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### Quick Links to the Study

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To a people in captivity hope means everything. Without it survival becomes impossible. With it the harshest of trials can be endured.

But hope isn't passive. It cannot just sit around looking for tomorrow and pretending that today doesn't exist. Rather, hope is active and involved in today. Through that involvement in today comes confidence about tomorrow.

But hope must have foundation, lest it turn into fantasy and then into disillusionment. The eventual outcome becomes anger and frustration that pulls itself into a shell while waiting for death. That foundation must be strong and grounded in realities that transcend the trials of today.

This study at the end of Second Isaiah points us this direction. To those Jewish people in Babylonian exile came the word of God through the prophet offering the hope of restoration. The language of hope is couched in eloquent poetic expression with tremendous inspiration. But this language is not empty high-sounding words that soar to the heights in language. Instead, these words are grounded in prophetic revelation that transforms the spoken words of the prophet into the words of God himself to His people in captivity. God's very breath permeates these words giving them life and substance and certainty.



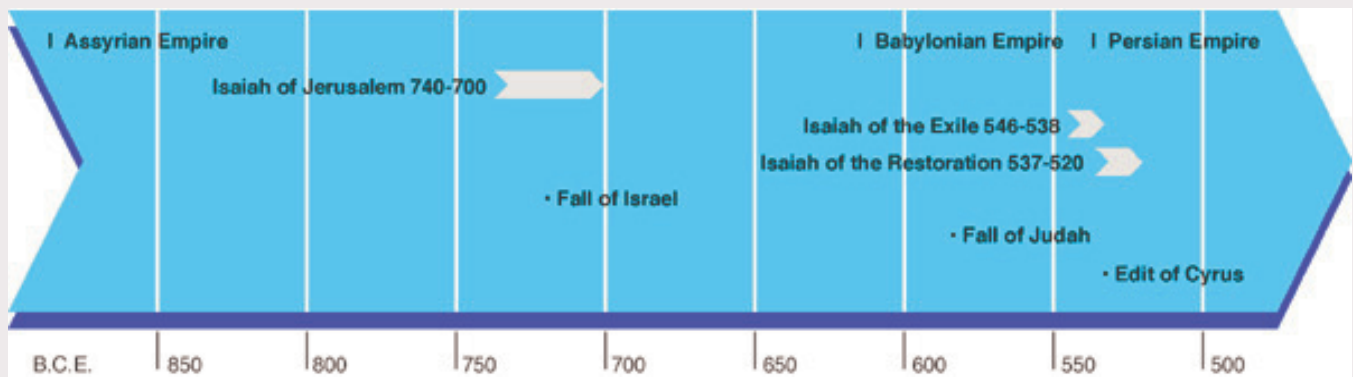
## I. **Context**

[Previous studies on the book of Isaiah](#) provide much of the background materials for this study.

### a. **Historical**

For detailed studies of the historical background see some of the previous studies, particularly the multipart studies on the [Servant Songs](#) in Isa. 40-66. Here we will only summarize the results of those more detailed studies.

**External History.** The book of Isaiah itself came together in the finalized form that we are familiar with during the restoration of the Israelites in the late 500s BCE. The formation of the book began with the ministry of Isaiah in Jerusalem during the eighth century BCE. It is comprised of at least two sections, and



more likely of three. These typically are labeled Isaiah of Jerusalem (chaps. 1-39), Isaiah of the Exile (chaps. 40-55), and Isaiah of the Restoration (chaps. 56-66). Most OT scholars will agree with a minimum twofold division, and many argue for the threefold division above. Isaiah of Jerusalem ministered to the southern kingdom many years before their destruction (742-701 BCE), while Second Isaiah (Isaiah of the Exile) provided divinely inspired hope to the Jewish exiles in Babylon (546-538) and Third Isaiah (Isaiah of the Restoration) helped those Jews in their return to Jerusalem to begin the huge task of rebuilding their homeland (538-520). What is unclear is whether one or two prophets was responsible for the material in chapters 40-66. Opinion on this is divided among OT scholars. For charting of this see Barry L. Bandstra, [Reading the Old Testament](#). These subsequent prophets ministered in the tradition of Isaiah of Jerusalem nearly two centuries before and were a part of the Isaiah “school of prophets” who carried on the pattern of prophetic ministry first established by Isaiah. Thus the written version of their preaching naturally became incorporated into the materials associated with their name sake.

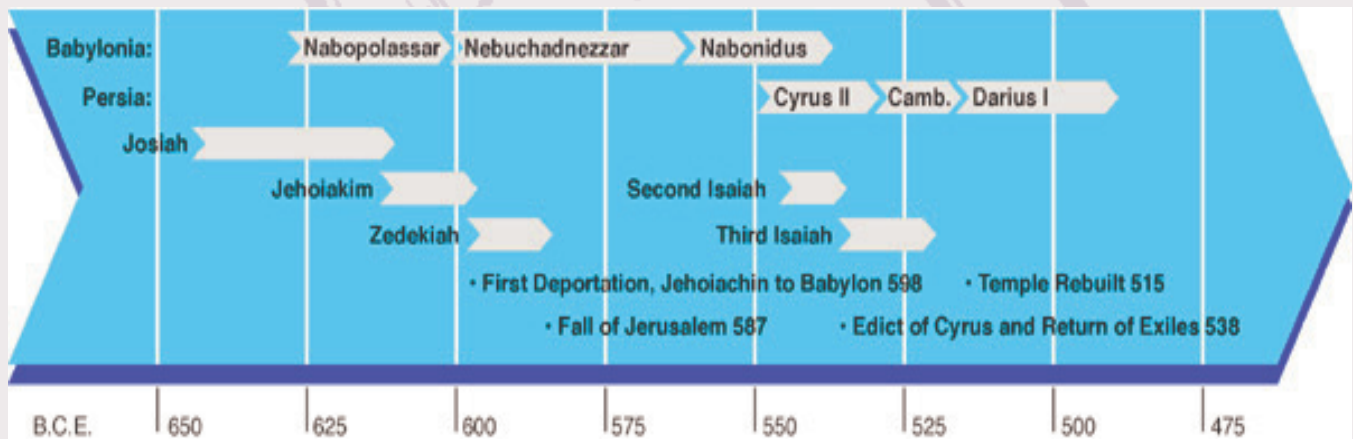
**Internal History.** Our passage, chapter 55, comes at the very end of the Second Isaiah section (chaps. 40-55) and thus falls in the period of captivity in Babylon for the Jewish people. The content of

