

- 1 **Nevertheless** the **dimness** shall not be such as was in her vexation, **when** at the first he lightly afflicted the land of Zebulun and the land of Naphtali, **and** afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.
- 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

כִּי לֹא מוֹעֵף 23

לְאִשֶׁר מוֹעֵק לָהּ

כַּעֲת הַרְאֵשׁוֹן הַקָּל אֶרְצָה זְבֻלוֹן

וְאֶרְצָה נַפְתָּלִי

וְהֶאֱחָרֹן הַכְּבֵד דֶּרֶךְ הַיָּם עֵבֶר הַיַּרְדֵּן

גְּלִיל הַגּוֹיִם:

הָעַם הַהֹלְכִים בְּחֹשֶׁךְ רָאוּ אֹר גָּדוֹל 1

יֹשְׁבֵי בְּאֶרֶץ צְלֻמוֹת אֹר נָגְהָ עֲלֵיהֶם:

Literal Translation:

- 23 **Because** not gloom to which distress to her **according to** the first (he) caused to be slight and to the land of Zebulun **and** the after (he) caused to be weighty and to the land of Naphtali the way of the sea over Jordan Galilee of the nations
- 1 The people the one walking in darkness saw great light and ones dwelling in land of shadow light shone upon them

Smoothed Literal Translation [brackets indicate text added for ease of reading in English]:

- 23 Because gloom [existed] not to [the extent] which distress [existed] to her **according to** the first [distress] [he] caused to be slight to the land of Zebulun and to the land of Naphtali **and** [according to] the after [distress] [he] caused to be heavy [to] the way of the sea over Jordan Galilee of the nations
- 1 The people the one walking in darkness saw great light and ones dwelling in land of shadow light shone upon them

Analytical Notes:

Verse 1 opens with a **kiy conjunction**, the Hebrew subordinating causal conjunction. This word indicates that the clause that follows gives the ground or reason, the cause, for the main clause that it is modifying, in this case, the main clause in verse 2. Thus, the text of verse 1 gives the ground or reason for the people in verse 2 seeing great light: They see great light because **gloom** is not existing to them, that is, they are not experiencing **gloom/distress**. The nature of the gloom/distress which does not exist to Israel is described

by the **kaph** comparative prepositional phrase: **according to** the first [distress] [he] caused to be slight. The phrase "the after [he] caused to be heavy," as indicated by the **waw conjunction** and the similar phrasing, is clearly joined back to "the first [distress] [he] caused to be slight." The phrase "the after [he] caused to be heavy" is thus part of the same prepositional phrase, indicating what the gloom/distress was not like: The gloom/distress was not going to be like either the first, lighter distress or the second, heavier distress. (My initial thought is that the light distress refers to the correction which Israel experienced while in the land and the second, heavier distress refers to the Captivity which was yet to occur at the time of Isaiah's writing, although I need to do more research on this point to be certain). The fact that Israel was not experiencing distress to the same degree that she had in the past, distress that was designed to bring her back to God, demonstrates that she was seeking to conform herself to the design of God, and, thus seeking, was better able to perceive the light which the LORD provided.

(LXT Isaiah 8:23-9:4) καὶ οὐκ ἀπορηθήσεται ὁ ἐν στενοχωρίᾳ ὢν ἕως καιροῦ τοῦτο πρῶτον ποίει ταχὺ ποίει χώρα Ζαβουλων ἢ γῆ Νεφθαλιμ ὁδὸν θαλάσσης καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες καὶ πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν τὰ μέρη τῆς Ἰουδαίας

LXT 9:1 ὁ λαὸς ὁ πορευόμενος ἐν σκότει ἴδετε φῶς μέγα οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς λάμψει ἐφ' ὑμᾶς 2 τὸ πλεῖστον τοῦ λαοῦ ὁ κατήγαγες ἐν εὐφροσύνῃ σου καὶ εὐφρανθήσονται ἐνώπιόν σου ὡς οἱ εὐφραίνόμενοι ἐν ἀμῆτῳ καὶ ὃν τρόπον οἱ διαιρούμενοι σκύλα 3 διότι ἀφήρηται ὁ ζυγὸς ὁ ἐπ' αὐτῶν κείμενος καὶ ἡ ῥάβδος ἡ ἐπὶ τοῦ τραχήλου αὐτῶν τὴν γὰρ ῥάβδον τῶν ἀπαιτούντων διεσκέδασεν κύριος ὡς τῆ ἡμέρα τῆ ἐπὶ Μαδιαμ 4 ὅτι πᾶσαν στολὴν ἐπισυνηγμένην δόλω καὶ ἱμάτιον μετὰ καταλλαγῆς ἀποτείσουσιν καὶ θελήσουσιν εἰ ἐγενήθησαν πυρίκαυστοι

אָרִי לֹא יִשְׁתַּלְּהִי כָּל דְּיִיתִי לְאַעֲקָא לְהוֹן כְּעִידָן¹ קְדָמִי² קְדַמָּה גְלוֹ¹ עַם² עַם (Isaiah 8:23) TAR
 אָרֶע זְבוּלוֹן¹ וְעַם² וְעַם אָרֶע נִפְתְּלִי וְשִׁאֲרָהוֹן מִלְךְ תִּקְיִי יִגְלִי עַל דְּלָא אִידְכְּרוּ גְבוּרַת יַמָּא נִיִּסִי
 יִרְדְּנָא קָרַב כְּרַבִּי עַמְמִיָּא: (9:1 TAR) עַמָּא בֵּית יִשְׂרָאֵל דְּהוּוּ מְהֻלְכִין בְּמִצְרַיִם כִּיד בְּקַבְלָא נִפְקוּ
 לְמַחְזִי נִיהוּר סִגְיִי יִתְבִּין² דִּיתְבִּין בְּאַרְע טוּלִי מוֹתָא נְהוּרָא אֶזְהַר עֲלִיהוֹן: 2 אֶסְגִּיתָא עַמָּא בֵּית
 יִשְׂרָאֵל לְהוֹן אֶסְגִּיתָא חֲדוּא חֲדִיאָו קְדָמְךָ כְּחֲדוֹת נִצְחִי קָרַב כְּמָא דְּהוּוּ חֲדָן בְּפִלְגוֹתְהוֹן בִּיזְתָּא:
 3 אָרִי אֶעֱדִיתָא יֵת נִיר מְרוֹתִיהָ וְיֵת שׁוֹלְטֵן עֲקֵתִיהָ שְׁלֹטוֹן דְּהוּוּ מְפֻלַּח בֵּיה אִיתְבַּר כְּיוֹם מְדִין: 4
 אָרִי כָּל מִיסְבָּהוֹן וּמִיתְנָהוֹן בְּרִשְׁעָא אֶתְגַּעְלוּ בְּחוּבִין הָא כְּכִסּוּ דְּמְלוּשָׂא בְּדָם דְּלָא דְּכֹן רִשְׁמִי
 כְּתַמָּה² כִּיתְמָהּ מִינָהּ כִּין כְּמָא דְּלִית בַּה צְרוּךְ אֶלְהִין לְאַתְּוֹקְדָא בְּגוּרָא כִּין יִיתוֹן עֲלִיהוֹן עַמְמִיָּא
 דְּתִקְיִפִּין כְּאִישְׁתָּא¹ וְיִקְטְלוּנוֹן² וְיִקְטְלוּנוֹן: