

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

6-1-1955

Arabic Cognates in the Hebrew Text of Isaiah Chapters 40-66

Ernest Hahn

Concordia Seminary, St. Louis, ernestnhahn@gmail.com

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Hahn, Ernest, "Arabic Cognates in the Hebrew Text of Isaiah Chapters 40-66" (1955). *Bachelor of Divinity*. 892.

<https://scholar.csl.edu/bdiv/892>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

ARABIC COGNATES IN THE HEBREW TEXT OF ISAIAH

CHAPTERS 40-66

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Exegetical Department
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

Ernest Hahn

June 1952

Approved by:

Ray C. Fitch
Advisor

Agnes von Rohr Sauer
Reader

3-8-93
Xerox

121299

BV
4070
C69

INTRODUCTION

33
1752

V.9

C.2

A century has passed since Wilhelm Gesenius laid down the fundamental principles for determining the meaning of the Hebrew words found in the Old Testament. According to his conviction, the three sources to be especially considered are: 1) the use of the respective word in the Old Testament itself; 2) the translations of the ancient versions along with the traditional rabbinic interpretations; 3) cognate words in the other Semitic languages.¹ In attempting to demonstrate the value of Arabic cognates for shedding light on the vocabulary of the final twenty-seven chapters of Isaiah, this essay naturally emphasizes the third source of information. Though other Semitic languages may be more closely related to Hebrew than Arabic, the latter is admittedly of great importance for Hebrew lexicography.

The last twenty-seven chapters of Isaiah have been selected since they form a unified section designated by many scholars the so-called Second Isaiah. This essay by no means intends to deal with all the Arabic cognates of Hebrew vocables in this division. It only seeks those cognates which may shed additional light on the Hebrew,

¹Wilhelm Gesenius, Hebraeisches und Chaldaeisches Handwoerterbuch ueber das Alte Testament (Vierte Auflage; Leipzig: bey Friedrich Christian Wilhelm Vogel, 1834), p. III.

especially the Hebrew words which are of rare occurrence
in the Old Testament.

CHAPTER I

ISAIAH 40

The prophet Isaiah seeks to comfort Israel with the comfort which is certain of fulfillment, for the promise proceeds from Jehovah himself. Jehovah directs his messenger to prepare the way for this great redemption, and in v. 4 the messenger exclaims: "Every valley is exalted and every mountain and hill is made low; and the rugged is made a plain...." The meaning of רָפַי , rugged, hill, agrees with the context and the sense of the Arabic,

عَقَبَةٌ, a mountain road in or upon a mountain, a long mountain difficult of ascent and descent over which the way leads; عَقَاب, elevated spot, projecting rock.¹

Gesenius also observes that عَقَبَةٌ signifies a hill, and further refers to a hill near Mecca which bears this name.² Thus רָפַי and רָפַי have essentially the same meaning. With these words, the prophet impresses upon his hearers that God is no distinguisher of persons.

A second and a third voice discourse upon the finite nature of man which requires this perfect salvation from which at present it is separated. In v. 7 the third

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Morgate, 1887), in loco.

²Wilhelm Gesenius, Philologisch-kritischer und historischer Commentar ueber den Jesaja (Leipzig: Friedr. Christ. Wilh. Vogel, 1821), II, p. 38.

voice metaphorically describes this perishable nature:

"Grass is withered, flower has faded, because the breath of the Lord has blown upon it." The word נָשַׁף, blow,

occurs only a few times in the Old Testament. The Arabic

انسهبت الريح, the wind was violent (and drove along the dust and pebbles)³ perhaps more clearly reveals the

destructive nature of God's wrath upon evil. As the breath of the Lord generates and sustains life, so this same breath

violently blows upon the evil nature of the people which

withers as the grass. In v. 24, Isaiah notes the upheaval

of society when the Lord blows (נָשַׁף synonymous with

נָשַׁף) upon the princes and judges. This use of נָשַׁף

is further confirmed by the Arabic تسفتت الريح, the wind carried it away; فانسو, a vessel in which dates and grain are shaken to remove dust etc.⁴ The prophet thus

reveals the fearful contrast between the human and the divine.

The prophet illustrates the love of the Redeemer for his people by comparing him with a shepherd who tenderly cares for his sheep in their distress. In v. 11 the prophet assures his hearers that Jehovah nourishes his sheep and "in his arms he takes young lambs...." With one exception the use of אֵיִלָּם,⁵ lamb, seems to be peculiar to

³Lane, op. cit., in loco.

⁴Ibid., in loco.

⁵I Samuel 7:9.

Isaiah. He also employs the term in 65:25 as a figure in his concrete manifestation of the eschatological era fulfilled, when the wolf and the young lamb will dwell together in peace. Though the Arabic طَرَّ may signify any young cloven-hoofed animal, especially a young gazelle when it is just born,⁶ طَلْبُ , a lambkin,⁷ offers sufficient evidence to corroborate the usual translation of طَرَّ or 'طَرَّ which is probably a substitute form for the ordinary plural, طَلْبُ , lambs. This picture vividly reminds us of its New Testament counterparts in the Gospel of John and elsewhere.

The prophet considerably elaborates upon the exalted nature of Jehovah in contrast with his creation and his complete sovereignty over this creation. In v. 12 the prophet informs mankind that Jehovah has borne the oceans in the palm of his hand, has regulated the heavens with a span and has lifted up "all the dust of the earth in the third measure." The Hebrew, שֵׁנִי , a third measure, used for measuring grain and probably the equivalent of a third part of an ephah, resembles the Arabic ثَلَاث , a third part or portion; تَلَّكَ , to divide in three parts; thus, a vessel in which the corn, wine, etc. is measured and

⁶Lane, op. cit., in loco.

⁷J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

fills one-third of it.⁸ It is as if Jehovah, in demonstrating his exalted position and the relative insignificance of the earth and its populace, carries a container in which the dust, לֶפֶט , of the earth is capable of filling only one-third of it. The Arab also says: مَا عَلَوْ عَفْر there is not upon the face of the earth the like of him.⁹ Jehovah bears in his hand a balance with which he weighs the mountains and the hills. With the Hebrew שָׁמַל and אָזַן , we may compare the Arabic نَقَلَ and وَزَنَ respectively; thus the Arabic expressions, نَقَلَ الشَّيْءَ , the thing surpassed the thing in weight (ثَقُلَ and وَزَنَ are synonymous; بِشْقَالٍ and جِيزَانٍ , weighing instrument, balance, pair of scales).¹⁰ The Hebrew, פְּלוֹסִים , is probably also related to the Arabic, فَلُوسٌ , small copper coins of minimum value used for weighing and transacting.¹¹ The Book of Isaiah is especially outstanding in its presentation of Jehovah's magnificence and exaltation.

Isaiah proceeds to proclaim the exaltation of Jehovah as the ruler of the universe. He begins v. 15 with the simile: "Behold the nations like a drop on a bucket...." The Arabic دَلْوٌ , like the Hebrew אֵי signifies a

⁸Lane, op. cit., in loco.

⁹Ibid., in loco.

¹⁰Ibid., in loco.

¹¹Ibid., in loco. Compare also אָזַן with وَزَنَ , שָׁמַל with نَقَلَ

bucket or a container generally made of leather with which one may irrigate the land; دَلَّ الدَّلْوُ , he pulled the bucket up.¹² Ruling the nations is no more of a burden to Jehovah than the proverbial drop in the bucket.

No one within the whole of this universe is inaccessible to the reach of Jehovah. In v. '24 the prophet insists that Jehovah is capable of annihilating any ruler or judge. "They are scarcely planted, scarcely sown, their trunk is scarcely rooted in the earth...." Though the verb لَإِلا is not found in the Old Testament, it probably has the same significance as the Arabic جَزَع , cut off, cut through; thus لَإِلا , a cognate of جَزَعَة , a little quantity or portion of something remaining;¹³ or perhaps related to جَزَع , a trunk, a palms-tree stock.¹⁴ If Jehovah wills, the greatest judges and princes of the land are susceptible to destruction, even at a time when they seem to be firmly entrenched in office.

Though the magnificence of Jehovah totally exceeds that of his creation, he does not disdain to elevate them. Even the energetic youth becomes weary and faint as he observes his insignificance in relation to Jehovah. The prophet nevertheless seeks to convince Israel in v. 31 that

¹²Ibid., in loco.

¹³Ibid., in loco.

¹⁴Ibid., in loco.

"those who wait on Jehovah renew strength, lift up (their) wing like the eagles." They shall not faint and be weary, but they shall cause to pursue, or, shall take the place of the old, חֲזַק , strength; thus also the Arabic خَلَفَ , come after, succeed, substitute; $\text{خَلَفَ اللهُ عَلَيْكَ خَيْرًا}$, may God restore to thee good in the place of that which has gone from thee. The meaning of restoring, replacing, occurs even more frequently in the fourth stem, where it is also said of a bird: "It put forth feathers after the first feathers;" and خَلَفَتْ , growth of leaves after the falling away of leaves.¹⁵ Could this imply that they renew the strength of their wing so that they lift it up like the eagles? Perhaps وَتَرُّ , fur, soft hair (of a camel, rabbit etc.), also confirms the use of כַּנֶּף , feather of wing.¹⁶ Lane directly relates כַּנֶּף with تَنْسَرُ , vulture, eagle as well as with نَسْرُ (synonymous with عَقَاب), since both pluck and swallow or chase and capture; from نَسَرَ , to pluck with the beak.¹⁷ Sie heben gleich Adlern, die Schwinger, like the eagle which annually changes its wings, is a metaphor which is prevalent among the nature fables of the Arabs and the Greeks.¹⁸ Hope in Jehovah revitalizes those whose ultimate object rests in Jehovah.

¹⁵ Ibid., in loco.

¹⁶ Ibid., in loco.

¹⁷ Ibid., in loco.

¹⁸ Ibid., in loco.

