

WHO IS "LUCIFER"?

A Background Essay by John Wheeler

In Isaiah 14:3-23, we find a prophecy against "Babylon". Most of that prophecy (verses 3-21) is a "parable" (King James Version) or a "taunt" (Revised Standard Version) "against the king of Babylon" (verse 3).

The Hebrew word chosen, *mashal*, is significant. Depending on the context, it may mean "proverb, proverbial saying, aphorism; byword; similitude, parable; poem; [a sentence] of ethical wisdom, ethical [maxim]" (*BDB Lexicon, e-Sword* edition). Of these, "byword" (or "taunt"), "parable" and "poem" all fit the context of Isaiah 14:3-21. Probably all three of these meanings are intended at once; such a thing is common enough in biblical Hebrew.

So who is the "king of Babylon"? Only if we take this *taunting poem* (or *song*) as a *parable* can we find out. There is a *deeper literal meaning* behind the *figurative surface language*. To discern that meaning, we must not only examine the context, but other parts of the Bible that relate to its subject (Isaiah 28:9-10).

"LUCIFER, SON OF THE MORNING"

One striking figure of speech is found in verse 12: "How art thou fallen from heaven, *O Lucifer, son of the morning!*" (KJV). Most modern translations have something like "...*O Day Star, son of Dawn!*" (RSV). Why is this?

First, let us examine the name "Lucifer". It originally came from the Latin Vulgate translation by Jerome. It is the Latin proper name for the "morning star", and literally means "light-bearer". Today we know that the "morning star" (like the "evening star") is simply the planet Venus at a particular part of its orbit around the Sun and relative to Earth. But in antiquity, the planets (thanks to their appearance) were considered just another variety of "star". In fact, *planetes* in Greek (from which we get "planets") means "wandering (stars)".

In the Greek Septuagint version, the phrase used in Isaiah 14:12 is *ho Heōsphoros*, which means something like "the dawn-bearing (one)". Other Greek phrases referring to the "morning star" (referring to Jesus Christ indirectly or directly) are found in the New Testament: *phōsphoros* ("light-bearing", 2 Peter 1:19), *ho aster ho prōinos* ("the morning star", Revelation 2:28), and *ho aster ho lampros kai orthrinos* ("the bright and morning star", Revelation 22:16). So just as *Lucifer* is the proper name for the "morning star" in Latin, so these Greek words and phrases are either proper names for or else descriptions of the same "astral body". (There is more than one object called the "morning star", which may explain why "the *bright* and morning star" is used in Revelation 22:16. Of the planets that are usually called "morning stars", Venus becomes by far the brightest.)

What about the original Hebrew word, *Hēlel*? Some commentators have tried to derive the word from the Hebrew verb "to howl", as if the intended meaning were, "How have you fallen from heaven! *Howl*, Son of Dawn!" But this is contrary to the vocal inflection of the Masoretic Text (as given by its accentuation). Other proposals may be ruled out by the same vocal inflection. Besides, barring proof to the contrary, it stands to reason that the Septuagint translators and Jerome were closer to the source materials than are modern commentators (some of whom seem eager to put forward alternate explanations of the facts they study simply to make a name for themselves).

For other reasons, and as consistent with the accentuation, the *BDBG Hebrew-Aramaic Lexicon* and other commentators agree that the word is a proper name derived from the verb root "to shine". This is the simplest explanation, and the

one that best fits the context. The *BDBG Lexicon* (p. 237b) translates the word as "shining one", and the whole Hebrew phrase *Hêlel ben Shaḥar* ("O shining one, son of dawn!") as equivalent to "star of the morning".

So the original Hebrew word *Hêlel*, the Greek Septuagint translation *ho Heōsphoros*, and the Latin Vulgate translation *Lucifer* are all proper names meaning essentially the same thing and referring to the same wandering "star" in the sky. That "star" happens to be (next to the Moon) the brightest object in the night sky and by far the brightest of the "stars" that ancient man knew. In the Bible, stars – including *morning stars* – are very often symbolic of *angels* (cf. Revelation 1:20; Job 38:7). Does *Hêlel ben Shaḥar*, then, refer symbolically to an *angel* – perhaps the *greatest* angel of all?

IS "THE KING OF BABYLON" JUST A MAN?

Many conservative commentators, ancient and modern, have thought that Isaiah 14:3-21 deals entirely with a *human* "king of Babylon". Some Protestant commentators think he is merely King Nebuchadnezzar of ancient Babylon; others, an end-time "Antichrist" or "Beast".

Adam Clarke's Commentary on the Bible illustrates the general attitude. Commenting on the translation "O Lucifer, son of the morning," Clarke says, "The Versions in general agree in this translation, and render [*Hêlel*] as signifying Lucifer, [*Phōsphoros*], the morning star, whether Jupiter or Venus; as these are both bringers of the morning light, or morning stars, annually in their turn. And *although the context speaks explicitly concerning Nebuchadnezzar, yet this has been, I know not why, applied to the chief of the fallen angels* [emphasis mine], who is most incongruously denominated Lucifer, (the bringer of light!) an epithet as common to him as those of Satan and Devil. That the Holy Spirit by his prophets should call this arch-enemy of God and man the light-bringer, would be strange indeed." Yes, strange indeed – *if* Clarke were not begging a very important question!

Clarke continues, "But the truth is, the text speaks nothing at all concerning Satan nor his fall, nor the occasion of that fall, which many divines have with great confidence deduced from this text. O how necessary it is to understand the literal meaning of Scripture, that preposterous comments may be prevented!" Fair enough – *if* one has dealt with the question at hand first! "Besides, I doubt much whether our translation be correct. [*Hêlel*], which we translate Lucifer, comes from...*yalal*, yell, howl, or shriek, and should be translated, 'Howl, son of the morning;' and so the Syriac has understood it; and for this meaning Michaelis contends: see his reasons in Parkhurst, under...*halal*." This is Clarke's *opinion* (and that of the Syriac translators and other modern commentators), and it does not take into account all the facts (which admittedly were not all available to modern scholars until less than thirty years ago).

