of

Israel, yet they swear not in truth nor in righteousness.

Israel, but not in truth, nor in righteousness.

BofM (1N20:2) Nevertheless, they call themselves of the holy
(1N6:9)
KJ (48:2) For they call themselves of the holy

city, but they do not stay themselves upon the God of Israel,

city, and stay themselves upon the God of Israel;

who 2 is the Lord of Hosts; yea, the Lord of Hosts is his name.

The LORD of hosts is his name.

BofM (1N20:3) Behold, I have declared the former things from
(1N6:10)
KJ (48:3) I have declared the former things from

the beginning; and they went forth out of my mouth, and I

the beginning; and they went forth out of my mouth, and I

showed them. I did show them suddenly.

showed them; I did them suddenly, and they came to pass.

שמע זואת ביח יעקוב
זאת יעקב

הנקראים בשם ישראל

וממי יהודה יצאו

הנשבעים בשם יהוה ובאלוהי

ישראל יזכירו לוא באמת ולוא בצדקה
לא ולא

כיא מעיר הקודש נקראו
הקדש

ועל אלוהי ישראל נסמכו
אלהי

יהוה צבאות שמו

הרישונות מאז הגדתי ומפי
הראשנות

יצאה ואשמיעם
יצאו

פתאום עשיתי ותבואינה
פתאם ותבאנה

BofM (1N20:4) (1N6:11) And I did it because I knew that thou art obsti-
KJ (48:4) Because I knew that thou art obsti-

nate, and thy neck is an iron sinew, and thy brow brass;

nate, and thy neck is an iron sinew, and thy brow brass;

BofM (1N20:5) (1N6:12) And[3] I have even from the beginning declared
KJ (48:5) I have even from the beginning declared it

to thee; before it came to pass I showed them thee; and I

to thee; before it came to pass I showed it thee:

showed them for fear lest thou shouldst say--Mine idol hath done

lest thou shouldest say, Mine idol hath done

them, and my graven image, and my molten image hath commanded

them, and my graven image, and my molten image, hath commanded

them.

them.

BofM (1N20:6) (1N6:13) Thou hast seen and heard all this;
KJ (48:6) Thou hast heard, see all this;

and will ye not declare them? And that I have showed thee

and will not ye declare it? I have showed thee

new things from this time, even hidden things, and thou didst

new things from this time, even hidden things, and thou didst

not know them.

not know them.

BofM (1N20:7) (1N6:14) They are created now, and not from the begin-
KJ (48:7) They are created now, and not from the begin-

ning, even before the day when thou heardest them not they

ning; even before the day when thou heardest them not;

were declared unto thee, lest thou shouldst say--Behold I

lest thou shouldest say, Behold, I

knew them.

knew them.

BofM (1N20:8) (1N6:15) Yea, and[6] thou heardest not; yea, thou knewest
KJ (48:8) Yea, thou heardest not; yea, thou knewest

not; yea, from that time thine ear was not opened; for I

not; yea, from that time <u>that</u> thine ear was not opened; for I

knew that thou wouldst deal very treacherously, and wast call-

knew that thou wouldest deal very treacherously, and wast call-

ed a transgressor from the womb.

ed a transgressor from the womb.

BofM (1N20:9) (1N6:16) Nevertheless, for my name's sake will I defer
KJ (48:9) For my name's sake will I defer

mine anger, and for my praise will I refrain from thee, that I

mine anger, and for my praise will I refrain for thee, that I

cut thee not off.

cut thee not off.

BofM (1N20:10) (1N6:17) For, behold, I have refined thee,
KJ (48:10) Behold, I have refined thee, but not with

I have chosen thee in the furnace of affliction.

silver; I have chosen thee in the furnace of affliction.

BofM (1N20:11) (1N6:18) For mine own sake, yea, for mine own sake will
KJ (48:11) For mine own sake, even for mine own sake, will

I do this, for I will not suffer my name to be polluted,

I do it: for how should my name be polluted?

and I will not give my glory unto another.

and I will not give my glory unto another.

BofM (1N20:12) (1N6:19) Hearken unto me, O Jacob, and Israel my call-
KJ (48:12) Hearken unto me, O Jacob and Israel, my call-

ed, for I am he; I am the first, and[12] I am also the last.

ed; I am he; I am the first, I also am the last.

BofM (1N20:13) (1N6:20) Mine hand hath also laid the foundation
KJ (48:13) Mine hand also hath laid the foundation

of the earth, and my right hand hath spanned the heavens.

of the earth, and my right hand hath spanned the heavens:

I call unto them and[14] they stand up together.

When I call unto them, they stand up together.

BofM (1N20:14) (1N6:21) All ye, assemble yourselves, and hear; who[15]
KJ (48:14) All ye, assemble yourselves, and hear; which

among them hath declared these things unto them? The Lord
among them hath declared these <u>things</u>? The LORD

hath loved him; yea, and he will fulfill his word which he
hath loved him:

hath declared by them; and[17] he will do his pleasure on Babylon,
he will do his pleasure on Babylon,

and his arm shall come upon the Chaldeans.
and his arm <u>shall be</u> <u>on</u> the Chaldeans.

BofM (1N20:15) Also, saith the Lord; I the Lord, yea, I have
(1N6:22)
KJ (48:15) I even I, have

spoken; yea, I have called him to declare, I have brought him,
spoken; yea, I have called him: I have brought him,

and he shall make his way prosperous.
and he shall make his way prosperous.

BofM (1N20:16) Come ye near unto me; I have not
(2N6:23)
KJ (48:16) Come ye near unto me, hear ye this; I have not

spoken in secret; from the beginning, from the time that it was
spoken in secret from the beginning; from the time that it was,

declared have I spoken; and the Lord God, and
there am I: and now the Lord GOD, and

his Spirit, hath sent me.
his Spirit, hath sent me.

בהם ויגיד את אלה יהוה
הגיד

אוהבי
אהבי

ויעשה חפצו בבבל
יעשה

זרועו כשדיים
וזרעו כשדים

אני אני

דברתי אף קראתיו והביאותיהו
קראתיו הביאתיו

והצליחה דרכוהי
והצליח דרכו

קרובו אלי 18 ושמעו זואת לוא
קרבו שמעו זאת לא

מרוש בסתר דברתי בעת היותה
מראש מעת

שמה אני ועתה אדוני יהוה
שם אדני

שלחני ורוחו

BofM (1N20:17) And thus saith the Lord, thy Redeemer, the
(1N6:24)
KJ (48:17) Thus saith the LORD, thy Redeemer, the

Holy One of Israel; I have sent him, the Lord thy God who[19]

Holy One of Israel; I <u>am</u> the LORD thy God which

teacheth thee to profit, who leadeth thee by the way

teacheth thee to profit, which leadeth thee by the way <u>that</u>

thou shouldst go, hath[20] done it.

thou shouldest go.

BofM (1N20:18) O that thou hadst hearkened to my commandment[21]
(1N6:25)
KJ (48:18) O that thou hadst hearkened to my commandments!

then had thy peace been as a river, and thy righteousness as the

then had thy peace been as a river, and thy righteousness as the

waves of the sea.

waves of the sea:

BofM (1N20:19) Thy seed also had been as the sand; the
(1N6:26)
KJ (48:19) Thy seed also had been as the sand, and the

offspring of thy bowels like the gravel thereof; his name should

offspring of thy bowels like the gravel thereof; his name should

not have been cut off nor destroyed from before me.

not have been cut off nor destroyed from before me.

BofM (1N20:20) Go ye forth of Babylon, flee ye from the
(1N6:27)
KJ (48:20) Go ye forth of Babylon, flee ye from the

Chaldeans, with a voice of singing declare ye, tell this, utter

Chaldeans, with a voice of singing declare ye, tell this, utter

to the end of the earth; say ye: The Lord hath redeemed it <u>even</u> to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

his servant Jacob.

BofM (1N20:21) And they thirsted not; he led them
(1N6:28)
KJ (48:21) And they thirsted not when he led them

through the deserts; he caused the waters to flow out of the

through the deserts: he caused the waters to flow out of the

rock for them; he clave the rock also and the waters gushed

rock for them: he clave the rock also, and the waters gushed

out.

out.

BofM (1N20:22) And notwithstanding he hath done all this, and
(1N6:29)
KJ (48:22)

greater also, there is no peace, saith the Lord, unto the wicked.

<u>There is</u> no peace, saith the LORD, unto the wicked.

1. "or out of the waters of baptism" is not in the First Edition or RBofM.

2. "which" in the First Edition.

3. "and" is supported by both Hebrew readings.

4. There is no conjunction in the LXX at this point.

5. שמעתים suggests "I heard them."

6. "and" is supported by DSIa.

7. LXX reads ἤνοιξας , according with DSIa.

8. LXX reads ὅτι.

9. "I have tried thee," from בחן "to try, to prove, to examine."

10. The M.T. text assumes אחי to be from אחח Perhaps the DSIa scribe thought it to be from אחי "to wait, expect, hope," in which case the reading might suggest, "how should I hope" or "what should I expect."

11. אלה may mean "(hear) these things."

12. καὶ in the LXX.

13. הואה resembles the Arabic pronoun, وهو

14. BofN "and" supported by DSIa and LXX

15. "which" in the First Edition.

16. LXX συναχθησονται... καὶ ἀκουσονται supports the DSIa readings.

17. "and" supported by DSIa.

18. LXX has καὶ.

19. "which" in the First Edition.

20. "has" in the RBofN.

21. "commandments" in the First Edition.

22. LXX has Καὶ.

23. DSIa reads "thy offspring."

24. from נזר "to flow."

DSIa Variations from the M.T.

Chapter Forty-eight

1. Changes of word:

vs. 10	בחנדיכה	instead of	בחרדיך
vs. 12	אלה	instead of	אלי
vs. 21	הזיב	instead of	הזיל

Total occurrences--3

2. Words added:

vs. 4	מאשר ידעתי	instead of	מדעתי
vs. 17	אשר תלכבה	instead of	הלך

Total occurrences--2

3. Words deleted:

vs. 19	ומאשיכה	instead of	ומאשי מיך
vs. 20	הועיאוה		

Total occurrences--2

5. Modifications re. conjunction:

added--	vs. 8	וגם	instead of	גם
		כיא	instead of	---
	vs. 13	ויעחודו	instead of	יעחדו
	vs. 15	והביאוחיהו	instead of	הביאהין
	vs. 16	ושחעו	instead of	שחעו
	vs. 18	ולוא	instead of	לוא
	vs. 20	והשחיעו	instead of	השחיעו
	vs. 22	ואין	instead of	אין
deleted--	vs. 5	פסלי	instead of	ופסלי
	vs. 6	לוא	instead of	ולא
	vs. 7	לוא	instead of	ולא

Total occurrences--11

6. Modifications re. number:

vs. 8	יקראו	instead of	קרא
vs. 13	יסדו	instead of	יסדה
vs. 20	קצוי	instead of	קצה

Total occurrences--3

8. Modifications re. tense or stem:

vs. 8	פוחח	instead of	פוחה
	יקראו	instead of	קרא
vs. 14	יקבעו	instead of	הקבעו
	וישחעו	instead of	ושחעו
	ויגיד	instead of	הגיד
	אוהבי	instead of	אהבי
vs. 18	והיה	instead of	ויהי

Total occurrences--7

9. Modifications re. prepositions or particles:

added--
vs. 18 אל
vs. 20 את

substituted--
vs. 16 בעד instead of מעם

Total occurrences--3

10. Orthographical or morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 1	ואוחז	instead of	אחז
	ויעקוב	instead of	יעקב
	ובאלוהי	instead of	באלהי
	ולוא	instead of	לא
	ולוא	instead of	ולא
vs. 2	והקודש	instead of	הקדש
	אלוהי	instead of	אלהי
vs. 3	הרישונות	instead of	הראשנות
	פדאום	instead of	פדאם
	והבואינה	instead of	והבאנה
vs. 4	עורפכה	instead of	ערפך
vs. 5	ואחר	instead of	אחך
vs. 6	כולה	instead of	כלה
	ונצורות	instead of	ונצרות
	ולוא	instead of	ולא
vs. 7	ולוא	instead of	ולא
	לוא	instead of	ולא
	ואחר	instead of	אחר
vs. 8	לוא	instead of	לא
	לוא	instead of	לא
	לוא	instead of	לא
	אוזנכה	instead of	אזנך
	ופושע	instead of	פשע
vs. 9	אחטום	instead of	אהטם
vs. 10	ולוא	instead of	ולא

vs. 11	לא	instead of	לוא
vs. 12	יעקב	instead of	יעקוב
vs. 13	קרא	instead of	קורה
	יעמדו	instead of	ויעמודו
vs. 14	וזרעו	instead of	זרוע
vs. 15	הביאתיו	instead of	והביאותיהו
vs. 16	קרבו	instead of	קרובו
	זאת	instead of	זואת
	לא	instead of	לוא
	אדני	instead of	אדוני
vs. 17	כה	instead of	כוה
	גאלך	instead of	גואלכה
	אלהיך	instead of	אלוהיכה
vs. 18	לחצותי	instead of	חצוותי
vs. 19	כחעתין	instead of	כחעותין
	לא	instead of	לוא
	ולא	instead of	ולוא
vs. 20	זאת	instead of	זואת
	יעקב	instead of	יעקוב
vs. 21	ולא	instead of	ולוא
	ויבן	instead of	ויזובן

Occurrences--46

addition of m-1 Yod--

vs. 20	רנה	instead of	רינה

quiescent letters--

vs. 2	כי	instead of	כיא
vs. 3	הראשנות	instead of	הריאשונות
vs. 4	כי	instead of	כיא
vs. 5	ואגיד	instead of	ואגידה
	יחל	instead of	איחל
vs. 12	הוא	instead of	הואה
	ראשין	instead of	ריאשון
vs. 13	קרא	instead of	קורה
vs. 16	חרש	instead of	חרוש
	שם	instead of	שמה

Occurrences--10

modifications re. suffix--

vs. 4	ערפך	instead of	עורפכה
	ומעחך	instead of	ומעחכה
vs. 5	לך	instead of	לכה
	השמעתין	instead of	השמעתיכה
vs. 6	שמעת	instead of	שמעתה
	ואתם	instead of	ואתמה
	השמעתין	instead of	השמעתיכה
	ידעתם	instead of	ידעתן
vs. 7	שמעתם	instead of	שמעתים
	ידעתין	instead of	ידעתים
vs. 8	ידעת	instead of	ידעתה
	אזנך	instead of	אוזנכה
	לך	instead of	לכה

		לכה	instead of	לך
vs. 9		הכריחכה	instead of	הכריחך
		צרפחיכה	instead of	צרפחיך
vs. 10		אליהמה	instead of	אליהם
vs. 13		כולמ	instead of	כלכם
vs. 14		קראחי	instead of	קראחין
vs. 15		והביאוחיהו	instead of	הביאחין
		דרכוהי	instead of	דרכו
		גואלכה	instead of	גאלך
vs. 17		אלוהיכה	instead of	אלהיך
		מלחדכה	instead of	מולחך
		הדריכה	instead of	חדריכך
		הקשבחה	instead of	הקשבח
vs. 18		שלוחכה	instead of	שלוחך
		זרעכה	instead of	זרעך
vs. 19		הוליכו	instead of	הולילם
vs. 21				

Occurrences--29

others--	vs. 8	שמעחי	instead of	שמעת
	vs. 14	כשדיכ	instead of	כשדים
	vs. 20	מכשדים	instead of	מכשדים

Occurrences--3

Total occurrences for section ten--89

11. Probable spelling errors:

vs. 14 וישה instead of יעשה

Total number of variations--121

Average number of variations per verse--5.50

There is one variation for every 2.21 words.

