there was anxiety for her." The feminine singular pronominal suffix "her" must refer to the land (cf. vv. 22a, 23b). So one could translate, "Indeed there will be no gloom for the land which was anxious." In this case the statement introduces the positive message to follow. Some assume an emendation of לא (lo', "no") to לו (lo, "to him") and of לָה (lah, "to her") to יל (lo, "to him"), yielding this literal reading: "indeed there is gloom for him, for the one to whom there was anxiety for him." In this case the statement concludes the preceding description of judgment. ATN The Lord must

be understood as the subject of the two verbs in this verse. **B** sn The statement probably alludes to the Assyrian conquest of Israel in ca. 734-733 B.c., when Tiglath-Pileser III an-

nexed much of Israel's territory and reduced Samaria to a puppet state. CTN Heb "Just as in earlier times he humiliated..., [in] the latter times he has brought honor." The main verbs in vv. 1b-4 are Hebrew perfects. The prophet takes his rhetorical stance in the future age of restoration and describes future events as if they have already occurred. To capture the dramatic effect of the original text, the translation uses the 1:386). As attractive as this reading is, it English present or present perfect.

D sn These three geographical designations may refer to provinces established by the Assyrians in 734–733 B.c. The "way of the sea" is the province of Dor, along the Mediterranean coast, the "region bevond the Iordan" is the province of Gilead in Transjordan, and "Galilee of the nations" (a title that alludes to how the territory had been overrun by foreigners) is the province of Megiddo located west of the Sea of Galilee. See Y. Aharoni, military victory over their oppressors. Land of the Bible, 374.

Esn The darkness symbolizes judgment and its effects (see 8:22); the light represents deliverance and its effects, brought about by the emergence of a conquering Davidic king (see vv. 3-6). F דא Traditionally צלמות (tsalmavet) has been interpreted as a compound noun, meaning "shadow of death" (so KIV, ASV, NIV), but usage indicates that the word, though it sometimes refers to death, means "darkness." The term should prob- LTN Heb "Indeed every boot marching ably be repointed as an abstract noun צַלְמוּת (tsalmut). See the note at Ps 23:4. G sn The Lord is addressed directly in

H TC The Hebrew consonantal text reads "You multiply the nation, you do not

In earlier times he humiliated the land of Zebulun, and the land of Naphtali;B but now he brings honor<sup>c</sup> to the way of the sea, the region beyond the Jordan, and Galilee of the nations.D

<sup>2</sup> [9:1] The people walking in darkness see a bright light; E light shines on those who live in a land of deep darkness.F

You<sup>G</sup> have enlarged the nation; you give them great joy. H They rejoice in your presence as harvesters rejoice: as warriors celebrate when they divide up the plunder.

For their oppressive yoke and the club that strikes their shoulders, the cudgel the oppressor uses on them,<sup>1</sup> you have shattered, as in the day of Midian's defeat. K

Indeed every boot that marches and shakes the earth and every garment dragged through blood is used as fuel for the fire.

For a child has been born to us, a son has been given to us. He shoulders responsibility<sup>N</sup> and is calledo Wonderful Adviser,P

> make great the joy." The particle לא (lo', "not") is obviously incorrect; the marginal reading has לו (lo, "to him"). In this case, one should translate, "You multiply the nation, you increase his (i.e., their) joy." However, the parallelism is tighter if one emends הגוי לו (haggoy lo, "the nation, to him") to הַמִּילָה (haggilah, "the joy," a noun attested in Isa 65:18), which correplans a miraculous thing" (HALOT 928 sponds to השמחה (hasimkhah, "the joy") later in the verse (H. Wildberger, Isaiah, has no textual evidence supporting it. The MT reading (accepting the marginal reading "to him" for the negative particle "not") affirms that Yahweh caused the nation to grow in population and increased their joy.

> ITN Heb "as they are happy." The word "warriors" is supplied in the translation to clarify the word picture. This last simile comes close to reality, for vv. 4-5 indicate that the people have won a great JTN Heb "for the yoke of his burden, and the staff of his shoulder, the scepter of the probably refers to the king's ability to oppressor against him." The singular pronouns are collective, referring to the people. The oppressed nation is compared to an ox weighed down by a heavy yoke and an animal that is prodded and beaten. Ksn This alludes to Gideon's victory over Midian (Judg 7-8), when the Lord delivered Israel from an oppressive foreign

with shaking." On the meaning of סאון (se'on, "boot") and the related denominative verb, both of which occur only here. see HALOT 738 s.v. סאוֹו

been born" and "has been given") is used to counsel, it is possible to argue that the

