THE TARGUMIC INTERPRETATION OF ISAIAH 52:13-53:12

A Thesis

Presented to

the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

Master of Theology

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by

Kenneth E. Gooden

June 1965

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CHAPTER I

INTRODUCTION

The source of this research can be traced to the
author's discovery that the Targum of Isaiah 52:13-53:12
presents a servant figure that is remarkably different from
the usual Biblical one known to him.   After this discovery
many questions arose regarding the Targumic presentation
of the servant figure. It is hoped that the most important
and relevant one has been selected as the core of this
research.

I. THE PROBLEM

Problem and purpose. The most important problem
which seemed to develop out of the above discovery (espe-
cially since the Targum identified the servant as the
Messiah) was how to account for the Targumic presentation
of the servant figure in Isaiah 52:13-53:12. A problem of
secondary nature was to find the relationship, if any,
between this interpretation and the Jewish attitude toward
Jesus Christ.

The purpose or task of this research was threefold.
First, there was the task of discovering whether the
Targumic presentation was valid translation or not. Then
came the task of discovering any valid reason or reasons

that would explain the Targumic servant figure. The next
task was to note any relationships between this Targumic
servant figure and the Jewish attitude toward Jesus Christ.

Importance of the study. This research is directly
involved with what is generally considered an almost uni-
versal problem of Biblical studies; namely, the interpreta-
tion of the servant figure in Isaiah 52:13-53:12. It
hardly seems necessary, therefore, to defend its importance.
The contribution, however, which this study can make toward
solving this problem of Biblical studies, as well as the
insight it may contribute concerning the Jewish attitude
toward Christ, seems to be adequate grounds for this
research.

Limitation of the study. This study has been limited
to a critical evaluation of the Hebrew and Aramaic Targum
texts of Isaiah 52:13-53:12. This evaluation has included
only those factors which would be most relevant to the
establishment of a critical text for both the Hebrew and
the Targum. The circumference of this evaluation also
included a comparison of the servant figure presented by
each, with particular attention being given to the problem
of accounting for the Targumic servant figure. The sources
which have been investigated with relation to the problem
have been narrowed to include two, internal and external.

The former includes the generally accepted protestant and Jewish Messianic references of the Old Testament with particular emphasis on the Isaiah passages. The external evidence has included the social and political situation out of which the Targum is believed to have developed. Only sources written in English and the original languages have been used.

II. DEFINITIONS OF TERMS USED

Targum. The literal meaning of the word Targum is "translation." Its specific meaning in this study, however, will refer to the Aramaic Targum (translation) commonly called the Jonathan Targum, which is the official Targum of the Prophets.

Servant. The servant referred to in Isaiah 52:13-53:12 is considered in this paper to be Christ or the Messiah.

III. REVIEW OF THE LITERATURE

Beyond the general dictionary and encyclopedia articles very little material is available in English regarding the Targums. Along with Drummond's The Jewish Messiah, the dictionary and encyclopedia articles mention the noticeable difference between the Targumic servant

figure in Isaiah 52:13-53:12 and the Masoretic Text, but
there is no effort to account for this difference. The
only book discovered in this research which seemed to make
any attempt to explain the difference between the Targum
and MT servant figure was Pinkos Churgin's Targum Jonathan
to the Prophets.[1] Churgin's treatment of the Targum,
however, does not deal specifically with the problem of the
Isaiah passage considered in this study. His work deals
with the whole Targum of Jonathan and its historical back-
ground, textual variants, exegesis, and general peculiar-
ities.

IV. PROCEDURE

The method of procedure used in this study may be
defined as documentary analysis. The first step of this
method demanded the establishment of a critical text of
both the Hebrew and Targum passages of Isaiah 52:13-53:12.
Four texts were used to establish the Hebrew critical text.
These included A Rahlfs' Septuaginta, the Dead Sea Isaiah
Scrolls (both IQ Isa.[a] and IQ Isa.[b]) and Rudolf Kittel's
seventh edition of Biblia Hebraica. The critical apparatus

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[1]The author regrets the fact that the limitations of
this study made it impractical to make use of the extensive
amount of material in German that has been written on this
subject.

of the Biblia Hebraica was also critically examined. The
Aramaic texts examined were: the critical texts of
Stenning, The Targum of Isaiah (including critical appara-
tus); Sperber, The Bible in Aramaic III (including critical
apparatus) and Walton, Polyglotta.

These two critical texts were then compared with
regard to the servant figure to determine whether the
Targum presentation was a justifiable translation or an
interpretation.

Following this comparative study was the investiga-
tion of the internal and external evidence, in which was
sought any valid reason or reasons which might serve as an
explanation of the Targumic presentation of the servant
figure in Isaiah 52:13-53:12. The major theological
relationships between this Targumic presentation of the
servant figure and the Jewish attitude toward Jesus Christ
were then noted. The textual evidence compiled with the
internal and external evidence was then interpreted, con-
clusions made, and tested.

V. ORGANIZATION OF THE REMAINDER OF THE STUDY

Chapter two will set forth the texts in a comparative
fashion in order to illustrate the points of difference
between the Hebrew and Targum servant figure. The internal
and external evidence in which an explanation for the

Targumic presentation has been sought will be presented in chapter three. A fourth chapter will seek to point out major theological implications of the Targumic interpretation and their relationship to the Jewish attitude. The final chapter will include the conclusions that have developed as a result of this research. An appendix is also included.

CHAPTER II

TEXTS

The Hebrew and Aramaic texts will be comparatively
set forth in this chapter in translated and transliterated
form as evidence that the Targumic presentation of
Isaiah 52:13-53:12 is an interpretive translation of the
Hebrew passage.

I. THE HEBREW TEXT EXPLAINED

The text and critical apparatus. The base Hebrew
text presented here is that of Biblia Hebraica, seventh
edition, by Rudolf Kittel. The critical apparatus includes
the manuscript variants listed by Kittel plus other var-
iants from the Dead Sea Isaiah Scrolls and A. Rahlfs'
Septuaginta.[1] The critical notes of Kittel in the judgment
of the author did not merit inclusion in this study. The
only change in the text (53:11) has been based on the
textual agreement of the LXX and both of the Dead Sea

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[1]For a detailed comparison of these texts see
appendix A. The writer regrets the fact that the Isaiah
volume of the Textus Annual of the Hebrew University Bible
Project, edited by M. H. Goshen-Gottestein, was not avail-
able although scheduled for publication at the time this
study was being made. (cit., Rabin, C. [ed.] Textus Annual
of the Hebrew University Bible Project. Vol. I. Jerusalem:
The Magnes Press, 1960. p. 211.)

Isaiah Scrolls.

    The <u>symbols</u> <u>used</u>. The symbols of the Hebrew crit-
ical apparatus are as follows:

<center>MANUSCRIPT SYMBOLS</center>

1Q Isa.^{a} = Dead Sea Isaiah Scroll A

1Q Isa.^{b} = Dead Sea Isaiah Scroll B

G = The Septuagint

L = The Old Latin version, according to Sabatier

T = Targum(s)

S = Syriac version of the Old Testament

V = The Latin Vulgate

C = codex prophetarum Cairensis

B = edito Bombergiana Jacobi ben Chajim anni 1524/5

L = Leningrad codex of the Hebrew Old Testament

A = Aquila's Greek translation of the Old Testament

Σ = Symmachus' Greek translation of the Old Testament

Θ = Theodotion's Greek translation of the Old Testament

<center>GENERAL SYMBOLS[2]</center>

// = divides variants

> = is wanting in, is absent in

dl = delete

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    [2]The general symbols will be used in both the Hebrew
and Targum texts.