chapter 55 leads some to the conclusion that this chapter belongs to Third Isaiah rather than Second Isaiah but the forward looking thrust suggests to me that the prophet of the exile keenly sensed the imminent opening of the door to return back home and



wanted to inspire the people with his excitement over

this. [Cyrus II](#) came to power (appx. 539 BCE) bringing the Persian rule over the old Babylonian Empire (Iranians conquering Iraqis). A new day had arrived with rulers showing more sympathy to the conquered peoples living in exile in Babylon. He issued [a decree](#) allowing the first group of exiles to return to Jerusalem, as Second Isaiah had already mentioned in chapters 44 and 45. Thus he created immense excitement over the future for the Jewish people. We plug into that excitement at the end of his prophe-





cies to the exiles.

### b. Literary

**Genre.** The literary forms in chapter 55 revolve around a prophetic oracle. Thus the material is cast in ancient Hebrew poetic form, as will be reflected in most recent English translations of the text.

Hebrew parallelism will abound in these verses. The five poetic strophes will mix admonitions, warnings, and promises of hope in an excited expression of anticipation for restoration of the exiled covenant people of Israel.

One of the challenges to interpreting the text with certainty is the nature of the imagery that permeates the passage. The invitation to “come to the waters” in verse one, for example, pose multiple possibilities of understanding. Is “waters” the purchasing of water in the market place? Is it the nourishing water of wisdom? Is it the waters of destruction no longer threatening destruction? Opinions will be divided on the background or life setting of many of these images. We will attempt to address these matters in [the exegesis](#) of the passage below.

**Literary Setting.** As alluded to above in the [Internal History](#) section, OT scholars are not certain whether chapter 55 concludes Second Isaiah or begins Third Isaiah. For the former view, most will see Second Isaiah revolving around two groupings of texts: 1) chaps 40 - 48 and 2) 49 - 55. The Second Servant Song (49:1-6) signals a shift to a common theme of return and restoration in chaps. 49-55, which is climaxed in chapter 55. A close relationship between chapters 54 and 55 must not be overlooked as well. James Mullenberg (*Interpreters' Bible*, iPreach) calls our attention to this aspect of the context:

The poem continues the major theme of ch. 54. The covenant with its bond of covenant faithfulness, the assurance of well-being and peace, and the appeal to compassion and everlasting devotion are common to both poems. The light and shadow of ch. 54 are present in ch. 55 also, though in the latter the light predominates.

This is the viewpoint adopted for our examination of chapter 55.

## II. Message

**Literary Structure.** Just how the thought flow of these verses comes together is a subject of considerable investigation, and, not surprisingly, of different conclusions. Again, Mullenberg (*IB*, iPreach) provides a helpful summary of the underlying Hebrew text:

The structure of the poem is apparent. It is composed of five strophes. The first three are dominated by urgent imperatives (cf. 51:1-2, 3-5, 6-9); the last two, by the asseverative kî, for. The early strophes show a growing profundity and come to a climax in the offer of forgiveness (vss. 6-9). The next to the last strophe is devoted to the word of God; the last, to the event of the new exodus.

We will essentially follow this organizational understanding, while acknowledging that somewhat different understandings are possible.

### a. Summons to God, vv. 1-9

#### LXX

<sup>LXT</sup> Isaiah 55:1 οἱ διψῶντες πορεύεσθε ἐφ' ὕδωρ καὶ ὅσοι μὴ ἔχετε ἀργύριον βαδίσαντες ἀγοράσατε καὶ πίνετε ἄνευ ἀργυρίου καὶ τιμῆς οἴνου καὶ στέαρ <sup>2</sup> ἵνα τί τιμᾶσθε ἀργυρίου καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονὴν ἀκούσατέ μου καὶ φάγεσθε ἀγαθὰ καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν <sup>3</sup> προσέχετε τοῖς ὤτίοις ὑμῶν καὶ ἐπακολουθήσατε ταῖς ὁδοῖς

#### NASB

1 Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost. 2 Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight yourself in abundance. 3 Incline your ear and

#### NRSV

1 Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. 2 Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. 3 In-

#### NLT

1 Is anyone thirsty? Come and drink ? even if you have no money! Come, take your choice of wine or milk ? it's all free! 2 Why spend your money on food that does not give you strength? Why pay for food that does you no good? Listen, and I will tell you where to get food that is good for the soul! 3 Come to me with your ears wide open. Listen,

ς μου ἐπακούσατέ μου καὶ  
ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ  
ὑμῶν καὶ διαθήσονται ὑμῖν  
ν διαθήκην αἰώνιον τὰ  
ὅσια Δαυιδ τὰ πιστά 4  
ἰδοὺ μαρτύριον ἐν ἔθνεσιν  
δέδωκα αὐτόν ἄρχοντα καὶ  
προστάσσοντα ἔθνεσιν 5  
ἔθνη ἃ οὐκ ᾔδεισάν σε  
ἐπικαλέσονται σε καὶ λαοί  
οἳ οὐκ ἐπίστανται σε ἐπὶ  
σὲ καταφεύχονται ἕνεκεν  
τοῦ θεοῦ σου τοῦ ἁγίου  
Ισραηλ ὅτι ἐδόξασέν σε

6 ζητήσατε τὸν θεὸν  
καὶ ἐν τῷ εὗρίσκειν αὐτὸν  
ἐπικαλέσασθε ἡνίκα δ' ἂν  
ἐγγίξη ὑμῖν 7 ἀπολιπέτω  
ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ  
καὶ ἄνθρωπος ἄνομος τὰς  
βουλὰς αὐτοῦ καὶ  
ἐπιστραφήτω ἐπὶ κύριον  
καὶ ἐλεηθήσεται ὅτι ἐπὶ  
πολὺ ἀφήσει τὰς ἁμαρτίας  
ὑμῶν 8 οὐ γὰρ εἰσιν αἱ  
βουλαί μου ὥσπερ αἱ  
βουλαὶ ὑμῶν οὐδὲ ὥσπερ  
αἱ ὁδοὶ ὑμῶν αἱ ὁδοί μου  
λέγει κύριος 9 ἀλλ' ὥς  
ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς  
γῆς οὕτως ἀπέχει ἡ ὁδός  
μου ἀπὸ τῶν ὁδῶν ὑμῶν  
καὶ τὰ διανοήματα ὑμῶν  
ἀπὸ τῆς διανοίας μου

come to Me. Listen, that  
you may live; And I will  
make an everlasting cov-  
enant with you, *Accord-*  
*ing to the faithful mercies*  
shown to David. 4 Be-  
hold, I have made him a  
witness to the peoples, A  
leader and commander  
for the peoples. 5 Behold,  
you will call a nation you  
do not know, And a na-  
tion which knows you not  
will run to you, Because  
of the LORD your God,  
even the Holy One of Is-  
rael; For He has glorified  
you.

