CLARIFYING MORE BAFFLING BIBLICAL PASSAGES

CHAPTER THIRTEEN

"SEVEN PROBLEMS IN ISAIAH 8:1–15"

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ISAIAH 8:1–15

INTRODUCTION

The seven problems for translators and exegetes of Isaiah 8:1–15 include four lexical difficulties, one scribal error of confusing a ד and a ר, and two cases of words and verses which have 'migrated' from their original position in the text. The two phrases in Isa 8:1–15 which must be restored to their former places are

- The MT אֶת־רְצִין וּבֶן־רְמַלְיָהוּ "with Rezin and the son of Remaliah" in 8:6, which must be restored to 8:4, so that the text reads, ". . . the wealth of Damascus and the spoil of Samaria—along with Rezin and the son of Remaliah—will be carried away before the king of Assyria."[1]

- Verses 14–15, "And he will become a sanctuary (?) and a stone of offense and a rock of stumbling to both houses of Israel . . . ," must be restored to the end of 8:8, with the subject of the verb וְהָיָה being the king of Assyria who is mentioned in 8:7 (see below).[2]

The four words in Isa 8:1–15 which are problematic are the the מָשׂוֹשׂ "rejoicing" in 8:6, the כְּנָפָיו "its wings" in 8:8, the רֹעוּ "be terrified" in 8:9, and the מִקְדָּשׁ "sanctuary" in 8:14. However, by looking at Arabic cognates of these four words contextually appropriate definitions and translations become available, requiring only the emendation of the one ד to a ר in 8:14.

A PREFERRED READING
FROM THE SEPTUAGINT

The second of these three words, the כְּנָפָיו "its wings" in 8:8, appears to reference the breadth of the flooding of the Euphrates. However, it appears in the Septuagint as παρεμ-βολὴ, meaning "a fortified camp, barracks, an enclosure." The relevant line from 8:8 reads,

וְהָיָה מֻטּוֹת כְּנָפָיו מְלֹא רֹחַב־אַרְצְךָ

and it will become the stretchings of its wings
the filling of the breath of your land

καὶ ἔσται ἡ παρεμβολὴ αὐτοῦ ὥστε πληρῶσαι
τὸ πλάτος τῆς χώρας σου,

and his camp shall thus fill the breadth of thy land.

Hatch and Redpath (1954:1068) did not identify the MT כְּנָפָיו as the text behind this Greek translation. Commentators, such as Gray (1912:148), Clements (1980: 97) and Blenkinsopp (2000: 241), ignored the Septuagint translation of the verse. However, the Greek translators were obviously aware of a meaning of כנף in Biblical Hebrew which was lost in post-Biblical times—though its cognate survived in Arabic.[3] The Arabic verb كنف (*kanafa*) "to guard, to protect, to provide with an enclosure" and the noun كنف (*kanaf*) "shelter, fold, protection, wing, aegis" (Lane 1893: 3004; Wehr, 1979: 988; Castell 1669: 1760 [*cinxit, custodivit, protexit, circumtexit*]) correspond perfectly with the Greek παρεμβολὴ "a fortified enclosure, camp." In light of this Arabic cognate, the Septuagint provides the best interpretation of the כנפיו in 8:8. Thus, the paraphrase of כנפיו as "its branches" (Blenkinsopp

2000: 240), when speaking of the river rather than the king, is unnecessary; and the objection of Clements (1980) that

> The sudden transition to the imagery of a bird with out-stretched wings is awkward and unanticipated, with most modern commentators it should be regarded as a later addition . . .

cannot be sustained.[4] Moreover, Irvine's (1990: 193) interpretation that "The words to Immanuel depict Yahweh as a great bird . . . [and] the temple iconography is probably the source of Isaiah's metaphor" can be readily dismissed since he had to reach back thirty-one words in the Hebrew text skipping over the masculine nouns נָהָר and מֶלֶךְ — to reach the אֲדֹנָי for the antecedent of the suffix of כְּנָפָיו "its/his wings."

FROM "REJOICING" TO BEING
"BARELY VISIBLE"

By appealing to the Arabic cognates of the three other problematic Hebrew words in Isa 8:1–15, clarification becomes immediately available. Consider next the מְשׂוֹשׂ in Isa 8:6, which has been variously translated as

- "rejoice" (KJV, NKJ, NIV, NIB, NLT, YLT, WEB, RWB, and the Syriac ܚܕܐ (ḥăda᾽) being the basis for Lamsa's "rejoice").
- "melt in fear" (RSV, NRS)
- "tremble" (NJB)
- "to take up" (DRA, Vulgate *adsumptsit*)
- "desires to have . . . a king over you" (LXX βούλεσθαι ἔχειν . . . βασιλέα ἐφ᾽ ὑμῶν).