John Gill's Exposition of the Entire Bible has this to say. "**O Lucifer, son of the morning!** alluding to the star Venus, which is the *phosphorus* or morning star, which ushers in the light of the morning, and shows that day is at hand; *by which is meant, not Satan, who is never in Scripture called Lucifer, though he was once an angel of light, and sometimes transforms himself into one, and the good angels are called morning stars (Job 38:7), and such he and his angels once were; but the king of Babylon is intended* [emphasis mine], whose royal glory and majesty, as outshining all the rest of the kings of the earth, is expressed by those names; and which perhaps were such as he took himself, or were given him by his courtiers."

But this is simply arguing in a circle. Gill (like Clarke) assumes the truth of what he is trying to prove. This verse is the one place in Hebrew Scripture where *Hêlel* is found. If the *context* can only refer to an *angel* and not to a *man*, then *Hêlel*

can only refer to *Satan*! Otherwise, to what did Jesus allude in Scripture when he said, "*I beheld Satan as lightning fall from heaven*" (Luke 10:18)? If the idea were completely unknown to the Jews at the time, then Jesus' remark would have been as much puzzling as remarkable.

Let us continue. "The Targum [by which Gill means one of the Jewish paraphrases of the Old Testament into Aramaic] is, 'how art thou fallen from on high, who was shining among the sons of men, as the star Venus among the stars.'" Gill reports that the Babylonian Talmud (essentially, the Pharisaic and Rabbinic "Oral Law") likewise applies Isaiah 14:12 to King Nebuchadnezzar (T. Bab. *Cholin* 89:1; gloss in *Pesahim* 94:1; & *Hagigah* 13:1), as does the medieval Jewish commentator Jarchi.

The Keil & Delitzsch Commentary on the Old Testament remarks, "Lucifer, as a name given to the devil, was derived from this passage, which the fathers (and lately Stier) interpreted, *without any warrant whatever* [emphasis mine], as relating to the apostasy and punishment of the angelic leaders." (So in our extra-biblical sources, the link of Isaiah 14:12 with the Devil goes back at least as far as the "Church Fathers".) "The appellation is a perfectly appropriate one for the king of Babel, on account of the early date of the Babylonian culture, which reached back as far as the grey twilight of primeval times, and also because of its predominant astrological character." Again, fair enough – but this still leaves *begging* a very important question!

The early and modern commentators either leave *unexplained* or try to *explain away* this question. If Isaiah 14:3-21 applies *entirely* to a human king of Babylon (past or future), how then could he fulfill these verses? "For thou hast said in thine heart, *I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High*" (verses 13-14). No human could literally *do* these things; and if he literally *thought* these things, then (*all else being equal*) he would be either the very worst kind of *liar* or else on the level of a man who claims he is a *poached egg*! Certainly he would be no great leader of men – no more than Jesus would have been if he claimed to be the literal Son of God and was not. Not even Nebuchadnezzar at his proudest was *this* proud – and what pride he had brought him to seven years of living as a beast before regaining his kingdom (Daniel 4). His successor, Belshazzar, had considerable pride of his own – and he lost both his kingdom and his life because of it (chapter 5). But never was he so *irrationally boastful* as *this* "king of Babylon".

Some commentators (including Gill, the Aramaic Targum, and so on) try to get around this by saying that the "stars" refer to God's people (on *earth*, not in the resurrection as in Daniel 12:3). Some link Lucifer's "ascent" of "the mount of the congregation" to ascending the *earthly* Mount Zion (thanks to Psalm 48:3) and the "clouds" to God's glory in the *earthly* Temple. Others right point out that these *speculations* are without basis. Few indeed seem to let the *Bible* interpret the *Bible*. "Ascend," "heaven", "the stars of God" (whether physical "stars" or symbolic angels, or *both*), "the mount of the congregation, in the sides of the north", "the clouds", and "like the most High", surely should all be taken *literally*. In the light of the truth about the three resurrections, so should the rest of the chapter, despite its *poetic* description of events.

But all this leads to another question. One principle of traditional Jewish interpretation of the Hebrew Scriptures (that is, the interpretation "*according to Moses*") is that the Scripture *never loses its literal meaning*. So if Isaiah 14:3-21 is *all* to be taken *literally*, what about those parts that can only apply to a *human* being (verses 3-12 and 16-21) and the part that can only apply to a *superhuman* being (verses 13-15)? Truly, we are faced with a *parable* here!

Is it any wonder that the early "Church Fathers" understood this passage about "Lucifer" to refer to *Satan*? Once *Hêlel* truly *was* a light-bringer – *before he rebelled*. The use of his old name in this passage reflects his former status – a status that he still likes to claim (2 Corinthians 11:14). This interpretation must have arisen before the *allegorical* method overwhelmed every other method of exegesis in Catholicism (and, for that matter, in Rabbinic Judaism).

What then about us in God's modern Church? *We* claim to take the Scriptures both literally and seriously. Hopefully most of us do not stumble at the *mixture of perspectives* in this prophecy and try to explain away its language as if it were a *figure of speech describing a figure of speech*. Yet some of us still ask, "Where does the *type* (the human king) break off and the *antitype* (the superhuman king) begin?"

Is there any way we can know?

"THE PRINCE OF TYRE" AND "THE KING OF TYRE"

In Ezekiel 28:1-10 and 11-19 we find another remarkable pair of prophecies, this time about "the prince of Tyre" and "the king of Tyre" (the KJV has "Tyrus"). "The prince of Tyre" cannot apply to the end-time Beast, as Herbert W. Armstrong supposed (in his booklet *Did God Create a Devil?*). The Beast, like the False Prophet, will be thrown alive into the Lake of Fire (which will be ignited by the breath of Christ's mouth and, apparently, His glory) and perish there (Revelation 19:20; 2 Thessalonians 2:8; Isaiah 30:33). The Prince of Tyre, by contrast, is doomed to die at the hands of men and their weapons (Ezekiel 28:7-10).

Nevertheless, this "prince" (in the prophetic present) is called "wiser than Daniel" – which no doubt he is in *worldly* matters (verse 2; cf. Luke 16:8). Through that wisdom, he has built a great trading empire and multiplied his wealth. Because of this, he has made himself out to be a god (verses 1, 3-6). Yet not even *he* has the kind of pride manifested by "the king of Babylon" in Isaiah 14. "The prince of Tyre", "god" though he thinks himself, is an *earthbound* "god". He has no ambitions of challenging the Most High God in His own heaven (at least as far as we are told). And he is a real person of history: "*Ethbaal*, or *Ithobalus*, as Diodorus Siculus calls him that was king of Tyre when Nebuchadnezzar destroyed it. He was, it seems, upon all external accounts an accomplished man, very great and famous; but his iniquity was his ruin" (*Matthew Henry's Commentary on the Whole Bible*).

