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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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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<table>
<thead>
<tr>
<th>Chapter</th>
<th>INTRODUCTION</th>
<th>THE BOOK OF MORMON</th>
<th>TRANSMISSION OF THE SACRED TEXT</th>
<th>THE DEAD SEA SCROLLS</th>
<th>THE COMPARISON</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>11</td>
<td>22</td>
<td>28</td>
<td>42</td>
</tr>
<tr>
<td>Chapter 2</td>
<td></td>
<td></td>
<td></td>
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<td>Chapter 33</td>
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</tr>
<tr>
<td>Chapter 34</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| VI. | INTERPRETATION OF THE DATA | 460 |

SAMPLE BIBLIOGRAPHY | 479 |
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

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, 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.

1Transmission 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.

\(^1\)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.\footnote{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.}

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

\textbf{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
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 1932. 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

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 medi-
eval 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 Pub-
lication Society of America, with headquarters in Philadelphia, Pennsylvania, first issued in 1917 its edition of the scrip-
tures, said to be a "new translation according to the Masoretic Text with the aid of previous versions and with constant con-
sultation 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 responsi-
bility, 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 bib-
lical scholarship, ancient, mediaeval, and modern. It gives to the Jewish world a translation of the Scriptures done by men imbued with the Jewish con-
sciousness, while the non-Jewish world, it is hoped, will welcome a translation that presents many pas-
sages from the Jewish traditional point of view.²

²Ibid., p. vii.
Although many varied versions are listed as sources of reference, the phraseology of The Holy Scriptures bears a striking resemblance 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, quam omnino 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 Smith (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

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.

The Book of Mormon purports to be an abridged record of "the people of Nephi, and also of the Lamanites" 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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1Joseph Smith, The Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), pp. 49-54.

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

3Ibid.

4Ibid.
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 Nephi 5:10-13.
² 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.  

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.  

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:

<table>
<thead>
<tr>
<th>Nephi:</th>
<th>Isaiah:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Nephi 20, 21</td>
<td>---</td>
</tr>
<tr>
<td>2 Nephi 7, 8</td>
<td>---</td>
</tr>
<tr>
<td>2 Nephi 12-24</td>
<td>---</td>
</tr>
<tr>
<td>Mosiah 14</td>
<td>---</td>
</tr>
<tr>
<td>3 Nephi 20</td>
<td>---</td>
</tr>
<tr>
<td>3 Nephi 22</td>
<td>---</td>
</tr>
</tbody>
</table>

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.


2Mormon 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 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

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1 A Vorlage is the text "laying before" a transmitter 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 forthcoming from this study; only, as it were, a tiny piece of a jigsaw 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 millennium 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."

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 (ת) and the Caph (ך), the Daleth (ד) and the Resh (ר), and He (ה) and the Cheth (ך).

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

6. ditography--the repetition of a word or phrase through carelessness.
7. **Homoiooteleuton**, 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-

¹Kenyon, op. cit., pp. 77-78
ence and obscenity.

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

4. An eclectic 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. Re-
verence for the scriptures pervaded every slightest detail of
the prodigious work done by the Massoretes.

The Septuagint--This version, the complete Old Testa-
ment 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 _Verlage_ dissimilar to
the Hebrew text we now possess. Where the Septuagint supports

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

2Kenyon, _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 Gemerrah.\(^1\) 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:

\(^1\)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, I was tending a flock of fifty-five head in the Wilderness, with two other herdmen 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, 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.  

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 archaeology 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 Quar'an 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 archaeologists is unfortunate indeed. The information gained would then have been much more precise and, therefore, more useful in piecing together the story of Quar'an.

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:

1. 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
   B. In Aramaic
      Fragments
      Daniel

II. Non-Canonical Religious Texts
   A. In Hebrew


²According 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)

Fragments of Texts of the Religious Community
a) Commentary on Psalms
  b) Commentary on Hosea
  c) Commentary on Isaiah
  d) Commentary on Nahum
  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.

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 Janneus. 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:

1. 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 Marabba'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 Colossians 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 war Kochbar's

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, how-
ever, 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 Qum-
ran 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:

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

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 radio-
active carbon diminishes progressively because of eradication.
A chemical decomposing 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.
<table>
<thead>
<tr>
<th>Phase</th>
<th>Year</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Herod the Great, 37-4 B.C.</td>
<td>1</td>
<td>One not quite identified</td>
</tr>
<tr>
<td>Tyre, 29 B.C.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Herod Archelaus, 4 B.C. to 6 A.D.</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Procurators under August</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Procurators under Tiberius</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Agrippa 1, 37-44</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Procurators under Claudius</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Procurators under Nero</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>First Revolt, year II, 67-68</td>
<td>11</td>
<td>Date outside the disk</td>
</tr>
<tr>
<td>Cesarea under Nero, 67-68</td>
<td>8</td>
<td>Silver</td>
</tr>
<tr>
<td>Dora under Nero, 67-68</td>
<td>1</td>
<td>Date erasures, countermark, with .X. on the reverse</td>
</tr>
<tr>
<td>Dora under Nero, same type</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Vespasianus, 70</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Askalon, 72-73</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Askalon, same type</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Judea capta, under Titus, after 79</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Agrippa II, about 86</td>
<td>1</td>
<td>Outside the building</td>
</tr>
<tr>
<td>Second Revolt, 132-135</td>
<td>17</td>
<td>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). Of which 2 on the surface Of which 1 on the surface (^1)</td>
</tr>
<tr>
<td>Byzantine</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Arab</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

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

\(^1\) Verme, 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 mater 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 Naphtaroth Scroll.² Its testimony would have disturbed the hypothesis of the manuscript's antiquity, but the Naphtaroth 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.


²Prophetical pericopae used in synagogue liturgy.

³The 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 Hasmonaean 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 crystallized. 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

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 interlinearly 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 Masoretic Text reading does not 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, Desenius' *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 abbreviation "Isa." is often omitted—i.e., Isa. 5:2 will appear as 5:2.

Abbreviations that occur regularly are the following:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>DSM</td>
<td>The St. Mark's Monastery Isaiah Scroll</td>
</tr>
<tr>
<td>BM</td>
<td>The Book of Mormon (may refer to either edition)</td>
</tr>
<tr>
<td>RBcM</td>
<td>The Reorganized Church edition of the Book of Mormon</td>
</tr>
<tr>
<td>KJ</td>
<td>The King James Version</td>
</tr>
<tr>
<td>KY</td>
<td>The Kyrie-Eleison Version</td>
</tr>
<tr>
<td>RSV</td>
<td>The Revised Standard Version</td>
</tr>
<tr>
<td>MT</td>
<td>The Masoretic Text</td>
</tr>
<tr>
<td>LXX</td>
<td>The Septuagint</td>
</tr>
<tr>
<td>m-l</td>
<td>masorah-lectionis</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Aleph</th>
<th>Beth</th>
<th>Gimel</th>
<th>Daleth</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
</tr>
<tr>
<td>Hebrew Letter</td>
<td>Value</td>
<td></td>
<td></td>
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<tr>
<td>---------------</td>
<td>-------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vav</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zayin</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chet</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tet</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yod</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kaph</td>
<td>28</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Terminal Kaph</td>
<td>29</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lamed</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mem</td>
<td>60</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Terminal Mem</td>
<td>61</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nun</td>
<td>64</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Terminal Nun</td>
<td>65</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samek</td>
<td>66</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ayin</td>
<td>400</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pe</td>
<td>401</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Terminal Pe</td>
<td>402</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sade</td>
<td>48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Terminal Sade</td>
<td>481</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kaph</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Resh</td>
<td>200</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sin or Shin</td>
<td>300</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tav or Taw</td>
<td>400</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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:
   \[ \text{vs.-- (DSIA reading,)} \] 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 usla reading
   deleted-- from usla 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-1 Vav--
    deletion of m-1 Vav--
    addition of m-1 Yod--
    deletion of m-1 Yod--
    quiescent letters-- --i.e. some uses of Aleph

    modifications re. suffix--
    others--

11. Probable spelling errors:

    Sometimes a usla 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 mar-
    ginal gloss has been incorporated into the body of the text.
concerning Judah and Jerusalem.

concerning Judah and Jerusalem.

concerning Judah and Jerusalem.

concerning Judah and Jerusalem.

concerning Judah and Jerusalem.

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

2. Both קוה (sixteen times) and קוה (nine times) are found in DSIA. In the 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.

Gofn (2 K 12: 2) And it shall come to pass in the last days,
(2 N 8: 18) And it shall come to pass in the last days,
LV (2: 2) And it shall come to pass in the last days,
RSV (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
that 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 the highest of the mountains, and shall be
established as 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.
1. RSV and JPS seem to assume a Caph (ץאכ) rather than a Beth (ץאב). The DSIA scroll appears to have a Beth, but it could possibly be a Caph.

2. Omission of the definite article produces a closer parallelism with תורבג לוח which the Masoretes point as being indefinite.

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

   ... καὶ ἐπὶ οὖσιν ἐπὶ αὐτὸ πάντα τὰ ἐθνη,

   whereas Micah 4:2 reads

   ... καὶ σπεύδοσιν πρὸς αὐτὸ λαοί,

   perhaps suggesting those translating into Greek had by in their Isaiah Vorlage and by in Micah. This is just "academic speculation," however. As for יָּהָּשָׁה, 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.
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 Wav, Yod, and occasionally Ne and Aleph. These are called *mater lectionis* or אסירות הכתבים עילית.

The Wav is ה, generally written י by the Masoretes, 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.

---

And many people shall go and say, Come 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, and we will walk in his paths; and that we may walk in his paths."

And that we may walk in his paths."
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 מַגִּשָּׁר.

3. The verb being מָלַג, this form appears to be a good example of an Aleph replacing a He. Apparently, by the time of LSIa, the Aleph had become completely quiescent.
(Verse 3 continued)

for out of Zion shall go forth the law, and the word of
for out of Zion shall go forth the law, and the word of
for out of Zion shall go forth the law, and the word of
for out of Zion shall go forth the law, and the word of
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.

1. The metathetic Aleph appears regularly in OSIA

to terminate some words usually written without an Aleph,
    --e.g., ֔יה, ֔הו. The scribe is not consistent, however;
for example, 5:5 has both ֔יה and ֔הו.

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.
And he shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plow-shares, and their spears into pruning-hooks—nation shall not lift up sword against nation, neither shall they learn war any more. 

And he shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.
1. 

1. 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 י', which is abbreviated from the Divine Name י"ל'. 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 QSiA.

3.  is the sign of the definite, 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 קד'.
<table>
<thead>
<tr>
<th>Source</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BofM</td>
<td>(2:12:5)</td>
<td>O house of Jacob, come ye and let us walk in the light of the Lord; yea, come, for ye have all gone astray, every one to his wicked ways.</td>
</tr>
<tr>
<td>KJ</td>
<td>(2:15)</td>
<td>O house of Jacob, come ye, and let us walk in the light of the Lord.</td>
</tr>
<tr>
<td>IV</td>
<td>(2:15)</td>
<td>O house of Jacob, come ye, and let us walk in the light of the Lord.</td>
</tr>
<tr>
<td>RSV</td>
<td>(2:15)</td>
<td>O house of Jacob, come, let us walk in the light of the LORD.</td>
</tr>
<tr>
<td>JPS</td>
<td>(2:15)</td>
<td>O house of Jacob, come ye, and let us walk in the light of the LORD.</td>
</tr>
</tbody>
</table>

The passage suggests a call for repentance and回归 to the path of righteousness, particularly for those who have strayed from their paths.
Therefore, 0 Lord, 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.
1. Driver\textsuperscript{2} notes that the plural ending אֲנָוָי is an Aramaism.

BofM (2N12:7)  Their land also is full of silver and
time 1812
KJ (2:7)  Their land also 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 also 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 obliterated by a crack in the parchment.

2. יא is synonymous with יא, and can be found in M.T. Isaiah 9:6.
Their land is also full of idols; 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 own hands, to what Every one worshippeth the work of his own hands, That which their own fingers have made.

1. The KJ word order, "also is", appeared in the First Edition and does now appear in BofM.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>BofM (2N12:9)</td>
<td>And the mean man boweth</td>
<td>not down, and</td>
</tr>
<tr>
<td>KJ (2:9)</td>
<td>And the mean man boweth</td>
<td>down, and</td>
</tr>
<tr>
<td>IV (2:9)</td>
<td>And the mean man boweth</td>
<td>not down, and</td>
</tr>
<tr>
<td>RSV (2:9)</td>
<td>So man is humbled,</td>
<td>and</td>
</tr>
<tr>
<td>JPS (2:9)</td>
<td>And man boweth</td>
<td>down, And</td>
</tr>
</tbody>
</table>

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—
man lowereth himself; And thou canst

not.
not.
not.
not!
not bear with them.

1. The last three words of vs. 9 and all of vs. 10 omitted in DSIIa. Consequently, an English translation would omit, "therefore, forgive him not," and all of vs. 10.
BoFM (2N12:10) 0 ye wicked ones, enter into the rock, and
(2N8:26) Enter into the rock, and
KJ (2:10) Enter into the rock, and
IV (2:10) 0 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.

1. LXX adds

...οταν ἀναστῇ ὁ θρασύς τὴν γῆν.
which may be translated, "when he arises to shatter the
earth."
SofM (2K12:11) And it shall come to pass that the lofty
(2K8:27) The lofty
KJ (2:11)
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.
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,

הָנָה is now more accurately in agreement with its subject לְיִיָּהוּ (fem., plural) with regard to number and gender. יִנָה is probably an example of the scribe's tendency to avoid the Vav-consecutive construction.
For the day of the Lord of Hosts soon cometh

For the day of the Lord of Hosts shall be

For the day of the Lord of Hosts soon cometh

For the Lord of Hosts has a day

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 that 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;

2. With רומא replacing the phrase רומא רומא

the English might now read, "upon every one that is proud and lofty and lifted up, and he shall be brought low."
Yea, and the day of the Lord shall come upon all the cedars of Lebanon, for they 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;


And upon all the high mountains, and

(2N12:14) 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;


1. The scribe at times is inconsistent. Here, both הָעִם and מַעֲשָׂה 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;

וְעַל מִנְן דְּגֵדוֹת בְּכָל גֹּפֶל, וְעַל כָּל צֹבָא בַּבָּל.
And upon all the ships of the sea,\(^1\) and

And upon all the ships of the sea, and

And upon all the ships of Tarshish, and upon all pleasant

And upon all the ships of Tarshish, and upon all pleasant

And upon all the ships of Tarshish, and against all the

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

pictures.

pictures.

pictures.

beautiful craft.

imagery.

---

1. The LXX for this verse reads,

καὶ ἐπὶ πάν πλοῖον θαλάσσης καὶ ἐπὶ πάσαν
Θέαν πλοίων κάλλους

which may be translated, "And upon every ship of the sea, and

upon every sight of the beauty of ships."
And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the pride of men shall be brought low; and the Lord alone shall be exalted in that day.
And the idols he shall utterly abolish.

And the idols he shall utterly abolish.

And the idols he shall utterly abolish.

And the idols shall utterly pass away.

And the idols shall utterly pass away.

1. According to Gesenius the basic meaning of קִזְנוּ 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, κατακρύψωσιν. The middle Vav is probably due to its being "in pause."
**BoFM (2N12:19)** And they shall go into the holes of the rocks, and into the caves of the earth, for the rocks, and into the caves of the earth, for the rocks, and into the caves of the earth, for the rocks, and into the caves of the earth, for the rocks, and into 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, 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. terribly the earth. the earth. mightily the earth.
ובא בברכה שהיינו בבשורה כובד משלי

כד ידה
In that day a man shall cast for his
idols of silver, and his idols of gold, which he hath
made for himself to worship, to the moles and to
the bats;
the bats;
the bats;
the bats;
the bats;
1. The Codex Alexandrinus⁴ 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 N.T.

3. Gesenius considers the dividing of קותרא to be erroneous. Note the masculine termination in DSIA.

---

⁴The 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.
To go into the clefts of the rocks, and

To go into the clefts of the rocks, and

to enter the caverns of the rocks and

To go into the clefts of the rocks, and

into the tops of the ragged rocks, for

into the tops of the ragged rocks, for

into the tops of the ragged rocks, for

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.
BofM (2N12:22)  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
HSV (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?

[Scriptural text in Hebrew]
1. Pronominal suffixes of the second masculine singular and the second and third person plural usually possess a terminal he, reading אֵל, הֵלְהַ, שָדַ וְ. Mansoor\textsuperscript{2} and Arbez\textsuperscript{3} read these endings as -ka, -kemma, -hemma, -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 N.T.


Chapter Two

1. Change of phrase:

vs. 20 [ instead of ]

3. Phrases deleted:

vs. 3

vs. 9

all of vs. 10

vs. 12

Total occurrences--3

4. Modification re. definite article:

deleted-- vs. 2

Total occurrences--1

5. Modifications re. conjunction:

added-- vs. 4

vs. 11

deleted-- vs. 3

vs. 7

Total occurrences--4

6. Modification re. number:

vs. 11 הושענה( plague ) instead of שָׁמוֹן

vs. 18 התיות( plague ) instead of יִשָׁמְךָ

Total occurrences--2

7. Modification re. gender:

vs. 20 תַּחְפֶּרֶנָּו(m) instead of תַּחְפֶּרֶנָּו(m)
8. Modification re. tense:

vs. 11 instead of

Total occurrences -- 2

9. Modification re. particle or preposition:

added -- vs. 4 

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav --

vs. 2 instead of

vs. 3 instead of

vs. 4 instead of

vs. 6 instead of

vs. 7 instead of

vs. 8 instead of

vs. 14 instead of

vs. 15 instead of

vs. 16 instead of

vs. 18 instead of

vs. 19 instead of

vs. 21 instead of

Occurrences -- 19

presence of quiescent letter --

vs. 2 instead of

vs. 3 instead of

vs. 4 instead of

vs. 6 instead of

vs. 12 instead of

vs. 22 instead of

Occurrences -- 9
11. Probable spelling errors:

vs. 3 ירחא instead of ירחא

12. Probable marginal gloss:

vs. 4 הוא

Total number of variations—51

Average number per verse—2.32

There is one variation for every 4.81 words.

Addition of מ-1 Vav is the most frequent variation, constituting 37.3% of the total number of variants.
BoFM (2N13:1) For behold, the Lord, the Lord of Hosts,
(2N8:39) 
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 staff and

doth take away from Jerusalem and from Judah the staff and

doth take away from Jerusalem and from Judah the staff and

is taking away from Jerusalem and from Judah the staff and

Doth take away from Jerusalem and from Judah the staff 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 lie of יָנַי may be a vocalic letter, or it may represent a pure type of Hiphil participle before elision of the lie has occurred.

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

The mighty man, and the man of war; the judge,
The captain of fifty, and the honorable man,
and the counselor, and the cunning artificer, and the eloquent orator.
and the counsellor, and the cunning artificer, and the eloquent orator.
and the counsellor, and the cunning artificer, and the eloquent orator.
expert in charms.
skilful enchanter.
1. First Edition also had "honourable" and "counsellor."

2. Working on the assumption that a Holem or Gibbus sound will nearly always be designated by the presence of a m-1 Vav in BSIa, forms such as θελλ and ἡλλ 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 δομαστὼν συμβουλον, --i.e. "wonderful counsellor" and that the Aramaic סדד, easily confused with Hebrew סדד, means "wonder" might be connected. We would probably be safer, however, to follow the tradition of the Masoretes.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Verse</th>
<th>Translation</th>
<th>Verse</th>
</tr>
</thead>
<tbody>
<tr>
<td>SofM</td>
<td>23:13:4</td>
<td>And I will give children unto them to be</td>
<td>23:8:42</td>
</tr>
<tr>
<td>KJ</td>
<td>3:4</td>
<td>And I will give children</td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>3:4</td>
<td>And I will give children unto them to be</td>
<td></td>
</tr>
<tr>
<td>RSV</td>
<td>3:4</td>
<td>And I will make boys</td>
<td></td>
</tr>
<tr>
<td>JPS</td>
<td>3:4</td>
<td>And I will give children</td>
<td></td>
</tr>
</tbody>
</table>

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.

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.
And the people shall be oppressed,

And the people shall be oppressed,

And the people shall be oppressed,

And the people will oppress one another,

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 neighbour; 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, and

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

of the house of his father, saying, 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 let 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 be under thy hand;

ruin come under thy hand;

heap of ruins shall be under your rule";

ruin be under thy hand.
1. יִנָּה is an acceptable pronominal suffix which, sometime in its early history, was contracted to the now more usual יִנָה.
In that day shall he swear, saying:

I will not be a healer; for in my house there is neither bread nor clothing; make me not a ruler of the people.

In that day shall he swear, saying:

I will not be an healer; for in my house is neither bread nor clothing; make me not a ruler of the people.

In that day shall he swear, saying:

I will not be a healer; for in my house there is neither bread nor mantle; ye shall not make me leader of the people.

In that day he will speak out, saying:

I will not be a healer; in my house there is neither bread nor clothing; make me not a ruler of the people.

In that day shall he swear, saying:

I will not be a healer; for in my house is neither bread nor mantle; ye shall not make me ruler of the people.

in that day shall he swear, saying:

I will not be a healer; for in my house is neither bread nor clothing; make me not a ruler of the people.

I will not be a healer; for in my house is neither bread nor clothing; make me not a ruler of the people.

I will not be a healer; for in my house is neither bread nor mantle; ye shall not make me leader of the people.

I will not be a healer; for in my house is neither bread nor mantle; ye shall not make me ruler of the people.

I will not be a healer; for in my house there is neither bread nor clothing; make me not a ruler of the people.

I will not be a healer; for in my house is neither bread nor clothing; make me not a ruler of the people.

I will not be a healer; for in my house is neither bread nor mantle; ye shall not make me leader of the people.

I will not be a healer; for in my house is neither bread nor mantle; ye shall not make me ruler of the people.
1. The presence of the conjunction וָאָמַר would cause the sentence to read, "And he shall swear in that day ..." LXX has καί.

2. מַעְלָה may be an example of an erroneous transposition of letters, or it may be related to the root מַעְלָה meaning "wholeness," "soundness," therefore "safety."
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 BofH 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 מַעֲשֵׂה is translated in the plural. LXX has plural γὰρ ἡμᾶς.

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

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

4. בַּי with two Yod's is the more common form of the plural construct of בַּי.
<table>
<thead>
<tr>
<th>BofM</th>
<th>(2N13:9)</th>
<th>The show of their countenance doth witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>KJ</td>
<td>(3:9)</td>
<td>The show of their countenance doth witness</td>
</tr>
<tr>
<td>IV</td>
<td>(3:9)</td>
<td>The show of their countenance doth witness</td>
</tr>
<tr>
<td>RSV</td>
<td>(3:9)</td>
<td>Their partiality witnesses</td>
</tr>
<tr>
<td>JPS</td>
<td>(3:9)</td>
<td>The show of their countenance doth witness</td>
</tr>
</tbody>
</table>

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. Woe unto their souls,
Sodom, they hide it 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 BofM.

2. The M.T. form מְשַׁמֵּשׁ seems to be a verbal of the Hiphil of חָכָם, meaning "a knowing," or "a taking knowledge of." The presence of the Vav in בַּחֲכָם is confusing, but perhaps merely portrays a dialectical peculiarity.

3. מְשַׁמֵּשׁ with the m-1 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 סודמא, both of which support the DSIA pronunciation against the Masoretic.

4. The supralinear 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 BofM. LXX has καὶ.
Say unto the righteous that it is well with them; 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 doings.

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

The vowel is often retained in the feminine singular and the masculine plural imperative, as in שָׁמָּה.
Bosnian (2N13:11) Woe unto the wicked, for they shall perish;
KJV (2N8:49) Woe unto the wicked! It shall be ill with him;
IV (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.

1. יָדָ֣ה 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 יָדָ֣ה has been used seventeen times in the N.T. for the more frequent form יָדָ֣ה.

2. The clause now reads, "for the reward (work) of his hand(s) shall not return."
And my people, children are 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 whole lead thee cause thee to err and destroy the way which lead thee cause thee 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 thy paths.
of your paths.
of thy paths.

2. וְיָלָה, as הָדָא in vs. 11, may be either singular or plural.

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

4. Burrows transliterates יְהָדָא at this point. The first consonant is not clear, but may just as readily be read as Vav or Yod.
<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BDB</strong> (2K13:13)</td>
<td><strong>The Lord standeth up</strong> to plead,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>KJ</strong> (3:13)</td>
<td><strong>The LORD standeth up</strong> to plead,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>IV</strong> (3:13)</td>
<td><strong>The Lord standeth up</strong> to plead,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>RSV</strong> (3:13)</td>
<td><strong>The LORD has taken his place to contend,</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>JPS</strong> (3:13)</td>
<td><strong>The LORD standeth up</strong> to plead,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.

---

1. With the conjunction omitted, the sentence will read as the RSV has rendered it.
BHS (2113:14) The Lord will enter into judgment with the
(218:52) 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 the spoil of
for ye have eaten up the vineyard; the spoil of
for ye have eaten up the vineyard; and the spoil of
'It is ye that have devoured the vineyard, the spoil of
'it is you who have devoured the vineyard, the spoil of

the poor in your houses.
the poor is in your houses.
the poor is in your houses.
the poor is in your houses.
the poor is in your houses;
1. "And" in the גות מ and IV accords with קי in the LXX.

2. The last two consonants are written supralinearly because of lack of space at the end of the line.
BofM (2N15:15) What mean ye? Ye beat my people
KJ (2N8:153) 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 of hosts.
1. The JPS reads יוהי as "the LORD" even when the 
Nassoretes have pointed it to be read יוהי ("God").