Fullerton (1924) and Sweeney (1993) have provided summaries of the varied scholarly interpretations of this מְשׂוֹשׂ (which is followed by the direct object sign את or the preposition "with"), beginning with Kimḥi and Gesenius who read it as a construct noun or a verbal noun with the force of a finite verb, meaning "they [many in Judah] will rejoice with them [Rezin and ben Remaliah]." However, a number of scholars opted to emend the MT וּמְשׂוֹשׂ "and rejoicing" to וּמְסוֹס "and dissolving, melting, fading away," or "gently," including Hitzig (1833), Bredenkamp (1887), Procksh (1930), Wildberger (1972), Schoors (1972), Clements (1980), and Kaiser (1983).[5] Honeyman (1944) emended the וּמְשׂוֹשׂ to וּמָשׂוּ (from משׁה "to draw up"), to convey the idea that Judah's water bucket "drew up" the dangerous kings Rezin and Pekah. A number of other commentators dismissed וּמְשׂוֹשׂ as a gloss, including Schroeder (1912), Fullerton (1924), and Dietrich (1976). But Irvine (1990: 187) cautioned, "Without textual evidence to the contrary, however, the Masoretic text should be retained and the historical background understood accordingly."

Auret (1990: 112–113) and Sweeney (1993: 46–52) likewise rejected all proposed emendations and claims about glosses. In order to accommodate the MT מְשׂוֹשׂ "rejoicing," Auret argued for a change of assumptions about the historical setting, shifting it from the time of the Syro-Ephraimite war (735 B.C.E.)—when no Judean would have rejoiced *with* Pekah or Rezin—to the time of Tiglath-Pileser III (732 B.C.E.). Auret stated,

With the overrunning of Aram and the Northern Kingdom by the invading troops of Tiglath-Pileser III, it

requires no major feat of the imagination to picture the
satisfaction and joy of Ahaz and his court . . . ,

permitting his translation of 8:6 to become

Because these people rejected the calm waters of Shiloah
and rejoice in (implicit: the face [*sic*] of the destruction
of) Rezin and the son of Remaliah . . . .

Thus, Auret emended only the *context*, but not the *text*.
Instead of rejoicing *with* Rezin and Pekah, the Judeans ad-
dressed in 8:6 actually rejoiced *with* the destruction of the two
kings, a *fait accompli*.[6]

By contrast, Sweeney rightly argued that the MT מְשׂוֹשׂ
"rejoicing," lies behind the אִתְרְעִיאוּ "they preferred / de-
lighted in," found in Targum Jonathan. But with less success,
he argued that the Septuagint's βούλεσθαι ἔχειν . . . βασιλέα
ἐφ᾽ ὑμῶν, "desires to have . . . a king over you," corresponds
to a verbal understanding of MT וּמְשׂוֹשׂ as "delight in" or
"choose." But to the contrary, the Greek ἔχειν . . . βασιλέα
reflects the identification of the MT מְשׂוֹשׂ with the Hebrew
stem שׁוּשׁ which was the cognate of the Arabic سوس / ساس
(*saws / sâs*) "he ruled, he governed, he became head, chief,
commander" (Lane 1872: 1465; Wehr 1979: 514), providing
another example of the Septuagint translators' knowledge of
rare words in Biblical Hebrew which became lost in post-
Biblical and rabbinic Hebrew. Moreover, the βούλεσθαι "to
desire" was probably a translation of the MT אָת, which must
have appeared in the *Vorlage* of the Septuagint with full spell-
ing as אות and was read as the construct of אַוָּה "desire.

Similar to Auret's changing the historical context of Isa
8:6 to a time when the people of Judah could be expected to

rejoice over the demise of Rezin and Pekah, Sweeney opted to interpreted Isa 8:6 in the light of Isa 66:10–14, which also speaks of overflowing streams and of people rejoicing (שִׂמְחוּ and שִׂישׂוּ), coupled with the use of אֶת with these two verbs, like the מְשׂוֹשׂ אֶת in 8:6.[7] His conclusions (1993: 49–50) that ". . . . there is no secure alternative to the reading *ûmᵉśôś* in Isa. 8.6," and "the reading [of וּמְשׂוֹשׂ] may appear awkward, but it must stand," can be sustained—but for different reasons and with different definitions than those found in Sweeney's study.