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(+)  = it adds; they add

(-)  = minus

pr   = for, instead of

post = after

MSS  = manuscripts

ins  = insert

ca   = about

sic  = thus, so

pl   = several manuscripts

c    = with
```

II. THE TARGUM TEXT EXPLAINED

The text and critical apparatus. The base Aramaic
Targum text presented here is that of The Targum of Isaiah
by Stenning. It represents a more concentrated work and
is almost in full agreement with the more recent critical
text of Sperber, The Bible in Aramaic III.

The critical apparatus represents a collation of that
given by Stenning and Sperber and Walton.[3] Any changes in
the text have been made on the basis of the evidence of
multiple text agreement and the suggestion of Stenning.
The Targum apparatus is divided into two levels, the first

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[3]For a translation of the synagogue edition see
appendix B.

includes variants of pointing, spelling, and consonantal
variants, while the second includes the testimonia of
Targum quotes, as given by Sperber. Words in parentheses
are added in a lengthy passage in order to identify the
preceding or following word to which the note calls atten-
tion.

The symbols used. The symbols of the Targum crit-
ical apparatus are as follows:

V = British Museum, Or. 2211,* dated A.D. 1475. The
basic text of Stenning and Sperber.

W = Brian Walton, Biblia Sacra Polyglotta, original
work 1653-57.

MANUSCRIPT SYMBOLS COLLATED BY STENNING

$L^1(z)$ = British Museum, Or. 1474.* In the Catalogue it
is described as written in a Yemenite hand of
the sixteenth century, possibly by the scribe
of MS. 1471 which is dated A.D. 1589.

L^2 = British Museum, Or. 2364, assigned to the latter
half of the fifteenth century A.D.

$L^3(5)$ = British Museum, Or. 1470,* dated A.D. 1484.
"Certain Haphtaroth are read twice a year.
They are thus repeated in this ms., and with
variants. This explains it, why sometimes two
readings are listed here under the siglum 5."[4]

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*Indicates MSS collated by both Stenning and Sperber.

[4]Alexander Sperber (ed.), The Bible in Aramaic:
Based on Old Manuscripts and Printed Texts, Vol. III The
Latter Prophets according to Targum Jonathan (Leiden:
E. J. Brill, 1962), p. vi.

P = Bibliathèque Nationale MS. 1325. No date is assigned to this MS. which contains the book of Isaiah with the pointed Aramaic translation.

O^1 = Bodleian MS. Heb. 2617.

O^2 = Bodleian MS. Heb. 2618.

D = Codex Socin 59.

S^1 = Strassburg MSS. (collated by Dr. S. Landauer).

R = Professor P. deLagarde's edition of the Codex Reuchlinianus (Prophetae Chaldaice). The editor's corrections are cited as R^1.

N = Nuremberg MS. (consonantal text only), collated by Dr. Landauer.[5]

MANUSCRIPT SYMBOLS COLLATED BY SPERBER

L^4 = British Museum, Or. 1473.

C = MS. p. 116 of the Montefiore Library, Jew's College, London.

F = Codex Reuchlinianus of the Badische Landesbibliothek, Karlsruhe, Germany. It uses plene-spelling (full spelling) frequently. This MS. is now published by Sperber as Volume I of The Pre-Masoretic Bible, Copenhagen, 1956.[6]

B = The First Rabbinic Bible, Bomberg, Venice, 1515/17.

G = The Second Rabbinic (= the First Masoretic) Bible, Bomberg, Venice, 1524/5.

O = The Antwerp Polyglot Bible, 1569/73.[7]

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[5]J. F. Stenning, The Targum of Isaiah (Oxford: The Clarendon Press, 1949), p. 1.

[6]Sperber, loc. cit.

[7]Ibid., p. vii.

TESTIMONIA

A   = Aruk of R. Nathan (according to·Kohut's edition).

Dun = Dunash ben Labrat (according to *spr tšwbwt dwnš bn lbrt,* London, 1855).

Gan = Yonah ibn Ganah (according to *spr hrqmh* ed. M. Wilensky, Berlin, 1930).

Ras = Rashi (according to the edition Venice 1524/25).

K   = Soncino 1485.[8]

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[8]Sperber, <u>The Bible in Aramaic</u>, p. vii.

HEBREW AND ARAMAIC TRANSLITERATION TABLE

VOWELS (as shown with *mem*)

mâ = מָה	*mā̄* = מָ	*ma* = מַ	*mă* = מֲ
mô = מוֹ	*mō̄* = מֹי	*mo* = מָ	*mŏ* = מָ
mû = מוּ		*mu* = מֻ	
mê = מֵי	*mē̄* = מֵ	*me* = מֶ	*mĕ* = מֶ
mè = מֶי			
mî = מִי		*mi* = מִ	*mᵉ* = מְ

māh = מָה   and *mā̄ʾ* = מָא   (even where א is merely a

mater lectionis).

mēh = מֵה   and *meh* = מֶה   (although *h* is merely a *mater*

lectionis here).

pataḥ furtivum: rûaḥ = רוּחַ   .

Note: 1. Where pure long vowels are found defectively
written in the text, they are transliterated
normally but placed in parentheses.

2. Where short vowels are written fully in the text,
they are transliterated normally but placed in
parentheses.

3. When accent occurs in the penult syllable, it is
marked with an accent symbol (´).

HEBREW AND ARAMAIC TRANSLITERATION TABLE

CONSONANTS

$^\prime$ = א		w = ו		l = ל		$ṣ$ = צ
b = ב		z = ז		m = מ		q = ק
$\underline{b}$ = ב		$ḥ$ = ח		n = נ		r = ר
g = ג		$ṭ$ = ט		s = ס		$ś$ = שׂ
$\underline{g}$ = ג		y = י		$ʿ$ = ע		$š$ = שׁ
d = ד		k = כ		p = פ		t = ת
$\underline{d}$ = ד		$\underline{k}$ = כ		$\underline{p}$ = פ		$\underline{t}$ = ת
h = ה						

Note: Consonant transliterations suggested by J. Weingreen, A Practical Grammar for Classical Hebrew (second edition; Oxford: The Clarendon Press, 1959), p. 1 and Franz Rosenthal, A Grammar of Biblical Aramaic (Wiesbaden: Otto Harrassowitz, 1963), p. 7.

III. THE HEBREW TEXT

52:13 Behold he shall prosper my servant he shall be

  hinnēh   *yaśkîl*   *ᶜabdî*   *yārûm*[1]

exalted and lifted up and be high exceedingly. 14 Because

  [2]*wᵉniśśāʾ*   *wᵉgābah*[2] *mᵉʾōd:*   *kaʾăšer*

they were appalled on account of you many thus disfigurement

  šām̄ᵉmû   *ᶜālékā*[1] *rābbîm kēn － mišhat*[2]

52:13－ [1] > GL dl; IQ Isa.[a] *(+w)wyrwm* // [2]－[2] IQ Isa.[b] *wgbh*

  wnśʾ //

52:14－ [1] *TS ᶜālāyw* // [2] S *māšᵉhāt;* IQ Isa.[a] *mšhty* //

THE ARAMAIC TARGUM TEXT

ISAIAH 52:13-53:12

52:13 Behold he shall prosper my servant the Anointed

$h\bar{a}$' $yaslah$ $\alpha ab\underline{d}\hat{\imath}$[1] $m^e\check{s}\underline{t}h\bar{a}$'

One (or, the Messiah) he shall be exalted and increase

yir'am[2] $w^e yisg\hat{e}$[3]

and be strong very.   14 Like that which they hoped

$w^e yitqap$[4] $lahd\bar{a}$'$:$[5] $k^e m\bar{a}$' $\underline{d}^e sabbar\hat{u}$[1]

for him (the) house of Israel   days   many   for him

$l\hat{e}h$ $b\hat{e}\underline{t}$ $yi\check{s}r\bar{a}$'$\bar{e}l$ $y\hat{o}m\hat{\imath}n$ $sagg\hat{\imath}$'$\hat{\imath}n$ $dahw\hat{o}$[2]

it (was) obscured (the) sons of the nations

$h^e\check{s}\hat{o}k$[3] $b\hat{e}n\hat{e}$ $\alpha am^e mayy\bar{a}$'

52:13- [1] W $\alpha ab\underline{d}\hat{\imath}$ // [2] W $y^e r\hat{u}m$ // [3] W $w^e yisg\hat{e}$; B $wynsy$;

     O $wyn\underline{t}l$ // [4] WGC $w^e yi\underline{t}q\hat{o}\underline{p}$; B $wytqyp$ // [5] W $l\bar{a}h\check{a}\underline{d}\bar{a}$' //

52:14- [1] W $di\check{s}bar\hat{u}$ // [2] Read as $WL^1(z)$ RNBOGFC $dah\check{a}w\hat{a}$ //

     [3] W $h\check{a}\check{s}ik$ //

52:14- kmh $(dsbrw)$ K // $dhwh$ $h\check{s}yk$ $(byny)$ K // $wzywyhwn$

     $(mbny)$ 'yns' K

from man his appearance and his form from sons of mankind.

$m\bar{e}{}^{\jmath}t\check{s}$ $mar{}^{\jmath}\acute{e}h\hat{u}$ $w^e\underline{t}\bar{o}{}^{\jmath}\check{a}r\hat{o}\,^3$ $mibb^en\hat{e}$ ${}^{\jmath}\bar{a}\underline{d}\bar{a}m{:}\,^4$

15 Thus he shall sprinkle nations many on account of him

$k\bar{e}n$ $yazzeh\,^1$ $g\hat{o}yim\,^2\ rabb\hat{\imath}m$ ${}^{\alpha}\bar{a}l\bar{a}yw$

they shall shut kings their mouths for that which (was) not

$yiqp^e\d{s}\hat{u}\,^3$ $m^el\bar{a}k\hat{\imath}m$ $p\hat{\imath}hem$ ${}^4k\hat{\imath}$ ${}^{\jmath}\check{a}\check{s}er^4$ $l\bar{o}{}^{\jmath}\text{-}$

related to them they (shall) see and that which not they

$suppar$ $l\bar{a}hem$ ${}^5r\bar{a}{}^{\jmath}\hat{u}$ $wa{}^{\jmath}\check{a}\check{s}er^5$ $l\bar{o}{}^{\jmath}\text{-}$

heard they shall discern. 53:1 Who believed our report and

$\check{s}\bar{a}m^{\alpha}\hat{u}$ $hit\underline{b}\hat{o}n\bar{a}n\hat{u}{:}$ $m\hat{\imath}$ $he{}^{\jmath}\acute{e}m\hat{\imath}n$ $li\check{s}mu^{\alpha}\bar{a}\underline{t}\acute{e}n\hat{u}$

52:14- [3] IQ Isa.[b] (-ʾ)wtrw // [4] IQ Isa.[a] (+h)hʾdm //

52:15- [1] GL Θαυμάσονται // [2] IQ Isa.[a] gwʾym // [3] IQ Isa.[a]
       wqpsw // [4-4] IQ Isa.[a] (+ʾt)kyʾ ʾt ʾšr // [5-5] IQ Isa.[a]
       rʾw wʾt ʾšr //

their appearance and their splendor from sons of men.

ḥazowêhôn[4]   weztwehôn[5]   mibbenê   'enāšā':[6]

15 So   he shall scatter nations many   on account of him

kên[1]   yebaddar   'amemîn saggî'în   'elôhî[2]

they shall be silent kings   they shall place their hands

yišteqûn[3]   malkîn   yešawôn[4]   yedehôn[5]

upon their mouths for that which that not had been told

'al   pumehôn[6]   'erê[7]   delā'[8]   'išta'î'û[9]

to them they (shall) see and that not they heard

lehôn   hezô[10]   ûdlā'   šema'û

they shall perceive.   53:1 Who believed our tidings   these

'ištakkalû:[11]   man hêmên[1]   libsôretanā'[2]   dā

52:14- [4] W ḥezwehôn; L[1](z) ḥizwehôn; RNBGFC ḥyzwyhwn //
        [5] B wzywyhwn // [6] W 'ēnāšā'; G 'ymš' //

52:15- [1] W kên // [2] W 'ālôhî // [3] W yišteqûn // [4] W
        yešawwûn // [5] L[1](z) yadôn // [6] W pummehôn;
        G pwmyhwn // [7] W 'ārê // [8] CN l' // [9] W 'ištā'î'û;
        F 'yšt'y; R 'št'y; N 'yšt'y'w // [10] W ḥazô //
        [11] W 'ištakkalû //

53: 1- [1] W hêmîn; B h'myn // [2] W libsôrtanā' //

19

arm of Jehovah to whom it has been revealed.   2 For he grew

û*z*ᵉrôaᵅ   YHWH   ᵅal¹-mî   niglátāh: wayyaᵅal

up as (a) young plant before him and as (a) root from (the)

   kayyônēq   lᵉp̱ānāyw   wᵉk̲aš̌š̌ōreš̌

earth   dry   not form to him and not splendor and we

mē'ereṣ ṣiyyah¹ lō'-t̲o'ar lô   wᵉlō' hādār²

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53: 1- ¹ IQ Isa.ᵃ&ᵇ 'l pr ᵅl //

53: 2- ¹ IQ Isa.ᵃ ṣy'h // ² IQ Isa.ᵃ (+) lw post hdr //

and power of arm of   mighty   Jehovah now   unto whom

ūt̲qôp̲   d̲ᵉrā°³   g̲ᵉb̲ûrᵉt̲ā̄ʼ⁴ daYHWH kᵉd̲ên⁵ °al   man

(has it) been revealed. 2 And they shall grow up

ʼit̲g̲ᵉlt̲ʼat̲:   wᵉyit̲rabbaʼ¹

the righteous before him even as sprouts   that bloom

ṣaddîqayyā̄ʼ² qa̲d̲āmôht̲³ hā̄ʼ kᵉlab̲labbîn⁴ d̲ᵉp̲āran⁵

and as a tree that sends forth its roots toward flowing

ûk̲ʼîlān   dimšallah   šûršôht̲⁶ °al   nigdîn⁷

waters so   they shall increase generations of the holy

d̲ᵉmayîn kên⁸ yisg̲ᵉyān⁹   tôl̲ᵉd̲āt̲¹⁰   qûd̲šā̄ʼ

53: 1- ³ W d̲ᵉra° // ⁴ W g̲ᵉbûrᵉttā̄ʼ; B gbwrtyh // ⁵ W kᵉd̲ûn;

BG kdwn; O dyn //

53: 2- ¹ W wᵉyit̲rᵉb̲ā̄ʼ // ² W ṣaddîqā̄ʼ; ROGFC ṣd̲yqʼ //

³ W qŏd̲āmôht̲ // ⁴ W kᵉlab̲lᵉb̲în // ⁵ W d̲ᵉp̲ārhān; C dy

pʼrn; O dprhyn; G dprhn // ⁶ W šŏršôht̲; F šršwhy //

⁷ W neg̲dîn // ⁸ W kên // ⁹ W yisg̲ôn; OGC ysgwn

¹⁰ W tûl̲ᵉd̲āt̲ //

53: 1- mʼn (hymyn) K

53: 2- wytrbwn K // (klblbyn) dprhyn K // kn ʼnwn

shall see him and not (his) appearance that we shall desire

$w^e n i r^, \acute{\bar{e}} h \hat{u}^3$ $w^e l \bar{o}^, - mar^, eh$ $w^e n e h m^e \acute{\underline{d}} \bar{e} h \hat{u}:^4$

him. 3 He was despised and forsaken by men [and] a man of

     $ni\underline{b}zeh$ $wah\check{a}\underline{d}al$ $^,\check{\imath}\check{s}\hat{\imath}m$ $^,\hat{\imath}\check{s}^1$

53: 2- ³ IQ Isa.ᵃ $wnr^,nw$ // ⁴ IQ Isa.ᵃ $wnhmdnw$ //

53: 3- ¹ IQ Isa.ᵃ $(+w)$ $^,y\check{s}$ //

in the earth that was necessary to him not (the) appearance

$b^e{}^{,}ar\propto \bar{a}{}^{,}$[11] $dahw\bar{a}\underline{t}$[12] $s^e r\hat{t}\underline{k}\bar{a}h$[13] $l\hat{e}h$[14] $l\bar{a}{}^{,}$ $\hat{h}\bar{e}z\hat{u}$[15]

of the commoner his appearance and not (the) fear of him

$\hat{h}\hat{u}l\bar{a}{}^{,}$[16] $hizw\hat{e}h$[17] $w^e l\bar{a}{}^{,}$ ${}^{,}\hat{e}m^e\underline{t}\hat{e}h$

(the) fear of (an) ignorant (man) it shall be countenance

${}^{,}\hat{e}ma\underline{t}$ $hi\underline{d}y\hat{o}\underline{t}$[18] $w\hat{t}h\hat{e}$ $z\hat{t}w$