2. While the Ketib ("it is written") of the N.T.
is יוהי, the Qere ("to be read") is יוהי. 

3. DSIa suggests that we read num or no' em rather 
than the N.T. ne' em. Perhaps rather than a passive participle 
construct, the scribe intends us to read it יוהי, 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.
Moreover, the Lord saith: Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet—

feet;

feet;

feet;

feet;
1. The Qere for the L.T. reads מְשַׁמֶּרְתָּה.

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

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

will lay bare their secret parts.
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.
In that day the Lord will take away the bravery of their tinkling ornaments, and bravery of their tinkling ornaments about their feet and bravery of tinkling ornaments, and finery of the anklets, bravery of their anklets, and caulds, and round tires like the moon; their caulds, and their round tires like the moon, caulds, and round tires like the moon, the headbands, and the crescents. the fillets, and the crescents.
1. Above the Tetragrammaton may be an example of a fairly frequent phenomenon: the correction of אַשְׁרִי 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.
mufflers; mufflers, mufflers, scarfs; veils;

1. With the addition of the conjunction, DSIA now reads, "and the pendants . . ." LXX has קֶּלֶת.

2. The deletion of the Yod may suggest a form closer to Arabic נַּתָּחַת, pronounced natafatun.
BofM (2N13:21) The rings, and nose jewels;
(2N8:59)
KJV (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;

1. With the conjunction, it will read, "and the rings..." LXX has Kai.
The bonnets, and the ornaments of the
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;

1. LXX also employs the conjunction קדא.

2. The omission of the definite article is probably an error as all the other nouns of this series are definite.
Hofm (2N19:22) The changeable suits of apparel, and the
KJ (2N8:60) The changeable suits of apparel, and the
IV (3:22) The changeable suits of apparel, and the
RSV (3:22) the festal robes, the
NRSV (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;
manteleots, and the cloaks, and the girdles;

1. LXX has כָּלִים.
2. With תַּחַף ommitted, the English translation would omit, "... and the cloaks ...". The omission, however, is probably unintentional.
The glasses, and the fine linen, and the hoods, and the veils.

The glasses, and the fine linen, and the hoods, and the veils.

The glasses, and the fine linen, and the hoods, and the veils.

The fine garments, the turbans, and the veils.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

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The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.

The fine garments, the turbans, and the mantles.
And it shall come to pass, instead of
sweet smell there shall be stink; and instead of a
girdle, a rent; and instead of well set hair, baldness, and
instead of a girding of sackcloth; burning
instead of a rich robe, a girding of sackcloth; burning
instead of a stomacher, a girding of sackcloth; burning
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 Surrows transliterates this as נוניה, a crack in the scroll makes it impossible to say whether or not a Vav is present.

3. Addition of the definite article would cause to read "Instead of the sweet spices . . ." Perhaps the lack of a m-1 Vav suggests that the pronunciation be

\[ יִֽכנָֽ֑ו (as H.T. Ex. 30:23) \]

or \[ יִֽכנָֽ֑ו (as H.T. Cant. 5:1) \]

Arabic بشامر is pronounced basamun.

4. נחת 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, נחת is an Aramaic proposition. Note that both נחת and נחת, the ordinary Hebrew form, are used within a few words of each other.

6. The ASV has adopted the BSIa reading.
Bosn (2N13:25) Thy men shall fall by the sword, and thy
(2N8:63) men shall fall by the sword, and thy
KJ (3:25) Thy men shall fall by the sword, and thy
IV (3:25) Thy men shall fall by the sword, and thy
ASV (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.

1. , as it reads with the supralinear
correction, agrees with the LXX καὶ ὅσχυοντες ὑμῶν
which may be translated "and your strong men."
BofM (2N1:3:26) And her gates shall lament and mourn; and
(2N8:164) And her gates shall lament and mourn; and
KJV (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; and
JPS (3:26) And her gates shall lament and mourn; and

she shall be desolate, and shall sit upon the ground.
she being 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.

םייחוּ כָּלָה הַמַּעֲמִית וְיָכָּה לָהּ
Chapter Three

1. Changes of phrase:

vs. 11 instead of רעשנה לא instead of ראוה
vs. 17 instead of ולאדגו

Total occurrences—2

2. Word added:

vs. 24 בים

3. Words deleted:

vs. 22 instead of יוה
vs. 24 instead of יוה

Total occurrences—2

4. Modifications re. definite article:

vs. 20 instead of בכל instead of בכלש
vs. 24 instead of בכל instead of בכלש

Total occurrences—2

5. Modifications re. conjunction:

added—
vs. 7 instead of ראה instead of רא
vs. 9 instead of זא instead of זא
vs. 19 instead of חנתרות instead of חנתרות
vs. 20 instead of הפאר instead of הפר
vs. 21 instead of לול instead of לול
vs. 22 instead of להחזר instead of לה

deleted—
vs. 13 instead of ארז instead of ארז

Total occurrences—7
6. Modifications re. number:
vs. 24 נריה (pl) instead of נריה
vs. 25 נריה (pl) instead of נריה
Total occurrences—2

7. Modifications re. gender:
vs. 8 נלב� (f) instead of נלב�
vs. 16 נלבষ (f) instead of נלב�
Total occurrences—2

8. Modification re. tense or stem:
vs. 24 חי instead of חי

9. Modification re. preposition:
substituted—
vs. 8 נת instead of נת

10. Orthographical or morphological variations not affecting the meaning:
addition of m-1 Vav—
vs. 1 ושם instead of ושם
vs. 2 ושם instead of ושם
vs. 4 ושם instead of ושם
vs. 6 ושם instead of ושם
vs. 7 ושם instead of ושם
vs. 9 ושם instead of ושם
vs. 10 ושם instead of ושם
vs. 12 ושם instead of ושם
vs. 13 ושם instead of ושם
vs. 15 ושם instead of ושם
vs. 16 ושם instead of ושם
vs. 17 ושם instead of ושם
vs. 18 ושם instead of ושם
vs. 23 instead of
vs. 24 instead of
vs. 25 instead of

Modification of deletion

Deletion of m-1 Yod--
vs. 3 instead of

Addition of m-1 Yod--
vs. 8 instead of

Deletion of m-1 Yod--
vs. 19 instead of

Quiescent letters--
vs. 1 instead of
vs. 6 instead of
vs. 9 instead of
vs. 10 instead of
vs. 11 instead of
vs. 14 instead of
vs. 15 instead of
vs. 16 instead of

Modification of suffix--
vs. 6 instead of
vs. 11 instead of
vs. 12 instead of

Others--
vs. 8 instead of

Total occurrences for section ten--44

11. Probable spelling errors:
vs. 7 instead of
vs. 12 instead of
vs. 16 instead of
vs. 18 instead of

Total occurrences--4
Total number of variations--69

Average number of variations per verse--2.66

There is one variation for every 3.76 words.

Addition of m-1 yav is the most frequent variant, constituting 36.2% of the total number of variants.
And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name; take away our reproach.

And in that day, seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name; take away our reproach.
1. While it is not infrequent for a singular verb to appear with a plural subject, as BSIa reads, the N.T. form is the preferred reading.

2. This same variation occurred in 2:7. The transposition of the Mem and the Lamed is probably a spelling error.
In that day shall the branch of the Lord be beautiful and glorious; the fruit of the earth shall be beautiful and glorious, and the fruit of the land shall be beautiful and glorious. And the fruit of the land shall be excellent and comely for them that are escaped of

shall be excellent and comely for 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.
1. If the DSIA reading be accepted, "and of Judah"
would be added after "Israel."
And it shall come to pass,  
they that are

left in Zion and remain in Jerusalem shall be

left in Zion, and he that 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;

life in Jerusalem;

life in Jerusalem;
1. The Hebrew may be an attempt to avoid the Vav-consecutive construction. The English reading would not be affected.
BofK (2Ki 14:4) When the Lord shall have washed away the filth
(2Ki 8:66) of the daughters of Zion, and shall have purged the blood
KJV (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 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.
1. The H.T. reads נַּּתַּן. BSIa, lacking a m-1 Vav, perhaps suggests נַּּתָּן which is found in Deut. 23:14 and Ezra 4:12. No change in meaning is involved.

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

3. אַּלַּח "storm, tempest," from אַל to be violently agitated or tossed, will cause the last phrase to read "and by the wind of a tempest."
BofE (2N14:5) and the Lord will create upon every
KJ (2N8:69) And the Lord will create upon every
IV (4:4) And the Lord will create upon every
JPS (4:5) Then 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.
1. The ASV considers of the M.T. vs. 6 to be part of this sentence.

2. Probably another attempt to avoid the Yav-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 homoiolepton. 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.
BoffM (2614:6) 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.
of 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. The omission is discussed in Note 3 of vs. 5.
Chapter Four

1. Change of word:

   vs. 4 instead of מֶגֶר

2. Word added:

   וְיָהוּדָה

3. Words deleted:

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

7. Modification re. gender:

   vs. 1 instead of והיֶהְזָה

8. Modifications re. tense:

   vs. 3 instead of והיֶהְזָה
   vs. 5 instead of וּבֶרָא

   Total occurrences—2

10. Orthographical variations not affecting the meaning:

    addition of m-1 Vav—
    vs. 1 instead of יֵצֵא
    vs. 3 instead of כָּל
    vs. 4 instead of אָדָר
    vs. 5 instead of כָּל

    Total occurrences—4

11. Probable spelling errors:

    וַשָּׁפְתָּהּ instead of וַשָּׁפְתָּהּ
Total number of variations--11

Average number of variations per verse--1.83

There is one variation for every 6.91 words.
113a

And then will I sing to my well-beloved. My well-beloved hath a vineyard in a very fruitful hill.

Let me sing for my beloved; a song of my beloved, touching his vineyard. My beloved hath a vineyard in a very fruitful hill.
1. The omission of the particle, ר, 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 Arbez⁰ points out, the practice observed in the Babylonian manuscripts of the Mishna.

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³Ibid., p. 176.
And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.

He digged it and cleared it of stones, and planted it with choice vines; he built a tower in the midst of it, and also made a wine vat there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine vat there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine vat there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine vat there in; and he looked that it should bring forth grapes, and it brought forth wild grapes.
1. אֱלֻב is listed by Gesenius as the Aramaic equivalent of the Hebrew verb אֱלֻב.

2. אֱלֻב is the complete form from which apocopeation of the He may occur.
...And now, 0 inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

1. ASIA's plural form *לֵבָנִים* is in agreement with the LXX of *λοιπον κοινωνεῖς* 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.
What could have been done more to my vineyard
that I have not done in it? Therefore, 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?

²לַא הָאָדָם וְצִוָּהָו בְּעַרְשֵׁי בָּאָדָם
³בָּאָדָם מִיָּהוֹ שָׁוְאָה בָּאָדָם
1. The sofM and IV read as indicative mood rather than interrogative: in this the LXX accords, reading,

...διότι ομείως τοῦ ποιήσας σταφ υλήν, ἐποίησεν εἰς ἡκάνθας.

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

2. דָּוָּס is an acceptable form. The terminal נ for emphasis or consecutive force is not required.

3. רָדָס of דָּוָּס is the express form that the English translators have interpreted the infinitive רדָס to mean. LXX has ἔφασεν, "I will take away."

4. רָדָס, avoiding the Vav-consecutive, is probably a step towards modern Hebrew.
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.
nor rain upon it.
no rain upon it.
1. LXX has קַדָּה.
For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, and behold, oppression; for righteousness, but behold, a cry.

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah is his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant planting; and he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry.

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, but behold, oppression; for righteousness, but behold, a cry.
1. מַיָּוָּה appears in the Scriptures only in the plural, as in Prov. 8:30, Ps. 119:24, Jer. 31:20, indicating probably that מ is an acceptable form for the plural in DSIa.

2. In view of the parallelism with the next phrase, inclusion of the Lamed on מַיָּוָּה is probably an error.
DrsM (2N15:8) Woe unto them that join house to house,
(2N8:178) Woe unto them that join house to house,
K6 (5:8) Woe unto them that join house to house,
IV (5:8) Woe unto them that join house to house,
ASV (5:8) Woe to those who join house to house,
CPS (5:8) Woe unto them that join house to house,

 till 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, Till 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!
1. The scribe occasionally confuses Ayin (י) and Tsade (ת).

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

3. י י י, the Hophal form of י י, is used nowhere else in the Bible. Diia appears to use the Qal form with בז erroneously omitted. If י י י is intended, the clause reads, "and you dwell alone in the midst of the land."

4. י י י needs the Lamed. A slight crack in the parchment, where the Lamed should be, may be responsible for its deletion.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>HofA (2H15:19)</td>
<td>In mine ears, said the Lord of Hosts,</td>
<td>Of a truth many houses shall be desolate, and great and fair cities without desolate, even great and fair, without desolate, and great and fair cities without desolate, large and beautiful houses, without desolate, even great and fair, without</td>
</tr>
<tr>
<td>KJ (5:19)</td>
<td>In mine ears said the Lord of Hosts,</td>
<td>Of a truth many houses shall be Of a truth many houses shall be Of a truth many houses shall be</td>
</tr>
<tr>
<td>IV (5:19)</td>
<td>In mine ears said the Lord of hosts,</td>
<td>Of a truth many houses shall be Of a truth many houses shall be Of a truth many houses shall be</td>
</tr>
<tr>
<td>RSV (5:19)</td>
<td>The Lord of hosts has sworn in my hearing: &quot;Surely many houses shall be</td>
<td>Of a truth many houses shall be Of a truth many houses shall be</td>
</tr>
<tr>
<td>JPS (5:19)</td>
<td>In mine ears said the Lord of hosts:</td>
<td>Of a truth many houses shall be Of a truth many houses shall be</td>
</tr>
</tbody>
</table>

1: See 2H8:7
1. The Rosh consistently spells "hosts" with a minuscule "h."
BofM (2N13:10) Yea, ten acres of vineyard shall yield
(2N8:10) 
KJ (5:10) Yea, ten acres of vineyard shall yield
IV (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 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.


2. We have here the masculine form תַּעַל replacing the feminine תַּעַל. Gesenius lists בַּעַל as being a common gender noun. The regular plural בַּעַל has masculine form.
Bo&M (2N15:11) Woe unto them that rise up early in the morning, that they may follow strong drink, that morning, that 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, till 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!

1. Probably a spelling error.
And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither 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 theLord, 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. The verb sugut suggests a feminine counterpart to הַעֲלָה, which the Massoretes point as הָעֲלָה, 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 יָשָׁה, with which it is parallel, and therefore is the preferable reading. We now read "but they have not regarded the work of the LORD."
Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

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

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

Therefore, my people go into exile, for want of knowledge; their honored men are dying of hunger, and their multitude is parched with thirst.

Therefore, my people are gone into captivity, for want of knowledge; And their honourable men are famished, and their multitude dried up with thirst.
Therefore, hell 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
glory, and their multitude, and their
nobility of Jerusalem and her multitude go down,
coeth 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.
And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

1. The conjunction has been omitted, now reading, "Man is bowed down."
BoFM  (2N15:16)  But the Lord of Hosts shall be exalted
(2N8:86)
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.
Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

1. The presence of the מ-ל WAV 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)  We 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,

1.  \( \text{IV} \) appears also inJob 15:31 where \( \text{IV} \) is ex-
pected.
BOPM (2015:19)  That say:  Let him make speed,
(2015:89)  hasten

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
come, that we
come, that we
come, that we

come, That we

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 נָשַׁעַת corresponding to what is found in the M.T. Supralineally a Yod is added, pluralising 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.
<table>
<thead>
<tr>
<th>BofM  (2N15:20)</th>
<th>Wo unto them that call evil good, and good</th>
</tr>
</thead>
<tbody>
<tr>
<td>KJ  (5:20)</td>
<td>Woe unto them that call evil good, and good</td>
</tr>
<tr>
<td>IV (5:20)</td>
<td>Woe unto them that call evil good, and good</td>
</tr>
<tr>
<td>RSV (5:20)</td>
<td>Woe to those who call evil good and good</td>
</tr>
<tr>
<td>JPS (5:20)</td>
<td>Woe unto them that call evil good, and good</td>
</tr>
</tbody>
</table>

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!
DofH (2:15:21) Woe unto the wise in their own
(2:28:21) eyes and prudent in their own sight!

KJ (5:21) Woe unto them that 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!

eyes, and prudent in their own sight!
BoM (2N15:22) Woe unto the mighty to drink
KJ (5:22) Woe unto them that are 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 valiant men in mixing strong drink,
wine, And men of strength to mingle strong drink;
Both (2K:15:23) 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!

1. The Vav is probably misplaced. The Massoretic pointing suggests that would be more likely.
Therefore, as the 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 go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.
so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.
so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the LORD of hosts, and have despised the word of the Holy One of Israel.
so their root shall be as rottenness, and their blossom shall go up like dust; for they have rejected the law of the LORD of hosts, and have condemned the word of the Holy One of Israel.
1. וַיַּגִּיס is probably an example of dittoography.

2. The yāw might indicate a dialectical peculiarity. The terminal Tau on this word occurs also in I Sam. 17:7.
Therefore, is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst quaked; and their corpses 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 is stretched out still.
but his hand is stretched out still.
and his hand is stretched out still.
but his hand is stretched out still.

1. Now plural, "his hands."
And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed.

138a
לאב אל הגריון וṭמק לא פה

הכבד, הנען תוחכ חפ יבשך
(15:26 continued) none shall be weary nor stumble
(15:27) None shall be weary nor stumble
(15:27) None shall be weary nor stumble
(15:27) None is weary, none stumbles,
(15:27) None shall be weary nor stumble

among them. (15:27) None shall slumber nor sleep;
among them; none shall slumber nor sleep;
among them; none shall slumber nor sleep;
among them; 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. _glyph may mean "worn, faint," from Glyph to go swiftly, to be worned," and is found in Is. 40:29; 40:4.

2. Omission of Glyph would cause the deletion of 'among them.'

3. The feminine form assumes Glyph to be feminine.
Bowm (23:15:28) Whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind,

KJ (5:23) Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

RSV (5:28) their arrows are sharp, all their bows bent; Their horses' hoofs shall be counted like flint, and their wheels like the whirlwind.

JPS (5:28) Whose arrows are sharp, And all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

1. For the etymology of נב, Gesenius and cates נב "to straighten, to press upon." A noun נב, derived from the verb נב, means "stone, pebble, rock." The LXX here reads ἡσ ἀτερέ ἔτρο π σολ δ ῥοκ. "as solid rock."
their roaring like a lion.

Their roaring shall be like a lion.

Their roaring shall be like a lion.

Their roaring is like a lion.

Their roaring shall be like a lion.

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 shall roar, and lay hold of the prey, and

growl and seize their prey, they

they shall roar, and lay hold of the prey, and

carry away safe, and none shall deliver.

carry it away safe, and none shall deliver it.

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.
1. Burrows transliterates אָחָי 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 אָחָי it agrees with the M.T. Qere.

2. With the conjunction displaced from יִשְׁרָאֵל to וְכַיָּם, 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 נַחֲרָי. 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.
And in that day they shall roar against them, like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

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

And in that day they shall roar against them, like the roaring of the sea; and if they look unto the land, behold, darkness and distress; and the light is darkened by its clouds.

And in that day they shall roar against them, like the roaring of the sea. And if one look unto the land, Behold, darkness and distress; And the light is darkened in the skies thereof.
1. Omission of the conjunction causes it to read as does the RSV.
DSIA Variations from the MT.

Chapter Five

1. Change of words:

<table>
<thead>
<tr>
<th>vs.</th>
<th>change</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>־לא</td>
<td>תרשיה</td>
</tr>
<tr>
<td>27</td>
<td>יָּמִי</td>
<td>חָכְלָה</td>
</tr>
<tr>
<td>28</td>
<td>וְָּא</td>
<td>מַעְּרֶשׁ</td>
</tr>
</tbody>
</table>

Total occurrences--3

2. Word deleted:

<table>
<thead>
<tr>
<th>vs.</th>
<th>change</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>־ב</td>
</tr>
</tbody>
</table>

5. Modifications re. conjunction:

<table>
<thead>
<tr>
<th>vs.</th>
<th>change</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>וְָּא</td>
<td>כָּכֶפֶרִים</td>
</tr>
<tr>
<td>27</td>
<td>יָּמִי</td>
<td>בּרָשָׁה</td>
</tr>
<tr>
<td>29</td>
<td>וְָּא</td>
<td>נֶגֶד</td>
</tr>
</tbody>
</table>

Total occurrences--6

6. Modifications re. number:

<table>
<thead>
<tr>
<th>vs.</th>
<th>change</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>תְֻּלֶּשׁוֹת(p1)</td>
<td>תְֻּלֶּשׁוֹת</td>
</tr>
<tr>
<td>25</td>
<td>יְָּדָיו(p1)</td>
<td>יְָּדָיו</td>
</tr>
<tr>
<td></td>
<td>יְָּדָיו(p1)</td>
<td>יְָּדָיו</td>
</tr>
</tbody>
</table>

Total occurrences--3

7. Modifications re. gender:

<table>
<thead>
<tr>
<th>vs.</th>
<th>change</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>נְָּפִס(f)</td>
<td>נְָּפִס</td>
</tr>
<tr>
<td>27</td>
<td>נְָּפִס(f)</td>
<td>נְָּפִס</td>
</tr>
</tbody>
</table>

Total occurrences--2
8. Modifications re. tense:

<table>
<thead>
<tr>
<th>vs. 5</th>
<th>instead of</th>
<th>instead of</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>vs. 8</td>
<td>instead of</td>
<td>instead of</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 12</td>
<td>instead of</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total occurrences—5

9. Modifications re. prepositions or particles

<table>
<thead>
<tr>
<th>vs. 1</th>
<th>omitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>vs. 4</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 5</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 8</td>
<td>instead of</td>
</tr>
</tbody>
</table>

Total occurrences—4

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav—

<table>
<thead>
<tr>
<th>vs. 2</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>vs. 3</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 4</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 5</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 6</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 9</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 11</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 12</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 14</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 17</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 18</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 19</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 20</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 21</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 25</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 26</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 27</td>
<td>instead of</td>
</tr>
</tbody>
</table>
addition of m-1 Yod--

vs. 17 instead of

quiescent letters--

vs. 1 instead of

vs. 2 instead of

vs. 5 instead of

vs. 10 instead of

vs. 18 instead of

vs. 19 instead of

vs. 24 instead of

vs. 25 instead of

vs. 26 instead of

modification of suffix--

vs. 5 instead of

others--

vs. 3 instead of

vs. 5 instead of

vs. 7 instead of

vs. 24 instead of

Total occurrences for section ten--51

11. Probable spelling errors:

vs. 4 instead of

vs. 5 instead of

vs. 7 instead of

vs. 8 instead of

vs. 11 instead of

vs. 23 instead of

Total occurrences--8
Total number of variations—93

Average number of variations per verse—2.77

There is one variation for every 4.42 words.

Addition of μ-1 Vav is the most frequent variation, constituting 23.5% of the variant readings.
the Lord sitting upon a throne, high and lifted up, and his
train filled the temple.
the Lord sitting upon a throne, high and lifted up, and his
train filled the temple.
the Lord sitting upon a throne, high and lifted up; and his
train filled the temple.
the Lord sitting upon a throne, high and lifted up, and His
train filled the temple.

1. Omission of the conjunction does not affect the
English translation.
Above it stood the seraphim; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly.

Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Above Him stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
1. "seraphim" in the First Edition and in the

2. According to Gesenius, הָעַל is the apocopated
form of הָעַל. Therefore, הָעַל as an adverb is reasonable.

3. Omission is probably homoioioteleuton.

4. Traces of a possible Lamed may be seen in the
parchment crease.
And one cried unto another, and said: Holy, holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; The whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of holy, holy, is the Lord of Hosts; the whole earth is full of

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.
Bosh (2K16:4) And the posts of the door
(2K9:4) 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.

1. He and Aleph are frequently interchanged in BSIa.
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) Then said I: Woe is unto me! for I 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 have seen the King, the Lord of hosts.

KJ (6:5) Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts.

IV (6:5) Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts.

RSV (6:5) And I said: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts.

JPS (6:5) Then said I: Woe is me! for I 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 have seen the King, the Lord of hosts.

am undone; because I am a man of unclean lips; and I dwell am undone; because I am 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
לאחר褫ין ב用地, כי לא יירש על אביו
ירש
ולאחר כאשר יכה על שמיץ
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ולאחר כאשר יכה על שמיץ
ולאחר אחר כאשר יכה על שמיץ
ולאחר אחר כאשר יכה על שמיץ
ולאחר אחר כאשר יכה על שמיץ
ולאחר אחר lorsque יכה על שמיץ
ולאחר אחר כאשר יכה על שמיץ
ולאחר אחר כאשר יכה על שמיץ
ולאחר אחר lorsque יכה על שמיץ
ולאחר אחר כאשר יכה על שמיץ
ולאחר אחר lorsque יכה על שמיץ
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ולאחר אחר אשר יכה על שמיז
ולאחר אחר אשר יכה על שמיז
ולאחר אחר אשר יכה על ש
Then flew one of the seraphim unto me, having a live coal in his hand, which 

he had taken with the tongs from off the altar; 

1. "seraphims" in the First Edition and the RB ofHN. 

2. Sometimes it is uncertain whether the peculiarity is really one of morphology or merely one of orthography.
Bosn 2ni617  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
said, Lo, this has touched thy lips; and thine
said, Lo, this has touched thy lips; and thine
said: "Behold, this has touched your lips; your
said: Lo, this hath touched thy lips; And thine

iniquity is taken away, and thy sin purged.
iniquity is taken away, and thy sin purged.
iniquity is taken away, and thy sin purged.
guilt is taken away, and your sin forgiven."
iniquity is taken away, And thy sin expiated.

1. יִמְרוּמִים is now plural, reading "thy sins."
LXX also reads as plural -- τοῖς ὑμῶν ἁμαρτούς σοὶ.
BofM (2N16:8) 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."

2. BofM reads "Then said I."
3. The He possible serves the function of emphasis.
And he said: Go and tell this people—

Hear ye indeed, but they understood not; and see

Hear ye indeed, but

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.