6 Seek the LORD  
while He may be found;  
Call upon Him while He  
is near. 7 Let the wicked  
forsake his way And the  
unrighteous man his  
thoughts; And let him re-  
turn to the LORD, And  
He will have compassion  
on him, And to our God,  
For He will abundantly  
pardon. 8 For My  
thoughts are not your  
thoughts, Nor are your  
ways My ways," declares  
the LORD. 9 "For as the  
heavens are higher than  
the earth, So are My  
ways higher than your  
ways And My thoughts  
than your thoughts.

cline your ear, and come  
to me; listen, so that you  
may live. I will make with  
you an everlasting cov-  
enant, my steadfast,  
sure love for David. 4  
See, I made him a wit-  
ness to the peoples, a  
leader and commander  
for the peoples. 5 See,  
you shall call nations that  
you do not know, and na-  
tions that do not know  
you shall run to you, be-  
cause of the Lord your  
God, the Holy One of Is-  
rael, for he has glorified  
you.

6 Seek the Lord  
while he may be found,  
call upon him while he is  
near; 7 let the wicked for-  
sake their way, and the  
unrighteous their  
thoughts; let them return  
to the Lord, that he may  
have mercy on them, and  
to our God, for he will  
abundantly pardon. 8 For  
my thoughts are not your  
thoughts, nor are your  
ways my ways, says the  
Lord. 9 For as the heav-  
ens are higher than the  
earth, so are my ways  
higher than your ways  
and my thoughts than  
your thoughts.

for the life of your soul is  
at stake. I am ready to  
make an everlasting cov-  
enant with you. I will give  
you all the mercies and  
unfailing love that I prom-  
ised to David. 4 He dis-  
played my power by be-  
ing my witness and a  
leader among the na-  
tions. 5 You also will  
command the nations,  
and they will come run-  
ning to obey, because I,  
the LORD your God, the  
Holy One of Israel, have  
made you glorious.

6 Seek the LORD  
while you can find him.  
Call on him now while he  
is near. 7 Let the people  
turn from their wicked  
deeds. Let them banish  
from their minds the very  
thought of doing wrong!  
Let them turn to the  
LORD that he may have  
mercy on them. Yes, turn  
to our God, for he will  
abundantly pardon. 8 My  
thoughts are completely  
different from yours,"  
says the LORD. And my  
ways are far beyond any-  
thing you could imagine.  
9 For just as the heavens  
are higher than the earth,  
so are my ways higher  
than your ways and my  
thoughts higher than your  
thoughts.

### Notes:

Three of the five strophes in the Hebrew poem  
are found in these verses: (1) vv. 1-2, (2) vv. 3-5,  
and (3) vv. 6-9. All three build off an invitation to dis-  
cover anew God and His blessings.

#### (1) Come to God's banquet, vv. 1-2:

Ho, everyone who thirsts,  
come to the waters;  
and you that have no money,  
come, buy and eat!  
Come, buy wine and milk  
without money and without price.

Why do you spend your money  
for that which is not bread,  
and your labor for that which does not satisfy?  
Listen carefully to me, and eat what is good,  
and delight yourselves in rich food.

The poetic structure first identifies the audience  
for the invitation: those thirsting and without money.  
Then the invitation to come and buy abundance of  
food without needing money is extended. A warning  
against wasting one's money and labor is issued.  
Finally, an admonition to be discerning in what one





eats is given. Mostly synonymous parallelism is found in these lines, with each set advancing the thought a step further.

Clearly the daily life setting for this graphic imagery is the ancient marketplace. The prophet, like a street vendor, offers an abundance of food and drink to those who daily went to the market to purchase enough food for their family to eat and survive another day. But this food was free and without the taint of embarrassed shame in a foreign land. God is preparing a huge banquet for His people and the prophet is sending out the invitation. Note the similarity to [Isa. 25:6-10a](#):

6 On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. 7 And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; 8 he will swallow up death forever. Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken.

9 It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation. 10 For the hand of the Lord will rest on this mountain.

This image of a divine banquet as the expression of God's blessing will become embedded in Jewish - Christian interpretive history. Jesus will use it a couple of times as the backdrop of parables (Mt. 22:8-10; Luke 14:16-24), as well as discipleship (Jhn. 6:35) as "eating Jesus as the Bread of Life." The great banquet becomes the image of the end of times (Rev. 19:9, 17-18; 22:17).

The point of this symbol is disputed. Many have seen in the imagery a comparison to [Prov. 9:3-6](#) with its use of this imagery of an invitation to a banquet as the offering of God's wisdom:

3 She has sent out her servant-girls, she calls from the highest places in the town, 4 "You that are simple,

turn in here!" To those without sense she says, 5 "Come, eat of my bread and drink of the wine I have mixed. 6 Lay aside immaturity, and live, and walk in the way of insight."

This restricts the imagery too much and the more likely meaning is a simple offer of God's blessings to his people generally, as Paul Hanson (*Interpretation Commentary*, iPreach) effectively notes:

First an unusual invitation is extended. The list of those to be included is not limited to people of social standing, not even to people of sufficient means to come properly attired. The only requirement is hunger and thirst. The previous chapter has prepared us to hear this as more than a gratuitous statement. The echo of the Song of Hannah, recognizable in the call to the barren, desolate, and abandoned in 54:1-6, and its reiteration in the Magnificat remind us of the banquet scene where God "has filled the hungry with good things, and sent the rich away empty" (Luke 1:53).