CHAPTER II

ISAIAH 41

Since the nations are inclined to dispute the supremacy of Jehovah over the universe, he invites them to engage in a contest to determine the issue. Jehovah demonstrates his sovereignty by enlisting a potentate who shall destroy these visionaries and their idols. In v. 2 Jehovah questions the nations as if he already had set in motion the manifestation of his supremacy: "Who has roused from the east, who calls him in righteousness at his foot; he gives up nations before him, and subdues kings...." Gesenius suggests that

כִּי יִקְרָא here perhaps signifies teach rather than call, a meaning which he derives from the Arabic قرا, vorlesen, lehren.¹ This would answer even more forcibly in the negative the question in 40:14: "With whom took he counsel and who would have explained to him and instructed him concerning the path of right...."

Jehovah has proven conclusively that he alone is the omnipotent and omniscient Lord with whom none can contend. He has raised up Cyrus from the east and has effected a plan of salvation which he already had formulated from the beginning. None of the idols was able to predict the

¹Wilhelm Gesenius, Philologisch-kritischer und historischer Commentar ueber den Jesaja (Leipzig: Friedr. Christ. Wilh. Vogel, 1821), II, p. 49.

deliverance of Zion, as he himself states in v. 28: "And I looked and there was no one, and of these there was no adviser." According to Gesenius, לֹא יֵשֵׁב , rathen, "hat hier den Nebenbegriff von weissagen" which he compares with 44:26. "Auch im Arabischen wird وعظ vorzugsweise von dem Ermahnungen des Propheten und Religionslehrers gebraucht."² In v. 29 Jehovah disparagingly mocks: "Behold...wind and desolation their idols." As in 48:5 and in 42:17, פְּסִלֵי זָהָב probably signifies a molten image, a poured-out idol, with which we may compare نَسِيبُ , a gold or a silver ingot; نَسَبَ , worship, be godly;³ $\text{مَنَاسِكُ الْحَجِّ}$, religious rites of the pilgrimage, the places where these rites are performed.⁴ Such is the nature of these molten images. The verdict unanimously proclaims Jehovah as the Lord and hurls wrath and contempt in the face of these idols.

²Ibid., p. 58.

³J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

⁴Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Morgate, 1887), in loco.

CHAPTER III

ISAIAH 42

Jehovah promises salvation to his people. This redemption however does not limit itself to the confines of Israel, for it is intended to encompass also the mass of Gentiles. The nations are therefore summoned to join their voices in singing unto Jehovah a new song. In v. 11 we read: "Let the desert and its cities arise, the villages which Kedar inhabits; the inhabitants of the rock-city rejoice, they shout from the tops of mountains." Such a village, קִיָּאֵל , serves as "ein umhegtes Lager, wie es Hirten- und Wanderstaemme errichten, um sich vor Ueberfaellen zu sichern."¹ The Arab may also speak of مَاضِرَةٌ , feste Niederlassung gegenseitig zu den Beduinenlagern;² and مَخَضَرٌ , a fixed dwelling.³ From the tops of mountains the rock-dwellers shout, קִיָּאֵל , parallel to the Arabic صَيْح , cry out vehemently, with the utmost of power, a cry uttered by man or animal,⁴ the wailing of a woman at

¹Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F.C.W. Vogel, 1910), in loco.

²Ibid., sub קִיָּאֵל .

³J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

⁴Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

a funeral.⁵ Though וּצְעַק here means to raise a joyful cry, the primary significance is to cry out with a loud voice, as in 24:11.

In view of her unfaithfulness in preserving the covenant with Jehovah, Israel at present dwells in exile and scarcely affords a mode of salvation to all nations. In v. 22 the prophet continues to allegorize upon her servitude: "And it is a people robbed and plundered...and in prison houses they are hidden." וְהִסְתִּירָם, to be hidden, is analogous to the Arabic خَبَأَ, conceal,⁶ keep, preserve, guard, reposit in a place of safety; in the second stem خَبَأَ جَارِيَةً, he kept a girl carefully concealed from view; in the seventh stem اخْتَبَأَ, it was hidden, he concealed himself.⁷ Israel in exile is as a people concealed in prisons, scarcely desirous of regaining her former fortunes.

⁵Hava, op. cit., in loco.

⁶Ibid., in loco.

⁷Lane, op. cit., in loco.

ISAIAH 43

In spite of Israel's spiritual degradation, Jehovah reassures her of his certain redemption, a redemption of grace which places Israel entirely in the possession of Jehovah and which shall preserve Israel through all her tribulations of life. The prophet elaborates upon this latter fact in v. 2: "When you go into the fire, you shall not be burned." Though the Arabic **قَوَّرَ** generally means to brand, to cauterize, to burn with iron, it may also be used in the sense of burning with fire which would confirm the use of the Hebrew **אָרַב**, burn, as it is here translated; thus **قَوَّرَهُ**, he burned him (with fire).¹

Jehovah will rescue his people even from the most hostile of the elements.

In the following verse, Jehovah stimulates this encouragement in his salvation: "I give up Egypt as a ransom for you, Ethiopia and Seba as your substitute." In this instance, **כֶּבֶד** designates a λύτρον or Loesegeld, Suehne, and finds its parallel in the Arabic, **تَكْفِير**, crown, atonement, or expiation for a crime, a broken oath or a sin

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887). in loco.

etc. which usually entails almsgiving or fasting; from كَفَرَ, which may mean to atone or to redeem, to cover or to conceal, as well as to become an unbeliever, or to become ungrateful; thus كَفَرَ الذَّنْبَ, he (God or man) covered or concealed the crime of sin: كَفَرَ اللَّهُ عَنْهُ الذَّنْبَ, God effaced his sin.² Persia under Cyrus and Cambyses subjugated Egypt and the neighboring countries which enabled the Jewish nation to regain its liberty. In this manner, these nations acted as a ransom for Israel.

The whole creation groans and awaits the salvation of Jehovah which reaches even to the animal world. For the prophet asserts in v. 20: "The beast of the field will praise me, wild dogs and ostriches." The use of كَلْب as a wild dog, jackal, finds confirmation in the cognate languages including the Arabic تَيْتَان, a wolf,³ though the Arabs seldom designate that animal by this name. The blessings of Jehovah's mercy extend even to the wildest animals so that they also rejoice in his grace.

It is Israel who has burdened Jehovah and not Jehovah who has burdened Israel. All of Israel's works are entirely worthless for effecting her salvation. In v. 23, the prophet quotes Jehovah in reference to the exile: "I have not

²Ibid., in loco. Compare also 22:14 and 28:18.

³Ibid., in loco.

burdened you with meat offerings, and have not troubled you with incense." The early historians assert that the highly valued frankincense, **كَبُرْ**, was brought from Yemen and Southern Arabia though it was perhaps also to be found in Palestine. Lane remarks that **لَبَان**, the frankincense tree, is more commonly applied to the resin of the tree, i.e., frankincense, olibantum, which is found in Hadramaut and other parts of South Arabia as well as in the opposite regions of Africa and in India.⁴

In v. 25 Jehovah emphasizes the doctrine of sola gratia and sola fidei in unmistakably clear language: "I, only I am he blotting out your transgressions for my sake." Jehovah no longer imputes sin against Israel for he himself has blotted it out, **כָּפַר**, by his grace and for the sake of his own person. Etymologically, the Arabic **مَحَا** corresponds to the Hebrew: **מָחָה**, efface, cancel, obliterate (as an act of God or man); **مَتَّحَا آكَلَهُ عِنْدَهُ الْإِسْقَانُ**, God removed from him diseases and sins (as though he cancelled them). **إِخْتِسَانٌ بِنَحْوِ** beneficence cancels evil conduct.⁵

Jehovah again calls Israel to present her own righteousness. All her mediators including her first forefathers have sinned, which forces the Lord in v. 28 to announce: "I

⁴Ibid., in loco.

⁵Ibid., in loco.

profaned holy princes and gave up Jacob to the curse and Israel to blasphemies." The unfaithful leaders of Israel were cursed and blasphemed against by the nations of the world, which, to judge from the Arabic as well as the Hebrew, was a terrible punishment for the Semitic peoples to endure. Lane directly identifies $\lambda \text{ אֵל}$ with the Arabic جَدَّف , deny favours, benefits, blaspheme. According to Muhammed, the worst of deeds is اكتجديف .⁶

⁶Ibid., in loco.

CHAPTER V

ISAIAH 44

The Lord will however restrain his wrath and pour out his spirit upon Israel. As elsewhere in the Old Testament, the figure of water poured out upon the dry ground symbolizes the outpouring of the Spirit upon man, so that, as Isaiah continues in v. 4: "They shoot up among grass like the willows by flowing waters." Lane considers that غَرَبٌ, a kind of tree, a willow, is related to the Hebrew גַּרְבַּי; it refers particularly to the species called Salex Babylonica.¹ Though Delitzsch renders גַּרְבַּי, willows, he denies that the garab is actually a willow; yet it is found by the side of streams with the willow.² The Hophal of גַּרְבַּי as found in 53:7 and in 55:12 means gefuehrt wird; the Hiphil, fuehren, tragen, darbringen; גַּרְבַּי, Wasserstroeme, and probably related to the Arabic رَبَل, to pour down an abundant rain,³

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

²Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949) II, p. 243.

³J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

to run vehemently (a horse); وَنَلٌ, a violent rain, consisting of large drops; وَأَيْدٍ, a heavy rain.⁴ The Arabic would suggest that the flowing waters are more of a violent than of a gentle nature. Nor are the heathen deprived of the Spirit. They will no longer blaspheme Israel, but as Isaiah says in v. 5, one nation will belong to Jehovah, another will call on the name of Jacob, a third will seek Jehovah "and he shall surname himself with the name of Israel." בְּיָמָיו, to give someone a name, corresponds to the Arabic قَنَّوْ, to use metonymically for such a word or phrase; thus قَنَّوْهُ عَنْ كَلِمَةٍ, he alluded thereby to such a thing; قَنَّوْهُ, a surname of relationship, the name given to a man as the father of such and such.⁵ The surname of Jesus according to the Muslims is إِبْنِ مَرْيَمَ, son of Mary since they also consider that Jesus was born of a virgin.