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.'
DofM (2N16:10) Make the heart of this people fat, and make
KJ (2N9:10) 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 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 ἀκουσμένος and in the English translations. BSIA perpetuates the singular form נַפְלָה, three words before, however.
4. The preposition ꝲ on ꝲ provides a closer parallelism with ꝲ and ꝲ.
Beng (2N16:11) 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 the 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,
לַאֲסָפְּרָהוּ בַּדַּלֶּי חַיֹּם וּבַקְנֶה לֵיָה שָׁאָלָה
לָא שָׁאָל.
לֹא קֻרְבַּנֶּה מִלַּיְבִּים לַעֲשֵׂה מִיַּמָּה.
לֹא קֻרְבַּנֶּה מִלַּיְבִּים לַעֲשֵׂה מִיַּמָּה.
 there shall be a great forsaking in the midst of the land.
there shall be a great forsaking in the midst of the land.
there shall be a great forsaking in the midst of the land.
there shall be a great forsaking in the midst of the land.

And the Lord have removed men far away, for
And the LORD have removed men far away, and
And the Lord have removed men far away, for
and the Lord removes men far away, and
And the LORD have removed men far away, And
But yet there shall be 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 terebinth, or an oak, whose stump remains
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.'
1. The First Edition and the R3ofM have retained "in it."

2. First clause of the R3ofM reads as does the IV.

3. The hapax legomenon רְכַּטִּית of the M.T. gives way to the Hophal particle הָעָלָה (found also in Jer. 36:30).

4. זְבָעָה meaning "stump" has same form as the construct of זָבַע meaning "sacred column." זְבָעָה may have absolute ending in Tau, as in II Sam. 18:18.

5. הנב 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.

Oura 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 overthrown. 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 זְבָעָה, we may here see a reference
to the historical destruction of "high places" or heathen altars as illustrative of the forthcoming 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 ἐτί ἐπὶ λύτης ἔστιν τὸ ἐπιδέκτον,
καὶ πάλιν ἔσται εἰς προνομὴν ὃς τερεβινθὸς καὶ ὃς βαλάνος σταν ἐκτεσθή
καὶ θῆς θηκής λύτης

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.
Chapter Six

1. Changes of word:

<table>
<thead>
<tr>
<th>vs.</th>
<th>Changes</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>נָהָר</td>
<td>אָצַדְנוּ</td>
</tr>
<tr>
<td>13</td>
<td>בֹּקֶשׁ</td>
<td>בְּקוּשָׁה</td>
</tr>
</tbody>
</table>

Total occurrences--3

3. Words deleted:

<table>
<thead>
<tr>
<th>vs.</th>
<th>Changes</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>וָשָׁנָּנַיְם</td>
</tr>
<tr>
<td>3</td>
<td>הָנָא</td>
</tr>
</tbody>
</table>

Total occurrences--2

4. Modifications re. definite article:

<table>
<thead>
<tr>
<th>vs.</th>
<th>Changes</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>נַחֲוָתָה</td>
<td>נִדְּרָה</td>
</tr>
<tr>
<td>13</td>
<td>נַקְדוּשׁ</td>
<td>נִדְּרָה</td>
</tr>
</tbody>
</table>

Total occurrences--2

5. Modifications re. conjunction:

<table>
<thead>
<tr>
<th>deleted</th>
<th>vs.</th>
<th>Changes</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>אֲרָצוּ</td>
<td>אֶרָצָה</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>רָצָא</td>
<td>רָצָא</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>בֶּךָבָר</td>
<td>בֶּכָּבָר</td>
</tr>
</tbody>
</table>

Total occurrences--3

6. Modifications re. number:

<table>
<thead>
<tr>
<th>vs.</th>
<th>Changes</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>הוֹדַחִים(pl)</td>
<td>הוֹדַחִים(pl)</td>
</tr>
<tr>
<td>7</td>
<td>הוֹדַחִים(pl)</td>
<td>הוֹדַחִים(pl)</td>
</tr>
<tr>
<td>10</td>
<td>הוֹדַחִים(pl)</td>
<td>הוֹדַחִים(pl)</td>
</tr>
</tbody>
</table>

Total occurrences--3
8. Modifications re. tense:

vs. 1  יָדָה instead of יָד
vs. 2  יָד instead of יָד
vs. 3  יָד instead of יָד

Total occurrences—2

9. Modifications re. prepositions:

added— vs. 10 בָּנָב instead of בָּנָב
deleted— vs. 2 אָדו instead of אָדו

Total occurrences—2

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav—

vs. 1  יָדָה instead of יָד
vs. 2  יָד instead of יָד
vs. 3  יָד instead of יָד
vs. 4  יָד instead of יָד
vs. 5  יָד instead of יָד
vs. 6  יָד instead of יָד
vs. 7  יָד instead of יָד
vs. 8  יָד instead of יָד
vs. 9  יָד instead of יָד
vs. 10 יָד instead of יָד
vs. 11 יָד instead of יָד

Occurrences—17

deletion of m-1 Vav—

vs. 5  יָד instead of יָד

addition of m-1 Yod—

vs. 13  יָד instead of יָד

quiescent letter—

vs. 2  יֵשָׁר instead of יֵשָׁר
vs. 5  יֵשָׁר instead of יֵשָׁר
vs. 8  יֵשָׁר instead of יֵשָׁר
vs. 9  יֵשָׁר instead of יֵשָׁר
11. Probable spelling errors:

<table>
<thead>
<tr>
<th>vs. 9</th>
<th>instead of</th>
<th>vs. 10</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>רע</td>
<td>instead of</td>
<td>נו</td>
<td>instead of</td>
</tr>
</tbody>
</table>

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  צריע, ‏(m–1‏ ‏Vav)‏ is the most frequent variation, constituting 36.2% of the variant readings.
Revised English Bible (1872) (2K17:11)  And it came to pass in the days of Jotham, the son of Uzziah, king of Judah, that Rezin, son of Remaliah, king of Syria, and Pekah the son of Remaliah, king of the king of Aram, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but

King James Version (1611) (7:1)  And it came to pass in the days of Jotham, the son of Uzziah, king of Judah, that Rezin, son of Remaliah, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but

The International Version (1978) (7:1)  And it came to pass in the days of Jotham, the son of Uzziah, king of Judah, that Rezin, son of Remaliah, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but

The Revised Standard Version (1952) (7:1)  In the days of Jotham, the son of Uzziah, king of Judah, that Rezin, son of Remaliah, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but

JPS Translation of the Bible (1917) (7:1)  And it came to pass in the days of Jotham, the son of Uzziah, king of Judah, that Rezin, son of Remaliah, king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward 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.*

2. The DSIA scribe differs from the N.T. in his pronunciation of this name. Here and in DSIA 7:5, 9, and 8:5, a m-1 Vav is employed. Vav is omitted in 7:4. LXX has an o sound, (νοσος) Ῥομελίου, and the Vulgate reads (ο, ινέα) Romeliae.

3. The plural form ἀναστήρεσις corresponds to LXX θεο-νηθονησις and Vulgate poterit. The RSV also translates as plural.
And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

And it was told the house of David, saying, 'Aram is confederate with Ephraim.' And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

And it was told the house of David, saying, 'Syria is in league with Ephraim,' his heart was moved, and the heart of his people shook as the trees of the wood are moved with the wind.

And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.
1. דָּוִד 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 definite article.
BofM  (2N17:3)  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 in 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;
יהוה אֶל-שָׁם אִשֶּׁה אִישׁ וְאֵל-רְכָז אֲ変えֶה שָׁם.

עֹלַה נְאָם, אֵלֶּה וּבַכָּה כְּכַיָּהּ בַּיָּהּ לָכֶן.

אָלֶּה נְאָם, אֵלֶּה וּבַכָּה כְּכַיָּהּ בַּיָּהּ לָכֶן.
And say unto him: Take heed, and be quiet;
and say unto him: Keep calm, and be quiet;
and say unto him: Keep calm, and be quiet;
and say unto him: Keep calm, and be quiet;
and say unto him: Keep calm, and be quiet;
and say unto him: Keep calm, and be quiet;

Do not fear, neither be faint-hearted
Do not fear, neither be faint-hearted
Do not fear, neither be faint-hearted
Do not fear, neither be faint-hearted

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
firebrands, for the fierce anger of Rezin with Syria, and of
firebrands, for the fierce anger of Rezin with Syria, and of
firebrands, for the fierce anger of Rezin with Syria, and of

the son of Remaliah.
the son of Remaliah.
the son of Remaliah.
the son of Remaliah.
the son of Remaliah.
1. The RBoFM omits "of."

2. LXX has קָנַיְ.  

3. LXX has יָפָר.

4. This is the exception to BSia's usual spelling, רַחְמָי.  

רַחְמָי.
Because Syria, because Syria, because Syria, because Syria, with

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 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;
Deut (21:17:6) Let us go up against Judah and vex it,
(21:9:19)

Kj (7:6) Let us go up against Judah, and vex it,

IV (7:6) Let us go up against Judah, and vex it,

RSV (7:6) "Let us go up against Judah, and terrify it,

JPS (7:6) Let us go up against Judah, and vex it,

and let us make a breach therein for us, and set
and let us make a breach therein for us, and set
and let us make a breach therein for us, and set
and let us conquer it for ourselves, and set up
and let us make a breach therein for us, and set up

a king in the midst of it, yea, son of Tabeal.
a king in the midst of it, even the son of Tabeal;
a king in the midst of it, yea, even the son of Tabeal;
son of Tabeal in

a king in the midst of it, even the son of Tabeal;

the midst of it,"

----

----

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----
Thus saith the Lord God: It shall not stand,

Thus saith the Lord God: It shall not stand,

Thus saith the Lord God: It shall not stand,

thus says the Lord GOD: It shall not stand,

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.
BofM (2N17:8) For the head of Syria is Damascus, and the
KJ (2N9:21) For the head of Syria is 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 is 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. Ἰουροθ 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.

\[ \text{in 1 Chron. 18:5,} \]
\[ \text{in 2 Chron. 24:23; 26:5.} \]
And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

And the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. If you will not have faith, surely ye shall not be established.'
Moreover, the Lord spake again unto Ahaz,
(2Kgs 17:10)
Moreover, the LORD spake again unto Ahaz,
(KJ 7:10)
Moreover the Lord spake again unto Ahaz,
(IN 7:10)
Again the LORD spoke to Ahaz,
(RSV 7:10)
And the LORD spoke again unto Ahaz,
(JPS 7:10)

saying:
saying,
saying,
----
saying:
Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above. it either in the depths, or in the heights above. it either in the depths, or in the heights above. it either in the depths, or in the heights above.

Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above. it either in the depths, or in the heights above. it either in the depths, or in the heights above.

Ask thee a sign of the Lord thy God; ask it either in the depths, or in the heights above. it either in the depths, or in the heights above. it either in the depths, or in the heights above.
BofM (2N17:12) But Ahaz said: I will not ask, neither
KJ (7:12) But Ahaz said, I will not ask, neither
IV (7:12) But Ahaz said, I will not ask, neither
RSV (7:12) But Ahaz said, "I will not ask, and
JPS (7:12) But Ahaz said: 'I will not ask, neither

will I tempt the Lord.
will I tempt the LORD.
will I tempt the Lord.

I will not put the LORD to the test."

will I try the LORD.'
David: Is it a small thing for you to weary men, but will ye weary my God also?

David: Is it a small thing for you to weary men, but will ye weary my God also?

David: Is it a small thing for you to weary men, but will ye weary my God also?

David: Is it too little for you to weary men, that ye will weary my God also?
Therefore, the Lord himself shall give you a sign: Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.
1. According to Kittel, ca. 40 ms. read מַלְאָךְ as does בֶּן-יִשָּׂא.

2. Another example of ה being used freely in place ofAleph.

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."
Butter and honey shall he eat,
Butter and honey shall he eat,
Butter and honey shall he eat,
He shall eat curds and honey
Curd and honey shall be 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.
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.

whose two kings you are in

whose two kings thou hast a

dread will be deserted.

borrow of shall be forsaken.
ככ פאש לאר发射 לאר

הנה הפס ולאר发射

חזרה

አየ እርድራ እየ ይካ እና ከየ ይጋ ከየ ይጋ
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; even 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."
And it shall come to pass in that day, that 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 is in part 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.
And they shall come, and shall rest all of them in the desolate valleys, and in the holes of all of them in the desolate valleys, and in the holes of all of them in the desolate valleys, and in the holes of in the steep ravines, and in the clefts of all of them in the rugged valleys, and in the holes of the rocks, and upon all thorns, and upon all the rocks, and upon all thorn, and upon all the rocks, and upon all thorns, and upon all the rocks, and on all the thornbushes, and on all the the rocks, and upon all thorns, and upon all thorns. bushes.
bushes.
bushes.
pastures.
berries.
<table>
<thead>
<tr>
<th>Source</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BofM</td>
<td>(2N17:20)</td>
<td>In the same day shall the Lord shave with a razor that is hired, by them</td>
</tr>
<tr>
<td>KJ</td>
<td>(7:20)</td>
<td>In the same day shall the Lord shave with a razor that is hired, namely, by them</td>
</tr>
<tr>
<td>IV</td>
<td>(7:20)</td>
<td>In the same day shall the Lord shave with a razor that is hired, namely by them</td>
</tr>
<tr>
<td>RSV</td>
<td>(7:20)</td>
<td>In that day the Lord will shave with a razor which is hired</td>
</tr>
<tr>
<td>JPS</td>
<td>(7:20)</td>
<td>In that day shall the Lord shave 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, 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.</td>
</tr>
</tbody>
</table>
1. Probably a spelling error.
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.

1. Burrows transcribes this as מַעַל. It is sometimes impossible to distinguish between the scribe's Re and Cheth.
And it shall come to pass, for the abundance of milk they shall give, he shall eat butter; for every one that is left in the land will eat curds and butter and honey shall every one eat that is left in the land.
 일이יתו, אך תהי יודע, דרישת נפשך.

יאהו ידוא את עבד חכם обращ נפשך.
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 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, which shall at a thousand silverlings, which shall at a thousand silverlings, which will worth a thousand shekles of silver, 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 (2K17:24) With arrows and with bows shall men
(2N9:37) become thither, because all the land shall become briers
KJ (7:24) With arrows and with bows shall men
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.

1. היה is the regular plural of מנה.
And all hills that shall be digged with the mattock, there shall not come thither the 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 יָעַשׁ would cause the need for the deletion of "thorns." The omission, however, is probably an error inasmuch as יָעַשׁ almost always accompanies ודֹּאָב, as illustrated in vs. 23 and 24.
Chapter Seven

1. Change of word:

   vs. 14 הוהי instead of אד

3. Words deleted:

   vs. 2 שבור
   vs. 23 יהוה
   vs. 25 שחר

   Total occurrences—3

4. Modifications re. definite article:

   vs. 2 הערי instead of רעה
   vs. 23 העד instead of ככה

   Total occurrences—2

5. Modification re. conjunction:

   added— vs. 4 הוא instead of הוא
   vs. 17 והאם instead of הזאת

   Total occurrences—3

6. Modifications re. number:

   vs. 1 יכו (pl) instead of יכו
   vs. 24 יָבֹז (pl) instead of יַבֹּז

   Total occurrences—2

7. Modification re. gender:

   vs. 15 יָשָׁר (m) instead of יֵשָׁר

 PSIA Variations from the MT.
10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav--

<table>
<thead>
<tr>
<th>vs.</th>
<th>Hebrew Form</th>
<th>instead of</th>
<th>Hebrew Form</th>
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<tr>
<td>1</td>
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Occurrences—40

deletion of m-1 Vav--

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<th>vs.</th>
<th>Hebrew Form</th>
<th>instead of</th>
<th>Hebrew Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>יָעַל instead of</td>
<td>יָעַל</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>בֵּית instead of</td>
<td>בֵּית</td>
<td></td>
</tr>
</tbody>
</table>

Occurrences—2
addition of m-1 Yod--
vs. 2
vs. 9

Occurrences--2

quiescent letter--
vs. 8
vs. 14
vs. 18
vs. 24

Occurrences--4

modification of suffix--
vs. 13

other--
vs. 1
vs. 3
vs. 4
vs. 5
vs. 8
vs. 9

Occurrences--8

Total occurrences for section ten--57

11. Probable spelling errors:
vs. 6
vs. 20

Total occurrences--2

Total number of variations--72

Average number of variations per verse--2.28

There is one variation for every 4.88 words.

Addition of m-1 Vav is the most frequent variation, constituting 55.5% of the variant readings.
Take thee a great roll, and write in it with a man's pen, concerning characters, 'Belonging to Maher-shalal-hash-baz.'

script: The spoil speedeth, the prey hasteth;

1. Note the position of the m-1 Vav, which usually occurs in חס in before the Aleph.
And I took unto me faithful witnesses
to record, Uriah the priest, and Zechariah the son of

and I got reliable witnesses,
and I will take unto me faithful witnesses
to record, Uriah the priest, and Zechariah the son of

and I took unto me faithful witnesses
to record, Uriah the priest, and Zechariah the son of

and I took unto me faithful witnesses
to record, Uriah the priest, and Zechariah the son of

Jeberechiah.
Jeberechiah.
Jeberechiah.
Jeberechiah.
Jeberechiah, to attest for me.
Jeberechiah.
1. ἡλπῖν is probably the niphil imperative form, now reading: "Cause faithful witnesses to bear witness for men, ..." The LXX reads καὶ μάρτυρας μοι ποιήσων τίταν ἔδωκαν, which may be translated, "And make faithful men my witnesses."

2. Note the use of the short form of the theoric names. The DSIa scribe usually uses the shorter forms.
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.

1. Undoubtedly a spelling error.
For behold, the child shall not have known—

For before the child shall have known—

For behold, the child shall not have known—

For before the child knows—

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 away before the king of Assyria.
1. הָרֵעַ לֵבֶרֶךְ, "his father and his mother."
The Lord spake also unto me again,
The LORD spake also unto me again,
The Lord spake also unto me again,
The LORD spoke to me again:
And the LORD spoke unto me yet again,
saying:
saying:
saying:
---
saying:
<table>
<thead>
<tr>
<th>SofH (2:18:16)</th>
<th>Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice</th>
</tr>
</thead>
<tbody>
<tr>
<td>NJ (2:19:4)</td>
<td>Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice</td>
</tr>
<tr>
<td>IV (2:16)</td>
<td>Forasmuch as this people refuseth the waters of Shiloah that flow gently, and melt in fear</td>
</tr>
<tr>
<td>RSV (2:16)</td>
<td>&quot;Because this people have refused the waters of Shiloah that go softly, And rejoiceth</td>
</tr>
<tr>
<td>JPS (2:16)</td>
<td>Forasmuch as this people hath refused The waters of Shiloah that go softly, and rejoice</td>
</tr>
</tbody>
</table>

Rashi: 1

1. The SBLa scribe apparently was familiar with a pronunciation different from that of the Massorites.
Bofv (2K18:7) Now therefore, behold, the Lord bringeth
(2K20:45)
KJ (6:7) Now therefore, behold, the Lord bringeth
IV (6:7) Now therefore, behold, the Lord bringeth
RSV (6:7) 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 upon 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
the king of Assyria, and all his glory; and he shall
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 חָפְךָ has been inscribed above the line as a gloss or a correction suggests הָלֶכֶת as the probable reading.

2. The extra Vav is probably a spelling error.
HofM (2K18:8) And he shall pass through Judah; he shall
(2K9:46) 
KJ (6:8) And he shall pass through Judah; he shall
IV (8:8) And he shall pass through Judah; he shall
RSV (6:8) 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 stretching 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, 0 Immanuel.
the breadth of thy land, 0 Immanuel.
the breadth of thy land, 0 Immanuel.
the breadth of thy land, 0 Immanuel.
the breadth of thy land, 0 Immanuel.
נהל בנויהrawer כאל מעין ת"ב

והנה דעתי בביблиה ذכא ובט הערב חוה שנים.
Hilio R

12

jils 30

13

iy 35

be b

shall

bo

pi

pieces

countries

shall

bo

pieces

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 definite article is found also in the LXX תָּהָן הָהָן.

2. The repetition of רֹדָה וְרֹדָה may not have been in the text used as Vorlage by the scribe, or, if it was, was probably interpreted by the scribe to be unnecessary dittography, and consequently was omitted.
(24:16:19) Take counsel together, and it shall come
(3:9:48)

(5:10) Take counsel together, and it shall come
IV (3:10) Take counsel together, and it shall come
RSV (3:10) Take counsel together, but it will come
JPS (3:10) Take counsel together, and it shall be
to naught; speak the word, and it shall not stand;
to naught; speak the word, and it shall not stand;
to naught; speak the word, and it shall not stand;
to naught; speak a word, but it will not stand,
brought to naught; 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.

for God is with us.

For the Lord spake thus to me with a strong hand, and instructed 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:
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 N.T., a Beth may be intended.

2. The LXX also omitted the conjunction, causing τὴν ἱσχυν, ἔχου—i.e. "with the strong hand" to be read with the following clause.
Say ye not, A confederacy, to all
Say ye not, A confederacy, to all
Say ye not, A confederacy, to all
"Do not call conspiracy all
"Say ye not: A conspiracy,
to whom this people shall say, A
to whom this people shall say, A
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
conspiracy; and do not fear what they fear, nor be
confederacy; and do not fear what they fear, nor be
confederacy; neither fear ye their fear, nor be
confederacy; neither fear ye their fear, nor be
confederacy; neither fear ye their fear, nor be
confederacy; neither fear ye their fear, nor be

afraid.
afraid.
dread.
it dreadful.
1. 

The form 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.
Sanctify the Lord of hosts himself.
Sanctify the Lord of hosts himself;
Sanctify the Lord of hosts himself;
But the Lord of hosts, him you shall regard as holy;
Sanctify; let him be your fear, and let him be your dread.

and let him be your fear, and let and let him be your fear, and let and let him be your fear, and let and let him be your fear, and let 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.
And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.
1. Burrows transliterates עָנָה, 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. גֵּפֶן, with a Pathah, may be used for "stone."
And many among them shall stumble and fall, and be broken, and be snared, and be taken.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

And many among them shall stumble thereon; they shall fall and be broken; they shall be snared and taken.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken.
| BofM (2 Ki 18:16) | 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 |
| Hsv (8:16) | Bind up the testimony, seal the teaching |
| Jps (8:16) | 'Bind up the testimony, seal the instruction among my disciples.' |

1. With the conjunction, the English will read, "Bind up the testimony, and seal the law among my disciples."
Hos 8:17 And I will wait upon the Lord, that he may conceal his face from the house of Jacob, and I will look for him.

1. The addition of the sign of the definite object does not affect the English translation.
Behold, I and the children whom the Lord has given me are for signs and for wonders in Israel, and in Israel signs and portents, from the Lord of hosts, which dwelleth in Mount Zion.

Behold, I and the children whom the Lord has given me are for signs and for wonders in Israel, and in Israel signs and portents, from the Lord of hosts, who dwells on Mount Zion.
1. This is a curious form. If it is intended to be something other than וַיֵּאָה, it could possibly be וַיֵּאָה, the Aramaic pronoun "I." וַיֵּאָה 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."
And when they shall say unto you: Seek unto them that have familiar spirits, and unto 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 seek their God? seek unto their God? consult their God? Should they consult seek unto their God? for 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
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 אֵיתָן.

2. The omission of the definite article need not affect the English translation. אֵיתָן 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?"
HofM (2N13:20) To the law and to the testimony;
KJ (2N9:58) To the law and to the testimony;
IV (8:20) To the law and to the testimony;
RSV (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 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.—
And they shall pass through it, and they shall pass through it, They will pass through the land, 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, look upward, turn their faces upward; they turn their faces upward,
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 it might in this case be similar to the Latin construction cēt cēt, i.e. "both . . . and . . ."

2. The imperfect form קַעַרְתִּי is equivalent in force to the Vav-consecutive construction קַעַרְתִּי.
BofK (2N18:22) And they shall look unto the earth and
(2N9:60) 
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.
they shall be driven to darkness.
they shall be driven to darkness.
they will be thrust into thick darkness.

outspread thick darkness.
1. The English versions have been translated as if the definite article were present in the N.T. The LXX reads with the article, (אָ֣שֶׁ֔ר) תּוֹרַ֣ה יִרְאֶ֑ה.

2. The m-1 Yav in תּוֹרַ֣ה would suggest a pronunciation akin to the Aramaic תּוֹרַ֣ה "darkness" found in Dan. 2:22.
Nevertheless, the dimness

Nevertheless, the dimness

Nevertheless, the dimness

But there will be no gloom

For is there no gloom

shall not be such as was in her vexation, when

shall not be such as was 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 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

the land of Zebulun, and the land of Naphtali, and afterwards

the land of Zebulun, and the land of Naphtali, and afterward

the land of Zebulun, and the land of Naphtali, and afterward

the land of Zebulun, and the land of Naphtali, but in the latter

the 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
bath 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 BofN, NK, IV and RSV include this verse in Chapter 9.


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 אכר found in the preceding verse than to קהל of the M.T.