Addition of m-1 Vav is the most frequent variation, constituting 38.1% of the variant readings.

BofM (1N21:1) And again: Hearken, O ye house of Israel, all
(1N6:30,31)
KJ (49:1)

ye that are broken off and are driven out, because of the wick-

---

edness of the pastors of my people; yea, all ye that are broken

---

off, that are scattered abroad, who[1] are of my people, O house

---

of Israel. Listen, O isles, unto me, and hearken ye people
Listen, O isles, unto me; and hearken, ye people,

from far; the Lord hath called me from the womb; from the bowels
from far; The LORD hath called me from the womb; from the bowels

of my mother hath he made mention of my name.
of my mother hath he made mention of my name.

BofM (1N21:2) And he hath made my mouth like a sharp sword;
(1N6:32)
KJ (49:2) And he hath made my mouth like a sharp sword;

in the shadow of his hand hath he hid me, and made me a polished
in the shadow of his hand hath he hid me, and made me a polished

shaft; in his quiver hath he hid me;
shaft; in his quiver hath he hid me;

BofM (1N21:3) And said unto me: Thou art my servant, O Israel,
(1N6:33)
KJ (49:3) And said unto me, Thou art my servant, O Israel,

in whom I will be glorified.

in whom I will be glorified.

BofM (1N21:4) Then I said, I have labored in vain, I have
(1N6:34)
KJ (49:4) Then I said, I have laboured in vain, I have

spent my strength for naught and in vain; surely my

spent my strength for nought, and in vain: yet surely my

judgment is with the Lord, and my work with my God.

judgment is with the LORD, and my work with my God.

BofM (1N21:5) And now, saith the Lord--that formed me from
(1N6:35)
KJ (49:5) And now, saith the LORD that formed me from

the womb that I should be his servant, to bring Jacob again to

the womb to be his servant, to bring Jacob again to

him--though Israel be not gathered, yet shall I be glorious in

him, Though Israel be not gathered, yet shall I be glorious in

the eyes of the Lord, and my God shall be my strength.

the eyes of the LORD, and my God shall be my strength.

BofM (1N21:6) And he said: It is a light thing that thou
(1N6:36)
KJ (49:6) And he said, It is a light thing that thou

shouldst be my servant to raise up the tribes of Jacob, and to

shouldest be my servant to raise up the tribes of Jacob, and to

restore the preserved of Israel. I will also give thee for a

restore the preserved of Israel: I will also give thee for a

light to the Gentiles, that thou mayest be my salvation unto

light to the Gentiles, that thou mayest be my salvation unto

the ends[7] of the earth.

the end of the earth.

BofM (1N21:7) Thus saith the Lord, the Redeemer of Israel,
(1N6:37)
KJ (49:7) Thus saith the LORD, the Redeemer of Israel,

his Holy One, to him whom man despiseth, to him whom the

and his Holy One, to him whom man despiseth, to him whom the

nations abhorreth, to servant of rulers: Kings shall see

nation abhorreth, to a servant of rulers, Kings shall see

and arise, princes also shall worship, because of the Lord that

and arise, princes also shall worship, because of the LORD that

is faithful.

is faithful, and the Holy One of Israel, and he shall choose thee.

BofM (1N21:8) Thus saith the Lord: In an acceptable time have
(1N6:38)
KJ (49:8) Thus saith the LORD, In an acceptable time have

I heard thee, O isles of the sea, and in a day of salvation have

I heard thee, and in a day of salvation have

I helped thee; and I will preserve thee, and give thee my

I helped thee: and I will preserve thee, and give thee

servant for a covenant of the people, to establish the earth,

for a covenant of the people, to establish the earth,

to cause to inherit the desolate heritages;

to cause to inherit the desolate heritages;

BofM (1N21:9) (1N6:39) That thou mayest say to the prisoners: Go

KJ (49:9) That thou mayest say to the prisoners, Go

forth; to them that sit in darkness: Show yourselves. They

forth; to them that <u>are</u> in darkness, Shew yourselves. They

shall feed in the ways, and their pastures shall be in all high

shall feed in the ways, and their pastures shall be in all high

places.

places.

BofM (1N21:10) (1N6:40) They shall not hunger nor thirst, neither

KJ (49:10) They shall not hunger nor thirst; neither

shall the heat nor the sun[10] smite them; for he that hath mercy

shall the heat nor sun smite them: for he that hath mercy

on them shall lead them, even by the springs of water shall he

on them shall lead them, even by the springs of water shall he

guide them.

guide them.

BofM (1N21:11) (1N6:41) And I will make all my mountains a way, and

KJ (49:11) And I will make all my mountains a way, and

my highways shall be exalted.

my highways shall be exalted.

BofM (1N21:12) And then, O house of Israel, behold, these
(1N6:42)
KJ (49:12) Behold, these

shall come from far; and lo, these from the north and from

shall come from far: and, lo, these from the north and from

the west; and these from the land of Sinim.

BofM (1N21:13) Sing, O heavens; and be joyful, O earth; for
(1N6:43)
KJ (49:13) Sing, O heavens; and be joyful, O earth;

the feet of those who[12] are in the east shall be established;

---

and break forth into singing, O mountains; for they shall be

and break forth into singing, O mountains:

smitten no more; for the Lord hath comforted his people, and

for the Lord hath comforted his people, and

will have mercy upon his afflicted.

will have mercy upon his afflicted.

BofM (1N21:14) But, behold, Zion hath said: The Lord hath
(1N6:44)
KJ (49:14) But Zion said, The LORD hath

forsaken me, and my Lord hath forgotten me--but he will show[13]

forsaken me, and my Lord hath forgotten me.

that he hath not.

BofM (1N21:15) For can a woman forget her sucking child, that
(1N6:45)
KJ (59:15) Can a woman forget her sucking child, that

she should not have compassion on the son of her womb? Yea,

she should not have compassion on the son of her womb? yea,

they may forget, yet will I not forget thee, O house of Israel.

they may forget, yet will I not forget thee.

BofM (1N21:16) Behold, I have graven thee upon the palms of
(1N6:46)
KJ (59:16) Behold, I have graven thee upon the palms of

my hands; thy walls are continually before me.

my hands; thy walls are continually before me.

BofM (1N21:17) Thy children shall make haste against thy
(1N6:47)
KJ (49:17) Thy children shall make haste; thy

destroyers; and they that made thee waste shall go forth of thee.

destroyers and they that made thee waste shall go forth of thee.

BofM (1N21:18) Lift up thine eyes round about and behold;
(1N6:48)
KJ (49:18) Lift up thine eyes round about, and behold:

all these gather themselves together, and they shall come to

all these gather themselves together and come to

thee. And as I live, saith the Lord, thou shalt surely clothe

thee. As I live, saith the LORD, thou shalt surely clothe

thee with them all, as with an ornament, and bind them on even

thee with them all, as with an ornament, and bind them on thee,

as a bride.

as a bride doeth.

BofM (1N21:19) For thy waste and thy desolate places, and
(1N6:49)
KJ (49:19) For thy waste and thy desolate places, and

the land of thy destruction, shall even now be too narrow by

reason of the inhabitants; and they that swallowed thee up

reason of the inhabitants, and they that swallowed thee up

shall be far away.

shall be far away.

BofM (1N21:20) The children whom[15] thou shalt have, after
(1N6:50)
KJ (49:20) The children which thou shalt have, after

thou hast lost the first,[16] shall again in thine ears say:

thou hast lost the other, shall say again in thine ears,

The place is too strait for me; give place to me that I may

The place <u>is</u> too strait for me: give place to me that I may

dwell.

dwell.

BofM (1N21:21) Then shalt thou say in thine heart: Who hath
(1N6:51)
KJ (49:21) Then shalt thou say in thine heart, Who hath

begotten me these, seeing I have lost my children, and am

begotten me these, seeing I have lost my children, and am

desolate, a captive, and removing to and fro?

desolate, a captive, and removing to and fro? and who hath

Behold, I was left alone; these, where have

brought up these? Behold, I was left alone; these, where <u>had</u>

they been?

they <u>been</u>?

BofM (1N21:22) Thus saith the Lord God: Behold, I will lift
(1N6:52)
KJ (49:22) Thus saith the Lord GOD, Behold, I will lift

up mine hand to the Gentiles, and set up my standard to the

up mine hand to the Gentiles, and set up my standard to the

people; and they shall bring thy sons in their arms, and thy

people: and they shall bring thy sons in <u>their</u> arms, and thy

daughters shall be carried upon their shoulders.

daughters shall be carried upon <u>their</u> shoulders.

BofM (1N21:23) And kings shall be thy nursing fathers, and
(1N6:53)
KJ (49:23) And kings shall be thy nursing fathers, and

their queens thy nursing mothers; they shall bow down to thee

their queens thy nursing mothers: they shall bow down to thee

with their face towards the earth, and lick up the dust of thy

with <u>their</u> face toward the earth, and lick up the dust of thy

feet; and thou shalt know that I am the Lord; for they shall

feet; and thou shalt know that I am the LORD: for they shall

not be ashamed that wait for me.

not be ashamed that wait for me.

DofM (1N21:24) For shall the prey be taken from the mighty,
(1N6:54)
KJ (49:24) Shall the prey be taken from the mighty,

or the lawful captives delivered?

or the lawful captive delivered?

DofM (1N21:25) But thus saith the Lord, even the captives of
(1N6:55)
KJ (49:25) But thus saith the LORD, Even the captives of

the mighty shall be taken away, and the prey of the terrible

the mighty shall be taken away, and the prey of the terrible

shall be delivered; for I will contend with him that contendeth

shall be delivered: for I will contend with him that contendeth

with thee, and I will save thy children.

with thee, and I will save thy children.

DofM (1N21:26) And I will feed them that oppress thee with
(1N6:56)
KJ (49:26) And I will feed them that oppress thee with

their own flesh; they shall be drunken with their own blood

their own flesh; and they shall be drunken with their own blood,

as with sweet wine; and all flesh shall know that I, the Lord,

as with sweet wine: and all flesh shall know that I the LORD

am thy Savior and thy Redeemer, the Mighty One of Jacob.

<u>am</u> thy Saviour and thy Redeemer, the mighty One of Jacob.

1. "which" in the First Edition.

2. LXX reads Καὶ εἰς οὐθεν supporting DSIa.

3. DSIa reads "that formed thee."

4. DSIa לְ agrees with the M.T. Qere and the LXX προς αὐτον.

5. Probably "my helper" from עֵזְרִי

6. Qere is וְעֹזְרֵי.

7. DSIa וְעוֹזְרֵי also reads as plural.

8. Inclusion of the possessive suffix כָּ- by DSIa accords with the LXX reading ὁ ῥυσαμενος σε.

9. DSIa suggests "they shall feed upon all the mountains."

10. LXX also supplies the definate article.

11. Burrows transliterates as סִינִים, --i.e. China.

סְוֵנֵה --i.e. Syene, is a city in southern Egypt.

12. "Those who" was "them which" in the First Edition.

13. "shew" in the First Edition.

14. "your builders," agreeing with the LXX οἰκοδομουντες σε.

15. "which" in the First Edition.

16. "other" in the First Edition.

17. שִׁבְיֵי עָרִיץ "captives of a tyrant" accords with the Vulgate

18. "thy contention."

DSIa Variations from the M.T.

Chapter Forty-nine

1. Changes of word:

vs. 5	יֵלֵךְ	instead of	יֵרֵד
	רֵעַ	instead of	עֵדֵי
vs. 9	כול הרים	instead of	דרכים
vs. 12	סוגים	instead of	סינים
vs. 17	בונך	instead of	בנך
vs. 24	עריץ	instead of	צדיק
vs. 25	ריבך	instead of	יריבך

Total occurrences--7

2. Word added:

vs. 7	אדוני

3. Word deleted:

vs. 22	אדני

4. Modification re. definate article:

added--	vs. 22	העמים instead of	עמים

5. Modifications re. conjunction:

added--	vs. 7	ושרים instead of	שרים
	vs. 9	ולאשר instead of	לאשר
	vs. 16	וחומותיך instead of	חומותיך
	vs. 21	וגולה instead of	גלה
	vs. 22	כיא	
deleted--	vs. 1	הקשיבו instead of	והקשיבו
	vs. 4	אני instead of	ואני
	vs. 7	יברכה instead of	ויברך
	vs. 21	אלה instead of	ואלה
	vs. 24	אם instead of	ואם

Total occurrences--10

6. **Modifications re. number:**

vs. 6	קצוי **(pl) instead of**	קצה
vs. 24	היקחו **(pl) instead of**	היקח

Total occurrences--2

8. **Modifications re. tense or stem:**

vs. 7	ראו **instead of**	יראו
	והשתחוו **instead of**	וישתחון
vs. 8	אענכה **instead of**	עניתך
	אעזרכה **instead of**	עזרתיך
vs. 13	פתחו **instead of**	יפתחו
	תנחם **instead of**	נחם

Total occurrences--6

9. **Modifications re. prepositions:**

added--	**vs. 2**	כחץ **instead of**	לחץ
	vs. 4	ולהבל **instead of**	והבל

Total occurrences--2

10. **Orthographical or morphological variations not affecting the meaning:**

addition of m-l Vav--

vs. 1	לאותים **instead of**	לאתים
vs. 3	ויואתר **instead of**	ויאתר
vs. 4	כוחי **instead of**	כחי
	ופועלתי **instead of**	ופעלתי
	אלוהי **instead of**	אלהי
vs. 5	יעקוב **instead of**	יעקב
	יוערך **instead of**	יערי
	ואלוהי **instead of**	ואלהי
vs. 6	ויואתר **instead of**	ויאתר
vs. 7	כוה **instead of**	כה
	חושלים **instead of**	חשלים
	קדוש **instead of**	קדש
vs. 8	כוה **instead of**	לה
	ואעורכה **instead of**	ואערך
	שוחתוח **instead of**	שחתות
vs. 9	לאתור **instead of**	לאתר
	בחושך **instead of**	בחשך
	ובכול **instead of**	ובכל
vs. 10	לוא **instead of**	לא
	ולוא **instead of**	ולא
	ולוא **instead of**	ולא

vs. 11	כול	instead of	כל
	ירחון	instead of	ירחון
vs. 12	יבואו	instead of	יבאו
vs. 13	רוגו	instead of	רנו
vs. 14	וחואחר	instead of	וחאחר
	ואדוני	instead of	ואדני
vs. 15	לוא	instead of	לא
	ואגוכי	instead of	ואנכי
vs. 16	חוקותיך	instead of	חקתיך
	וחותחותיך	instead of	וחותחתיך
vs. 17	חהורסיך	instead of	חהרסיך
vs. 18	כולם	instead of	כלם
	נואם	instead of	נאם
	כולם	instead of	כלם
vs. 19	חרבותיך	instead of	חרבתיך
	ושוחחותיך	instead of	ושחחתיך
vs. 20	יואחרו	instead of	יאחרו
	באוזניך	instead of	באזניך
	שכולים	instead of	שכלים
vs. 21	וגולה	instead of	גלה
vs. 22	כוה	instead of	כה
	בחוטן	instead of	בחטן
	ובנותיך	instead of	ובנתיך
vs. 23	חינקותיך	instead of	חינקיך
	לוא	instead of	לא
	יבושו	instead of	יבשו
vs. 25	כוה	instead of	כה
	אגוכי	instead of	אנכי
	אגוכי	instead of	אנכי
vs. 26	כול	instead of	כל
	יעקוב	instead of	יעקב

