Exegesis and Linguistic Analysis of Isaiah 1:1-20: The Potential for Resolving Church Conflicts

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Abstract

This essay delves into the enduring celestial struggle portrayed in Isaiah 1:1-20, examining its representation of the cosmic conflict between God and Satan and its broader implications for the theme of the battle between good and evil in biblical narratives. Sin and iniquity, pervasive issues affecting both Judah and humanity, underscore the critical role of repentance in the ongoing struggle for human allegiance. The interplay of God's justice and mercy, evident in Verse 17, highlights His divine nature and willingness to redeem despite human sinfulness. The invitation extended by God in verses 18-20 emphasizes the transformative power of repentance, illustrating His earnest desire for a genuine relationship with His people.This analysis adopts a literary and linguistic approach, following a structured method encompassing introduction, delimitation, textual analysis, translation, theme exploration, context examination, theological implications, and conclusion. The study aims to provide a comprehensive understanding of Isaiah 1:1-20, emphasizing its relevance to the Great Controversy and its implications for human reconciliation with God.In conclusion, Isaiah 1:1-20, viewed through the lens of the Great Controversy, offers insights into resolving ecclesiastical conflicts by highlighting the consequences of spiritual deviation, the significance of sincere repentance, and the possibility of restoration through God's grace. The essay encourages self-reflection, acknowledges the detrimental effects of straying from spiritual principles, and promotes optimism by emphasizing the potential for restoration. Ultimately, it provides a robust foundation for effectively resolving conflicts in alignment with divine intentions for humanity, offering valuable perspectives for navigating ecclesiastical disputes towards reconciliation, absolution, and peaceful cohabitation.

Key Words: *Exegesis, Linggustic, Potential, Resollving Church Conflicts*

Introduction

The enduring celestial struggle, often depicted in the Bible, is a central theme revolving around the clash between God and Satan, symbolizing the battle of light against darkness. While Isaiah 1:1-20 may not explicitly refer to this cosmic conflict, it can be interpreted as a miniature representation of the broader struggle between good and evil embedded in biblical narratives. The rebellion and moral decay of the people in Isaiah's era mirror the ongoing conflict between righteousness and sin that spans human history—a theological contention that persists.[1]

Sin and iniquity are widespread issues impacting both the people of Judah and humanity as a whole in verses 4, 16-17. Isaiah advises them to purify themselves through washing and to embrace repentance. In the context of the ongoing cosmic conflict, the roles of sin and repentance are crucial in determining humanity's loyalty. Isaiah's message about washing and repentance serves as a powerful reminder that the presence of sin and iniquity isn't confined to Judah alone but poses a persistent challenge for all of humanity. Isaiah aims to guide individuals towards redemption and reconciliation with God by stressing the importance of repentance. The Great Controversy highlights the lasting significance of sin and repentance in the struggle for human allegiance, emphasizing the ongoing need for individuals to acknowledge their transgressions and seek absolution.[2]

The manifestation of God's just and merciful character is apparent in Verse 17. While admonishing the people for their sins, He also presents the opportunity for reconciliation and forgiveness. The interplay of God's justice and mercy is significant as it unveils His divine nature and willingness to redeem and rescue humanity despite its sinful state. This concept of justice and mercy is mirrored in both the reprimands and pardons bestowed upon individuals and the overarching narrative of salvation history. Throughout the Bible, God consistently exhibits His justice by holding people accountable for their actions, coupled with His benevolence in providing a path for reconciliation through faith and repentance..[3]

In verses 18-20, God extends an invitation to the people to engage in a reasoned conversation with Him. He assures forgiveness and the transformation of their sins into purity, akin to white snow, if they turn away from wrongdoing and follow His commands. This invitation from God reflects His longing for a genuine and close relationship with His people. Emphasizing the profound impact of rejecting evil and embracing His guidance, God promises forgiveness and a state of holiness.

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[1] Raoul Dederen, *Handbook of Seventh-Day Adventist Theology,* electronic ed.,. (Hagerstown, MD: Review and Herald Publishing Association : Ministerial Association, General Conference of Seventh-day Adventists, 2021), 12 of Commentary Reference Series):969.

[2] Francis D Nichol, ed, *The Seventh-Day Adventist Bible Commentary* (Review and Herald Publishing Association, 1977), 75.

[3] Andrew M. Davis, *Exalting Jesus in Isaiah*, ed. David Platt, Tony Merida, and Daniel L. Akin (Nashville, Tennessee: Holman Reference, 2017); Nichol, ed, *The Seventh-Day Adventist Bible Commentary*, 1137; John F. Walvoord, Roy B. Zuck, and Dallas Theological Seminary, eds., *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, Ill: Victor Books, 1983); Michael A. Fishbane, ed., *Haftarot: the traditional Hebrew text with the new JPS translation*, 1st ed., The JPS Bible commentary (Philadelphia: The Jewish Publication Society, 2002), 237.

This offer of redemption is a testament to God's boundless love and mercy, encouraging individuals to choose righteousness and find deep joy in a restored connection with Him.[4]

Examining Isaiah 1:1–20 within the framework of the Great Controversy underscores the enduring struggle between good and evil, humanity's defiance of God's ways, the imperative need for repentance, and God's attributes of justice, mercy, forgiveness, and a yearning for reconciliation. This passage also brings attention to the consequences of disobedience and underscores the importance of sincere worship. It illuminates that God values a genuine relationship with His people over superficial rituals or sacrifices. Furthermore, Isaiah 1:10–20 serves as a poignant reminder that God's love and grace are accessible to anyone who turns away from wrongdoing and comes back to Him, irrespective of their past actions.[5]

Method

This study will be mainly researched with a literary and linguistics analysis approach based on literary analysis. The steps are (1) Introduction, (2) Delimitation of the passages; (3) Textual analysis, including morphological, syntactical, and semantical analysis; (4) translation; (5) theme, structure, genre, and style; (6) context and background; (7) theological implications; (8) Conclusion.[6]

Based on the procedure, the paper will analyze the first general feature of the verses under study. General features of the section where each of the verses is located will be provided. The limit of the Pericope will be identified, and the broad section will be identified. The genre of the section will be analyzed before proceeding with the description of the context related to the verse under the study. Later, the paper will continue the morpho-syntactical analysis of some main clauses of the verses. The morpho-syntactical analysis will guide the translation of the clauses. The next step will be a semantic analysis of the key Hebrew expressions. After exploring the word's etymology, the paper will examine its lexical meanings using different tools, dictionaries, and lexicons. Finally, it will use textual witnesses to draw an objective conclusion regarding the text.

Result and Discussion

Historical Context of the Text

According to W. Randolph Tate in "*Biblical Interpretation: An Integrated Approach*," a thorough exploration of historical, cultural, generic, grammatical, ideological, and geographical factors is essential for successfully interpreting a text.

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[4] Carl Friedrich Keil and Franz Delitzsch, *The Pentateuch* (Peabody, Mass.: Hendrickson Publishers, 1996), 46; Gary V. Smith, *Isaiah 1 - 39*, The New American Commentary / Gen. Ed. David S. Dockery 15A (Nashville, Tenn: Broadman, 2007), 98–106.

[5] John H. Walton, Victor Harold Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, Ill: InterVarsity Press, 2000), p.4; Fishbane, *Haftarot*, 274; Ed Christian, "The Great Controversy over Me," *J. Advent. Theol. Soc. 91–2* (2000): 274–77.

[6] Craig C. Broyles, ed., *Interpreting the Old Testament: A Guide for Exegesis* (Grand Rapids, Mich: Baker Academic, 2001), 21–23.