An interpretation based on the reading כפי מקרוה can be imagined, but is less clear than the M.T. reading, which is obscure enough already.
Chapter Eight

1. Change of word:

vs. 23  הָדַּרְשָׁנָּה  instead of  הָדַּרְשָׁנָּה

3. Words deleted:

vs. 9  וַאֲנַחְּנֵה

4. Modifications re. definite article:

<table>
<thead>
<tr>
<th>Added</th>
<th>vs. 9</th>
<th>הָדַּרְשָׁנָּה  instead of  הָדַּרְשָׁנָּה</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>vs. 22</td>
<td>הָדַּרְשָׁנָּה  instead of  הָדַּרְשָׁנָּה</td>
</tr>
<tr>
<td></td>
<td>vs. 23</td>
<td>הָדַּרְשָׁנָּה  instead of  הָדַּרְשָׁנָּה</td>
</tr>
<tr>
<td>Deleted</td>
<td>vs. 11</td>
<td>מְדִינָת  instead of  מְדִינָת</td>
</tr>
<tr>
<td></td>
<td>vs. 19</td>
<td>מְדִינָת  instead of  מְדִינָת</td>
</tr>
</tbody>
</table>

Total occurrences -- 5

5. Modifications re. conjunction:

<table>
<thead>
<tr>
<th>Added</th>
<th>vs. 16</th>
<th>מְדִינָת  instead of  מְדִינָת</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>vs. 21</td>
<td>מְדִינָת  instead of  מְדִינָת</td>
</tr>
<tr>
<td>Deleted</td>
<td>vs. 11</td>
<td>מְדִינָת  instead of  מְדִינָת</td>
</tr>
<tr>
<td></td>
<td>vs. 21</td>
<td>מְדִינָת  instead of  מְדִינָת</td>
</tr>
</tbody>
</table>

Total occurrences -- 4

6. Modifications re. number:

| vs. 18  | מְדִינָת(sing)  instead of  מְדִינָת(sing) | נְגֵזְוַת(sing)  instead of  נְגֵזְוַת(sing) |

Total occurrences -- 2

8. Modifications re. tense:

| vs. 2  | מְדִינָת  instead of  מְדִינָת |
| vs. 14 | מְדִינָת  instead of  מְדִינָת |
| vs. 21 | מְדִינָת  instead of  מְדִינָת |

Total occurrences -- 3
9. Modifications re. prepositions or particles:

<table>
<thead>
<tr>
<th>vs.</th>
<th>Modifications</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>instead of</td>
<td></td>
</tr>
</tbody>
</table>

substituted--

| vs. 11 | instead of            |                  |

Total occurrences--4

10. Onthological or morphological variations not affecting the meaning:

addition of m-1 Vav--

<table>
<thead>
<tr>
<th>vs.</th>
<th>Modifications</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>instead of</td>
<td></td>
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<tr>
<td>7</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>instead of</td>
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<td>9</td>
<td>instead of</td>
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<tr>
<td>10</td>
<td>instead of</td>
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<tr>
<td>11</td>
<td>instead of</td>
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<td>12</td>
<td>instead of</td>
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<td>13</td>
<td>instead of</td>
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<tr>
<td>17</td>
<td>instead of</td>
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<td>18</td>
<td>instead of</td>
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<td>19</td>
<td>instead of</td>
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<td>20</td>
<td>instead of</td>
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<tr>
<td>21</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>instead of</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>instead of</td>
<td></td>
</tr>
</tbody>
</table>

Occurrences--34
deletion of m-1 Vav--
vs. 14 instead of

addition of m-1 Yod--
vs. 11 instead of
vs. 19 instead of

Occurrences--2

quiescent letter--

vs. 3 instead of
vs. 4 instead of
vs. 6 instead of
vs. 10 instead of
vs. 14 instead of
vs. 18 instead of
vs. 21 instead of
vs. 23 instead of

Occurrences--10

modification re. suffix--

vs. 4 instead of
vs. 19 instead of
vs. 21 instead of

Occurrences--5

others-- vs. 2 instead of
vs. 4 instead of
vs. 14 instead of

Occurrences--4

Total occurrences for section ten--56

11. Probable spelling errors:

vs. 7 instead of
vs. 23 instead of

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-1 Vav is the most frequent variation, constituting 43.6% of the variant readings.
BofM (2:19:12) The people that walked in darkness have seen
KJ (9:12) The people that walked in darkness have seen
IV (9:12) The people who walked in darkness have seen
RSV (9:12) The people who walked in darkness have seen
JPS (9:11) 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.
BofN (2N19:3) Thou hast multiplied the nation, and
        (2N9:63)  and not
KJ    (9:3)  Thou hast multiplied the nation, and
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
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.
1. The Gere is ֒ם "to him." The English versions, except the RJ, accept the Gere reading, which is supported by c. 20 mas. and the LXX. ASIA supports the Ketib of the MT.

2. ṃ- occurs often in place of the more regular suffix for the second person masculine singular ֒ם.
For thou hast broken 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.
1. The M.T. reads הָבְּדָנָה. Perhaps דִּבְּרָא by the lack of a m-1 Vav suggests הָבְּדָנָה as found in 1 Kings 11:26, 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. דִּבְּרָא לָכָה corresponds consonantally with LXX.
BofM (2N19:5) For every battle of the warrior is
KJ (2N9:65) For every battle of the warrior is
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 this shall be with burning and 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.
For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace.

For unto us a child is born, unto us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace.

For unto us a child is born, unto us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace.

For unto us a child is born, unto us a son is given; and the government is upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

For unto us a child is born, unto us a son is given; and the government is upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

For unto us a child is born, unto us a son is given; and the government is upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.
1. The LSIA scribe has preserved a form of this noun, the pronunciation of which is lost to us. This same word is written in vs. 6 ח"ש as in the MT. A smudged mark above the Resh, however, possibly a Vav, is intended as a correction.
(2Ki 19:7) of the increase of government
(2Ki 2:6) of the increase of his 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.

1. הָניָכ appears in Job 26:9 and 1 Kings 10:19.

2. The pronominal suffix suggests that the antecedent is a masculine noun, perhaps צומת הנוּדָד.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>otn</td>
<td>(2819:8)</td>
<td>The Lord sent his word unto Jacob.</td>
</tr>
<tr>
<td>KJ</td>
<td>(9:8)</td>
<td>The Lord sent a word into Jacob;</td>
</tr>
<tr>
<td>IV</td>
<td>(9:8)</td>
<td>The Lord sent his word unto Jacob;</td>
</tr>
<tr>
<td>RSY</td>
<td>(9:8)</td>
<td>The Lord has sent a word against Jacob;</td>
</tr>
<tr>
<td>JPS</td>
<td>(9:7)</td>
<td>The Lord sent a word into Jacob;</td>
</tr>
</tbody>
</table>

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.
And all the people shall know, even Ephraim
and all the people shall know, even Ephraim
and all the people shall know, even Ephraim
and all the people will know, Ephraim
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;
arrogance of heart:
1. May be a spelling error: Resh and Daleth are sometimes difficult to distinguish. Or possibly לֹא "to tremble" may be intended, in which case the verse would read, "And all the people shall tremble, even Ephraim..." LXX reads γυνακονται supporting the M.T. reading.
BoFM (25:19:10) The bricks are fallen down, but we will
(25:9:79) build with hewn stones; the sycamores are cut down,
KJ (9:10) The bricks are fallen down, but we will
tillth hewn stones; the sycamores are cut down,
IV (9:10) The bricks are fallen down, but we will
build with hewn stones; the sycamores are cut down,
RSV (9:10) "The bricks have fallen, but we will
build with hewn stones; the sycamores have been cut down,
but we will change them into cedars.
but we will change them into cedars.
but we will change them into cedars.
but we will put cedars in their place."
but cedars will we put in their place.'

[Handwritten text in Hebrew]
1. The lack of an m-1 $\text{way}$ may possibly indicate that, instead of a Pual form $\text{yā'ā}$, 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 $\text{ἐκκολύμμον \text{we}, "let us cut down."}$
Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; therefore the Lord shall set upon high the adversaries of Rezin against him, and join his enemies together; therefore the Lord shall set upon high the adversaries against them, and stirs up their enemies of Rezin against him, and join his enemies.

1. Psalms 71:1 has the M.T. form י"ע.
The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. behind; and they shall devour Israel with open mouth. behind; and they shall 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 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 נָגַם, אָגַם.

4. Though BSJ furnishes a form that would regularly be plural, the accompanying participle is singular.
BofM (2N19:13)  For the people turneth not unto him
KJ (2N9:73)  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

did not turn to 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.

1. Substitution of the preposition by for דע does not necessarily affect the English translation. But by may also be translated "against," in which case we may read, "And the people did not turn against him who smote them . . . " If והיה is interpreted to refer to the LORD, however, this latter rendition is inappropriate.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Text</th>
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<tbody>
<tr>
<td>BofM</td>
<td>Therefore will the Lord cut off from (2N19:14)</td>
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<tr>
<td>Knox</td>
<td>Therefore the LORD will cut off from (9:14)</td>
</tr>
<tr>
<td>IV</td>
<td>Therefore the Lord will cut off from (9:14)</td>
</tr>
<tr>
<td>RSV</td>
<td>So the LORD cut off from (9:14)</td>
</tr>
<tr>
<td>JPS</td>
<td>Therefore the LORD doth cut off from (9:13)</td>
</tr>
</tbody>
</table>

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.

1. The preposition Beth would need to be supplied for translation purposes, even if it were not in the text. LXX carries the preposition εν.
is the head; and the prophet that teacheth lies, he is the
is the head; and the prophet that teacheth lies, he is the
is the head; and the prophet that teacheth lies, he is the
is the head, and the prophet who teaches lies is the
is the head; And the prophet that teacheth lies, he is the
tail.
tail.
tail.
tail;
tail.

BofN (2K19:15) 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
RofN (2M19:16) For the leaders of this people cause
2M9:75
(2M9:75) 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.

דִּבְרֵי הָעַנָּה הָאָרֶץ דִּבְרֵי הָאָרֶץ דִּבְרֵי הָאָרֶץ דִּבְרֵי הָעַנָּה הָאָרֶץ דִּבְרֵי הָעַנָּה הָאָרֶץ דִּבְרֵי הָעַנָּה הָאָרֶץ דִּבְרֵי הָעַנָּה הָאָרֶץ דִּבְרֵי הָעַנָּה הָאָרֶץ דִּבְרֵי הָעַנָּה הָאָרֶץ דִּבְרֵי הָעַנָּה הָאָרֶץ דִּבְרֵי הָעַנָּה הָאָרֶץ
debrai hanathu... debrai hanathu... debrai hanathu... debrai hanathu...
debrai hanathu... debrai hanathu... debrai hanathu... debrai hanathu...
debrai hanathu... debrai hanathu... debrai hanathu... debrai hanathu...
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1. The defective spelling of both participles in BSIA may suggest an active, not passive, form. Compare the LXX: ... καὶ πλανῶσιν ὃτις κατατίθεσιν αὐτοῦς, "... and they cause them to err, that they may swallow them up."
Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one of them is a hypocrite and an evildoer, and every mouth speaketh folly.

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evildoer, and every mouth speaketh folly.

Therefore the Lord does not rejoice in their young men, and has no compassion on their fatherless and widows; for every one of them is a godless and an evil-doer, and every mouth speaks folly.

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an ungodly and an evil-doer, And every mouth speaketh wantonness.
For all this his anger is not turned away, but his hand is still stretched out still.

1. "is" was omitted in the First Edition.

2. נגון means "to be mild or gentle, to pity, to spare." The verse now begins, "Therefore the Lord shall not spare their young men . . ."
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 briars 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.
ינני ובכד חיב ויהבככ ויחול וחל
והוא הגבר היבר יריבככ ויחול וחל
Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the land darkened, and the people shall be as the land darkened, and the people shall be as 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. Instead of the preposition -י, implying means or instrumentality, the preposition ṣ̂ is employed, implying cause. The English will now read "Because of the wrath of the Lord of hosts . . ." This rendition accords with the LXX ἔλασσον.

2. Apparently a simple spelling error of the transposition of letters.

3. The definite article is present in the English translations.

4. Although לְָנ "the people" has a singular form, it often takes a plural verb in the N.T. and elsewhere.
And he shall snatch on the right hand
and he shall snatch on the right hand,
They snatch on the right,
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."
Manasseh, Ephraim; and Ephraim, Manasseh; Manasseh, Ephraim; and Ephraim, Manasseh; Manasseh, Ephraim; and Ephraim, Manasseh; Manasseh, Ephraim; and Ephraim, Manasseh; 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, 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.
וינ載 לה אל א chores thoát

יבחר חנה כי חזרה לברך מבט 28 ש

לא נש בשילור עד יقاء

ויי
Chapter Nine

1. Changes of word:
   - vs. 7  "יתָּהִי" instead of "יתָּהָה"
   - vs. 16 "יתָּהִי" instead of "יתָּהָה"
   
   Total occurrences---2

2. Modifications re. definite article:
   - addition-- vs. 5 "יתָּהִי" instead of "יתָּהָה"
   - vs. 18 "יתָּהִי" instead of "יתָּהָה"
   
   Total occurrences---2

3. Modifications re. conjunction:
   - addition-- vs. 3 "יתָּהִי" instead of "יתָּהָה"
   - vs. 11 "יתָּהִי" instead of "יתָּהָה"
   - vs. 19 "יתָּהִי" instead of "יתָּהָה"
   
   Total occurrences---3

4. Modifications re. number:
   - vs. 18 "יתָּהִי(pl)" instead of "יתָּהָה(pl)"
   - vs. 19 "יתָּהִי(sing)" instead of "יתָּהָה(sing)"
   
   Total occurrences---2

5. Modification re. tense or stem:
   - vs. 5 "יתָּהִי" instead of "יתָּהָה"

6. Modifications re. prepositions:
   - added-- vs. 13 "יתָּהִי" instead of "יתָּהָה"
   - substituted--
     - vs. 12 "יתָּהִי" instead of "יתָּהָה"
     - vs. 18 "יתָּהִי" instead of "יתָּהָה"

   Total occurrences---3
10. Orthographical or morphological variations not affecting the meaning:

**Addition of \( m-1 \) Vav**

<table>
<thead>
<tr>
<th>vs. 1</th>
<th>instead of</th>
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<td>vs. 2</td>
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<td>vs. 3</td>
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<td>vs. 9</td>
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<td>vs. 10</td>
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<td>vs. 15</td>
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<td>vs. 19</td>
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<tr>
<td>vs. 20</td>
<td>instead of</td>
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</tbody>
</table>

**Occurrences--35**

**Deletion of \( m-1 \) Vav--

| vs. 13 | instead of |
|        |            |
| vs. 14 | instead of |

**Occurrences--2**

**Addition of \( m-1 \) Yod--

<table>
<thead>
<tr>
<th>vs. 6</th>
<th>instead of</th>
</tr>
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</table>

|       |            |

quiescent letters--

<table>
<thead>
<tr>
<th>vs. 2</th>
<th>instead of</th>
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<tbody>
<tr>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>vs. 6</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>vs. 10</td>
<td>instead of</td>
</tr>
<tr>
<td></td>
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</tbody>
</table>

Occurrences--3

modifications re. suffix--

<table>
<thead>
<tr>
<th>vs. 6</th>
<th>instead of</th>
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<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>vs. 11</td>
<td>instead of</td>
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<tr>
<td></td>
<td></td>
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<tr>
<td>vs. 14</td>
<td>instead of</td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>vs. 20</td>
<td>instead of</td>
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</table>

Occurrences--5

others--

<table>
<thead>
<tr>
<th>vs. 3</th>
<th>instead of</th>
</tr>
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<tbody>
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</table>

Total occurrences for section ten--47

11. Probable spelling errors:

<table>
<thead>
<tr>
<th>vs. 3</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>vs. 11</td>
<td>instead of</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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-1 Vav is the most frequent variations, constituting 56.5% of variant readings.
BofM (2N20:1) Woe unto them that decree unrighteous decrees,
(2N9:82)  
KJ (10:1) Woe unto them that decree unrighteous decrees,
IV (10:1) Woe unto them that decree unrighteous decrees,
RSV (10:1) Woe to those who decree iniquitous decrees,
NPS (10:1) Woe unto them that decree unrighteous decrees,

and that write grievousness which they
grievousness which they
grievousness which they
and the writers who keep writing oppression,
and the writers who keep writing oppression,

And to the writers that write iniquity;

have prescribed;

have prescribed;

have prescribed;


1. The omission of the definite article does not affect the English translations.
HofM (2K20:12) To turn away the needy from judgment, and to
(2M9:83) KJ (10:2) To turn aside the needy from judgment, and to
IV (10:2) To turn aside the needy from judgment, and to
RSV (10:2) to turn aside the needy from justice and to
JPS (10:2) To turn aside the needy from judgment, And to
take away the right from the poor of my people,
take away the right from the poor of my people,
take away the right from the poor of my people,
rob the poor of my people of their right,
take away the right of the poor of My people,

that widows may be their prey, and that they may rob the
that widows may be their prey, and that they may rob the
that widows may be their prey, and that they may rob the
that widows may be their spoil, and that they may make the
That widows may be their spoil, And that they may make the

fatherless!
fatherless!
fatherless!
fatherless their prey!
fatherless their prey!

2. The ה—ending for an infinitive is the sign of a "Lamed" He verb. ההל means "to cut stone, hew." A possible translation reads, "... and to hew down the right of the poor of my people."
And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? and in the desolation which shall come from far? to whom will you flee for help, and where will you leave your wealth? And in the ruin which shall come from far? To whom will ye flee for help? and where will ye leave your glory?

1. Another example of the vowel being retained in the second radical of the Qal imperfect plural.
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.
1. The addition of the conjunction reads, "and for all this . . . ."

2. Once again, the participle לנא is singular, suggesting that דוע, the regular plural form, may be used as the singular form also.
Assyrian, the rod of mine anger, and the
Assyrian, the rod of mine anger, and the
Assyrian, the rod of mine anger, and the
Ah, Assyria, the rod of my anger, the
Asshur, the rod of Mine anger,

staff in their hand is their indignation.
staff in their hand is mine indignation.
staff in their hand is mine indignation.
staff of my fury!
In whose hand as a staff is Mine indignation!

Assyria, the rod of mine anger, and the
Assyrian, the rod of mine anger, and the
Assyrian, the rod of mine anger, and the
Ah, Assyria, the rod of my anger, the
Asshur, the rod of Mine anger,

staff in their hand is their indignation.
staff in their hand is mine indignation.
staff in their hand is mine indignation.
staff of my fury!
In whose hand as a staff is Mine indignation!

Assyria, the rod of mine anger, and the
Assyrian, the rod of mine anger, and the
Assyrian, the rod of mine anger, and the
Ah, Assyria, the rod of my anger, the
Asshur, the rod of Mine anger,

staff in their hand is their indignation.
staff in their hand is mine indignation.
staff in their hand is mine indignation.
staff of my fury!
In whose hand as a staff is Mine indignation!

Assyria, the rod of mine anger, and the
Assyrian, the rod of mine anger, and the
Assyrian, the rod of mine anger, and the
Ah, Assyria, the rod of my anger, the
Asshur, the rod of Mine anger,

staff in their hand is their indignation.
staff in their hand is mine indignation.
staff in their hand is mine indignation.
staff of my fury!
In whose hand as a staff is Mine indignation!
I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

And against the people of My wrath do I give him a charge to take the spoil, and to take the prey, and against the people of my wrath will I give him a charge, to take the spoil and seize plunder, and to tread them down like the mire of the streets.

And against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.
1. Omitting the pronominal suffix, יְדַגָּגָה, reads "to tread down" rather than the M.T. "to tread them down." Burrows transliterates as יְדַגָּגָה.

2. The M.T. Qere reads יְדַגָּגָה.
DofM (2N20:17) Nowbeit he meaneth not so, neither
(2N9:66)
KJ (10:7) Nowbeit he meaneth not so, neither
IV (10:7) Nowbeit he meaneth not so, neither
RSV (10:7) But he does not so intend, and
JPS (10:7) Nowbeit he meaneth not so, Neither

doth his heart think so; but in his heart
doth his heart think so; but it is 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.
<table>
<thead>
<tr>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BofM (2K20:8)</td>
<td>For he saith: Are not my princes alto-</td>
</tr>
<tr>
<td>KJ (10:8)</td>
<td>For he saith, Are not my princes alto-</td>
</tr>
<tr>
<td>IV (10:8)</td>
<td>For he saith, Are not my princes alto-</td>
</tr>
<tr>
<td>RSV (10:8)</td>
<td>for he says: &quot;Are not my commanders all</td>
</tr>
<tr>
<td>JPS (10:8)</td>
<td>For he saith: 'Are not my princes all</td>
</tr>
</tbody>
</table>

gather kings? 
gather kings? 
gather kings? 
gather kings? of them kings?
Bofm (2K20:9) Is not Calno as Carchemish? Is not Hamath
KJ (2K9:90) 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  יָסָרָא and  יָהָנָא are usually coupled together.
BoFM (2K20:10) As my hand hath founded the kingdoms of
(2N9:91)   (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 than 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;

1. The plural form אֲבוֹן as found in DSIa is in accord with the plural noun "idols" of the English translations.
BopM (2K20:11) Shall I not, as I have done unto Samaria and
(2K9:92) 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?'

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---
---
to Samaria and her images?"
DefH (2K20:12) Wherefore it shall come to pass that when
W (2N9:13) Wherefore it shall come to pass, that when
IV (10:12) Wherefore it shall come to pass, that, when
RSV (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 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. The removal of "would" would cause the deletion of "therefore it shall come to pass that." "C may now be translated "when."
By the strength of my hand and by my wisdom I have done these things; and by my hand, and by my wisdom I have done these things; I have done it, and by my hand I have done it, And by my hand and I have moved the wisdom; for I am prudent; and I have removed 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. The use of the perfect tense, as occurs in the M.T., is customary for utterances of the LORD. is the usual phrase for "Thus saith the LORD."

2. The M.T. Qere is.
And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was forsaken, so I have gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

peeped.

peeped.
כד י UNKNOWN א
בשכד י UNKNOWN א
כהUNKNOWN א UNKNOWN
BofM (2N20:15) Shall the ax boast itself against him that
KJ (10:15) Shall the axe boast itself against him that
IV (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
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.
1. \(-^1\) 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 \(-^1\) and \(-^2\).
Therefore shall the Lord, the Lord of hosts,
send
send
send
will send wasting sickness among his stout warriors,
Send
and under his glory
and under his glory
and under his glory
and under his glory
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.
בל ישן בקבר יונה יאה וְהָיָהּ גְּאָסְתָּן

כַּמָּה מֵאָה כָּבוֹדֶים יִדְּבַּבֵּךְ כִּי ה' כִּי

כֶּלֶדֶת כֶּלֶדֶת מֵאָה קְבִּילָה כִּי ה'
Dorn (2H20:17) And the light of Israel shall be for a
(289:98) 
KJ (10:17) And the light of Israel shall be for a
IV (10:17) And the light of Israel shall be for a
RSV (10:17) The light of Israel will become a
JPS (10:17) And the light of Israel shall be for a

fire, and his Holy One for a flame, and shall burn and
fire, and his Holy One for a flame; and it shall burn and
fire, and his Holy One for a flame; and it shall burn and
fire, and his Holy One for a flame; and it will burn and
fire; And his Holy One for a flame; And it shall burn and
shall devour his thorns and his briers in one day;
devour his thorns and his briers in one day;
devour his thorns and his briers in one day;
devour his thorns and his briers in one day.

יוהי אל ושש י journée ירה ובעש וتكوين בקשת
And shall consume the glory of his forest, and his fruitful field, and his fruitful land, the Lord will destroy, both soul and body; and they shall be as when a standard-bearer wastes away.

And shall consume the glory of his forest, and his fruitful field, and his fruitful land, the Lord will destroy, both soul and body; and they shall be as when a standard-bearer wastes away.

And shall consume the glory of his forest, and his fruitful field, and his fruitful land, the Lord will destroy, both soul and body; and they shall be as when a sick man wastes away.
על דבר יצרו חכמים אך אין יכלו

והם entend 없다.
DofH (2K20:19) And the rest of the trees of his forest
KJV (2N9:100) 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.
And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but will lean upon him that smote them, and shall stay upon the Lord, the Holy One of Israel, in truth.
1. לְפִ Neue in the Niphal usually is accompanied by the preposition ב. The appearance of לְפִ in BSIA is probably due to a simple confusion of gutterals.
BofM (2N20:21) The remnant shall return, yea, even the
(2N9:102) remnant of Jacob, unto the mighty God.

KJ (10:21) The remnant shall return, even 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.

1. The omission of יָּשָׁר is probably an example of
haplography.
For though thy people, 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.

Consumption decreed shall overflow with righteousness.

Destruction is decreed, overflowing with righteousness.

Extermination is determined, overflowing with righteousness.
For the Lord, the LORD of hosts, will make 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 all the land, in the midst of all the earth, of hosts, make in the midst of all the earth.
Therefore, thus saith the Lord God of hosts: 0 my people that dwellest in Zion, be not afraid of hosts, 0 my people that dwellest in Zion, be not afraid of hosts, 0 my people that dwellest in Zion, be not afraid of hosts: 0 my people, who dwell in Zion, be not afraid of hosts: 0 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.
<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>For yet a very little while, and the indignation shall cease, and mine anger</td>
<td></td>
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<tr>
<td>For yet a very little while, and the indignation shall cease, and mine anger</td>
<td></td>
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<tr>
<td>For yet a very little while, and the indignation shall cease, and mine anger</td>
<td></td>
</tr>
<tr>
<td>For in a very little while my indignation will come to an end, and my anger will be accomplished, and Mine anger shall be in their destruction.</td>
<td></td>
</tr>
<tr>
<td>For in a very little while my indignation will come to an end, and my anger will be accomplished, and Mine anger shall be in their destruction.</td>
<td></td>
</tr>
<tr>
<td>For in a very little while my indignation will come to an end, and my anger will be accomplished, and Mine anger shall be in their destruction.</td>
<td></td>
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<tr>
<td>directed to their destruction.</td>
<td></td>
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<tr>
<td>to their destruction.</td>
<td></td>
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<tr>
<td>by יִרְאוֹפִּי יִתְנַהְלַק רֹאשׁ הָעֵין יָדוֹ יִדְוֹ יִדְוֹ</td>
<td></td>
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<tr>
<td>⚫️ ⚫️ ⚫️ ⚫️</td>
<td></td>
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</tbody>
</table>

Transliteration: יִרְאוֹפִּי יִתְנַהְלַק רֹאשׁ הָעֵין יָדוֹ יִדְוֹ יִדְוֹ
And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian

as when he smote Midian

at the rock of Oreb; and as his rod was upon the sea,

so shall he lift it up after the manner of Egypt.

and he will lift it as he did in Egypt.

and the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian

as when he smote Midian

at the rock of Oreb; and as his rod was upon the sea,

so shall he lift it up after the manner of Egypt.

and he will lift it as he did in Egypt.

and the Lord of Hosts will wield against him a scourge, as in the slaughter of Midian

at the rock of Oreb; and as his rod was upon the sea,

so shall he lift it up after the manner of Egypt.
1. "נָפָסָה", appearing in the M.T., is the Piel perfect of נָפָס. "נָפָס", appearing in USlA, seems to be the "Niphal imperfect of the same verb נָפָס. Both stems, "Niphal and Piel have the same force.