the holy his countenance that all that shall see him

$q\hat{u}\underline{d}\check{s}\bar{a}{}^{,}$ $z\hat{t}w\hat{e}h$ $d^e\underline{k}\bar{a}l$[19] $d^e yihz\hat{e}n\hat{e}h$[20]

shall reflect on him. 3 Although he shall be in contempt

$yis\underline{t}akkal$[21] $b\hat{e}h$: $b^e\underline{k}\hat{e}n$[1] $y^e h\hat{e}$ $l^e\underline{b}\hat{u}sr\bar{a}n$[2]

53: 2- [11] R b*r∝ // [12] W $\underline{d}ah\breve{a}w\bar{a}\underline{t}$; L¹(z) $\underline{d}ah^e w\bar{a}\underline{t}$ //

[13] WL¹(z)RN $s^e r\hat{t}\underline{k}\bar{a}{}^{,}$ // [14] C > lyh // [15] W $\hat{h}\bar{e}z\hat{u}$;

C l*hyzw // [16] C hyl*; RF *wwl* // [17] W hezw$\hat{e}$h;

L¹(z) hazw$\hat{e}$h // [18] W hed$\hat{y}$ot // [19] RNF wkl // [20] W

d^eyahzinn$\hat{e}$h // [21] W yis$\underline{t}$akkal; O wys$\underline{t}$kl //

53: 3- [1] W $b^e\underline{k}\bar{e}n$ // [2] C lbwsr*n; F lbsrn //

53: 2- [ysgyn>] . . . b*r∝ (dhwt) K // l* hzw (hwl*>) K //
(dkl) dyhzy byh (ystklbyh) K

53: 3- (bkn) yh* lbsrn K // (hl$\check{s}$yn) wrwwn (h*) k*yn$\check{s}$

pains and known of sickness and as one who hid (his)

mak̠ʾōb̠ôt[2] *wîd̠ûaʿ*[3]   *h̥ōlî*   *ûk̠ᵉmastēr*

face from us (or, him) [and] he was despised and not

pānîm mimménnû   *nib̠zeh*[4]   *wᵉlōʾ*

53: 3₋ [2] IQ Isa.[b] *mkʾbym* // [3] IQ Isa.[a] *wywdʿ* // [4] IQ Isa.[a]

     wnbwzhw; IQ Isa.[b] *wnbzh* //

yet he shall cause to end dignity of all   the kingdoms

$w^e yap\underline{s}\hat{e}q^3$ $y^e q\bar{a}r$ $k\bar{a}l^4$ $malk^e w\bar{a}\underline{t}\bar{a}^{,5}$

they shall be weak   and mourn even as a man of pains

$y^e h\hat{o}n$ $hall\bar{a}\check{s}\hat{\imath}n$ $w^e \underline{d}\bar{a}wan^6$ $h\bar{a}^,$ $ka^{,e}n\bar{a}\check{s}^7$ $k\hat{e}\underline{b}\hat{\imath}n$

and one appointed to sickness and as if when   was removed

$\hat{u}mz\bar{a}man^8$ $l^e mar^\alpha\hat{\imath}n$ $\hat{u}\underline{k}m\bar{a}^,$ $dah^e w\hat{e}\underline{t}^9$ $m^e sall^e q\bar{a}^,$

(the) presence of the Sekinah from us   they shall be

$^,app\hat{e}$ $\check{s}^e\underline{k}\hat{\imath}n^e\underline{t}\bar{a}^{,10}$ $minnan\bar{a}^{,11}$ $b^e s\hat{\imath}r\hat{\imath}n$

53: 3- ^{3} W $w^e yap\underline{s}\bar{e}q$; $L^1(z)$ $w^e yip\underline{s}\hat{u}q$; B $wypswq$; F $wypsq$ //

^{4} W $k\bar{a}l$ // ^{5} W $malk^e w\bar{a}\underline{t}\bar{a}^,$ // ^{6} Stenning (V) $w^e \underline{d}\bar{a}wwan$

For an explanation of the consonantal waw see
William B. Stevenson, Grammar of Palestinian Jewish
Aramaic (second edition; Oxford: The Clarendon
Press, 1962), p. 11. // ^{7} W $ke^,\check{e}n\bar{a}\check{s}$; BG $k^,yn\check{s}$;

C $k^,yn\check{s}^,$ // ^{8} W $\hat{u}m^e z\hat{u}mman$; RNBGF $wmzwmn$; C $wmzmnn$ //

^{9} Read as $WL^1(z)$ $dah\bar{a}w\bar{a}\underline{t}$; RNGFC $dhwwt$ //

^{10} W $\check{s}^e\underline{k}int\bar{a}^,$ // ^{11} W $minn\bar{a}n\bar{a}^,$ //

53: 3- $k^,ybyn$ $wmdmn$ $(lmr^\alpha yn)$ K // $wkmh$ $dhwt$ $(mslq^,)$ K

we esteemed him.   4 Surely our sicknesses he he carried

   hăšabnúhû: *ʾākēn   hălāyēnû*[1]   *hûʾ   nāśaʾ*

and our pains he bore them   yet we   we esteemed him

ûmakʾōbḗnû[2]   *sᵉbālām   waʾănahnû   hăšabnúhû*

stricken [and] smitten of God   and afflicted.   5 But he

nāgûaʿ   mukkēh[3]   *ʾĕlōhîm   ûmᵉʿunneh: wᵉhûʾ*

(was) pierced on account of our transgressions [and] crushed

   mᵉhōlāl   mippᵉšăʿēnû[1]   *mᵉdukāʾ*[2]

53: 4- [1] 9 MSS *hālyēnû* // [2] ins ca 20 MSS *SV hûʾ* //
     [3] IQ Isa.[a] *(+w) wmwkh* //

53: 5- [1] sic CL *mipšāʿēnû* // [2] IQ Isa.[a] *wmdwkʾ;* IQ Isa.[b]
     wmdkʾ //

despised and of no account.   4 Therefore on account of

$w^e l\bar{a}$' $h^e \dot{s}\underline{t}\underline{b}\hat{\iota}n$:[12] $b^e \underline{k}\bar{e}n$[1] αal

(on behalf of) our guilt he he shall pray and

$\hat{h}\hat{o}\underline{b}an\bar{a}$'[2] hu' $yi\underline{b}\alpha\hat{e}$[3]

our iniquities   for his sake shall be forgiven for we (are)

$wa\alpha^e w\bar{a}y\bar{a}\underline{t}an\bar{a}$'[4] $b^e\underline{d}\iota l\hat{e}h$ $yi\dot{s}ta\underline{b}q\bar{a}n$[5] wa'$^e nah\bar{n}\bar{a}$'[6]

accounted crushed (smitten) stricken from before Jehovah

$h^e \dot{s}\underline{t}\underline{b}\hat{\iota}n$[7] $k^e \underline{t}\iota\dot{s}\hat{\iota}n$ $m\bar{a}han$[8] min $q\acute{\bar{a}}\underline{d}\bar{a}m$[9] $YHWH$

and afflicted. 5 But he he shall build (the) house of

$\hat{u}m\alpha annan$:[10] $w^e h\hat{u}$' $yi\underline{b}n\hat{e}$ $b\hat{e}\underline{t}$[1]

53: 3- [12] W $h\breve{a}\dot{s}\underline{t}\underline{b}\hat{\iota}n$ //

53: 4- [1] W $b^e \underline{k}\bar{e}n$ // [2] W $\hat{h}\hat{o}\underline{b}\bar{a}n\bar{a}$'; F $hw\underline{b}$'n' // [3] W $yyi\underline{b}\alpha\hat{e}$ //

[4] W $wa\alpha\breve{a}y\bar{a}\underline{t}\bar{a}n\bar{a}$'; G $w\alpha yytn$' // [5] W $yi\dot{s}tabb^e q\hat{u}n$;

ROGF $y\dot{s}tbqwn$ // [6] W wa'$\breve{a}nahn\bar{a}$' // [7] W $h\breve{a}\dot{s}\underline{t}\underline{b}\hat{\iota}n$; F

$h\dot{s}ybn$ // [8] W $m^e h\bar{a}n$; L[1](z) $mah\bar{a}n$; C m'hn // [9] W

$q\breve{o}\underline{d}\bar{a}m$ // [10] W $\hat{u}m\alpha ann\bar{a}n$; L[1](z) $\hat{u}m\alpha uman$ //

53: 5- [1] Stenning (V) $b\hat{e}\underline{t}^e$ //

53: 4- $w\alpha wyytn$' K // $y\dot{s}tbqwn$ K // $(h\dot{s}ybyn)$ lyh $(kty\dot{s}yn)$

mh'n qdm $YHWH$ $(mn{>})$ K

on account of our iniquities [and] (the) chastisement of

      mē͑ăôn(ô)t̰énû   *mûsar* [3]

our peace (was) upon him and by his stripes it was healed

šᵉlômênû [4]   *͑ālāyw*   *ûb̰ahăb̰urātô*   *nirpā͑* —

53: 5— [3] IQ Isa.[a] *(+w) wmwsr* // [4] *B + pl MSS šᵉlômênû* //

the holy   that which was profaned on account of our sins

$maqd^e\check{s}\bar{a}$ʼ[2] d^eʼ$ittahal$[3] $b^e\hat{h}\underline{o}b\bar{a}n\bar{a}$ʼ[4]

surrendered on account of our iniquities and by his teaching

ʼ$i\underline{t}m^e sar$ $ba^{\propto e}w\bar{a}y\underline{a}tan\bar{a}$ʼ[5] $\hat{u}\underline{b}$ʼ$(\hat{u})l\underline{p}\bar{a}n\hat{e}h$[6]

his peace it shall increase upon us and by our devotion

[7]$\check{s}^e l\bar{a}m\hat{e}h$ $yisg\hat{e}$[7] $^{\propto e}lan\bar{a}$ʼ[8] $\hat{u}\underline{b}(\hat{t})dni\underline{t}n^e h\hat{e}$[9]

to his words our sins shall be forgiven to us.

$l^e\underline{p}it\underline{g}\bar{a}m\hat{o}h\hat{t}$[10] $h\hat{o}\underline{b}an\bar{a}$ʼ[11] $yi\check{s}tab\underline{q}\hat{u}n$[12] $lan\bar{a}$ʼ:[13]

$53: 5-$ [2] $W\ maq\underline{d}^e\check{s}\bar{a}$ʼ; $O\ mqd\check{s}n$ʼ // [3] Stenning $(V)\ d^e$ʼ$\hat{\imath}ttahal$;

  $W\ \underline{d}^e$ʼ$itt^e hal$ // [4] $W\ b^e\hat{h}\underline{o}b\bar{a}n\bar{a}$ʼ // [5] $W\ ba^{\propto}\breve{a}w\bar{a}y\bar{a}t\bar{a}n\bar{a}$ʼ //

  [6] $W\ \hat{u}\underline{b}$ʼ$\hat{u}l\underline{p}\bar{a}n\hat{e}h$ // [7-7] $WL^1(z)\ RNOGFC\ s^e l\bar{a}m\bar{a}$ʼ; $B\ ysgy$

  slmʼ // [8] $W\ ^{\propto}\breve{a}l\bar{a}n\bar{a}$ʼ // [9] $W\ w^e\underline{k}idn\bar{a}s\hat{e}\underline{t}$; $L^1(z)$

  $\hat{u}\underline{b}\hat{t}dni\underline{t}\hat{t}n\hat{o}h\hat{t}$; $B\ w\underline{b}rnytynhy$; $OG\ w\underline{k}dntynhy$ //

  [10] $W\ l^e\underline{p}it\underline{g}\bar{a}m\hat{o}h\hat{t}$ // [11] $W\ h\hat{o}\underline{b}an\bar{a}$ʼ; $F\ hw\underline{b}$ʼnʼ //

  [12] $W\ yi\check{s}tabb^e q\hat{u}n$ // [13] $W\ l\bar{a}n\bar{a}$ʼ //

$53: 5-$ (whwʼ) $ybnh\ K$ // $b^{\propto}wwytn\ K$ // $w\underline{b}$ʼ$wlpnyh\ l\check{s}lm$ʼ

  ysgʼ K // $w\underline{b}rnthy\ lptgmy$ ($hw\underline{b}n$ʼ) K

to us.   6 All   we   like sheep we wandered each to his way

lānû: kullānû   kassōʾn   tāʿînû   ʾîš   leₐdarkô

we turned and Jehovah he laid on him(the)iniquity of all us.

pānînû   waYHWH   hipgîaʿ bô   ʾēt   ʿăwôn   kullānû:

7 He was oppressed and he he was afflicted and not he shall

niggas̆   wehûʾ   naʿăneh   welōʾ

open his mouth as a sheep to slaughter he shall be led

yip̱tah - p̱îw   kaśśeh   laṭṭebah   yûb̠āl

6 All we like sheep have been scattered each to receive

 kûllanāʼ[1] *kᵉ⸝anāʼ* *ʼitbaddarnāʼ*[2] *gᵉḇar liqḇêl*[3]

his path we were banished even from before Jehovah

 ʼôrḥêh *gᵉlênāʼ* *ûmin qāḏām*[4] *YHWH*

it was (his) the pleasure to forgive the sins of us all

 hᵉwāṯ[5] *ra⸝ᵉwāʼ*[6] *lᵉmišbaq ḥôḇê kûllanāʼ*[7]

for his sake. 7 He was praying and he he was answered

 bᵉḏîlêh:[8] *ḇā⸝ê*[1] *wᵉhûʼ m(ĩ)ttôtab*[2]

so that not (before) he opened his mouth he was accepted

 wᵉ⸝aḏ[3] *lāʼ* *pᵉṯaḥ pûmêh*[4] *mitqabbal*[5]

53: 6- [1] W *kûllānāʼ* // [2] W *ʼitbaddarnāʼ* // [3] W *liqḇēl*;
  L[1](z) *lāqáḇêl* // [4] W *qŏḏām* // [5] W *hăwāṯ* // [6] W
  ra⸝ăwāʼ // [7] W *kûllānāʼ* // [8] W *bᵉḏîlêh* //

53: 7- [1] W *bᵉ⸝e*; C *bʼ⸝y* // [2] Stenning (V) *mittôtaḇᵉ*; W
  mittᵉṯāḇ; L[1](z) RF *mĩtāṯab* // [3] RF *⸝d* //
  [4] W *pûmmêh* // [5] W *mitqabbēl* //

53: 6- (*lqbyl*) *ʼrhyh* K // (*YHWH*) *hʼ hwt* K

53: 7- (*b⸝y whwʼ*) *mtsyb* K // *mtqbyl* K // *wkrhlṭʼ* (*dqdm*)
  gzzʼh yymr lgzzʼ whʼ (*štqʼ*) K // *dpth* (*pwmyh*)

and as a ewe before its shearers it was dumb so not he shall

ûk^{e}rāhēl[1]   lipnê   gōzzêhā   ne'ĕlāmāh   w^{e}lō'

open his mouth.   8 On account of coersion and on account of

yiptah[2] - ptw: mē'ōser

53: 7- [1] IQ Isa.^{a} (-w) krhl// [2] IQ Isa.^{a} pth pr ypth //

(the) strong of the nations as (like) the lamb

 $\underline{t}aqq\hat{t}\underline{p}\hat{e}$[6] $\propto am^e mayy\bar{a}$' k^e'$\hat{t}m^e r\bar{a}$'[7]

to the slaughter he shall deliver over and as a ewe

 $l^e nik\underline{s}^e \underline{t}\bar{a}$' $yimsar$ $\hat{u}\underline{k}rah\underset{.}{l}\bar{a}$'[8]

that before the wool cutter (is) silent so none

 $diqd\underline{\bar{a}}m$[9] $g\bar{a}z^e zah\bar{a}$'[10] $\check{s}\bar{a}\underline{t}^e q\bar{a}$' $w^e l\hat{e}\underline{t}$[11]

before (opposite) him opening his mouth or speaking a word.

 $l^e qi\underline{b}l\hat{e}h$ $p\bar{a}\underset{.}{t}ah$[12] $\underline{p}\hat{u}mm\hat{e}h$ $\hat{u}mmall\hat{e}l$[13] $mill\bar{a}$':

8 Out of chastisement and out of punishment

 $miyyiss\hat{u}r\hat{t}n$ $\hat{u}mi\underline{p}\hat{o}r^e \propto \bar{a}n\hat{u}$[1]

53: 7- [6] W $\underline{t}aqq\hat{t}\underline{p}\hat{e}$ // [7] W $\underline{k}^e$'$imm^e r\bar{a}$' // [8] W $w^e \underline{k}irh\bar{e}l\bar{a}$' //

 [9] W $diqd\bar{a}m$ // [10] W $g\bar{a}zz\bar{a}h\bar{a}$'; B $gwzzh$' //

 [11] Stenning (V) $w^e l\hat{e}\underline{t}^e$; F $ly\underline{t}$ // [12] $L^1(z)$ RNBOGFC

 $\underline{d}^e p\bar{a}\underset{.}{t}ah$; W $\underline{d}^e \underline{p}\bar{a}\underset{.}{t}ah$ // [13] W $m^e mall\bar{e}l$; BG $mmlyl$;

 RF $wmlyl$ //

53: 8- [1] W $\hat{u}mipp\hat{u}r\propto \bar{a}n\hat{u}$; $L^1(z)$ $\hat{u}mi\underline{p}\hat{o}r\propto \bar{a}n\hat{u}$ //

53: 7- $wmmll$ mlt' K

53: 8- $wmpwr\propto nwt$ (yqryb) $glwt$' K // (pry$\check{s}n$) d'$t\propto bdw$ . . .

 m'n $yykwl$ . . . $\check{s}l\underset{.}{t}wn$ K

judgment he was taken away and his generation who considered

ûmimmišpā́ṭ[1]   luqqā́ḥ[2]   wᵉʾet - dôrô   mî   yᵉśôhḗaḥ

for he was cut off from (the) land of (the) living on

kî   nigzar   mḗʾéreṣ   ḥayyîm

account of (the) transgression of my [his] people (the)

        mippéśaˤ   ˤammî́[3]

stroke (was) to him.   9 And he [they] made with (the) wicked

negaˤ   lắmô: wayyitḗn[1]   ʾet - rᵉśắˤîm

53: 8- [1] IQ Isa.[b] (-w) mmšpṭ // [2] IQ Isa.[b] (+w) lgḥw //

    [3] IQ Isa.[a] ˤmw pr ˤmy //

53: 9- [1] IQ Isa.[a] wytnw //

he shall bring near our exiles   having separated

  $y^e q\bar{a}r\hat{e}\underline{b}$ $g\bar{a}l^e w\bar{a}t an\bar{a}$'[2] $p^e r\hat{\imath}\check{s}\bar{a}n$[3]

that which shall be done for us in his days who

  $d^e yit^{\alpha}ab\underline{d}\bar{a}y$[4] $lan\bar{a}$'[5] $b^e y\hat{o}m\hat{o}h\hat{\imath}$[6]   man

shall be able to recount (narrate) behold he shall remove

  $yikk\hat{o}l$[7] l^e'$i\check{s}ta^{\alpha}{}^{\alpha}\bar{a}$'$\bar{a}$[8]   '$^e r\hat{e}$[9] $yi^{\alpha}d\hat{e}$[10]

(the) dominion of the nations from the land of Israel

  $\check{s}\hat{u}lt\bar{a}n$ $^{\alpha}am^e mayy\bar{a}$' $m\bar{e}$'$ar^{\alpha}\bar{a}$' $d^e yi\acute{s}r\bar{a}$'$\bar{e}l$[11]

(and the) sins that they sinned my people even unto them

  $h\hat{o}\underline{b}\hat{\imath}n$[12] $d^e\underline{h}\bar{a}\underline{b}\hat{u}$[13] $^{\alpha}amm\hat{\imath}$ $^{\alpha}a\underline{d}$ $l^e w\bar{a}\underline{t}^e h\hat{o}n$[14]

he shall bring. 9 And he shall deliver over   the wicked

  $yimt\hat{e}$:[15] $w^e yimsar$ $y\bar{a}\underline{t}$[1] $ra\check{s}\hat{\imath}^{\alpha}ay\bar{a}$'[2]

53: 8- [2] W $galw\bar{a}t\bar{a}n\bar{a}$' // [3] W $\hat{u}\underline{p}r\hat{\imath}\check{s}\bar{a}n$; OGC $wpry\check{s}n$ //

[4] RF d'$yt^{\alpha}bdn$ // [5] W $l\bar{a}n\bar{a}$' // [6] W $\underline{b}y\hat{o}m\hat{o}h\hat{\imath}$ //

[7] W $yikk\hat{u}l$ // [8] W l^e'$i\check{s}t^e{}^{\alpha}\bar{a}$'$\bar{a}$; $L^1(z)$ l^e'$i\check{s}\underline{t}^e{}^{\alpha}\bar{a}$'$\bar{a}$ //

[9] W '$\hat{a}r\hat{e}$ // [10] $WL^1(z)$ $ya^{\alpha}d\hat{e}$ // [11] W $d^e yi\acute{s}r\bar{a}$'$\bar{e}l$ //

[12] RNFC $whwbyn$ // [13] W $d^e\underline{h}\bar{a}\underline{b}\hat{u}$ // [14] W $l^e wa\underline{t}^e h\hat{o}n$ //

[15] W $yimt\hat{o}$; $L^1(z)$ $yamt\hat{e}$ //

53: 9- [1] W $ya\underline{t}$ // [2] W $ra\check{s}\check{s}\hat{\imath}^{\alpha}ayy\bar{a}$' //

his grave   and with (the) rich in his death although

$^2 qi\underline{b}r\hat{o}$ $w^e{}^,e\underline{t} - {}^{\alpha}\bar{a}\check{s}ir^2$ $b^e m\bar{o}\hat{t}\bar{a}yw$ ${}^{\alpha}al$

no wrong (violence) he did and no deceit (was) in his mouth.

$l\bar{o}{}^, -\underset{.}{h}\bar{a}m\bar{a}s$ ${}^{\alpha}\bar{a}\acute{s}\bar{a}h$ $w^e l\bar{o}{}^,$ $mirm\bar{a}h$ $b^e\underline{p}\underset{.}{t}w:$

10 Yet Jehovah was pleased to crush him making (him) sick

$wa\underset{.}{Y}HWH$ $\underset{.}{h}\bar{a}\underset{.}{\underline{p}}\bar{e}s$ $dakk^e{}^,\hat{o}$ $heh\underset{.}{e}l\underset{.}{t}^1$

53: 9- ^{2}-^{2} IQ Isa.^{a} qbrw w${}^{\alpha}\overset{r}{m}n$ ${}^{\alpha}\check{s}yr$ //

53:10- ^{1} IQ Isa.^{a} wyh$\underset{.}{l}$lhw pr hh$\underset{.}{l}$y //

to Gehinnam (Hell) and   the rich of possessions

l^e $gêhinnām$³ $w^e yā\underline{t}$⁴ $ᵅattîrê$⁵ $ni\underline{ks}ayyā$'

which they (obtained by) force unto the death of

da'$^e nasû$⁶ $b^e mô\underline{t}ā$'⁷

Abaddon (or, destruction) in order that that not they may

$\underline{d}a$'$u\underline{bd}ān\underline{ā}$'⁸ $b^e \underline{d}îl$ $d^e lā$'

be established (the) ones who do sin   and not (nor)

$yi\underline{t}qayy^e mûn$⁹ $ᵅā\underline{b}^e \underline{d}ê$ $ḥi\underline{t}$'$ā$¹⁰ $w^e lā$'

speak   deceits with their mouths. 10 And from before

$y^e mal^e lûn$¹¹ $ni\underline{ks}în$¹² $b^e \underline{p}ûm^e hôn:$ $ûmin$ $qā\underline{d}ām$¹

53: 9- ³ W $l^e gêhinnām$; RF $bgyhnm$ // ⁴ W $w^e ya\underline{t}$ // ⁵ W

$ᵅa\underline{t}tîrê$ // ⁶ W $\underline{d}a$'$ănasû$; B d'$nysw$ // ⁷ W $b^e mô\underline{t}ā$' //

⁸ W $\underline{d}^e$'$a\underline{bd}ān\underline{ā}$'; L¹(z) d^e'$a\underline{bd}ān\underline{ā}$'; C d'bd'n' //

⁹ W $yi\underline{t}qaymûn$ // ¹⁰ W $ḥe\underline{t}$'$ā$ // ¹¹ W $y^e mall^e lûn$ //

¹² Read as WL¹(z) RNBGFC $ni\underline{k}lîn$; O $nblyn$ //

53: 10- ¹ W $qă\underline{d}ăm$ //

53: 9- (wl' $ymllwn$) $nblyn$ K

53: 10- $np\check{s}yhwn$ K // $ywrkwn$ ($ywmyn$) K // $b^ᵅwtyh$ ($yslhwn$) K

if you shall make a trespass-offering of his soul he shall

ʾim-tāśîm   *ʾāšām*   *napšô*

see seed [and] he shall prolong days and (the) pleasure of

yirʾeh   *zeraʿ*   *yaʾărîk*[2]   *yomîm*   *wᵉḥēpes*

53:10 - [2] IQ Isa.[a] *(+w) wyʾrk //*

Jehovah it was (his) pleasure to refine and to purify

YHWH　　h^ewā$\underline{t}$[2]　　ra$^{\alpha e}$wā,[3]　l^emisra$\underline{p}$　û$\underline{l}$dakkā,ā　yā$\underline{t}$[4]

the remainder (remnant)　of his people in order to cleanse

š^{e,}ārā,[5]　　　　　$d^e{}^{\alpha}$ammêh[6]　　$b^e\underline{d}$t̄l[7]　l^enaqā,ā[8]

from sin(s) their souls they shall look upon (the)

mē̆hōbt̄n　　nap̄š^{e}hôn[9]　　yiḥzôn[10]

kingdoms of their Anointed One (or, Messiah)

b^emalkût̄　　　m^ešt̄h^{e}hôn[11]

they shall increase sons　and daughters they shall prolong

　yisgôn[12]　　　b^ent̄n　　ûb̄nān　　yêr^{e}kûn[13]

days　and (the) ones who do the law　of Jehovah

yômt̄n　　$w^{e\alpha}$āb̄^{e}dê　　　,ôrāyt̄ā,[14]　daYHWH[15]

53:10- [2] W hăwā$\underline{t}$ // [3] W ra$^{\alpha}$ăwā, // [4] W ya$\underline{t}$ // [5] RF ršy$^{\alpha}$y, //

　　[6] W $\underline{d}^e{}^{\alpha}$ammêh // [7] O > bdyl // [8] W l^enaqqā,ā //

　　[9] W nap̄š^{e}hhôn; O npšyhwn // [10] W yeh̆ẕûn //

　　[11] W m^ešiḥăhôn // [12] W yisgûn; Stenning (V) yasgôn //

　　[13] Read as WL[1](z) RNBOGFC yôr^{e}kûn // [14] W ,ôrayt̄ā, //

　　[15] W $\underline{d}$aYHWH //

Jehovah in his hand it shall prosper. 11 Out of the labor of

YHWH $b^e y\bar{a} \underline{d} \hat{o}$ $yisl\bar{a}h\overset{.}{:}$ $m\bar{e}\propto \hat{a}mal$

his soul he shall see light [and] he shall be satisfied

$nap\underline{\check{s}}\hat{o}$ $yir^{\jmath}eh$ $^{\jmath}\hat{o}r^1$ $^2yi\check{s}b\bar{a}\propto$

[and] by his knowledge he shall cause to be righteous, the

        $b^e \underline{d}a\propto^e l\hat{o}^2$ $ya\overset{.}{s}d\acute{t}q$

$53:11$- ^{1} ins c G IQ Isa.$^{a\&b}$ $^{\jmath}wr$ post $yr^{\jmath}h$ // $^{2-2}$ 1 MS $br^{\jmath}$;

$\underset{.}{s^{\jmath}}$ > 3 MSS; $(G)^{\jmath}A\Sigma\Theta$ $y\acute{s}b\bar{a}\propto$ $b\underline{d}\propto t^e w$; IQ Isa.^{a} $(+w)$

$wy\acute{s}b\propto$ $w\underline{b}\underline{d}\propto tw$ //

in his pleasure they shall prosper.   11 From the

$bir^{\alpha}\hat{u}t\hat{e}h$ $yasl^e\underset{.}{h}\hat{u}n$:[16]

subjection of the nations he shall deliver their soul(s)

$mi\check{s}\check{s}i^{\alpha}\underline{b}\hat{u}\underline{d}$[1] $^{\alpha}am^emay\bar{a}$[2] $y^e\check{s}\hat{e}z\hat{e}\underline{b}$[3] $nap\underline{\check{s}}^e\hat{h}\hat{o}n$[4]

they shall look upon (the) punishments of the ones who hate

$yi\underset{.}{h}z\hat{o}n$[5] $b^e\underset{.}{\hat{p}}\hat{o}r^{\alpha}\bar{a}n\hat{u}\underline{t}$[6] $s\bar{a}n^{e\prime}\hat{e}\hat{h}\hat{o}n$

them they shall be satisfied from (the) spoil of their kings

$yis\underline{b}^{e\alpha}\hat{u}n$[7] $mibbizzat$[8] $malk\hat{e}\hat{h}\hat{o}n$

by his wisdom he shall justify (the) just in order

$b^e\underset{.}{h}u\underline{k}m^e\underline{\hat{t}}\hat{e}h$[9] $y^ezakk\hat{e}$ $zakk\bar{a}\prime\hat{\imath}n$ $b^e\underline{d}\hat{\imath}l$

53:10- [16] W $yisl^e\hat{h}\hat{u}n$ //

53:11- [1] W $mi\check{s}\check{s}i^{\alpha}\hat{a}\underline{b}\hat{u}\underline{d}$ // [2] W $^{\alpha}am^emayy\bar{a}\prime$ // [3] W $y^e\check{s}\bar{e}z\hat{e}\underline{b}$ //

   [4] O $np\check{s}yhwn$ // [5] W $yeh\underset{.}{z}\hat{u}n$ // [6] W $b^e\underset{.}{\hat{p}}ur^{\alpha}\hat{a}n\hat{u}\underline{t}$ //

   [7] W $yis\underline{b}^e{}^{\alpha}\hat{u}n;$ RF $y\check{s}\underline{b}^{\alpha}wn$ // [8] W $mibizzat$ //

   [9] W $b^e\hat{h}u\underline{k}m^e\underline{\hat{t}}\hat{e}h;$ $L^1(z)$ $b^e\hat{h}\bar{a}\underline{k}m^e\underline{\hat{t}}\hat{e}h$ //

53:11- $y\check{s}zyb$ K // $ysb^{\alpha}wn$ K // $(mbzt)$ $mbyt$ K

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righteous one my servant many and their iniquities he

    ṣadîq   *ᶜabdî*   *lārabbîm*   *waᶜăwônōtām*   *hûʾ*

he shall bear. 12 Therefore I will divide to him with the

    yisb(ō)l: *lākēn*   *ʾăhalleq -*   *lô*

great(strong) and with the mighty he shall divide (the) spoil

bārabbîm   *wᵉʾet -* *ᶜăṣûmîm*   *yᵉhallēq*   *šālāl*

because that he poured out to death his soul and with the

táḥat   *ʾăšer* *heᶜĕrāh*[1]   *lammáwet* *napšo* *wᵉʾet -*

53:12- [1] G παρεδόθη //

to subject   many   to the law   and for their sin

l^eša‹bādā› [10]   saggî›în l^e›ôrāytā› [11] w^e‹al   ḥôbêhôn

he he shall pray. 12 Then   I will divide to him

hû› yiḇ‹ê: b^ekên [1] ›^{e}pallêg [2]   lêh

(the) spoil of nations many   and   (the) riches of

bîzzat [3]   ‹am^{e}mîn saggî›în w^eyāt [4]   niḵsê

fortified places (cities) strong   he shall divide

karkîn [5]   taqqîpîn [6] y^epallêg

(the) spoil of it he passed (over) because he delivered

‹^{e}dā›ah [7]   ḥ^{e}lāp [8]   dimsar

to death his soul and   the rebellious he subjected

l^emôtā› napšêh w^eyāt [9] mārôdayyā› [10]   ša‹bêd [11]

53:11- [10] W l^eša‹bādā› // [11] W l^e›ôraytā› //

53:12- [1] W b^ekên // [2] W ›ăpallêg; FC ›yplyg; O ytplg //

      [3] W bizzat // [4] W w^eyat // [5] k^erakkîn // [6] W

      taqqîpîn // [7] W ‹ădā›āh; L[1](z) ‹^{e}dā›āh //

      [8] W ḥălap // [9] W w^eyat // [10] W m^{e}rôdayyā› //

      [11] B šy‹byd //

transgressors he was numbered and he (the) sin(s) of many

$\underset{.}{p}\bar{o}\check{s}^e{}^{\alpha}\hat{i}m$ $nimm\bar{a}h$ $w^e h\hat{u}$ᵃ $h\bar{e}t$ᵃ[2]_ $rabb\hat{i}m$

he lifted up (bore) and for the [his] transgressors

$n\bar{a}\underset{.}{\acute{s}}\bar{a}$ᵃ $w^e lapp\bar{o}\check{s}^e{}^{\alpha}\hat{i}m$[3]

he shall make entreaty.

$y\underset{.}{ap}g\hat{i}a^{\alpha}$:[4]

53:12— [2] IQ Isa.ᵃ&ᵇ *ht*ᵃ*y*; G `αμαρτίας // [3] IQ Isa.ᵃ

*wlpš*ᵃ*yhmh*; G `αμαρτιας αυτῶν // [4] IQ Isa.ᵃ *ypg*ᵃ;

G παρεδόθη //

to the law   and he for sinners many   he shall pray

$l^e{}^{\jmath}\hat{o}r\bar{a}yt\underline{\bar{a}}^{\jmath}$ [12] $w^e h\hat{u}^{\jmath}$ $^{\propto}al\ h\hat{o}\underline{b}\hat{\imath}n$ $sagg\hat{\imath}^{\jmath}\hat{\imath}n$ $yi\underline{b}^{\propto}\hat{e}$

and for the rebellious it shall be forgiven for his sake.

$\hat{u}lm\bar{a}r\hat{o}\underline{d}ayy\bar{a}^{\jmath}$ [13] $yi\check{s}t^e\underline{\hat{b}}\hat{e}q$ [14] $l\hat{e}h$: [15]

53:12- [12] W $l^e{}^{\jmath}\hat{o}ray\underline{t\bar{a}}^{\jmath}$ // [13] W $w^e limr\hat{o}\underline{d}ayy\bar{a}^{\jmath}$;

P $w^e limr\hat{o}\underline{d}ay\bar{a}^{\jmath}$ // [14] W $yi\check{s}t^e\underline{\bar{b}}\bar{e}q$ // [15] W $b^e\underline{d}\hat{\imath}l\hat{e}h$;

$L^1(z)$ RNBOGFC $b^e\underline{d}\hat{\imath}l\hat{e}h$//

53:12- (bkn) $^{\jmath}plg$ K // yplg K // $\check{s}^{\propto}bd$ K // (wyt nksy)

wytnsyb K // $mrydy^{\jmath}$ K // $lmrwdy^{\jmath}$ y$\check{s}$tbq bdylyh K

IV. THE CONCLUSION

It is obvious from a reading of the texts that the
Targumic presentation of the servant figure in this passage
of Isaiah is not an effort to present a translation so much
as it is to present an interpretation. This is especially
noticeable with regard to the pronominal suffixes and verb
persons.[9] One has said, ". . . the Targum turns the gloomy
and miserable description of the 'Servant' (Is. ch. 53) into
a most glorious presentation."[10]   D. F. Payne in The New
Bible Dictionary observes:

> The Targums are useful for the light they throw upon
> Jewish traditional interpretations and, indeed methods
> of interpretation. One . . . passage is the paraphrase
> of Isa. lii.13-liii.12 in Targum Jonathan. The
> "suffering servant" there is specifically called the
> Messiah, but with a single (possible) exception all the
> sufferings are either removed altogether or else trans-
> ferred to the people of Israel or to her enemies. Thus
> the identification is the same that Jesus made, but to
> Him the sufferings were an integral part of the
> Servant's, and therefore of the Messiah's, mission and
> ministry.[11]

It is also observed by Christopher North that this
may be the earliest "Messianic interpretation of Isa. 53

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[9]See appendix C, Tables I and II.

[10]Pinkhos Churgin, Targum Jonathan to the Prophets:
Yale Oriental Series--Researches XIV (New Haven: Yale
University Press, 1907), p. 26,83,84.

[11]D. F. Payne, "Targums," The New Bible Dictionary
(London: The Inter-Varsity Fellowship, 1962), p. 1239.

after the beginning of the Christian era . . . ."[12] The

reason or reasons for this interpretation is the concern

of the next chapter.