The MT מְשׂוֹשׂ is the Hebrew cognate of the Arabic adjective مشاوش / مشاوس (*mušâwis / mušawiš*) which Lane (1872: 1618) defined as "water hardly to be seen, by reason of its remoteness [from the surface of the ground] or its paucity and the depth to which it has sunk."[8] The vocalization of the MT וּמְשׂוֹשׂ needs to be repointed as וּמְשָׁוֶשׁ or וּמְשָׁוֵשׁ and read in conjunction with the four words which precede it rather than the four word which follow it, so that the entire phrase reads as מֵי הַשִּׁלֹחַ הַהֹלְכִים לְאַט וּמְשָׁוֵשׁ, "the waters of Shiloah that flow gently and are barely visible," with the "barely" focusing on the paucity of the water and the "visible" focusing on its partial invisibility.[9]

It is well known that (1) some sections of the aqueduct from the Spring of Gihon to the Pool of Siloam were covered with slabs, while other parts of the channel were underground due to higher rock levels; and (2) the water which gushed from the Spring of Gihon was sometimes scarce, but always sporadic (gushing out of the spring only twice a day at the end of the dry season, but four to five time a day after a rainy season). The MT משוש, like its Arabic cognate, referenced

both the paucity of the water and its being scarcely visible at certain places and at certain times. Another hint of the Shiloah aqueduct's being partially covered appears when it recognized that לאט "gently" (i.e., לְ plus אַט) is a homograph of the stem לְאַט "to cover" (which in Modern Hebrew also means "to speak softly, gently"). The imagery of the "gently flowing and barely visible waters of Shiloah" presents quite a contrast to the imagery of the conspicuously surging and overflowing Euphrates.

THE AMBIGUITY OF רֹעוּ IN ISAIAH 8:9

The identification of the stem of MT רֹעוּ has proven to be quite controversial. While no one has read it as the imperative of (1) רָעַע "be bad!" or (2) רָעָה, (stem I) "be shepherds!" or (3) רָעָה (stem III) "be desirous!" three other stems were recognized in the various translations and commentaries, namely,

- רָעָה (stem II) "to associate with" (the Vulgate's *con-gregamini*, followed by KJV, NRS, WEB, RWB, DRA, YLT)[10]

- רָעַע "to break" (NKJ, RSV, NAV)

- רוּעַ "to shout" (NIV, NIB).[11]

The Septuagint's γνῶτε "know ye" reflects a *Vorlage* with דעו for the MT רֹעוּ, and has been followed by Gray (1912: 149), Kaiser (1972: 115), and Blenkinsopp (2000: 239). But contextually it does not appear to have been the original Hebrew reading. In contrast, the Syriac text reads ܙܘܥܘ (*zûᶜû*) "quake, quiver, totter, tremble" (Payne Smith 1903:113),

which obviously does not reflect any of the six definitions cited in the paragraph above. A seventh definition must be added to the list to accommodate the reading of the Peshitta, namely רוּעַ (stem II) "to be frightened, to tremble with fear." It is the cognate of the widely attested Arabic راع / روع (*rûᶜ* / *râᶜ*) "he was frightened, it affected his heart [*rûᶜ*] with fear, fright," and the nouns روع / روعة (*rawᶜ* / *rawᶜat*) "fright, fear" (Castell 1669: 3552, *territ, timor, timuit*; Lane 1867:1187–1189; Wehr 1979: 426). This seventh definition of רעוּ "to tremble with fear" is the perfect parallel for the imperative חֹתוּ "be dismayed, scared, terrified" which follows. It is obvious that the Syriac translator knew of this rare Hebrew word which became lost in rabbinic Hebrew but survives as a cognate in Arabic.

Unfortunately, the Peshitta text of 8:9 was ignored by Gray, Kaiser, Clements, Irvine, Blenkinsopp, and others, but was recognized by Wildberger (1991: 349) only to be dismissed because it "does not establish a parallel to הִתְאַזְרוּ (gird yourselves) and עֻצוּ עֵצָה (forge a plan)." Wildberger was apparently unaware of the Arabic cognate cited above; but with that cognate now in focus, his conclusion is unacceptable.