Tate emphasizes that background studies, known as exegesis, are indispensable for revealing plausible textual meanings.[7]

Isaiah, an Israelite prophet who lived from 740 to 700 BCE, holds a prominent place in Judaism and Christianity. Renowned for his impactful prophecies, Isaiah addressed the political and religious issues of his time, offering guidance and warnings to the Israelites. His teachings emphasized devotion to God and the pursuit of social justice, making him a key figure in the evolution of monotheistic religions. [8]

In the 8th century B.C., Prophet Isaiah lived in Jerusalem, called to prophecy in 740 B.C. His forty-year ministry coincided with the reigns of Kings Ahaz and Hezekiah, where he served as a valued advisor. Isaiah's prophecies warned of consequences amid Judah's political and religious challenges, including the Assyrian threat. Despite the crisis, Isaiah trusted in God's protection, urging calm and confidence in Jerusalem's preservation.[9]

Understanding the historical context is crucial for interpreting the messages in the book of Isaiah. Isaiah's ministry aligns with the reigns of King Uzziah and his successor Jotham, marked by economic prosperity and military strength in Judah. Uzziah's downfall, due to excessive pride leading to leprosy, occurred during this period. Isaiah likely conveyed his messages between 750 and 740 BCE, a time when Jotham served as a coregent with Uzziah.[10]

Uzziah's initial successes stemmed from the vulnerability of Assyrian monarchs during that time. Exploiting Assyria's internal conflicts, he strengthened control over neighboring territories and fortified Jerusalem. While praising Uzziah for initially following God's teachings, the prophet criticized the presence of idols and social injustice in the nation.[11] Uzziah's reign ended when he violated divine law by attempting to burn incense in the temple, an exclusive duty of priests. Jotham served as coregent until Uzziah's demise, bringing stability and prosperity. Isaiah likely conveyed messages during this period, emphasizing obedience to God's laws and warning of the consequences of disobedience.[12]

During the Syro-Ephraimite War, Isaiah interacted with King Ahaz, marking a pivotal shift in authority during Ahaz's reign from 735 to 715 B.C. Ahaz faced political and military challenges amid the ascendancy of Assyrian King Tiglath-pileser III. Ahaz, refusing to join the Anti-Assyrian Alliance, experienced an assault on Judah, leading him to seek assistance from Tiglath-pileser III. His reign saw a

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[7] W. Randolph Tate, *Biblical Interpretation: An Integrated Approach*, 3rd ed. (Peabody, Mass: Hendrickson Publishers, 2008), 11.

[8] Smith, *Isaiah 1 - 39*, 21; David S. Dockery and Broadman & Holman Publishers, eds., *Holman Concise Bible Commentary: Simple, Straightforward Commentary on Every Book of the Bible*, Holman Reference (Nashville, Tenn: Broadman & Holman Publishers, 1998), 261; George Buchanan Gray, *A Critical and Exegetical Commentary on the Book of Isaiah, I–XXXIX*, International Critical Commentary (New York: C. Scribner's Sons, 1912), lxviii.

[9] Andrew Knowles, *The Bible Guide*, 1st Augsburg books ed. (Minneapolis, MN: Augsburg, 2001), 274; Tony Evans, *The Tony Evans Study Bible: Advancing God's Kingdome Agenda* (Nashville, Tennessee: Holman Bible Publishers, 2019), 767; Dockery and Broadman & Holman Publishers, *Holman Concise Bible Commentary*, 262.

[10] David Noel Freedman, Allen C. Myers, and Astrid B. Beck, eds., *Eerdmans Dictionary of the Bible* (Grand Rapids, Mich: W.B. Eerdmans, 2000), 649; Geoffrey W. Bromiley, ed., *The International Standard Bible Encyclopedia: In 4 Volumes. 3: K - P*, Reprinted. (Grand Rapids, Mich: Eerdman, 1990), 886–87; David Noel Freedman, *The Anchor Bible Dictionary* (New York: Doubleday Dell Publishing Group, Inc., 1992), 489; Smith, *Isaiah 1 - 39*, 21.

[11] Ibid

[12] Ibid

decline in religious and moral standards, including the worship of pagan gods, adoption of foreign customs, and tribute payment to the Assyrian monarch. Judah was indirectly impacted by Assyrian actions, with the collapse of Israel bringing in Israelite refugees. Isaiah's prophecies called for repentance, justice, and a return to God-honoring worship in response to these challenging circumstances.[13]

King Hezekiah of Judah faced significant political and military challenges, particularly from the expansionist Assyrian Empire led by King Sargon II. Sargon II aimed to restore order in rebellious provinces and counter Egypt's influence. Hezekiah's refusal to pay tribute and territorial advancements triggered Sennacherib's invasion, leading to defensive measures. A miraculous event during the siege caused the death of many Assyrian soldiers. Hezekiah implemented religious reforms, removing pagan elements from the temple, and relied on God for deliverance. Amidst these challenges, the Book of Isaiah conveyed messages to Hezekiah and Judah, emphasizing trust in God, warning about alliances with foreign powers, and the importance of repentance and righteousness.[14]

In summary, the historical backdrop of Isaiah 1 is intricately linked to the broader events of the Babylonian exile, the cycles of empires, and the eventual return of the Jewish community to Jerusalem for the restoration of their lives and the temple. This historical context is crucial for grasping the prophetic message of Isaiah 1, highlighting the significance of repentance, justice, and genuine worship to prevent further devastation and foster a renewed relationship with God. Additionally, it underscores the resilience and faith of the Jewish people in rebuilding their community and reviving their religious practices despite facing adversity.[15]

General Context

The book of Isaiah, primarily set in ninth-century Jerusalem, illuminates the historical context of societal and political upheaval in the Kingdom of Judah. Isaiah 1–39 highlights the religious customs and convictions prevalent in Jerusalem during this period.The prophet expands his focus to the broader Assyrian world, addressing the northern kingdom of Israel, surrounding minor kingdoms, and the major powers of Egypt and the Assyrian empire.[16] Isaiah delves into the political landscape, revealing complex relationships, alliances, conflicts, and power dynamics between these entities. External forces, such as the Assyrian Empire, significantly impact the internal affairs of Israel and Judah.[17]

While Isaiah 1–39 covers various people and events, it specifically mocks Babylonian gods, not Canaanite or Assyrian deities. In Isaiah 56–66, the narrative shifts back to Jerusalem, discussing its temples and promising rebuilding and future glory instead of exile. This section provides insights into Judah's expectations during the early Persian period around 500 BCE.[18]

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[13] Ibid.

[14] Ibid.

[15]. Ibid.

[16] Paul L. Redditt, *Introduction to the Prophets* (Grand Rapids, Mich: William B. Eerdmans Pub. Co, 2008), 55.

[17] Ibid.

[18] Ibid.

Generic Studies

In his commentary on Isaiah 1-39, Smith explores the life of the Prophet Isaiah, whose lyrical oracles provide limited insights into his personal life. The focus of Isaiah's writings is on conveying God's messages rather than detailing his own emotions, actions, or reactions in Jerusalem. Thus, constructing a comprehensive biography of the Prophet becomes challenging, much like attempting to create one based on this commentary.[19]

Isaiah is believed to have prophesied from around 740 or 736 B.C., starting from the death of King Uzziah until the sudden liberation of Jerusalem from Sennacherib in 701 B.C., with possible additional years. His birth is estimated around 760 B.C. He witnessed key political events, such as Tiglath-pileser III's rise to power in 745 B.C., the alliance of Aram and Northern Israel in 735 B.C., and the capture of Damascus by Tiglath-pileser. His prophetic activity likely ceased after the reign of Hezekiah.[20]

Traditionally, Isaiah's martyrdom is mentioned in texts like "The Ascension of Isaiah," describing a sawing execution, a claim echoed by Justin Martyr and possibly alluded to in Hebrews 11:37. Isaiah, identified as the son of Amos, should not be confused with the Prophet Amos. According to Jewish tradition, he is the nephew of King Amaziah, demonstrating his royal connections. Isaiah's marital life is noted, with his wife referred to as a "prophet," and he had two sons with symbolic names reflecting his prophecies. [21]In summary, while Isaiah's personal life remains enigmatic, his prophetic ministry, political context, and symbolic family details contribute to our understanding of this significant biblical figure.

