

Isaiah 52:7-10

(52:7)

נָאֵרָה - נָאֵה = Piel “be comely, befitting” under BDB 610a.

בָּשָׂרָה = “bear tidings”, Piel “gladden with good tidings” under BDB 142a. Arb *bašara* “remove the face or surface of a thing” compare *bašira* “be glad, joyful”. Akk II *bussuru* “bring a joyful message”? Except here clearly relates to bad or tragic news.

יְשׁוּעָה = “salvation” under BDB 447a. Root ישע = “make wide, spacious”?

מִלְכָּה אֱלֹהִים - This is interesting. Compare to the motif (?) מִלְכָּה יְהוָה which James Mays argues is the central claim of the Psalms.

(52:8)

צָפָה I = “look out or about, spy, keep watch” under BAGD 859a. The form is a little difficult to parse. Qal participle *mšafim* and in construct *šafim* but here with 2fp suffix so *šafim*.

יָחַד = “together” under BDB 403a.

רָנָה = Qal “give a ringing cry”, Piel “give a ringing cry (in joy, exultation, especially in praise to Yhwh)” under BDB 943a. Arb *ranna* = “cry aloud, twang (of bowstring)”.

עֵינַי בְּעֵינַי - Curious construction/expression.

שׁוּב = Qal “turn back, return” under BDB 996b. Sab הָתָב תָּוֹב = especially “requite”. Arb *tāba* = “return”. So Arm חוּב. I am interested in how שׁוּב is employed in the Psalms. Worth noting how it is used here.

צִיּוֹן¹

(52:9)

¹ “1QIsa^a adds בְּרַחֲמִים”.

פצח = “cause to break or burst forth, break forth with” under BDB 822b. Compare Arb *faḍaḥa* “break, crush”.

הַרְבָּה = “waste, desolation, ruin” under BDB 352a.

נחם = Niphal “be sorry, console oneself; have compassion” under BDB 636b. Ph in PN. Arb *naḥama* “breathe pantingly (of horse)”. Often translated “repent”! See George A Haile, [“The Repentance of God – An Exegetical Study”](#), ThM thesis (Southern Baptist Theological Seminary, 1961). Here almost certainly being used to express “comfort, console”.

גאל = “redeem, act as kinsman” under BDB 145a.

ירושלם²

(52:10)

השף = “strip off, strip, make bare” under BDB 362b. Rare. Also in Psalm 29.

זרוע = “arm, shoulder, strength” under BDB 283b. Akk (Amarna) *zurû*. Arb *dirāʿu(n)*. Arm זרעא. Root זרע II = “stretch out, extend (especially arm or leg)”.

לעיני - What is the distinction or difference between לעיני and לפני? Perhaps לעיני emphasize not simply “in front of” but “in the sight/seeing” to emphasize that the nations see what God is doing.

וראו – And there it is. Remember that according to Charles Isbell 90% of waw + suffixed form = waw-reversive and hence to be understood as future. Although Arnold and Choi would explain such forms differently:

Grammatical note = *Other Verb Formations with Prefixed waw*

3.5.2 Wəqatal (*Irreal Perfect*)

The *wəqatal* (irreal perfect, sometimes less accurately called perfect with *waw* consecutive) most often connotes the same aspect of the imperfect (Section

² “Two manuscripts read ישראל”. Interesting. There is strong evidence to suggest that the exiles from Judah and Jerusalem encountered those who had been taken into exile from the northern kingdom of Israel.

3.2.2), which will sometimes precede it in the previous clause. However, the *wəqatal* conjugation may also follow a clause with an imperative, a perfect, a participle, an infinitive functioning as a finite verb, or a nominal clause. In any case, it generally serves as a substitute for the imperfect aspect, appearing to add the idea of succession. The following nuances will be helpful in interpreting the *wəqatal* conjugation.

See Arnold and Choi, Section 3.5.2, 101.

About a year ago came across a very interesting article about the “waw consecutive” form and how it should not be so difficult to incorporate such newer perspectives when teaching Biblical Hebrew. Alas I cannot track down which article. I thought it was by Bill Arnold but apparently not.

Update = Found it. John Cook, “[The vav-Prefixed Verb Forms in Elementary Hebrew Grammar](#)”, *Journal of Hebrew Scriptures* (2008) 8.3.

סָפַר = “end, extremity” (in phrase “ends, extreme limits (of the earth)”) under BDB 67a. Root סָפַר = “cease, fail, come to an end”.