Jehovah again assures Israel that he alone has prophesied from that beginning and that there is no God other than him. The prophet therefore opens v. 8 with the command: "Do not despair, do not tremble." Delitzsch regards the hapax legomenon, וַיִּזְעַק, as derived from וַיִּזְעַק which he relates to the Arabic زَاعَ, applied to water moving to and fro.⁶

⁴Lane, op. cit., in loco.

⁵Ibid., in loco.

⁶Delitzsch, op. cit., p. 206.

It may perhaps be derived from رَفِيئًا, be weak, shake, or from the third stem of رَبَّيْنَا, he feared, was on guard.⁷ Gesenius agrees with the stem رَبَّيْنَا but prefers to relate it to the Arabic رَزَا, demens, fatuis fuit.⁸ Judging from the context, these interpretations seem to be at least adequate approximations and sufficient confirmation for the rendering of the Hebrew as it stands.

In v. 12 the prophet pictures a heathen as he manufactures an idol: "The iron smith...works with coals...." Delitzsch translates אֲדָמָה as red hot coals,⁹ a rendering which may be supported by the Arabic فَصَحَّ, become black; فَصْحٌ charcoal; فَصْحَةُ اللَّيْلِ, the first part or blackness of the night, so called because of its heat as well as its darkness; فَاحِمٌ, black.¹⁰ Isaiah intends to ridicule the total waste of strength and energy used in the construction of a dumb idol. In v. 16 he continues to dissect the image in order to rid it of its magical powers: "The half of it(wood) he has burned in the fire: over the half of it he eats flesh, roasts a roast and is satisfied." Half of the wood which was not used in the construction of the idol

⁷Lane, op. cit., in loco.

⁸Wilhelm Gesenius, Philologisch-kritischer und historischer Commentar ueber den Jesaja (Leipzig: Friedr. Christ. Wilh. Vogel, 1821), II, p. 38.

⁹Ibid., in loco.

¹⁰Ibid., in loco.

is used as fuel for heat, for baking and for roasting,

כֹּחַ אֵשׁ, a meaning which is adequately corroborated by the Arabic صَلَّى, to heat, roast anything at a fire, to roast (meat);¹¹ صَلَا, he roasted, broiled, or fried it (flesh meat); صَلَا, roasted, broiled or fried flesh meat; أَتَى بِشَاةٍ فَصَلِيَتْ, a roasted sheep or goat was brought.¹²

In v. 18, the prophet relates the irrationality of these idolaters at its zenith: "They do not understand and they do not perceive, for their eyes are smeared so that they do not see." Perhaps أَبْصَرُوا should be read, أَبْصُرُوا, the preterite of أَبْصَرُوا, smeared with plaster, implying that the spiritual sight of the people through idolatry has been obscured. The Arabic قَمَحًا offers substantially the same idea: قَمَحًا; the night was dark; قَمَحًا, he was foolish, stupid (as though obscured) in intellect or understanding; عَلَى قَلْبِهِ طَمْحَاءٌ, upon his heart is a covering;¹³ or طَمَحَ, to charge or reproach with something bad which is said or done; طَمَحَ الْأَمْرَ, he marred the affair; طَمَحٌ, ignorance.¹⁴

Jehovah once more impresses upon his hearers that he is the exalted Lord who will restore Israel to a position of eminence and who, in the words of v. 25, "brings to naught the signs of lying prophets, and exposes the sooth-

¹¹J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

¹²Ibid., op. cit., in loco.

¹³Ibid., in loco.

¹⁴Ibid., in loco.

sayers as mad." The contrast as derived from the context necessitates translating $\Psi\Omega\rho$, false prophet, master of black art, soothsayer, in antithesis to Israel, the servant of Jehovah, and the men of Israel who are truly wise. This interpretation is confirmed by the Arabic; أَتَسَمَّ عَلَيْهِ, he conjured him; إِسْتَقَسَمَ, he sought to know what was allotted to him, by means of زَلَمٌ, an arrow without a head or feathers which is said by some to be the divining arrow used by the Arabs in the time of ignorance in order to determine a command or prohibition; قَسَمٌ, a conjurement.¹⁵ The Arabs practised gambling and drew lots by means of arrows, called also اقلام (singular, قلم), which may be also headless arrows.¹⁶

¹⁵ Ibid., in loco.

¹⁶ Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Holy Quran with English Translation and Commentary (First Edition; Sadr Anjuman Ahmaddiya, 1947), I, p. 392.

CHAPTER VI

ISAIAH 45

In order that the nations of the earth come to a recognition that there is no God apart from Jehovah, the Lord has summoned Cyrus of Persia to destroy the Babylonian Empire for the sake of Israel, his elect. With this ultimate end of redeeming Israel, Jehovah enlists the heavens and the earth to assist in establishing his new creation. In v. 8, the prophet calls out: "Pour down from above, O heavens, and let the blue skies rain down righteousness. לֵךְ לֵךְ , drip, (Hiphil, let drip), is related to the Arabic رَعَفَ , to bleed from the nose, to overflow a water skin; thus رَعِفَ الدَّمُ , the blood flowed; رَعَفَ أَنْفَهُ , his nose bled; $\text{اسْتَرَعَفَ الشَّحْنَةَ}$, he endeavored to make the piece of fat to drip.¹ The word פָּטַח occurs only twice in Isaiah. In 40:15, it signifies dust, and is derived from the verb פָּטַח , to rub, beat in pieces, pound fine. In this instance, פָּטַח is synonymous with שָׁטַח , heavens. Both of these meanings find parallels with the Arabic سَحَقَ , to bruise, to pound coarsely, to a lesser degree than what is meant by دَقَّ .² Though apparently used relatively

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

²Ibid., in loco. Compare دَقَّ with the Hebrew פָּטַח , 40:15, and with פָּטַח , 40:22.

little in this manner, سَنَقْر may be translated, thin clouds which are likened to an old worn out garment.³

Not only will Israel be released from its bondage with the return of the exiles from Babylon; in addition, the nations of the earth here represented by Ethiopia, Egypt and Saba voluntarily offer themselves to Israel as subjects and slaves of the Church when the fulness of time shall come. As the prophet continues in v. 14: "They shall come after you, in chains they shall pass over." These peoples, as it were, bind themselves with chains, חַבְּלֵי, Fesseln, Fusseisen.⁴ Judging from the Arabic, the latter translation is especially appropriate: زَنْقٌ, bind legs (of a horse or a mule), tie; زَنْاقٌ, hobbles for a horse etc., having a rope extending from the shackles of the fore-feet to those of the hind feet;⁵ زَنْاقَةٌ, a ring of a halter under the jaw.⁶

³Ibid., in loco.

⁴William Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F.C.W. Vogel, 1910), in loco.

⁵Lane, op. cit., in loco.

⁶J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

CHAPTER VII

ISAIAH 46

Using Cyrus as his agent, Jehovah hurls judgment upon the false gods of Babylon who are taken into captivity along with those who worship them. The gods could not save themselves nor their people. On the other hand, Jehovah continues to bear Israel and Jacob upon his shoulders and in v. 4 sounds a strong note of encouragement: "And until old age I am he, and until grey hair I will carry (you)." Isaiah obviously directs this element of comfort to the nation Israel which he nurtured when it was a child and for which he will continue to care in the future, when it is of old age, שׁוֹן שֵׁבַע , literally, gray hair; resembling the Arabic, شَبَابٌ , to become hoary, grow old; عَلَاةٌ الشَّيْبُ , whiteness of hair came upon him.¹ Jehovah, the Absolute and Eternal, willingly shoulders the burden of his people who weather the effects of time and the nature of this world.

The prophet continues to ridicule the idols whom men foolishly compare with Jehovah. That they may worship gods which are stationary and incapable of answering prayer, to use the words of the prophet in v. 6, "they pour out gold

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

from the bag, they weigh silver on the balance; they hire a smith, and he makes it into a god; they fall down, yea, they cast themselves down." בִּשְׂבָט , Beutel, used here for carrying gold, may be equated with the Arabic كَيْشٌ, purse, bag, a well known receptacle made of pieces of rag sewed together. It is used to carry money, pearls and sapphires, etc.² Before the gods of wood and metal, they fall down in prayer סָגַד , a root directly related to the Arabic سَجَدَ, he bent himself down toward the ground, he became humble, submissive. The سَجُود of prayer to Allah denotes a special manner of prostrating oneself; one gently drops upon the knees, places the palms of the hands on the ground slightly in front of the knees and places between the hands, first the nose and then the head; and مَسْجِدٌ, mosque.

The Lord continues to admonish the children of Israel that they cease to emulate the folly of the heathen. Israel should turn to the omniscient and omnipotent Lord who not only plans but executes his plans. In v. 8, the prophet therefore directs the people to remember these facts and "stellt euch auf festen Grund," $\text{עַל יְסוּדֵי אֲבֵרָה}$, probably the Hithpoel of עָשָׂה .³ This translation seems to be adequately

² Ibid., in loco.

³ Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von V.C.W. Vogel, 1910), in loco.

verified by the Arabic, إِسْ, foundation, principle, basis;⁴

أَسَّسَ, lay a foundation. Like the Hebrew cognate, it may also have an ethical connotation. Thus the Arab may

say: مَنْ لَمْ يُوَسِّسْ بِلِكْفِهِ بِالْعَدْلِ هَدَمَهُ, he who does not lay the foundation of his property with equity, destroys it.⁵

Israel is to firmly entrench itself in recalling how Jehovah has hitherto preserved the nation since its formation.

⁴J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

⁵Lane, op. cit., in loco.