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[12]Christopher R. North, The Suffering Servant in
Deutero-Isaiah: An Historical and Critical Study (London:
Oxford University Press, 1948), p. 11.

CHAPTER III

REASONS FOR THE TARGUMIC INTERPRETATION

It has been concluded on the basis of the comparative examination of the texts that the Targumic presentation is an interpretation. This chapter will, therefore, be concerned with discovering what caused the Targumic interpretation. Two areas will be examined, the internal and the external. The former refers to the Old Testament Messianic promises. The latter includes the social and political situation out of which the Targums are believed to have developed.

I. THE INTERNAL REASON

Because two major interpretations of Messianic prophecies are involved; namely, Christian and Jewish, both will be considered.

The Christian view. From the Christian point of view a pattern of interpretation seemed to develop after examining the generally accepted Messianic passages of the Old Testament. The pattern is that of an approximate ratio of two kingly references for every one suffering reference. In Isaiah, however, this ratio seemed to increase to approximately three to one if Messianic passages which refer to

victory are included.[1] This evidence seems to agree with North's conclusions regarding the suffering servant in the four servant songs in Deutero-Isaiah (Isa. 42:1-4; 49:1-6; 50:4-9; 52:13-53:12). Regarding the first (Isa. 42:1-4) he says, "No cloud is yet on the horizon, and the thought of violent death seems definitely excluded."[2] His conclusion about the second song (Isa. 49:1-6) is, "that in this second song the Servant's mission to Israel involved, in its initial stages, some measure of concern for the political restoration of the nation."[3] The next song (Isa. 50:4-9) North believes, "the Servant still has no expectation of untimely or violent death."[4] North's conclusion about the fourth Isaiah servant song (Isa. 52:13-53:12) seems to be caught up in his quotation of Staerk who says:

> . . . the Servant of the first three songs is a spiritual hero-figure, endowed with power from God to act, ready, indeed, to suffer for the cause of God, but by no means a silent sufferer . . . . On the

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[1]See appendix C, table III, for data. J. Barton Payne, Theology of the Older Testament (Grand Rapids: Zondervan Publishing House, 1962), p. 519; Gustave Friedrich Oehler, Theology of the Old Testament, 2nd ed., trans. George E. Day (Grand Rapids: Zondervan Publishing House, n.d.), p. 521. These seem to indicate agreement with the data.

[2]North, The Suffering Servant in Deutero-Isaiah, p. 142.

[3]Ibid., p. 146.

[4]Ibid., p. 147.

other hand, the Servant of Isa. liii is a true martyr-
figure, filled with power from God to suffer, consumed
for others not in that he labours for them or strives
with them, but in willing, silent, vicarious suffering.[5]

From the Christian point of view the internal evi-
dence of the Old Testament Messianic references indicates
that Isaiah 52:13-53:12 does not represent the predominant
Messianic theme and may be almost the only reference to a
suffering Messiah.[6]

The Jewish view. The Old Testament Messianic refer-
ences as interpreted by the Jewish mind is probably best
represented by Joseph Klausner. He is the author of the
only book (other than David Castelli's The Messiah According
to the Jews) which encompasses the Messianic idea in Israel
in all its periods.[7] After going through "all the sacred
writings" and "all the Messianic expectations in every one
of them"[8] his summary is as follows:

> In many of the books of Holy Scripture there is no
> human Messiah at all: the LORD alone is the redeemer
> and no other (Nahum, Zephaniah, Habakkuk, Malachi,

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[5]Ibid., p. 154.

[6]The impossibility of presenting exhaustive evidence
at this point prevents a dogmatic conclusion.

[7]Joseph Klausner, The Messianic Idea in Israel,
trans. W. F. Stinespring from the 3rd ed. (New York: The
Macmillan Company, 1955), pp. 2,3.

[8]Ibid., p. 237.

Joel, and Daniel). In many other books there is no
individual Messiah but only a collective Messiah: the
kingdom of the house of David (Amos, Ezekiel, Obadiah
and his "saviours," Deutero-Isaiah and "the sure mercies
of David," and Psalms). In two of them there is an
individual Messiah, though he is not an ideal man but
an actual person, Zerubbabel . . . (Haggai and First
Zechariah). In the rest of the prophetic books there
is an ideal human Messiah (Hosea, First Isaiah, Micah,
Jeremiah, and Second Zechariah). All these prophets
describe this human Messiah as replete with lifty
spiritual and ethical qualities. He is filled with
wisdom and understanding, knowledge and the fear of the
LORD. He slays the wicked with the breath of his lips,
and executes justice and righteousness in the earth.
In general he is righteous and humble; but along with
this he is king of the house of David, a noble ruler,
filled with a spirit of heroism, to whom Israel and all
the Gentiles submit. He is not a redeemer per se, as
the Messiah became in later times: the LORD is the
redeemer, and the King-Messiah is only the head of the
redeemed people, its political and spiritual king; and
since he is righteous and free from transgression he
is also king of the world, for all the nations submit
to Israel because they long to hear the word of the
LORD and to learn of His ways.[9]

The lack of any references other than to the prophets
is because Klausner believes "the Messianic idea is a com-
plex of hopes for the future; it can, therefore, be embodied
only in the words of prophecy."[10] And, in his opinion,
"there are almost no words of prophecy before the period of
the monarchy, . . ."[11] although he believes there were pro-
phets in Israel before this time.[12] His opinion of the

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[9]Ibid., p. 241.

[10]Ibid., p. 34.

[11]Ibid.

[12]Ibid.

Psalms is that "the actual Messianic references in them are very few: the fundamental thing in them is not the Messianic idea, but a Messianic mood, if one may so speak."[13]

Deutero-Isaiah and Daniel, in Klausner's judgment, changed the conception of the Messiah from "one man" to "the whole people Israel."[14] "But," says Klausner, "while Israel is portrayed in Deutero-Isaiah as 'a light of the Gentiles' and 'the servant of the LORD,' that is, as a spiritual and a suffering Messiah, this people is portrayed in Daniel as 'a son of man coming with the clouds of heaven,' to whom rulership of the Gentiles is handed over forever and ever, that is, as a politically and materially successful Messiah."[15]

Conclusion. Having examined both the Christian and Jewish interpretations of the Old Testament Messianic passages it becomes evident that a suffering Messiah is not the predominant portrait of the Old Testament. This is especially true in Isaiah. With this evidence it becomes obvious, therefore, how easy it was for the Targumist to feel compelled to interpret Isaiah 52:13-53:12 in terms of

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[13]Klausner, The Messianic Idea in Israel, p. 142.

[14]Ibid., p. 241.

[15]Ibid., pp. 241,242.

the predominant King-Messiah co pt. This is especially

true in view of the fact that   s particular passage of

Isaiah may approach the unique in Old Testament Messianic

prophecy.

Another factor which must be considered is the

social-political atmosphere out of which this interpretation

grew. In order that this evidence may be considered let us

turn now to the origin of the Targums.

II. THE EXTERNAL REASON

The external reason for the Targumic interpretation

of the Isaiah passage being considered in this study is

best revealed in the origin of the Targums.

<u>Origin</u> <u>of</u> <u>the</u> <u>Targums</u>. The first injunction to

"read the book of the Law before all Israel . . . the men,

and women, and children, and the strangers," is found in

Deuteronomy 31:10-13. How well the ordinance was observed,

there is no means of judging. It is certain, however,

that among the first acts undertaken by Ezra in restoring

Israel's public worship was his reading "before the congre-

gation, both of men and women" of the returned exiles, "in

the Book in the Law of God" (Neh. 8:2,8). It is to this

act of Ezra that the origin of the Targum is generally

traced.

The account given in Neh. (8:8) of the reading of
the Law to the people not only mentions that Ezra's
helpers read "distinctly" (*m^ephōrāsh*), but "gave the
sense" (*sōm sekhel*) "and caused them to understand the
reading," AV (*wayyābhînū ba-mikrā'*). This threefold
process implies more than merely distinct enunciation.
If this passage is compared with Ezra 4:18 it would
seem that *m^ephōrāsh* ought to mean "interpreted." The
most natural explanation is that alongside of the
readers of the Law there were interpreters,
m^eturgh^emānîm, who repeated in Aramaic what had been
read in Hebrew.[16]

This view was that assumed by the Talmud and also by

Friedmann in Onkelos u. Akylas, 1896.[17]

This position has been opposed, however, by such men

as Dalmann and J. F. Stenning who feel that the Targums

must be dated "from the time when Aramaic superseded Hebrew

as the spoken language of the Jews."[18] They believe that

the mass of the people adopted Aramaic "as early as the

second century B.C."[19]

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[16]J. E. H. Thomson, "Targums," The International
Standard Bible Encyclopaedia (Grand Rapids: Wm. B Eerdmans
Publishing Company, 1949), V, 2911. See also: B. Pick,
"Targum," Cyclopaedia of Biblical, Theological, and Eccle-
siastical Literature (New York: Harper Brothers Publishers,
1889), X, 202; Emanuel Deutsch, "Versions, Ancient
(Targum)," Dr. William Smith's Dictionary of the Bible
(Boston: Houghton, Osgood and Company, 1879), IV, 3395 f.

[17]Thomson, "Targums," The International Standard Bible
Encyclopaedia, V, 2911.

[18]James Frederick Stenning, "Targum," The Encyclopae-
dia Britannica (11th ed.), XXVI, 419.

[19]Ibid.

> . . . we may reasonably infer that the mass of the people had adopted Aramaic . . . probably, as early as the 2nd century B.C., and that the need of Aramaic translations of the sacred text made itself felt but little later. By the Jews the introduction of Targums is ascribed to Ezra; but this tradition, which probably owes its origin to the Talmudic explanation of Neh. viii. 8, is inconsistent with the linguistic evidence furnished by the post-exilic literature of the Old Testament, and must be rejected as unhistorical, if only because the process by which Aramaic took the place of Hebrew was admittedly a very gradual one. The Talmudic tradition, however, is, doubtless, correct in connecting the origin of Targums with the custom of reading sections from the Law at weekly services in the synagogues, since the need for a translation into the vernacular must first have arisen on such occasions. As we know from the New Testament, the custom of reading in the synagogues both from the Law (Acts 15:21) and from the Prophets (Lk. 4:16 f; Acts 13:14,27) was well established in the 1st century A.D.: its introduction, therefore, will date from a much earlier period. The practice of accompanying these readings with a translation into Aramaic is, further, so generally recognized by the 2nd century A.D. that the Mishna takes it for granted, and merely inculcates certain regulations to be observed by the *Meturgemān* (translator), who had by this time acquired a definite status. From it we learn that the *Meturgemān*, who was distinct from the reader, translated each verse of the Law into Aramaic as soon as it had been read in Hebrew: in the readings from "the Prophets" three verses might be read at a time.[20]