"נָפָס" may be translated "and he shall stir up" if we consider it to be a simple imperfect rather than the Vav-consecutive construction.
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 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.
לוהה בותכמה עופר טבר יהודה שכוק

לקד难题 ראככ תלחז קך רבים שחי

לף
Bofn (2 Kings 20:28) he is come to Aiath, he is passed to
KJV (10:28) he is come to Aiath, he is passed to
IV (10:28) he is come to Aiath, he is passed to
MSV (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;

1. "נ (related to נ meaning "heap of ruins") was an important city of the Canaanites. It is also found with the following spellings: נ in Neh. 11:31,
נ in 1 Chron. 7:28 and OSIa,
נ in Isa. 10:28, M.T.
They are gone over the passage; they 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. NSIA has the verb in the singular, "he has crossed over," to agree with the LXX παραλαμβάνεται. The N.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. NSIA makes no such transition.

2. The preposition —, "in, into," would cause to read, "he is crossed over into the pass."
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, 0 Laishah! Answer her,

of Gallim! Hearken, 0 Laish!

0 poor Anathoth.

0 poor Anathoth.

0 poor Anathoth.

0 Anathoth!

0 thou poor Anathoth!

1. The  he, possibly a "He directive," having been dropped, the English may now read  as a vocative, as do the RSV and JPS.
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.

1. While גִּנְבַּן is the name of a town near Jerusalem, its prime meaning is "dunghill." With גִּנְבַּן deleted, the verse may now be translated, "The dunghill is removed, 0 inhabitants of Gebim."
As yet shall he remain at Nob that day; he shall shake his hand against
the mount of the daughter of Zion, the hill of Jerusalem.

This very day
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.

1. ֗ ה in DSIa is Qal imperfect. ֗ ה in the N.T.
is Päpäpel imperfect. Both Qal and Päpäpel convey the same force.

2. The Qere of the N.T. is ֗ ה agreeing with DSIa and
the LXX τὴν θυατερή. The English translations have accepted
the Qere of the N.T.
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 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

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 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.
And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.
And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.
And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.
He will cut down the thickets of the forest with an ax, and Lebanon with its majestic trees will fall.
And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.
Chapter Ten

1. Changes of words:
   vs. 2  instead of
   vs. 32  instead of
   Total occurrences—2

2. Words deleted:
   vs. 12  
   vs. 31  
   Total occurrences—2

3. Modification re. definite article:
   deleted— vs. 1  instead of

4. Modification re. conjunction:
   added— vs. 4  instead of

5. Modifications re. number:
   vs. 10  instead of
   vs. 29  instead of
   Total occurrences—2

6. Modifications re. tense or stem:
   vs. 13  instead of
   vs. 26  instead of
   vs. 32  instead of
   Total occurrences—3
9. Modifications re. prepositions:

deleted—vs. 21

substituted—

vs. 20  instead of  והשנה
v. 29  instead of  והשנה

Total occurrences—

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav—

vs. 1  instead of  והשנה
vs. 2  instead of  והשנה
vs. 3  instead of  והשנה
vs. 4  instead of  והשנה
vs. 5  instead of  והשנה
vs. 6  instead of  והשנה
vs. 7  instead of  והשנה
vs. 8  instead of  והשנה
vs. 9  instead of  והשנה
vs. 10  instead of  והשנה
vs. 11  instead of  והשנה
vs. 12  instead of  והשנה
vs. 13  instead of  והשנה
vs. 14  instead of  והשנה
vs. 15  instead of  והשנה
vs. 16  instead of  והשנה
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Total occurrences for
section ten--69

11. Probable spelling errors:

vs. 9

instead of

vs. 24

instead of

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-1 Vav is the most
frequent variation, constituting
59.9% of the variant readings.
And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

roots.

roots.

roots.

roots.

1. The lack of vav might possibly suggest a pronunciation akin to the Arabic ٣٢٠, hitrūn.
And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
And shall make him of quick 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;

hearing of his ears;

what his ears hear;

hearing of his ears;
1. As noted previously, the single 1- may serve as a plural suffix.
But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
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 יָשָׁב is repeated in its proper context.

3. יָשָׁב appears to be Hophal imperfect. The clause now reads, "and with the breath of his lips the wicked shall be slain."
And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

1. The omission of the definite article induces a closer parallelism with גיורא.
The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them.
1. Burrows transliterates י"ן, which is easy to deal with. When transcribing י"ן 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 י"ן.
And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat young ones shall lie down together; and the lion shall eat young ones shall lie down together; and the lion shall eat young ones shall lie down together; and the lion shall eat young ones shall lie down together; and the lion shall eat straw like the ox.
straw like the ox.
straw like the ox.
straw like the ox.
straw like the ox.
straw like the ox.
BMT (2 Sam 21:8) And the suckling child shall play on the
KJ (2 Sam 12:23) And the suckling child shall play on the
IV (11:8) And the suckling child shall play on the
RSV (11:8) The suckling 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. Possibly an attempt to avoid the Vav-consecutive construction.
2. Plural forms are employed, now reading "upon the dens of adders."
They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

1. LXX also omits a form equivalent to ἐπὶ, reading ἐπὶ τῷ ἐνθρόνῳ τοῦ Θεοῦ. Ὁ πορεύνεται δὲ αὐτὸς ἐν τῷ ἐνθρόνῳ τοῦ Θεοῦ, ὡς ὁ ἀγέρτων ἐν τῷ ἐνθρόνῳ τοῦ Θεοῦ.

2. The presence of the Tau suggests an imperfect, rather than perfect, tense, with the He now being a matres-lectionis or vowel letter.
And it shall come to pass in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

And it shall come to pass in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.
1. נַעַל, usually written נַעַל, is now a masculine form probably with נַעַל as subject. The meaning remains essentially the same.
And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from the Lord shall extend his hand yet a second time to recover the Lord will set his hand again the second time To recover the remnant which is left of his people, the remnant which is left of his people, that shall remain from Assyria, and from Egypt, and from Pathros, and from the remnant of his people, that shall remain from Assyria, and from Egypt, and from Pathros, and from
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,
Cush, and from Elam, and from Shinar, and 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 islands of the sea.
and from the coastlands of the sea.
and from the islands of the sea.
And he shall 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 of the earth.

of the earth.

of the earth.

of the earth.

of the earth.
1. VS: a omits גבע "four," now reading "from the corners of the earth."
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
But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall plunder the people of the east. They shall

lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

Put forth their hand against Edom and Moab, and the children of Ammonites shall obey them.

of Ammon shall obey them.

of Ammon shall obey them.

of Ammon shall obey them.
1. שֵׁלֵשִׁים, 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 בְּשֵׁשִׁים, the Asia scribe has written the full form. The infinitive is בְּשֶׁשִׁים.
And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty 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 he shake his hand over the river, will he shake his hand over the river, 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 dryshed.

men may cross dryshod.

men to march over dry-shod.
1. Gesenius lists מַיִל as a hapax legomenon, taken from an obsolete root מַיִל possibly meaning "to terrify." מַיִל is found in the N.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 מִיל meaning "to overturn, to destroy." LXX reads ἐπέστρεφεν τοῖς θεοῖς "with a mighty wind."

2. The pronominal possessive suffix "his" is now omitted.
Bofm (2N21:16) And there shall be a highway
(2N9:131) And there shall be an highway
KJ (11:16) And there shall be a 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.
1. The double Yod in הָיְיוּ דִּקְרָא occurs too frequently in DSIa to be an unintentional error, but rather must be considered a peculiarity of the scribe's orthography.
Chapter Eleven

2. Words added:
   vs. 4 נסחיה לַעֲנוֹת

3. Words deleted:
   vs. 9 בכם וְבַהֲרָה instead of בכם וְבַהֲרָה
   vs. 12

   Total occurrences--2

4. Modifications re. definite article:
   added-- vs. 4 instead of דִּבְרֶיה
   deleted-- vs. 5 לאִָּפְוָק אָדוֹבָה instead of לאִָּפְוָק אָדוֹבָה

   Total occurrences--2

6. Modifications re. number:
   vs. 8 נְתַנְוַיִּים (pl) instead of נְתַנְוַיִּים (pl) instead of נְתַנְוַיִּים (pl)

   Total occurrences--2

7. Modification re. gender:
   vs. 10 דִּבְרֶיה (m) instead of דִּבְרֶיה

8. Modifications re. tense or stem:
   vs. 4 instead of יְרֵאָה
   vs. 8 instead of יְרֵאָה
   vs. 9 instead of יְרֵאָה

   Total occurrences--3
10. Orthographical or morphological variations not affecting the meaning:

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<tr>
<th>Addition of m-1 Vav—</th>
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<td>vs. 1</td>
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<td>ז&quot;ר ונ&quot;ש</td>
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<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 13</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
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<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
</tr>
</tbody>
</table>

**Occurrences—13**

<table>
<thead>
<tr>
<th>Deletion of m-1 Yod—</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>vs. 3</td>
<td>ז&quot;ר ונ&quot;ש</td>
</tr>
</tbody>
</table>

**Occurrences—3**

<table>
<thead>
<tr>
<th>Quiescent letter:</th>
<th>Instead of</th>
<th>Instead of</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>vs. 10</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
</tr>
<tr>
<td>vs. 12</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
</tr>
</tbody>
</table>

**Occurrences—3**

<table>
<thead>
<tr>
<th>Modification re. suffix—</th>
<th>Instead of</th>
<th>Instead of</th>
<th>Instead of</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>vs. 3</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 6</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 9</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
<td>ז&quot;ר ונ&quot;ש</td>
<td>instead of</td>
</tr>
</tbody>
</table>

**Occurrences—4**

<table>
<thead>
<tr>
<th>Others—</th>
<th>Instead of</th>
<th>Instead of</th>
<th>Instead of</th>
<th>Instead of</th>
<th>Instead of</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>vs. 14</td>
<td>פ&quot;ח וה&quot;י</td>
<td>instead of</td>
<td>פ&quot;ח וה&quot;י</td>
<td>instead of</td>
<td>פ&quot;ח וה&quot;י</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 15</td>
<td>ב&quot;וי וה&quot;י</td>
<td>instead of</td>
<td>ב&quot;וי וה&quot;י</td>
<td>instead of</td>
<td>ב&quot;וי וה&quot;י</td>
<td>instead of</td>
</tr>
<tr>
<td>vs. 16</td>
<td>ה&quot;י וה&quot;י</td>
<td>instead of</td>
<td>ה&quot;י וה&quot;י</td>
<td>instead of</td>
<td>ה&quot;י וה&quot;י</td>
<td>instead of</td>
</tr>
</tbody>
</table>

**Occurrences—4**

**Total occurrences for section ten—25**

11. Possible spelling errors:

<table>
<thead>
<tr>
<th>vs. 6</th>
<th>Instead of</th>
<th>instead of</th>
<th>instead of</th>
</tr>
</thead>
</table>
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-1 Vav is the most frequent variation, constituting 35.1% of the variant readings.
And in that day thou shalt say:

You will say in that day:

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

for though thou wast angry with me, thy anger turned

away, and thou comfortedst me.

away, and thou comfortedst me.

away, and thou comfortedst me.

away, and thou comfortedst me.

away, and Thou comfortest me.
1. Burrows transliterates ḫw to agree with the MT. 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 ḫw.
Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also has become my salvation.

Behold, God is my salvation; I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

Behold, God is my salvation; I will trust, and will not be afraid; for the Lord JEHOVAH is my strength and my song; and he has become my salvation."
1. "is" in the First Edition and RSofH.

2. While this could possibly be an example of unintentional dittoigraphy, לְיָם could be intended as a preposition. The preposition לְיָם accompanies the verb יַעֲבֹר in Jer. 7:4. If לְיָם is meant as a preposition, the verse will begin, "Behold, in God my salvation I will trust . . ."

3. The scribe apparently first wrote, כְּתַנְחַר וּלְחַה, לֶיהָה "for the LORD is my strength and my song." The supralinear supplements.

4. He seems to be a "correction" towards the reading of the H.T. The conjunction has been omitted and a perfect, rather than imperfect tense has been employed.
<table>
<thead>
<tr>
<th>Version</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BoFM</td>
<td>(2K22:3)</td>
<td>Therefore, with joy shall ye draw water</td>
</tr>
<tr>
<td>KJ</td>
<td>(2K9:134)</td>
<td>Therefore with joy shall ye draw water</td>
</tr>
<tr>
<td>IV</td>
<td>(12:3)</td>
<td>Therefore with joy shall ye draw water</td>
</tr>
<tr>
<td>RSV</td>
<td>(12:3)</td>
<td>With joy you will draw water</td>
</tr>
<tr>
<td>JPS</td>
<td>(12:3)</td>
<td>Therefore with joy shall ye draw water</td>
</tr>
</tbody>
</table>

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.
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 ἔρεις.

2. Probably an error of copying: Aleph resembles he in the script used by DSIA's scribe.
Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

Sing praises to the Lord, for he has done gloriously; let this be known in all the earth.

Sing praises to the Lord, for he has done gloriously; This is made known in all the earth.
1. The preposition י needs to be understood even if not written.

2. Burrows transliterates דְּלַי with a Yod as the second letter. A Vav is more likely, however, which would draw the דְּלַי form closer to the M.T. Gere דְּלָי. The apparent plural ending of דְּלַי may be a dialectical peculiarity as the subject דְּלַי is a singular form.
BofH (2K22:6) Cry out and shout, thou
KJ (2K9:137) Cry out and shout, thou
IV (12:6) Cry out and shout, thou
RSV (12:6) Cry out and shout, thou
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 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."

1. The scribe apparently first wrote יִשְׂרָאֵל. "daughter of Zion." יִשְׂרָאֵל was then crossed out and יִשְׂרָאֵל "inhabitant" (f.) added supralineally.
Chapter Twelve

5. Modification re. conjunction:
   deleted-- vs. 2 אֶלֶה instead of אֶל

6. Modification re. number:
   vs. 4 נֵבֶעַ (sing) instead of נֵבֶעַ

8. Modification re. tense:
   vs. 2 נֵבֶעַ instead of נֵבֶעַ

9. Modifications re. prepositions:
   vs. 2 נֵבֶעַ instead of נֵבֶעַ
   vs. 5 נֵבֶעַ instead of נֵבֶעַ

   Total occurrences--2

10. Orthographical or morphological variations not affecting the meaning:

   addition of פ-1 Vav--
   vs. 2 נֵבֶעַ instead of נֵבֶעַ
   vs. 4 נֵבֶעַ instead of נֵבֶעַ
   vs. 5 נֵבֶעַ instead of נֵבֶעַ

   occurrences--6

   quiescent letters--
   vs. 1 נֵבֶעַ instead of נֵבֶעַ
   vs. 2 נֵבֶעַ instead of נֵבֶעַ
   vs. 6 נֵבֶעַ instead of נֵבֶעַ

   occurrences--3
11. Possible spelling error:

other... vs. 5 instead of 8

Total occurrences for section ten--13

Total number of variations--19

Average number of variations per verse--3.17

There is one variation for every 3.28 words.
<table>
<thead>
<tr>
<th>Translator</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BofM</td>
<td>(2N23:1)</td>
<td>The burden of Babylon, which Isaiah</td>
</tr>
<tr>
<td>KJ</td>
<td>(13:1)</td>
<td>The burden of Babylon, which Isaiah</td>
</tr>
<tr>
<td>IV</td>
<td>(13:1)</td>
<td>The burden of Babylon, which Isaiah</td>
</tr>
<tr>
<td>RSV</td>
<td>(13:1)</td>
<td>The oracle concerning Babylon which Isaiah</td>
</tr>
<tr>
<td>JPS</td>
<td>(13:1)</td>
<td>The burden of Babylon, which Isaiah</td>
</tr>
</tbody>
</table>

The son of Amoz did see.
The son of Amoz did see.
The son of Amoz did see.
The son of Amoz saw.
The son of Amoz did see.
Lift ye up a banner upon the high mountain, on a bare hill. Set ye up an ensign upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

1. "balls" appears to be the Qal imperfect third person singular, "he shall enter."
I have commanded my sanctified 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, even

anger, my proudly exulting ones.

anger, Even My proudly exulting ones.

highness.

highness.

highness.

---

---
The noise of the multitude 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! Mark, an uproar of Like as of a great people! Mark, 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 the kingdoms of the nations gathered together! The Lord of

Hosts 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.
1. Since the Aleph is part of the root שור, the M.T. reading is by far the more preferable.
They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole land.

They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

They come from a far country, from the end of heaven, yea, the Lord, and the weapons of his indignation, to destroy the whole earth.

They come from a distant land, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole earth.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Scripture Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BofM (2N23:6)</td>
<td>Howl ye, for the day of the Lord is at hand;</td>
<td></td>
</tr>
<tr>
<td>KJ (13:6)</td>
<td>Howl ye; for the day of the Lord is at hand;</td>
<td></td>
</tr>
<tr>
<td>Lv (13:6)</td>
<td>Howl ye; for the day of the Lord is at hand;</td>
<td></td>
</tr>
<tr>
<td>RSV (13:6)</td>
<td>Wail, for the day of the Lord is near;</td>
<td></td>
</tr>
<tr>
<td>JPS (13:6)</td>
<td>Howl ye; for the day of the Lord is at hand;</td>
<td></td>
</tr>
</tbody>
</table>

it shall come as a destruction from the Almighty.

As destruction from the Almighty shall it come.
Therefore shall all hands be faint, and
every man's heart shall melt;
every man's heart shall melt;
every man's heart will melt,
every heart of man shall melt.

BoFM (2N23:7)  Therefore shall all hands be faint;
KJ (2N10:7) 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 will melt,
every heart of man shall melt.
And they shall be afraid; pangs and sorrows
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 that 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."
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 Gimmel for Caph is probably due to a confusion of palatais.

2. The deletion of the possessive pronominal suffix, now causes to read "sinners" rather than "its sinners" or "the sinners thereof." LXX reads τοὺς ἀναρτωλοὺς "the sinners."
<table>
<thead>
<tr>
<th>Translation</th>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>BofM (2N10:10)</td>
<td>For the stars of heaven and the</td>
<td>constellations thereof shall not give their light; the sun shall be darkened in her going forth, and the moon shall not cause her light to shine.</td>
</tr>
<tr>
<td>KJ (13:10)</td>
<td>For the stars of heaven and the</td>
<td>constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.</td>
</tr>
<tr>
<td>IV (13:10)</td>
<td>For the stars of heaven and the</td>
<td>constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.</td>
</tr>
<tr>
<td>RSV (13:10)</td>
<td>For the stars of the heavens and their</td>
<td>constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.</td>
</tr>
<tr>
<td>JPS (13:10)</td>
<td>For the stars of heaven and the</td>
<td>constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.</td>
</tr>
</tbody>
</table>

1. In the context of the verse, it is implied that the moon shall not give her light according to the rendering provided.
1. RBefM reads "his."

2. The Hiphil imperfect of \( \text{hak} \) "to shine, give light," is employed. No change of the English readings is required.
And I will punish the world for the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

And I will punish the world for their arrogance, and will lay low the haughtiness of the terrible.

And I will punish the world for their arrogance, and will lay low the haughtiness of the terrible.

I will punish the world for its arrogance, and I will lay low the haughtiness of the tyrants.

And I will visit upon the world their iniquity; And I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

And upon the wicked their iniquity; And I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

And upon the wicked their iniquity; I will cause the arrogance of the proud to cease, and will lay down

And upon the wicked their iniquity; And I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

And upon the wicked their iniquity; And I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

And upon the wicked their iniquity; And I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.
ישדועartin, כי כל הנל ידיע

לא יאבד כל מקום יראוד

וזה שיא

אónico גזעכ
I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

I will make men more rare than fine gold, and mankind than the gold of Ophir.

I will make men more rare than fine gold, and mankind than the gold of Ophir.

I will make men more rare than fine gold, and mankind than the pure gold of Ophir.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>BofM</td>
<td>(2K23:13)</td>
<td>Therefore, I will shake the heavens,</td>
</tr>
<tr>
<td>KJ</td>
<td>(13:13)</td>
<td>Therefore, I will shake the heavens,</td>
</tr>
<tr>
<td>IV</td>
<td>(13:13)</td>
<td>Therefore, I will shake the heavens,</td>
</tr>
<tr>
<td>RSV</td>
<td>(13:13)</td>
<td>Therefore I will make the heavens to</td>
</tr>
<tr>
<td>JPS</td>
<td>(13:13)</td>
<td>Therefore I will make the heavens to</td>
</tr>
</tbody>
</table>

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, and in the day of his fierce the wrath of the LORD of hosts, and for the day of His fierce anger.

anger.

anger.

anger.

anger.
And it shall be as the chased
roes, and as a sheep that no man taketh up;
roes, and as a sheep that no man taketh up;
roes, 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 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,

They 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.

2. Plural form מְלֹא reads "and they shall be."

LXX also has the plural verb ἑσονται, taking of קאθαλεκμενός "the remaining ones" as subject.
Berean (2K3:15)  Every one that is proud shall be thrust through; yea, and every one that is joined to the wicked

KJ (2N10:15)  Every one that is found shall be thrust through; and every one that is joined unto them

IV (13:15)  Every one that is proud shall be thrust through; and every one that is joined to the wicked

RSV (13:15)  Whoever is found will be thrust through; and whoever is caught

JPS (13:15)  Every one that is found shall be thrust 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.
Their children, also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

BofM (2K23:16)  Their children, also shall be dashed to pieces before their eyes; their houses shall be spoiled;
KJ (2K10:16)     Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled,
IV (13:16)       Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled,
RSV (13:16)      Their infants will be dashed in pieces before their eyes; Their houses shall be spoiled,
JPS (13:16)      Their babes also shall be dashed in 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  לאֹּלֶּא יַהְעַּד תַּעֲלוֹשׁ 1 יֵרָשׁוּ כָּלָה שָׁלַחְתָּם
d2 יַרְשָׁא הֶרְשִׁיוּ לָא יַעֲלֶּה תַּעֲלוֹת

3  וְאֵצֵל הַנַּחֲלָה תַּעֲלוֹת הַנַּחֲלָה
1. Burrows transliterates as קַרָבָּה.

2. The conjunction is added, now reading, "... and their house will be plundered ..."

3. The Qere for the M.T. is קַרֲבָּה, considered a milder term than the Ketib קַרָבָּה. USIA appears to agree with the Qere rather than the Ketib. Both may be translated "shall be ravaged, shall be lain with."
Behold, I will stir up the Medes against them, which shall not regard silver and them, which shall not regard silver; and as for 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.
1. RBofM reads "... nor shall they not delight in it."

2. דָּבַּד, a singular form, is probably an error, as the subject is הָעָד, a plural noun. The following verb, דָּבַד, having the same subject, is plural.
Their bows shall also dash

Their bows also shall dash

Their bows also shall dash

Their bows will slaughter

And their bows shall dash

de the young men to pieces, and they shall have no pity on
de the young men to pieces; and they shall have no pity on
de the young men to pieces; and they shall have no pity on
de the young men; they will have no mercy on
de the young men in pieces; And they shall have no pity on
de the fruit of the womb; their eyes shall not spare children.
de the fruit of the womb; their eye shall not spare children.
de the fruit of the womb; their eye shall not spare children.
de the fruit of the womb; their eyes will not pity children.
de the fruit of the womb; Their eye shall not spare children.
1. LXX also has plural form οἱ ὕφθαλμοί τῶν ὑπό τῶν "their eyes."

2. According to Gesenius, דַּעַתּ is usually followed by לָעַת.

3. The addition of the conjunction will cause to read, "... and their eye will not pity children."
And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

The beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

Splendor and pride of the Chaldeans, will be as when God overthrew Sodom and Gomorrah.

beauty of the Chaldeans' pride, Shall be as when God overthrew Sodom and Gomorrah.

beauty of the Chaldeans' excellency, shall be as when God overthrew Sodom and Gomorrah.

beauty of the Chaldeans' excellency, shall be like Sodom and Gomorrah when God overthrew as when God overthrew Sodom and Gomorrah.

Seei 

IM 

Sodom and Gomorrah when God overthrew 

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.

as when God overthrew Sodom and Gomorrah.

as when God overthrew Sodom and Gomorrah.
1. RBofM 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. Like כָּמָם, כָּמָם is an acceptable plural form.
BeHe (2K23:20) It shall never be inhabited, neither shall
(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
dwelt in for all generations;

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 יבגנ agreeing with the N.T. A "correction," either Vav or Yod, has been added, causing to read Qal or Hiphil respectively. Either stem would be acceptable.
But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; there, and its houses will be full of howling creatures; and there satyrs shall dance there.

and owls shall dwell there, and satyrs shall dance there.

and owls shall dwell there, and satyrs shall dance there.

and owls shall dwell there, and satyrs shall dance there.

there ostriches will dwell, and there satyrs will dance there. And ostriches shall dwell there, And satyrs shall dance there.
And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged. For I will destroy her speedily; for I will destroy her speedily; shall not be prolonged. For I will destroy her speedily; 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 supralinear correction, א is probably a spelling error.