Is this some sort of conspiracy against the wealthy, a proletariat death wish against those who possess what they themselves desire? Hardly. It is a reminder that those who disdainfully refuse to come to a banquet open to all, and who turn instead to the more elegant company of the few enjoying special privilege, belong to those who "spend [their] money for that which is not bread, and [their] labor for that which does not satisfy" (Is. 55:2).

For these exiles, God offered a return home to Jerusalem as a great feast of His blessing. All were welcome; not just the rich and powerful. One must remember that when Jerusalem was over run by the Babylonian king, [Nebuchadnezzar II](#), in the first half of the 500s (appx. 598 - 584 BCE), only the best educated and strongest survivors were carried off into captivity, that is, mostly the aristocratic elements of Jewish society. Note the example of Daniel and his three friends. The elderly and poor were not included in this exile in Babylon. Thus, this invitation to everyone, rich and poor, had a special zing to it.

God's invitation is extended by the prophet to those who are thirsty and without money.

## **(2) Remember the covenant promise, vv. 3-5:**

Incline your ear, and come to me;  
listen, so that you may live.

I will make with you an everlasting covenant,  
my steadfast, sure love for David.

See, I made him a witness to the peoples,  
a leader and commander for the peoples.

See, you shall call nations that you do not know,  
and nations that do not know you shall run to you,  
because of the Lord your God, the Holy One of Israel,  
for he has glorified you.

The poetic structure is mostly synonymous par-

allelism with each set of lines moving the idea forward. The first set (“[Incline...](#)”) form an admonition to the listener to come close to God in order to hear carefully His words. The second set (“[I will make...](#)”) affirms that God’s covenant with David is being renewed with these listeners. The third set (“[See, I made...](#)”) affirms David’s broader role beyond just the Jewish people as a witness and leader. The fourth set (“[See, you shall call...](#)”) demands that the listeners fulfill that witness to David through calling all peoples to God. The final set (“[because...](#)”) provides foundations for the preceding admonitions. God has commissioned this call. That’s enough of a reason for them to invite the nations.

God had earlier promised to David and his descendants a lasting role in the divine plan of humankind; cf. [2 Sam. 7:4-17](#):

4 But that same night the word of the Lord came to Nathan: 5 Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? 6 I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. 7 Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?" 8 Now therefore thus you shall say to my servant David: Thus says the Lord of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; 9 and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. 10 And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, 11 from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the Lord declares to you that the Lord will make you a house. 12 When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom forever. 14 I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings. 15 But I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you. **16 Your house and your kingdom shall be made sure forever before me; your throne shall be established forever.** 17 In accordance with all these words and with all this vision, Nathan

[spoke to David.](#)

And now the challenge was to these exiles to realize that promise through calling all nations to God himself. Their exile experience had given to them a broad “international” experience much beyond the provincialism of Judea and home. This exposure provided a wonderful opportunity to be a witness to God’s faithfulness to keep His promises to His people. And do so in a way that would attract all nations to the feet of God.

The unfortunate pattern that emerged historically is that the promised blessing to these exiles was turned inward toward a spiritual elitism that ultimately sought to exclude everyone else. It would remain for Jesus to claim this promise and turn the divine promise to all nations through his own life and witness ([Acts 13:34](#)): “As to his raising him from the dead, no more to return to corruption, he has spoken in this way, ‘I will give you the holy promises made to David’.”

David had at times understood this larger role from God, as [2 Sam. 22:44](#) and [Psa. 18:43](#) illustrate.

[2 Sam. 22:44](#). “You delivered me from strife with the peoples; you kept me as the head of the nations; people whom I had not known served me.”

[Psa. 18:43](#). “You delivered me from strife with the peoples; you made me head of the nations; people whom I had not known served me.”

But he did not realize how it would ultimately be brought to pass through the life of Christ.

### **(3) A call to repent, vv. 6-9:**

Seek the Lord while he may be found,	1
call upon him while he is near;	
let the wicked forsake their way,	2
and the unrighteous their thoughts;	
let them return to the Lord,	3
that he may have mercy on them,	
and to our God, for he will abundantly pardon.	
For my thoughts are not your thoughts,	4
nor are your ways my ways, says the Lord.	
For as the heavens are higher than the earth,	5
so are my ways higher than your ways	
and my thoughts than your thoughts.	

Once more the poetic structure is primarily synonymous parallelism in the individual lines. The first three admonitions are followed by a twofold declaration of the superiority of God’s thinking to that of humans, as the basis of the admonitions. Thus the general thought structure is antithetical parallelism (sets 1 with 2 & 3, which are synonymous). These comprise the admonitions. The second section (sets 4 & 5) are synonymous parallelism internally, but are linked to the first section as an advancement of



thought which provides the basis for the admonitions. In other words, the general structure revolves around the core pattern: 1) Do this... and 2) why....

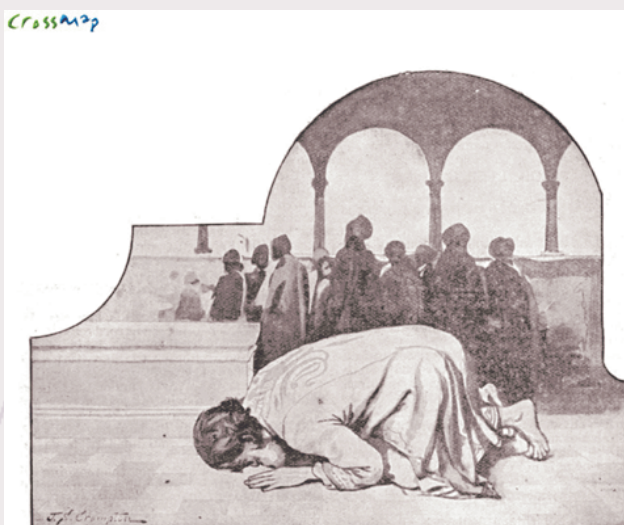
This third strophe forms a warning against ignoring the invitations in strophes one and two. Also, it extends the causal expression ("Because...") of the second strophe in verse five.