The Vulgate translated the repeated הִתְאַזְרוּ in 8:9b in two different ways. The first one became *confortamini* "strengthen yourselves" and the second one became *accingite vos* "gird / prepare yourselves." This reflects the same semantic range of אָזַר in Hebrew as that found in Arabic, where أزر (*ᵓazara*) means (1) "he aided, assisted, helped, strengthened him" and (2) "he clad, covered, girded him" (Lane 1863: 52–53; Wehr 1979: 17). The Targum's repeated אִיתַקַּפוּ "to strength one's

self" reflects the fact that the Biblical אָזַר had a semantic range comparable to that of its Arabic cognate, but the targumist opted to use the more common verb תָּקַף.

FROM "SANCTUARY" TO "OPPRESSOR"

A number of emendations have already been proposed for the MT לְמִקְדָּשׁ in Isa 8:14. Gray (1912: 151) left the word untranslated and commented, "Not improbably למקדש is a corruption of למוקש ['for a snare'], which was itself erroneously substituted from the following distich for the term which stood in the original text." Driver (1955:82) emended the text to מָקְשִׁיר "cause of difficulty"; and Clements (1980: 99), noting that "*sanctuary* sounds strange in a verse which affirms the threatening aspect of Yahweh's purpose towards Judah," likewise opted for מקשיר, reading it as the *hiphᶜîl* participle meaning "one who conspires against." Blenkinsopp (2000: 241) also thought that *sanctuary* "makes no sense in the context" and agreed with Clements and others, but opted for the *piᶜel* participle מְקַשֵּׁר "co-conspirator."[12]

Irvine (1990:203), unimpressed with the emendations of others, offered his own. For the MT לְמִקְדָּשׁ וּלְאֶבֶן נֶגֶף "for a sanctuary, and for a stone of offense," he divided the words as לְמִקְדָּשׁוֹ לְאֶבֶן נֶגֶף, which, with the וְהָיָה, means "Then he [Yahweh] will become for the sake of his holy domain a stone of offense . . . ." But isolating the first and last of the seven ל's in a series in this verse as alternatives for the usual לְמַעַן "for the sake of"—in order to prove that "Isaiah 8:14 makes good sense as a promise of divine protection for Zion and the Davidic house"—is less than convincing .

As Blenkinsopp noted, the problem in 8:14 is partially one of context. The more appropriate context for the metaphors "a stone of offense, and a rock of stumbling . . . a trap and a snare to the inhabitants of Jerusalem" is at the end of Isa 8:8, where the metaphors would apply to the king of Assyria who is mentioned in 8:7. But, in this restored context, a reference to the king of Assyria being a "sanctuary" for both house of Israel and for the inhabitants of Jerusalem makes no sense. Therefore, an emendation of the MT לְמִקְדָּשׁ to לְמַקְרֵשׁ (i.e., changing the ד to a ר and reading a *hiphᶜîl* participle rather than a noun) is required. The Hebrew קרשׁ is the cognate of the Arabic كرث "*karaṯa*" "it oppressed, it afflicted, it grieved [him]" (Lane 1885: 2604; Wehr 1979: 959–960, where كارثة [*kâriṯat*] "disaster, catastrophe, torrential rains" is also noted).[13] Thus, the king of Assyria—*not* Yahweh—will become the "oppressor" (literally, "the grief-maker") as well as his becoming "a stone of offense, and a rock of stumbling, . . . a trap and a snare to the inhabitants of Jerusalem." The biblical book of Lamentations, though it is from a later period, illustrates well the *grief* generated by Israel's oppressors.

CONCLUSION

Other minor problems can be identified in these fifteen verses, like the MT קֶשֶׁר "conspiracy" in 8:12 being twice translated in the Septuagint as σκληρόν "hard," indicating that its *Vorlage* read קשׁה rather than קשׁר.[14] But the major problems have been addressed and Arabic cognates have facilitated the recovery of rare Hebrew words—some of which were known to the Greek, Latin, and Syriac translators but subsequently became lost in post-Biblical Hebrew. These

rare words can now be restored to the lexicons of Biblical Hebrew.

