

## 180 Notes to Particular Points

case they represent a tradition going back to the time of original writing. In the opinion of the present writer, insertion here of a preposition that is not contained in the text is unwarranted.

9. The word servant naturally occurs in other senses in the earlier part of the book.

10. Hebrew *mishpat*

11. Hebrew *goyim*

12. Hebrew *shalem*

13. Hebrew *shalam*

14. Another such *pual* participle is in Psalm 18:3 (4), "worthy to be praised."

15. Hebrew *yatsar*

16. Hebrew *ga'al*

17. Greek *so'ter*

18. Hebrew *moshi<sup>a</sup>*

19. Hebrew *bari<sup>a</sup>ch*

20. Verses 19-20 could be interpreted as a reference to God's care for His people during the wilderness journey from Egypt to Canaan.

21. In Isaiah 45:7, the King James rendering "I ... create evil" can easily give a modern reader the idea that God says that He is the originator of moral evil, since the meaning of the word evil has become more limited during the past three centuries. The King James word "evil," like the Hebrew word that it translates (*ra'*), is often used of what is physically destructive or harmful, whether morally good, bad, or indifferent. Modern translations generally render the word in this verse as "calamity," "disaster" or "trouble."

22. Again a prophetic perfect, as in Isaiah 44:22 and 53:8-9.

23. During this long period, Babylon had had its times of great imperial power and its times of humiliation and abasement. Two Assyrian kings claimed to have completely destroyed Babylon; yet in both cases the claim must have been greatly exaggerated, for within a short time the city was again a very important factor. Not long after the second of these alleged destructions, the king of Babylon helped to destroy the Assyrian Empire and established the Neo-Babylonian Empire on its ruins.

24. There is a reference to this practice in Ezekiel 21:21, where the king of Babylon looked at the liver of a slain animal in order to make an important decision.

25. It is the opinion of the author that Isaiah 48 definitely belongs to Part 2 of this section of Isaiah. Yet it is a transition chapter; it contains a few survivals of themes that were common in Part 1 and seldom appear later, but these are generally expressed somewhat differently in chapter 48 than in earlier chapters. Sometimes it is alleged that the whole body of material from chapters 40 to 66 should be considered as made up of three sections (chapters 40 - 48, 49 - 57, and 58 - 66) because the last verse of chapter 48 and the