

181 Notes to Particular Points

last verse of chapter 57 are almost identical and are paralleled to some extent by the final verse of chapter 66. Such devices are sometimes used by authors to indicate natural divisions, but should never be taken as in themselves sufficient for this purpose. In this case such a division is clearly wrong for two reasons.

1. There is a marked difference between the material from Isaiah 41 to 56:8 and much of the later material, including the rest of chapter 57.

2. There should not even be a chapter division at the end of chapter 56. The material from 56:9 to 57:21 and that from 58:1 to 59:15 are very similar in nature and are quite different from almost everything between 40:1 and 56:8.

26. "From the time it came to be" is a literal rendering of the Hebrew *me'eth h^eyothah*. The King James rendering "from the time that it was" can give the same idea. It looks back to the creation.

27. Two terms in verse 4 are sometimes misunderstood. "My judgment" might mean the justice due to the Servant, or the justice that the Servant is to establish. In the light of 42:1-7 the latter is correct. Hebrew *p^eulla*, "work," should not be rendered as "recompense" or "reward" (see note above on Isaiah 40:10). The context clearly indicates that the Servant's desires are centered on the accomplishment of the work. There is no suggestion in the passage that His concern is to receive justice or recompense for Himself.

28. Hebrew *lo*, "to him," or *lo'*, "not." There is manuscript authority for both.

29. The whole context deals with this worldwide work of the Servant. It is belittling to try to find some minor local meaning for Sinim.

30. Hebrew *banim*, "sons"; "*bonim*" builders"

31. Hebrew *limmudim*

32. The Hebrew imperfect can often be translated as a jussive, as here. It is only occasionally that the jussive form differs from an ordinary imperfect.

33. The Hebrew word used here is *'oz*.

33a. Hebrew *sakal* (*hiphil*)

34. The Hebrew preposition *min* generally means "from." There is a less common use to mean "more than." The common usage fits better here than the less common one adopted by the King James Version at these two points in verse 14.

35. Two fairly ancient translations of the Hebrew altogether missed the nature of the comparison, changing the word "you" in the first part of the verse to "him." However, the Septuagint attests the original "you."

35a. Hebrew *shamem*.

36. The word "sprinkle" represents the Hebrew *naza*, which occurs at twenty-three other places in the Old Testament. The Revised Standard Version translates it "sprinkle" in twenty-two of these