Occurrences--52

deletion of m-1 Vav--

vs. 21	וסרה	instead of	וסורה

addition of m-1 Yod--

vs. 13	רינה	instead of	רנה
vs. 17	וחחריבך	instead of	וחחרבך
vs. 19	הריסדך	instead of	הרסדך

Occurrences--3

deletion of m-1 Yod--

vs. 23	חינקודך	instead of	חינקיך

quiescent letters--

vs. 6	גואים	instead of	גוים
vs. 9	שפאים	instead of	שפיים
vs. 10	כיא	instead of	כי
vs. 13	כיא	instead of	כי
vs. 16	הגה	instead of	הן

vs. 18	כיא	instead of	כי
vs. 19	כיא	instead of	כי
	כיא	instead of	כי
vs. 21	חיא	instead of	חי
	חיא	instead of	חי
	הנה	instead of	הן
	איפו	instead of	איפה
vs. 22	גואים	instead of	גוים
	חנשבה	instead of	חנשאנה
vs. 23	כיא	instead of	כי
vs. 25	כיא	instead of	כי
vs. 26	כיא	instead of	כי

Occurrences--17

modifications re. suffix--

vs. 2	ידיו	instead of	ידו
	באשפחין	instead of	באשפחו
vs. 3	בכה	instead of	בך
vs. 5	יוערך	instead of	יערי
	ואכבדה	instead of	ואכבד
vs. 6	מהיוחכה	instead of	מהיוחך
vs. 7	גואלכה	instead of	גאלך
	לבזוי	instead of	לבזה
	לחחעבי	instead of	לחחעב
	יבחרכה	instead of	ויבחרך
vs. 8	אענכה	instead of	עניתיך
	אעזרכה	instead of	עזרתיך
	ואצורכה	instead of	ואערך
	ואחנכה	instead of	ואחנך
vs. 15	אשכחכי	instead of	אשכחך
vs. 18	לכי	instead of	לך
vs. 21	המה	instead of	הם
vs. 23	ושרוחיהמה	instead of	ושרוחיהם
	וידעחי	instead of	וידעח
vs. 26	וגואלכי	instead of	וגאלך

Occurrences--20

others--	vs. 25	ילקח	instead of	יקח
	vs. 26	ישכרו	instead of	ישכרון

Occurrences--2

Total occurrences for section ten--96

11. Probable spelling errors:

vs. 4	לחוה	instead of	לחהן
vs. 11	ומס	instead of	---
vs. 18	סאי	instead of	שאי

Total occurrences--3

Total number of variations--129

Average number of variations per verse--4.95

There is one variation for every 2.84 words.

Addition of m-1 Vav is the most frequent variation, constituting 40.3% of the variant readings.

BofM (2N7:1) Yea, for thus saith the Lord: Have I put
(2N5:46-50)
KJ (50:1)

thee away, or have I cast thee off forever? For thus saith the

Thus saith the

Lord: Where is the bill of your mother's divorcement? To whom

LORD, Where is the bill of your mother's divorcement, whom

have I put thee away, or to which of my creditors

I have put away? or which of my creditors is it

have I sold you? Yea, to whom have I sold you?

to whom I have sold you?

Behold, for your iniquities have ye sold yourselves, and for

Behold, for your iniquities have ye sold yourselves, and for

your transgressions is your mother put away.

your transgressions is your mother p ut away.

BofM (2N7:2) Wherefore, when I came, there was no man;
(2N5:51)
KJ (50:2) Wherefore, when I came, was there no man?

when I called, yea, there was none to answer. O house of

when I called, was there none to answer?

Israel, is my hand shortened at all that it cannot redeem,

Is my hand shortened at all, that it cannot redeem?

or have I no power to deliver? Behold, at my rebuke I dry up

or have I no power to deliver? behold, at my rebuke I dry up

the sea, I make their rivers a wilderness and their fish to
the sea, I make the rivers a wilderness: their fish

stink because the waters are dried up, and they
stinketh, because <u>there is</u> no water, and

die because of thirst.
dieth for thirst.

BofM (2N7:3) (2N5:54) I clothe the heavens with blackness, and I make
KJ (50:3) I clothe the heavens with blackness, and I make

sackcloth their covering.
sackcloth their covering.

BofM (2N7:4) (2N5:55-57) The Lord God hath given me the tongue of
KJ (50:4) The Lord GOD hath given me the tongue of

the learned, that I should know how to speak a word in season
the learned, that I should know how to speak a word in season

unto thee, O house of Israel. When ye are weary
to <u>him</u> <u>that is weary</u>:

he waketh morning by morning. He waketh mine ear to hear
he wakeneth morning by morning, he wakeneth mine ear to hear

as the learned.
as the learned.

BofM (2N7:5) (2N5:58) The Lord God hath opened[2] mine ear, and I was
KJ (50:5) The Lord GOD hath opened mine ear, and I was

not rebellious, neither turned away back.

not rebellious, neither turned away back.

BofM (2N7:6) (2N5:59,60) I gave my back to the smiter, and my cheeks
KJ (50:6) I gave my back to the smiters, and my cheeks

to them that plucked off the hair. I hid not my face from

to them that plucked off the hair: I hid not my face from

shame and spitting.

shame and spitting.

BofM (2N7:7) (2N5:60,61) For the Lord God will help me, therefore
KJ (50:7) For the Lord GOD will help me; therefore

shall I not be confounded. Therefore have I set my face like

shall I not be confounded: therefore have I set my face like

a flint, and I know that I shall not be ashamed.

a flint, and I know that I shall not be ashamed.

BofM (2N7:8) (2N5:61-65) And the Lord is near, and he justifieth
KJ (50:8) He is near that justifieth

me. Who will contend with me? Let us stand together. Who is

me; who will contend with me? Let us stand together; who is

mine adversary? Let him come near me, and I will smite him

mine adversary? Let him come near to me.

with the strength of my mouth.

ולוא מריתי אחור לוא נסגותי
לא לא נסוגותי

גוי נתתי למכים ולחיי

[3]למטלים פני לוא [4]הסירותי
למרטים לא הסתרתי

מכלמות ורוק
ורק

ואדוני יהוה יעזור לי על כן
ואדני יעזר

לוא נכלמתי על כן שמתי פני
לא

כחלמיש ואדעה כיא לוא אבוש
ואדע כי לא

קרוב מצדיקי

מי יריב אתי נעמודה יחדיו מי
נעמדה יחד

בעל משפטי יגש אלי

BofM (2N7:9) For the Lord God will help me. And all
(2N5:65,66)
KJ (50:9) Behold, the Lord GOD will help me;

they who[5] shall condemn me, behold, all they

who is he that shall condemn me? lo, they all

shall wax old as a garment, and[6] the moth shall eat them up.

shall wax old as a garment; the moth shall eat them up.

BofM (2N7:10) Who is among you that feareth the Lord, that
(2N5:67)
KJ (50:10) Who is among you that feareth the LORD, that

obeyeth the voice of his servant, that walketh in darkness and

obeyeth the voice of his servant, that walketh in darkness, and

hath no light?

hath no light? let him trust in the name of the LORD, and stay

---

upon his God.

BofM (2N7:11) Behold all ye that kindle[8] fire, that compass
(2N5:68,69)
KJ (50:11) Behold, all ye that kindle a fire, that compass

yourselves about with sparks, walk in the light of your fire

yourselves about with sparks: walk in the light of your fire,

and in the sparks which ye have kindled. This shall ye have of

and in the sparks that ye have kindled. This shall ye have of

mine hand--ye shall lie down in sorrow.

mine hand; ye shall lie down in sorrow.

הנה אדוני יהוה יעזור ליא
אדני יעזר לי

מי הואה ירשיעני הנה כולם
הוא הן כלם

כבגד יבלו עש יאכולם
יאכלם

מי בכמה [7]יראי יהוה
בכם ירא

שומע בקול עבדו אשר הלכו חשיכים
שמע הלך חשכים

ואין נוגה לו יבטח בשם יהוה וישען
נגה

באלוהיו
באלהיו

הנה כולם קודחי אש
הן כלכם קדחי

מאזרי זיקות לכו באור אשכמה
אשכם

ובזיקות בערתמה מידי הייתה זואת לכמה
בערתם היתה זאת לכם

למעצבה תשכבו
תשכבון

1. DSIa ושבו corresponds with the LXX ἠρανθησονται.

2. First Edition, RBofM and IV read "appointed."

3. "those who pound (hammer)" from כתת" to forge, to hammer, to pound."

4. The LXX ἀπεστρεψα supports the DSIa הסירותי.

"I have not turned my face from shame and spitting."

5. "which" in the First Edition.

6. "and" is supported by the LXX.

7. ההלכים may be the construct form of the Qal active participle plural of הלך. LXX οἱ πορευομενοι is also plural.

8. "kindleth" in the First Edition.

DSIa Variations from the M.T.

Chapter Fifty

1. Changes of word:

vs. 2	ודיבש	instead of	ותבאש
vs. 5	אלוהיכם	instead of	יהוה
vs. 6	לחטאים	instead of	למרטים
	הסירותי	instead of	הסרחתי

Total occurrences--4

5. Modifications re. conjunction:

added--	vs. 4	ויעיר	instead of יעיר
		ויעיר	instead of יעיר
deleted--	vs. 2	אם	instead of ואם

Total occurrences--3

6. Modification re. number:

vs. 10	יראי(pl)	instead of	יראה
	הלכו(pl)	instead of	הלך

Total occurrences--2

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav--

vs. 1	כוה	instead of	כה
	בעוונותיכמה(bis)	instead of	בעוניכם
vs. 2	כוה	instead of	כה
	וחמוך	instead of	וחמך
vs. 4	אדוני	instead of	אדני
	בבוקר	instead of	בבקר
	אוזן	instead of	אזן
vs. 5	לשלוח	instead of	לשלח
	אדוני	instead of	אדני
	אוזן	instead of	אזן
	ואנוכי	instead of	ואנכי
	לוא	instead of	לא
	נסגודי	instead of	נסוגדי
vs. 6	לוא	instead of	לא
	ורוק	instead of	ורק

vs. 7	ואדוני	instead of	ואדני
	יעזור	instead of	יעזר
	לוא	instead of	לא
	לוא	instead of	לא
vs. 8	נעמודה	instead of	נעמדה
vs. 9	אדוני	instead of	אדני
	יעזור	instead of	יעזר
	כולם	instead of	כלם
	אכולם	instead of	יאכלם
vs. 10	שומע	instead of	שמע
	באלוהי	instead of	באלהין
	נוגה	instead of	נגה
vs. 11	קודחי	instead of	קדחי
	לואח	instead of	לאח

Occurrences--28

deletion of m-1 Vav--

vs. 5	נסגודי	instead of	נסוגדי

addition of m-1 Yod--

vs. 10	חשיכים	instead of	חשכים

quiescent letters--

vs. 2	הבה	instead of	הן
vs. 7	כיא	instead of	כי
vs. 9	הנה	instead of	הן
	ליא	instead of	לי
	הבה	instead of	הן
vs. 11	הנה	instead of	הן

Occurrences--6

modifications re. suffix--

vs. 1	אחכמה	instead of	אחכם
	אחכמה	instead of	אחכם
	בעונוחיכמה	instead of	בעוניכם
	נחכרחמה	instead of	נחכרחם
	ובפשעיכמה	instead of	ובפשעיכם
	אחכמה	instead of	אחכם
vs. 3	אלבישה	instead of	אלביש
vs. 7	ואדעה	instead of	ואדע
vs. 9	הואה	instead of	הוא
vs. 10	בכמה	instead of	בכם
vs. 11	כולם	instead of	כלכם
	אשכמה	instead of	אשכם
	בערחמה	instead of	בערחם
	לכמה	instead of	לכם

Occurrences--14

others--	vs. 8	יחדין	instead of	יחד
	vs. 11	היידה	instead of	היהה
		תשכבו	instead of	תשכבון

Occurrences--3

Total occurrences for section ten--53

Total number of variations--62

Average number of variations per verse--5.64

There is one variation for every 2.83 words.

Addition of m-1 Vav is the most frequent variation, constituting 45.2% of the variant readings.

BofM (2N8:1) (2N5:70) Hearken unto me, ye that follow after righteous-
KJ (51:1) Hearken to me, ye that follow after righteous-

ness. Look unto the rock from whence
ness, ye that seek the LORD: look unto the rock <u>whence</u>

ye are hewn, and to the hole of the pit from whence ye are digged.
ye are hewn, and to the hole of the pit <u>whence</u> ye are digged.

BofM (2N8:2) (2N5:71) Look unto Abraham, your father, and unto Sarah,
KJ (51:2) Look unto Abraham your father, and unto Sarah

she that bare you; for I called him alone, and blessed him.
<u>that</u> bare you: for I called him alone, and blessed him,

---

and increased him.

BofM (2N8:3) (2N5:72-74) For the Lord shall comfort Zion, he will
KJ (51:3) For the LORD shall comfort Zion: he will

comfort all her waste places; and he will make her wilderness
comfort all her waste places; and he will make her wilderness

like Eden, and her desert like the garden of the Lord. Joy and
like Eden, and her desert like the garden of theLORD; joy and

gladness shall be found therein, thanksgiving and the voice
gladness shall be found therein, thanksgiving, and the voice

of melody.
of melody.

BofM (2N8:4) (2N5:75,76) Hearken unto me, my people; and give ear

KJ (51:4) Hearken unto me, my people, and give ear

unto me, O my nation; for a law shall proceed from me, and I

unto me, O my nation: for a law shall proceed from me, and I

will make my judgment to rest for a light[3] for the people.

will make my judgment to rest for a light of the people.

BofM (2N8:5) (2N5:77,78) My righteousness is near; my salvation is

KJ (51:5) My righteousness <u>is</u> near; my salvetion is

gone forth, and mine arm shall judge the people. The isles

gone forth, and mine arms shall judge the people; the isles

shall wait upon me, and on mine arm shall they trust.

shall wait upon me, and on mine arm shall they trust.