General Features of the Passage Under Study

The superscription of Isaiah 1:1 sets the focus on Judah and Jerusalem within the broader context of Israel. The monarchs of Judah define the scope of Israel's prophetic activity, emphasizing the centrality of Jerusalem in the prophet's vision.[22] Moreover, chapter 1:1 links Isaiah's vision to accusations against Yahweh's 'rebellious children,' setting the tone for the book's overarching themes. [23]The opening scene introduces the main speakers - Israel's God, Yahweh, and the covenant witnesses, the heavens, and the earth.[24]

According to Watt in Word Biblical Commentary 24, Isaiah 1 can be divided into three episodes:
- Episode A (1:2-23): Introduces God's concern for Israel, Judah, and Jerusalem, aiming to end blind defiance and purify worship.

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[19] Smith, *Isaiah 1 - 39*, 34–35.

[20] Joseph S. Exell, *The Biblical Illustrator*, Repr. d. Ausg. New York circa 1880. (Grand Rapids, Mich: Baker Book House, 18), 5.

[21] Ibid

[22] Christopher R. Seitz, *Isaiah 1-39*, Interpretation, a Bible Commentary for Teaching and Preaching (Louisville: John Knox Press, 1993), 31; Joseph Blenkinsopp, ed., *Isaiah 1-39: A New Translation with Introduction and Commentary*, 1st ed., The Anchor Bible vol. 19 (New York: Doubleday, 2000), 173.

[23]John D. W. Watts, *Isaiah 1 - 33*, Word Biblical Commentary 24 (Dallas, Tex: Word Books, 1985), 3.

[24] Watts, *Isaiah 1 - 33*, 10.

- Episode B (1:24-31): Describes God's direct action to purge Jerusalem, destroying rebels but bringing redemption to the righteous.

- Episode C (2:1-4): Focuses on the vision of Jerusalem's status and function, to be fulfilled in later chapters (65:17-66:24).[25]

Rev. F.B Meyer outlines Isaiah 1 in three parts:1. The Ingratitude of a Favored Nation (1:1-9): Highlights the issue between Jehovah and His people, addressing the urgency due to Assyria's impending conquest.2. Religion Without Righteousness is Vain (1:10-20): Describes societal sorrows, faults of the governing classes, and the impact of personal crimes on the entire nation.3. A Nation Purged of Dross by Disaster (1:21-31): Emphasizes God's persistent love even when His people reject His appeals, portraying a nation undergoing purification despite their resistance.[26]

Genre of Isaiah 1:1-20

Genre - Prophetic Literature: Verse 1: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." (Isaiah 1:1). Style - Poetic Elements: Verse 2: "Hear, O heavens, and give ear, O earth; for the LORD has spoken: 'Children have I reared and brought up, but they have rebelled against me.'" (Isaiah 1:2) Verse 3: "The ox knows its owner, and the donkey its master's crib, but Israel does not know, my people do not understand." (Isaiah 1:3) Verse 18: "Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool." (Isaiah 1:18). [27]

Style - Prophetic Oracle: Verse 4: "Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly. They have forsaken the LORD, despised the Holy One of Israel, and are utterly estranged." (Isaiah 1:4). Style - Historical Narrative: Verses 1-2: The opening verses set the historical context, mentioning the kings of Judah during Isaiah's time. The combination of prophetic oracles, poetic elements, and historical context is a distinctive feature of the Book of Isaiah and is evident in the passage of Isaiah 1:1-20. The poetic style adds emotional intensity to the prophetic messages, making it a powerful and compelling call to the people of Judah to repent and turn back to God.[28]

It is not easy even for scholars to determine the genre of this part. According to Watts, In the book of *Isaiah 1 - 33, Word Biblical Commentary* Isaiah 1 is essentially a collection of poetry, speeches delivered in poetic meter and style, first-

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[25] Ibid., 10.

[26] Rev. F.B Meyer, *Through the Bible Day by Day A Devotional Commentary*, 1918, I–VII:47–48.

[27] The prophetic oracle possessed a clearly identifiable genesis. Postexilic prophets appear to be creating imitations or pastiches of preexisting prophetic collections. While the original collections may have become disordered due to the uncertainties of transmission and editing, the imitations are intentionally disordered as postexilic writers believed this to be the appropriate structure for a prophetic book.Bromiley, *The International Standard Bible Encyclopedia*; Bromiley, *The International Standard Bible Encyclopedia*, 566; Freedman, Myers, and Beck, *Eerdmans Dictionary of the Bible*, 539; David S. Dockery, Trent C. Butler, and Holman Bible Publishers (Nashville, Tenn.), eds., *Holman Bible Handbook* (Nashville, Tenn: Holman Bible Publishers, 1992), 324; Freedman, *The Anchor Bible Dictionary*, 1059.

[28]Ibid

person narrative (chapters 6, 8, and 21), and speeches. It also incorporates third-person tales (chapters 7, 20, and 36-39), placed into a narrative frame using superscription (1:1;2:1;13:1;54:17c). The primary form of Isaiah is discourse or dialogue, not narrative. Its genre must employ discourse as its mode.[29] Based on that, Watts does not determine clearly the genre of these verses or the genre shifts in any verses of the chapter.[30]

On the other hand, Marvin A. Sweeney stated in his book *Isaiah 1-39 with an Introduction to Prophetic Literature* that "the genre of the text must be as an admonition, a speech designed to dissuade an individual or group from a particular behavior." Then he mentions the genre he interprets about Isaiah 1:4-9 " It contains several subordinate generic elements that work together to achieve this purpose such as woe oracle, a type of prophetic announcement used to criticize particular actions or attitudes of the people and rhetorical question and allegory."[31]

However, fundamentally, the initial chapter of Isaiah is poetry. Gery V. Smith, in the book *The New American Commentary,* mentions that Isaiah uses the Poetic Oracle to deliver the information to the people of Judah.[32]

Figures of Speech

The passage encompassing Isaiah 1:1-20 exhibits a diverse array of figures of speech, effectively augmenting the poetic and rhetorical dimensions of the text. The utilization of various figures of speech, such as metaphors, similes, Anthropomorphism, Hyperbole, and personification, Parallelism, Rhetorical Questions, Irony, enhances the vividness and profundity of the conveyed message. These literary devices engage the reader's interest and elicit intense emotional responses, ultimately communicating the prophet's pressing plea for repentance and reparation. [33]

- **Metaphor**: Metaphors compare one thing to another, suggesting a resemblance or similarity. Examples include:
  "Rebellious children" (verse 2): Israel's disobedience is likened to the behavior of rebellious children.
  "Wounds and sores" (verses 5-6): The physical imagery of wounds and sores represents the spiritual decay caused by sin.
- **Simile**: Similes use "like" or "as" to compare different things as:
  "Your silver has become dross, your best wine mixed with water." (verse 22): This simile illustrates the impurity and degradation of Israel's offerings and actions.
- **Anthropomorphism**: Anthropomorphism attributes human characteristics or behaviors to non-human entities, often used to help readers understand complex concepts as:

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[29] Watts, *Isaiah 1 - 33*, 24.

[30] Ibid

[31] Marvin A. Sweeney, *Isaiah 1 - 39: With an Introduction to Prophetic Literature*, The Forms of the Old Testament Literature / Rolf Knierim ..., Ed 16 (Grand Rapids, Mich.: Eerdmans, 1996), 75.

[32] Gary V. Smith, *Isaiah 1 - 39*, The New American Commentary / Gen. Ed. David S. Dockery 15A (Nashville, Tenn: Broadman, 2007), 34.

[33]Longman and Enns, *Dictionary of the Old Testament*, 118, 589, 516, 253; Carson, *"A Sketch of the Factors Determining Current Hermeneutical Debate in Cross-Cultural Con Texts," in Biblical Interpretation and the Church: Text and Context.*, 66, 93, 210.

"I have nourished and brought up children, and they have rebelled against Me." (verse 2): God is portrayed as a parent who has cared for children who have rebelled.

- **Hyperbole**: Hyperbole involves exaggeration for emphasis such as:

  "The whole head is sick, and the whole heart faints." (verse 5): This exaggeration highlights the extent of the spiritual decay among the people.
- **Personification**: Personification gives human qualities to abstract concepts or inanimate objects such as:
  "How the faithful city has become a harlot!" (verse 21): The city is personified as a harlot to emphasize its unfaithfulness.
- **Parallelism:** Parallelism involves repeating or contrasting ideas in a balanced structure, such as:
  "Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Cease to do evil." (verse 16): This parallelism reinforces the call for repentance and turning away from evil.
- **Rhetorical Questions**: Rhetorical questions are asked not to accept answers but to make a point or provoke thought, such as:
  "Why should you be strict again? You will revolt more and more." (verse 5): These questions challenge the people's repeated disobedience.
- **Irony**: Irony involves expressing a meaning contrary to words' literal or expected meaning, such as:
  "Bring no more futile sacrifices; incense is an abomination to Me." (verse 13): The irony lies in the fact that religious rituals have become meaningless due to the people's unrepentant hearts.

Literary Analysis of Isaiah 1:7-9

Verse 7

זָרִים כְּמַהְפֵּכַת וּשְׁמָמָה אֹתָהּ אֹכְלִים זָרִים לְנֶגְדְּכֶם אַדְמַתְכֶם אֵשׁ שְׂרֻפוֹת עָרֵיכֶם שְׁמָמָה אַרְצְכֶם

7 Your land is devastated,   אַרְצְכֶם שְׁמָמָה

  your cities burned with fire   עָרֵיכֶם שְׂרֻפוֹת אֵשׁ

  Right before your eyes your crops   אַדְמַתְכֶם

  are being destroyed by foreign invaders   לְנֶגְדְּכֶם זָרִים אֹכְלִים אֹתָהּ

  They leave behind devastation and destruction   וּשְׁמָמָה כְּמַהְפֵּכַת

[34]אַרְצְכֶם שְׁמָמָה

This first clause is a nominal clause that consists of a subject and predicate or a simple sentence. The subject is אַרְצְכֶם, nominal phrase subject. This is a Noun singular, feminine, normal, common. The root of the subject is אֶרֶץ meaning earth, land. [35] To the ground, Orbis Terrarum, continent, country. In contrast, the predicate is שְׁמָמָה, nominal phrase predicate complement. The predicate is Noun, feminine,

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[34] *Biblia Hebraica Stuttgartensia*, Electronic ed. (Stuttgart: German Bible Society, 2003).

[35]Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).* (Oak Harbor: WA: Logos Research systems, 2000), 76.

singular, absolute. The root is שְׁמָמָה meaning devastation, waste: astonishment, desolation, desert.[36]

The structure of the syntax of the first clause is <(Predicate) שְׁמָמָה +אַרְצְכֶם (subject)> This is a common formula in the Hebrew sentence formula. This sentence does not possess a verb but only a nominal phrase to indicate the predicate. In other words, it is non-verbal clause construction. Regarding the predicate of the sentence, Williamson stated in His book *A Critical Exegetical Commentary* that שממה: although this could equally be vocalized theoretically as an adjective (שְׁמֵמָה), it was understood as a noun at least in the early time of the glossator responsible for the last line in the verse and so should be retained.[37]

So the possible translation is: Your country is desolate, or your land is a wasteland . in this context, the land of Jerusalem was wasteland or desolate.

Regarding this scene, Paul R. House stated that the phrase 'Your land is a wasteland' occurs in Leviticus 26:33, where an exile from the land ('I will scatter you …') that will leave the land a 'wasteland' and 'the cities desolate' is threatened if long-term, ingrained covenant disobedience occurs. In Isaiah 6:11–13, Yahweh tells Isaiah he must preach until towns and houses are empty, the population carried away, and the ground 'wasteland.' He threatens Damascus with the same fate in 17:9. In 62:4, which is part of a future song of praise, Isaiah rejoices that, at some point, the land will no longer be a 'wasteland.' Finally, in 64:9–12, a petition within a prayer of confession, the Prophet states that the nation's cities, including Jerusalem, will be burned and part of a 'wasteland.' Such terminology is a regular part of the warning passages in Jeremiah and Ezekiel.[20] Isaiah considers the land a wasteland from the beginning of his book.[38]   So, the meaning of this cola is Your country is desolate, or your land is a wasteland.

[39]עָרֵיכֶם שְׂרֻפוֹת אֵשׁ

The formula of the second clause is as follows:

עָרֵיכֶם+	שְׂרֻפוֹת+	אֵשׁ
(Adjunct)	(Predicate)	(subject)

The second clause is a verbal clause or participle clause consisting of a nominal phrase subject, verbal phrase predicate complement, and followed nominal phrase Adjunct or object. The subject is עָרֵיכֶם, noun, feminine, plural, absolute, pronominal suffix, second person, masculine plural. The root is עִיר

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[36]Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures* (Rome: Oxford, 1846), 835.

[37]H. G. M. Williamson, *A Critical and Exegetical Commentary on Isaiah 1-27*, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments (London ; New York: T & T Clark, 2006), 50.

[38] Paul R House, *Isaiah: A Mentor Commentary*, 2019, 46.

[39] *Biblia Hebraica Stuttgartensia.*

meaning "city", "town."[40] "A city", "a town", "camps", "small, fortified places", "tower", "watchtower"; "Jerusalem"[41] Based on the meaning given by this lexicon city (place) is the subject of this clause. In this case, the place refers to Jerusalem as it is mentioned in the first clause.

שְׂרֻפֹות is the predicate of the sentence, which is a verb, qal, participle (passive), unknown, feminine, plural, absolute. The root of the verb is שָׂרַף meaning "burn completely", "be burned."[42] "To burn", "to burn up", "to be set on fire."[43] The existence of Passive participle in this clause gives the idea that the subject of the clause receives its action.

שְׂרֻפֹות אֵשׁ a parade example of a passive participle used in the construct before a genitive of the cause or instrument.[44]

אַדְמַתְכֶם a nominal phrase, casus pendens, clause without predication; noun feminine, singular common, construct, suffixed, second person, masculine, plural. The root is אֲדָמָה which means ground, land.[45] Earth, the ground, land, region, country, land, region, country, the earth, Adamah[46]

With that information above, we can get the intention of the word in the sentence, i.e., they are both a reference from a prior clause(s), (relationship), and a reason for a statement. If we put it in context, after understanding that your city is desolate or wasteland, the next clause translation is "the land of your cities is being burned with fire."

לְנֶגְדְּכֶם זָרִים אֹכְלִים אֹתָהּ

The third clause, resumption, participle clause, and verbal clause, combines prepositional phrase adjunct, nominal phrase subject, verbal phrase predicate complement, and finally, followed by prepositional phrase object. The syntax construction is as follows below:

לְנֶגְדְּכֶם+	זָרִים+	אֹכְלִים+	אֹתָהּ

| Prep. Phrase object | Verbal phrase | Nominal phrase subject | Prep. |

Phrase Adjunct

לְנֶגְדְּכֶם This phrase consists of Prepositions, nouns, and pronouns. The preposition לְ commonly means to, for, regarding; direction; towards; reference to.[47] נֶגֶד is a noun, singular, common, construct, masculine, suffixed, unmarked

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[40] Brown, F., Driver, S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 764.