2. The presence of a מ-י Vav in וַיְבָא suggests, not יַבָא, but יַבָא "soft, effeminate, 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 וַיְבָא "still, yet, again, more," will cause to read, "... its days will not be extended anymore."
Chapter Thirteen

1. Change of words:

vs. 10 instead of

vs. 16 instead of

Total occurrences—2

2. Word added:

vs. 22

3. Modification re. definite article:

deleted— vs. 9 instead of

4. Modifications re. conjunction:

added— vs. 8 instead of

vs. 16 instead of

vs. 18 instead of

deleted— vs. 2 instead of

vs. 22 instead of

Total occurrences—5

5. Modifications re. number:

vs. 2 instead of

vs. 14 instead of

vs. 17 instead of

vs. 19 instead of

Total occurrences—4

6. Modification re. preposition:

vs. 18 instead of
10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav--
   vs. 7  instead of
   vs. 10  instead of
   vs. 11  instead of
   vs. 14  instead of
   vs. 15  instead of
   vs. 16  instead of
   vs. 17  instead of
   vs. 18  instead of
   vs. 19  instead of
   vs. 20  instead of
   vs. 22  instead of

   Occurrences--24

deletion of m-1 Yod--
   vs. 12  instead of

quiescent letters--
   vs. 4  instead of

   Occurrences--2

modifications re. suffix--
   vs. 9  instead of
   vs. 22  instead of

   Occurrences--3

others--
   vs. 1  instead of
   vs. 19  instead of

   Occurrences--2

Total occurrences for section ten--32
11. Probable spelling errors:

<table>
<thead>
<tr>
<th>vs. 9</th>
<th>instead of</th>
<th>vs. 19</th>
<th>instead of</th>
<th>vs. 22</th>
<th>instead of</th>
</tr>
</thead>
</table>

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 w-1 Vav is the most frequent variation, constituting 48.9% of the variant readings.
For the Lord will have mercy on Jacob, 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 they shall cleave to the house of Jacob.
וכי יודעveal ידוע הנוה ידוע
ובא邶ו והנהו לא ידועו העNSMutable
ולואו
ול通知书 המייעל .. הבית الاخ
ה الموضوع בעי

B defamation
d (28:24:2) 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

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 shall possess them in the land of the
Lord shall be for servants and handmaids;

Lord for servants and handmaids;

Lord for servants and handmaids;

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.
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.
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.
And it shall come to pass in that day that
the Lord shall give thee rest, from thy sorrow, and from
thy fear, and from the hard bondage wherein thou
wast made to serve.

And it shall come to pass in the day that
the Lord shall give thee rest from thy sorrow, and from
the Lord has given you rest from your pain and
thy trouble, and from the hard service wherein thou
wast made to serve.
1. The N.T. reads as לְנַעַרְךָ. Perhaps the lack of a 
m-1 Vav suggests לְנַעֲרָךְ as found in Gen. 3:16. No change is 
required in English translation.

2. לְנַעֲרָךְ is probably a Qal form, with the clause 
new reading, "the difficult bondage wherein they worked you."
And it shall come to pass in that day, that
thou shalt take up this proverb against the king of Babylon, and say: How hath the oppressor ceased, the golden city ceased!
and say, How hath the oppressor ceased! the golden city ceased!
and say, How hath the oppressor ceased! the golden city ceased!
"How the oppressor has ceased, the insolent fury ceased!
of gold ceased!"
1. The addition of the sign of the definite object does not affect the English translation.

2. בָּשׁ probably was המשועה 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. BSIA reads חֲרוֹב כִּי "oppression, violent fury" from בָּשׁ "to rage, to be fierce." The exclamation now reads, "Now the oppressor has ceased, the violent fury (oppression) has ceased!" חֲרוֹב כִּי is closer in meaning to the LXX ἐπιστυλοφόστως "the oppressor."
The Lord hath broken the staff of the wicked, the scepters of the rulers.
and the sceptre of the rulers,
and the scepters of the rulers.

The sceptre of the rulers,
He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

unrelenting persecution.

that smote the peoples in wrath with unceasing blows, that ruled the nations in anger with persecution that none restrained.

that smote the people in wrath with

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.

unrelenting persecution.

persecuted, and none hindereth.

persecuted, and none hindereth.
BofM (2N24:17) The whole earth is at rest, and is quiet
(2N10:29) 
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.

1. The M.T. form מַעַר is consistently spelled מַעַר
by the 351a scribe.
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.'
1. Gesenius states that כָּל always takes the definite article with prose, and stands without the article in poetry. The USIA scribe does not follow this rule.

2. A meaning for the sentence is possible accepting אתֹּ "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.
<table>
<thead>
<tr>
<th>Source</th>
<th>References</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>BofN</td>
<td>(2K24:19)</td>
<td>Hell from beneath is moved for thee to meet at thy coming; it stirreth up the dead.</td>
</tr>
<tr>
<td>KJ</td>
<td>(14:9)</td>
<td>Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead.</td>
</tr>
<tr>
<td>IV</td>
<td>(14:9)</td>
<td>Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead.</td>
</tr>
<tr>
<td>NASV</td>
<td>(14:9)</td>
<td>Sheol beneath is stirred up for thee to meet thee at thy coming; the shades for thee, even all the chief ones of the earth; it hath raised up from their thrones all the shades for thee, even all the chief ones of the earth; it hath raised up from their thrones all the shades for thee, even all the chief ones of the earth; it hath raised up from their thrones all who were leaders of the earth; it hath raised up from their thrones all who were leaders of the earth.</td>
</tr>
<tr>
<td>JPS</td>
<td>(14:9)</td>
<td>The nether-world from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead.</td>
</tr>
</tbody>
</table>

The shades for thee, even all the chief ones of the earth; it hath raised up from their thrones all the earth; it hath raised up from their thrones all the earth; it hath raised up from their thrones all the earth; it hath raised up from their thrones all who were the earth; All the earth; it hath raised up from their thrones all who were the earth; All the earth; it hath raised up from their thrones all who were the earth; All the earth; it hath raised up from their thrones all who were the earth; All the earth; it hath raised up from their thrones all who were the earth; All the earth; it hath raised up from their thrones all who were the earth; All the earth; it hath raised up from their thrones all who were
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 הָנָּמָנ or הָנָּמָנָה.

2. The participles קְנֵיָּה and קְנֵיָּה are both feminine forms, treating their subject הָנָּמָנ as feminine.
BosH (28:24:10) All they shall speak and say unto thee:  
(28:10:32)  
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?  

1. The lack of a m-1 Vav possibly suggests a Qal form  
instead of the M.T. Pual pointing, which is hapax legomenon.  
The meaning will be substantially the same.
Bohm (2K24:11) Thy pomp is brought down to the grave;  
(2N10:33)  
RSN (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 "folly, wickedness, shameful deed." ボラ 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 τοῦ κατακάλυμ- "thy covering."
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 BofH accepts the Latin *lucifer* "light bearer."

2. There might be a terminal *He* on יִשְׂרָאֵל that has been obscured by the tear in the parchment.

3. Burrows' transliteration reads יִשְׂרָאֵל but this must be a typographical error. The final consonant can only be a Mem.

4. The singular form "a nation" is employed.
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,

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 RSV. The LXX also omits the conjunction.
(22:24:14) I will ascend above the heights of the
(23:10:16) clouds; I will be like the Most High.

KJ (14:14) I will ascend above the heights of the
IV (14:14) clouds; I will be like the most High.

NRSV (14:14) I will ascend above the heights of the
JPS (14:14) 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.'

1. The Masoretic pointing is אברך. The vav in
BDB עַל may indicate a pronunciation derived from עָלָה,
an ancient root meaning "to be high."
Yet thou shalt be brought down to hell,

Yet thou shalt be brought down to hell,

Yet thou shalt be brought down to hell,

But you are brought down to Sheol,

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.
They that see thee shall 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?
kings; kingdoms; kingdoms; kingdoms;
1. These participles may properly take the definite article. The English translation will not be affected.
And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?
of his prisoners?
of his prisoners?

1. The omission of the conjunction will cause the verse to read, "He made the world like a wilderness; its cities he destroyed . . ."
<table>
<thead>
<tr>
<th>Bôhn</th>
<th>(2K24:16)</th>
<th>All the kings of the nations, yea, all</th>
</tr>
</thead>
<tbody>
<tr>
<td>KJ</td>
<td>(14:16)</td>
<td>All the kings of the nations, even all</td>
</tr>
<tr>
<td>IV</td>
<td>(14:16)</td>
<td>All the kings of the nations, yea all</td>
</tr>
<tr>
<td>ASV</td>
<td>(14:16)</td>
<td>All the kings of the nations</td>
</tr>
<tr>
<td>JPS</td>
<td>(14:16)</td>
<td>All the kings of the nations, All</td>
</tr>
</tbody>
</table>

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.

1. with אִם deleted, "all of them" would be omitted from the English translations.
BoFv (2K24:19) But thou art cast out of thy
(2K10:41)
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
gave like an abominable branch, and the
gave like an abominable branch, and as the
gave like an abominable branch, and the
sepulchre, like a loathed untimely birth,
gave Like an abhorred offshoot, In the
remnant of those that are slain, thrust through
remant of those that are slain, thrust through
remant 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 carcass trodden under feet.
a carcass trodden under feet.
a dead body trodden under feet.
a carcass trodden under foot.

1. The Qames-Hatuph (short -o- sound) as well as Helem and Qibbus are represented in Osia by a m-1 Vav, as in the Hophal form אָסְיוֹ.

2. The presence of the m-1 Vav in אָסְיוֹ 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 . . . ."
Deut (2N24:20) 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,
RSV (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 evil-doers 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 wrong from assuming התי to take, to seize or חרם "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.
BofW (2K 24:21) Prepare slaughter for his children for
(2K 10:43) the iniquities of their fathers, that they do not rise,
KJ (14:21) Prepare slaughter for his children for
IV (14:21) Prepare slaughter for his children for
the iniquity of their fathers; that they do not rise,
HSV (14:21) Prepare slaughter for his sons because
JPS (14:21) Prepare ye slaughter for his children For
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.
1. The Aleph has quiesced into extinction for this particular form.
BOM (2K24:22) 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 cut off from Babylon the name, and
Lord of hosts, and cut off from Babylon the name, and
Lord of hosts, and cut off from Babylon the name, and
Lord of hosts, "and will cut off from Babylon name and
Lord of hosts, and cut 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.
1. Burrows transliterates as אֶלֶה. The faint outline of a Lamed can be seen at the end of the word, however, which, if restored, would reproduce the H.T. reading.

2. נֹעַ הֵרָעַ is an acceptable alternative form for נֹעַ.

3. The omission of the conjunction will cause to read, "... name and remnant, son and nephew, saith the Lord."
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 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.
1. Both verbs תולע and תורער have lost the pronominal accusative suffix.

2. תופ may be intending תופ, Arabic قنار, which is "serpens jaculus, --i.e. arrow snake," so named from its striking in the manner of the rattle-snake. The K.T. reads תופ in Isa. 35:15, but BSIA reads תופ 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.
The Lord of Hosts hath sworn, saying:

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,

1. The English translations and the LXX have translated the verb as an imperfect and thereby agree with the DsLa.
That I will bring the Assyrian 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 mountains 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."
1. Note the change of possessive pronoun — ṭə'athūn ṭə'athūn ṭə'athūn ṭə'athūn "from off you," and ṭə'athūn ṭə'athūn ṭə'athūn ṭə'athūn "your shoulder."
This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations.

upon all the nations.

over all the nations.

upon all the nations.
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 shall disannul it? 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 shall turn it back? shall turn it back? shall turn it back? will turn it back? shall turn it back?
In the year that king Ahaz died was this burden. 
In the year that king Ahaz died was this burden. 
In the year that king Ahaz died was this burden. 
In the year that king Ahaz died came this oracle: 
In the year that king Ahaz died was this burden.
Rejoice not thou, whole Palestina,
because the rod of him that smote thee is broken; for
out of the serpent's root shall come forth a cockatrice,
and his fruit shall be a fiery flying serpent.

...
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 N.T.
And the first-born of the poor shall feed;

and the needy shall lie down in safety; but I will kill your

root with famine, and he shall slay thy remnant.

your remnant I will

thy remnant shall be

sly.

slain.
1. See 3 Sa 18: I will slay is accepted by the RSV. The Vulgate also agrees, reading infiricism.
Bem (2K24: 31) Howl, 0 gate; cry, 0 city; thou,
(2K10: 53) 
KJ (14: 31) Howl, 0 gate; cry, 0 city; thou,
IV (14: 31) Howl, 0 gate; cry, 0 city; thou,
RSV (14: 31) Howl, 0 gate; cry, 0 city; melt in fear,
JPS (14: 31) Howl, 0 gate; cry, 0 city; melt away,

whole Palestine, art dissolved; for there shall come
whole Palestine, art dissolved; for there shall come
whole Palestine, art dissolved; for there shall come
0 Philistia, all of you! For smoke comes
0 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 inter-change, as in Isa. 39:1 and II Kings 20:12

Another interpretation would be to consider to be the Pual or Hophal participle of "to love, to esteem highly."

2. If we consider דְּעָן דִּבְרֵי to be the intended form, we may read it as if from דְּעָן "acquaintance, friend." If דְּעָן be taken as the Pual or Hophal participle of "to love, esteem highly," the last clause of the verse now reads, "and none is esteemed by his acquaintances."
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.
1. The plural form יִצְבָּאַיִן is more correctly used with the plural subject יִצְבָּאַיִן. The LXX also has the plural verb ἔστω ἀποκριθήσεται, "shall answer."

2. יִצְבָּאַיִן reads "kings of a nation" rather than the LXX's "messengers of." LXX has βασιλεῖς "kings."

3. יִצְבָּאַיִן now reads "in him" —i.e. the LORD rather than the LXX's "in it" —i.e. Zion. The LXX has ἑαυτῷ "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."
363

DSIIa Variations from the M.T.

Chapter Fourteen

1. Change of words:

vs. 4 מַשְׁלֵיהַ instead of מַשְׁלֵיהַ
vs. 11 נֵבּוֹס instead of נֵבּוֹס
vs. 27 לְשׁוֹנָה instead of לְשׁוֹנָה
vs. 31 בַּרְזֵל instead of בַּרְזֵל
vs. 32 חָסְלִים instead of חָסְלִים

Total occurrences—6

2. Words added:

vs. 2 וְרָאָס...

3. Word deleted:

vs. 16 כּוֹנָה

4. Modifications re. definite article:

added— vs. 8 מְנוֹנָה instead of מְנוֹנָה
vs. 12 מְשֻׁלֶּחַ instead of מְשֻׁלֶּחַ
vs. 16 מְדֹנֶנֶת instead of מְדֹנֶנֶת

Total occurrences—4

5. Modifications re. conjunction:

added— vs. 8 הַלַּעַת instead of הַלַּעַת

deleted— vs. 13 הַרְזָע instead of הַרְזָע
vs. 17 הַרְשֵׁי instead of הַרְשֵׁי
vs. 22 הָאָרֹן instead of הָאָרֹן
vs. 23 הָאָרֹן instead of הָאָרֹן

Total occurrences—5
6. Change re. number:

<table>
<thead>
<tr>
<th>vs.</th>
<th>Original</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>נְבֵדָה (pl)</td>
<td>instead of נְבֵדָה (pl)</td>
</tr>
<tr>
<td>11</td>
<td>נְבֵדָה (sing)</td>
<td>instead of נְבֵדָה (sing)</td>
</tr>
<tr>
<td>12</td>
<td>נְבֵדָה (sing)</td>
<td>instead of נְבֵדָה (sing)</td>
</tr>
<tr>
<td>20</td>
<td>נְבֵדָה (pl)</td>
<td>instead of נְבֵדָה (pl)</td>
</tr>
<tr>
<td>32</td>
<td>נְבֵדָה (pl)</td>
<td>instead of נְבֵדָה (pl)</td>
</tr>
</tbody>
</table>

Total occurrences—5

7. Modification re. gender:

<table>
<thead>
<tr>
<th>vs.</th>
<th>Original</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td>32</td>
<td>נְבֵדָה (m)</td>
<td>instead of נְבֵדָה (m)</td>
</tr>
</tbody>
</table>

Total occurrences—1

8. Modifications re. tense or stem:

<table>
<thead>
<tr>
<th>vs.</th>
<th>Original</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>נְבֵדָה</td>
<td>instead of נְבֵדָה</td>
</tr>
<tr>
<td>3</td>
<td>נְבֵדָה</td>
<td>instead of נְבֵדָה</td>
</tr>
<tr>
<td>20</td>
<td>נְבֵדָה</td>
<td>instead of נְבֵדָה</td>
</tr>
<tr>
<td>24</td>
<td>נְבֵדָה</td>
<td>instead of נְבֵדָה</td>
</tr>
</tbody>
</table>

Total occurrences—4

9. Modifications re. prepositions or particles:

<table>
<thead>
<tr>
<th>added</th>
<th>vs.</th>
<th>Original</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4</td>
<td>נְבֵדָה</td>
<td>נְבֵדָה</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>substituted</th>
<th>vs.</th>
<th>Original</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
<td>נְבֵדָה</td>
<td>נְבֵדָה</td>
</tr>
</tbody>
</table>

Total occurrences—6

10. Orthographical or Morphological variations not affecting the meaning:

<table>
<thead>
<tr>
<th>addition of m-1 Vav—</th>
<th>vs.</th>
<th>Original</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td>נְבֵדָה</td>
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<tr>
<td></td>
<td>3</td>
<td>נְבֵדָה</td>
<td>נְבֵדָה</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
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<td>7</td>
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<td>נְבֵדָה</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>נְבֵדָה</td>
<td>נְבֵדָה</td>
</tr>
</tbody>
</table>
deletion of m-1 Vav--

vs. 9 instead of ק"ט

vs. 14 instead of הבות

vs. 16 instead of י"ב ו' ק"ט

vs. 17 instead of י"ב ו' ק"ט

vs. 18 instead of י"ב ו' ק"ט

vs. 19 instead of י"ב ו' ק"ט

vs. 20 instead of י"ב ו' ק"ט

vs. 21 instead of י"ב ו' ק"ט

vs. 22 instead of י"ב ו' ק"ט

vs. 23 instead of י"ב ו' ק"ט

vs. 24 instead of י"ב ו' ק"ט

vs. 25 instead of י"ב ו' ק"ט

vs. 26 instead of י"ב ו' ק"ט

vs. 29 instead of י"ב ו' ק"ט

vs. 30 instead of י"ב ו' ק"ט

vs. 31 instead of י"ב ו' ק"ט

Occurrences--39

addition of m-1 Yod--

vs. 7 instead of ק"ט

vs. 12 instead of ק"ט

Occurrences--2

quiescent letters--

vs. 1 instead of ק"ט

vs. 3 instead of ק"ט

vs. 4 instead of ק"ט

vs. 6 instead of ק"ט

vs. 9 instead of ק"ט

vs. 10 instead of ק"ט

vs. 12 instead of ק"ט
### 11. Probable spelling errors

| vs. 20 | instead of |

**Total number of variations**—104

**Average number of variations per verse**—3.25

There is one variation for every 3.59 words.

Addition of \( m-1 \) \( \text{Way} \) is the most frequent variation, constituting 37.3% of the variant readings. Modification re. quiescent letters is the second most frequent variation, constituting 25.0% of the variant readings.
BofN (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--

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.

BofN (2N27:2) And when that day shall come they shall be

KJ (29:6) Thou shalt be
הנה לבנת יִשְׂרָאֵל, וְיִשְׁרָאֵל יִם נַעֲרָא לְפָנֵי שָדי.

בָּי יֵשֶׁב נֶקֶד נַעֲרָא.

וּנֵפַל נַעֲרָא וְנַעֲרָא יוֹעֵל מִצְוָה, וַיִּקְבֹּד הַהֲוָה.

לְכָל נַעֲרָא.

וַיִּשֶּׁר נַעֲרָא בְּכָל יָמָיו, וּמָאָס בְּכָל יָמָיו, וַיֵּעָנֵי אֶל הַ שָּדִי.
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 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 
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 
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
KJ (2N11:122) 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
KJ (2N11:123,124) For the Lord hath poured out upon

you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and

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
words of a book and they shall be the words of them which have slumbered.

KJ (29:11) And the vision of all is become unto you as the words of a book that is sealed,

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.

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.

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;

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.

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
לحمام, מספרJOR ה педагג עכבר adam חכם מבוגר, המבוקש שיתלים את ההכלים, והיה צעירה, המבקשת שיתלים את ההכלים המבוקשים שיתלים את ההכלים mammals. 
power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth.

BofN (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.

BofM (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.

BofM (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!

BofM (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.  
KJ (29:11 continued) which men deliver to one that is learned, saying, Read this, I pray thee:

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.  
KJ (29:11 continued) and be saith, I cannot; for it is sealed:

BofM (2N27:17) And the man shall say: I cannot bring the book, for it is sealed.  
KJ (29:11 continued) and he saith, I cannot; for it is sealed:

BofM (2N27:18) Then shall the learned say: I cannot read it.  
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.

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.  
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.

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.  
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.

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.  
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.
לֹא אָכָל אָכָל אָכָל בַּנָּת אֲם רֹאשׁ קָפָר אֲדֻמָּה אָמָה

הָיָה יְהוָה יְהוָה יְהוָה בַּנָּת אֲמאֲרָה

וּזֹהֶה הַפַּרְשָׁה בַּיּוֹם הַיּוֹם בַּיּוֹם בַּיּוֹם

עֶזֶר חֹזֵר עֶזֶר חֹזֵר עֶזֶר חֹזֵר

כְּרָתָהּ בְּרָתָהּ בְּרָתָהּ בְּרָתָהּ

כְּרָתָהּ בְּרָתָהּ בְּרָתָהּ בְּרָתָהּ

כְּרָתָהּ בְּרָתָהּ בְּרָתָהּ בְּרָתָהּ
BofN (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.

RBofN (2N11:144)

BofN (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.

RBofN (2N11:145)

BofN (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;

RBofN (2N11:146)

BofN (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:
Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, for the wisdom of their wise and learned and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid.

And we unto them that seek deep to hide 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 say: Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them faith the Lord of Hosts, that I know all their works.
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)

show18 unto the children of men that it is 19 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) And21 the meek also shall increase, and their
(2N11:156)
KJ (29:19) The meek also shall increase their
הנה רוח

חזרה לשב העיר

שמר בניו ליהל התחשש דיבר

ספר שיחות ומכות

ר' יזק אברחל
joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.  
Joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

BofN (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 scorners is consumed, and all that watch for iniquity are cut off; is consumed, and all that watch for iniquity are cut off;  
BofN (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.

BofN (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.  
ashamed, neither shall his face now wax pale.
ברוח השמחה והברכה,
ברוח השמחה והברכה,
ברוח השמחה והברכה,
ברוח השמחה והברכה,
ברוח השמחה והברכה,
ברוח השמחה והברכה,
Bofm (2N27:34)  But when he seeth his children, the work of
(2N11:159)
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
and sanctify the Holy One of Jacob, and shall fear the God of

Israel.
Israel.

Bofm (2N27:35)  They also that erred in spirit shall come to
(2N11:160)
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.
1. While Burrows transliterates as יָאָרָא, the middle letter is clearly a Vav. The scribe seems at times to use the Yod and the Vav interchangeably. יָאָרָא ("lion of God," therefore champion, or hero) may be intended. יָאָרָא is feasible, however. יָאָרָא is Aramaic for "behold, see," therefore יָאָרָא means "Behold God."

2. יָאָרָא is the feminine, singular, imperative of יָאָרָא "to add." יָאָרָא is treated as feminine as are cities and groups of people in general.

3. DSIA may possibly read יָאָרָא, "like David," in which case it will accord with the LXX ἀπ’ ἄνω.

4. יָאָרָא means "proud, arrogant, wicked." יָאָרָא now reads, "the multitude of thy arrogant ones."


6. יָאָרָא, from רֹחֵב, means "mound, fortress."

7. Metathesis has not been observed—probably a spelling error.

8. LXX also employs a preposition, reading ἀπ’ οἶνον.

9. A paragogic Nun may have been intended as the final letter.


11. The indefinate active is employed rather than the passive form.

12. The Qere is יָאָרָא agreeing with DSIA.

13. Qal active participle is employed rather than Qal perfect.
14. In verse 13

M.T. reads עַלָּךְ רֹקִמ...הִנֵּה הָיִיתִי

DSIA reads וֹפֵרוֹ רֹקִמ...כַּפְרוֹ אֲנָשִּׁים

LXX reads ὑπεκ...διάσκοντες

The LXX translator read either the verb ṭוֹנֶט or the adjective מִשֶּׁה, and מַיִם as a Piel active participle, both of which are supported by DSIA.

15. The plural form תְּנוֹגוּ is found also in M.T.

Isa. 27:11.


17. יַרְדָּה may be an example of confusion of gutterals, Chat and Aleph, or יַרְדָּה may read "and the formation of clay ('say' is understood) to the one forming it."


19. "not" was retained in the First Edition.

20. מִשֶּׁה means "thick darkness."