CHAPTER VIII

ISAIAH 47

The people of Babylon as well as their gods will experience the wrath of Jehovah. Isaiah designates Babel and the Chaldeans as a virgin (v.1) since they have not incurred as yet the threatened and shameful humiliation which awaits them at the hand of Cyrus, the Persian. Yet she is a virgin, delicate and voluptuous, $\lambda \text{ } \text{I} \text{ } \text{y}$, verzaertelt, weichlich, ueppig¹ as if she were prone to total degradation. The Arabic ذانية, which expresses this sense in even more opprobrious terms, is applied to a girl or young woman who uses amorous gestures such as are termed ذانية, feigned coyness or lascivious motions to excite sexually.² Though the context may modify the impact of the Arabic upon $\lambda \text{ } \text{I} \text{ } \text{y}$ as applicable to a virgin, it nevertheless may be contended that the meaning inherent in the Arabic is not altogether inappropriate in qualifying the nature of the virgin, Babylon, insofar as Babylon wallowed in luxury, licensed prostitution flourished, rioting and debauchery.

¹Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F.C.W. Vogel, 1910), in loco.

²William Lane Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

thrived. Babylon is called virgin only because she has evaded what is disagreeable to a worldly nature.³

Once the queen of the middle east, Babylon now becomes the lowly slave of her conqueror who compels her to reveal her feminine modesty and who commands her in v. 2:

טוּר 'זַטְיָאָן מִיָּמִין, take the millstones
and grind the wheat. The handmill can be seen in the Orient
to this day. The Arab could speak of رَحَاء or رَحْو, a
mill, a millstone, the great round stone with which one
grinds; the dual like رَحَيَان, رَحَيَانَا,
I turned round the mill, with the intent of grinding wheat:
thus طَحَنَ الْبُرَّ, he ground the wheat; طَحَنَتِ الرَّحَى,
the millstone ground, revolved, for the purpose of طَحْنُ,
flour.⁴ Synonymous with بُرٌّ is قَنْج, like the Hebrew טוּר
wheat i.e., when the farinaceous substance pervades the ears,
or, from the time it has obtained full growth to the time
when it has become compact; thus, جَرَى الْقَنْجَ فِي
الْأَسْنَدِ, the farinaceous substance pervaded the ears (of
wheat).⁵ Grinding meal was the task of the lowest slaves
among the peoples of the Orient as well as among the Romans
until the age of Augustus when the water mill was intro-
duced. As a further aspect of her humiliation, Babylon

³ Compare לַיָּמִין in 13:22.

⁴ Lane, op. cit., in loco.

⁵ Ibid., in loco.

shall "lift up the train, uncover the calf." Gesenius compares שָׁרַף with the Arabic root سَبَر and cites an example which is parallel with the Hebrew in this verse: جَرَّ سَبَلَةَ , die Schleppe aufheben.⁶ As she lifts her train in crossing the waters, to her shame she reveals her פִּיטוֹ , Unterschenkel, Wadenbein. This corresponds to the Arabic سَأَق , to drive a beast, hit anyone on the shank;⁷ سَأَق , the shank, the part between the knee and the foot of a human, the thigh (of a beast); and the Arabic expression فَشَقَّ عَنْ سَائِهِ , he uncovered his shank, i.e., he prepared himself for a difficult calamity.⁸

In spite of her assertions to the contrary, Babylon will endure widowhood and be bereaved of her children. Babylon, the home of astrology and the seat of magic, cannot bewitch Jehovah into a state of appeasement toward her manifold iniquities. As the prophet says in v. 11: "Evil comes upon you and you do not know how to charm it, and destruction falls upon you for which you are not able to

⁶Wilhelm Gesenius, Philologisch-kritischer und historischer Commentar ueber den Jesaja (Leipzig: Friedr. Christ. Wilh. Vogel, 1821), II, p. 105.

⁷J. G. Hava, Arabic-English Dictionary (Beirut-Catholic Press, 1915), in loco.

⁸Lane, op. cit., in loco.

atone." The Hebrew שָׁחַר is probably the Piel Infinitive in conformity with the Arabic سَحَّرَ, bezaubern, to which Umbreit⁹ and Delitzsch¹⁰ relate it. The verb سَحَّرَ means to turn from a course or manner of being, enchant, fascinate, deceive; سَحَّرَ عَيْنَهُ, he enchanted his eye; اِكْتَرَاةٌ تَسْحَرُ اِكْتَاَسَ بَعَيْنِهَا, the woman fascinates men by her eye; سِحْرٌ, enchantment, fascination.¹¹ Jehovah remains immutable toward the deceptive claims of Babylon to redeem herself from destruction, אֲבַיִת, literally, a yawning abyss. This primary meaning is clearly suggested by the Arabic هُوِيَ, to be hurled down, to die (man); هُوِيًّا, to be bereft of children; هُوَّةٌ, abyss, deep valley; هُوَاءٌ, empty space;¹² فَارِيَةٌ, an abyss, a depth of which the bottom cannot be reached.¹³ It is as if the wrath of God would swallow up Babylon in utter destruction.

⁹Friedrich Wilhelm Carl Umbreit, Praktischer Commentar ueber den Jesaja (Zweite Auflage; Hamburg: Verlag von Friedrich Perthes, 1846), p. 405.

¹⁰Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949) II, p. 243

¹¹Lane, op. cit., in loco.

¹²Hava, op. cit., in loco.

¹³Lane, op. cit., in loco.

CHAPTER IX

ISAIAH 48

Israel was ever prone to associate her own religion with the religions of the surrounding nations. In order that Israel may not ascribe the course of events to the power of the Babylonian idols, Jehovah again reminds her that he has foretold these events from the beginning. To quote Isaiah in v. 4: "I know that you are hard, and an iron band thy neck, and thy brow brass." Israel's neck was a קֶיֶד , a sinew, a tendon as it is used in Ez. 37:6 and Job 10:11, 40:17, but in the primary sense as used by Isaiah, a clasp, a band, a meaning which Delitzsch draws from the Arabic كَيْدٌ, a fetter,¹ and in a later edition خَيْدٌ, spannen.² Gesenius however associates the Hebrew with the Arabic قَيْدٌ, Band,³ shackles (for the fore-legs of beasts, sometimes made of iron);⁴ قِيَادٌ, halter;

¹Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949) II, p. 246.

²Franz Delitzsch, Commentar ueber das Buch Jesaja (Vierte Auflage; Leipzig: Doerffling und Franke, 1889), p. 477.

³Wilhelm Gesenius, Philologisch-kritischer und historischer Commentar ueber den Jesaja (Leipzig: Friedr. Christ. Wilh. Vogel, 1821), II, p. 117.

⁴Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

קָאָר , to be fettered.⁵ Proud Israel with an unbending neck refuses to bow before Jehovah.

Israel continues to remain impenitent. That he may not totally annihilate this rebellious people, Jehovah declares in verses 9, 10: "I hold back toward you, that I do not cut you off. Behold, I have purified you but not in the manner of silver; I have proved you in the furnace of affliction." Rather than give vent to his wrath, he holds it back, קָאָר , a root which Delitzsch compares with the Arabic خَطَم ,⁶ to silence anyone,⁷ bridle, muzzle (primarily of beasts), withhold; شَطَنَهُ بِاللَّام , he overcame him by speech and prevented him from speaking.⁸ Israel experienced only a spiritual state of testing and refining in the furnace of affliction in contrast with utter destruction which the wrath of God was capable. In the manner of silver, Israel enters the 772 , a smelting oven, a word which is analogous with the Arabic فُور , a blacksmith's furnace constructed of clay.⁹

⁵J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

⁶Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, II, p. 249.

⁷Hava, op. cit., in loco.

⁸Lane, op. cit., in loco.

⁹Ibid., in loco.

In v. 21, the prophet reminds Israel that Jehovah who effects their present redemption "caused water to trickle from the rock for them, and cleft a rock and water gushed out." זָבַב like the Arabic ذَاب signifies to flow; ذَابَ دَمْعُهُ , his tears flowed.¹⁰

¹⁰Ibid., in loco.

CHAPTER X

ISAIAH 49

The concept of salvation no longer limits itself within the confines of Israel. It is now extended to encompass all mankind and is effected by the servant of Israel whom Jehovah has remembered from his conception and who continues to speak in v. 2: "And he has made my mouth like a sharp sword; in the shadow of his hand he has hid me, and has made me into a sharpened shaft; in his quiver he has concealed me." The servant shall destroy all opposition, for his mouth is כַּאֲפֵי חֶרֶב, like a sharp sword, being essentially the same word as the Arabic سَيْفٌ, sharp (sword), to be edged (knife), from سَدَّ, to sharpen;¹ thus also إِنَّهُ لَبَيِّنٌ كَالْحَدِّ, verily he is one who displays sharpness like that of a knife, a sharpness in respect to eloquence and understanding.² He has made me כַּאֲפֵי חֶרֶב, a sharpened shaft, כִּי־נִצַּחְתִּי, cleansed, sharpened, pointed, the past participle of כִּי־נִצַּח. The Arab may speak of constructing an arrow in three phases. It is first cut, then fashioned بَرَّيْتُهُ and finally it is

¹J. G. Hava, Arabic-English Dictionary (Beirut Catholic Press, 1915), in loco.

²Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887) in loco.

feathered and headed;³ and from the same root, **بَرَى**,
to make an arrow, to cut (a pen); **إِنْبَرَى**, to be cut,
smoothed; **بَرَاءُ**, an arrow-maker.⁴ The Word of the Ser-
vant is sharp like a two-edged sword, and with his arrow,
he inflicts wounds unto salvation.

Jehovah leads his people like a flock into a glorious
land and during the journey he supports them with the works
of his creation. In v. 10 Isaiah portrays the nation en
route, a people who "shall not hunger nor thirst and mirage
and sun shall not smite them." The mirage of the desert,

לִבְנֵי, a meaning which Delitzsch deduces from the Arabic
سَرَابٌ, deceptively produced an appearance of water or
running water in the distance especially during the noon-
tide sun.⁵ The Arab may refer to a person or thing being
أَخَذَ مِنْ سَرَابٍ, more deceitful than a midday mirage.⁶

In this passage and in 35:7 this interpretation is perhaps
more accurate and relevant than the usual translation of

לִבְנֵי, hot, dry. The whole section affords us with a
magnificent representation of the care of Jehovah for his
beloved people.

³Ibid., in loco.

⁴Hava, op. cit., in loco.