BofM (2N8:6) (2N5:79-81) Lift up your eyes to the heavens, and look

KJ (51:6) Lift up your eyes to the heavens, and look

upon the earth beneath; for the heavens shall vanish away like

upon the earth beneath: for the heavens shall vanish away like

smoke, and the earth shall wax old like a garment; and they that

smoke, and the earth shall wax old like a garment, and they that

dwell therein shall die in like manner. But my salvation shall

dwell therein shall die in like manner: but my salvation shall

be forever, and my righteousness shall not be abolished.

be for ever, and my righteousness shall not be abolished.

BofM (2N8:7) (2N5:82,83) Hearken unto me, ye that know righteousness,
KJ (51:7) Hearken unto me, ye that know righteousness,

the people in whose heart I have written my law, fear ye not

the people in whose heart <u>is</u> my law; fear ye not

the reproach of men, neither be ye afraid of their revilings.

BofM (2N8:8) (2N5:84,85) For the moth shall eat them up like a garment,
KJ (51:8) For the moth shall eat them up like a garment,

and the worm shall eat them like wool. But my righteousness

and the worm shall eat them like wool: but my righteousness

shall be forever, and my salvation from generation to generation.

shall be for ever, and my salvation from generation to generation.

BofM (2N8:9) (2N5:86,87) Awake, awake ! Put on strength, O arm of the
KJ (51:9) Awake, awake, put on strength, O arm of the

Lord; awake as in the ancient days.

LORD: awake, as in the ancient days, in the generations of old.

Art thou not he[5] that hath cut Rahab, and wounded the dragon?

<u>Art</u> thou not it that hath cut Rahab, <u>and</u> wounded the dragon?

BofM (2N8:10) (2N5:88,89) Art thou not he[5] who hath dried the sea,
KJ (51:10) <u>Art</u> thou not it which hath dried the sea,

the waters of the great deep; that hath made the depths of the

the waters of the great deep; that hath made the depths of the

sea a way for the ransomed to pass over?

sea a way for the ransomed to pass over?

BofM (2N8:11) (2N5:90,91) Therefore, the redeemed of the Lord shall
KJ (51:11) Therefore the redeemed of the LORD shall

return, and come with singing unto Zion; and everlasting joy

and holiness shall be upon their heads; and they shall obtain

shall be upon their head: they shall obtain

gladness and joy; sorrow and mourning shall flee away.

gladness and joy; and sorrow and mourning shall flee away.

BofM (2N8:12) (2N5:92,93) I am he; yea, I am he that comforteth
KJ (51:12) I, even I, am he that comforteth

you. Behold, who art thou, that thou shouldst be afraid of

you: who art thou, that thou shouldest be afraid of a

man, who[8] shall die, and of the son of man, who[8] shall be made

man that shall die, and of the son of man which shall be made

like unto grass?

as grass;

BofM (2N8:13) (2N5:94-96) And forgettest the Lord thy maker, that hath
KJ (51:13) And forgettest the LORD thy maker, that hath

stretched forth the heavens, and laid the foundations of the

stretched forth the heavens, and laid the foundations of the

earth, and hast feared continually every day, because of the

earth; and hast feared continually every day because of the

fury of the oppressor, as if he were ready to destroy? And

fury of the oppressor, as if he were ready to destroy? and

where is the fury of the oppressor?

where <u>is</u> the fury of the oppressor?

BofM (2N8:14) (2N5:97) The captive exile hasteneth, that he may be

KJ (51:14) The captive exile hasteneth that he may be

loosed, and that he should not die in the pit, nor that his

loosed, and that he should not die in the pit, nor that his

bread should fail.

bread should fail.

BofM (2N8:15) (2N5:98) But I am the Lord thy God,

KJ (51:15) But I <u>am</u> the LORD thy God, that divided the sea,

whose waves roared; the Lord of Hosts is my[9] name.

whose waves roared: The LORD of hosts <u>is</u> his name.

BofM (2N8:16) (2N5:99) And I have put my words in thy mouth, and

KJ (51:16) And I have put my words in thy mouth, and I

have covered thee in the shadow of mine hand, that I may plant

have covered thee in the shadow of mine hand, that I may plant

the heavens and lay the foundations of the earth, and say unto

the heavens, and lay the foundations of the earth, and say unto

ארץ ותפחד תמיד כול היום מפני
כל

חמת המציק כאשר כונן להשחית

ואיה חמת המציק

מהר צכה להפתח
צעה

ולוא ימות לשחת ולוא
ולא ולא

יחסר לחמו

אנוכי יהוה אלוהיכה רוגע הים
ואנכי אלהיך רגע

ויהמו גליו יהוה צבאות שמו

אשים דברי בפיכה
ואשים בפיך

ובצל ידי כסיתיכה לנטוע
כסיתיך לנטע

שמים וליסד ארץ ולאמור
ולאמר

Zion: Behold, thou art my people.

Zion, Thou <u>art</u> my people.

BofM (2N8:17) (2N5:100,101) Awake, awake, stand up, O Jerusalem, which
KJ (51:17) Awake, awake, stand up, O Jerusalem, which

hast drunk at the hand of the Lord the cup of his fury--thou

hast drunk at the hand of the Lord the cup of his fury; thou

hast drunken the dregs of the cup of trembling wrung

hast drunken the dregs of the cup of trembling, <u>and</u> wrung <u>them</u>

out--

out.

BofM (2N8:18) (2N5:102,103) And none to guide her among all
KJ (51:18) <u>There</u> <u>is</u> none to guide her among all

the sons she hath brought forth; neither that

the sons <u>whom</u> she hath brought forth; neither <u>is</u> <u>there</u> <u>any</u> that

taketh her by the hand, of all the sons she hath brought up.

taketh her by the hand of all the sons <u>that</u> she hath brought up.

BofM (2N8:19) (2N5:104,105) These two sons are come unto thee, who
KJ (51:19) These two <u>things</u> are come unto thee; who

shall be sorry for thee--thy desolation and destruction, and

shall be sorry for thee? desolation, and destruction, and

the famine and the sword--and by whom shall I comfort thee?

the famine, and the sword: by whom shall I comfort thee?

10 11

BofM (2N8:20) (2N5:106) Thy sons have fainted, save these two; they
KJ (51:20) Thy sons have fainted, they

lie at the head of all the streets; as a wild bull in a net,

lie at the head of all the streets, as a wild bull in a net:

they are full of the fury of the Lord, the rebuke of thy God.

they are full of the fury of the LORD, the rebuke of thy God.

BofM (2N8:21) (2N5:107) Therefore hear now this, thou afflicted, and
KJ (51:21) Therefore hear now this, thou afflicted, and

drunken, and not with wine:

drunken, but not with wine:

BofM (2N8:22) (2N5:108,109) Thus saith thy Lord, the Lord and thy God
KJ (51:22) Thus saith thy Lord the LORD, and thy God

pleadeth the cause of his people; behold, I have taken out

that pleadeth the cause of his people, Behold, I have taken out

of thine hand the cup of trembling, the dregs of the cup of

of thine hand the cup of trembling, even the dregs of the cup of

my fury; thou shalt no more drink it again.

my fury; thou shalt no more drink it again:

BofM (2N8:23) (2N5:110,111) But I will put it into the hand of them
KJ (51:23) But I will put it into the hand of them

that afflict thee; who[8] have said to thy soul: Bow down, that

that afflict thee; which have said to thy soul, Bow down, that

we may go over--and thou hast laid thy body as the ground and

we may go over: and thou hast laid thy body as the ground, and

as the street to them that went over.

as the street, to them that went over.

1. "and I made him fruitful," from פרה "to bear fruit, to bear young."

2. The added phrase may be translated, "Sorrow and growning have fled."

3. The First Edition read, "for a light thing of the people."

4. "and see who has created these."

5. "it" in the First Edition.

6. תנין "a great serpent, sea monster" is found also in Ex. 29:3.

7. "and the scattered ones of . . ."

8. "which" in the First Edition.

9. "my name" accords with the LXX ὄνομά μου.

10. Possibly from נחל "to receive" now reading "There is no one receiving you . . ."

11. The change of person from third singular to second singular is in agreement with the LXX (ὁ παρακαλῶν) σε.

12. "who will comfort you," agrees with the LXX τίς σε παρακαλέσει.

13. "and thy oppressors," agrees with the LXX καὶ τῶν ταπεινωσάντων σε.

DSIa Variations from the M.T.

Chapter Fifty-one

1. Change of word:

vs. 2 יאפרהו instead of ואברכהו
vs. 11 ופזורי instead of ופדוי
vs. 18 מגחל instead of מנחל

Total occurrences--3

2. Word or phrase added:

vs. 3 נס ינון ואנחה
vs. 6 וראו כי ברא את אלה
vs. 23 ותעניך

Total occurrences--3

3. Phrase deleted:

vs. 6 כי שניהם כעשן נעלחן
והאש כבגד הבלה

5. Modifications re. conjunction:

added-- vs. 11 וגס instead of גסר

deleted-- vs. 15 אנוכי instead of ואנכי
vs. 16 אשים instead of ואשים
vs. 22 אלוהיך instead of ואלהיך

Total occurrences--4

6. Modifications re. number:

vs. 3 יתעאו(pl) instead of יתועא
vs. 11 ואשיהם(pl) instead of ראשם
וגס(sing) instead of גסר

Total occurrences--3

7. Modification re. gender:

vs. 19 הרמה(m) instead of הגבה

8. Modification re. tense or stem:

vs. 12 יתן instead of ינתן

9. Modification re. prepositions and particles:

added-- vs. 10 במעמקי instead of מעמקי
vs. 13 את

deleted-- vs. 6 שעריהם instead of לשעריהם

Total occurrences--3

10. Orthographical and morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 1 רודפי instead of רדפי
vs. 3 כול instead of כל
vs. 5 וזרועו instead of זרעו
ישפוטון instead of יעפטון
זרועו instead of זרעי
יוחילון instead of יחילון
vs. 6 ויושביה instead of וישבי
לוא instead of לא
vs. 7 ידעוי instead of ידעי
ומגדפותם instead of ומגדפותם
vs. 8 יואכולם (bis) instead of יאכלם
vs. 9 עוז instead of עז
דורוח instead of דרוח
רחוב instead of ורחב
התוחפבה instead of התחפבה
התוחפד instead of התחפד
vs. 10 לעבור instead of לעבר
vs. 11 ויאשיחמה instead of ואשיחמה
vs. 12 אנוכי instead of אנכי
אנוכי instead of אנכי
vs. 13 כול instead of כל
vs. 14 הלוא instead of הלא
ולוא instead of ולא
vs. 15 אנוכי instead of אנכי
אלוהיכה instead of אלהיך
רוגע instead of רגע
vs. 16 לנטוע instead of לנטע
ולאתור instead of ולאחר
vs. 17 קובעוה instead of קבעוה
vs. 18 מכול instead of מכל
מכול instead of מכל
vs. 20 עולפן instead of עלפן
שוכבן instead of שכבו
בראוש instead of בראש
כול instead of כל

vs. 21 זואח **instead of** זאח
שכורד **instead of** שיכרד
ולוא **instead of** ולא
vs. 22 כוה **instead of** כה
אדניך **instead of** אדנך
אליהך **instead of** אלהיך
קובעה **instead of** קבעה
לוא **instead of** לא
vs. 23 שוחי **instead of** שחר
ונעבורה **instead of** ונעברה
לעוברים **instead of** לעברים

Occurrences--46

deletion of m-l Vav--
vs. 9 מחללה **instead of** מחוללה

addition of m-l Yod--
vs. 5 יחילון **instead of** יחלן
vs. 11 ברינה **instead of** ברנה

Occurrences--2

quiescent letters--
vs. 2 כיא **instead of** כי
קריתיהן **instead of** קראתיך
vs. 3 ליא **instead of** כי
vs. 4 כיא **instead of** כי
vs. 8 כיא **instead of** כי
vs. 10 רבאא **instead of** רבה
vs. 16 עתיא **instead of** עתי
vs. 20 כחוא **instead of** כחוא
vs. 22 עמוא **instead of** עמן

Occurrences--9

modifications re. suffix--
vs. 1 חעבודמה **instead of** חעבדם
בקרחמה **instead of** בקרחם
vs. 2 אביכמה **instead of** אביכם
החולליכמה **instead of** החוללכם
קרתיהן **instead of** קראתין
vs. 5 זרועו **instead of** זרעי
אלין **instead of** אלי
זרועו **instead of** זרעי
vs. 6 מחחתה **instead of** מחחת
עינכמה **instead of** עינכם
vs. 9 אחדה **instead of** אח
חיאה **instead of** היא
vs. 10 אחי **instead of** אתי
היאה **instead of** היא
vs. 11 ראשיהמה **instead of** ראשם

vs. 12 הוא instead of הואה
מגרזכים instead of מגרזכים
אוד instead of אודי
vs. 13 ושכח instead of ושכחו
עשך instead of עשכה
vs. 16 בפיך instead of בפיכה
כסיתיך instead of כסיתיכה
vs. 17 שיתיך instead of שהיתי
עתיך instead of עתיתי
vs. 18 לך instead of לי
vs. 19 קראתיך instead of קראתיכי
לך instead of לכי
vs. 22 לשתותה instead of לשתותן
vs. 23 ראתותיה instead of ושתותיהן
לנפשך instead of לנפשכי

Occurrences--30

others-- vs. 9 חנים instead of חנין
vs. 11 ישיבון instead of ישובן
ישיגון instead of ישיגן
vs. 19 אנחתך instead of נחתך

Occurrences--4

Total occurrences for section ten--92

11. Probable spelling error:

vs. 14 חרש instead of חרש

Total number of variations--110

Average number of variations per verse--4.79

There is one variation for every 3.06 words.

Addition of m-1 Vav is the most frequent variation, constituting 41.9% of the variant readings.

BofM (2N8:24) Awake, awake, put on thy strength,

BofM (3N20:36) Awake, awake again, and put on thy strength,
(3N9:74)
KJ (52:1) Awake, awake; put on thy strength,

O Zion; put on thy beautiful garments, O Jerusalem, the holy

O Zion; put on thy beautiful garments, O Jerusalem, the holy

O Zion; put on thy beautiful garments, O Jerusalem, the holy

city; for henceforth there shall no more come into thee the

city; for henceforth there shall no more come into thee the

city; for henceforth there shall no more come into thee the

uncircumcised and the unclean.

uncircumcised and the unclean.

uncircumcised and the unclean.

BofM (2N8:25) Shake thyself from the dust; arise, sit

BofM (3N20:37) Shake thyself from the dust; arise, sit
(3N9:75)
KJ (52:2) Shake thyself from the dust; arise, and sit

down, O Jerusalem; loose thyself from the bands of thy neck,

down, O Jerusalem; loose thyself from the bands of thy neck,

down, O Jerusalem: Loose thy self from the bands of thy neck,

O captive daughter of Zion.

O captive daughter of Zion.

O captive daughter of Zion.

BofM (3N20:38) For thus saith the Lord: Ye have sold yourselves
(3N9:76)
KJ (52:3) For thus saith the LORD, Ye have sold yourselves

for naught, and ye shall be redeemed without money.

for nought; and ye shall be redeemed without money.