Much different is "the *king* of Tyre" described in verses 11-19! It would be tedious to recount the various opinions that commentators and translators have had about him. Again, if "the Scripture cannot be broken" (John 10:35), then the Scripture *means what it says and says what it means*. It does not contradict itself, it never loses its literal meaning – even if it states that literal meaning in figurative language – and it interprets its own symbolism. Thus, even the most liberal commentators can hardly miss the allusion to the *covering cherubim* on the Ark of the Covenant (verses 14, 16). And yet, this "king of Tyre" is *called a covering cherub* – one who was *perfect* in his wisdom and beauty. Not only that, he was *perfect* in his ways – his *way of life* – from "the day that [he] was *created* (not *born*)". It is almost *ludicrous* to read how even many conservative commentators either *ignore* or else *explain away* the plain words of this description!

This "king of Tyre", then, was someone far, *far* greater than Ethbaal (although the name *Ethbaal*, apparently meaning "Baal Himself", helps make that human king a perfect *type* of the real "power behind the throne"). He had heavenly attributes and position, and wealth and beauty beyond human imagining. He even had "music in his soul", so to speak – and the music of *passionate dance* at that (if the Hebrew words rendered "thy tabrets and thy pipes", the ancient instruments of dance music, are understood in the simplest possible way).

Taking the words of this prophecy at face value, this "king" became proud (and foolish) because of his beauty. He *will be cast down* (sequential future tense-aspect) from his heavenly position – a statement that may refer either to God's future action as viewed from the time of this cherub's corruption forward, or to God's future action as viewed from the time of Ezekiel himself forward (or *both*, in the light of *all* the Scriptures).

Here again, we face a problem. This "lamentation" concerns "the king of Tyre". Most of it could not refer *literally* to a human being (verses 12-17). Part of it – the part about the "king" being burned to ashes and existing no more – could not refer *literally* to anything else (verses 18-19), because *angels cannot die* (Luke 20:36). This causes some to *stumble* because we know that God is both merciful and fair in letting wicked human beings be burned to ashes (Malachi 4:3, etc.). Why (they ask) would God not be as merciful and fair to the wicked angels? Why should *they* have to suffer forever?

The simple answer may be phrased in this way: "*There is no such thing as a failed experiment; it can always serve as a bad example.*" When one-third of the angels rebelled under Satan's leadership (Revelation 12:3-4), God "put no trust in his servants; and his angels he charged with folly" (Job 4:18). "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight" (5:15). As Mr. Armstrong discerned, the fall of the angels under Lucifer proved for all time that *only beings with God's own nature could be relied upon never to sin*.

What then kept – and would keep forever – the other two-thirds from rebelling? Mr. Armstrong thought – no doubt correctly – that once the angels chose which way of life they would follow (God's way or "the other way"), their character was thereby "set". The righteous angels chose to have faith in God's way of life, purposes and promises (even if they did not understand everything about these) – and so their character was "set". But they also had *external* examples: not merely the *positive* example of God's own character, but also the *negative* example of what would happen to them if they did *not* obey God.

Reasonably, just as the Eternal God told Adam of the consequences of eating the fruit of the Tree of Knowledge of Good and Evil, so the Eternal God must have told the angels what would happen if they rebelled against Him. *The rebels had to have heard beforehand what they would be getting into! What hubris*, then, for Lucifer to think, "I will become like the Most High" – and *what a tragedy* that he could persuade one-third of the angels (apparently those directly under his administration) to support his attempt!

As hard as it may be for us to accept, apparently God had to create immortal beings who *might* sin in order to lay the groundwork (one way or another) for the creation of immortal beings who *could not* sin. Did the angels know about this beforehand? Perhaps not. To this day, the angels – specifically, the *covering cherubs* that remained faithful – long to look into those things pertaining to the Gospel (1 Peter 1:12). Some commentators understand that this is one thing to which the symbolism of the Ark of the Covenant points (cf. the footnotes to *Benjamin Wilson's Emphatic Diaglott* on this verse).

ISAIAH 14 AND EZEKIEL 28 "AS THEY ARE"

Let us return to the main question: *Who is "Lucifer"?* He is called "the king of Babylon" in Isaiah 14. He alone could be the "covering cherub" called "the king of Tyre" in Ezekiel 28. He alone could be the "Satan" ("Adversary") whom Jesus saw fall from heaven. Likewise, there are only two other angels mentioned by name in Scripture (one of them, Michael, called an "archangel") and only two other "covering

cherubs" mentioned in Scripture. These covering cherubs, then, reasonably are Michael and Gabriel.

In prophecy, when Satan and Michael war in heaven (Revelation 12:7-9), or in history, when they dispute over the body of Moses (Jude 9), they do so as if on *equal terms*. Again, Satan has one-third of the angels – no more, no less – loyal to him. Since God's government works from the top down, and since corruption (when it arises) follows the flow of power, reasonably these are the angels originally placed under Lucifer's care. The other two-thirds would reasonably have been under the care of Michael and Gabriel. Originally, then, Helel ("Shining One"), Michael ("Who is Like God?") and Gabriel ("Strong Warrior of God") – to give them all their Hebrew names in English spelling – were the three covering cherubs which God set in charge over the rest of His kingdom.

Does the Hebrew Masoretic Text tell us anything more about the one cherub who rebelled – Lucifer or Helel? Indeed it does. In the traditional Masoretic paragraphing system, Isaiah 14:1-2 and 3-23 are self-contained paragraphs within a larger textual division (ending in verse 23). Likewise, Ezekiel 28:1-10 and 11-19 are self-contained paragraphs within a larger textual division (ending with verse 19). These paragraphs are closely related to the verbal content as well as to the melodic "themes" preserved by the accentuation.

Within Isaiah 14:3-23 there are four sections, determined by the combination of words and accents (verses 3-11; 12-15; 16-21; 22-23). The first section itself has five subsections (verses 3-4a; 4b-6; 7-8; 9-10; 11), each describing a different aspect of the fate of the *human* "king of Babylon". The second section is a sort of "arch", with its first and last verses describing the fall to earth of the *superhuman* "king of Babylon" and its two middle verses describing his attempted rise to heaven. (Verse 15, though part of verses 12-15 in melodic-verbal terms, applies in a sense to *both* kings of Babylon, because it describes "Lucifer" being brought down to *Sheol*.) The third section has three subsections (verse 16-17; 18-20a; 20b-21) describing more aspects of the *human* king. The fourth section (verses 22-23) deals with the eventual destruction of Babylon itself.