The relocation of the phrase "with Rezin and the son of Remaliah" may have been an early editorial change, since, as stated in the restored version of Isa 8:4, Isaiah said that Rezin and Pekah would be carried away before the king of Assyria. But according to 2 Kings 16:9, Rezin was killed in Damascus; and according to 2 Kings 15:30, Pekah was killed by Hoshea, a fellow Israelite. Neither king was literally "carried away before the king of Assyria." Thus, their names were retained in the text but moved out of the *Maher-shalal-hash-baz* prediction passage.

Once the original מַקְרֹשׁ "oppressor, grief-maker" was misread as the noun מִקְדָּשׁ "sanctuary," a pseudo-correction was made which involved moving the words associated with the מִקְדָּשׁ to be in proximity to the verse containing the verb תִּקְדִּישׁוּ. This transposition was done quite early for the Qumran scrolls and the versions reflect the same placement of these verses as that found in the MT.[15] Unwittingly, this led to the subject of the verb וְהָיָה becoming Yahweh, rather than remaining the king of Assyria. Thus, simple misreading of one ר as a ד led to a pseudo-correction, and it in turn has led to a wide variety of pseudo-interpretations about Isaiah's understanding of the nature and workings of Yahweh. The transposition of Isa 8: 14–15 to follow 8:8, coupled with the recovery of the rare word מַקְרֹשׁ in Isaiah's vocabulary, redefines the parameters of the discussion.

An English translation of Isa 8:1–15 is provided here for a summary and a conclusion. My proposed readings and the proposal of others which have been adopted are in BOLD SMALL CAPS and transposed texts are in lower case ***bold*** font.

Isaiah 8:1–4

Then Yahweh said to me, "Take a large tablet and write upon it with a SOFT stylus, 'Belonging to Maher-shalal-hash-baz.'" And I got reliable witnesses, Uriah the priest and Zechariah the son of Jeberechiah, to attest for me. And I went to the prophetess, and she conceived and bore a son. Then Yahweh said to me, "Call his name Maher-shalal-hash-baz; for before the child knows how to cry 'My father' or 'My mother,' the wealth of Damascus and the spoil of Samaria, **along with Rezin and the son of Remaliah**, will be carried away before the king of Assyria."

8:5–8 and 8:14–15

Yahweh spoke to me again: "Because this people have refused the waters of Shiloah that flow gently AND ARE BARELY VISIBLE, therefore, behold, the Lord is bringing up against them the waters of the River, mighty and many, the king of Assyria and all his glory; and it will rise over all its channels and go over all its banks; and it will sweep on into Judah, it will overflow and pass on, reaching even to the neck; AND HIS [the Assyrian king's] OUT-SPREAD GARRISONS will fill the breadth of your land, O Immanuel." **And he** [the King of Assyria] **will become AN OPPRESSOR and a stone of offense, and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. And many shall stumble thereon; they shall fall and be broken; they shall be snared and taken.**"

8:9–13 and 8:16–18

TREMBLE WITH FEAR, you peoples, and BE TERROR-STRICKEN; give ear, all you far countries; STRENGTHEN YOUR-SELVES and BE TERROR-STRICKEN; STRENGTHEN YOURSELVES and BE TERROR-STRICKEN. Take counsel together, but it will come to nought; speak a word, but it will not stand, for God is with us. For Yahweh spoke thus to me with his strong hand upon me, and warned me not to walk in the way of this people, saying: "Do

not call conspiracy all that this people call conspiracy, and do not fear what they fear, nor be in dread." But Yahweh of hosts, him you shall regard as holy; let him be your fear, and let him be your dread.

NOTES

1. Instead of identifying אֶת־רְצִין וּבֶן־רְמַלְיָהוּ as a misplaced fragment, Fullerton (1924: 267), partially following Giesebrecht (1888: 227), proposed deleting the phrase and the וּמְשׂוֹשׂ which precedes it as a gloss which originated as a marginal comment. With the removal of these five words, Fullerton argued, 8:5–8a becomes a coherent literary unit.

2. Compare Fullerton's proposal (1924: 289) to move 8:8b– 10 to precede 7:10.

3. Talmage (1967: 467) suggested that the Arabic cognate أنث (ʾanuṯa) "soft, blunt" provides the clue for understanding the phrase חֶרֶט אֱנוֹשׁ in Isa 8:1 (usually translated "a man's pen") to "refer to a broad nibbed, flexible pen capable of making the bold stroke expected in the context."