⁵Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949) II, P. 78.

⁶Lane, op. cit., in loco.

Formerly deprived of her children, barren and exiled, Zion now marvels that she is in possession of a multitude of her children which have been nurtured and returned to her by the Gentiles; as she herself says in v. 21: "Who has borne me these? But I was robbed of children and barren, exiled and turned away;" and Jehovah in v. 22: "Behold I lift up my hand unto the nations, and unto the peoples I set up my standards; and they bring your sons in (their) bosom." Zion was אֶרֶץ אֲבֵדָה , barren, unfruitful,⁷ literally, hard or stony. This is apparently the only instance in the Hebrew Bible in which אֶרֶץ אֲבֵדָה is used in this sense, but it is sufficiently confirmed by the Arabic cognate جَلْدٌ , large or smaller stone, a rock;⁸ جَلْدٌ , stony (land).⁹ Zion, so to speak resembled a stony land which could not be cultivated. The Gentiles however return the children of Zion in their bosom. אֶרֶץ אֲבֵדָה , a bosom, occurs only a few times in the Old Testament. It is essentially the same root as the Arabic حَضَنَ , to take in the bosom, to bring up, embrace (a child); حِضْنٌ .

⁷Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F. C. W. Vogel, 1910); in loco.

⁸Hava, op. cit., in loco.

⁹Lane, op. cit., in loco.

bosom;¹⁰ حَصَّنَتْ وَلَدَهَا, she put her child in her

bosom.¹¹ How tenderly and scrupulously the nations care for the children of Zion!

¹⁰Hava, op. cit., in loco.

¹¹Lane, op. cit., in loco.

CHAPTER XI

ISAIAH 50

Jehovah now addresses the children of Zion and asks them if he out of caprice had ever divorced their mother or had sold them into slavery under economic compulsion. "Who is of my creditors to whom I sold you?" Jehovah asks in v. 2. " אֲנִי , my creditors is derived from the verb אָרַחַץ , or אָרַחַץ , to credit, the א preferably the third letter of the original stem in view of the Arabic نَسَأَ , to credit. The Arab may say, نَسَأَ الْبَيْعَ (I and IV), he made the sale to him to be on credit.¹ The Arabic entails granting credit on a sale or on a debt. Jehovah however had no creditors nor did he ever give the children's mother a bill of divorce. Israel itself had severed the relation with the Lord and adamantly pursues her course of apostasy which compels Jehovah to ask again in v. 2: "Is my hand too short to redeem?" A short arm or hand designates in the Hebrew, Arabic and Persian languages a weakness or an inability on the part of an agent to accomplish a necessary end, in this case, the ironical interrogation of the Lord whether he, the omnipotent, is able to deliver Israel. Analogous to this is $\text{فَوَيْرَ الذَّرَامِ}$, von kurzem Arm;

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887) in loco.

قصر ایدی انظار هم , die Haende ihres Rathschlusses waren zu kurz. Plutarch and Strabo misrepresented the significance of the surname, Ἀ.Κροκίε , when they thought that Artaxerxes was long of arm in the physical sense.²

The Servant of the Lord "who grew in wisdom and stature and in favour with God and man" functions as a disciple of Jehovah. With a genuine spirit of empathy, he supports those who are weak and weary of heart, as he himself states in v. 4: "The Lord Jehovah has given me a tongue of a disciple that I may know how to sustain the weary with words." Though the exact meaning of the hapax legomenon,

גַּוַּל , cannot be ascertained definitely, it is probably etymologically related to the Arabic غَوَيْتَ (غَوَيْتَ, not غَيْتَ), help, rescue; أَغَاثَنَا اللَّهُ بِرَحْمَتِهِ , God has relieved us in his mercy; غَوَيْتَ , rescue, help (a cry for); غِيَاثٌ , aid, deliverance.³

The Servant of Jehovah rigidly obeys and fulfills the will of Jehovah even in the midst of personal shame and desecration. The Servant continues to speak in v.6: "My back I gave to the smiters and my cheeks to those who pluck hair." גַּוַּל , sharpen, as in Ez. 21:12, 23 but here and

²Wilhelm Gesenius, Philologisch-kritischer und historischer Commentar ueber den Jesaja (Leipzig: Friedr. Christ. Wilh. Vogel, 1821), II, pp. 139,140.

³Lane, op. cit., in loco.

in Neh. 13:25, Haare ausraufen,⁴ is equivalent to the Arabic حَرَكَ, he plucked out hair, feathers or wool.⁵ "Dieses gilt fuer die unwuerdigste Behandlung, da der Morgenlaender seinen Bart als Zeichen der Freiheit und des Ansehens ueber Alles achtet."⁶

The Servant patiently endures all hostility for he is convinced that Jehovah supports him and, as v. 9 reads, "all of them (his enemies) shall fall apart like a garment; the moth shall devour them." The Hebrew verb כָּרַח, consume, wear out,⁷ expresses the same thought as the Arabic بَلِيَ, to be worn out (clothes or garments)⁸ أَبِلَ وَأَجِدَّ وَأَشَدَّ الكلبي يوي, wear out and make new and praise the clother (God).⁹ Perhaps the Arabic عَنَت sheds light upon the significance of the Hebrew יָנַח, used in the same manner also in 51:8: عَنَت, the moth-worm that eats, frets wool or woollen garments, the book worm: رَأَيْتَهُ فِيهِ لِأَسْرَعِ بَيْنِ الْعَنَتِ فِي الْعُفْرِ فِي الْقَبْرِ.

⁴Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F.C. Vogel, 1910), in loco.

⁵Lane, op. cit., in loco.

⁶Gesenius, Philologisch-kritischer und historischer Commentar ueber den Jesaja, II, p. 142.

⁷Compare 51:6.

⁸J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

⁹Lane, op. cit., in loco.

verily he is quicker in (consuming) it than the moth-worm in wool in the summer; فَلَانٌ عَثَّ مَالٍ, such a one is a moth (consumer) of property.¹⁰ The destruction of the enemies of the Servant assumes a tranquil and imperceptible nature, yet it is certain and complete.

In an effort to destroy the Servant, his adversaries discover that their preparations have miscarried as Jehovah himself states in v. 11: "Behold all of you who are kindling a fire, girding yourselves with burning arrows, enter in the glow of your fire and among the burning darts of your kindling." As in 64:1 קִדְּוּ signifies to kindle, to be kindled, a meaning which is supported by the Arabic قَدَّحَ, to produce a fire; قَدَّحَ اِكْتَارَ بِنِ اِكْتَرْدِ, he produced a fire from a stick or with flint;¹¹ قَادِحٌ, striking fire, reviler, slanderer.¹² Jehovah converts this fire prepared for the Servant into a fire of judgment upon those who kindled it.

¹⁰Ibid., in loco.

¹¹Ibid., in loco.

¹²Hava, op. cit., in loco.

CHAPTER XII

ISAIAH 51

Jehovah comforts the faithful and directs them in v. 2 to "look up unto the rock (from which) you have been hewn and unto the hollow of the pit from which you were dug. It is as if the children of Israel had to be dug (קרא , like the Arabic نَقَرَ , excavate, hollow out¹) from Sarah in view of her extended barrenness, as metal is dug out of a mine. קרא , hollow, from קרא , bore, parallel with the Arabic تَنَقَّرَ , a narrow pass (تَنَبَّ , to perforate, bore²) connected with קרא , undoubtedly refers to the womb of Sarah from which Isaac was taken.

The Lord will create a new heaven and a new earth after the old heaven and the old earth pass into oblivion. V. 6 thus reads: "For heavens will pass away like smoke, and the earth will wear out like a garment." The verb אסף , sich auflösen, zerreißen,³ apparently occurs with this significance only in this instance. The Arabic cognate tends to confirm this interpretation: فَلَاحَ , to journey at a vehement

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

²Ibid., in loco.

³Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwörterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fünfte Auflage; Leipzig: Verlag von F.C.W. Vogel, 1910), in loco.

pace, to go away, pull out (a sword or a tooth), to pull away, to flee (a man).⁴ It is scarcely possible to render טִּסַּו, salt, according to its usual translation, as if it would signify to be waste.

The faithful of Jehovah who recall how he destroyed the Egyptian army in the Red Sea once more beseech him to exert his might. In v. 9 they question rhetorically: "Was it not you that split Rahab and pierced the dragon?" Both Rahab, the sea monster, and tannin, the leviathan, represent ancient symbols of Egypt. It is interesting to observe the interpretation which the Arabs place upon تَيْنِين, which Lane directly compares with the Hebrew תַּנִּינִים. Though تَيْنِين may signify a water spout, it usually represents a dragon and a great sea monster. It is an aquatic animal, great in size and terrible in appearance, long and broad in the body, large in the head, with glistening eyes and with a wide mouth inside which are many teeth.⁵ The roots תַּנִּ and תַּי apparently convey the notion of length, thus also תַּנִּ and תַּינָן, wolf.⁶

In the name of Jehovah, Isaiah addresses the people to awake out of a delirium brought upon her by the wrath of Jehovah. For in v. 17 the prophet says: "The goblet of the

⁴Lane, op. cit., in loco.

⁵Ibid., in loco.

⁶Compare 43:20.

cup of reeling you have drunk, emptied. Judging by the Dead Sea Scrolls, כּוּב is very unlikely an exegetical gloss.⁷ The noun כּוּבָהּ probably emphasizes the depth of the cup of wrath which Israel must drain to the dregs. Its meaning, goblet, can be confirmed by the Arabic قَعْبَة, to be of a conical shape;⁸ قَعْبَة, a deep, wooden drinking cup or bowl, though it may also signify a cup which is not too large.⁹ The German Becher-Kelch would offer a more appropriate translation of כּוּבָהּ.

⁷The Dead Sea Scrolls of St. Marks Monastery, edited by Millar Burrows (New Haven: The American Schools of Oriental Research, 1950), I, Is. 51:17.

⁸J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

⁹Lane, op. cit., in loco.