here as the prophet takes a rhetorical stance in the future. See the note at 9:1. N TN Heb "dominion has come to be on his shoulder." In most occurrences, a burden is placed on the shoulder, but authority is also placed on the shoulder in Isa 22:22. OTN Or "and dominion was on his shoulders, and he called his name." The prefixed verbs with vav (1) consecutive are used with the same rhetorical sense as the perfects in v. 6a. See the preceding note. There is great debate over the syntactical structure of the verse. No subject is indicated for the verb "he called." If all the titles that follow are ones given to the king, then the subject of the verb must be indefinite, "one calls." However, some have suggested that one to three of the titles

that follow refer to God, not the king. For example, the traditional punctuation of the Hebrew text suggests the translation, "and the Wonderful Adviser, the Mighty God called his name, 'Everlasting Father,

Prince of Peace." PTNOr "Extraordinary Strategist," "a wonder of a counselor," or "one who s.v. מֵלָא). Some have seen two titles here ("Wonderful" and "Counselor." cf. KIV. ASV). However, the pattern of the following three titles (each contains two elements) and the use of the roots פַלא (pala') and יעץ (ya'ats) together in Isa 25:1 (cf. בי עשית פלא עצות מרחוק אמונה אמן) and 28:29 (cf. הפליא עצה) suggest otherwise. The term יעץ (yoʻets) could be taken as appositional (genitive or otherwise) of species ("a wonder, i.e., a wonder as a counselor." cf. NAB "Wonder-Counselor") or as a substantival participle for which provides the direct object ("one who counsels wonders"). יועץ is used as a royal title elsewhere (cf. Mic 4:9). Here it devise military strategy, as suggested by the context (cf. vv. 3-4 and the following title אלגבור, 'el aibbor). In Isa 11:2 (also a description of this king) עצה ('etsah) is linked with גבורה (qevurah, the latter being typically used of military might, cf. עצה וגבורה למלחמה BDB 150 s.v.). Note also in Isa 36:5. פלא (pele') is typically used of God (cf. however Lam 1:9). Does this suggest the deity of the messianic ruler? The NT certainly teaches he is God, but did Isaiah necessarily have this in mind over 700 years before his birth? Since Isa 11:2 points out that this king will receive the M TN The Hebrew perfect (translated "has spirit of the Lord, which will enable him

king's counsel is "extraordinary" because it finds its source in the divine spirit. A אבור אד (gibbor) is probably an attributive adjective ("mighty God"), though one might translate "God is a warrior" or "God is mighty." Scholars have interpreted this title in two ways. A number of them have argued that the title portrays the king as God's representative on the battlefield, whom God empowers in a supernatural way (see J. H. Hayes and S. A. Irvine, Isaiah, 181-82). They contend that this sense

seems more likely in the original context idiomatic use of "father" is not limited having read the NT, we might in retrocoming king's deity, but it is unlikely that ers I was a mother." In another inscrip-Isaiah or his audience would have understood the title in such a bold way. Ps 45:6 addresses the Davidic king as "God" because he ruled and fought as God's representative on earth. Ancient Near Eastern art and literature picture gods training kings for battle, bestowing special weapons, and intervening in battle. According to Egyptian propaganda, the Hittites described Rameses II as follows: "No man is he who is among us. It is Seth great-of-strength, Baal in person; Not deeds of man are these his doings, They are of one who is unique" (See Miriam Lichtheim, Ancient Egyptian Literature, 2:67). According to proponents of this view, Isa 9:6 probably envisions a similar kind of response when friends and foes alike look at the Davidic king in full battle regalia. When the king's enemies oppose him on the battlefield, they are, as it were, fighting against God himself. The other option is to regard this title as a reference to God, confronting Isaiah's readers with the divinity of this promised "child." The use of this same title that clearly refers to God in a later passage (Isa 10:21) supports this interpretation. Other passages depict Yahweh as the great God and great warrior (Deut 10:17: Jer. 32:18). Although this connection of a child who is born with deity is unparalleled in any earlier biblical texts, Isaiah's use of this title to make this connection represents Isaiah's attempt (at God's behest) to advance Israel in their understanding of the ideal Davidic king for

whom they long. BTN This title must not be taken in an anachronistic Trinitarian sense. (To do so would be theologically problematic, for the "Son" is the messianic king and is distinct in his person from God the "Father.") Rather, in its original context the title pictures the king as the protector of fied in the translation for clarity. his people. For a similar use of "father"

Mighty God,A Everlasting Father, B Prince of Peace.c His dominion will be vast,D and he will bring immeasurable prosperity.<sup>E</sup> He will rule on David's throne and over David's kingdom,F establishing it<sup>G</sup> and strengthening it by promoting justice and fairness,

from this time forward and forevermore.