The first and third sections of this remarkable prophecy deal entirely with the abasement of the human king. If the Bible be true, then this king cannot be King Nebuchadnezzar, for his fate was not the fate of this king. Nor have the cedars of Lebanon been left alone since Nebuchadnezzar's time, regrettably (verse 8)! The same critique applies to the identification of this "king of Babylon" with Belshazzar. His fate could only apply to the end-time "Beast".

What then of "Lucifer" in verses 12-15? Is he the same "king"? *No indeed!* He is set apart from the *human* king by the very melodic-verbal "arch" just described. Why then is he linked with the *human* king? Ah, *there* is the central mystery of the "parable"!

Ezekiel 28:11-19 has a different melodic-verbal structure (and, indeed, a different *modal* structure in musical terms) than does Isaiah 14:3-23. Its "spirit" is therefore considerably different, as suits a *lamentation* (*qinah*) in comparison to a *proverb* or *taunt* (*mashal*). Accordingly, there are no sections and subsections within the prophecy about "the *king* of Tyre". It is simply set apart from the prophecy about "the *prince* of Tyre". It lays out, verse by verse, the story of the "king", his creation, his corruption, and his fate (which includes that of the "covering cherub" and the human with whom he is associated). There is no special musically-based division between verses 11-17 (which deals almost entirely with the *cherubic* king) and verses 18-19 (which can deal only with a *human* king). There is, however, an obvious melodic-verbal parallel between "by the multitude of thy merchandise..." (verse 16) and "...by the multitude of thine iniquities, by the iniquity of thy traffick" (verse 18).

So far, everything confirms our "traditional" understanding of who "Lucifer" and his human counterparts are, with the sole exception of who "the *prince* of Tyre" is. The question still remains: how and why is "Lucifer" so closely connected with "the king of Babylon" and "the king of Tyre"?

A LONG-NEGLECTED "LITTLE HORN"

Our literature on biblical prophecy (including our famous chart on the "beasts" of Daniel and Revelation) focuses on the "little horn" of Daniel 7. It almost if not entirely ignores the "little horn" of Daniel 8. Many conservative Protestants believe that they are one and the same, and that they are the same as the "beasts" of Revelation 13 and 17. This is not the case. The "little horn" of Daniel 7 puts down three kings out of ten (verse 24), while ten kings give their power freely to the "beast" of Revelation 17. Moreover the "little horn" of Daniel 7 focuses on persecuting the saints, while the "little horn" of Daniel 8 (while he also defiles the Temple and destroys the saints) focuses on the *civil* matters of politics and war.

Notice what else the "little horn" of Daniel 8 does. *"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host..."* (verses 10-11). Compare this passage to Isaiah 14:12-15 and Revelation 12:3-4! These are actions taken by the *superhuman* "king of Babylon" and by *Satan himself* – who surely can only be one and the same!

Yet here is how Gabriel interprets this part of the vision: *"...a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand"* (verses 23-25). Compare this personage to both "the *prince* of Tyre" (whose wisdom acts as a *type* of this king's wisdom) and "the *king* of Tyre" in Ezekiel 28!

In "the king of Tyre", "the king of Babylon" and "the little horn" alike, the cherubic and the human traits are combined. The *thoughts* of the human king reflect the *actions* of the cherubic king. But for this to happen while making the human king an unparalleled leader, surely nothing less than *possession by the Devil himself* would be required!

Now we may understand how "the king of Babylon" can be both human and superhuman in the same prophetic context. *Now* we may understand how the cherubic can become the human so quickly, without transition, in the lamentation concerning "the king of Tyre". Perhaps we may also understand how, when speaking to the human "king of Tyre", God says He will "bring forth a fire *from the midst of thee*, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee". One possible explanation is that the human king's connection with Satan himself has something to do with the lighting of the Lake of Fire, which is after all "prepared for the devil and his angels" (Matthew 25:41). When Satan comes out of the human king, will that "bring forth fire from the midst of (the human king)" in some sense, even though Christ's own breath will light the Lake of Fire? We shall see.

"Lucifer", in sum, refers explicitly to the *cherubic* "king of Babylon" and only in *antitype* to the *human* "king of Babylon". Lucifer's ambition, as the *type*, set the pattern for what the human king will do in the future (cf. Revelation 13:2).

INTRODUCTION TO THE SUPPLEMENTAL SCORES

The following musical scores of Isaiah 14:3-23 and Ezekiel 28:11-23 (with accompanying Latinized Hebrew transliterations, King James Version excerpts, and Hebrew texts) are based on the deciphering key to the "musical accents" of the Masoretic Text as developed by the late Suzanne Haïk-Vantoura (*The Music of the Bible Revealed*, book, musical scores and recordings).

Haïk-Vantoura's work is significant in that the musical accents indicate the vocal inflection of the Hebrew verbal text – "how the biblical authors said what they said". As the accents' very Hebrew name intimates (*te`amim*), they enable the reader or the listener to *discern and appreciate* (literally, to "*taste*") the *sense* of the often-ambiguous Hebrew words.

Since this very early musical notation is only a shorthand for a means of conducting vocal music by means of hand- and finger-gestures, it implies much that our modern musical staff notation spells out. For example, the reader must not only reconstruct the melodic line, but the scale type (mode) and the resolution of the melodic ornaments. When this is correctly done (and "practice makes perfect"), the meaning of the words "leaps out" at the reader. This is more true in some cases than in others, because the more information the words of a sung text contain, the less information the melody will contain – and vice versa. This means that some biblical texts imply more by their vocal inflection than others do, and therefore the addition of the melody will add more useful information in these texts than in others.

In Isaiah 14, the vocal inflection (contained in the accents) conveys more information than in Ezekiel 28. In the former, the words are clearly broken up into sections and subsections that are fully consistent with there being a superhuman as well as a human "king of Babylon". In the latter, the only clear vocal distinction is that made between the (human) "prince of Tyre" and the (mostly superhuman) "king of Tyre". There one must rely on the content of the words (and comparison with other biblical passages) to make the necessary distinction between the cherubic "king" and the human "king".

Unfortunately, due to technical problems I have been unable to insert the musical accents into the scores during their creation. (It is possible to convert the scores into graphic files, overlay the accents as graphics, and then reconvert the scores into PDF format – but this would be a very time-consuming process and unnecessary for the Church's purposes at present.) I have followed Haïk-Vantoura's convention of putting white note heads on those notes which are actually marked by written accents (rather than being extensions of the meanings of those accents on unstressed syllables). I have also included a transcription of the Hebrew base texts (taken from the Letteris Edition). In theory, anyone having sufficient familiarity with Hebrew and with Haïk-Vantoura's key could use these texts to confirm the accuracy of my musical scores and Latinized Hebrew transcriptions. I have decided to avoid getting involved with the nuances of translation (this too is time-consuming and not worth the trouble for our purposes thus far) and have simply used the King James Version with very little (and obvious) modification.


I realize that beyond this summary, the supplementary materials will be of little immediate use to the Work of the Church. However, I thought that it would be well to prepare these materials now, while I had the time, so that they would be available should the need arise for them. May God will that they be blessed and be a blessing accordingly.

John Wheeler
Wednesday, August 23, 2006


Isaiah 14:3-23

(Hebrew Masoretic Text)


Suzanne Haik-Vantoura
arr. John Wheeler


Solo (Tenor) 
3 we-ha-ya_ be-yom ha-ní-ah_ a-do-nay_ le-kha mé-'ats-be-kha

Solo 
7 u-mi-rag-zè-kha u-mín ha-'a-vo-da ha-Qa-sha a-shèr 'u-bad bakh: 4 we-na-sa-ta

Solo 
14 ha-Ma-shal ha-Zè 'al mè-lèkh ba-vèl we-a-mar-Ta ékh sha-vat no-gés

Solo 
23 shav-ta mad-hé-va: 5 sha-var a-do-nay ma-Té re-sha-'ím shé-vèt

Solo 
30 mosh-lím: 6 ma-kè 'a-Mím be-'èv-ra ma-kat bil-tí ça-ra ro-dè va-af_

Solo 
38 Go-yím mur-Daf be-lí ha-sakh: 7 na-ha shaq-ta kol ha-a-rets pats-hu

Solo 
47 rí-Na: 8 Gam ve-ro-shím sam-hu le-kha ar-zè le-va-non mé-az sha-khav-Ta lo

Solo 
56 ya-'a-lè ha-Ko-rét 'a-lè-nu: 9 she-ol_ mí-Ta-hat rag-za le-kha liq-rat

Isaiah 14:3-23

2

64



bo-è-kha `o-rér le-kha re-fa-îm_ kol `a-Tu-dé a-rèts hé-qîm mí-Kis-o-tam

72



kol mal-khê go-yîm: ¹⁰ ku-Lam ya-`a-nu we-yom-ru é-lê-kha Gam a-Ta hu-Lê-ta

80



kha-mo-nu é-lê-nu nim-shal-Ta: ¹¹ hu-rad she-ol Ge-o-nê-kha hèm-yat

87



ne-va-lê-kha Tah-Tê-kha yu-Tsa' ri-Ma um-kha-Çê-kha To-lé-`a: ¹² êkh

94



na-fal-Ta mí-Sha-ma-yîm hé-lél bèn sha-har nig-Da-Ta la-a-rèts ho-lésh `al

101



Go-yîm: ¹³ we-a-Ta_ a-mar-Ta vil-vav-kha ha-Sha-ma-yîm è-`è-lè

107



mí-ma-`al le-khokh-vê él a-rîm kíç-î we-é-shév be-har mo-`éd be-yar-ke-tê

115



tsa-fon: ¹⁴ è-`è-lè `al-ba-mo-tê `av è-Da-Mè le-`èlyon: ¹⁵ akh èl she-ol

Solo 124

 tu - rad èl yar-ke-tê vor: ¹⁶ ro-ê-kha è - lê-kha yash-Gî-hu é - lê-kha

Solo 132

 yit-bo-na-nu ha-zè ha-îsh mar-Gîz ha - a-rèts mar-îsh mam-la-khot: ¹⁷ sam Té-vél

Solo 140

 ka-Mid-bar we - `a-râw ha-raç a - çî-râw lo fa-tah bay-ta: ¹⁸ kol mal-khê

Solo 148

 go-yim ku-lam shakh-vu ve-kha-vod îsh be-vê-to: ¹⁹ we-a-Ta hash-lakh-Ta

Solo 156

 mi-Qiv-re-kha ke-né-tsèr nît-`av le-vush ha-ru-gim me-to-`a-nê ha-rèv yor-dê

Solo 164

 èl av-nê vor ke-fè-gèr mu-vas: ²⁰ lo té-had i-Tam biq-vu-ra kî ar-tse-kha

Solo 175

 shî-ha-Ta aM-kha ha-rag-Ta lo yî-Qa-ré le - `o-lam zè - ra` me-ré-`îm:

Solo 183
²¹ ha-khî-nu le - va-nâv mat-bé-ah ba - `a-won a - vo-tam bal ya - qu-mu - we-yar-shu

Isaiah 14:3-23

4

190
Solo
8
a-rets u-mal-u fe-nê té-vél 'a-rîm: ²² we-qam-Tî 'a-lê-hèm ne-um a-do-nay

199
Solo
8
tse-va-ot we-hikh-ra-Tî le-va-vél shém ush-ar we-nîn wa-nè-khèd ne-um

206
Solo
8
a-do-nay: ²³ we-sam-Tî-ha le-mo-rash qí-pod we-ag-mé

211
Solo
8
ma-yím we-té-té-tí-ha_ be-mat-a-tê hash-méd ne-um a-do-nay tse-va-ot:

Isaiah 14:3-23 (MT & KJV)

3) we-ha-ya

be-yom ha-ni-ah a-do-nay le-kha
mé-`ats-be-kha u-mi-rag-zè-kha
u-min ha-`a-vo-da ha-Qa-sha
a-shèr `u-bad bakh

4) we-na-sa-ta

ha-Ma-shal ha-Zè `al mè-lèkh ba-vèl
we-a-mar-`a
èkh sha-vat no-ges
shav-ta mad-hé-va