CHAPTER XIII

ISAIAH 52

It is difficult to determine whether the prophecies in chapter 52 are eschatological or whether they refer to the liberation of the exiles from Babylon. It may be inferred that they are mixed or that they may refer to both. In any case, in v. 23, Jehovah instructs the exiles at the point of departure: "You shall not go out in confusion and you shall not go forth in flight." In contrast with the exodus from Egypt, the children of Israel shall not withdraw in hurried flight, אָסָה . This interpretation is adequately corroborated by the Arabic سفر , to hasten, to incite by driving from behind.¹

The Servant of Jehovah experiences the deepest degradation and the highest exaltation. His glorification is of such a nature that, in the words of Isaiah in v. 15: "He will make nations to tremble." Though אָסָה generally signifies to spirt, to sprinkle, Delitzsch asserts that these meanings are derived from the Qal, to leap, to spring, and from the Arabic نَزَا concludes that the verb may

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

designate the leaping or springing of human beings emotionally disturbed. He therefore adopts the rendering exsilere faciet.² Perhaps או ז ז may also be related to the Arabic نَزَأَ, excite, assault, agitate, instigate, though an immediate affinity seems doubtful.³

²Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949) II, pp. 308, 309.

³Lane, op. cit., in loco.

CHAPTER XIV

ISAIAH 53

The prophet depicts the humble environment which the Servant endured. He is as a twig growing up from the roots of the Davidic monarchy, long ago extinguished, surrounded by a nation whose circumstances resemble a desert. Yet they who should have aspired to his cause reject him. In verses 2, 3 the prophet states: "He sprang up like a twig before him and like a root from the dry ground:...He was despised and forsaken by men; a man of griefs...." יָבֵשׁ , dry, has essentially the same meaning as صَوَّر , dry up (tree or animal); $\text{صَوَّنَ الشَّجَرَةَ}$, the palm-tree became dried up.¹ He was despised, יָבֵשׁ , like the Arabic بَدَأَ ; بَدَأَ , he saw in him a state which he despised, hated; بَدِيءٌ , a man who is obscene;² he was forsaken, נָטַח , by man, i.e., auf menschlicher Gesellschaft Verzicht leistend,³ a translation strongly supported by the Arabic خَذَلَ ; thus

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Morgate, 1887), in loco.

²Ibid., in loco.

³Wilhelm Gesenius, Hebraeisches und Aramäisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F.C.W. Vogel, 1910), in loco.

قرآن يَحْذِلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ
the Kuran 3:154:

من , but if he forsake you, who is there that can help you beside him; a man of grief, אָכַז , the spiritual nature of which may be derived more forcibly from the Arabic كَتَبْتِ , a man in an evil state and broken (in spirit) by grief or mourning⁴- all these cognates tend to confirm or cast light upon the Hebrew equivalents. All we like sheep had gone astray while he suffered on our behalf, as the prophet continues in v. 7, "as a sheep led to the slaughter and as a mother-sheep (אִמֵּי אֶיִל ; like the Arabic رِشْلٌ⁵) is dumb before its shearers and does not open its mouth.

The difficulty in determining the exact meaning of v. 8 has long been recognized. Rather than adopting the usual translation of אֶזְרָא as violent constraint, Druck, Bedrueckung,⁶ perhaps it would be possible to derive its meaning in this instance from the Arabic عَصْرٌ , a place of refuge, a covert, and thus translate: "He was taken from protection (refuge) and from judgment (justice); since he suffers death, "who will ponder over his generation," his generation, אֶזְרָא , which Delitzsch equivocates with the

⁴Lane, op. cit., in loco.

⁵Ibid., in loco.

⁶Gesenius, op. cit., in loco.

Arabic دَوْر , دَهْر , a revolution or period of time
i.e., the men living in a particular age, his contemporaries.⁷

We may then consider v. 8b as an important parenthetical statement of what has just preceded: "for he was cut off from the land of the living; for the transgression of my people, a visitation upon him." He was cut off, כָּרַע , from the land of the living; perhaps the Arabic حَزَرَ casts light on the nature of this separation in that it is used of slaughtering animals. Thus the Arab may say أَجَزَرَ

القَوْمِ , he gave the people a sheep or a goat to slaughter;
جزر , sheep or goats (or anything lawful)
that are slaughtered; it is also used of cutting off the
fruit of palm-trees as well as the ebbing of waters.⁸

The prophet continues in v. 9: "And one assigned (him) his grave with the wicked and כְּבָרֵי - לְיָסוּרֵי in his death. The Arabic عاثور probably offers as good an interpretation of כְּבָרֵי as any other conjecture. It signifies a pit dug for a lion, a trap, a place of perdition; فَلَانٌ يَفْوِ
صَاحِبَةَ الْعَوَائِرِ , such a one preserves his companions
from the places of death.⁹ Since כְּבָרֵי more than likely

⁷Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949) II, p. 324.

⁸Lane, op. cit., in loco.

⁹Ibid., in loco.

governs the whole of v. 9a, those who assign him a grave with the wicked would scarcely assign him a grave with a rich man. As the latter half of v. 9b may be considered as a parallel to the first half, thus also it would be more natural to consider the latter half of v. 9a as a further amplification of the severe treatment which his enemies sought to inflict upon him. Therefore v. 9 could perhaps be translated: "And they assigned him his grave with the wicked, a place of perdition in his death; although $\text{וְלֹא עָשָׂה חַוְלָה}$, he did not violence and there was not deceit in his mouth."

CHAPTER XV .

ISAIAH 56

Isaiah admonishes the prophets and spiritual leaders of Israel. He represents them as watchmen who slumber at their posts when they should cry out at the approach of an enemy. He says in v. 10: "His watchmen are blind, all of them are ignorant; all of them are dumb dogs which cannot bark; they rave, lie down, love to slumber." Rather than tend the sheep of Israel, these dogs (כִּלְבֵּי, like the Arabic كَلْبٌ) prefer to sleep (נָמַד, like the Arabic نَامَ , sleep, neglect, be benumbed, torpid)¹ out of sheer laziness and lack of activity. When the wolf advances toward the flock, they are not capable of barking (לֹא יִבְכֵּי , like the Arabic نَبَحَ , the bark of a dog or other animals, cry)², for they are dreaming and raving in their sleep (يִדְבְּרוּ , like the Arabic قَدَّ عَيْنًا , talk nonsense, by reason of a disease)³; فَذَاؤُ , delirium, raving, dotage)⁴.

Das Bild ist vom Hirtenhunde hergenommen, der durch Gebell die Ankunft reissender Thiere verkuendigen

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

²Ibid., in loco.

³Ibid., in loco.

⁴J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

sollteHunde gelten auch dem Arab er sprichwoert-
lich fuer schlaefrige Thiere. مطلد نغاس كلب,
er zoegert wie ein schlaefriger Hund sagt man von
einem der allzulang ausbleibt."⁵

⁵Wilhelm Gesenius, Philologisch-kritischer und historischer
Commentar ueber den Jesaia (Leipzig; Friedr. Christ. Wilh.
Vogel, 1821), II, p. 211.

CHAPTER XVI

ISAIAH 57

The prophet reviews the endeavours of Israel to secure allies among the heathen by bribery; or perhaps the prophet has in mind the sacrifices which Israel expended on the false idols. In any case, though these pursuits exhausted her, she says in v. 10, $\text{וְיִסְרָאֵל} \text{ (א)}$, the Niphal of וְיִסְרָאֵל , it is unattainable, in vain. This interpretation is confirmed by the Arabic بَيْتَس , despair, cut off hope and is also used in relation with the barrenness of a woman.¹

The love of Jehovah breaks through his awful wrath. He does not strive nor maintain his anger towards Israel forever, for, as he says in v. 16: "The spirit pines before me and the souls which I have created." The verb שָׁוָה , schwach, kraftlos sein,² in its primary significance of bending around, and transitively of covering,³ probably has an affinity with the Arabic عَظَف , incline, lean

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

²Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F.C.W. Vogel, 1910), in loco.

³Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949) II, pp. 380,381.

towards;⁴ but the very عَظَبَ, to perish, to be exhausted (a beast),⁵ to be powerless, fatigued,⁶ conveys more accurately the use of חָוָה in this instance, i.e., become weak, faint. In spite of the degradation of man, Jehovah will not completely annihilate mankind.

At the arrival of God's redemption, Israel will be divided in two camps of believers and unbelievers. Jehovah speaks in verses 19, 20: "Creating fruit of lips; peace, peace to those distant and to those near, said Jehovah, and I heal it. And the wicked are like the sea that is cast up, for it is not able to rest and its waters cast up slime and mud." לִפְתֵּי, perhaps ל' ל, fruit, stems from the root לל, press forward,⁷ and is probably related to Arabic نَبَتَ, to sprout (plant).⁸ Israel's unfaithful cast up slime and mud. שֶׁמֶט, slime, which apparently occurs only a single time in the Old Testament, is aptly illustrated in a more ethical sense by its Arabic cognate,

⁴J. G. Hava, Arabic-English Dictionary, (Beirut: Catholic Press, 1915), in loco.

⁵Ibid., in loco.

⁶Lane, op. cit., in loco.

⁷Delitzsch, op. cit., p. 382.

⁸Lane, op. cit., in loco.

رفث , to hold obscene, unseemly speech, used especially in relation to women.⁹ فَلَا رَفِثَةٌ وَلَا فَسْتَوْقٌ وَلَا جِدَالٌ (Kuran 2:193), there is to be no foul talk, nor any transgression, nor any quarreling during the pilgrimage.

⁹Ibid., in loco.

CHAPTER XVII

ISAIAH 58

The prophet promises the existence of a beautiful relationship between Jehovah and Israel upon the condition which he sets forth in verses 9-12: "If you turn away your yoke from your midst, the extending of your finger and the speaking of iniquity and offer your appetite to the hungry and satisfy the soul of the oppressed, so shall your light ray out in darkness and your darkness shall be like the midday light. And Jehovah will lead you always and he will satisfy your soul in droughts." Delitzsch proposes that

פִּדְיָא (פִּדְיָא) is related to the Aramaic פִּדְיָא and the first and the fourth stems of the Arabic نَفَقَ , bearing the primary meaning of educere. From أَنْفَقَ , to be impoverished by almsgiving, expend money, the idea of offering is obtained.¹ He also associates with the Arabic أَفْلَ , the moon, sun, stars became absent, concealed,² the Hebrew אֲדָרָתִי , a darkness totally devoid of light;³ thus

¹Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), II, p. 391.

²Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887) in loco.

³Delitzsch, op. cit., p. 391.

(Kuran 6:76), But when it (moon) set, he said, 'If my Lord guide me not, I shall surely be of the people who go astray.'

The hapax gegrapha סַרְסַרָּה , duerre Gegenden,⁴ approximates the usage of the Arabic صَفْحَانٌ, صَفْحَانٌ and

صَفْحَانٌ, ground that is plain and destitute of herbage; the former also signifies a tract of land containing small pebbles; أَرْضٌ صَفْحَانٌ, a land destitute of everything, with no trees or a depressed resting place for water.⁵ If

Israel abides by Jehovah, she shall ride upon the high places of the land, in explanation of which Gesenius writes:

"Das Einherfahren auf den Hoehen des Landes bezeichnet die unumschraenkte und sichere Herrschaft ueber das Land." In conveying the same notion, the Arab speaks of "Ruecken und Scheitel der Berge;"

عَلَوْنَا إِلَى خَيْرِ الظُّهُورِ, wir haben die schoensten Ruecken (des Landes) bestiegen.⁶

⁴Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von V.C.W. Vogel, 1910), in loco.

⁵Lane, op. cit., in loco.

⁶Wilhelm Gesenius, Philologicisch-kritischer und historischer Commentar ueber den Jesaia (Leipzig: Friedr. Christ. Wilh. Vogel, 1821), II, p. 231.

CHAPTER XVIII

ISAIAH 59

The prophet continues to assail the children of Israel by exposing their iniquities which retard the coming redemption. Their sins are as a wall which separates them from God. In verses 3, 5 the prophet continues: "Your hands are defiled with blood and your fingers with iniquity; your lips speak lies and your tongue murmurs iniquity. They hatch serpents' eggs and they weave webs of a spider. He who eats of their eggs dies; when one is trodden down, an adder is hatched." The verb אָלַף , occurring here and in v. 13, suggests a low, compressed sound as that of a murmur based upon an inward reflection.¹ Like in the Arabic فَجْو , perhaps the notions of satirizing, censuring and scoffing are inherent also in the Hebrew. This significance at least would fit with the context here. They weave webs of a spider (לַפְּזִי , like the Arabic عَنْكَبُوت ²); they hatch a serpents' eggs (אֵפְרָיִם , like the Arabic بَيْضَةُ ; بَاضَتْ , she laid an egg,³ the idea of whiteness, أَبْيَضَ ,

¹Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), II, p. 395.

²Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887) in loco.

³Ibid., in loco.

being the primary significance) and when the egg is pressed upon, it produces an adder. אָפֶּה לֹאֵזֶה , a word of rare occurrence in the Old Testament, its primary meaning however supported by the Arabic أَفَعٌ , adder, viper, a certain serpent of a malignant kind; تَفَعَّرَ , to be wicked like a viper.⁴

The prophet laments that the right and the light are far from Israel. In v. 10 all Israel complains: "We grope along the wall like the blind." Though the Arabic جَسَّ , fails to express the exact connotation of the Hebrew לָשַׁח לֵאֵזֶה as used in this passage, both verbs probably have an identical primary significance: לָשַׁח לֵאֵזֶה , tasten, tappen (mit der Hand)⁵; جَسَّ بِبَدِهِ , he felt it with his hand, tested, searched, scrutinized it; جَسْرٌ , a spy.⁶

⁴Ibid., in loco.

⁵Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von V.C.W. Vogel, 1910), in loco.

⁶Lane, op. cit., in loco.

CHAPTER XIX

ISAIAH 60

Zion is overwhelmed with the grandeur of Jehovah's salvation. As the prophet proclaims in v. 5: "Your heart trembles and expands." The figure of a straitened heart expanding, אֲנִי, is foreign to the westerner although it frequents the speech and literature of the Semites: وهو und er (Saladin) bestand dieses alles (es ist von vorhergehender Unglueck und den darin ergriffenen Massregeln die Rede) mit starkem Herzen, mit weiter Brust, und mit ausgebreitetem (d. i. heiterem) Antlitz.¹

So magnificent is the salvation of Jehovah that the nations parade to Zion bringing with them their offerings as v. 6 reads: "A swarm of camels will cover you, the young camels of Midian and Ephah...." A swarm (שָׂרָף, Ueberfluss, Menge,² similar to the Arabic سَبَّحَ, to be abundant, without deficiency; سَبَّغَ, abundance³) of camels and foals from areas far and wide help to symbolize the abundance

¹Wilhelm Gesenius, Philologisch-kritischer und historischer Commentar ueber den Jesaja (Leipzig: Friedr. Christ. Wilh. Vogel, 1821), II p. 242.

²Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F. C. W. Vogel, 1910), in loco.

³Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887) in loco.

of wealth with which the nations saturated Jerusalem. **בָּקָר**, synonymous with **בָּיִת**, is a youthful and vigorous camel, intrinsically signifying the idea of early, youth, hastening, and refers, like **גַּד**, to the beginning of the morning.⁴

⁴Ibid., in loco.

CHAPTER XX

ISAIAH 61

The servant of Jehovah, the Messiah, is probably the speaker in this chapter. The Lord wraps him in the robe of righteousness and prepares him to serve the vineyard of his Father. The word כַּתֵּן (v. 10), bridegroom, perhaps receives additional light from the Arabic cognate

خَتَنٌ , bridegroom; خَتَنَ , make a feast, circum-
cise.¹ It has been contended that the root خ ت ن conveys both of these thoughts since originally the bridegroom was circumcised before the wedding.²

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1897), in loco.

²Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F.C.W. Vogel, 1910), in bco, sub כ ת נ .

CHAPTER XXI

ISAIAH 63

Edom experiences the terrors of Jehovah's wrath for the manner in which she constantly abused Israel. Though Edom is specifically singled out, all the nations are cut off as grapes and placed in the wine press, as if they were now covered with the blood which they had formerly shed; and Jehovah asserts in v. 2: "I have trodden the wine press alone, and there was no one of the nations with me." The Hebrew סַתְרֵי דֵבַר, a wine press, seldom occurs in the Old Testament. Its stem probably has the same significance as the Arabic فَار, to ferment, boil, spirit forth,¹ agitate, heave.²

The prophet clearly reveals the mercy and grace of Jehovah which he has manifested towards his children. For, as v. 9 reads, "in his love and in his pity, he redeemed them...." Delitzsch³ translates וַיִּפְדֵם according to the

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

²J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

³Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), II, p. 459.

sense of the Arabic خَلِمَ, to be forbearing,⁴ but also acknowledges a relationship (which calls for no transposition of the letters) with سَوَّلَ, meekness; from سَوَّلَ, to bear responsibility for, to treat with forbearance.⁵

A people stubborn of heart now rehearse the more favorable days of their early history when Jehovah supported them in their wanderings and led them into the land of Canaan, or in the words of v. 14: "like the cattle which go down into the valley." Gesenius aptly conjectures that in this context, וַיֵּרָד conveys the idea of the Arabic وَرَدَ i.e., wie das Vieh durstig ins Thal zur Traenke hinabsteigt,⁶ just as the children of Israel sought to descend into Canaan to actualize the promise of inheriting a land which flowed with milk and honey. Israel thus prays in verses 17, 19: "Why do you lead us astray from your way, O Jehovah, and harden our heart from fearing you? Would that you would rend the heavens, descend; before your countenance the mountains would shake." Israel accumulated such an array

⁴Ibid., in loco.

⁵Ibid., in loco.

⁶Wilhelm Gesenius, Philologisch-kritischer und historischer Commentar ueber den Jesaja (Leipzig: Friedr. Christ. Wilh. Vogel, 1821), II, pp. 268, 269.

of transgressions that Jehovah hardened her heart. The Hiphil of חִיָּבַר , verhaerten,⁷ which occurs only twice in the Old Testament is sufficiently confirmed in meaning by the Arabic فَسَح , to be hard, tough; III, treat harshly; VIII, he was a man excited by vehement lust.⁸ As in 64:2

[חִיָּבַר] is probably the Niphal of חִיָּבַר , shake, and comparable with the Arabic زَنَزَل , to put in a state of commotion, to convulse; Allah made the earth to quake; زَنْزَال , an earthquake, violent earthquake.⁹

⁷Wilhelm Gesenius, Hebraeisches und Arameisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von F.C.W. Vogel, 1910), in loco.

⁸Lane, or. cit., in loco.

⁹Ibid.; in loco.

CHAPTER XXII

ISAIAH 64

The chapter between this and the previous chapter has broken what is actually a continuity of thought. Thus v. 1 reads: "as fire kindles the brushwood, fire makes water boil, to make known your name before your adversaries that the heathen may tremble before you." Delitzsch cites the relationship which Louis de Dieu and Albert Schultens have shown to exist between שָׂרַח and فَتَسَّرَ or فَتَشَمَّ . From the former, to crack or to mutter, and the latter, to crush, bruise, and in V and VII, to be broken (dry tree)¹, he concludes that שָׂרַח refers to dry twigs.² He also suggests that سَرَّحَ which may be construed as a masculine or a feminine is the subject of $\text{لَا تَبْرِي لِي آتٍ}$, and renders $\text{لَا تَبْرِي لِي آتٍ}$ in a transitive sense i.e., fire causes to boil, like the Arabic بَغَى , swell;³ بَغَتِ السَّمَاءُ , the sky rained vehemently; بَغَى الْوَادِي , the valley flowed with water reaching to a place to which it had not reached before.⁴

¹J. G. Hays, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

²Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), II p. 464.

³Delitzsch, op. cit., p. 465.