KJ (52:4) For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

KJ (52:5) Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

BofM (3N20:39) Verily, verily, I say unto you, that my
(3N9:77)
KJ (52:6) Therefore my

people shall know my name; yea, in that

people shall know my name: therefore they shall know in that

day shall know that I am he that doth speak.

day that I am he that doth speak: behold, it is I.

BofM (3N20:40) And then shall they say: How beautiful upon
(3N9:78)
KJ (52:7) How beautiful upon

the mountains are the feet of him that bringeth good tidings

the mountains are the feet of him that bringeth good tidings,

unto them, that publisheth peace; that bringeth good tidings

that publisheth peace; that bringeth good tidings

unto them of good, that publisheth salvation; that saith unto

of good, that publisheth salvation; that saith unto

Zion: Thy God reigneth!

Zion, Thy God reigneth!

BofM (3N20:32) Then shall their watchmen lift up their
(3N9:70)
KJ (52:8) Thy watchmen shall lift up the

voice, and with the voice together shall they sing; for they

voice; with the voice together shall they sing: for they

shall see eye to eye.

shall see eye to eye,

BofM (3N20:33) Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.
RBofM (3N9:71)

KJ (52:8 continued) when the LORD shall bring again Zion.

BofM (3N20:34) Then shall they break forth into joy--Sing
(3N9:72)
KJ (52:9) Break forth into joy, sing

together, ye waste places of Jerusalem; for the Father hath

together, ye waste places of Jerusalem: for the LORD hath

comforted his people, he hath redeemed Jerusalem.

comforted his people, he hath redeemed Jerusalem.

BofM (3N20:35) The Father hath made bare his holy arm in the
(3N9:73)
KJ (52:10) The LORD hath made bare his holy arm in the

eyes of all the nations; and all the ends of the earth shall

eyes of all the nations; and all the ends of the earth shall

לציון מלך אלוהיך
אלהיך

קול צופיך נשאו
צפיך

קולם יחדיו ירננו כיא
וקול יחדו כי

עין בעין יראו

בשוב יהוה ציון ברחמים
---

4 פצחו רננה
רננו

יחדיו חרבות ירושלים כיא
יחדו ירושלם כי

נחם יהוה עמו 5 וגאל את ירושלים
גאל -- ירושלם

חשף יהוה את זרוע קודשו
קדשו

לעיני כול הגואים וראו כול אפסי הארץ
כל הגוים כל ארץ

see the salvation of the Father; and the Father and I are one.

see the salvation of our God.

BofM (3N20:41) And then shall a cry go forth: Depart ye,
(3N9:79)
KJ (52:11) Depart ye,

depart ye, go ye out from thence, touch not that which is

depart ye, go ye out from thence, touch no

unclean; go ye out of the midst of her; be ye clean that

unclean <u>thing</u>; go ye out of the midst of her; be ye clean, that

bear the vessels of the Lord.

bear the vessels of the LORD.

BofM (3N20:42) For ye shall not go out with haste nor go by
(3N9:80)
KJ (52:12) For ye shall not go out with haste, nor go by

flight; for the Lord will go before you, and the God of Israel

flight: for the LORD will go before you; and the God of Israel

shall be your rearward.

<u>will</u> <u>be</u> your rearward.

BofM (3N20:43) Behold, my servant shall deal prudently; he
(3N9:81)
KJ (52:13) Behold, my servant shall deal prudently, he

shall be exalted and extolled and be very high.

shall be exalted and extolled, and be very high.

BofM (3N20:44) As many were astonished at thee--his visage
(3N9:82)
KJ (52:14) As many were astonished at thee; his visage

was so marred, more than any man, and his form more than the

was so marred more than any man, and his form more than the

sons of men--

sons of men:

BofM (3N20:45) So shall he sprinkle many nations; the kings
(3N9:83)

KJ (52:15) So shall he sprinkle many nations; the kings

shall shut their mouths at him, for that which had not[9] been

shall shut their mouths at him: for <u>that</u> which had not been

told them shall they see; and that which they had not heard

told them shall they see; and <u>that</u> which they had not heard

shall they consider.

shall they consider.

1. Qere is וְהַפְלֵהָה

2. BSIa וְהַשְׁלֵהָה corresponds to the LXX καὶ ἐλολύξετε.

3. "in tender affection."

4. פִּצְחוּ רִנָּה may be translated "Break forth into singing."

5. LXX has καὶ.

6. This phrase occurs also in 54:5.

7. LXX has καὶ.

8. A possible interpretation is "so I have announted more than a man his appearance." Another possibility is "So I marred his appearance from that of man" with the preposition expressing distance from rather than indicating a comparative force.

9. "Not" was omitted in the First Edition.

DSIa Variations from the M.T.

Chapter Fifty-two

2. Words added:

vs. 8 בחוזיהם
vs. 12 אלוהי כול הארץ יקרא

Total occurrences--2

3. Words deleted:

vs. 1 עוד
vs. 4 אדני
vs. 5 יהוה
vs. 6 לכן

Total occurrences--4

4. Modifications re. definite article:

added-- vs. 10 הארצ instead of ארצ
vs. 14 האדם instead of אדם

Total occurrences--2

5. Modifications re. conjunction:

added-- vs. 2 וקומי instead of קומי
ושבי instead of שבי
vs. 9 וגאל instead of גאל
vs. 13 וירום instead of ירום

Total occurrences--4

8, Modification re. tense:

vs. 15 ויקפצו instead of יקפצו

9. Modifications re. prepositions and particles:

added-- vs. 9 את
vs. 11 בטמא instead of טמא
vs. 15 את

Total occurrences--3

10. Orthographical and morphological variations not affecting the meaning:

addition of m-1 Vav--

vs. 1 עוד instead of עד
ה קודש instead of קדש
לוא instead of לא
ויבוא instead of ויבא
vs. 3 כוח instead of כח
ולוא instead of ולא
vs. 4 כוה instead of כה
ברישונה instead of בראשנה
vs. 5 נואם instead of נאם
לוקח instead of לקח
נואם instead of נאם
כול instead of כל
מנוא instead of מנא
vs. 7 אומר instead of אמר
אלוהי instead of אלהי
vs. 8 פוקד instead of פקד
vs. 10 קודש instead of קדש
לול instead of לל
כול instead of כל
אלוהינו instead of אלהינו
vs. 11 דוש instead of דש
vs. 12 לוא instead of לא
לוא instead of לא
הול instead of הל
אלוה instead of אלה
vs. 13 מואד instead of מאד
vs. 14 ומואין instead of ומאין
vs. 15 לוא instead of לא
סוף instead of סף
לוא instead of לא

Occurrences--30

quiescent letters--

vs. 1 כי instead of כ
vs. 2 כיוך instead of כך
vs. 3 כי instead of כ
vs. 4 כי instead of כ
בריאשונה instead of בראשנה
vs. 5 כיה instead of כה
vs. 6 עכיו instead of עכו
vs. 8 כי instead of כ
vs. 9 כי instead of כ
vs. 10 הגואים instead of הגוים
vs. 11 בטכחה instead of בטחה
vs. 12 כי instead of כ
ובמונוסא instead of ובמנוסה
כי instead of כ
vs. 15 גואים instead of גוים
כי instead of כ

Occurrences--16

modifications re. suffix--

vs. 1	עוז	instead of	עדך
vs. 3	נזכרתנוה	instead of	נזכרתם
vs. 4	שמוה	instead of	שמן
vs. 6	ההואה	instead of	ההוא
	הואה	instead of	הוא
vs. 8	קולם	instead of	קול
	יחדין	instead of	יחדו
vs. 9	יחדין	instead of	יחדו
vs. 11	נושתה	instead of	נשבן
vs. 12	לפניכתה	instead of	לפניכם
	תאספכתה	instead of	תאספכם
vs. 13	מואדה	instead of	מאד
vs. 14	עליכה	instead of	עליך
	תשחתי	instead of	תשחות
vs. 15	פיהתה	instead of	פיזם
	להתה	instead of	להבו

Occurrences--16

others--

vs. 2	ירושלים	instead of	ירושלם
vs. 9	ירושלים	instead of	ירושלם
	ירושלים	instead of	ירושלב

Occurrences--3

Total occurrences for section ten--65

Total number of variations--81

Average number of variations per verse--5.4.

There is one variation for every 2.62 words.

Addition of m-1 Vav is the most frequent variation, constituting 37.3% of the variant readings.

BofM (Mos. 14:1) Yea, even doth not Isaiah say: Who hath
(Mos. 8:15,16)
KJ (53:1) Who hath

believed our report, and to whom is the arm of the Lord revealed?

believed our report? and to whom is the arm of the LORD revealed?

BofM (Mos. 14:2) For he shall grow up before him as a tender
(Mos. 8:17)
KJ (53:2) For he shall grow up before him as a tender

plant, and as a root out of dry ground; he hath no form nor

plant, and as a root out of a dry ground: he hath no form nor

comeliness; and when we shall see him there is no beauty that

comeliness; and when we shall see him, <u>there is</u> no beauty that

we should desire him.

we should desire him.

BofM (Mos. 14:3) He is despised and rejected of men; a man of
(Mos. 8:18)
KJ (53:3) He is despised and rejected of men; a man of

sorrows, and acquainted with grief; and we hid as it were our

sorrows, and acquainted with grief: and we hid as it were <u>our</u>

face[1] from him; he was despised, and we esteemed him not.

faces from him; he was despised, and we esteemed him not.

BofM (Mos. 14:4) Surely he has borne our griefs, and carried
(Mos. 8:19)
KJ (53:4) Surely he hath borne our griefs, and carried

our sorrows; yet we did esteem him stricken, smitten of God,

our sorrows: yet we did esteem him stricken, smitten of God,

and afflicted.

and afflicted.

BofM (Mos. 14:5) (Mos. 8:20) But he was wounded for our transgressions,
KJ (53:5) But he <u>was</u> wounded for our transgressions,

he was bruised for our iniquities; the chastisement of our

he <u>was</u> bruised for our iniquities: the chastisement of our

peace was upon him; and with his stripes we are healed.

peace <u>was</u> upon him; and with his stripes we are healed.

BofM (Mos. 14:6) (Mos. 8:21) All we, like sheep, have gone astray; we
KJ (53:6) All we like sheep have gone astray; we

have turned every one to his own way; and the Lord hath laid

have turned every one to his own way; and the LORD hath laid

on him the iniquities[3] of us all.

on him the iniquity of us all.

BofM (Mos. 14:7) (Mos. 8:22) He was oppressed, and he was afflicted, yet
KJ (53:7) He was oppressed, and he was afflicted, yet

he opened not his mouth; he is brought as a lamb to the slaughter,

he opened not his mouth: he is brought as a lamb to the slaughter,

and as a sheep before her shearers is dumb so he opened not

and as a sheep before her shearers is dumb, so he openeth not

his mouth.

his mouth.

BofM (Mos. 14:8) He was taken from prison and from judgment;
(Mos. 8:23)
KJ (53:8) He was taken from prison and from judgment:

and who shall declare his generation? For he was cut off out

and who shall declare his generation? for he was cut off out

of the land of the living; for the transgressions of my people

of the land of the living: for the transgression of my people

was he stricken.

was he stricken.

BofM (Mos. 14:9) And he made his grave with the wicked, and
(Mos. 8:24)
KJ (53:9) And he made his grave with the wicked, and

with the rich in his death; because he had done no evil,

with the rich in his death; because he had done no violence,

neither was any deceit in his mouth.

neither <u>was</u> <u>any</u> deceit in his mouth.

BofM (Mos. 14:10) Yet it pleased the Lord to bruise him; he
(Mos. 8:25)
KJ (53:10) Yet it pleased the LORD to bruise him; he

hath put him to grief; when thou shalt make his soul an offering

hath put <u>him</u> to grief: when thou shalt make his soul an offering

for sin he shall see his seed, he shall prolong his days, and

for sin, he shall see <u>his</u> seed, he shall prolong <u>his</u> days, and

the pleasure of the Lord shall prosper in his hand.

the pleasure of the LORD shall prosper in his hand.

BofM (Mos. 14:11) He shall see the travail of his soul,
(Mos. 8:26)
KJ (53:11) He shall see of the travail of his soul,

and shall be satisfied; by his knowledge shall my righteous

and shall be satisfied: by his knowledge shall my righteous

servant justify many; for he shall bear their iniquities.

BofM (Mos. 14:12) Therefore will I divide him a portion with
(Mos. 8:27)
KJ (53:12) Therefore will I divide him a portion with

the great, and he shall divide the spoil with the strong;

the great, and he shall divide the spoil with the strong;

because he hath poured out his soul unto death; and he was

because he hath poured out his soul unto death: and he was

numbered with the transgressors; and he bore the sins of many,

numbered with the transgressors; and he bare the sin of many,

and made intercession for the transgressors.

and made intercession for the transgressors.

1. "faces" in the First Edition.

2. LXX has κλὶ.

3. LXX has the plural form ἁμαρτίαις.

4. לעם is probably what is intended.

5. "light" is added as the object of ראה. LXX agrees by reading διὰ αὐτῷ φῶς.

6. "their transgressions" agreeing with the LXX τὰς ἁμαρτίας αὐτῶν.

DSIa Variations from the M.T.

Chapter Fifty-three

2. Words added:

vs. 2 הדרך instead of הדר
vs. 11 אור

Total occurrences--2

5. Modifications re. conjunction:

added--
vs. 3 ואיש instead of איש
vs. 4 ומזוכה instead of מזכה
vs. 5 ומדוכא instead of מדכא
ומוסר instead of מוסר
vs. 7 וכרחל instead of כרחל
vs. 10 ויארך instead of יאריך
vs. 11 וישבע instead of ישבע
ובדעתו instead of בדעתו

Total occurrences--8

6. Modification re. number:

vs. 9 ויתנן(pl) instead of ויתן

8. Modifications re. tense or stem:

vs. 3 ויודע instead of וידוע
vs. 7 פדה instead of יפדה
vs. 10 ויחללהו instead of החלי
vs. 12 יפגע instead of יפגיע

Total occurrences--4

9. Modification re. prepositions:

substituted--
vs. 1 אל instead of על

10. Orthographical and morphological variations not affecting the meaning:

addition of m-l Vav--
vs. 1 לשמועתנו instead of לשמעתנו

vs. 2	וכ שרש	instead of	וכשרש
	לוא	instead of	לא
	הראר	instead of	הדאר
	ולוא	instead of	ולא
	ולוא	instead of	ולא
vs. 3	מכארבות	instead of	מכאבוד
	חולי	instead of	ולי
	ולוא	instead of	ולא
	חשברוהן	instead of	וישבנהו
vs. 4	חולינו	instead of	חלינו
	ומכארבינו	instead of	ומכאבינו
	וחשבנוהן	instead of	חשבנהו
	ותוכה	instead of	תוכה
	אלוהים	instead of	אלהים
	ותעובה	instead of	תעבה
vs. 5	תחולל	instead of	תחלה
	ונחדוכא	instead of	נחדכא
	תאוונדינו	instead of	תעונה נו
	ובחבוריהן	instead of	רבחבריהן
vs. 6	כולנו	instead of	כלנו
	נעואן	instead of	נעאן
	עוון	instead of	עון
	כולבו	instead of	כלבו
vs. 7	ולוא	instead of	ולא
	לטובות	instead of	לטבה
	גוויה	instead of	גויה
	ולוא	instead of	ולא
vs. 8	תעופי	instead of	נעצר
	לוקח	instead of	לקח
	בוגע	instead of	נגע
vs. 9	בוחתו	instead of	בנחתן
	לוא	instead of	לא
	ולוא	instead of	ולא
vs. 11	ועוונותם	instead of	ועונם
	יסבול	instead of	יסבל
vs. 12	פושעים	instead of	פשעים

Occurrences--37

addition of m-1 Yod--

vs. 3	וכמסדיר	instead of	וכמסדר
vs. 5	מפשעינו	instead of	מפשענו

quiescent letters--

vs. 2	כיאה	instead of	כיה
vs. 8	מיא	instead of	מי
	כיא	instead of	כי
vs. 12	ומנא	instead of	ומנה

Occurrences--4

modifications re. suffix--

vs. 2 ונראנו instead of ונראנו
ונחנודנו instead of ונחנודנו
vs. 3 ונבזחנו instead of ונבזה
vs. 4 הואה instead of הוא
vs. 5 והוא instead of והוא
vs. 7 פיהן instead of פיך
והואה instead of והוא
פיהו instead of פיך
vs. 8 שתן instead of שתי
vs. 9 בפיהן instead of בפיך
vs. 11 הואה instead of הוא
vs. 12 והואה instead of והוא
חטאי instead of חטא
ולפשעיהמה instead of ולפשעיהמה

Occurrences--14

Total occurrences for section ten--57

11. Probable spelling error:

vs. 9 ועתן instead of ואת

Total number of variations--73

Average number of variations per verse--6.09

There is one variation for every 2.29 words.