This beautiful call to repentance stands both as a warning to the exiles to come to God. And it issues a universal call to the nations to come to God. This call to repentance was intended as the heart of the exiles' witness to the nations. The God of Abraham made serious demands that could not be ignored.

Don Carson (*New Bible Commentary*, Logos Systems) summarizes the heart of the call:

If man is hungry and needs satisfying (1–5), he is also *wicked* and needs salvation. God's calling and seeking (1–5) must be matched by those of the sinner. V 7 is a classic statement of repentance, challenging the mind (*cf.* the NT word for 'repentance') and the will, the habits (*way*) and the plans (implied in the Hebrew for *thoughts*). It is both negative (*forsake*) and positive (*turn*), personal (*to the LORD*) and specific (*for mercy*); and its appeal is reinforced by the shortness of the time (6) and the sheer generosity of the promise (7).

Repentance is not possible on human whim; it must



respond to God's call. Repentance must encompass one's complete life; it cannot involve only the convenient aspects of life. Repentance moves us toward God's mercy and pardon -- the most profound experience of all of life.

What connection to us exists in verses 1-9? Some of those that come to mind include the following. God invites His

people to partake of His blessings and provisions. And those provisions completely satisfy, unlike the ones found in this world. Those provisions come out of a divine covenant in which God promises blessings when His requirements are met. Human beings are not unaccountable before God. To the contrary, sinfulness and rebellion typify. The remedy is summed up in one word: repentance. This is the only way to begin meeting God's covenantal requirements. In this more detailed depiction of repentance, we are reminded of its all encompassing scope. It involves everything on the inside of us as well as an outward life-style change. For believers in Christ, these verses anticipate their full realization in Christ and the new covenant our Lord established through his life and death. He ultimately became that witness of David to the nations with his offer of God's salvation to all.

## b. Assurances of Restoration, vv. 10-13

### LXX

<sup>10</sup> ὥς γὰρ ἐὰν καταβῇ  
ὕετος ἢ χιών ἐκ τοῦ  
οὐρανοῦ καὶ οὐ μὴ  
ἀποστραφῇ ἕως ἂν μεθύσῃ  
τὴν γῆν καὶ ἐκτέκῃ καὶ  
ἐκβλαστήσῃ καὶ δῶ σπέρμα  
τῷ σπείροντι καὶ ἄρτον  
εἰς βρώσιν <sup>11</sup> οὕτως ἔσται  
τὸ ῥῆμά μου ὃ ἐὰν ἐξέλθῃ  
ἐκ τοῦ στόματός μου οὐ μὴ  
ἀποστραφῇ ἕως ἂν  
συντελεσθῇ ὅσα ἠθέλησα  
καὶ εὐοδώσω τὰς ὁδοὺς σου  
καὶ τὰ ἐντάλματά μου <sup>12</sup>

### NASB

10 For as the rain  
and the snow come  
down from heaven, And  
do not return there with-  
out watering the earth  
And making it bear and  
sprout, And furnishing  
seed to the sower and  
bread to the eater; 11 So  
will My word be which  
goes forth from My  
mouth; It will not return to  
Me empty, Without ac-  
complishing what I de-

### NRSV

10 For as the rain  
and the snow come  
down from heaven, and  
do not return there until  
they have watered the  
earth, making it bring  
forth and sprout, giving  
seed to the sower and  
bread to the eater, 11 so  
shall my word be that  
goes out from my mouth;  
it shall not return to me  
empty, but it shall ac-  
complish that which I pur-

### NLT

10 The rain and  
snow come down from  
the heavens and stay on  
the ground to water the  
earth. They cause the  
grain to grow, producing  
seed for the farmer and  
bread for the hungry. 11  
It is the same with my  
word. I send it out, and it  
always produces fruit. It  
will accomplish all I want  
it to, and it will prosper  
everywhere I send it. 12

ἐν γὰρ εὐφροσύνῃ  
ἐξελεύσεσθε καὶ ἐν χαρᾷ  
διδαχθήσεσθε τὰ γὰρ ὄρη  
καὶ οἱ βουνοὶ ἐξαλοῦνται  
προσδεχόμενοι ὑμᾶς ἐν  
χαρᾷ καὶ πάντα τὰ ξύλα  
τοῦ ἀγροῦ ἐπικροτήσει τοῖς  
κλάδοις <sup>13</sup> καὶ ἀντὶ τῆς  
στοιβῆς ἀναβήσεται  
κυπάρισσος ἀντὶ δὲ τῆς  
κονύζης ἀναβήσεται  
μυρσίνη καὶ ἔσται κύριος  
εἰς ὄνομα καὶ εἰς σημεῖον  
αἰώνιον καὶ οὐκ ἐκλείψει

sire, And without succeeding *in the matter* for which I sent it. 12 For you will go out with joy And be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap *their* hands. 13 Instead of the thorn bush the cypress will come up, And instead of the nettle the myrtle will come up, And it will be a memorial to the LORD, For an everlasting sign which will not be cut off."

pose, and succeed in the thing for which I sent it. 12 For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. 13 Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign that shall not be cut off.

You will live in joy and peace. The mountains and hills will burst into song, and the trees of the field will clap their hands! 13 Where once there were thorns, cypress trees will grow. Where briers grew, myrtles will sprout up. This miracle will bring great honor to the LORD's name; it will be an everlasting sign of his power and love.

### Notes:

The fourth (vv. 10-11) and fifth (vv. 12-13) strophes of the Hebrew poem are found in this second section of the passage. The first focuses on the certainty of God's word, and the second on the promise of restoration.

#### (1) God's word, vv. 10-11.

For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.

This single sentence text underscores the "unchangeability" of God's plan. The comparison to the natural world adds visual vividness to the declaration. The link of the certainty of God's word here to the initial declaration in Second Isaiah (40:8 - "The grass withers, the flower fades; but the word of our God will stand forever.") perhaps serves as an intentional boundary marker suggesting the limits of this section of Isaiah.

The first two sets (synonymous parallelism) underscore the comparison to the natural world of moisture and plant growth. The analogy seems to underscore slow, steady development. Thus, the completion of God's plan (i.e., His word) is not something expected to happen quickly or overnight.