Armies will accomplish this. God's Judgment Intensifies

The zeal of the LORD of Heaven's

<sup>8</sup> The Lord decreed judgment on Jacob, and it fell on Israel.M

All the people were aware of it, the people of Ephraim and those living in Samaria.0 Yet with pride and an arrogant attitude, they said, P "The bricks have fallen.

of the prophecy. They would suggest that to the Bible. In a Phoenician inscription (ca. 850-800 B.c.) the ruler Kilamuwa spect interpret this title as indicating the declares: "To some I was a father, to othtion (ca. 800 B.c.) the ruler Azitawadda boasts that the god Baal made him "a father and a mother" to his people. (See ANET 499-500.) The use of "everlasting" might suggest the deity of the king (as the one who has total control over eternity), but Isaiah and his audience may outstretched" (9:12b; 17b; 21b; 10:4b): have understood the term as royal hyperbole emphasizing the king's long reign or enduring dynasty (for examples of such hyperbolic language used of the Davidic king, see 1 Kgs 1:31; Pss 21:4-6; 61:6-7; 72:5, 17). The New Testament indicates that the hyperbolic language (as in the case of the title "Mighty God") is literally realized in the ultimate fulfillment of the prophecy, for Jesus will rule eternally. CTN This title pictures the king as one who el IV: (A) Woe oracle announcing future establishes a safe socio-economic environment for his people. It hardly depicts him as a meek individual, for he establishes peace through military strength (as the LTN Heb "sent a word" (so KJV, ASV, preceding context and the first two royal titles indicate). His people experience safety and prosperity because their invincible king destroys their enemies. See Pss 72 and 144 for parallels to these themes. D Tc The MT has לפרבה (lemarbeh, "to the abundance of"), where the first two letters לם were incorrectly duplicated from the end of the previous word (שלום), shalom) ending v. 6. Notice that the mem is in the form for ending words, i.e.,  $\square$  not the expected a. A few Hebrew Mss. the LXX, Targum, and Vulgate reflect a text with רבה, "great is the dominion." ETN Heb "and to peace there will be no

end" (KIV and ASV both similar). On the political and socio-economic sense of . שלום (shalom) in this context, see the note at v. 6 on "Prince of Peace."

FTN Heb "over the throne of David, and over his kingdom." The referent of the pronoun "his" (i.e., David) has been speci-

**G** TN The pronoun "it" (both times in this see Isa 22:21 and Job 29:16. This figurative, line) refers back to "kingdom;" the noun

feminine. H TN Heb "with/by justice and fairness"; ASV "with justice and with righteousness." Isn In this context the Lord's "zeal" refers to his intense devotion to and love for his people which prompts

him to vindicate them

and to fulfill his prom-

ises to David and the

and pronoun are both

nation. J sn The following speech (9:8-10:4) assumes that God has already sent judgment (see v. 9), but it also announces that further judgment is around the corner (10:1-4). The speech seems to describe a series of past judg-

is ready to intensify further in the devastation announced in 10:1-4. It may have been written prior to the Assyrian conquest of the northern kingdom in 734-733 B.c., or sometime between that invasion and the downfall of Samaria in 722 B.c. The structure of the speech displays four panels, each of which ends with the refrain, "Through all this, his anger did not subside: his hand remained Panel I: (A) Description of past judgment (9:8); (B) Description of the people's attitude toward past judgment (9:9-10); (C) Description of past judgment (9:11-12a); (D) Refrain (9:12b); Panel II: (A) Description of the people's attitude toward past judgment (9:13); (B) Description of past judgment (9:14-17a); (C) Refrain (9:17b); Panel III: (A) Description of past judgment (9:18-21a); (B) Refrain (9:21b); Panjudgment (10:1-4a); (B) Refrain (10:4b). K TN The Hebrew term translated "Lord" here and in v. 17 is אדני ('adonay). NRSV); NASB "sends a message." M TN The present translation assumes that this verse refers to judgment that had already fallen. Both verbs (perfects) are taken as indicating simple past; the vav (1) on the second verb is understood as a simple vav conjunctive. Another option is to understand the verse as describing a future judgment (see 10:1-4). In this case the first verb is a perfect of

ments on the northern kingdom which

N TN The translation assumes that vv. 9-10 describe the people's response to a past judgment (v. 8). The perfect is understood as indicating simple past and the vav (1) is taken as conjunctive. Another option is to take the vay on the perfect as consecutive and translate, "all the people will know.

certitude; the vav on the second verb is a

vav consecutive.

OTNHeb "and the people, all of them, knew; Ephraim and the residents of Samaria.

PTN Heb "with pride and arrogance of heart, saying."