Addition of m-1 Vav is the most frequent variation, constituting 50.7% of the variant readings.

BofM (3N22:1) And then shall that which is written come to
(3N10:8,9)
KJ (54:1)

pass: Sing, O barren, thou that didst not bear; break forth

Sing, O barren, thou <u>that</u> didst not bear; break forth

into singing, and cry aloud, thou that didst not travail with

into singing, and cry aloud, thou <u>that</u> didst not travail with

child; for more are the children of the desolate than the

child: for more <u>are</u> the children of the desolate than the

children of the married wife, saith the Lord.

children of the married wife, saith the LORD.

BofM (3N22:2) Enlarge the place of thy tent, and let them
(3N10:10)
KJ (54:2) Enlarge the place of thy tent, and let them

stretch forth the curtains of thy habitations; spare not,

stretch forth the curtains of thine habitations: spare not,

lengthen thy cords and strengthen thy stakes;

lengthen thy cords, and strengthen thy stakes;

BofM (3N22:3) For thou shalt break forth on the right hand
(3N10:11)
KJ (54:3) For thou shalt break forth on the right hand

and on the left, and thy seed shall inherit the Gentiles and

and on the left; and thy seed shall inherit the Gentiles, and

make the desolate cities to be inhabited.

make the desolate cities to be inhabited.

BofM (3N22:4) Fear not, for thou shalt not be ashamed;
(3N10:12)
KJ (54:4) Fear not; for thou shalt not be ashamed:

neither be thou confounded, for thou shalt not be put to shame;

neither be thou confounded; for thou shalt not be put to shame:

for thou shalt forget the shame of thy youth, and shalt not

for thou shalt forget the shame of thy youth, and shalt not

remember the repsach of thy widowhood any more.

remember the reproach of thy widowhood any more.

BofM (3N22:5) For thy maker, thy husband, the Lord of
(3N10:13)
KJ (54:5) For thy Maker <u>is</u> thine husband; the LORD of

Hosts is his name; and thy Redeemer, the Holy One of Israel--

hosts <u>is</u> his name; and thy Redeemer the Holy One of Israel;

the God of the whole earth shall he be called.

The God of the whole earth shall he be called.

BofM (3N22:6) For the Lord hath called thee as a woman for-
(3N10:14)
KJ (54:6) For the LORD hath called thee as a woman for-

saken and grieved in spirit, and a wife of youth, when thou

saken and grieved in spirit, and a wife of youth, when thou

wast refused, saith thy God.

wast refused, saith thy God.

BofM (3N22:7) For a small moment have I forsaken thee, but
(3N10:15)
KJ (54:7) For a small moment have I forsaken thee; but

אל תיראי כיא לוא תבושי
כי לא

ואל תכלמי כיא לוא תחפירי
ואל כי לא

כיא בושת עלומיך תשכחי
כי בשת

וחרפת אלמנותיך לוא תזכורי עוד
לא תזכרי

כיא בעליכי עושיך יהוה
כי בעליך עשיך

צבאות שמו וגואלכי קדוש ישראל
וגאלך

אלוהי כול הארץ יקרה
אלהי כל יקרא

כיא כאשה עזובה
כי

ועצובת רוח קראך יהוה ואשת נעורים כיא
כי

תמאס אמר יהוה אלוהיך
אלהיך

ברגע קטן עזבתיך
ברגע

with great mercies will I gather thee.

with great mercies will I gather thee.

BofM (3N22:8) (3N10:16) In a little wrath I hid my face from thee for
KJ (54:8) In a little wrath I hid my face from thee for

a moment, but with everlasting kindness will I have mercy on

a moment; but with everlasting kindness will I have mercy on

thee, saith the Lord thy Redeemer.

thee, saith the LORD thy Redeemer.

BofM (3N22:9) (3N10:17) For this, the waters of Noah unto me,
KJ (54:9) For this *is as* the waters of Noah unto me:

for as I have sworn that the waters of Noah should no more go

for *as* I have sworn that the waters of Noah should no more go

over the earth, so have I sworn that I would not be wroth with

over the earth; so have I sworn that I would not be wroth with

thee.

thee, nor rebuke thee.

BofM (3N22:10) (3N10:18) For the mountains shall depart and the hills
KJ (54:10) For the mountains shall depart, and the hills

be removed, but my kindness shall not depart from thee, neither

be removed; but my kindness shall not depart from thee, neither

shall the covenant of my people be removed, saith the Lord that

shall the covenant of my peace be removed, saith the LORD that

hath mercy on thee.

hath mercy on thee.

BofM (3N22:11) O thou afflicted, tossed with tempest, and not
(3N10:19)
KJ (54:11) O thou afflicted, tossed with tempest, and not

comforted! Behold, I will lay thy stones with fair colors,

comforted, behold, I will lay thy stones with fair colours,

and lay thy foundations with sapphires.

and lay thy foundations with sapphires.

BofM (3N22:12) And I will make thy windows of agates, and
(3N10:20)
KJ (54:12) And I will make thy windows of agates, and

thy gates of carbuncles, and all thy borders of pleasant stones.

thy gates of carbuncles, and all thy borders of pleasant stones.

BofM (3N22:13) And all thy children shall be taught of the
(3N10:21)
KJ (54:13) And all thy children shall be taught of the

Lord; and great shall be the peace of thy children.

LORD; and great shall be the peace of thy children.

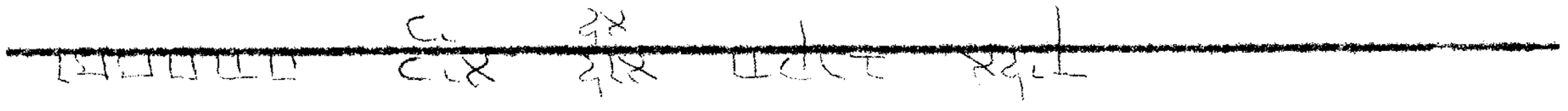
BofM (3N22:14) In righteousness shalt thou be established;
(3N10:22)
KJ (54:14) In righteousness shalt thou be established:

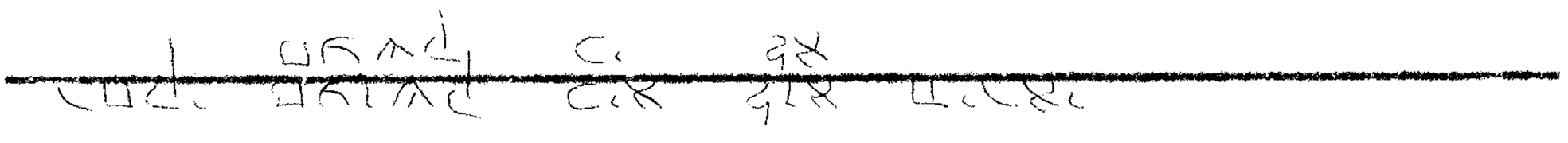
thou shalt be far from oppression for thou shalt not fear, and

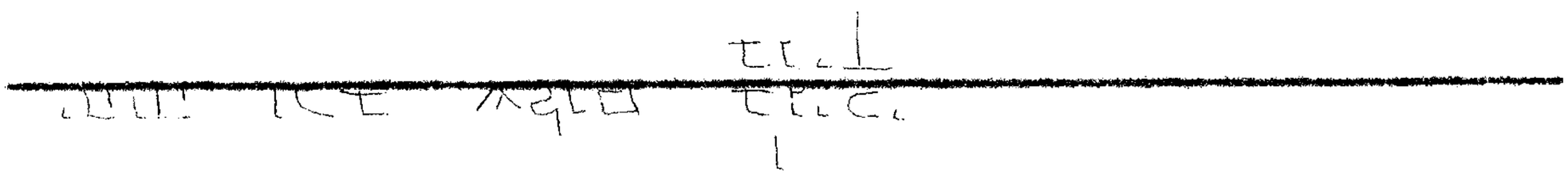
thou shalt be far fromoppression; for thou shalt not fear: and

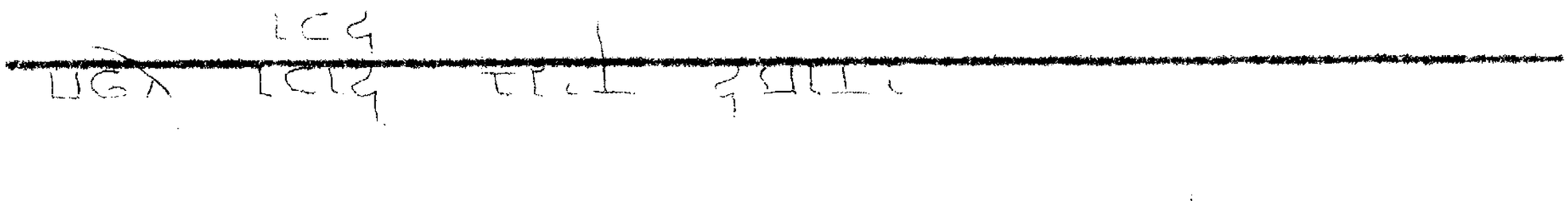
from terror for it shall not come near thee.

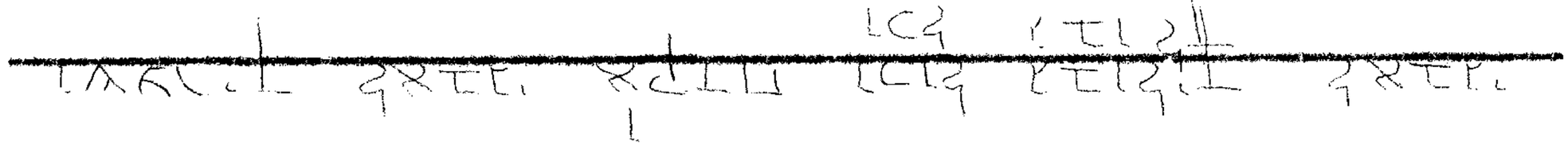
from terror; for it shall not come near thee.

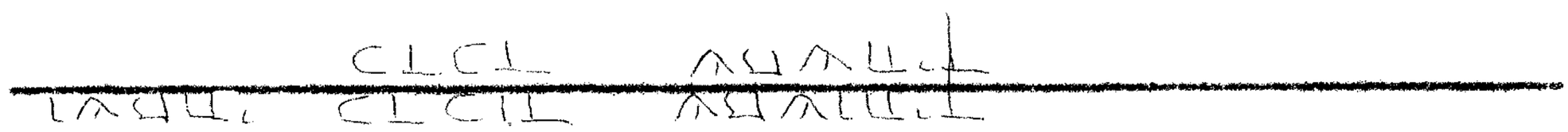


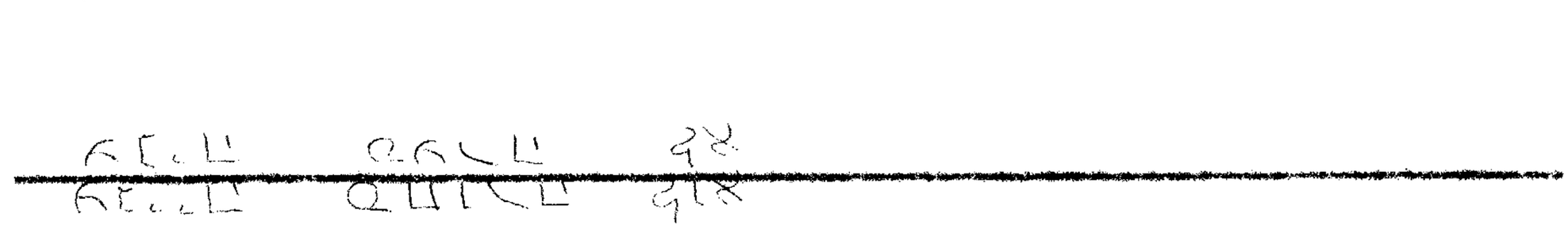












מרחמכי יהוה
מרחמך

עניה סוערה לוא
עניה סערה לא

הנה אנוכי מרביץ בפוך אבניך
אנכי

ויסדתיך בספירים
ויסדתיך

ושמתי כדכוד שמשותיך
כדכד שמשתיך

ושעריך לאבני אקדח וכול גבוליך לאבני
וכל גבולך

חפץ וכול בניך למודי
וכל

יהוה ורב שלום בניכי
בניך

בצדקה תכונני
תכונני

רחקי מעושק כיא לוא תיראי
מעשק כי לא

ומחתה כיא לוא תקרב אליך
כי לא

BofM (3N22:15) Behold, they shall surely gather together
(3N10:23)
KJ (54:15) Behold, they shall surely gather together,

against thee, not by me; whosoever shall gather together

but not by me: whosoever shall gather together

against thee shall fall for thy sake.

against thee shall fall for thy sake.

BofM (3N22:16) Behold, I have created the smite that bloweth
(3N10:24)
KJ (54:16) Behold, I have created the smite that bloweth

the coals in the fire, and that bringeth forth an instrument

the coals in the fire, and that bringeth forth an instrument

for his work; and I have created the waster to destroy.

for his work; and I have created the waster to destroy.

BofM (3N22:17) No weapon that is formed against thee shall
(3N10:25)
KJ (54:17) No weapon that is formed against thee shall

prosper; and every tongue that shall rise against thee in

prosper; and every tongue <u>that</u> shall rise against thee in

judgment thou shalt condemn. This is the heritage of the servants

judgment thou shalt condemn. This <u>is</u> the heritage of the servants

of the Lord, and their righteousness is of me, saith the Lord.

of the LORD, and their righteousness <u>is</u> of me, saith the LORD.