The second two sets (antithetical parallelism) play off the comparison to

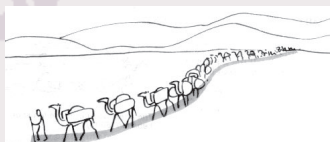
affirm the certainty of completion of God's word. Fruitfulness will come of it. And that fruitfulness will be exactly according to God's purpose.

**(2) God's restoration of His people, vv. 12-13.** In the context of Second Isaiah the plan of God was to eventually restore the exiled Israelites back home in Jerusalem. This had been alluded to earlier in 44:26 and 45:23.

Isa. 44:26. "I am the Lord, who made all things, who alone stretched out the heavens, who by myself spread out the earth; 25 who frustrates the omens of liars, and makes fools of diviners; who turns back the wise, and makes their knowledge foolish; 26 **who confirms the word of his servant, and fulfills the prediction of his messengers; who says of Jerusalem, 'It shall be inhabited,' and of the cities of Judah, 'They shall be rebuilt, and I will raise up their ruins';...**"

Isa. 45:23. "By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear.'"

Thus the second part of the analogy compares the coming to life of Judea and Jerusalem to the replacing of the thorn bush with a cypress and the brier with the myrtle. The audience is exhorted to join in the celebration of this divine plan. Peace and joy were going to play an important role. The celebration was to be so dramatic that even the mountains and hills would burst forth in song with the fields clapping their hands. This imagery alludes to the coming to life of the vegetative world in Judea. The exiles would see such life in the natural world as they returned





home and that should inspire them to celebrate God's blessings.

In so keeping His promise to David, God would prove the trustworthiness of His name. He is not a God who breaks promises. He can be trusted completely.

The nations will be able to see in the restoration who the God of the Israelites is in reality. This reliability of God, this power to bring to completion His plans, this determination to honor His promises to His people -- all this and more reveal the heart of God and invite worship of Him by not just the covenant people Israel but by all nations.

God's plan of restoration centered on working through the Persian kings from [Cyrus](#) to [Darius](#) who would generously supply the exiles with the needed

funds to return home and begin the rebuilding process. Thus from about 538 BCE with the first decree of Cyrus allowing the Jews to begin returning home to the beginning of the rebuilding of the temple in 515 BCE, the prophecy here was realized in its early stages. That doesn't mean that everything was smooth and easy. A quick reading of the books of Ezra and Nehemiah which describe this period will dispel such misunderstanding. But the process did begin as God had promised that it would. Celebration was an important part of that experience, much as happened in 1974 when the modern Israelis regained access to the wailing wall in Jerusalem, the one remaining part of Herod's ancient temple still standing.

How does this connect to us? First, these verses remind us that God has carved out human history through His plan and intention. What He sets out to do will be done. No question! No doubt!

For believers, the fullness of that plan is set forth in the gospel of our Lord Jesus Christ. It has roots reaching back to here and rests on the certainty of this earlier stage of God's plan. At the very center of this divine word stands Jesus as the very incarnate

Word who becomes the source of revelation of God and His promises to all humankind. In him lies God's salvation and ultimate spiritual restoration.

The realization of this ultimate divine plan came slow and steady. Or, as the synoptic gospel writer put it, in the preaching of John ([Mk. 1:15](#)): "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

As was affirmed to the exiles, we are also made aware: We can trust God implicitly to keep His promises. Nothing will cause God to have to resort to "plan B." Plan A is always on the table and moving toward God's realization. The progress is steady and certain, while not always as fast moving as we might prefer.

In early Christian experience, the nearness of

Christ's second coming presented such a challenge. Some expected, even demanded, that it take place on their time table. When it didn't, some gave up, as [2 Peter 3:8-10](#) reflects:

8 But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day.

9 The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance. 10 But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved

with fire, and the earth and everything that is done on it will be disclosed.

We are called by Isaiah to reach out in complete trust of God and His willingness to do exactly what He said He would. In other words, we must have faith in Him. If that means anything, it means allowing God to move on His time table rather than ours.

The prophet spoke such words to the exiles in Babylon with all their challenges. And those same words of hope and promise with even greater meaning come echoing into our ears today. God grant us the ability to hear Him speaking to us through those words.



**LXX**

<sup>LXT</sup> Isaiah 55:1 οἱ διψῶντες πορεύεσθε ἐφ' ὕδωρ καὶ ὅσοι μὴ ἔχετε ἀργύριον βαδίσαντες ἀγοράσατε καὶ πίνετε ἄνευ ἀργυρίου καὶ τιμῆς οἴνου καὶ στέαρ <sup>2</sup> ἵνα τί τιμᾶσθε ἀργυρίου καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλημονὴν ἀκούσατέ μου καὶ φάγεσθε ἀγαθὰ καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν <sup>3</sup> προσέχετε τοῖς ὠτίοις ὑμῶν καὶ ἐπακουθήσατε ταῖς ὁδοῖς μου ἐπακούσατέ μου καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν καὶ διαθήσονται ὑμῖν διαθήκην αἰώνιον τὰ ὅσια Δαυιδ τὰ πιστά <sup>4</sup> ἰδοὺ μαρτύριον ἐν ἔθνεσιν δέδωκα αὐτόν ἄρχοντα καὶ προστάσσοντα ἔθνεσιν <sup>5</sup> ἔθνη ἃ οὐκ ᾔδεισάν σε ἐπικαλέσονται σε καὶ λαοὶ οἳ οὐκ ἐπίστανται σε ἐπὶ σὲ καταφεύξονται ἕνεκεν τοῦ θεοῦ σου τοῦ ἁγίου Ἰσραὴλ ὅτι ἐδόξασέν σε

<sup>6</sup> ζητήσατε τὸν θεὸν καὶ ἐν τῷ εὗρίσκειν αὐτὸν ἐπικαλέσασθε ἡνίκα δ' ἂν ἐγγίξη ὑμῖν <sup>7</sup> ἀπολιπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ καὶ ἄνθρωπος ἄνομος τὰς βουλάς αὐτοῦ καὶ ἐπιστραφήτω ἐπὶ κύριον καὶ ἐλεηθήσεται ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἁμαρτίας ὑμῶν <sup>8</sup> οὐ γὰρ εἰσιν αἱ βουλαὶ μου ὥσπερ αἱ βουλαὶ ὑμῶν οὐδὲ ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοὶ μου λέγει κύριος <sup>9</sup> ἀλλ' ὥς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς οὕτως ἀπέχει ἡ ὁδός μου ἀπὸ τῶν ὁδῶν ὑμῶν καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου

<sup>10</sup> ὥς γὰρ ἂν καταβῇ

**NASB**

1 Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost. 2 Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight yourself in abundance. 3 Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, *According to the faithful mercies shown to David.* 4 Behold, I have made him a witness to the peoples, A leader and commander for the peoples. 5 Behold, you will call a nation you do not know, And a nation which knows you not will run to you, Because of the LORD your God, even the Holy One of Israel; For He has glorified you.