J. E. H. Thomson takes issue with Stenning's position, however, and points out "that in Judaea the language commonly used in the 5th century B.C. was Aramaic."[21] He also points up the fact that Stenning's

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[20]Ibid.

[21]Thomson, "Targums," The International Standard Bible Encyclopaedia, V, 2911.

position is maintained on the basis of "the dates assigned
by criticism to certain prophetic writings" and this mode
of reasoning "seems to derive facts from theories, not
theories from facts."[22] The oral tradition, at least, may
therefore be dated sometime between Ezra and the 2nd
century B.C.

At what time these paraphases were written down no
one can be sure. There are traces of written Targums at
least in the time of Christ. The Mishna seems to imply this
when it treats the subject of language and style of char-
acter to be used in writing the Targums.[23] "The Talmud,
Shabbath fol. 115 col. 1, mentions a written Targum on Job
of the middle of the 1st century (in the time of
Gamaliel I) . . . ."[24] An interesting addition to this
evidence is the Aramaic Aprocryphon of Genesis that was
among the Dead Sea Scrolls and is considered to be 1st cen-
tury B.C. or A.D.[25]

The social and political atmosphere. From the above

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[22]Ibid.

[23]B. Pick, "Targum," Cyclopaedia of Biblical, Theo-
logical, and Ecclesiastical Literature, X, 203.

[24]Ibid.

[25]E. Y. Kutscher, "Dating the Language of the Genesis
Apocryphon," Journal of Biblical Literature, 76:292,
December, 1957.

evidence it may be concluded that the Targum (orally, at least, and possibly written) came into existence during a period in history when the Jews were social and political underdogs and were forced to use a language other than their own. But how does this relate to the Targumic interpretation of Isaiah 52:13-53:12? Sigmund Mowinckel has observed that "belief in the Messiah has been strongest in times of national, political, and religious oppression and distress."[26] Churgin is more specific when he says:

> The reference in T. [Targum Jonathan] to Ez. 39:16 to the destruction of Rome is interesting. It suggests that the T. took Rome as גוג [Gog]. As Gog is the Messianic foe of Israel, one feels that in the time of either the Great or the Bar-Kochba Rebellion, the revolutionaries, in their pious and Messianic mood, would take Rome as the prophetic גוג [Gog], so that its overthrow is sure to come. Hence the source of the targumic interpretation. I am also led to believe that this was the reason why the T. turns the gloomy and miserable description of the "Servant" (Is. ch. 53) into a most glorious presentation. The targumist, living in a time when the Messiah stood at the head of warring armies, could hardly have conceived those objectionable features in a literal sense.[27]

Conclusion. These facts seem to point conclusively to the Messianic hope occupying a prominent place when the Jewish people were socially and politically depressed. The

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[26]Sigmund Mowinckel, He That Cometh, trans. G. W. Anderson (New York: Abingdon Press, pref. 1954), p. 344.

[27]Churgin, Targum Jonathan to the Prophets, p. 26.

targumist, therefore, followed the current interpretation
of that age of intense expectation.[28]

III. CONCLUSION

The Targumic interpretation of Isaiah 52:13-53:12
may be accounted for, not only as a result of an internal
factor, but also from the external pressure of the contem-
porary environment. As to which factor carried the
strongest influence, the evidence presented here will not
allow a conclusion. It would seem most probable that they
complemented each other.

Having thus accounted for the Targumic interpreta-
tion, the relationship, if any, which this interpretation
has to the Jewish attitude toward Jesus Christ must now
be considered.

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[28]Ibid., p. 124.

CHAPTER IV

THEOLOGICAL IMPLICATIONS OF THE
TARGUMIC INTERPRETATION

In the course of this research some observations
have been made relative to the relationships this Targumic
interpretation has to the Jewish attitude toward Jesus
Christ. These observations will be set forth in this
chapter as the theological implications of the Targumic
interpretation of Isaiah 52:13-53:12. Due to the nature of
this passage the observations made come under two headings,
sin and atonement.

I. SIN

Characteristics of sin. The Targum implies that sin
has many characteristics. Those observed in this passage
(Isa. 52:13-53:12) are as follows: it is pardonable (53:4,
5,6,10,11,12) but only by the Messiah's prayers and the
sinner's good works; it will pollute the holy place and
bring defeat (53:5); it is transferable (53:8); death may
be its end (53:9); it is universal (53:6). But how does
this compare with the concept of the Massoretic Text?

Comparison with MT. Sin as revealed in the MT is
something which is objective and real. It must be "carried"

or "lifted" (Isa. 53:4,6,11,12). This concept seems to be
lacking in the Targum. The MT also indicates that sin is
the cause of "the servant's" death (53:8) while the Targum
does not even associate the two.

II. ATONEMENT

Perhaps the most important observation relative to
the theological implications in the Targumic interpretation
is how sin is forgiven.

Forgiveness of sin. In the Targum passage considered
here it is implied that sin is forgiven by three media.
The most prominent way sin is atoned for is by the prayers
of the servant (Isa. 53:4,11,12). Also works seem to be
heavily emphasized in the Targum (Isa. 53:5,10) as a way
in which sin may be atoned for. Some sins are forgiven on
the merit of the servant (Isa. 53:4,6,12).

Comparison with MT. Sin in the Targum passage is
atoned for through the merit or works of the sinner, but in
every instance in the MT forgiveness is implied to be only
through the suffering of the servant. His soul is even
referred to as a trespass offering (Isa. 53:10).

Conclusion. One may conclude that the Targumic
interpretation implies that sin may be atoned for through

works and the shedding of blood is certainly not necessary
for forgiveness.

III. RELATIONSHIP TO THE JEWISH ATTITUDE
TOWARD CHRIST

What relationship do these observations have to the
Jewish attitude toward Jesus Christ? The most direct
relationship which they seem to have is that the vicarious
death of Christ is no longer necessary if the implications
of the Targumic interpretation are accepted. Forgiveness
of sins may be achieved either by the prayers of the
Messiah or by the transgressor's efforts to keep the
teachings of the Messiah. The shedding of blood no longer
becomes a necessary factor in the plan of salvation. This
seems to parallel the Jewish concept of the Messiah.

> The Jewish Messiah is the redeemer of his people and
> the redeemer of mankind. But he does not redeem them
> by his blood; instead, he lends aid to their redemption
> by his great abilities and deeds. Even Messiah ben
> Joseph,[1] who is slain, affords no atonement by his
> blood and his sufferings are not vicarious . . . . Man
> must redeem himself from sin not by faith alone, but by
> repentance and good works; then God will redeem him
> from death and Satan . . . . Each man is responsible
> for himself, and through his good deeds he must find
> atonement for his sins. He cannot lean upon the Messiah
> or upon the Messiah's suffering and death.[2]

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[1]A footnote of North, The Suffering Servant in
Deutero-Isaiah, p. 17, points up the fact that the specula-
tions that the Messiah ben Joseph grew out of Isaiah 53 is
unsupported by the evidence.

[2]Klausner, The Messianic Idea in Israel, p. 530.

CHAPTER V

CONCLUSIONS

As a result of this study at least three conclusions
are evident; first, the Targumic presentation of Isaiah
52:13-53:12 is an interpretation; second, this interpreta-
tion is the result of both internal and external factors;
and third, there is an apparent theological relationship
between this interpretation and the Jewish attitude toward
Christ.

The interpretation. After a comparative analysis
of the Targum of Isaiah 52:13-53:12 with the Masoretic
Text we must conclude along with others that "the Targum of
Jonathan, allowing that Isaiah 53 refers to the Messiah,
resorts to the most perverse mistranslations in order to
get rid of its obvious meaning."[1]

Reasons for the interpretation. The reasons behind
the Targumic interpretation that have been revealed in this
research are at least two. One is the internal predominance
of the Kingly-Messiah portrait in the Old Testament

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[1]James Drummond, The Jewish Messiah: A Critical
History of the Messianic Idea Among the Jews from the Rise
of the Maccabees to the Closing of the Talmud (London:
Longmans, Green, and Company, 1877), p. 358.

Messianic prophecies. Another factor which evidently had
an influence on this interpretation was the social-political
atmosphere out of which it developed. Thus the Targumic
interpretation is essentially the result of political
aspirations of the Jewish nation. This conclusion would
tend to agree with Mowinckel's statement that "the substance
of the Messianic hope was taken from the royal ideology."[2]

Relationship to Jewish attitude. The relationship
which the Targumic interpretation has to the Jewish attitude
toward Christ is theological in nature. The theological
implications of this interpretation make it incompatible
with the picture of Jesus Christ presented in the Christian
literature. The vicarious suffering of Christ for sin is
unnecessary because sin may be atoned for by the prayers
of the Messiah and the good works of the sinner. The shed-
ding of the Messiah's blood is therefore also unnecessary.
Both of these implications are found in the contemporary
Jewish attitude toward Christ-Messiah. Whether the Targumic
interpretation has influenced the contemporary Jewish atti-
tude cannot be concluded from this research.

It may, therefore, be concluded on the basis of this
research that the Targumic presentation of Isaiah 52:13-53:12

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[2]Mowinckel, He That Cometh, p. 124.

is an interpretation which is the result of the predominance
of the Kingly-Messiah emphasis in the Old Testament Messi-
anic prophecies and the social-political environment out of
which the Targum developed. The theological relationship
between this interpretation and the Jewish attitude is one
in which Christ-Messiah's suffering and death are unneces-
sary in the atonement for sin.

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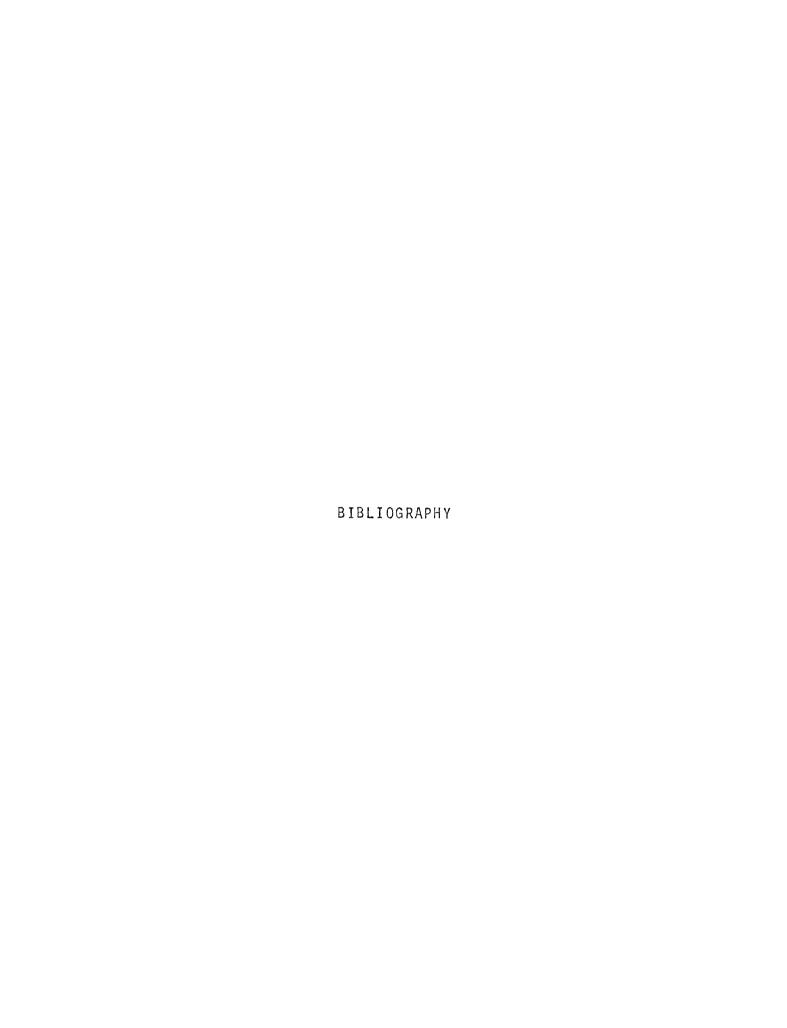Jastrow, Marcus. A Dictionary of the Targumim, the Talmud
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*Not available at the time of this research but presents supportive evidence to the conclusions of this study.

APPENDIX A

ISAIAH 52:13-53:12 OF THE KITTEL <u>BIBLIA</u> <u>HEBRAICA</u>,

IQ Isa.^a, IQ Isa.^b AND LXX COMPARED

52:13 Behold he shall prosper my servant he shall be

Kittel	hinnēh	yaśkîl	ʿabdî	yārûm
IQIsa.ᵃ	hnh	yśkyl	ʿbdy	wyrwm
IQIsa.ᵇ	"	"	"	yrwm
LXX	ʼΙδοὺ συνήσει ὁ παῖς μου καὶ ὑψωθήσεται

exalted and lifted up and be high exceedingly. 14 Because

	wᵉniśśāʼ	wᵉgābah	mᵉʼōd :	kaʼăšer
	wnśʼ	wgbh	mwʼdh	kʼšr
	wgbh	wnśʼ	mʼd	"
	καὶ δοξασθήσεται		σφόδρα	ʽὸν τρόπον

they were appalled on account of you many thus disfigurement

	šāmᵉmû	ʿālěkā	rabbîm kēn _ mišhat
	šmmw	ʿlykh	rbym kn mšhty
	šm[	]	" " mšht
	ἐκστήσονται	ἐπὶ σὲ πολλοί	οὕτως ἀδοξήσει

from man his appearance and his form from sons of mankind.

mē ᵓîš   mar ᵓḗhû   wᵉtō ᵓărô·   mibbᵉnê   ᵓā̄dam :