1. LXX has ἔτι.

DSIa Variations from the M.T.

Chapter Fifty-four

2. Words added:

vs. 6 יהוה
vs. 9 עוד

Total occurrences--2

3. Phrase deleted:

vs. 17 וכל לשון תקום אתך למשפט

5. Modifications re. conjunction:

added-- vs. 1 ותלוא instead of תלוא
ותלוא instead of תלוא
vs. 2 ואל instead of אל

deleted-- vs. 16 אנוכי instead of ואנכי

Total occurrences--4

6. Change re. number:

vs. 3 יירשו instead of יירש
vs. 12 גבולך instead of גבול
vs. 15 יפולן instead of יפול
vs. 16 למעשיהו instead of למעשהו

Total occurrences--4

8. Change re. tense or stem:

vs. 10 והחמוטינה instead of והמוטנה
vs. 14 והכונני instead of והכונני
vs. 15 [illegible] instead of [illegible]

Total occurrences--3

10. Orthographical and morphological variations not affecting the meaning:

addition of m-l Vav--

vs. 1	ולוא	instead of	ללא
	ולוא	instead of	ללא
vs. 2	החשוכי	instead of	החשכי
	ויהדיוזין	instead of	ויהדיזין
vs. 3	חפרוטי	instead of	ופרטי
vs. 4	לוא	instead of	ללא
	לוא	instead of	ללא
	בושוד	instead of	בשוד
	לוא	instead of	ללא
vs. 5	והזכורי	instead of	החזכי
	עושלך	instead of	גאלך
	והואלך	instead of	אלוה
	אלוהי	instead of	אלהי
	כולך	instead of	אלך
vs. 6	אלוהיך	instead of	אלהיך
vs. 7	ויוגע	instead of	רגע
	ג׳ורלים	instead of	גדלם
vs. 8	רוגע	instead of	רגע
vs. 9	כוז	instead of	בוז
	זואוד	instead of	זאוד
	מעבוי	instead of	מעבר
	בוח	instead of	נח
	חקיוף	instead of	חקיף
	וחוגעוך	instead of	ונוגעך
vs. 10	לוא	instead of	לא
	לוא	instead of	לא
vs. 11	לוא	instead of	לא
	אבוכי	instead of	אבכי
	ויסודיוך (bis)	instead of	ויסדיך
vs. 12	כדכוד	instead of	כדכד
	שחשחוך	instead of	שחשחיך
	וכול	instead of	וכל
vs. 13	וכול	instead of	וכל
vs. 14	חשושק	instead of	חשעשק
	לוא	instead of	לא
	לוא	instead of	לא
vs. 16	אבוכי	instead of	אבכי
	בופח	instead of	נפח
	אבוכי	instead of	ואנכי
vs. 17	כול	instead of	כל
	לוא	instead of	לא
	נואבו	instead of	נאבו

Occurrences--43

deletion of m-l Vav--

vs. 15	מאודי	instead of	מיאודי

addition of m-l Yod--

vs. 1	ריבה	instead of	רבה
vs. 11	עניה	instead of	ענה

Occurrences--2

quiescent letters--

vs. 1 כי instead of כי

vs. 3 כי instead of כי

vs. 4 כי instead of כי

vs. 5 כי instead of כי

vs. 6 כי instead of כי

vs. 10 כי instead of כי

vs. 14 כי instead of כי

Occurrences--12

modifications re. suffix--

vs. 2 instead of

vs. 5 instead of

vs. 8 instead of

vs. 10 instead of

vs. 13 instead of

vs. 15 instead of

vs. 16 instead of

Occurrences--9

Total occurrences for section ten--67

11. Probable spelling error:

vs. 11 instead of

Total number of variations--82

Average number of variations per verse--4.84

There is one verse for every 2.52 words.

Addition of m-l Vav is the most frequent variation, constituting 52.4% of the variant readings.

CHAPTER SIX

INTERPRETATION OF THE DATA

The variations of the Isaiah text in the Book of Mormon from the readings of the King James Version were discussed and arranged by Grant Vest[1] into the following general categories:

1. additions -- words or phrases found in the Book of Mormon but not found in the King James Version
2. omissions -- words or phrases found in the King James Version but not found in the Book of Mormon
3. substitutions -- words or phrases different in the Book of Mormon from those in the King James Version

The additions in the Book of Mormon text may possibly reflect readings found on the plates which came into Joseph Smith's possession but lost to the Massoretic text through errors of transmission.

Additions occur in the following verses:[2]

II 5,6,9,10,11,12,13,14,16,19
III 4,6,7,9,14,36

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[1]For a detailed discussion of each variation in terms of what the original text might have been, viewed in the light of the Book of Mormon text, see Grant Vest, op. cit.

[2]References are given according to the King James versification. The Book of Mormon verse numbers, if needed, may be found by consulting the appropriate verse in the comparison section.

IV	5
V	1,5,8,9,21,22,28
VI	9
VII	14
VIII	1,4,19,20
IX	1,7,17
X	13,17,21
XIII	3,14,15,17,22
XIV	2,4,8,11,16,18
XXIX	6,7,8,9,10,11,13,14,15,16,17,19,20,21
XLVIII	1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,17,22
XLIX	1,8,10,12,13,14,15,17,18,24
L	1,2,4,8,9
LI	1,2,7,11,12,16,18,19,20
LII	1,7,8,9,10,11
LIV	4

Omissions from the Book of Mormon text of words or phrases found in the King James Version may suggest that material has been added to the original Hebrew either by mistake or by scribal gloss during the transmission process.

Verses which involve omissions are the following:

II	13
III	9,23
IV	2
V	8,24
VII	1,18
VIII	19
IX	3,4,15
X	17,23
XI	6
XIII	8,11
XIV	26
XXIX	8,13,14,18
XLVIII	1,3,10,16,19
XLIX	7,8,26
L	10,11
LI	1,2,9,15,16
LII	8
LIII	2
LIV	9

With regard to the variations of substitution, Mr. Vest concludes, "The data as a whole, it would seem, tend to suggest the conclusion, which may or may not be correct, that

a different Hebrew original is not implied."[1]

Types of substitution variations include the following:

Revision of Italics

II	2,6,11,12,14,20
III	6,7,14,15,18,24,25
IV	2,3
V	9,11,19,21,22,24,28,29,30
VI	12,13
VII	6,8,17,20,21,22,23,25
VIII	12,22
IX	1,7,21
X	15
XIII	3,5,11,15,17
XIV	5,11,12,16,17,18,19,27,32
XXIX	13,14
XLVIII	5,8,11,12,13,15,16,17,20,21
XLIX	4,5,7,19
L	4,8
LI	7,11,12,17,18,19,22
LII	2,12
LIV	5,9,15

Revisions pertaining to Number

(Singular in the Book of Mormon)

II	9,20
XIII	22
XLVIII	18
L	6
LIII	3

(Plural in the Book of Mormon)

III	8,11
V	24
VII	11
IX	9,19
X	34
XIII	4,18
XIV	5,21
XLIX	7,23,24
L	9
LI	5,11
LIII	5,8

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[1] Grant Vest, op. cit., p. 201.

Transpositions of Words

II	7
V	4
VI	8
IX	14
X	7,13
XI	13,15
XIII	18
XIV	2
XLVIII	13
XLIX	20
L	1,2,9

Substitutions of "a" for "an" by the Book of Mormon

III	7
V	10
X	6
XI	15

Other Substitutions

II	22
III	6,10
V	7
VI	7,9,11,12,13
IX	8
X	2,10,12,13,30
XIII	10,11,15
XIV	2,3,13,19,25
XXIX	7,8,9
XLVIII	2,4,7,14,16,17
XLIX	9,20
L	2,4,8,9,11
LI	1,3,9,12,20,23
LII	8,9,10,11
LIII	4,7,9,12
LIV	2,10

The following verses are found in the Book of Mormon to be identical with those of the King James Version:

II	1,3,4,7,15,17,18,22
III	2,13,16,17,19,20,21,22,25
IV	1,4
V	2,3,6,12,13,14,15,16,17,18,20,25,26,27
VI	1,3,4,5
VII	2,3,4,5,7,9,10,12,13,16,19,24
VIII	2,3,5,6,7,8,9,10,11,13,16,17,18,21
IX	2,5,6,10,11,12,13,16,19,20
X	1,3,4,8,9,14,16,18,19,20,22,24,25,26,27 28,29,31,32,33

XI	1,2,3,4,5,7,8,9,10,11,12,14
XII	1,3,4,5,6
XIII	1,2,6,7,9,12,13,16,19,20,21
XIV	1,6,7,9,10,14,15,20,22,23,24,28,29,30,31
XXIX	18,22,24
XLVIII	none
XLIX	2,3,11,16,19,21,22
L	3,5,7
LI	3,6,8,13,14
LII	3,13,14,15
LIII	5,10,11
LIV	3,6,7,8,11,12,13,14,16,17

In many cases the Book of Mormon perpetuates readings from the King James Version that scholars today consider inadequate. A good example is Isa. 3:16-26 in which many items of apparel possessed by the daughters of Zion are enumerated. By comparing the Revised Standard Version and the Jewish Publication Society texts with the King James Version one may note how drastically different the modern versions are from the readings of the King James Version. The modern versions are generally considered to give a more accurate representation of the basic meaning of the words.

The major concern of this thesis has been the following question: To what extent does the St. Mark's Isaiah Scroll support the Book of Mormon text of Isaiah? We now proceed to a consideration of each instance of support:

3:9 The addition of the conjunction Vav in the DSIa clause ולא כחדו supports the presence of the conjunction in the Book of Mormon clause "and they cannot hide it."

48:8 The conjunction in the Book of Mormon clause "Yea, and thou heardest not," may reflect the presence of the Vav in the DSIa clause ואף לוא ידעתה.

48:13 The presence of the conjunction Vav in the DSIa clause וישמחו יחדו accords with the presence of the conjunction in the Book of Mormon clause "and they stand up together."

48:14 Assuming ועשה to be intending ועשׂה or ועשה, the conjunction Vav supports the presence of the conjunction in the Book of Mormon clause, "and he will do his pleasure on Babylon."

49:6 The Book of Mormon reads "the ends of the earth" with the plural noun "ends" replacing the singular form found in the King James Version. DSIa reads קצות הארץ, with the plural form קצות replacing the singular form קצה of the Massoretic Text.

None of the above instances of support are really noteworthy.

One's reaction to the scarcity of positive instances of support between DSIa and the Book of Mormon will probably be influenced by one's interpretation of the reason for the Book of Mormon variations, and also by one's evaluation of the nature and significance of the St. Mark's Isaiah Scroll.

Perhaps a summary of DSIa*s peculiarities and its variations from the Massoretic Text will be helpful to the reader for evaluation of the St. Mark's Isaiah Scroll.

In the twenty-one chapters under consideration there were 1507 variations, with a total average of 3.6 variations per verse, or one variation for every 3.89 words. The number of variations for each chapter will now be listed in a chart for easy comparison.

KEY
to the
COMPARATIVE CHART
of
DSIa VARIATIONS
from the
MASSORETIC TEXT

Chapter numbers are listed horizontally across the top and bottom of the chart.

Types of variations are numbered along the left margin as follows:

1. change of words or phrases in DSIa with respect to the readings of the Massoretic Text

2. additions to DSIa

3. omissions from DSIa

4. modifications pertaining to the definite article

   a. additions
   b. omissions

5. modifications pertaining to the conjunction

   a. additions
   b. omissions

6. modifications pertaining to number

7. modifications pertaining to gender

8. modifications pertaining to tense or stem

9. modifications pertaining to prepositions and particles

   a. additions
   b. omissions
   c. substitutions

10. orthographical or morphological variations not affecting the basic meaning

    a. additions of matres-lectionis Vav
    b. omissions of matres-lectionis Vav
    c. additions of matres-lectionis Yod

d. omissions of matres-lectionis Yod
e. quiescent letters
f. modifications pertaining to suffixes
g. others

11. Probable spelling errors

In the twenty-one chapters of Isaiah with which we are concerned,

variation type	1	occurred	43	times, which is 2.86%	of the total variations.
	2		17	1.13	
	3		28	1.84	
	4a		18	1.19	
	4b		8	0.53	
	5a		54	3.59	
	5b		31	2.06	
	6		47	3.12	
	7		11	0.75	
	8		58	5.84	
	9a		21	1.59	
	9b		8	0.53	
	9c		9	0.60	
	10a		659	43.73	
	10b		17	1.13	
	10c		23	1.53	
	10d		7	0.46	
	10e		178	11.81	
	10f		170	11.28	
	10g		54	3.59	
Total of	10		1108		
	11		45	2.98	

	2	3	4	5	6	7	8	9	10	11
1	1	2	1	3	3	1	1	2	2	--
2	--	1	1	--	--	--	--	--	--	1
3	3	2	2	1	2	3	1	--	2	2
4a	--	1	--	--	1	3	3	2	--	1
4b	1	1	--	--	1	--	2	--	1	1
5a	2	6	--	3	--	3	2	3	1	--
5b	2	1	--	3	3	--	2	--	--	--
6	2	2	--	3	3	2	2	2	2	2
7	1	2	1	2	--	1	--	--	--	1
8	2	1	2	5	2	--	3	1	3	3
9a	1	--	--	--	1	--	3	1	3	3
9b	--	--	--	3	1	--	--	--	1	--
9c	--	1	--	1	--	--	1	2	2	--
10a	19	25	4	32	17	40	34	35	49	13
10b	--	2	--	--	1	2	1	2	3	--
10c	--	1	--	--	1	2	2	1	1	--
10d	--	1	--	1	--	--	--	--	1	1
10e	9	11	--	12	6	4	10	3	5	3
10f	2	3	--	1	--	1	5	5	4	4
10g	6	1	--	4	4	8	4	1	6	4
Total of 10	34	44	4	51	26	57	56	47	69	25
11	1	4	1	8	3	2	2	2	3	1
Chapter Totals	51	69	11	83	47	72	78	62	86	37
	3	3	3	3	3	7	3	3	10	11

12	13	14	29	48	49	50	51	52	53	54
--	2	6	2	3	7	4	3	--	--	--
--	1	1	--	2	1	--	3	2	2	2
--	--	1	--	2	1	--	1	4	--	1
--	--	4	--	--	1	--	--	2	--	--
--	1	--	--	--	--	--	--	--	--	--
--	3	1	--	8	5	1	1	4	8	3
1	2	4	--	3	5	1	3	--	--	1
1	4	5	2	3	2	2	3	--	1	4
--	--	1	1	--	--	--	1	--	--	--
1	--	8	5	7	6	--	1	1	4	3
2	1	1	2	2	2	--	2	3	--	--
--	--	--	1	1	--	--	1	--	--	--
--	--	1	--	--	--	--	--	--	1	--
6	24	39	40	46	52	28	46	30	37	43
--	--	1	1	--	1	1	1	--	--	1
--	--	2	2	1	3	1	2	--	2	2
--	1	--	1	--	1	--	--	--	--	--
5	2	26	8	10	17	6	9	16	4	12
1	3	7	2	29	20	14	30	16	14	0
1	2	1	8	3	2	3	4	3	--	--
13	32	75	62	89	96	53	92	65	57	67
1	3	1	6	1	3	--	1	--	1	1
19	49	104	81	121	129	62	110	81	73	82
$\overline{12}$	$\overline{13}$	$\overline{14}$	$\overline{29}$	$\overline{48}$	$\overline{49}$	$\overline{50}$	$\overline{51}$	$\overline{52}$	$\overline{53}$	$\overline{54}$

As we note the variations, we see that the majority of variations are orthographical in nature. According to Roberts, despite the freak readings of 1QIsa, the Biblical texts among the Dead Sea Scrolls do indicate the existence of a pre-Massoretic Hebrew text which, for all practical purposes, agrees with the present Massoretic Text.[1] Driver, however, states that 1QIsa is one of the variant texts which existed side by side before Jamnia and which were finally eliminated only when the standard of the Massoretic Text was fixed and all divergent texts were destroyed.[2] Driver is also of the opinion that 1QIsa consists of two distinct scrolls (chapters one to thirty-three and thirty-four to sixty-four) exhibiting different texts but put together to make a complete scroll.[3] A glance at the comparative chart discloses that certain variations occur more frequently in chapters forty-eight to fifty-four than in previous chapters, --e.g. modifications pertaining to suffixes, suggesting either that two or more scribes expressed personal peculiarities of script while working on the different sections, or that two or more Vorlages were employed.