6 Seek the LORD while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon. 8 For My thoughts are not your thoughts, Nor are your ways My ways," declares the LORD. 9 "For as the heavens are higher than the earth, So are My

**NRSV**

1 Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. 2 Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. 3 Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. 4 See, I made him a witness to the peoples, a leader and commander for the peoples. 5 See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you.

6 Seek the Lord while he may be found, call upon him while he is near; 7 let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. 9 For as the heavens are higher than the earth, so are my ways higher than your ways

**NLT**

1 Is anyone thirsty? Come and drink ? even if you have no money! Come, take your choice of wine or milk ? it's all free! 2 Why spend your money on food that does not give you strength? Why pay for food that does you no good? Listen, and I will tell you where to get food that is good for the soul! 3 Come to me with your ears wide open. Listen, for the life of your soul is at stake. I am ready to make an everlasting covenant with you. I will give you all the mercies and unfailing love that I promised to David. 4 He displayed my power by being my witness and a leader among the nations. 5 You also will command the nations, and they will come running to obey, because I, the LORD your God, the Holy One of Israel, have made you glorious.

6 Seek the LORD while you can find him. Call on him now while he is near. 7 Let the people turn from their wicked deeds. Let them banish from their minds the very thought of doing wrong! Let them turn to the LORD that he may have mercy on them. Yes, turn to our God, for he will abundantly pardon. 8 My thoughts are completely different from yours," says the LORD. And my ways are far beyond anything you could imagine.



ὑετὸς ἢ χιῶν ἐκ τοῦ οὐρανοῦ καὶ οὐ μὴ ἀποστραφῇ ἕως ἂν μεθύσῃ τὴν γῆν καὶ ἐκτέκῃ καὶ ἐκβλαστήσῃ καὶ δῶ σπέρμα τῷ σπεύρου καὶ ἄρτον εἰς βρῶσιν <sup>11</sup> οὕτως ἔσται τὸ ῥῆμά μου ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου οὐ μὴ ἀποστραφῇ ἕως ἂν συντελεσθῇ ὅσα ἠθέλησα καὶ εὐοδώσω τὰς ὁδοὺς σου καὶ τὰ ἐντάλματά μου <sup>12</sup> ἐν γὰρ εὐφροσύνῃ ἐξελεύσεσθε καὶ ἐν χαρᾷ διδαχθήσεσθε τὰ γὰρ ὄρη καὶ οἱ βουνοὶ ἐξαλοῦνται προσδεχόμενοι ὑμᾶς ἐν χαρᾷ καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐπικροτήσῃ τοῖς κλάδοις <sup>13</sup> καὶ ἀντὶ τῆς στοιβῆς ἀναβήσεται κυπάρισσος ἀντὶ δὲ τῆς κονύζης ἀναβήσεται μυρσίνη καὶ ἔσται κύριος εἰς ὄνομα καὶ εἰς σημεῖον αἰώνιον καὶ οὐκ ἐκλείψει

ways higher than your ways And My thoughts than your thoughts.

10 For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding *in the matter* for which I sent it. 12 For you will go out with joy And be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap *their* hands. 13 Instead of the thorn bush the cypress will come up, And instead of the nettle the myrtle will come up, And it will be a memorial to the LORD, For an everlasting sign which will not be cut off."

and my thoughts than your thoughts.

10 For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, 11 so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it. 12 For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. 13 Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign that shall not be cut off.

9 For just as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts.

10 The rain and snow come down from the heavens and stay on the ground to water the earth. They cause the grain to grow, producing seed for the farmer and bread for the hungry. 11 It is the same with my word. I send it out, and it always produces fruit. It will accomplish all I want it to, and it will prosper everywhere I send it. 12 You will live in joy and peace. The mountains and hills will burst into song, and the trees of the field will clap their hands! 13 Where once there were thorns, cypress trees will grow. Where briers grew, myrtles will sprout up. This miracle will bring great honor to the LORD's name; it will be an everlasting sign of his power and love.

Isaiah 55:1-13

Isaiah 55:1 WTT  
הָיוּ כָּל־צִמָּא לָכֹן לַמָּיִם וַאֲשֶׁר אֵין־לוֹ כֶּסֶף  
לָכֹן שָׁבְרוּ וַאֲכָלוּ וּלְכֹן שָׁבְרוּ בְּלוּ־כֶסֶף וּבְלוּ מַחֲרִי יֵין  
וְחָלֵב

<sup>2</sup> לֵמָּה תִשְׁקַלְוּ־כֶסֶף בְּלוּ־לֶחֶם וַיִּגְיעְכֶם בְּלוּ לְשִׁבְעָה

שְׁמֵעוּ שְׁמֵעוּ אֵלַי וְאֶכְלוּ־טוֹב וְתִתְעַנֵּג בְּדָשָׁן נַפְשְׁכֶם

<sup>3</sup> הִטּוּ אֲזִנֵּיכֶם וּלְכֹן אֵלַי שְׁמֵעוּ וְתַחֲי נַפְשְׁכֶם וְאַכְרַתָּה לָכֶם  
בְּרִית עוֹלָם חֲסִדֵי דֹד הַנְּאֻמִּים

<sup>4</sup> הֵן עַד לְאוֹמִים נִתְּנוּ נְגִיד וּמִצְוָה לְאֻמִּים

<sup>5</sup> הֵן גֹּי לֹא־תִדְעַ תִּקְרָא וְגֹי לֹא־יִדְעֶנָּה אֵלֶיךָ יִרְוּצוּ לְמַעַן  
יְהוּה אֱלֹהֶיךָ וּלְקָדוֹשׁ יִשְׂרָאֵל כִּי פֶאֶרְךָ ס