21. "and" of the BofN is found in the M.T. and DSIA.
Chapter Twenty-nine

1. Changes of word:

vs. 5 זָדָן instead of זָדָה
vs. 7 יִהְיָה instead of יִהְיָה

Total occurrences—2

6. Modifications re. number:

vs. 1 סֶפֶר (sing) instead of סֶפֶר
vs. 14 הבנויות (pl) instead of הבנויות

Total occurrences—2

7. Modification re. gender:

vs. 1 סֶפֶר (f) instead of סֶפֶר

8. Modifications re. tense or stem:

vs. 11 לָאָכָה instead of לָאָכָה
vs. 12 יָדָנוּ instead of יָדָנוּ
vs. 15 הָיָה instead of הָיָה

Total occurrences—5

9. Modifications re. prepositions:

added— vs. 9 דָּרְיָה instead of דָּרְיָה
vs. 13 בַּדְיָה instead of בַּדְיָה

substituted— vs. 12 ב instead of ב

Total occurrences—3

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav—
vs. 3 מְרוּ פִּיתוֹת instead of מְרוּ פִּיתוֹת

Total occurrences—2
quiescent letters--

vs. 7 instead of
vs. 8 instead of
vs. 11 instead of
vs. 13 instead of
vs. 14 instead of
vs. 18 instead of

Occurrences--8

modifications re. suffix--

vs. 10 instead of
vs. 17 instead of

Occurrences--2

others--

vs. 1 instead of
vs. 2 instead of
vs. 7 instead of
vs. 9 instead of
vs. 14 instead of
vs. 16 instead of

Occurrences--8

Total occurrences for section ten--62

11. Probable spelling errors:

vs. 8 instead of
vs. 9 instead of
vs. 16 instead of

Total occurrences--6

Total number of variations--51

Average number of variations per verse--5.37

There is one variation for every 4.02 words.
Addition of m-1 Vav is the most frequent variation, constituting 49.4% of the variant readings.
BofM (1N20:1) Hearken and hear this, O house of Jacob,

KJ (48:1) Hear ye this, O house of Jacob,

who 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 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 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 the beginning; and they went forth out of my mouth, and I showed them. I did show them suddenly. I showed them; I did them suddenly, and they came to pass.
384b

והיה בנו יחזקאל

ותמין עשה יונה בַּכּוֹתָהּ.

ישבע יחזקאל עַל מַעַת לִצְרוֹנַי.

כנכ鲕 תעבג יחזקאל המלך.

(expressions in Hebrew script)

(expressions in Hebrew script)

(expressions in Hebrew script)

(expressions in Hebrew script)

(expressions in Hebrew script)

(expressions in Hebrew script)
Bofm (1N20:4) And I did it because I knew that thou art obsti-
(1N6:11) nate, and thy neck is an iron sinew, and thy brow brass;
KJ (48:4) Because I knew that thou art obsti-
nate, and thy neck is an iron sinew, and thy brow brass;

Bofm (1N20:5) And I have even from the beginning declared
(1N6:12) to thee; before it came to pass I showed them thee; and I
KJ (48:5) I have even from the beginning declared it to thee; before it came to pass I showed it to thee;

showed them for fear lest thou shouldst say—Mine idol hath done
lest thou shouldst 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 (1N29:6) Thou hast seen and heard all this;
(1N6:13) Thou hast seen and heard, see 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) 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 hearest them not; they
ning; even before the day when thou hearest them not;
were declared unto thee, lest thou shouldst say--Behold I
lest thou shouldst say, Behold, I
knew them.

BofM (1N20:8) Yea, and thou hearest not; yea, thou knewest
KJ (48:8) Yea, thou hearest not; yea, thou knewest
not; yea, from that time thine ear was not opened; for I
not; yea, from that time that 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) 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.
BofN (1N20:10) 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.

BofN (1N20:11) 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.

BofN (1N20:12) 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, and12 I am also the last. ed; I am he; I am the first, I also am the last.

BofN (1N20:13) 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 and14 they stand up together. when I call unto them, they stand up together.

BofN (1N20:14) All ye, assemble yourselves, and hear; who15  
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 things? 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 shall be on the Chaldeans.

*BLES* (1Kg 20:15) Also, saith the Lord; I the Lord, yea, I have
(1Kg 8:22)
*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.

*BLES* (1Kg 20:16) Come ye near unto me; I have not
(2Kg 6:24)
*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.
בכזב וnodeValue את השעון יוהו

ובנה במעשך הים

לשתה חלצך בבלכ

לשתה לשתה בבלכ

ובEmailAddress חיבה

השחתה רכשה

השחתה רכשה

השחתה רכשה

בעד השחתה רכשה

בעד השחתה רכשה

בעד השחתה רכשה

בעד השחתה רכשה
And thus saith the Lord, thy Redeemer, the Holy One of Israel; I have sent him, the Lord thy God whom the Lord thy God which teacheth thee to profit, who leadeth thee by the way that thou shouldst go, hath done it.

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.

Thy seed also had been as the sand; and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

Go ye forth of Babylon, flee ye from the
Chaldeans, with a voice of singing declare ye, tell this, utter
to the end of the earth; say ye: The Lord hath redeemed
it even to the end of the earth; say ye, The LORD hath redeemed
his servant Jacob.

BofM (1N20:21) And they thirsted not; he led them
KJ (48:21) And they thirsted not when he led them

through the deserts; he caused the waters to flow out of the
rock for them; he clave the rock also and the waters gushed
out.

BofM (1N20:22) And notwithstanding he hath done all this, and
KJ (48:22)

greater also, there is no peace, saith the Lord, unto the wicked.

There is no peace, saith the LORD, unto the wicked.
השדיה

הפוריאחת

הוא יעשה כן cosas שסיקר בפיו

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בנוסף לברך

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1. "or out of the waters of baptism" is not in the First Edition or RBofN.


3. "and" is supported by both Hebrew readings.

4. There is no conjunction in the LXX at this point.

5. מֵהֵן suggests "I heard them."

6. "and" is supported by DSIA.

7. LXX reads ἐγείρεσθε , according with DSIA.

8. LXX reads ἔτη.

9. "I have tried thee," from γνώ to try, to prove, to examine."

10. The M.T. text assumes הבי to be from הבת. Perhaps the DSIA scribe thought it to be from הב "to wait, expect, hope," in which case the reading might suggest, "how should I hope" or "what should I expect."

11. יָד may mean "(hear) these things."

12. קָד in the LXX.

13. הב resembles the Arabic pronoun, يَا.  

14. BofN "and" supported by DSIA and LXX.


16. LXX οὐ να ἐπιστροφή τοῖς καὶ ἀκοῦσονται supports the DSIA readings.

17. "and" supported by DSIA.

18. LXX has קָד.  


20. "has" in the RBofN.

22. LXX has καί.

23. DSIa reads "thy offspring."

24. from עָרָם "to flow."
**DSIa Variations from the M.T.**

Chapter Forty-eight

1. Changes of Word:

   vs. 10 instead of 
   vs. 12 instead of 
   vs. 21 instead of 

   Total occurrences -- 3

2. Words added:

   vs. 4 instead of 
   vs. 17 instead of 

   Total occurrences -- 2

3. Words deleted:

   vs. 19 instead of 
   vs. 20 instead of 

   Total occurrences -- 2

4. Modifications re. conjunction:

   added -- 
   vs. 8 instead of 
   vs. 13 instead of 
   vs. 15 instead of 
   vs. 16 instead of 
   vs. 18 instead of 
   vs. 20 instead of 
   vs. 22 instead of 

   deleted -- 
   vs. 5 instead of 
   vs. 6 instead of 
   vs. 7 instead of 

   Total occurrences -- 11

6. Modifications re. number:

   vs. 8 instead of 
   vs. 13 instead of 
   vs. 20 instead of 

   Total occurrences -- 3
8. Modifications re. tense or stem:

vs. 8

instead of

vs. 14

instead of

vs. 18

instead of

Total occurrences--7

9. Modifications re. prepositions or particles:

added-- vs. 18

instead of

vs. 20

instead of

substituted-- vs. 16

instead of

Total occurrences--3

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav--

vs. 1

instead of

vs. 2

instead of

vs. 3

instead of

vs. 4

instead of

vs. 5

instead of

vs. 6

instead of

vs. 7

instead of

vs. 8

instead of

vs. 9

instead of

vs. 10

instead of
| vs. 11 | instead of | instead of |
| vs. 12 | instead of | instead of |
| vs. 13 | instead of | instead of |
| vs. 14 | instead of | instead of |
| vs. 15 | instead of | instead of |
| vs. 16 | instead of | instead of |
| vs. 17 | instead of | instead of |
| vs. 18 | instead of | instead of |
| vs. 19 | instead of | instead of |
| vs. 20 | instead of | instead of |
| vs. 21 | instead of | instead of |

**Occurrences--46**

**addition of m-1 Yod--**

| vs. 20 | instead of | instead of |

**Occurrences--10**

**quiescent letters--**

| vs. 2 | instead of | instead of |
| vs. 3 | instead of | instead of |
| vs. 4 | instead of | instead of |
| vs. 5 | instead of | instead of |
| vs. 11 | instead of | instead of |
| vs. 12 | instead of | instead of |
| vs. 13 | instead of | instead of |
| vs. 16 | instead of | instead of |

**modifications re. suffix--**

| vs. 4 | instead of | instead of |
| vs. 5 | instead of | instead of |
| vs. 6 | instead of | instead of |
| vs. 7 | instead of | instead of |
| vs. 8 | instead of | instead of |
11. Probable spelling errors:

vs. 14 יִשְׁחָה instead of יִשָּׁה

Total number of variations--121

Average number of variations per verse--5.50

There is one variation for every 2.21 words.

Addition of מ-1 Vav is the most frequent variation, constituting 36.1% of the variant readings.
BoFH (1K21:1) And again: Hearken, O ye house of Israel, all
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 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.

BoFH (1K21:2) And he hath made my mouth like a sharp sword;
(1K6:32) And he hath made my mouth like a sharp sword;
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;

BoFH (1K21:3) And said unto me: Thou art my servant, O Israel,
(1K6:33) And said unto me, Thou art my servant, O Israel,
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

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

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

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 of the earth.
the end of the earth.

BefM (1N21:7) Thus saith the Lord, the Redeemer of Israel,
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.

BefM (1N21:8) Thus saith the Lord: In an acceptable time have
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,
servant for a covenant of the people, to establish the earth,
볜ו חכמי חלקות שוורצה.

 Playstation.

 בכפר הנדרא פִּניק.

 נ萜ו למחרה את פריך בניצה.

 מסייעון נ הדין והחרזים בו עַבָּר וַחֲרֵצִים.

 ספרו עִקְר helf קִבְּלָה נִינְשָׁב נזיר קִרְנַף.

 קָנָה שִׁבְיָה אַרְגָּדוֹן הֶרְמָר וִיהוּדָה זֶרַח וַעֲשַׂר.

 נִנָּה בְּרֵאָה נַכְּלָה הַרְגָּשָׁת.

 נִנָּה בְּרֵאָה נַכְּלָה הַרְגָּשָׁת.

 כְּלי נִנָּה בְּרֵאָה נַכְּלָה.

 אֶלָּבֶּה נִנָּה בְּרֵאָה.

 אֶלָּבֶּה נִנָּה בְּרֵאָה.

 כְּלי נִנָּה בְּרֵאָה נַכְּלָה.
to cause to inherit the desolate heritages;
to cause to inherit the desolate heritages;

BofM  (1N21:9)  That thou mayest say to the prisoners:  Go
KJ  (1N6:39)  That thou mayest say to the prisoners,  Go

forth; to them that sit in darkness:  Show yourselves.  They
forth; to them that are in darkness,  Show 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)  They shall not hunger nor thirst, neither
KJ  (1N6:40)  They shall not hunger nor thirst; neither

shall the heat nor the sun
shall the heat nor the sun

smite them; for he that hath mercy
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)  And I will make all my mountains a way, and
KJ  (1N6:41)  And I will make all my mountains a way, and

my highways shall be exalted.
my highways shall be exalted.
תנורתי רצון שרשראות

לאחר

לפי יסוד הבסיס הנרי בכל אידית אינני

┅란

UIBarButtonItem

┅יאנ

יוכל רצון להגדיר בכל אידית אינני

┅יאנ

יככ שרש שהזכרת

┅יאנ

נרגע רצון מהיכו

┅יאנ

נרקס

┅יאנ

רצות. כנ"ס זבר

┅יאנ

זאק והוזיל

┅יאנ

זאק ומשה. הירוח
BofM (1N21:12) And then, O house of Israel, behold, these
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.
the west; and these from the land of Sinim.

BofM (1N21:13) Sing, O heavens; and be joyful, O earth; for
KJ (49:13) Sing, O heavens; and be joyful, O earth;
the feet of those who 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;
smiten 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
KJ (49:14) But Zion said, The LORD hath
forsaken me, and my Lord hath forgotten me—but he will show
forsaken me, and my Lord hath forgotten me.
that he hath not.
For 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, 0 house of Israel. they may forget, yet will I not forget thee.

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Thy children shall make haste against 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.

Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee. 0 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
KJ (49:19) For thy waste and thy desolate places, and

the land of thy destruction, shall even now be too narrow by
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 thou shalt have, after
KJ (49:20) The children which thou shalt have, after

thou hast lost the first, 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 is 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
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 had they been?

Behold, I was left alone; these, where have brought up these?

BofM (1N21:22) Thus saith the Lord God: Behold, I will lift 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 daughters shall be carried upon their shoulders.

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 people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

BofM (1N21:23) And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall

KJ (49:23) And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD; for they shall
הנתנה גלעדו מהבה
גלעד וספרה

הנה חמש ימי יבנה של משיח על כי נאשמם
ולאלה דר און

лежа

בכ הכה זזל -- יהוד גוה גוז

אס.Immutable ד"א יסיק החכמה איצוח

лежבה נב צ' בחינה

משודר על כוסך הושב
והניהם

והנה התпущен

ולא למהרה תרגו

וראהו

בשים בין ישמעון של רואר חונך

וראה כה

והיר嘬ץ
not be ashamed that wait for me.
not be ashamed that wait for me.

DofN (1 N21:24) For shall the prey be taken from the mighty,
KJ (49:24) Shall the prey be taken from the mighty,
or the lawful captives delivered?
or the lawful captive delivered?

DofN (1 N21:25) But thus saith the Lord, even the captives of
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.

DofN (1 N21:26) And I will feed them that oppress thee with
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.
am thy Saviour and thy Redeemer, the mighty One of Jacob.
2. LXX reads καὶ εἰς οὐδὲν supporting DSIIa.
3. DSIIa reads "that formed thee."
4. DSIIa ἦν agrees with the N.T. Qere and the LXX πρὸς αὐτοῦ.
5. Probably "my helper" from בִּנָּא.
6. Qere is אֲבָרֹא.
7. DSIIa רַאוּ also reads as plural.
8. Inclusion of the possessive suffix נָכַץ by DSIIa accords with the LXX reading δ ῥυσαμενος σε.
9. DSIIa suggests "they shall feed upon all the mountains."
10. LXX also supplies the defective article.
11. Burrows transliterates as מֵיקִינָה, —i.e. China.
12. "Those who" was "them which" in the First Edition.
14. "your builders," agreeing with the LXX ὁ ἱκόδο- 
17. "captives of a tyrant" accords with the Vulgate.
18. "thy contention."
DSIA Variations from the N.T.

Chapter Forty-nine

1. Changes of word:

<table>
<thead>
<tr>
<th>VS</th>
<th></th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td></td>
<td>אִדֵּרְרִיָּה</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>וַחֲתֵךְ לְרֵימוֹ</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>סִיהֲנִים</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>בְּרֵיֲנָה</td>
</tr>
<tr>
<td>24</td>
<td></td>
<td>רוּבִּי</td>
</tr>
<tr>
<td>25</td>
<td></td>
<td>רוּבִּי</td>
</tr>
</tbody>
</table>

Total occurrences--7

2. Word added:

<table>
<thead>
<tr>
<th>VS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>אֲדוֹנֵי</td>
</tr>
</tbody>
</table>

3. Word deleted:

<table>
<thead>
<tr>
<th>VS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>אֲדוֹנֵי</td>
</tr>
</tbody>
</table>

4. Modification re. definite article:

<table>
<thead>
<tr>
<th>added</th>
<th>VS</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>אֶת</td>
<td>אֲדוֹנֵי</td>
</tr>
</tbody>
</table>

5. Modifications re. conjunction:

<table>
<thead>
<tr>
<th>added</th>
<th>VS</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>אֵל</td>
<td>אֲדוֹנֵי</td>
</tr>
<tr>
<td>9</td>
<td>וּלְא</td>
<td>וֹחְנֵיָּה</td>
</tr>
<tr>
<td>16</td>
<td>וֹחְנֵיָּה</td>
<td>instead of</td>
</tr>
<tr>
<td>21</td>
<td>וֹחְנֵיָּה</td>
<td>instead of</td>
</tr>
<tr>
<td>22</td>
<td>וֹחְנֵיָּה</td>
<td>instead of</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>deleted</th>
<th>VS</th>
<th>instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>וֹחְנֵיָּה</td>
<td>instead of</td>
</tr>
<tr>
<td>4</td>
<td>אֵל</td>
<td>instead of</td>
</tr>
<tr>
<td>7</td>
<td>אֲדוֹנֵי</td>
<td>instead of</td>
</tr>
<tr>
<td>21</td>
<td>אֲדוֹנֵי</td>
<td>instead of</td>
</tr>
<tr>
<td>24</td>
<td>אֲדוֹנֵי</td>
<td>instead of</td>
</tr>
</tbody>
</table>

Total occurrences--10
6. Modifications re. number:

vs. 6 קָרָה (pl) instead of קָרָה
vs. 24 קָרָה (pl) instead of קָרָה

Total occurrences--2

8. Modifications re. tense or stem:

vs. 7 נִרְאָה instead of נִרְאָה
vs. 8 נִירָף instead of נִירָף
vs. 13 נִירָפ instead of נִירָפ

Total occurrences--6

9. Modifications re. prepositions:

added-- vs. 2 לְ instead of לְ
vs. 4 לְ instead of לְ

Total occurrences--2

10. Orthographical or morphological variations not affecting the meaning:

addition of m-1 Vav--

vs. 1 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 3 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 4 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 5 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 6 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 7 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 8 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 9 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 10 לִבְּשֵׁת instead of לִבְּשֵׁת

addition of m-2 Vav--

vs. 1 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 3 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 4 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 5 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 6 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 7 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 8 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 9 לִבְּשֵׁת instead of לִבְּשֵׁת
vs. 10 לִבְּשֵׁת instead of לִבְּשֵׁת
deletion of m-1 Vav--
vs. 21 instead of 

addition of m-1 Yod--
vs. 13 instead of 
vs. 17 instead of 
vs. 19 instead of 

quiescent letters--
vs. 6 instead of 
vs. 9 instead of 
vs. 10 instead of 
vs. 13 instead of 
vs. 16 instead of 

Occurrences--52

Occurrences--3
vs. 18 instead of
vs. 19 instead of
vs. 21 instead of
vs. 22 instead of
vs. 23 instead of
vs. 25 instead of
vs. 26 instead of

modifications re. suffix--

vs. 2 instead of
vs. 3 instead of
vs. 5 instead of
vs. 6 instead of
vs. 7 instead of
vs. 8 instead of
vs. 15 instead of
vs. 18 instead of
vs. 21 instead of
vs. 23 instead of
vs. 26 instead of

others-- vs. 25 instead of
vs. 26 instead of

Total occurrences for section ten--96

11. Probable spelling errors:

vs. 4 instead of
vs. 11 instead of
vs. 18 instead of

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) thee away, or have I cast thee off forever? For thus saith the 
KJ (50:1) 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 put away.

BofM (2N7:2) Wherefore, when I came, there was no man;
(2N5:51) when I called, yea, there was none to answer. O house of
KJ (50:2) Wherefore, when I came, was there no man?
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 there is no water, and
die because of thirst.
dieth for thirst.

BofM (2N7:3) 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) The Lord God hath given me the tongue of
(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 him that is weary;

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) The Lord God hath opened mine ear, and I was
(2N5:58) 
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) I gave my back to the smiter, and my cheeks
(2N5:59,60)
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) For the Lord God will help me, therefore
(2N5:60,61)
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.

BoFM (2N7:8) And the Lord is near, and he justifieth
(2N5:61-65)
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.
אני מרשה שמה לעשה נא טעון,
ואעודה, נא נזמרת, נא מנוחה,
ואגצי, רחにする המראה.

צורות זהב עבר איתן לא המראה.

נשומת הרק

לא الدنيا, כיון יחשב, כי גם היא
לא יהיה בכוחה, כי כל שמיותanje.

הרגו פחדיקה.

כן, יראה ויחève בברקנול ולידיה צל.

ביום עלים, כי כי.
BofM (2N7:9) For the Lord God will help me. And all
(2N5:65,66) they who shall condemn me, behold, all they
KJ (50:9) Behold, the Lord GOD will help me;

who is he that shall condemn me? lo, they all

shall wax old as a garment, and 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) obeyeth the voice of his servant, that walketh in darkness and
KJ (50:10) Who is among you that feareth the LORD, that

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 fire, that compass
(2N5:68,69) yourselves about with sparks, walk in the light of your fire
KJ (50:11) Behold, all ye that kindle a fire, that compass

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.
עבידת ביתון גהנה ידועה ליטא

מה התשהしまני את הכותב בכל
והו

כבר ניסיtrer yan אכזב

זיך נקט yan אכזב

אני הבנונית נקמת הוצאה

לאן הגנת הנסburse בושה דרש

בบอร์ดוהז yan גז

מאחוריו הדוק של בושה אכזב

비용נו באלמנטים מקוריים יזוזה גוזן יזכרה

לארחות york yan גז

סיועם בעבר yan גז
1. DSIA וַיִּפְרֹז corresponds with the LXX ἐρανθητῶνταί.

2. First Edition, RBoFM and IV read "appointed."

3. "those who pound (hammer)" from βοῖν to forge, to hammer, to pound."

4. The LXX οὔστωρεψα supports the DSIA וַיִּפְרֹז. "I have not turned my face from shame and spitting."


6. "and" is supported by the LXX.

7. וַיֵּשֶׁב may be the construct form of the Qal active participle plural of וָשֵׁב. LXX οἱ πορευομένοι is also plural.

Chapter Fifty

1. Changes of word:

   vs. 2  instead of  ויבש
   vs. 5  instead of  יהוה
   vs. 6  instead of  נעזרו

   Total occurrences --4

5. Modifications re. conjunction:

   added - vs. 4  instead of  ונפי
   deleted - vs. 2  instead of  ואב

   Total occurrences --3

6. Modification re. number:

   vs. 10 (pl) instead of  יהוה
   (pl) instead of  יהוה

   Total occurrences --2

10. Orthographical or morphological variations not affecting the meaning:

   addition of m-1 Vav--

   vs. 1  instead of  בםובונרהמה
   뛴

   vs. 2  instead of  והיה
   뛴

   vs. 4  instead of  ואתנור
   뛴

   vs. 5  instead of  האינא
   뛴

   vs. 6  instead of  למסגר
   뛴

   Total occurrences --12
deletion of m-1 Vav--

vs. 5 instead of instead of

addition of m-1 Yod--

vs. 10 instead of instead of

quiescent letters--

vs. 2 instead of instead of
vs. 7 instead of instead of
vs. 9 instead of instead of
vs. 11 instead of instead of

modifications re. suffix--

vs. 1 instead of instead of
vs. 3 instead of instead of
vs. 7 instead of instead of
vs. 9 instead of instead of
vs. 10 instead of instead of
vs. 11 instead of instead of

Occurrences--28

Occurrences--6

Occurrences--14
others-- vs. 8 instead of instead of instead of
vs. 11

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 (2N3:1)  Hearken unto me, ye that follow after righteousness.
(2N5:70)    
KJ (51:1)    Hearken to me, ye that follow after righteousness.

Look unto the rock from whence ye that seek the LORD: look unto the rock whence 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 whence ye are digged.

BofM (2N3:2)  Look unto Abraham, your father, and unto Sarah,
(2N5:71)    
KJ (51:2)    Look unto Abraham your father, and unto Sarah she that bare you; for I called him alone, and blessed him.

that bare you: for I called him alone, and blessed him,

and increased him.

BofM (2N3:3)  For the Lord shall comfort Zion, he will
(2N5:72-74)  
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 the LORD; joy and gladness shall be found therein, thanksgiving and the voice gladness shall be found therein, thanksgiving; and the voice

of melody.

of melody.
ש succès בברחבי העולם

)];ן 준비 על פי הרווחה ווורו

ם יבשמה אשר יבקעה בקשת

כריזה בו עצבתיו נשברו ושנה

התחלקה כי занят עקקטות ולברכת

对我说ו שלום עליך

 NIH ניכרת אחריו נשבת פנס

ברוחה יברקל או חזה חרב

לレーション בברחבי כנפי נ網 שזמנ

ריפתיו יפיו העת העת חרב

2000 חוג בו שמבendez

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BofM (2N8:4) Hearken unto me, my people; and give ear unto me, 0 my nation; for a law shall proceed from me, and I will make my judgment to rest for a light ² for the people.  
KJ (51:4) Hearken unto me, my people, and give ear unto me, 0 my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

BofM (2N8:5) My righteousness is near; my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me, and on mine arm shall they trust.  
KJ (51:5) My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

BofM (2N8:6) Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.  
KJ (51:6) Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished.
Hearken unto me, ye that know righteousness, the people in whose heart I have written my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool. But my righteousness shall be forever, and my salvation from generation to generation.

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 that hath cut Rahab, and wounded the dragon?

Art thou not he who hath dried the sea, 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) 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
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 heads; 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) 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 shall die, and of the son of man, who shall be made
man that shall die, and of the son of man which shall be made

like unto grass?

as grass;

BofM (2N8:12) 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 is the fury of the oppressor?

BoM (2N8:14) 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.

BoM (2N8:15) But I am the Lord thy God,
KJ (51:15) But I am the LORD thy God, that divided the sea,
whose waves roared; the Lord of Hosts is my name.
whose waves roared; The LORD of hosts is his name.

BoM (2N8:16) 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
Zion: Behold, thou art my people.
Zion, Thou art my people.

BofM (2N8:17) Awake, awake, stand up, O Jerusalem, which
        (2N5:100,101) hast drunk at the hand of the Lord the cup of his fury--thou
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 drunken the dregs of the cup of trembling wrung
hast drunken the dregs of the cup of trembling, and wrung them
out--
        out.