5) sha-var a-do-nay ma-`I é re-sha-`im
shé-vè` mosh-lim

6) ma-kè `a-Mim be-`év-ra
ma-kat bil-ti ça-ra
ro-dè va-af Go-yim
mur-Daf be-li ha-sakh

7) na-ha shaq-ta kol ha-a-rèts
pats-hu ri-Na

8) Gam ve-ro-shim sam-hu le-kha
ar-zè le-va-non
mé-az sha-hav-`a
lo ya-`a-lè ha-Ko-rét a-lè-nu

9) she-ol

mi-`a-hat rag-za le-kha
liq-rat bo-è-kha
`o-rér le-kha re-fa-`im
kol `a-`Tu-dè a-rèts
hé-qim mi-Kis-o-tam
kol mal-khè go-yim

10) ku-`Lam ya-`a-nu

we-yom-ru é-lè-kha
Gam a-`a hu-`Lè-ta kha-mo-nu
é-lè-nu nim-shal-`a

11) hu-rad she-ol Ge-o-nè-kha

hèm-gat ne-va-lè-kha
`ah-`Tè-kha yu-`Tsa `ri-Ma
u-me-kha-Çè-kha `T o-lé-`a

3) And it shall come to pass

in the day that the LORD shall give thee rest
from thy sorrow, and from thy fear,
and from the hard bondage
wherein thou wast made to serve,

4) that thou shalt take up

this proverb against the king of Babylon,
and say,
How hath the oppressor ceased!
the golden city ceased!

5) The LORD hath broken the staff of the wicked,
(and) the sceptre of the rulers.

6) He who smote the people in wrath
with a continual stroke,
he that ruled the nations in anger,
is persecuted, (and) none hindereth.

7) The whole earth is at rest, (and) is quiet:
they break forth into singing.

8) Yea the fir trees rejoice at thee,
(and) the cedars of Lebanon, (saying),
Since thou art laid down,
no feller is come up against us.

9) Hell

from beneath is moved for thee
to meet (thee) at thy coming;
it stirreth up the dead for thee,
(even) all the chief ones of the earth;
it hath raised up from their thrones
all the kings of the nations.

10) All they shall speak

and say unto thee,
Art thou also become weak as we?
art thou become like unto us?

11) Thy pomp is brought down to the grave,

(and) the noise of thy viols:
the worm is spread under thee,
and the worms cover thee.

12) êkh na-fal-Ṭa mi-Sha-ma-yim
hê-lél bèn sha-har
nig-Da`-Ṭa la-a-rèts
ho-lêsh `al Co-yim

13) we-a-Ṭa a-mar-Ṭa vil-vav-kha
ha-Sha-ma-yim è-`è-lè
mi-ma-`al le-khokh-vê él a-rîm kiç-î
we-é-shév be-har mo-`éd
be-yar-ke-tê tsa-fon

14) è-`è-lè `al-ba-mo-tè `av
è-Da-Mè le-`èl-yon

15) akh él she-ol tu-rad
él yar-ke-tê vor

16) ro-é-kha è-lè-kha yash-Cî-hu
é-lè-kha yit-bo-na-nu
ha-zè ha-ish mar-Cîz ha-a-rèts
mar-`ish mam-la-khot

17) sam Ṭé-vél ka-Mid-bar
we-`a-râw ha-raç
a-çî-râw lo fa-tah bay-ta

18) kol mal-khê go-yim ku-lam
shakh-vu ve-kha-vod ish be-vê-to

19) we-a-Ṭa
hash-lakh-Ṭa mi-Qiv-re-kha
ke-né-tsèr nit-`av
le-vush ha-ru-gîm
me-to-`a-nê ha-rèv
yor-dé él av-nê vor
ke-fè-gèr mu-vas

20) lo té-had i-Ṭam biq-vu-ra
ki ar-tse-kha shi-ha-Ṭa
aM-kha ha-rag-Ṭa
lo yi-Qa-ré le-`o-lam zè-ra` me-ré-`îm

21) ha-khî-nu le-va-nâv mat-bé-ah
ba-`a-won a-vo-tam
bal ya-qu-mu we-yar-shu a-rèts
u-mal-u fe-nê té-vél `a-rîm

12) How art thou fallen from heaven,
O Lucifer, son of the morning!
(how) art thou cut down to the ground,
which didst weaken the nations!

13) For thou hadst saidst in thine heart,
I will ascend into heaven,
I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation,
in the sides of the north:

14) I will ascend above the heights of the clouds;
I will be like the Most High.

15) Yet thou shalt be brought down to hell,
to the sides of the pit.

16) They that see thee shall narrowly look upon thee,
(and) consider thee, (saying),
Is this the man that made the earth to tremble,
that did shake kingdoms;

17) (That) made the world as a wilderness,
and destroyed the cities thereof;
(that) opened not the house of his prisoners?

18) All the kings of the nations, (even) all of them,
lie in glory, every one in his own house.

19) But thou
art cast out of thy grave
like an abominable branch,
(and) as the raiment of those that are slain,
thrust through with a sword,
that go down to the stones of the pit;
as a carcase trodden under feet.

20) Thou shalt not be joined with them in burial,
because thou hast destroyed thy land,
(and) slain thy people:
the seed of evildoers shall never be renowned.

21) Prepare slaughter for his children
for the iniquity of their fathers;
that they do not rise, nor possess the land,
nor fill the face of the world with cities.

22) we-qam-Tî`a-lê-hèm
ne-um a-do-nay tse-va-ot
we-hikh-ra-Tî le-va-vèl shém ush-ar
we-nîn wa-nè-khèd
ne-um a-do-nay

23) we-sam-Tî-ha le-mo-rash qî-pod
we-ag-mê ma-yîm
we-té-té-tî-ha be-mat-a-tè hash-méd
ne-um a-do-nay tse-va-ot

22) For I will rise up against them,
saith the LORD of hosts,
and cut off from Babylon the name, and remnant,
and son, and nephew,
saith the LORD.

23) I will also make it a possession for the bittern,
and pools of water:
and I will sweep it with the besom of destruction,
saith the LORD of hosts.