m ᵓ y š   mr ᵓ hw   wtw ᵓ rw   mbny   h ᵓ dm

"   "   wtrw   "   ᵓ dm

ἀπὸ ἀνθρώπων τὸ εἶδός σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων

15 Thus he shall sprinkle nations many on account of him

kēn   yazzeh   gôyim   rabbîm   ᶜālāyw

kn   yzh   gw ᵓ ym   ·rbym   ᶜlyw

"   "   g[   ]   "

οὕτως θαυμάσονται ἔθνη πολλὰ ἐπ᾽ αὐτῷ ,

they shall shut kings their mouths for that which (was) not

yiqpᵉsû   mᵉlākîm   pîhem   kî   ᵓăšer   lō ᵓ -

wqpsw   mlkym   pyhmh ky ᵓ ᵓ t ᵓ šr   lw ᵓ

yqpsw   "   pyhm   ky   "   l ᵓ

καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτων ὅτι οἷς οὐκ

related to them they (shall) see and that which not they

suppar   lāhem   rā ᵓ û   wa ᵓăšer lō ᵓ -

swpr   lhmh   r ᵓ w   w ᵓ t   ᵓ šr   lw ᵓ

spr   lhm   "   w[   ]

ἀνηγγέλη περὶ αὐτοῦ , ὄψονται , καὶ οἳ οὐκ

heard they shall discern. 53:1 Who believed our report and

šāmᵃû   hitḇônānû :   mî heˢšmîn lišmuᵃātēnû

šmᵃw   htbwnnw   my hᵓmyn   lšmwᵃtnw

"   "   "   "   lšmᵃttnw

ἀκηκδασιν , συνήσουσιν.   κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ

arm of Jehovah to whom it has been revealed. 2 For he grew up

ûzᵉrôaᵃ YHWH   ᵃal-mî   niḡlāṯāh :   wayyaᵃal

wzrwᵃ   "   ᵓl my   nglth   wyᵃl

"   "   "   "   "   [

ἡμῶν ; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;   ἀνηγγείλαμεν

as (a) young plant before him and as (a) root from (the)

kayyônēq   lᵉpānāyw   wᵉkaššōreš

kywnq   lpnyw   wkšwrš

]nq   "   wkšrš

        ἐναντίον   αὐτου   ὢs   παιδίον , ὢs ῥίζα

earth   dry   not form to him and not splendor and we

mēᵓereṣ siyyah lōᵓ-toᵓar lô   wᵉlōᵓ   hāḏār

mᵓrṣ   syᵓh   lwᵓ t ᵓwr   lw   wlwᵓ   hdrlw

"   syh   lᵓ   "   "   wlᵓ   hdr

ἐν γῇ διψώσῃ, οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα   καὶ

shall see him and not (his) appearance that we shall desire

wᵉnirʾḗhû   wᵉlōʾ — marʾeh   wᵉnehmᵉḏḗhû :

wnrʾnw   wlwʾ   mrʾh   wnhmdnw

wnr[   ]ʾ   ''   wnhmdhw

εἴδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος

him. 3 He was despised and forsaken by men [and] a man of

nibzeh   waḥăḏal   ʾîšîm   ʾîš

nbzh   whdl   ʾyšym   wʾyš

''   ''   ''   ʾyš

ἀλλὰ τὸ εἶδος αὐτου ἄτιμον ἐκλεῖπον παρὰ πάντας ἀνθρώπους,

pains and known of sickness and as one who hid (his)

makʾōḇôt wîḏûaʿ   ḥōlî   ûkᵉmastēr

mkʾwbwt wywdʿ   hwly   wkmstyr

mkˉbym wydʿ   hly   wkmstr

ἄνθρωπος ἐν πληγῇ ὢν καὶ εἰδως φέρειν μαλακίαν, ὅτι ἀπέστραπται

face from us (or him) [and] he was despised and not

pānîm mimménnû   nibzeh   wᵉlōʾ

pnym mmnw   wnbwzhw   wlwʾ

''   ''   wnbzh   wlʾ

τὸ πρόσωπον αὐτου,   ἠτιμάσθη καὶ οὐκ

we esteemed him. 4 Surely our sicknesses he he carried

   ḥašabnúhû :   ʾāḵēn   ḥălāyēnû   hûʾ   nāśāʾ

   ḥšbnwhw   ʾkn   ḥwlynw   hwʾh nśʾ

   ḥšbnhw   "   ḥlynw   hwʾ   "

ἐλογίσθη .   οὗτος τὰς ἁμαρτίας ἡμῶν φέρει

and our pains   he bore them yet we   we esteemed him

   ûmakʾōbénû   s^{e}bālām   waʾănaḥnû   ḥašabnúhû

   wmkʾwbynw   sblm   wʾnhnw   ḥšbnwhw

   wmkʾbynw   "   [ ]nhnw   ḥšbnhw

καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι

stricken [and] smitten of God and afflicted. 5 But he

   nāguaʿ   mukkēh   ʾĕlōhîm ûm^{e}ʿunneh: w^{e}hûʾ

   ngwʿ   wmwkh   ʾlwhym wmʿwnh   whwʾh

   "   mkh   ʾlhym   wmʿnh   whwʾ

ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακωσει.   αὐτος δὲ

(was) pierced on account of our transgressions [and] crushed

   m^{e}ḥōlāl   mipp^{e}šāʿēnû   m^{e}duḵāʾ

   mhwll   mpšʿynw   wmdwkʾ

   mhll   "   wmdkʾ

ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται

on account of our iniquities [and] (the) chastisement of

　　mē‿ăôn(ô) tẹ́nû　　　　　　　mûsar

　　mᵃwwnwtynw　　　　　　　wmwsr

　　mᵃwntynw　　　　　　　　mwsr

δια τὰς ἀμαρτίας ἡμῶν　　　παιδεία

our peace (was) upon him and by his stripes it was healed

šᵉlômẹ́nû　　　‿ālāyw　　　ûḇahăḇurātô　　　nirpā' _

šlwmnw　　　‿lyw　　　　wḇhḇwrtyw　　　　nrp'

šlmnw　　　　"　　　　　wḇhḇrtw　　　　　　"

εἰρήνης　　ἐπ' αὐτόν, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν.

to us. 6 All we like sheep we wandered each to his way

lānû : kullānu kassō'n　　　tā‿înû　　'îš　　lᵉdarkô

lnw　　kwlnw ksw'n　　　　t‿ynw　　'yš　　ldrkw

l[ ]　　klnw　　[　　]　　　"　　　　　"　　　"

πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ αὐτοῦ

we turned and Jehovah he laid on him (the) iniquity of all us.

　pānînû　　waYHWH　　hip̄gía‿ bô　'ēṯ　　‿ăwôn　　kullānû:

　pnynw　　wYHWH　　hp̄gy‿ bw　't　　‿wwn　　kwlnw

　　"　　　　"　　　　　"　　　"　　"　　‿wn　　　[

ἐπλανήθη καὶ κύριος παρέδωκεν αὐτὸν παῖς ἀμαρτίαις ἡμῶν .

7 He was oppressed and he he was afflicted and not he shall

niggaś   w^ehû[,]   na^ᵃăneh   w^elō[,]

ngś   whw[,]h   n^ᵃnh   wlw[,]

][,]   n^ᵃ[ ]h   wl[,]

καὶ αὐτὸς διὰ τὸ   κεκακῶσθαι   οὐκ

open his mouth as a sheep to slaughter he shall be led

yip̱taḥ - p̱îw   kaśśeh   laṭṭebaḥ   yûḇāl

yptḥ   pyhw   kśh   ltbwḥ   ywbl

[ ]tḥ   "   "   "   "

ἀνοίγει τὸ στόμα ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη

and as a ewe before its shearers it was dumb so not he shall

ûk^er̲āḥēl   lip̱nê   g̱ōzzéhā   ne[,]ĕlāmāh   w^elō[,]

krḥl   lpny   gwzzyh   n[,]lmh   wlw[,]

wk[

καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος οὕτως οὐκ

open his mouth. 8 On account of coersion and on account of

yip̱taḥ - p̱îw :   mē^ᵃōṣer

                                    r

p̱tḥ   pyhw   m^ᵃwṣ

]yw   m^ᵃṣr

ἀνοίγει τὸ στόμα αὐτοῦ . ἐν τῇ ταπεινώσει

judgment he was taken away and his generation who considered

ûmimmišpāṭ   luqqāḥ   wᵉ ʾet - dôrô   mî yᵉšôḥēaḥ

wmmšpṭ   lwqh   wʾt   dwrw   myʾ yšwhh

mmšpṭ   lqhw   "   dw[

ἢ κρίσις αὐτοῦ ἤρθη τὴν γενεὰν αὐτοῦ τίς διηγήσεται;

for he was cut off from (the) land of (the) living on

kî   nigzar   mēʾéreṣ   ḥayyîm

kyʾ   ngzr   mʾrṣ   ḥyym

                                                  ]

ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ,

account of (the) transgression of my [his] people (the)

    mippéšaʿ   *ʿammî*

    mpšʿ   *ʿmw*

      "   *ʿmy*

ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου

stroke (was) to him. 9 And he [they] made with (the) wicked

negaʿ   lāmô :   wayyitēn   ʾet - rᵉšāʿîm

nwgʿ   lmw   wytnw   ʾt   ršʿym

ngʿ   "   wyt[

ἤχθη εἰς θάνατον. καὶ δώσω τοὺς πονηροὺς

his grave   and with (the) rich in his death although

$qib\underline{r}\hat{o}$ w^eᵊet - $\alpha\bar{a}\check{s}ir$ $b^e m\bar{o}t\bar{a}yw$ αal

$qbrw$ $w\alpha mn$ $\alpha\check{s}yr$ $bwmtw$ αl

ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ ᵗᵒᵘ θανάτου αὐτοῦ

no   wrong (violence) he did and no deceit (was) in his mouth.

$l\bar{o}$ᵊ$-\underline{h}\bar{a}m\bar{a}s$ $\alpha\bar{a}\check{s}\bar{a}h$ $w^e l\bar{o}$ᵊ $mirm\bar{a}h$ $b^e \underline{p}\hat{i}w$:

lwᵊ hms $\alpha\check{s}h$ wlwᵊ $mrmh$ $bpyhw$

$]$ᵊ   "   " wlᵊ   " $bpyw$

ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

10 Yet Jehovah was pleased to crush him making (him) sick

$waYHWH$ $h\bar{a}\underline{p}\bar{e}\d{s}$ $dakk^e$ᵊ$\hat{o}$ $heh\check{e}l\underline{t}$

$wYHWH$ $h\d{p}\d{s}$ dkᵊw $wyh\underline{l}lhw$

[

καὶ κύριος βούλεται καθαρίσα αὐτὸν τῆς πληγῆς

if you shall make a trespass-offering of his soul he shall

ᵊ$im-t\bar{a}\check{s}\hat{i}m$ ᵊ$\bar{a}\check{s}\bar{a}m$ $na\underline{p}\hat{s}o$

ᵊm $t\check{s}ym$ ᵊ$\check{s}m$ $np\check{s}w$

$]\check{s}ym$ "   "

ᵊ$\grave{\epsilon}\grave{\alpha}\nu$ $\delta\hat{\omega}\tau\epsilon$ περὶ ἀμαρτίας , ἣ ψυχὴ ὑμῶν

see seed [and] he shall prolong days and (the) pleasure of

yirʾeh   zeraʿ   yaʾărîk   yomîm   wᵉhēp̱es

yrʾh   zrʿ   wyʾrk   ymym   whps

  "   "   yʾr[

ὄψεται   σπέρμα   μακρόβιον   καὶ   βούλεται

Jehovah in his hand it shall prosper. 11 Out of the labor of

   YHWH   bᵉyād̲ô   yislā̲ḥ :   mēʿă̆mal

   YHWH   bydw   yslh   mʿml

                                ]   "

   κύριος   ὠφελεῖν   ἀπὸ τοῦ πόνου

his soul he shall see light [and] he shall be satisfied

   nap̲šô   yirʾeh   ʾôr   yisbāʿ

   npšwh   yrʾh   ʾwr   wyšbʿ

   npšw   "   "   yš[

τῆς ψυχῆς αὐτοῦ, δεῖξαι αυτῷ φῶς καὶ πλάσαι

[and] by his knowledge he shall cause to be righteous , the

      bᵉda̲ʿᵉlô   yasdîq

      wbdʿtw   ysdyq

      τῇ συνέσει,   δικαιῶσαι

righteous one my servant many and their iniquities   he

    saḍîq   ᶜaḇdî   lārabbîm   waᶜăwônôṯām   hûʾ

    ṣdyq   ᶜbdy̌   lrbym   wᶜwnwtm   hwʾh

                        ]m   wᶜwntm   hwʾ

δίκαιον εὖ δουλεύοντα   πολλοῖς, καὶ τὰς ἀμαρτίας αὐτῶν αὐτὸς

he shall bear. 12 Therefore I will divide to him with the

    yisb(ō)l :   lākēn   ʾăhalleq -   lô

    ysbwl   lkn   ʾhlq   lw

      "   "   ʾh[

ἀνοίσει.   διὰ τοῦτο αὐτὸς κληρονομήσει

great (strong) and with the mighty he shall divide (the) spoil

bārabbîm   wᵉʾeṯ - ᶜăṣûmîm   yᵉhallēq   šālāl

brbym   wʾt   ᶜswmym   yhlq   šll

                                      ]   "

πολλοὺς   καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα,

because that he poured out to death his soul and with the

tăhat   ʾăšer   heᶜěrāh   lammāweṯ napšo   wᵉʾeṯ -

tht   ʾšr   hᶜrh   lmwt   npšw   wʾt

 "   "   "   "   []pš[

ʾανθʾ ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς

transgressors he was numbered and he (the) sin(s) of many

$p\bar{o}š^ə{\propto}\hat{\imath}m$ $nimm\bar{a}h$ $w^e h\hat{u}^{\jmath}$ $h\bar{e}t^{\jmath}$ - $rabb\hat{\imath}m$

$pws{\propto}ym$ $nmm^{\jmath}$ $whw^{\jmath}h$ $ht^{\jmath}y$ $rbym$

                                                 $]y$ "

ἀνόμοις   ἐλογίσθη   καὶ αὐτὸς   ἁμαρτίας   πολλῶν

he lifted up (bore) and for the [his] transgressors

$n\bar{a}\acute{s}\bar{a}^{\jmath}$ $w^e lapp\bar{o}š^e{\propto}\hat{\imath}m$

$n\acute{s}^{\jmath}$ $wlp\check{s}{\propto}yhmh$

 " $wlp\check{s}{\propto}yhm$

ἀνήνεγκεν   καὶ διὰ τὰς ἁμαρτίας αὐτῶν

he shall make entreaty.

$yap̱gî{\propto}{\propto}$:

$ypg{\propto}$

$ypgy{\propto}$

παρεδόθη.

APPENDIX B

A PARAPHRASE OF ISAIAH 52:13-53:12 BY PAULI

Mr. Pauli followed the text of the Biblia Magna
Hebraica, the authorized and accepted text of the Synagogue,
though he preferred the text of the Royal Polyglot, and that
of Buxtorff, as given in Bishop Walton's Polyglot. His
objective for this paraphrase was to convince the upright
Israelite that the Christian Church interprets the Messianic
prophecies in no other sense than the ancient Synagogue did
before the coming of Jesus of Nazareth.

52:13 Behold, my servant the Messiah shall prosper,
He shall be exalted and extolled, and He shall be very
strong. 14 As the house of Israel anxiously hoped[5] for
Him many days, (which was poor[6] among the nations; their
appearance and their brightness being worse than that
of the sons of men:) 15 Thus shall He scatter[7] many

---

[5]$s^e\underline{bar}\hat{u}$, which answers to the Hebrew $q\bar{a}w\bar{a}h$, in the
Pi͏̈el.

[6]The idea of "darkness," or "obscurity," both in the
Hebrew and Chaldee, often expresses "misery" or "wretched-
ness," "poverty;" comp. Prov. 22:29.

[7]"Thus shall He scatter," and c.; i.e., "in the same
proportion as their hope for a Messiah of temporal greatness
was ardent, in the same proportion shall their expectation
be answered." From this paraphrase we see, how early the
idea of the temporal greatness of the Messiah's kingdom
obtained an ascendency over the expectation of a spiritual
kingdom. Both ideas were correct according to the Word of
God; only, that the latter was of necessity to precede the
fulfilment of the former. As it regards the collocation of
both the 14th and 15th verses, we must notice the paren-
thesis, inasmuch as $k\bar{e}n$ depends upon $k^em\bar{a}\infty$.

nations; before Him kings shall keep silence: they
shall put their hands upon their mouths, for that which
had not been told them shall they see: and that which
they had not heard shall they consider. 53:1 Who hath
believed this our report? and to whom is now[1] the power
of the arm of the Lord revealed? 2 The righteous shall
be great before Him, behold, like branches that bud;
and like a tree which sends forth its roots by the
streams of water, thus shall the generation of the just
multiply in the land, which hath been of Him.[2] 3 His
visage shall not be the visage of a common person,
neither His fear the fear of a plebeian;[3] but a holy
brightness shall be His brightness, that every one who
seeth Him shall contemplate Him.[4] 4 Although He shall
be in contempt; yet He shall cut off the glory of all
the wicked,[5] they shall be weak and wretched. Lo, we
are in contempt and not esteemed, as a man of pain and
appointed to sickness, and as if He had removed the
face of His Shekinah from us. 5 Therefore He shall pray
for our sins, and our iniquities for His sake shall be
forgiven us; for we are considered crushed, smitten of
the Lord, and afflicted. 6 He shall build the house of
the sanctuary,[6] which has been profaned on account of
our sins; He was delivered over on account of our iniq-
uities, and through His doctrine peace shall be multi-
plied upon us, and through the teaching of His words
our sins shall be forgiven us.[7] 7 All we like sheep have

----

[1]The Royal Polyglot reads *dĕn*, "this."

[2]The Biblia Magna divides the second verse in two;
thus has this chapter of the paraphrase 13 verses.

[3]Literally, *hedyŏt*, ἰδιῶτης, "an idiot," expressing
a person of low birth.

[4]Or, "consider," "meditate upon him."

[5]The Royal Polyglot reads *mal^e kwāta∞*, "kingdoms."

[6]The Royal Polyglot reads "our sanctuary."

[7]Buxtorff and Walton read *w^e kidnasĕt*, from *sāt* "to
pray," "when we shall pray."

been scattered, every one of us has turned to his own way; it pleased the Lord[8] to forgive the sins of all of us for His sake. 8 He shall pray and He shall be answered, yea, before He shall open His mouth, He shall be heard; He shall deliver over the mighty of the nations as a lamb to the slaughter, and like a sheep before her shearers is dumb, none shall in His presence open his mouth, or speak a word. 9 He shall gather our captives[9] from affliction and pain, and who shall be able to narrate the wonderful works which shall be done for us in His days? He shall remove the rule of the nations from the land of Israel, the sins which my people have committed[10] have come upon them. 10 And He shall deliver the wicked into hell, and the riches of treasures which they got by violence unto the death of Abaddon,[11] that they who commit sin shall not remain, and that they should not speak folly[12] with their mouth. 11 And it was the pleasure of the Lord to refine and to purify the remnant of His people, in order to cleanse their souls from sin, that they might see the kingdom of their Messiah, that their sons and daughters might multiply, and prolong their days and those that keep[13] the law of the Lord shall prosper through His pleasure. 12 He shall deliver their souls from the servitude of the nations, they shall see the vengeance upon their enemies; they shall be satisfied with the spoil of their kings. By His wisdom He shall justify the righteous, in order to make many to keep[14] the law, and He shall pray for their sins. 13 Therefore I will divide

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[8]Literally, "it shall be the pleasure of the Lord."

[9]Literally, "captivity," the abstract for the concrete.

[10]Literally, "have sinned."

[11]Literally, "destruction," compare Rev. 9:11.

[12]Other copies read *niklīn*, "guile," as the same paraphrast renders *mirmāh*, in Jer. 5:27.

[13]Literally, "to do."

[14]Idem.

to Him the spoil of many people, and the treasures of
strong fortifications; He shall divide the spoil;
because He has delivered His life unto death, and He
shall make the rebellious to keep[15] the law; He shall
pray for the sins of many, and as for the transgressors,
each shall be pardoned for His sake.*

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[15]Literally, "to do."

*C. W. H. Pauli, The Chaldee Paraphrase on The
Prophet Isaiah (London: London Society's House, 1871),
pp. 181-185.

APPENDIX C

TABLE I

COMPARISON OF PRONOMINAL SUFFIXES

Hebrew	Reference	Targum
my servant	Isaiah 52:13	my servant
on account of you his appearance his form	14	for him their appearance their splendor
on account of him their mouths to them	15	on account of him their hands their mouths to them
our report	53: 1	our tidings
before him to him we shall see him we shall desire him	2	before him to him his appearance his countenance on him
from us we esteemed him	3	from us
our sicknesses our pains he bore them we esteemed him	4	our guilt our iniquities for sake of him

TABLE I (continued)

Hebrew	Reference	Targum
	Isaiah	
our transgressions	53: 5	our sins
our iniquities		our iniquities
		his teaching
our peace		his peace
upon him		upon us
his stripes		his words
		our sins
healed to us		forgiven to us
all we	6	all we
to his way		his path
upon him		
all us		all us
		for sake of him
his mouth	7	his mouth
its shearers		
		before him
his mouth		his mouth
	8	our exiles
his generation		
		for us
		his days
my [his] people		my people
to him		unto them
his grave	9	
his death		
his mouth		their mouths

TABLE I (continued)

Hebrew	Reference	Targum
to crush him	Isaiah 53:10	
his soul		his people
		their souls
		their anointed one
		his pleasure
his hand		
his soul	11	their soul
		the ones who hate them
		their kings
his knowledge		his wisdom
my servant		
their iniquities		their sin
to him	12	to him
his soul		his soul
		for sake of him

TABLE II

HEBREW VERBS IN ISAIAH 52:13-53:12

Reference	Translation	Person	Actor	Receiver
Isaiah 52:13	"he shall prosper"	3msg.	"my servant"	
	"he shall be exalted"	3msg.	"my servant"	
	"he shall be lifted up"	3msg.	"my servant"	
	"and be high"	3msg.	"my servant"	
14	"they were appalled"	3cpl.	"many"	
15	"he shall sprinkle"	3msg.	servant	"many nations"
	"they shall shut"	3mpl.	"kings"	"their mouths"
	"it was not related"	3msg.	message	"to them"
	"they shall see"	3cpl.	kings and nations	
	"they heard"	3cpl.	kings and nations	

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TABLE II (continued)

Reference	Translation	Person	Actor	Receiver
Isaiah 52:15	"they discerned"	3cpl.	kings and nations	
53:1	"who believed"	3msq.	anyone	
	"it has been revealed"	3fsq.	"arm of Jehovah"	
2	"he grew up"	3msq.	servant	
	"we shall see"	1cpl.	Israel	servant
	"we should desire"	1cpl.	Israel	servant
3	"he was despised"	msqpt.		servant
	"and he knew"	msqpt.	servant	
	"he hid"	msqpt.	servant	(his) face
	"he was despised"	msqpt.		servant
	"we esteemed him not"	1cpl.	Israel	servant

TABLE II (continued)

Reference	Translation	Person	Actor	Receiver
Isaiah 53: 4	"he carried	3msq.	servant	"our sicknesses"
	"he bore"	3msq.	servant	"our pains"
	"we esteemed him"	1cpl.	Israel	servant
	"stricken"	msgpt.	Elohim	servant
	"smitten"	msgpt.	Elohim	servant
	"afflicted"	msgpt.	Elohim	servant
5	"he was pierced"	msgpt.		servant
	(he was) "crushed"	msgpt.		servant
	"it was healed to us"	3msq.		Israel
6	"we wandered"	1cpl.	Israel	
	"we turned"	1cpl.	Israel	
	"Jehovah laid"	3msq.	Jehovah	servant

TABLE II (continued)

Reference	Translation	Person	Actor	Receiver
Isaiah 53: 7	"he was oppressed"	3msg.		servant
	"he was afflicted"	3msg.		servant
	"he opened"	3msg.	servant	
	"he shall be led"	3msg.	servant	slaughter
	"it is dumb"	3fsg.	"ewe" (servant)	
	"he shall open"	3msg.	servant	"his mouth"
8	"he was taken away"	3msg.	servant	
	"his generation who considered"	3msg.	"his generation"	servant
	"he was cut off"	3msg.		servant
9	"he made"	3msg.	servant	"his grave"
	"he did no wrong"	3msg.	servant	"no wrong"

TABLE II (continued)

Reference	Translation	Person	Actor	Receiver
Isaiah 53:10	"Jehovah was pleased"	3msg.	Jehovah	
	"to crush him"	inf.		servant
	"making (him) sick"	3msg.	Jehovah	servant
	"you shall make"	2msg.	anyone	"offering of his soul"
	"he shall see"	3msg.	servant	"seed"
	"he shall prolong"	3msg.	servant	"days"
	"it shall prosper"	3msg.	"pleasure of Jehovah"	
11	"he shall see"	3msg.	servant	"light"
	"he shall be satisfied"	3msg.	servant	
	"he shall cause to be righteous"	3msg.	"the righteous one, my servant"	"many"
	"he shall bear"	3msg.	servant	"their iniquities"

TABLE II (continued)

Reference	Translation	Person	Actor	Receiver
Isaiah 53:12	"I will divide"	1csg.	Jehovah	
	"he shall divide"	3msg.	servant	"spoil"
	"he poured out"	3msg.	servant	"his soul"
	"he was numbered"	3msg.	servant	servant
	"he lifted up"	3msg.	servant	"sin of many"
	"he shall make entreaty"	3msg.	servant	"for the trans-gressors"

Summary. A total of fifty-one verbs (infinitives and participles not included) appear in Isaiah 52:13-53:12. Forty-three of these verbs refer to action of the servant or that which is caused or received by him. The servant acts in twenty-four of the fifty-one verbs, while in nineteen of the verbs he is the causation or recipient of the action. All of the verbs in the first category are 3msg.

TABLE II (continued)

Conclusion. The emphasis of the verbs in Isaiah 52:13-53:12 expresses three kinds of action regarding the servant; namely, that which he (1) causes, (2) receives and (3) does. Regarding the first, the verbs indicate the servant to be the cause of awe (Isa. 52:14,15) and right-eousness (Isa. 53:11). The servant is the recipient of exaltation (Isa. 52:13; 53:11) and also of rejection (Isa. 53:3-5,7,8,10). Most important of all, however, is the fact that the servant through his acts of suffering and death provides atonement for sin (Isa. 53:4,5,8,10-12).

TABLE III

MESSIANIC PROPHECIES IN THE OLD TESTAMENT

Kingly Messiah	Victorious Messiah	Suffering Messiah
1. Gen. 49:10	1. Gen. 3:15	1. Ps. 22:18
2. Ps. 2:6-8	2. Ps. 16:10	2. 69:21
3. 45:2	3. Isa. 28:16	3. Isa. 50:6 f.
4. 68:18	4. 59:16	4. 52:14
5. 110:1	5. 63:1-6	5. 53:1-10
6. 118:22	6. Hag. 2:7,22	6. Dan. 9:25
7. 132:11		7. Zech. 11:12
8. Isa. 2:4		8. 12:10
9. 9:6,7		9. 13:7
10. 11:1-5		
11. 32:1-3		
12. 42:1-4		
13. 61:1		
14. Jer. 23:5		
15. Dan. 2:44		
16. 7:13,14		
17. Mic. 5:2		
18. Zech. 3:8		
19. 6:12,13		
20. 9:9,10		
21. Mal. 3:1		

Summary: 21 of 36 prophesy a Kingly Messiah
             6 of 36 prophesy a Victorious Messiah
             9 of 36 prophesy a Suffering Messiah

Although this is not an exhaustive listing of references a pattern is observed; namely, kingly references outnumber the suffering passages two to one. In Isaiah the ratio increases to three to one. This evidence implies that the Suffering Messiah is not heavily emphasized in the Old Testament, and particularly in Isaiah.

Note: References suggested by The New Chain-Reference Bible, edited by Frank Charles Thompson, (Indianapolis: B. B. Kirkbride Bible Co., 1934), p. 255.

TABLE IV

COMPARISON OF THE SERVANT'S SUFFERING
IN ISAIAH 52:13-53:12

Masoretic Text	Reference	Targum
He carries our (Israel's) sicknesses	Isaiah 53: 4	"on account of our guilt he shall pray"
He bore our (Israel's) pains		(no equal)
He is pierced because of "our (Israel's) transgression"	5	(no equal)
He is crushed because of "our (Israel's) iniquities.		(no equal)
He receives chastisement for "our (Israel's) peace"		"by his teaching his peace shall increase upon us"
His stripes heal us (Israel)		"by devotion to his words our sins shall be forgiven to us"
He carries all our (Israel's) iniquity	6	(no equal)
He was oppressed	7	"He was praying"
He was afflicted		"He was answered" or "he was accepted"
He was taken away because of coercion and judgment	8	"He shall bring near our exiles"

TABLE IV (continued)

Masoretic Text	Reference	Targum
He was cut off from the living (died) because of my (or his) peoples (Israel's) transgression	Isaiah 53: 8	"He shall remove the dominion of the nations from the land of Israel"
Jehovah crushed him	10	Jehovah refines and purifies the remnant
Jehovah made him sick		(no equal)
His soul labored (was troubled)	11	subjection of the nations
He bears iniquities of many		prays for their sin
He died	12	he died
He was numbered with (assigned to) the transgressors		"the rebellious he subjected"
He lifted up sin of many		he prays for many sinners