[41] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 624.

[42] Ludwig Köhler et al., *The Hebrew & Aramaic Lexicon of the Old Testament*, computer file, CD-ROM ed. (Leiden, The Netherlands: Koninklijke Brill, 2000), 1358.

[43] James Strong and Warren Baker, *Strong's Complete Word Study Concordance*, Expanded ed., Word Study Series (Chattanooga, Tenn: AMG, 2004), 2108.

[44] Williamson, *A Critical and Exegetical Commentary on Isaiah 1-27*, 50.

[45] Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).* 9

[46] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 14.

[47] Brown, F., Driver,S. R., & Briggs, C. A., נֶגֶד *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 510.

gender, second person masculine, plural. The root is נֶגֶד which means "what is conspicuous" or "in front," "in front of," "in front of," "before," in sight," or "presence of," or "opposite to."[48] "To communicate."[49] "Opposite," "Nearby."[50] Furthermore, כֶם is a pronoun, suffixed, second person, masculine, plural. The meaning is you all, yours, yourselves.[51] Commonly, after Preposition will be followed by a noun phrase. The noun phrase here is נֶגְדְּכֶם your presence. The translation of this phrase is "before your presence."

לְנֶגְדְּכֶם This phrase consists of Prepositions, nouns, and pronouns. The root is זוּר which means "strange," "different," "heterogenous," "illicit," "unauthorized person," "non-Israelite," "prohibited," and "strange woman."[52] Foreign, alien, one of a different kind, illegitimate.[53] Surprising.[54] The possible translation of this word is "foreigners."

אֹכְלִים is a verbal predicate complement. A verb, Qal, participle, unknown, masculine, plural, absolute. The root of this verb is אָכַל which means "to devour,"[55] eat; eat a meal, cultic, offer sacrifice, have the sensation of taste, enjoy love.[56] "To eat," is used by men and animals alike, usually has a literal meaning; figuratively, it means "to have the right of use (of a possession)," or "to be absorbed in something"[57] After considering all the aspects, therefore, the translation, " are devouring." Because the subject is a noun plural, the clause translation is "Foreigners are devouring…"

אֹתָה is a direct object which is started by a preposition and followed by a direct object marker.

וּשְׁמָמָה is a nominal phrase predicate complement. It is a noun feminine, singular, absolute, followed by conjunctive waw. The noun means "a devastation" or "waste."[58] **A**stonishment, desolation, desert: This phrase is a nominal predicate complement. This is best translated as "it is waste."

כְּמַהְפֵּכַת Consist of prepositions and noun. The preposition כְּ to means "the like of," "like," and "as"; "before" commonly Preposition will be followed by a noun or noun phrase. In this phrase, the noun is מַהְפֵּכַת as feminine, singular, construct; common. Which means "overturning," "overthrow."[59]

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[48] Ibid., 617.

[49] Ernst Jenni and Claus Westermann, eds., נֶגֶד *Theological Lexicon of the Old Testament* (Peabody, MS: Hendrickson Publishers, 1997), 637.

[50] James Swanson, *A Dictionary of Biblical Languages Hebrew Old Testament* (Logos Research System, Inc., 2001), 917.

[51] Ibid., 917.

[52] Köhler et al., *The Hebrew & Aramaic Lexicon of the Old Testament*, 279.

[53] William D. Mounce, ed., *Mounce's Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids, MI: Zondervan, 2006), 1142.

[54] Willem A. VanGemeren, *New International Dictionary of Old Testament Theology & Exegesis.* (Place of publication not identified: Zondervan, 2012), 1142.

[55] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 42.

[56] William Lee Holladay and Ludwig Köhler, *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*, 12. corr. impr. 1991, reprinted. (Leiden: Brill, 2000), 14.

[57] Gerhard Johannes Botterweck and Elmer Ringgren, eds., *Theological Dictionary of the Old Testament. Volume 1: 'abh - Badhadh*, rev. ed. (Grand Rapids, Mich: William B. Eerdmans 2011), 236.

[58] Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 1031.

[59] Ibid., 454.

With that information above,, we can get the meaning in a complete sentence: "Your country is desolate, the land of cities is being burned with fire before your presence foreigners are devouring and it is waste as overthrowing."

זָרִים֙ second occurrence of the last phrase it is translated 'as overthrown by foreigners, is inappropriate since according to the earlier part of the verse it is foreigners who are doing the overthrowing.[60] Therefore, the meaning of [61]the sentence under the analysis of verse 7 is:

אַרְצְכֶ֣ם שְׁמָמָ֔ה עָרֵיכֶ֖ם שְׂרֻפ֣וֹת אֵ֑שׁ אַדְמַתְכֶ֗ם לְנֶגְדְּכֶם֙ זָרִים֙ אֹכְלִ֣ים אֹתָ֔הּ כְּמַהְפֵּכַ֖ת זָרִֽים וּשְׁמָמָֽה

"Your country is desolate, the land of cities is being burned with fire before your presence foreigners are devouring, and it is waste as overthrowing."

Verse 8:

נוֹתְרָ֥ה כְעִ֛יר בְּמִקְשָׁ֖ה כִּמְלוּנָ֥ה בְכֶ֛רֶם כְּסֻכָּ֥ה צִיּ֖וֹן בַת־ וְנוֹתְרָ֥ה

Daughter Zion is left isolated,

like a hut in a vineyard,

   or a shelter in a cucumber field;

   She is a besieged city.

וְנוֹתְרָ֥ה בַת־צִיּ֖וֹן כְּסֻכָּ֣ה בְכָ֑רֶם כִּמְלוּנָ֥ה בְמִקְשָׁ֖ה

כְּעִ֥יר נְצוּרָֽה:

The clause of this sentence is a qatal clause or verbal clause. This clause is a simple sentence consisting of one nominal phrase subject and one verbal phrase predicate; the rest are prepositional phrase adjuncts.[62]

The structure of the syntactical formula is:

נְצוּרָ֥ה כְּעִ֛יר בְּמִקְשָׁ֖ה כִּמְלוּנָ֥ה בְכֶ֛רֶם כְּסֻכָּ֥ה	+	צִיּ֖וֹן בַת־	+	וְנוֹתְרָ֥ה
Prep. Phrase adjunct		Nom. Subject	Verbal phrase	

predicate

וְנוֹתְרָ֥ה is the predicate of this sentence. A verb, Nifal, third person, feminine, singular; weqatal (waw+perfect) passive, suffixed (perfect), perfect. The root is יָתַר which means "remain over," "be leftover," "abandon," "remain over,"[63] that which is "left," "residue," "abundance," or "riches"[64] The occurrence is 106 times in the O.T.

The verbal phrase predicate consists of two words, the first in conjunction and the rest in a verb. According to all the information regarding the phrase, its construction is nifal, meaning it can be reflexive and occasionally passive. However, the information given above shows that the verbal phrase is passive. So, it is best translated as "is abandoned or is left."

בַת־ צִיּ֖וֹן, this subject consists of two words, the word בַת־and צִיּ֖וֹן. בַת־is a noun, feminine, singular, construct, and common. The root is בַת־which means "daughter," "a female human offspring,"; "a city conceived of as a daughter, sometimes as a term

[60] Williamson, *A Critical and Exegetical Commentary on Isaiah 1-27*, 50.

[61] House, *Isaiah*, 46.

[62] https://biblebento.com/index.html?bhsl&230.8.1

[35]William Gesenius, *The Enhanced Brown-Driver-Bringgs Hebrew and English Lexicon* (Clarendon Press: Oxford., 1906), 451.