ישעיה יד 23-3

- 14:3 ׀ והיה ביום הניח יהוה לך מעצבך ומרגלך
ומנהעבדה הקשה אשר עבד-בך:
4 ונשאת המשל הזה על-מלך בבל ואמרת
איך שבת נגש שבתה מדהבה:
5 שבר יהוה מטת רשעים שבת משלים:
6 מכה עמים בעבולה מפת בלתי סרה
לדה באף גולם מרדף בלי חשך:
7 נחה שקטה פל-הארץ פצחו רנה:
8 גם-ברושים שמחו לך ארצי לבנון
מאז שכבת לא-יעלה הפרת עלינו:
9 שאול מתחת רגזה לך לקראת בואך
עורר לך רפאים פל-עתודי ארץ
הקים מכסאותם כל מלכי גוים:
10 כלם יענו ויאמרו אליך
גם-אתה חלית כמונו אלינו נמשלת:
11 הורד שאול גאונך המית נבליך
תחתיך יצע רפה ומכסיך תולעה:
12 איך נפלת משמים הילל בן-שחר
נגדעת לארץ חולש על-גוים:
13 ואתה אמרת בלבבך השמים אעלה
ממעל לכוכבי-אל ארים כסאי
ואשב בהר-מועד בירכתי צפון:
14 אעלה על-במתי עב אדמה לעליון:
15 אך אל-שאול תורד אל-ירכתי-בור:

- 16 רֹאֵךְ אֵלֶיךָ יִשְׁלַח אֵלָיךְ יִתְבוֹנְנוּ
הַזֶּה הָאִישׁ מִרְגִּיז הָאָרֶץ מִרְעִישׁ מִמְּלָכוֹת:
17 שֵׁם תִּבְל כַּמְדָּבָר וְעָרְיו הָרֶם
אֲסִירָיו לֹא־פָתַח בְּיָתָהּ:
18 כָּל־מְלָכֵי גוֹיִם כָּלָם
שָׁכְבוּ בְּכָבוֹד אִישׁ בְּבֵיתוֹ:
19 וְאַתָּה הִשְׁלַכְתָּ מִקְבְּרֶךָ כְּנֹצָר נִתְעָב
לְבוֹשׁ הַרְגִים מִטְעָנֵי חָרָב יוֹרְדֵי אֶל־אֲבֵי־בוֹר כְּפָנָר מוֹבָס:
20 לֹא־תַחַד אַתָּם בְּקִבוּלָה
כִּי־אַרְצֶךָ שַׁחַף עִמָּךְ הַרְגָתָ
לֹא־יִקְרָא לְעוֹלָם זֶרַע מְרַעִים:
21 הִכִּינוּ לְבָנָיו מִטְבַּח בְּעֵזֶן אֲבוֹתָם
בַּל־יִקְמוּ וְיִרְשׁוּ אָרֶץ וּמְלָאוּ פְּנֵי־תֵבֶל עָרִים:
22 וְקִמְתִּי עֲלֵיהֶם נְאֻם יְהוָה צָבָאוֹת
וְהִכְרַתִּי לְבָבָל שֵׁם וּשְׂאָר וְנִין וְנָכַד נְאֻם־יְהוָה:
23 וּשְׁמַתִּיהָ לְמוֹרֶשׁ קַפְדִּי וְאֲגַמִּי־מַיִם
וְטֹאטְאֵתֶיהָ בְּמִטְאָטְאֵהּ הַשְׂמִד נְאֻם יְהוָה צָבָאוֹת: פ

Ezekiel 28:11-19

(Hebrew Masoretic Text)

Suzanne Haik-Vantoura

arr. John Wheeler

Solo (Tenor)

11 way - hî de - var a - do - nay é - lay lé - mor 12 bèn a - dam — sa qí - na `al

11 mè - lèkh tsor we - a - mar - Ta Lo — ko a - mar a - do - nay è - lo - hîm a - Ta

20 ho - tem takh - nîṯ ma - lé hokh - ma ukh - lil yo - fi 13 be - é - dèn Gan è - lo - hîm

29 ha - yî - ta kol è - vèn ye - qa - ra me - çu - ka - tè - kha o - dèm pit - da —

36 ve - ya - ha - lom Tar - shîsh sho - ham ve - yash - fé çà - pîr no - fèkh u - var - qat we - za - hav

44 me - lè - khèt tu - pê - kha un - qa - vè - kha bakh be - yom hí - ba - ra - a - kha ko - na - nu 14 aṯ

52 ke - ruv mîm - shah ha - Ço - khèkh un - ta - Tî - kha be - har qo - dèsh è - lo - hîm ha - yî - ta

60 be - tokh av - nê ésh hit - ha - Lakh - Ta 15 Ta - mîm a - Ta bíd - ra - khê - kha mí - Yom

Ezekiel 28:11-19

2

Solo 68

hi-bar-akh `ad nim-tsa aw-la-ta bakh ¹⁶ be-rov re-khu-lat-kha ma-lu tokh-kha

Solo 77

ha-mas wa-Tè-hè-ta wa-a-ha-Lèl-kha mé-har è-lo-hím wa-a-bèd-kha ke-ruv

Solo 84

ha-Ço-khékh mí-tokh av-nê ésh ¹⁷ Ga-vaT lib-kha be-yof-yè-kha shí-ha-Ta

Solo 92

hokh-mat-kha `al yif-`a-tè-kha `al è-rèts hish-lakh-Ti-kha lif-nê me-la-khím

Solo 100

ne-ta-Tî-kha le-ra-a-wa bakh ¹⁸ mé-rov a-wo-nê-kha be-ê-wél re-khu-lat-kha

Solo 107

hi-Lal-Ta miq-Da-shêkha wa-o-tsi ésh mí-Tokh-kha hí a-kha-lat-kha wa-è-Tèn-kha

Solo 115

le-é-fèr `al ha-a-rèts le-ê-nê kol ro-ê-kha ¹⁹ kol yod-ê-kha ba-`a-Mím

Solo 124

sham-mu `a-lê-kha ba-La-hot ha-yî-ta we-én-kha `ad `o-lam

Ezekiel 28:11-19 (MT & KJV)

11) way-hî de-var a-do-nay é-lay lé-mor:

12) bèn a-dam
sa qî-na `al mè-lèkh tsor
we-a-mar-Ṭa Lo
ko a-mar a-do-nay è-lo-hîm
a-Ṭa ho-tem takh-nîṭ
ma-lé hokh-ma ukh-lîl yo-fi:

13) be-é-dèn Gan è-lo-hîm ha-yî-ta
kol è-vèn ye-qa-ra me-çu-ka-tè-kha
o-dèm pit-da ve-ya-ha-lom
Ṭar-shîsh sho-ham ve-yash-fé
ça-pîr no-fèkh
u-var-qat we-za-hav
me-lè-khèt tu-pè-kha un-qa-vè-kha bakh
be-yom hi-ba-ra-a-kha ko-na-nu:

14) a Ṭ ke-ruv mîm-shah ha-Ço-khékh
un-ta-Ṭî-kha
be-har qo-dèsh è-lo-hîm ha-yî-ta
be-tokh av-nè ésh hit-ha-Lakh-Ṭa:

15) Ṭa-mîm a-Ṭa bid-ra-khè-kha
mi-Yom hi-bar-akh
`ad nim-tsa aw-la-ta bakh:

16) be-rov re-khu-Lat-kha
ma-lu tokh-kha ha-mas wa-Ṭ è-hè-ta
wa-a-ha-Lèl-kha mé-har è-lo-hîm
wa-a-bèd-kha ke-ruv ha-Ço-khékh
mi-tokh av-nè ésh:

17) Ga-vaḤ lib-kha be-yof-yè-kha
shi-ha-Ṭa hokh-mat-kha `al yif-`a-tè-kha
`al è-rèts hish-lakh-Ṭî-kha
lîf-nè me-la-khîm ne-ta-Ṭî-kha le-ra-a-wa bakh:

18) mé-rov a-wo-nè-kha
be-è-wèl re-khu-Lat-kha
hî-Lal-Ṭa miq-Da-shè-kha
wa-o-tsí ésh mi-Ṭokh-kha hî a-kha-lat-kha
wa-è-Ṭèn-kha le-é-fèr `al ha-a-rèts
le-è-nè kol ro-è-kha:

11) Moreover the word of the LORD came unto me, saying:

12) Son of man,
take up a lamentation upon the king of Tyrus,
and say unto him,
Thus saith the Lord GOD;
Thou sealest up the sum,
full of wisdom, and perfect in beauty.

13) Thou hast been in Eden the garden of God;
every precious stone (was) thy covering,
the sardius, topaz, and the diamond,
the beryl, the onyx, and the jasper,
the sapphire, the emerald,
and the carbuncle, and gold:
the workmanship of thy tabrets and of thy pipes / in thee
in the day that thou wast created / (was) prepared.

14) Thou (art) the anointed cherub that covereth;
and I have set thee (so):
thou wast upon the holy mountain of God;
thou hast walked up and down in the midst of the stones of fire.

15) Thou (wast) perfect in thy ways
from the day that thou wast created,
till iniquity was found in thee.

16) By the multitude of thy merchandise
they have filled the midst of thee with violence, and thou hast sinned:
therefore I will cast thee as profane out of the mountain of God:
and I will destroy thee, O covering cherub,
from the midst of the stones of fire.

17) Thine heart was lifted up because of thy beauty,
thou hast corrupted thy wisdom by reason of thy brightness:
I will cast thee to the ground,
I will lay thee before kings, that they may behold thee.

18) By the multitude of thine iniquities,
by the iniquity of thy traffick /
thou hast defiled thy sanctuaries;
therefore will I bring forth a fire from the midst of thee, it shall devour thee,
and I will bring thee to ashes upon the earth
in the sight of all them that behold thee.

19) kol yod-ê-kha ba-`a-Mim
sham-mu `a-lê-kha
ba-la-hot ha-yî-ta
we-én-kha `ad `o-lam:

19) All they that know thee among the people
shall be astonished at thee:
thou shalt be a terror,
and never (shalt) thou (be) any more.

יחזקאל כח 11-19

28:11 ם וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

12 בְּנ־אָדָם שָׂא קִינָה עַל־מֶלֶךְ צוֹר

וְאָמַרְתָּ לוֹ

כֹּה אָמַר אֲדֹנָי יְהוִה

אֶתְּהוּ חֹתֶם תְּכַנִּית

מִלֵּא חֲכָמָה וּכְלִיל יָפִי:

13 בְּעֶרְוַן גִּן־אֱלֹהִים הָיִיתָ

כָּל־אֲבֹן יִקְרָה מִסְכַּתְךָ

אָדָם פִּטְרָה וַיְהִלֵּם

תַּרְשִׁישׁ שֶׁהֵם וַיִּשְׁפָּה

סַפִּיר נֶפֶךְ וּבִרְקַת וַזָּהָב

מִלֵּאכֶת תַּפְּיִךְ וּנְקֻבֵיךָ בְּךָ

בַּיּוֹם הַבְּרָאֶךָ פּוֹנְנֹו:

14 אֶת־כְּרוֹב מִמִּשַׁח הַסּוּכָךָ

וַנְּתַתִּיךָ

בְּהַר קֹדֶשׁ אֱלֹהִים הָיִיתָ

בְּתוֹךְ אֲבְנֵי־אֵשׁ הַתְּהַלְּכֶתָ:

15 תָּמִים אֶתְּהוּ בְּדַרְכֵיךָ

מִיּוֹם הַבְּרָאֶךָ

עַד־נִמְצָא עוֹלָתְהָ בְּךָ:

16 בְּרֹב רִכְלֶתְךָ

מָלֹו תוֹכְךָ חֲמָס וַתַּחַטָּא

וְאַחֲלִלְךָ מִהַר אֱלֹהִים

וְאַבְדְּךָ כְּרוֹב הַסּוּכָךָ

מתוך אבני-אש:

17 גבה לבך בִּיפְלֶךְ

שחת חכמתך על־יפעתך

על־אָרֶץ השלֹכֶתִיךְ

לפני מלכים נתתיך לראֹה בך:

18 מרב עוֹנֶיךָ

בעול רכֹלֶתֶךָ

חלֹלֶת מקדְשֶׁיךָ

ואוצא־אֶשׁ מתוך־ךָ היא אֶכְלֶתֶךָ

ואתנֶךָ לֶאֱפֹר על־הָאָרֶץ

לעיני כָּל־רְאֹוֹתֶיךָ:

19 כָּל־יֹדְעֶיךָ בְּעַמִּים

שָׁמְמוּ עָלֶיךָ

בְּלִהוֹת הַיִּתְּ

ואינֶךָ עַד־עוֹלָם: פ