

Notes to Particular Points

1. Hebrew *sula*.
2. Hebrew *m^esula*.
3. The form is *piel*. The *niphal* of *nacham* means "to be comforted." The *piel* means "give comfort," or "cause one to be comforted."
4. The Hebrew word *kephel* is derived from a root *kaphal*, meaning "to fold over", as of a curtain so folded over that each part is equal to the other. The rather common idea of "twice as much" is generally expressed in Hebrew by *mishneh* or *sh^enayim*.
5. "Proclaim," Hebrew *qara*.
6. In Isaiah 40:10 the Hebrew word *p^eulla* is derived from the common verb "to do" and is properly translated "work" as in the King James Version. Only once is it used for "wages," and there it denotes the result of work. Usually it is a mistake to translate it as "recompense" or "reward."
7. The Hebrew *'iyyim*, which occurs frequently in this section of Isaiah, has no exact equivalent in English. As used in the Old Testament it refers to the distant regions bordering the Mediterranean Sea, so either "isles", or "coastlands" is only a rough translation.
8. Many recent translations insert the preposition *from* before "the foundations." Two grounds are presented for this, as follows:
 1. It is said that the parallel with the previous clause requires it. Yet synonymous parallelism, though common in Hebrew poetry, is by no means universal. The second of two parallel lines often adds to the thought of the first. Thus verse 24 begins with three parallel clauses, the first two of which are synonymous, but the third takes a step further in the thought. It continues with two parallel lines, the second of which carries the thought very definitely beyond the first. Only shoddy exegesis can insist that in poetry a second line must be precisely parallel with the first.
 2. It is said that "foundations" cannot be the object of the verb, because there the verb has a disjunctive accent. It should be remembered, however, that the accents were first inserted into the manuscripts by the Masoretes at about A.D. 900. The meaning of many of them is uncertain. If they were all thoroughly understood, we would know only the Jewish exegesis or Jewish tradition of that time. It is hardly conceivable that in every