[64] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 377.

of endearment," "daughter" used to refer to any woman, often with a focus on the woman being of marriageable age."[65] "[66] This word occurrence 588 times[67]

צִיּוֹן is noun proper, singular, absolute, city, feminine, unmarked gender. The meaning of the word is "Zion," "the city of David," "the daughter of Zion," and "the women of Jerusalem."[68] A mountain in Jerusalem", "a name for Jerusalem,"[69] "Siyyon", "Zion," and "Stronghold of (Jebusites), as the name of Jerusalem from the political point of view (sometimes = inhabitants)[70] These word occurs 154 times.[71] So the best translation for the nominal phrase subject after observing all the elements of the phrase is "the daughter of Zion." The translation of the subject and predicate is "The daughter of Zion is abandoned."

The phrase after the subject of this clause is בַת־צִיּוֹן, a prepositional phrase adjunct. Syntactically, all the words of the phrase are complemented to the core of the sentence. The prepositional phrase adjunct is נְצוּרָה כְּעִיר בְמִקְשָׁה כִּמְלוּנָה בְכֶרֶם כְּסֻכָּה. They are analyzed as follows:

כְּסֻכָּה The first word of the phrase is preposition כְּ meaning "the like of", "like", "as," "before." and then followed by סֻכָּה which means "a booth", "a cot", "the lair."[72] A thicket; booth.[73] It is a noun, feminine, singular, absolute, common.

בְכֶרֶם, the second word with the preposition בְ and the noun כֶרֶם, a noun, singular, common, absolute, masculine, pausal, unmarked gender which means vineyard.[74] Vineyard, a cultivated area of grapevines where wine grapes are produced[75]

כִּמְלוּנָה, the third word of the preposition phrasa e is combination of preposition כְ and the noun מְלוּנָה noun, feminine, singular, absolute, common which means "lodge", "hut."[76]

בְמִקְשָׁה, the fourth of the preposition phrase is compound preposition בְ and noun מִקְשֶׁה, a noun feminine, singular, absolute; common, meaning is "cucumber field" [77]   כְּעִיר the fifth of the preposition phrase is preposition כְּ and עִיר, a noun, singular, absolute, common feminine, unmarked gender meaning "city", "town"[78]

נְצוּרָה, the last part functions as part preposition phrase as complement in this clause. This is a verb, feminine, singular absolute, qal, and passive participle. The root

[65] *The Lexham Analytical Lexicon of the Hebrew Bible* (Bellingham: WA: Lexham Press, 1997).

[66] William Gesenius, *The Enhanced Brown-Driver-Bringgs Hebrew and English Lexicon*, 665.

[67] *The Lexham Analytical Lexicon of the Hebrew Bible*.

[68] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 708.

[69] Thomas, Robert L, *New American Standard Hebrew - Aramaic and Greek Dictionaries*, Updated Edition. (Anaheim: Foundation Publication, Inc., 1998).

[70] Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 851.

[71] *The Lexham Analytical Lexicon of the Hebrew Bible*.

[72] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 585.

[73] Thomas, Robert L, *New American Standard Hebrew - Aramaic and Greek Dictionaries*.

[74] Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 501.

[75] *The Lexham Analytical Lexicon of the Hebrew Bible*.

[76] Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 534.

[77] David J. A. Clines, ed., *The Dictionary of Classical Hebrew* (Sheffield: Sheffield Academic Press, 1993), 472.

[78] Brannan, Rick, ed, *Lexham Research Lexicon of the Henrew Bible* (Bellingham: WA: Lexham Press, 2020).

is נְצוּ meaning "watch", "guard", "keep."[79], "To guard."[80] The translation of this phrase is   After observing and analyzing the subject, predicates, and prepositional phrase adjunct of verse 8:

נְצוּרָה כְעִיר בְמִקְשָׁה כִּמְלוּנָה בְכֶרֶם כְּסֻכָּה צִיּוֹן בַת־ וְנוֹתְרָה

   So, the meaning of the sentence under the analysis is, "and the daughter of Zion is left as a booth in a vineyard, as a hut in a cucumber field, as a besieged city."

Verse 9:
דָּמִינוּ: ס לַעֲמֹרָה הָיִינוּ כִּסְדֹם כִּמְעַט שָׂרִיד לָנוּ הוֹתִיר צְבָאוֹת יְהוָה לוּלֵי
If the Lord of Heaven's Armies had not left us a few survivors,
   We would have quickly been like Sodom,
   we would have become like Gomorrah.

לוּלֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שָׂרִיד כִּמְעַט
כִּסְדֹם הָיִינוּ
לַעֲמֹרָה דָּמִינוּ: ס

   This clause is a verbal or x- qatal clause consisting of one subject but some verbs called predicates. It can be stated that one subject has some predicates.
   The basic syntax formula or the core of the sentence is:

+לוּלֵי	+יְהוָה צְבָאוֹת	הוֹתִיר
Verbal phrase predicate	Proper-noun phrase subj.	Conjunction

   The subject is יְהוָה צְבָאוֹת, this is a proper noun phrase subject, and the predicates are הוֹתִיר, דָּמִינוּ הָיִינוּ, verbal phrase predicate.

   יְהוָה צְבָאוֹת, the phrase is a noun phrase which is the doer of the sentence. יְהוָה is a noun, proper, masculine, singular, absolute, divine construct. Which means Yahweh, "the name the God of Israel gives to the Israelites through Moses," "lord; Lord God; god." the proper name of the God of Israel.[81]
   צְבָאוֹת is a noun, feminine, plural, absolute; common. Which means "army," "host," "Captain of (the) host,"; "inhabitants of the earth,"; "whatever fills the earth,"; "warfare."[82] military service, campaign; military men, troops, heavenly bodies, heavenly entourage; service in the cult; compulsory labor[83]
   הוֹתִיר This word is the first predicate found in this sentence. It is a verb hifʼil, third person, masculine, singular, qatal (perfect), active, suffixed (perfect). The root is יָתַר, Meaning "remain over."[84] "That which is left, residue," "abundance," "riches,"

[79] Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 665.
[80] Jenni and Westermann, *Theological Lexicon of the Old Testament*, 762.
[81] Thomas, Robert L, *New American Standard Hebrew - Aramaic and Greek Dictionaries*.
[82] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 699.
[83] *Lexham Research Lexicon Ot the Hebrew Bible*, n.d.
[84] Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 451.

"remain over." Niphal: "Be leftover," "remain over."[85] "That which is left," "residue," "abundance," and "riches."[86] "Be a remainder," "have leftover," "spared," "excel," and "cause abundant situation."[87]

Both subject and predicate and conjunction can be translated as: "Unless the Yahweh of the hosts had left."

לָנוּ, is a prepositional phrase adjunct that consists of a Preposition and pronoun, which is translated as "to us."

שָׂרִיד כִּמְעַט This phrase is a nominal phrase object. The object is usually needed because the verb is transitive. The verb is הוֹתִיר. The first object that needs to analyze is שָׂרִיד, a noun, singular, absolute, common, masculine, unmarked gender. It means "survivor."[88]. "Someone fleeing," "refugee," "remnant," "survivor"[89]

כִּמְעַט, this phrase begins from preposition כְּand followed by noun מְעַט. It is noun, singular, common, absolute, masculine, pausal, unmarked gender. Which means "a little," "fewness, "a few,"[90] "For a little," or "a little while."[91] The translation should be "a few" because it refers to the countable

כִּסְדֹם; this phrase consists of preposition כְּand noun proper. סְדֹם is a noun, proper, singular, absolute, city, feminine, unmarked gender. Which means "Sodom."[92]

לַעֲמֹרָה, this phrase consists of preposition לְand noun proper. It means "Gomorrah."[93]

הָיִינוּ is the second verb or predicate in this clause expressing the proper noun phrase subject יְהוָה צְבָאוֹת as the doer of this clause. This is a verb, Qal, first-person, plural, qatal (perfect), active, suffixed, perfect, common, unmarked gender. The root of the second predicate is הָיָה which means "come to pass, occur," "happen,"; "be," "become," "have," "to have the quality of being," and "to come to pass.", "to occupy a certain position or area; be somewhere," "to enter or assume a certain state or condition."[94] "Become," "happen."[95] It occurs 3575 times[96]. To be, to exist, to be to anyone; to be possessed; to be for anything, to be about to; to be going to; to be intent upon anything.[97]

דָּמִינוּ, the third predicate in this clause explaining the doer of the clause. It is a verb qal, first-person, plural, qatal (perfect), active, suffixed (perfect), common, unmarked gender. The root is דָּמָה which means be like, resemble, of external

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[85] William Gesenius, *The Enhanced Brown-Driver-Bringgs Hebrew and English Lexicon*, 451.