<sup>6</sup> בְּדָרְשׁוֹ יְהוּה בְּהִמְצָאוֹ קִרְאָהוּ בְּהִיּוֹתוֹ קָרוֹב

<sup>7</sup> יַעֲזֹב רָשָׁע דְּרָכָו וְאִישׁ אִוֵּן מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל־יְהוּה

וַיִּרְחַמְהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ

<sup>8</sup> כִּי לֹא מִחֲשַׁבּוֹתַי מִחֲשַׁבּוֹתֵיכֶם וְלֹא דְרָכֵיכֶם דְּרָכַי נֹאם

יְהוּה

<sup>9</sup> כִּי־גִבְהוּ שָׁמַיִם מֵאָרֶץ כֵּן גִּבְהוּ דְּרָכַי מִדְּרָכֵיכֶם וּמִחֲשַׁבְתִּי  
מִמִּחֲשַׁבְתֵּיכֶם

<sup>10</sup> כִּי כַּאֲשֶׁר יִרְדַּ הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשִׁמָּה לֹא יָשׁוּב

כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע

לַזֶּרַע וּלְחֶם לֵאכֹל

<sup>11</sup> כֵּן יִהְיֶה דְּבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רִיקָם כִּי

אִם־עָשָׂה אֶת־אֲשֶׁר חָפְצָתִי וְהִצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו

<sup>12</sup> כִּי־בִשְׁמִיחָה תֵצֵאוּ וּבְשָׁלוֹם תִּגְבְּלוּן הֶהָרִים וְהַגְּבָעוֹת

יִפְצְחוּ לִפְנֵיכֶם רִנָּה וְכָל־עֵצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף

<sup>13</sup> תַּחַת הַנֶּעְצוּץ יַעֲלֶה בְרוֹשׁ (תַּחַת) [וְתַחַת] הַסַּרְפָּד יַעֲלֶה

הַדָּס וְהִיָּה לִיהוּה לְשֵׁם לְאוֹת עוֹלָם לֹא יִכְרַת ס



<sup>BHT</sup> Isaiah 55:1 hōy kol-šāmē<sup>1</sup> ləḵû lammáyim waʾāšer ʾēn-lô kâsep̄ ləḵû šibrû  
 weʾēkōlû ûləḵû šibrû bəlô<sup>2</sup>-kēsep̄ ûbəlô<sup>3</sup> məḥîr yáyin wəḥālāb<sup>2</sup> lāmmā<sup>h</sup>  
 tišqəlû-kēsep̄ bəlô<sup>3</sup>-lēhem wīgî ăkem bəlô<sup>3</sup> ləsob̄ ā<sup>h</sup> šim û šāmô<sup>a</sup> ʾēlay  
 wəʾiklû-tôb̄ wətiṭ̄ annaḡ baddēsen nap̄šəkem<sup>3</sup> haṭṭû ʾoznəkem ûləḵû ʾēlay  
 šim û ûtəḥî nap̄šəkem wəʾekrəṭā<sup>h</sup> lăkem bərîṭ̄ ôlām ḥasde dāwīd  
 hanneʾemānīm<sup>4</sup> hēn ēd ləʾummīm nətattīw nāḡīd ūməšawwē<sup>h</sup> ləʾummīm<sup>5</sup>  
 hēn gōy lō<sup>3</sup>-tēda tiqrā<sup>3</sup> wəḡōy lō<sup>3</sup>-yədā ūkā ʾēlēkā yārûšû ləma<sup>a</sup> an  
 yhw̄h(ʾādōnāy) ʾēlōhe<sup>h</sup>kā wəliqdôš yisrāʾēl kî pēʾārāk<sup>s</sup> 6 diršû  
 yhw̄h(ʾādōnāy) bəhimmasʾô qərāʾuhû bihyôṭô qārôb̄<sup>7</sup> ya āzôb̄ rāsā darkô  
 wəʾiš ʾāwen maḥšəbōṭāyw wəyāsôb̄ ʾel-yhw̄h(ʾādōnāy) wīraḥāmēhû wəʾel-  
 ʾēlōhēnû kî-yarbe<sup>h</sup> lislô<sup>a</sup> 8 kî lō<sup>3</sup> maḥšəbōṭay maḥšəbōṭēkem wəlō<sup>3</sup>  
 darkēkem dərākāy nəʾūm yhw̄h(ʾādōnāy) 9 kî-ḡābhû šāmáyim mēʾāreš kēn  
 ḡābhû dərākay middarkēkem ūmaḥšəbōṭay mimmaḥšəbōṭēkem<sup>10</sup> kî kaʾāšer  
 yērēd haggēšem wəhaššēlēḡ min-haššāmáyim wəšāmmā<sup>h</sup> lō<sup>3</sup> yāsûb̄ kî ʾim-  
 hirwā<sup>h</sup> ʾet̄-hāʾāreš wəhōlīdāh wəhišmīḥāh wənāṭan zēra lazzōrē<sup>a</sup> wələhem  
 lāʾōkēl<sup>11</sup> kēn yiḥye<sup>h</sup> dēbārī ʾāšer yēšē<sup>3</sup> mippî lō<sup>3</sup>-yāsûb̄ ʾēlay rēqām kî ʾim-  
 āsā<sup>h</sup> ʾet̄-ʾāšer ḥāpāstī wəhišlī<sup>a</sup> ʾāšer šəlaḥtīw<sup>12</sup> kî-bəsimḥā<sup>h</sup> tēšēʾû ūbəšālôm  
 tūbālûn hehārīm wəhaggəbā ōṭ̄ yip̄šəḥû lip̄nēkem rinnā<sup>h</sup> wəkol- āšē  
 haššāde<sup>h</sup> yimḥāʾû-kāp̄<sup>13</sup> taḥat ḥanna āšûš ya āle<sup>h</sup> bərôš (taḥat) [wətaḥat]  
 hassirpaḍ ya āle<sup>h</sup> ḥādas wəḥāyā<sup>h</sup> lyhw̄h(ləʾdōnāy) ləšem ləʾôṭ̄ ôlām lō<sup>3</sup>  
 yikkārēt̄<sup>s</sup>