BofM (2N8:18) And none to guide her among all
        (2N5:102,103) the sons she hath brought forth; neither that
KJ (51:18) There is none to guide her among all
        the sons whom she hath brought forth; neither is there any that
the sons she hath brought forth; neither is there any that
        taketh her by the hand, of all the sons she hath brought up.
taketh her by the hand of all the sons that she hath brought up.
        These two sons are come unto thee, who
BofM (2N8:19) These two things are come unto thee; who
        (2N5:104,105) shall be sorry for thee--thy desolation and destruction, and
KJ (51:19) These two things are come unto thee; who
        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?
BofM  (2N8:20)  Thy sons have fainted, save these two; they
(2N5:106)  lie at the head of all the streets; as a wild bull in a net,
KJ    (51:20)  Thy sons have fainted, they
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)  Therefore hear now this, thou afflicted, and
(2N5:107)  drunken, and not with wine:
KJ    (51:21)  Therefore hear now this, thou afflicted, and

drunken, but not with wine:

drunken, but not with wine:

BofM  (2N8:22)  Thus saith thy Lord, the Lord and thy God
(2N5:108,109)  pleadeth the cause of his people; behold, I have taken out
KJ    (51:22)  Thus saith thy Lord the LORD, and thy God

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)  But I will put it into the hand of them
(2N5:110,111)  that afflict thee; who have said to thy soul: Bow down, that
KJ    (51:23)  But I will put it into the hand of them

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.
427b

[Handwritten text not legible]
1. "and I made him fruitful," from "to bear fruit, to bear young."

2. The added phrase may be translated, "Sorrow and growing have fled."

3. The First Edition read, "for a light thing of the people."

4. "and see who has created these."


6. "a great serpent, sea monster" is found also in Ex. 29:3.

7. "and the scattered ones of . . . ."


9. "my name" accords with the LXX ὅνομά μου.

10. Possibly from "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 (ἤπανεν ἡμῖν) ἸΣ.

12. "who will comfort you," agrees with the LXX Ἄς ἔμειναι ἤπανεν ἡμῖν.

13. "and thy oppressors," agrees with the LXX ἅν εῶς ὁ ἰδίως ἀνθρώπου σου.
Chapter Fifty-one

1. Change of word:
   vs. 2 instead of
   vs. 11 instead of
   vs. 18 instead of
   Total occurrences--3

2. Word or phrase added:
   vs. 3 instead of
   vs. 6 instead of
   vs. 23 instead of
   Total occurrences--3

3. Phrase deleted:
   vs. 6 instead of

5. Modifications re. conjunction:
   added-- vs. 11 instead of
   deleted-- vs. 15 instead of
   vs. 16 instead of
   vs. 22 instead of
   Total occurrences--4

6. Modifications re. number:
   vs. 3 instead of
   vs. 11 instead of
   vs. 19 instead of
   Total occurrences--3

7. Modification re. gender:
   vs. 19 instead of
8. Modification re. tense or stem:
   vs. 12 instead of

9. Modification re. prepositions and particles:
   added—  vs. 10 instead of
   vs. 13 instead of
   deleted— vs. 6 instead of

Total occurrences—3

10. Orthographical and morphological variations not affecting
the meaning:

addition of m-1 Way—
   vs. 1 instead of
   vs. 3 instead of
   vs. 5 instead of
   vs. 6 instead of
   vs. 7 instead of
   vs. 8 instead of (bis)
   vs. 9 instead of
   vs. 10 instead of
   vs. 11 instead of
   vs. 12 instead of
   vs. 13 instead of
   vs. 14 instead of
   vs. 15 instead of
   vs. 16 instead of
   vs. 17 instead of
   vs. 18 instead of
   vs. 20 instead of
vs. 21 instead of
vs. 22 instead of
vs. 23 instead of

Occurrences--46

deletion of m-1 Vav--
vs. 9 instead of

addition of m-1 Yod--
vs. 5 instead of
vs. 11 instead of

Occurrences--2

quiescent letters--
vs. 2 instead of
vs. 3 instead of
vs. 4 instead of
vs. 8 instead of
vs. 10 instead of
vs. 16 instead of
vs. 20 instead of
vs. 22 instead of

Occurrences--9

modifications re. suffix--
vs. 1 instead of
vs. 2 instead of
vs. 5 instead of
vs. 6 instead of
vs. 9 instead of
vs. 10 instead of
vs. 11 instead of
11. Probable spelling errors:

vs. 14  instead of 

Total number of variations—110
Average number of variations per verse—4.79

There is one variation for every 3.06 words.

Addition of } Vav is the most frequent variation, constituting 41.9% of the variant readings.
Awake, awake, put on thy strength,

Awake, awake again, and put on thy strength,

Awake, awake; put on thy strength,

0 Zion; put on thy beautiful garments, 0 Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

0 Zion; put on thy beautiful garments, 0 Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

0 Zion; put on thy beautiful garments, 0 Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust; arise, sit down, 0 Jerusalem; loose thyself from the bands of thy neck,

Shake thyself from the dust; arise, sit down, 0 Jerusalem; loose thyself from the bands of thy neck,

Shake thyself from the dust; arise, and sit down, 0 Jerusalem; Loose thy self from the bands of thy neck,

0 captive daughter of Zion.

0 captive daughter of Zion.

0 captive daughter of Zion.

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 oppress-ed 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 people shall know my name; yea, in that day shall know that I am he that doth speak.

BofM (3N20:40) And then shall they say: How beautiful upon the mountains are the feet of him that bringeth good tidings, unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto

KJ (52:6) Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak: behold, it is I.

KJ (52:7) How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that publisheth peace; that bringeth good tidings 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
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 to-
gether again, and give unto them Jerusalem for the land
of their inheritance.

KJ (52:8 continued) when the LORD shall bring again Zion.

BofM (3N20:34) Then shall they break forth into joy—Sing
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
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
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)   Depart ye,
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 thing; 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)   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.
will be your rearward.

BofM  (3N20:43)  Behold, my servant shall deal prudently; he
              (3N9:81)   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)   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:

EofM (3N20:45) So shall he sprinkle many nations; the kings
KJ (52:15) So shall he sprinkle many nations; the kings
shall shut their mouths at him, for that which had not been
shall shut their mouths at him: for that which had not been
told them shall they see; and that which they had not heard
told them shall they see; and that which they had not heard
shall they consider.
shall they consider.
1. Qere is רְמֵא זוּכְרָ֣הָּ הָֽאָֽמֶ֣רָה בְּגֵרֹֽהוּ. 
2. לְבָשֶׁ֣נָּה הָֽאָֽמֶ֣רָה correponds to the LXX καὶ ἀλογίζεται. 
3. "in tender affection." 
4. הָֽאָֽמֶ֣רָה may be translated "Break forth into singing." 
5. LXX has Καὶ. 
6. This phrase occurs also in 54:3. 
7. LXX has Καὶ. 
8. A possible interpretation is "so I have announced 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.
Chapter Fifty-two

2. Words added:

| vs. 8 | added: |
| vs. 12 |

Total occurrences—2

3. Words deleted:

| vs. 1 | deleted: |
| vs. 4 |
| vs. 5 |
| vs. 6 |

Total occurrences—4

4. Modifications re. definite article:

added—

| vs. 10 | instead of |
| vs. 14 |

Total occurrences—2

5. Modifications re. conjunction:

added—

| vs. 2 | instead of |
| vs. 9 |
| vs. 13 |

Total occurrences—4

8. Modification re. tense:

| vs. 15 | instead of |

9. Modifications re. prepositions and particles:

added—

| vs. 9 | instead of |
| vs. 11 |
| vs. 15 |

Total occurrences—3
10. Orthographical and morphological variations not affecting the meaning:

**addition of m-1 Vav—**

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**Occurrences—30**

**quiescent letters—**

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**Occurrences—16**
modifications re. suffix--

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occurrences -- 16

others--

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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 believed our report, and to whom is the arm of the Lord revealed? Who hath 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 plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.

BofM (Mos. 14:3) He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our face from him; he was despised, and we esteemed him not.

BofM (Mos. 14:4) Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God,
לאחר שנאבקו עם שיבולים וכנסייתיים, נאבקו בשתייה ומעיל.

היה להם בושה כן, כי יאכלו בלילות,

והיו להם ספיגים וספיגים,

וכ三亚ו התאבדו בים רדום

改革创新

פשרו גבעות במקומם של הים

ודווחו על נ伟大复兴

לאחר שנאבקו עם שיבולים וכנסייתיים, נאבקו בשתייה ומעיל.

היה להם בושה כן, כי יאכלו בלילות,

והיו להם ספיגים וספיגים,

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改革创新

자격ו גבעות במקומם של הים

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וכ三亚ו התאבדו בים רדום

改革创新

자격ו גבעות במקומם של הים

ודווחו על נ伟大复兴
and afflicted.

and afflicted.

BofM (Nos. 14:5) But he was wounded for our transgressions,
      (Nos. 8:20) KJ (53:5) But he was wounded for our transgressions,

he was bruised for our iniquities; the chastisement of our
he was bruised for our iniquities; the chastisement of our

peace was upon him; and with his stripes we are healed.
peace was upon him; and with his stripes we are healed.

BofM (Nos. 14:6) All we, like sheep, have gone astray; we
      (Nos. 8:21) 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 of us all.
on him the iniquity of us all.

BofM (Nos. 14:7) He was oppressed, and he was afflicted, yet
      (Nos. 8:22) 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 shearsers is dumb so he opened not
and as a sheep before her shearsers is dumb, so he openeth not

his mouth.

his mouth.
He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people

was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no evil, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.
Now the lemma of the lemma of the lemma of the lemma.
He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.
2. LXX has Καί.
3. LXX has the plural form ζυγωρίας.
4. ἐν τῷ is probably what is intended.
5. "light" is added as the object of ἐνθ' . LXX agrees by reading σεῖς αὐτῷ φῶς.
6. "their transgressions" agreeing with the LXX τὰς ζυγωρίας αὐτῶν.
DSIA Variations from the M.T.

Chapter Fifty-three

2. Words added:

vs. 2 instead of
vs. 11

Total occurrences--2

5. Modifications re. conjunction:

added--
vs. 3 instead of
vs. 4 instead of
vs. 5 instead of
vs. 6 instead of
vs. 7 instead of
vs. 10 instead of
vs. 11 instead of

Total occurrences--8

6. Modification re. number:

vs. 9 instead of

8. Modifications re. tense or stem:

vs. 3 instead of
vs. 7 instead of
vs. 10 instead of
vs. 12 instead of

Total occurrences--4

9. Modification re. prepositions:

substituted--
vs. 1 instead of

10. Orthographical and morphological variations not affecting the meaning:

addition of m-l Vav--
vs. 1 instead of
modifications re. suffix--

vs. 2 instead of
vs. 3 instead of
vs. 4 instead of
vs. 5 instead of
vs. 7 instead of
vs. 8 instead of
vs. 9 instead of
vs. 11 instead of
vs. 12 instead of

Occurrences--14
Total occurrences for section ten--57

11. Probable spelling error:

vs. 9 instead of

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
KJ (3N10:8,9)

pass: Sing, O barren, thou that didst not bear; break forth
Sing, O barren, thou that didst not bear; break forth

into singing, and cry aloud, thou that didst not travail with
into singing, and cry aloud, thou that didst not travail with

child; for more are the children of the desolate than the
child; for more are 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
KJ (3N10:10) 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
KJ (3N10:11) 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.
Fear not, for thou shalt not be ashamed;
neither be thou confounded, for thou shalt not be put to shame;
for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.
For thy maker, thy husband, the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel—
the God of the whole earth shall he be called.
For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.
For a small moment have I forsaken thee, but
with great mercies will I gather thee.
with great mercies will I gather thee.

BofM (3N22:8) 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) 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) 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

**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

**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

**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;

**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 from oppression; for thou shalt not fear; and
from terror for it shall not come near thee.
from terror; for it shall not come near thee.
לא présente
Behold, they shall surely gather together against thee; not by me; whosoever shall gather together against thee shall fall for thy sake.

Behold, I have created the smite that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.
1. LXX has ἐὰν.
Chapter Fifty-four

2. Words added:

vs. 6

Total occurrences--2

3. Phrase deleted:

vs. 17

4. Modifications re. conjunction:

added-- vs. 1 instead of

vs. 2 instead of

deleted-- vs. 16 instead of

Total occurrences--4

6. Change re. number:

vs. 3 instead of

vs. 12 instead of

vs. 15 instead of

vs. 16 instead of

Total occurrences--4

8. Change re. tense or stem:

vs. 10 instead of

vs. 14 instead of

vs. 15 instead of

Total occurrences--3

10. Orthographical and morphological variations not affecting the meaning:

addition of m-1 Vav--
| vs. 1 | instead of | deletion of m-1 Vav-- | instead of |
| vs. 2 | instead of | vs. 15 | instead of |
| vs. 3 | instead of | vs. 3 | instead of |
| vs. 4 | instead of | vs. 16 | instead of |
| vs. 5 | instead of | vs. 17 | instead of |
| vs. 6 | instead of | vs. 1 | instead of |
| vs. 7 | instead of | vs. 11 | instead of |
| vs. 8 | instead of | (bis) instead of | instead of |
| vs. 9 | instead of | vs. 12 | instead of |
| vs. 10 | instead of | vs. 13 | instead of |
| vs. 11 | instead of | vs. 14 | instead of |
| vs. 12 | instead of | vs. 15 | instead of |
| vs. 13 | instead of | vs. 16 | instead of |
| vs. 14 | instead of | vs. 17 | instead of |
| vs. 15 | instead of | vs. 18 | instead of |
| vs. 16 | instead of | vs. 19 | instead of |
| vs. 17 | instead of | vs. 20 | instead of |

**Occurrences---43**

**deletion of m-1 Vav---**

**addition of m-1 Yod---**

| vs. 1 | instead of | vs. 15 | instead of |
| vs. 11 | instead of | vs. 16 | instead of |

**Occurrences---2**
quiescent letters--

vs. 1 instead of
vs. 3 instead of
vs. 4 instead of
vs. 5 instead of
vs. 6 instead of
vs. 10 instead of
vs. 14 instead of

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-1 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 Masoretic 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

\(^1\)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.
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:

<table>
<thead>
<tr>
<th>Roman numeral</th>
<th>Omission(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>13</td>
</tr>
<tr>
<td>III</td>
<td>9, 23</td>
</tr>
<tr>
<td>IV</td>
<td>2</td>
</tr>
<tr>
<td>V</td>
<td>8, 24</td>
</tr>
<tr>
<td>VII</td>
<td>1, 18</td>
</tr>
<tr>
<td>VIII</td>
<td>19</td>
</tr>
<tr>
<td>IX</td>
<td>3, 4, 15</td>
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<tr>
<td>X</td>
<td>17, 23</td>
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<td>XI</td>
<td>6</td>
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<td>XIII</td>
<td>8, 11</td>
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<tr>
<td>XIV</td>
<td>26</td>
</tr>
<tr>
<td>XXIX</td>
<td>8, 13, 14, 18</td>
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<tr>
<td>XLVIII</td>
<td>1, 2, 10, 16, 19</td>
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<tr>
<td>XLIX</td>
<td>7, 8, 26</td>
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<td>L</td>
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<td>1, 2, 9, 15, 16</td>
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<td>LII</td>
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<td>LIII</td>
<td>2</td>
</tr>
<tr>
<td>LIV</td>
<td>4</td>
</tr>
</tbody>
</table>

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."

Types of substitution variations include the following:

**Revision of Italics**

<table>
<thead>
<tr>
<th>Roman Numeral</th>
<th>Revisions</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>2, 6, 11, 12, 14, 20</td>
</tr>
<tr>
<td>III</td>
<td>6, 7, 14, 15, 18, 24, 25</td>
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<tr>
<td>IV</td>
<td>2, 3</td>
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<tr>
<td>V</td>
<td>9, 11, 19, 21, 22, 24, 28, 29, 30</td>
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<tr>
<td>VI</td>
<td>12, 13</td>
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<tr>
<td>VII</td>
<td>6, 8, 17, 20, 21, 22, 23, 25</td>
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<tr>
<td>VIII</td>
<td>12, 22</td>
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<td>IX</td>
<td>1, 7, 21</td>
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<tr>
<td>X</td>
<td>15</td>
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<tr>
<td>XIII</td>
<td>3, 5, 11, 15, 17</td>
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<tr>
<td>XIV</td>
<td>5, 11, 12, 16, 17, 18, 19, 27, 32</td>
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<tr>
<td>XXIX</td>
<td>13, 14</td>
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<tr>
<td>XLVIII</td>
<td>5, 8, 11, 12, 13, 15, 16, 17, 20, 21</td>
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<tr>
<td>XLIX</td>
<td>4, 5, 7, 19</td>
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<td>L</td>
<td>4, 8</td>
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<tr>
<td>LI</td>
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<tr>
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<td>5, 9, 15</td>
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</tbody>
</table>

**Revisions pertaining to Number**

*(Singular in the Book of Mormon)*

<table>
<thead>
<tr>
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</thead>
<tbody>
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*(Plural in the Book of Mormon)*

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1. rant vest, *op. cit.*, p. 201.
Transpositions of Words

\[ \begin{align*}
\text{II} & \quad 7 \\
\text{V} & \quad 4 \\
\text{VI} & \quad 8 \\
\text{IX} & \quad 14 \\
\text{X} & \quad 7,13 \\
\text{XI} & \quad 13,15 \\
\text{XIII} & \quad 18 \\
\text{XIV} & \quad 2 \\
\text{XLVIII} & \quad 13 \\
\text{XLIX} & \quad 20 \\
\text{L} & \quad 1,2,9
\end{align*} \]

Substitutions of "a" for "an" by the Book of Mormon

\[ \begin{align*}
\text{III} & \quad 7 \\
\text{V} & \quad 10 \\
\text{X} & \quad 6 \\
\text{XI} & \quad 15
\end{align*} \]

Other Substitutions

\[ \begin{align*}
\text{II} & \quad 22 \\
\text{III} & \quad 6,10 \\
\text{V} & \quad 7 \\
\text{VI} & \quad 7,9,11,12,13 \\
\text{IX} & \quad 8 \\
\text{X} & \quad 2,10,12,13,30 \\
\text{XIII} & \quad 10,11,15 \\
\text{XIV} & \quad 2,3,13,19,25 \\
\text{XXIX} & \quad 7,8,9 \\
\text{XLVIII} & \quad 2,4,7,14,16,17 \\
\text{XLIX} & \quad 9,20 \\
\text{L} & \quad 2,4,8,9,11 \\
\text{LI} & \quad 1,3,9,12,20,23 \\
\text{LII} & \quad 8,9,10,11 \\
\text{LIII} & \quad 4,7,9,12 \\
\text{LIV} & \quad 2,10
\end{align*} \]

The following verses are found in the Book of Mormon to be identical with those of the King James Version:

\[ \begin{align*}
\text{II} & \quad 1,3,4,7,15,17,18,22 \\
\text{III} & \quad 2,13,16,17,19,20,21,22,25 \\
\text{IV} & \quad 1,4 \\
\text{V} & \quad 2,3,6,12,13,14,15,16,17,18,20,25,26,27 \\
\text{VI} & \quad 1,3,4,5 \\
\text{VII} & \quad 2,3,4,5,7,9,10,12,13,16,19,24 \\
\text{VIII} & \quad 2,3,5,6,7,8,9,10,11,13,16,17,18,21 \\
\text{IX} & \quad 2,5,6,10,11,12,13,16,19,20 \\
\text{X} & \quad 1,3,4,8,9,14,16,18,19,20,22,24,25,26,27 \\
\text{28,29,31,32,33}
\end{align*} \]
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 DSla clause 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 hearest not," may reflect the presence of the Vav in the DSla clause.
48:13 The presence of the conjunction Vav in the DS1a clause יָשַׁבְתָו יָשִׂיבָהוּ accords with the presence of the conjunction in the Book of Mormon clause "and they stand up together."

48:14 Assuming נִבְיוֹל to be intending וְנִבְיוֹל or נִבְיוֹלוֹ, the conjunction Vav supports the presence of the conjunction in the Book of Mormon clause, "and he will do his pleasure on Babylon."

49:16 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. DS1a reads נִבְיוֹלוֹ יִשָּׁבַת, with the plural form יִשָּׁבַת replacing the singular form יִשָּׁבָה 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 DS1a 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 DS1a'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 389 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
11. Probable spelling errors

In the twenty-one chapters of Isaiah with which we are concerned,

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\[ \overline{12} \quad \overline{13} \quad \overline{14} \quad \overline{29} \quad \overline{48} \quad \overline{49} \quad \overline{50} \quad \overline{51} \quad \overline{52} \quad \overline{53} \quad \overline{54} \]
As we note the variations, we see that the majority of variations are orthographical in nature. According to Roberts, despite the freak readings of 1Sia, 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 1Sia 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 1Sia 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 1Sia was copied from memory, but Kahle's assertion that two distinct prototypes were used would nullify the memory theory.\(^4\) Both positions may


\(^3\) 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 L51a, 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 Masoretic Text. Roberts has noted sixty such amendments.¹

Scattered through L51a are undetermined marginal markings, including the following:

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<tbody>
<tr>
<td>6:1</td>
<td>$^1$</td>
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<tr>
<td>7:19</td>
<td>$^2$</td>
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<td>8:16</td>
<td>$^3$</td>
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<td>11:15</td>
<td>$^4$</td>
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<tr>
<td>48:14</td>
<td>$^5$</td>
</tr>
<tr>
<td>52:16</td>
<td>$^6$</td>
</tr>
</tbody>
</table>

¹Bleddyn J. Roberts, op. cit., p. 93.
Burrows suggests that their function may have been to mark off sections for reading.¹


The figure $\Box$ appears in the margin of the scroll at 49:17, 54:14, and 55:14. Teicher has interpreted such markings to be the Greek letter Chi which he thinks stood for indicating Christological passages.² Some suggests three possible explanations for $\Box$:

1. $\Box$ is the Hebrew Tav, meaning simply "mark" and indicating important passages.

2. $\Box$ is the Greek letter Chi, standing for $\chi_{\rho \iota \iota \tau \sigma \nu}$, "good, important" and serving to mark off useful passages.

3. $\Box$ may stand for $\chi_{\rho \iota \iota \tau \sigma \nu}$ but is not a Christian sign.³

The resemblances of some $\Delta$ to peculiarities to Aramaic should be noted. Mansoor has pointed out the following Aramaic:

1. The $\text{ø}^\text{ø}$-form of the pronominal suffix; e.g. 2:2, $\text{ø}^\text{ø}^\text{ø}$, and 6:13

¹Burrows, op. cit., p. xvi.


⁴Mansoor, op. cit., p. 44.
2. Verbal suffixes of the third person plural,
   a. יַבְור for יַבּוּר (masculine);
      —e.g. 29:9 יַבְרוֹב וָאֵלֹוהִים.
   b. יַבְור for יַבּוּר (feminine);
      —e.g. 4:1 יַבּוֹרְתָּהוּ.

3. Use of the prefix Lamed as a negative particle.
The scribe probably had in mind the Aramaic ḫא (la); —e.g.
29:9. Use of the prefix Lamed as a negative is found in the
Rasal-Samra (Ugaritic) texts also.

Bauchet did some comparison of DS1a 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 יַבְרוֹב וָאֵלֹוהִים, to be pronounced ka, kamaa, hamaa,
recalling the Samaritan pronunciation.²

Much more work needs to be done in comparative lan-
guage study concerning the St. Mark's Isaiah Scroll.

¹J. M. Paul Bauchet, "A Note on the Orthography of
the Dead Sea Manuscripts," Catholic Biblical Quarterly, XLI,
²Ibid., 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.*

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 DS1a 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 DS1a include the following:

—lavish use of matres lectiones
—confusion of gutturalis
—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 consonantal Yod from the matres lectionis 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. DS1a gives support to the theory of single authorship of the Book of Isaiah.

Assuming DS1a 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. DS1a may throw some light on the value of the Septuagint.

A glance through the comparison section will disclose the many instances that DS1a supports the Septuagint against the Massoretic Text. The reader should be aware, however, that in the great majority of cases DS1a agrees with the Massoretic Text against the Septuagint. In other words, the DS1a text is much closer to the Massoretic than to the Septuagintal tradition.

6. DS1a may recover some original readings.

The committee working to bring forth the Revised Standard Version had access to the DS1a text. As a result thirteen DS1a 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 DS1a'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 Masoretic Text had already occurred in the Hebrew scriptures.

3. The St. Mark's Isaiah Scroll was the forerunner of the Masoretic 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.  

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.

1Moro. 10:3-5.
and because they realized that, in the larger analysis, crucifixion can itself be resurrection.¹

¹Theodor H. Gaster, op. cit., p. viii.
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UNPUBLISHED MATERIAL

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

An Abstract of
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
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 Masoretic
Hebrew Text. It is a fair assumption that the variations in
the Book of Mormon represent an older, more accurate text than
the Masoretic 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 Masoretic Text thereby avoiding some of the errors of
transmission to which the Masoretic Text has succumbed 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 interlinearly 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 agree with the Book of Mormon text against that of the King James Version in the following verses:

3:9 The addition of the conjunction וְ in the St. Mark's Isaiah Scroll clause יְהֵי supports the presence of the conjunction in the Book of Mormon clause "and they cannot hide it."
The conjunction in the Book of Mormon clause "Yea, and thou heardest not," may reflect the presence of the ḫav in the St. Mark's Isaiah Scroll clause. The presence of the conjunction ḫav in the St. Mark's Isaiah Scroll clause accords with the presence of the conjunction in the Book of Mormon clause and they stand up together. Assuming נוֹלַת to be intending נוֹלַת or נוֹלַת, the conjunction ḫav supports the presence of the conjunction in the Book of Mormon clause, "and he will do his pleasure on Babylon.

The Book of Mormon reads "the ends of the earth" with the plural noun "lands" replacing the singular form found in the King James Version. The St. Mark's Isaiah Scroll reads נָשַׁת הָעָר, with the plural form נָשַׁת replacing the singular form נָשָׁת 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.