[86] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 377.

[87] James Swanson, *A Dictionary of Biblical Languages Hebrew Old Testament*.

[88] Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 975.

[89] Robinson, Adam, *Lexham Theological Wordbook* (Bellingham: WA: Lexham Press, 2014).

[90] Brown, F., Driver,S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 589.

[91] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 493.

[92] Clines, *The Dictionary of Classical Hebrew*, 121.

[93] Ibid., 489.

[94] *The Lexham Analytical Lexicon of the Hebrew Bible*.

[95] Willem A. VanGemeren, *New International Dictionary of Old Testament Theology & Exegesis.*, 1022.

[96] *The Lexham Analytical Lexicon of the Hebrew Bible*.

[97] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 221.

appearance, liken, compare; imagine, think, devise;[98] "be like," "compare," "be like," "make oneself like," "plan," "think," "tell a parable"[99] This occurs 30 times.[100] "To become," "like," "to compare," "to liken in one's mind," "to imagine," "to think," "to purpose," "to meditate," "doing something," "to remember"[101] damah appears 13 times in the qal where it is intransitive and should be rendered "to be like, look like" (Isa. 1:9; 46:5; Ezk. 31:2, 8)[102]

After observing and studying all parts of the element of the clause below:

לוּלֵי֙ יְהוָ֣ה צְבָא֔וֹת הוֹתִ֥יר לָ֛נוּ שָׂרִ֖יד כִּמְעָ֑ט כִּסְדֹ֣ם הָיִ֔ינוּ לַעֲמֹרָ֖ה דָּמִֽינוּ׃

Now it can be decided the translation under analysis is "Unless Yahweh of the hosts had left us a few remnants, we would have become like Sodom, we would have been made like Gomorrah."

Textual Witnesses Analysis and Critical Apparatus of Each Sentence

The following section consists of textual witnesses analysis to see the variance. It analyzes mainly the manuscripts from the Qumran Dead Sea Scroll, targum, and BHS critical apparatus.

Qumran Dead Sea Scroll

Isaiah 1:7

In Qumran, it appears אותה; the Qumran used a Matres Lactionist instead of אַתָּה in BHS. In the Qumran, use ממושו, using final ו, while in BHS, uses וּשְׁמָמָה, with final ה to express the same meaning for desolate. In the Qumran עליה as a phrase that consists of a pronoun and Preposition, while in BHS is not found the phrase. Al so the Qumran uses ר) ז(זים as the style of writing, but BHS uses זָרִים a normal writing.

Isaiah 1:8

Qumran uses the conjunction וּ in the noun phrase וכמלונה while BHS utilizes Preposition in כִּמְלוּנָה with the preposition כְּ to express the same intention.

Isaiah 1:9

The Qumran uses a Matres Lactionist in the phrase כסודם. It uses Holm Waw.[103] In BHS uses כִּסְדֹם with Holem[104]

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[98] Brown, F., Driver, S. R., & Briggs, C. A., *Enhanced Brown- Driver-Briggs Hebrew and English Lexicon (Electronic Ed.,p.v).*, 198.

[99] James Swanson, *A Dictionary of Biblical Languages Hebrew Old Testament*, 437.

[100] *Lexham Research Lexicon Ot the Hebrew Bible.*

[101] Samuel Prideaux Tregelles, *Gesenius' Hebrew- Chaldee Lexicon to the Old Testament Scriptures*, 202.

[102] Horst Dietrich Preuss, "דָּמָה," *Theological Dictionary of the Old Testament* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans, 1978) 250.

[103] Gary Davis Pratico and Miles V. Van Pelt, *Basics of Biblical Hebrew Grammar*, 2nd ed. (Grand Rapids, MI: Zondervan, 2007), 11.

[104] Pratico and Van Pelt, *Basics of Biblical Hebrew Grammar*, 9.

Targum of Aramaic Bible[105]

Isaiah 1:7

"And because of your sins, it is removed from you and given to aliens," This statement is not found in HBS. The Targum of the Aramaic Bible is not used according to the phrase or clause in M.T.

Isaiah 1:8

"And the congregation," in the Targum of Aramaic Bible, while in M.T., it is used as "the daughter." There is no reference for "after they have picked it clean" in M.T., while It is found in the Targum of Aramaic Bible. This clause, "after they have stripped it, " is found in the Targum of Aramaic Bible but not in M.T.

Isaiah 1:9

"Had the abounding goodness" is not found any clue in the M.T., but it is found in The Targum Aramaic Bible. "in his mercies, then our sins would have been with us" is found in The Targum Aramaic Bible but no indication this is found in M.T. "and as the inhabitants of Gomorrah we should have been destroyed" The Clause is found in The Targum Aramaic Bible only not in M.T.

Targum of Aramaic Bible [106]

Isaiah 1:7

The word ἔρημος in the Septuagint has a different function from שְׁמָמָה in the sentence verse seven. ἔρημος functions as an adjective, but שְׁמָמָהfunctions as a noun. Grammatically, the adjective is an adjective that qualifies as a noun modifier, Noun. ἠρήμωται and שְׁמָמָהhave the same meaning but are different in part of speech. ἠρήμωται functions as a verb, while שְׁמָמָהfunctions as a noun.

Κατεστραμμένη is a verb, perfect, either middle or passive participle, singular, nominative, feminine, while כְּמַהְפֵּכַתis a noun phrase. Then λαῶν is a noun, genitive, plural, masculine, but זָרִיםis an adjective, masculine, plural, absolute.

Isaiah 1: 8

The usage of the tenses of Ἐγκαταλειφθήσεται is different. In Septuagint, it is used future tense; in M.T., וְנוֹתְרָה, it is used in nifal waw perfect. In Septuagint for ὀπωροφυλάκιον, the gender is neuter, while in M.T. כְּמְלוּנָהuses a feminine.

Isaiah 1: 8

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[105] Jesaja, Bruce Chilton, and Jesaja, *The Isaiah Targum*, Nachdr., The Aramaic Bible / Project Dir.: Martin McNamara 11 (Collegeville, Minn: Liturgical Press, 2005).

[106] Brenton, Lancelot C. L, *The Septuagint Version: Greek* (London; NY: Samuel Bagster & Sons, 1851).