⁴Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

The strength of Jehovah is thus demonstrated by the use of these similes in order that the heathen nations may tremble (תַּלְטַל, like the Arabic زَجَرٌ, trembling of the knees in camels)⁵.

In beseeching Jehovah to effect these favors, Israel recognizes her unworthiness just as she proclaims in v. 5: "All of us become like uncleanness and all our righteousness like a blood soiled garment." Gesenius observes that תַּלְטַל

לֹא תִּי signifies vestis menstruata and compares it with the Arabic عِدَّةٌ, which has the primary meaning of time; VIII, die monatliche Reinigung haben; عِدَّةٌ

النِّزَاءُ, the days of menstruation of a woman.⁶ The German also says: "Sie hat ihre Zeit." The nature of Israel's righteousness is clearly evidenced by the Arabic proverb concerning something the Arab disdains: it is "beschwerlicher als ein verdorbener Magen, und schmutziger als die weibliche Reinigung."⁷

⁵Hava, op. cit., in loco.

⁶Lane, op. cit., in loco.

⁷Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuerfzehnte Auflage; Leipzig: Verlag von F.C.W. Vogel, 1910), in loco.

CHAPTER XXIII

ISAIAH 65

Jehovah will answer Israel's plea for salvation but he again reminds her of the idolatry which has pervaded her history. The people defy Jehovah, sacrifice in gardens, burn incense upon bricks and v. 4, 5; "They sit on graves and spend the night in closed places, eating the flesh of swine and broken pieces of abominations on their dishes, saying, return unto thyself, do not approach me for I am holy to you; these are smoke in my nose, a fire continually blazing." In addition to all the foreign practices antagonistic to Jehovah in which Israel participated, she also seems to have eaten the flesh of swine (כַּזְבֵּי, like the Arabic خنزير, pig, perhaps from خنز or خنز, stink, pride¹). The idolaters command those who take no part in these ceremonies to אָזַבְתָּ לְךָ, tritt zu dir selbst hin,² a Hebrew idiom which resembles the Arabic اذهب اليك, to go way to thyself.³ The unfaithful are

¹Edward William Lane, Arabic-English Lexicon, edited by Stanley Lane Poole (London: Williams and Norgate, 1887), in loco.

²Wilhelm Gesenius, Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament, bearbeitet von Dr. Frants Buhl (Fuenfzehnte Auflage; Leipzig: Verlag von V.C.F. Vogel, 1910), in loco.

³Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), II, p. 479.

as fuel for the wrath of God which continually blazes :
(קָדַח , like the Arabic وَقَدَّ , to be kindled, to blaze;
 $\text{وَقَدَّتِ النَّارُ}$, the fire blazed⁴).

The proclamation of punishment upon those who persist in unbelief is again reiterated in verses 11, 12: "And you who forsake Jehovah, unmindful of my holy mountain, who prepare a table for God and fill up mixed drink for Meni, I have destined you to a sword...." The table (שֻׁלְחָן) which the perverse prepare is probably the equivalent of سُفْرَةٌ (Syrian dialéct), a leather table cloth which is spread out on the earth for eating and which is also used to carry travelling provisions.⁵ These festivities are in honor of גַּד , a word probably associated with the Arabic جَد , to succeed (in an affair); جَدٌّ , wealth, greatness,⁶ fortune (in a worldly manner), fortune (from God); $\text{هَمَّ يُجَدُّونَ بِهِمْ}$, they became possessed of good fortune, became great in dignity or majesty.⁷ The Hebrew גִּזְזָה , (in 53:12, beigezaehlt⁸) here conveys the same sense as the Arabic تَنَيْدٌ ; تَنْيِيدٌ , a decreed event, destiny,⁹

⁴Lane, op. cit., in loco.

⁵Ibid., in loco.

⁶J. G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1915), in loco.

⁷Lane, op. cit., in loco.

⁸Gesenius, op. cit., in loco.

⁹Lane, op. cit., in loco.

and thus the translation, zutellen.¹⁰ From this we may conclude that they mixed drinks for destiny ' 10 personified. Delitzsch considers both 77 and ' 10 as deities,¹¹ and in support of his view, it may be noted that مَنَاة is an idol of the Arabs.¹²

At the end of the chapter, the prophet again portrays the beauty of the new creation. The curses of the law are revoked and the blessing of the land revealed. In verses 23-25 he says: "They are not wearied in vain, they did not bring forth for a curse....wolf and lamb feed together and a lion like an ox eats straw...." Contrary to previous ages, their work is no longer subject to the curse. The Hebrew אֵלַי אֲדָרְבָּי can be directly identified with the Arabic بِئْسَ (synonymous with تَعَنَ), to leave, leave one to himself in its primary sense and then to curse, from which بَهْلَةٌ, curse, imprecation is derived. The wolf (דָּבָר , like the Arabic دَابَّة) shall feed with the lamb and the lion shall eat straw (אֵלַי אֲדָרְבָּי , like the Arabic تَبَنَ , to eat straw; تَبَنٌ, straw, the stalk of seed produce such as wheat, usually after it has been trodden down or threshed) like an ox in this magnificent paradise.

¹⁰Gesenius, op. cit.; in loco.

¹¹Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Translated from the German by James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), II, pp.482-485.

¹²Hava, op. cit., in loco.

Or art thou a being of lofty merit? 'I am more excellent than he; me hast thou created of fire: of clay hast thou created him'."

This is the sin of the people also. Haman was proud -7:12. So are the leaders -7:73- "Said the chiefs of his people puffed up with pride . . ." The punishment of this rebellious pride is that those who are in possession of it must remain in it -7:143- "The unjustly proud ones of the earth will I turn aside from my signs." Thus the root of sin is described as pride, and disobedience results from it. Gardner, however, a very fair commentator, points out that Mohammed himself did not have any clear conception that this was so.¹¹

Thus sin was disobedience against God. It was transmitted from Iblis to Adam by way of suggestion. That Adam was originally endowed with holiness which was lost in his fall is nowhere affirmed in the Koran. No such solidarity of the race is affirmed or assured which would make all mankind sin in Adam and fall with him in his first transgression.¹² Herein tradition went beyond the Koran:

So Adam denied and his children have inherited this vice: and Adam forgot and ate of the tree, and his children have inherited forgetfulness from him; and Adam committed a fault, and his children inherited crimes from him.¹³

¹¹Gardner, op. cit., p. 24.

¹²Smith, op. cit., p. 206.

¹³Ibid., p. 207.

Opposition to God may also be defined as simple weakness. Man does not inherit a sinful nature, but simply a weak one. Sin is not so much a disposition as a habit which men acquire because of their weakness.¹⁴ The willing desire of the natural heart to sin is referred to in what Joseph says, a passage previously quoted -12:58- "yet I hold not myself clear, for the heart is prone to evil, save theirs on whom my Lord have mercy." The sinner is not so much to blame, for he was created weak, and God is merciful. Liability to sin is an ordinary weakness or imperfection or lack of knowledge; neither is absolute purity of heart considered necessary, nor desirable, rather it is impossible for a Moslem.¹⁵

Sin may also be regarded as a disease -2:9. As such man cannot be blamed for it. God is merciful and compassionate and will not punish severely for being ill in this way. He has created man as he is and fated him to do what he is doing. It is not for him to say that He has liked falsehood or murdered or stolen, and so man confesses that he has done so. Yet the fault is not his.¹⁶ Sin, looked upon as an external pollution, is portrayed in certain

¹⁴Edward Sell, "Sin (Muslim)," Encyclopedia of Religion and Ethics, edited by James Hastings (Edinburgh: Charles Scribner's, 1928), XI, 567.

¹⁵Tisdall, op. cit., p. 88.

¹⁶Ibid.

CONCLUSION

The rich vocabulary of the Arabic language with its fine distinctions and varied shades of meaning contributes greatly to the study of Hebrew lexicography in Second Isaiah. Its value is especially demonstrated in that it enables the student to postulate or to confirm the meanings of Hebrew words that are rarely used in this section or in the rest of the Old Testament. Arabic idioms also assist in shedding light upon similar usages in the Hebrew peculiar to the Semitic or Oriental thought. These uses of the Arabic language naturally govern the study of the Hebrew in the rest of the Old Testament as well as in Second Isaiah.

BIBLIOGRAPHY

A. Primary Sources

Burrows, Miller. The Dead Sea Scrolls of St. Mark's Monastery. I. New Haven: The American Schools of Oriental Research, 1950.

Fluegel, Gustavus, editor. Corani Textus Arabicus. Tertium Emendata. Lipsiae: Sumptibus Ernesti Bredetii, 1869.

Kittel, Rudolph. Biblia Hebraica. Editio Quarta. Stuttgart: Privileg. Wuertt. Bibelanstalt, 1949.

B. Secondary Sources

Ahmad, Hazrat Mirza Bashir-ud-din Mahmud. Holy Quran with English Translation and Commentary. I. Qadian: Sadr

Delitzsch, Franz. Biblical Commentary on the Prophecies of Isaiah. II. Translated from the German by James Martin. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949.

----- . Commentar ueber das Buch Jesaja. Vierte Auflage. Doerffling und Franke, 1889.

Gesenius, Wilhelm. Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament. Bearbeitet von Dr. Frants Buhl. Leipzig: Verlag von F. C. W. Vogel, 1910.

----- . Hebraeisches und Chaldaeisches Handwoerterbuch ueber das Alte Testament. Vierte Auflage. Leipzig; Friedrich Christian Wilhelm Vogel, 1834.

----- . Philologisch-kritischer und historischer Commentar ueber den Jesaja. II. Leipzig: Friedr. Christ. Wilh. Vogel, 1821.

Hava, J. G. Arabic-English Dictionary. Beirut, Lebanon: Catholic Press, 1915.

Lane, Edward William. Arabic-English Lexicon. Edited by Stanley Lane Poole. London: Williams and Norgate, 1887.

Umbreit, Friedrich Wilhelm Carl. Praktischer Commentar ueber der Jesaia. Zweite Auflage. Hamburg: Verlag von Friedrich Perthes, 1946.