4. Even if the 3ms suffix of כנפיו referred to the river, rather than to the king, the Arabic كنف (kanaf) would still be relevant because it can also mean "the right and left side" of a person or place and would permit the translation, "and it will come to pass (sg,) the [river's] stretchings (pl.) to its right and its left, the filling of the breadth of your land, O Immanuel." This interpretation would also mitigate against Auret's argument (1990:109–110) that a redactor has made the "wings" which would cover Judah to be those of Immanuel (= Yahweh, not Hezekiah), "which changes the original message of doom to one of promise." Sweeney's suggestion that the reference to the "wings" of the king of Assyria carries sexual

overtones comparable to the spreading of one's skirt, is less than convincing.

5. Fullerton (1924: 265–266) rejected this emendation, stating, "It is one of those ingenious conjectures which at first sight captivate the hard-pressed exegete but which prove in the end to be will-o-the-wisps, leading him off into false paths." Unfortunately, too few commentators took Fullerton's criticism seriously.

6. If there is any historical validity to the account in 2 Chron 28:5–15 and 2 Kings 16:5–6 about Rezin's and Pekah's plundering Judah and Jerusalem—killing well over one hundred twenty thousand and taking two hundred thousand Judeans as prisoners to become slaves in Samaria—it is difficult to concur with Irvine's speculation (1990: 191) that

> On the eve of the Syrian-Israelite invasion, a large part of the country was ready to accept a new non-Davidic leadership that would cooperate with the Syrian and Israelite kings. . . *If* (my italics) the wider Judean public outside the capital city and its environs opposed the Davidic regime and "rejoiced in Rezin and the son of Remaliah," disaster would overtake them as well.

The "if" is a big *if*. Irvine invests great historical validity in the Targums' reading of Isa 8:6, "Because this people despised the kingdom of the house of David . . . and are pleased with Rezin and the son of Remaliah." But he unfairly faults Fullerton—who asserted, ". . . every datum in vv 7 and 8 except 8:6b indicates that he [Isaiah] was doing his utmost to allay the popular *fear* of the Syro-Ephraimitic coalition in order to prevent both court and people from appealing to Assyria for help"—for simply *assuming* "the reliability of the Kings text and so infers Isaiah's opposition to both Ahaz and 'this people.'" However, Irvine's *assumptions* about the Targum of Isaiah are not as compelling as Fullerton's *assumptions* about the Hebrew text of Kings and Chronicles.

7. Sweeney (1893: 52) also argued that the implicit sexual imagery of Isaiah 8 and Isaiah 66 "present parallel but contrasting descriptions of the circumstances that led to the punishment and the results of the restoration"— supporting his claim that the וּמְשׂוֹשׂ in Isa 8:6 was there already by the time of Trito-Isaiah.

8. The identification of this Arabic cognate was first made by Popper (1923: 348) but, aside from a footnote in Fullerton's study (1924: 267) it has received scant attention since then.

9. The "barely visible waters" is not a reference to Hezekiah's tunnel which was constructed about thirty years later (Isa 22:11; 2 Kings 20:20; 2 Chron 32:30; and Sirach 48:17).

10. Wildberger (1991: 350) noted that Aquila, Symmachus, and Theodotian's συναθρίσθητε "assemble" and the Targum's אתחברו "gather together" are based upon this stem.

11. Wildberger (1991: 350) noted that this is the preferred reading of Schmidt (1930: 7) and Sæbø (1964: 132).

12. The problems with the מִקְדָּשׁ "sanctuary" in 8:14 led Blenkinsopp (2000: 241) also to emend unnecessarily the MT תַּקְדִּישׁוּ "you shall regard as holy" in 8:13 to תַּקְשִׁירוּ "with him you shall conspire."

13. In light of the Arabic variants قرثني (qaratanî) and كرثني (karatanî) "it grieved me" (Lane 1885: 2509, 2604), coupled with the frequent interchange of כ and ק in Hebrew (e.g., הְכַךְ and קְקַק, רָכַךְ and רְקַק), there is no need to emend further the מַקְרֹשׁ to מַכְרֹשׁ. The Arabic ث (t) routinely becomes a שׁ in Hebrew.

14. For other examples of the confusion of the ה and the ר, see Delitzsch, 1920: 114, § 116[c.d].

15. According to Weimert (2004) Jesus' statement about the temple stones being cast down (Matt 24: 1–3, Mark 13:1–2, and Luke 21:5–9) was based upon Isa 8:14 as found in the MT and the versions.