Resolving Church, Conflicts

The analysis of "The Great Controversy," as shown in Isaiah 1:1-20, presents noteworthy insights for the resolution of church conflicts through the provision of a prophetic viewpoint that delves into the underlying factors of division, underscores the importance of sincere repentance, and predicts a trajectory towards reconciliation. Through a careful analysis of "The Great Controversy" in light of Isaiah 1:1-20, one can acquire valuable insights into the historical backdrop and divine communication underlying ecclesiastical disputes. This perspective fosters a mindset among adherents that emphasizes the importance of humility, forgiveness, and reconciliation to mend schisms within the Christian community.[107]

The acknowledgment of spiritual deviation is depicted in Isaiah 1:2-4. The text commences by delineating the phenomenon of the Israelite populace deviating from their religious devotion, leading to spiritual deterioration. This comprehension compels those in ecclesiastical conflicts to recognize that diverging from divine principles may constitute the underlying cause of disagreements. By acknowledging the origin of the conflict, individuals can strive towards achieving a resolution that is more aligned with truth and accuracy. This procedure entails self-reflection and introspection to recognize personal biases and prejudices that might have played a role in the conflict. Additionally, it necessitates actively listening and comprehending diverse viewpoints, cultivating empathy and compassion among individuals. In order to foster reconciliation and promote healing within their church community, individuals must ultimately address the underlying source of the disagreement.[108]

The lack of efficacy in rituals in the absence of transformation (Isaiah 1:10-17): Isaiah offers a critique of the superficial ceremonies enacted by individuals and underscores the preference of God for authentic righteousness as opposed to a simple adherence to religious rites. Applying this comprehension to conflicts within religious institutions emphasizes the significance of resolving underlying matters rather than surface-level disagreements. This approach promotes prioritizing personal transformation as a strategy for conflict resolution. By acknowledging the intrinsic nature of genuine transformation, individuals can initiate a process of introspection to scrutinize their innermost thoughts and intentions, facilitating a more genuine and enduring resolution to problems. The change in viewpoint fosters a heightened level of introspection and development, ultimately culminating in a more cohesive and spiritually flourishing society.[109]

The exhortation for penitence (Isaiah 1:16-18): The chapter emphasizes the need for individuals to engage in repentance and to redirect their actions towards adhering to God's prescribed principles. This perspective promotes recognition among individuals engaged in church conflicts of the importance of self-reflection, acknowledgment of mistakes, and a readiness to embrace transformation. Repentance serves as a catalyst for conflict resolution by fostering humility and a renewed dedication to adhering to the ideals of God. By humbling oneself and actively asking

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[107] David L. McKenna, *Isaiah 1-39* (Nashville: Thomas Nelson Incorporated, 2004), 50.

[108] Dockery and Broadman & Holman Publishers, *Holman Concise Bible Commentary*, 263.

[109] Paul R. House, *Isaiah: A Mentor Commentary* (Fearn, Tain, Ross-Shire, Great Britain: Mentor, 2019), 49–50.

forgiveness, it is possible to initiate the process of repairing fractured relationships and fostering a sense of healing within the church community. Repentance serves as a reminder of the significance of conforming our behaviors to the teachings of God, so cultivating a milieu of unity and affection among all adherents.[110]

The biblical passage in Isaiah 1:19-20 discusses the concept of restoration and its associated promise. Despite the severe reprimand, Isaiah presents a glimmer of hope for the possibility of restoration, contingent upon the people's willingness to demonstrate obedience and repentance. This approach offers an optimistic viewpoint towards disagreements within the church, emphasizing the possibility of reconciliation and restored harmony when individuals sincerely seek divine guidance and align their behaviors with God's intentions. Isaiah posits that attaining genuine restoration necessitates a sincere transformation of one's inner disposition and a steadfast dedication to the divine precepts, underscoring his emphasis on the significance of obedience and repentance. This communication serves as a reminder that there is potential for healing and transformation among disagreements when individuals humbly surrender to the divine plan.

The text in Isaiah 1:23 offers a critique of leadership responsibility, highlighting the detrimental impact of corrupt leaders on the spiritual deterioration of the nation. This observation urges leaders involved in church conflicts to assume responsibility for their impact and demonstrate leadership via their actions. Leaders are encouraged to cultivate an atmosphere characterized by trust, humility, and genuine discussion. By recognizing their responsibility, leaders can effectively confront and resolve any concerns within the ecclesiastical institution, fostering advancement and cohesion among its constituents. Furthermore, this excerpt serves as a poignant reminder that leadership encompasses more than mere authority but also entails the obligation to nurture individuals' welfare and spiritual growth under one's tutelage.[111]

The inclination of the divine being towards achieving reconciliation is depicted in Isaiah 1:18. The words spoken by Isaiah demonstrate a divine inclination towards rationality and the promotion of reconciliation. This comprehension fosters an atmosphere of discourse, conciliation, and reciprocal comprehension among parties engaged in conflict. It promotes the emulation of God's inclination towards reconciliation as a means for individuals to address and overcome problems effectively. Through the active pursuit of reconciliation, individuals can cultivate a profound sense of empathy and compassion, facilitating the process of repairing fractured relationships and reinstating a state of harmonious coexistence. This perspective fosters a harmonious cohabitation and facilitates the development of a more cohesive and empathetic community.[112]

The present discourse delves into conflict resolution holistically, drawing inspiration from Isaiah 1:16-17. The chapter underscores the significance of acknowledging and resolving internal and external concerns. This perspective advocates for the parties involved in church conflicts to not only consider the visible expressions of disagreement but also to delve into the underlying attitudes and motivations driving such conflicts. The implementation of a holistic strategy facilitates the achievement of a comprehensive settlement. By analyzing the fundamental factors contributing to conflict, individuals can acquire a more profound

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[110] Smith, *Isaiah 1 - 39*, 105.
[111] Idem
[112] Idem

comprehension of themselves and the other parties involved. Self-reflection facilitates individual development and creates opportunities for establishing shared understanding and enduring resolutions that effectively tackle the underlying problem. In essence, adopting a comprehensive methodology for conflict resolution in the church community fosters the processes of restoration, reconciliation, and the cultivation of a more cohesive collective identity.[113]

Summary

In essence, reading "The Great Controversy," elucidated in Isaiah 1:1-20, offers significant insights towards resolving ecclesiastical conflicts. This perspective provides those engaged in conflicts with a framework based on biblical principles by emphasizing the repercussions of spiritual deviation, emphasizing the importance of sincere repentance, and visualizing the possibility of restoration through the grace of God. The concept underscores the significance of transformation, humility, and the endeavor to achieve unity, following God's ultimate intention for His followers to experience reconciliation and restoration. This viewpoint promotes self-reflection among individuals, prompting them to contemplate their behaviors and mindsets, acknowledging the detrimental consequences of straying from spiritual principles, and emphasizing the importance of sincere remorse. Furthermore, it provides a sense of optimism by emphasizing the potential for restoration via the benevolence of God. This serves as a reminder to individuals that attaining reconciliation and unity, as worthwhile objectives, can be pursued in resolving conflicts within the church. This perspective ultimately offers a robust basis for effectively resolving conflicts in a manner that is consistent with the divine intentions for humanity.

Conclusion

Firstly, an in-depth exploration of "The Great Controversy," elucidated in Isaiah 1:1-20, provides significant and valuable insights that offer the potential for resolving ecclesiastical conflicts. This viewpoint provides those involved in conflicts with a reliable structure firmly grounded in the principles outlined in religious texts. By emphasizing the severe consequences of straying from spiritual beliefs and highlighting the crucial importance of genuine remorse, this approach sets the stage for seeing the possibility of salvation through the limitless mercy of a higher power. The crux of this notion is in its prioritization of metamorphosis, modesty, and the resolute endeavor towards cohesion—mirroring the supreme ambition of God for His adherents to attain both conciliation and rejuvenation.

Secondly, This perspective encourages introspection in individuals, prompting them to reflect on their actions and attitudes, gaining a comprehensive understanding of the negative consequences of deviating from spiritual principles. Furthermore, it instills a feeling of optimism by emphasizing the possibility of rejuvenation through divine goodness. This statement serves as a poignant reminder that the desire to achieve reconciliation and unity, which are commendable pursuits, can serve as a guiding principle in effectively resolving disagreements within the church.

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[113] Idem

Finally, By comprehensively grasping the core principles of this comprehension, individuals acquire a strong basis for effectively addressing disputes that align with the human race's transcendent objectives. In conclusion, this viewpoint emerges as a symbol of sagacity, effectively navigating the tumultuous realm of ecclesiastical disputes and directing persons toward a trajectory of restoration, absolution, and peaceful cohabitation.

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