Orlinsky and Driver have affirmed that 1QIsa was copied from memory, but Kahle's assertion that two distinct prototypes were used would nullify the memory theory.[4] Both positions may

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[1]Bleddyn J. Roberts, The Dead Sea Scrolls and the Old Testament Scriptures (Manchester: The Manchester University press, 1953), p. 96

[2]G. R. Driver, The Hebrew Scrolls from the Neighborhood of Jericho and the Dead Sea (London: Oxford University Press, 1951), p. 13.

[3]Ibid., p. 13.

[4]Bleddyn J. Roberts, op. cit., p. 92.

be substantiated by the selection of certain sets of data. Perhaps there is some truth in both positions, with the scribe writing much from memory and consulting a written Vorlage as the need arose.

The text does not reveal any of the strict rabbinic standards that came to be applied in later times. Various methods of revision and correction were employed in DSIa, including the following:

1. Most frequently the scribe has inserted a letter or word in the space above the line; --e.g. 5:18.

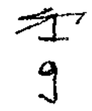
2. Sometimes the scribe placed a series of dots above, below, or around the error; --e.g. 3:17.

3. Occasionally the scribe crossed out a wrong word; --e.g. 2:4.

4. A few times the scribe attempted to erase a word; --e.g. 48:16.

A supralinear addition may be the correction of a mistake or may be indicative of the existence of an alternate text. Most supralinear additions result in alignment with the Massoretic Text. Roberts has noted sixty such amendments.[1]

Scattered through DSIa are undetermined marginal markings, including the following:

6:1	
7:19	
8:16	
11:15	
48:14	
52:6	

[1]Bleddyn J. Roberts, op. cit., p. 93.

Burrows suggests that their function may have been to mark off sections for reading.[1]

Other passages marked by various symbols include 7:8, 8:19, 9:2, 11:11, 29:13, 29:21, 48:20, 49:5, 49:8, 51:7, and 53:1.

The figure ⟩(appears in the margin of the scroll at 49:7, 54:14, and 55:4. Teicher has interpreted such markings to be the Greek letter Chi which he thinks stood for indicating Christological passages.[2] Sonne suggests three possible explanations for ⟩(:

1. ⟩(is the Hebrew Tav, meaning simply "mark" and indicating important passages.

2. ⟩(is the Greek letter Chi, standing for χρεστον "good, important" and serving to mark off useful passages.

3. ⟩(may stand for χριστος but is not a Christian sign.[3]

The resemblances of some DSIa peculiarities to Aramaic should be noted. Mansoor has pointed out the following Aramaisms:[4]

1. The ־הון form of the pronominal suffix; --e.g. 2:2, יחלצ֫הון, and 6:13 .

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[1]Burrows, op. cit., p. xvi.

[2]Millar Burrows, The Dead Sea Scrolls (New York: Viking Press, 1955), p. 99.

[3]J. L. Teicher, "A Christian Interpretation of the Sign X in Dead Sea Isaiah," Vetus Testamentum (Leiden: E. J. Brill Co., 1955), V, p. 189.

[4]Mansoor, op. cit., p. 44.

2. Verbal suffixes of the third person plural,

a. קטלון for קטלו (masculine);

--e.g. 29:9 יכרון.

b. קטלה for קטלו (feminine);

--e.g. 4:1 החזיקו.

3. Use of the prefix Lamed as a negative particle.

The scribe probably had in mind the Aramaic לא (la); --e.g. 29:9. Use of the prefix Lamed as a negative is found in the Ras-Samra (Ugaritic) texts also.

Bauchet did some comparison of DSIa with Ugaritic. His conclusion states that, "The orthographical variants are not an indication of a purely dialectic tradition but rather vestiges of an older pronunciation of the classical Hebrew."[1] In fact, what some have labelled Aramaisms in the Hebrew may actually have been antique Hebrew.

Mansoor also notes a few similarities to the Samaritan dialect, such as the following:

1. omission of the laryngeals due to defective pronunciation, as occurs in the Samaritan dialect;

2. the pronoun suffixes of the second masculine singular and the second and third plural as a rule have the full forms כה, כמה, המה, to be pronounced Ka, Kemma, hemma, recalling the Samaritan pronunciation.[2]

Much more work needs to be done in comparative language study concerning the St. Mark's Isaiah Scroll.

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[1] J. M. Paul Bauchet, "A Note on the Orthography of the Dead Sea Manuscripts," Catholic Biblical Quarterly, XII, No. 1 (January, 1950), p. 68.

[2] Ibid., p. 46.

The significant value of DSIa, as the writer sees it, is the performance of the following functions:

1. DSIa discloses how reliable our present text is.

Many differences between DSIa and the Massoretic Text pertain to peculiarities of orthography or morphology not affecting the basic meaning. In other words, there is a remarkable agreement between the two traditions, giving reassuring testimony of the general accuracy of the present text. Indeed the Dead Sea Isaiah Scroll has been a disappointment to many scholars, in that while it conserved many variant readings, few are significant and even fewer are considered superior to the traditional readings.

2. DSIa provides us with a vulgar text dating probably from the second century B.C.

DSIa bears marks of being an unofficial copy, with amateur scribes using a phonetic rather than classical Hebrew spelling. No scholar has voiced the opinion that DSIa was a carefully guarded accurate text. In fact, Roberts has said,

> It is unfortunate too, that the manuscript happens to be such a poor one: indeed one wonders whether it is not one of the main services of this document that it can be used as a demonstration for students of how scribal errors and consequent text corruption actually happened.[1]

3. DSIa demonstrates many of the orthological and morphological peculiarities of those times.

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[1]Bleddyn J. Roberts, op. cit., p. 87.

Few if any orthological and morphographical peculiarities of DSIa are carried through consistently. Apparently the scribe or scribes employed the forms familiar to his own dialect adding a classical form here or there. Apparently no systematic revision of the scroll was attempted. Variants in spelling and inconsistency of form may suggest that Hebrew was then going through a period of transition.

Peculiarities that occur regularly in DSIa include the following:

--lavish use of <u>matres lectiones</u>

--confusion of gutterals

--tendency to avoid the Vav-consecutive

--retention of the vowel in the feminine singular and the masculine plural imperative

--occurrence of the metathetic Aleph

--the distinguishing of the consonental Yod from the <u>matres lectionis</u> Yod by doubling

--the interchangeability of the Yod and Vav

--retention of the vowel with the second radical in the Qal imperfect plural of the verb

4. DSIa gives support to the theory of single authorship of the Book of Isaiah.

Assuming DSIa to date from the second century B.C. as is generally agreed among scholars, we note that the scribe probably knew of no division of the

text into parts. Change of scribe at the end of chapter thirty-three may possibly be construed to support the Deutero-Isaiah theory, but in general, the Isaiah text seems to be "one."

5. DSIa may throw some light on the value of the Septuagint.

A glance through the comparison section will disclose the many instances that DSIa supports the Septuagint against the Massoretic Text. The reader should be aware, however, that in the great majority of cases DSIa agrees with the Massoretic Text against the Septuagint. In other words, the DSIa text is much closer to the Massoretic than to the Septuagintal tradition.

6. DSIa may recover some original readings.

The committee working to bring forth the Revised Standard Version had access to the DSIa text. As a result thirteen DSIa readings were adopted as preferable to those of the Massoretic Text. These amendments were designated as from "one ancient manuscript." In the chapters under consideration in this thesis, we find four of the thirteen readings: 4:24; 14:4; 14:30; and 49:24.

How may a believer in the Book of Mormon react to the data of this study? Harmonization of DSIa's meagerness of support for the Book of Mormon with belief in the Book of Mormon

may be couched in the following views:

1. The variant readings in the Book of Mormon do not reflect the readings of any alternate text. They have appeared as a result of Joseph Smith's literary taste or of other reasons not pertaining to a translation process.

2. The St. Mark's Isaiah Scroll is, as Zeitlin and his colleagues have long maintained, a late work. Textual corruption crystallized and preserved by the Massoretic Text had already occurred in the Hebrew scriptures.

3. The St. Mark's Isaiah Scroll was the forerunner of the Massoretic Text. Much of the textual corruption had already occurred by the time of the Qumran community and these corruptions were passed on intact to the scrolls from which the Massoretes worked and hence to our day.

4. The St. Mark's Isaiah Scroll is an unofficial vulgar text probably used to train amateur scribes and, as a result, should not be used to perform any function of the sacred text. To treat it as a text worthy of comparison with the Book of Mormon text is unjustifiable.

5. The variations in the Book of Mormon represent alterations that had occurred in the records of the Lehi colony after they departed from Palestine. Therefore, a recension that later developed in the Holy Land may not be legitimately used to check such variations.

6. A completely non-literal view of the Book of Mormon, treating it as a non-historical spiritual allegory in much the same manner as many modern critics view Jonah, Ruth,

Job, and Daniel, would alleviate the need for textual comparison. Such a view has never appeared in the Mormon press. Most Latter-day Saints would no doubt be extremely hostile to such a modernistic interpretation.

However we interpret the data, we may be sure that many more critical exegeses of the Book of Mormon and the Dead Sea Scrolls need to be attempted. The writer of this study hopes that no doors have been closed to further academic pursuit by the results of this comparison. Rather may new opportunities for continued exploration be uncovered.

Many searching souls will agree that there is value in increasingly intensive study of the Book of Mormon and of the Dead Sea Scrolls.

From the Book of Mormon comes this promise to those who search.

> Behold, I would exhort you that when ye shall read these things, . . . ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.
>
> And by the power of the Holy Ghost ye may know the truth of all things.[1]

Another promise comes from the pen of a spokesman for the scriptures of the Dead Sea Community.

> . . . the Dead Sea Scrolls should be regarded as something more than the subject matter of a scholarly controversy. For those who will read them sympathetically, they possess value in their own right as conveying the religious message of men who gave up the world and were able to find God in a wilderness, simply because they preferred nakedness to motley

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[1]Moro. 10:3-5.

and because they realized that, in the larger analysis, crucifixion can itself be resurrection.[1]

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[1]Theodor H. Gaster, op. cit., p. viii.

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A TEXTUAL COMPARISON

OF THE ISAIAH PASSAGES IN THE BOOK OF MORMON

WITH THE SAME PASSAGES IN THE ST. MARK'S ISAIAH SCROLL

OF THE DEAD SEA COMMUNITY

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by

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ABSTRACT

A TEXTUAL COMPARISON
OF THE ISAIAH PASSAGES IN THE BOOK OF MORMON
WITH THE SAME PASSAGES IN THE ST. MARK'S ISAIAH SCROLL
OF THE DEAD SEA COMMUNITY

The Book of Mormon contains twenty-one chapters of the Book of Isaiah: two through fourteen, twenty-nine, and forty-eight through fifty-four. The language is primarily that of the King James Version with some variations. The King James Version itself has been translated from the Massoretic Hebrew Text. It is a fair assumption that the variations in the Book of Mormon represent an older, more accurate text than the Massoretic Text.

Textual critics are anxious to find ancient texts and versions of the scriptures in the hope that some of these texts may contain readings closer to the original than does the Massoretic Text thereby avoiding some of the errors of transmission to which the Massoretic Text has succombed during its long history. It is generally expected among believers in the Book of Mormon that the variations in the Book of Mormon will be supported by comparison with the ancient versions and ancient Hebrew texts of Isaiah.

In 1947 a great scroll discovery came to the attention

of scholars and public alike. A full scroll of the Book of Isaiah was found with other scrolls in a cave near Ain Feshka in the vicinity of the Dead Sea. This text, which came to be known as the St. Mark's Isaiah Scroll or more fully, the St. Mark's Monastery Scroll of the Book of Isaiah, dates probably from the second century B.C. and is considered to be the product of a scripture-centered monastic community that was located at the present site of Khirbet Qumran. This text of Isaiah predates by one thousand years what was previously considered to be the oldest text of the Old Testament. Latter-day Saints would have the right to expect that this ancient text would support some of the variant readings found in the Isaiah passages in the Book of Mormon.

To investigate every possibility of textual comparison, the Book of Mormon reading was aligned with the King James reading for easy check of variations. The St. Mark's Isaiah Scroll text was concurrently being compared interlineally with the Massoretic Text. Notes of interest pertaining to similarities of texts or peculiarities of the St. Mark's Scroll were appended to each verse. Readings from other versions, especially the Septuagint, were noted on occasion to help clarify a point.

The readings of the St. Mark's Isaiah Scroll agrees with the Book of Mormon text against that of the King James Version in the following verses:

3:9 The addition of the conjunction Vav in the St. Mark's Isaiah Scroll clause ולא כחדו supports the presence of the conjunction in the Book of Mormon clause "and they cannot hide it."

43:8 The conjunction in the Book of Mormon clause "Yea, and thou hearkest not," may reflect the presence of the Vav in the St. Mark's Isaiah Scroll clause ואם לוא שמעת

48:13 The presence of the conjunction Vav in the St. Mark's Isaiah Scroll clause וישמודו יחדיו accords with the presence of the conjunction in the Book of Mormon clause "and they stand up together.

48:14 Assuming וישה to be intending וישא or וישהו, the conjunction Vav supports the presence of the conjunction in the Book of Mormon clause, "and he will do his pleasure on Babylon.

49:6 The Book of Mormon reads "the ends of the earth" with the plural noun "ends" replacing the singular form found in the King James Version. The St. Mark's Isaiah Scroll reads קצי הארץ, with the plural form קצי replacing the singular form קצה of the Massoretic Text.

None of the above instances of support are really noteworthy.

Increasingly intensive study into the nature and function of the Old and New Testament in the Book of Mormon account is needed, as is a continuing evaluation of the nature and significance of the Dead Sea Scrolls.

Ellis Rasmussen