

Isaiah 64

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12

Text

Hebrew

1	פִּקְדֹנָי אֱשֶׁת הַמַּסִּים מִיָּם תִּבְעָה אֵשׁ לְהוֹדִיעַ שְׁמִי לְצַרִּיד מִפְּנֵי גוֹיִם יִרְגָּזוּ
2	בַּעֲשׂוֹתָךְ נֹרְאוֹת לֹא נִקְוָה יִרְדָּת מִפְּנֵי הָרִים נָזְלוּ
3	אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאֱלֹהִים hebrew
	Meanings: * God * god * goddess * divine ones * angels Noun, masculine זולתך יעשה למחכה לו
4	את plugin-autotooltip__default plugin-autotooltip_bigאת hebrew
	The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by ששׁ ועשה צדק בדרכיך יזכרוד הן אתה קצפת ונחטא בהם עולם ונושע

	הִיָּהplugin-autotooltip__default plugin-autotooltip_bigהִיָּה hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 וַיֵּבֶל כָּל־בָּרָאָה בְּלֹא־חַיָּה וְעוֹלָם כָּרוּחַ plugin-autotooltip__default plugin-autotooltip_bigרוּחַ 5 hebrew Meaning: * Wind * Breath * Spirit Noun. Occurs about 380 times in the Old Testament. Though usually feminine, רוּחַ sometimes takes masculine verbs and adjectives, especially when referring to the Spirit of God (רוּחַ יְהוָה).Exodus 10:13Genesis 6:17Genesis 41:8Proverbs 16:32Ecclesiastes 12:7Genesis 1:2Judges 3:10Ezekiel 36:27Genesis 2:7John 3:8Genesis 1:2Genesis 8:1 יִשְׁאַנּוּ
6	וַאֲיוֹן קוֹרָא בְּשֵׁמִי מִתְעוֹרֵר לְהַחְזִיק בְּדִי כִי הִסְתַּרְתָּ פָנֶיךָ מִפָּנֵינוּ וּתְמוּנָנוּ בְּיַד עֲוֹנֵנוּ הִיָּהplugin-autotooltip__default plugin-autotooltip_bigהִיָּה hebrew Meaning * Yahweh - God's personal name 7 It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֲבִינוּ אֱלֹהֵהּ אֲנַחְנוּ הַחֲמוּרִי וְאֵלֵהּ יִצְרָנוּ וּמַעֲשֵׂה יָדָךְ בָּלָנוּ

8	יהוה אל תקצף יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 עד מאד ואל לעד תזכר עון הוה הבט נא עמך כלנו
9	היה קדשך הני plugin-autotooltip__default plugin-autotooltip_big hebrew The word היה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 ציון מדבר היתה plugin-autotooltip__default plugin-autotooltip_big hebrew The word היה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 ירושלם שממה

10	הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה וְכָל מַחְמַדֵּינוּ הָיָה לְשִׁרְפָּת אֵשׁ hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 לְחַרְבָּהּ
11	יְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 תִּחְשָׁה וְתַעֲנֵנִי עַד מָאֵד
12	

ESV

1	Oh that you would rend the heavens and come down, that the mountains might quake at your presence-
2	as when fire kindles brushwood and the fire causes water to boil- to make your name known to your adversaries, and that the nations might tremble at your presence!
3	When you did awesome things that we did not look for, you came down, the mountains quaked at your presence.
4	From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who acts for those who wait for him.
5	You meet him who joyfully works righteousness, those who remember you in your ways. Behold, you were angry, and we sinned; in our sins we have been a long time, and shall we be saved?
6	We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.

7	There is no one who calls upon your name, who rouses himself to take hold of you; for you have hidden your face from us, and have made us melt in the hand of our iniquities.
8	But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand.
9	Be not so terribly angry, O LORD, and remember not iniquity forever. Behold, please look, we are all your people.
10	Your holy cities have become a wilderness; Zion has become a wilderness, Jerusalem a desolation.
11	Our holy and beautiful house, where our fathers praised you, has been burned by fire, and all our pleasant places have become ruins.
12	Will you restrain yourself at these things, O LORD? Will you keep silent, and afflict us so terribly?

NIV

1	Oh, that you would rend the heavens and come down, that the mountains would tremble before you!
2	As when fire sets twigs ablaze and causes water to boil, come down to make your name known to your enemies and cause the nations to quake before you!
3	For when you did awesome things that we did not expect, you came down, and the mountains trembled before you.
4	Since ancient times no one has heard, no ear has perceived, no eye has seen any God besides you, who acts on behalf of those who wait for him.
5	You come to the help of those who gladly do right, who remember your ways. But when we continued to sin against them, you were angry. How then can we be saved?
6	All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.
7	No one calls on your name or strives to lay hold of you; for you have hidden your face from us and made us waste away because of our sins.
8	Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand.
9	Do not be angry beyond measure, O LORD; do not remember our sins forever. Oh, look upon us, we pray, for we are all your people.
10	Your sacred cities have become a desert; even Zion is a desert, Jerusalem a desolation.
11	Our holy and glorious temple, where our fathers praised you, has been burned with fire, and all that we treasured lies in ruins.
12	After all this, O LORD, will you hold yourself back? Will you keep silent and punish us beyond measure?

NLT

1	Oh, that you would burst from the heavens and come down! How the mountains would quake in your presence!
2	As fire causes wood to burn and water to boil, your coming would make the nations tremble. Then your enemies would learn the reason for your fame!
3	When you came down long ago, you did awesome deeds beyond our highest expectations. And oh, how the mountains quaked!
4	For since the world began, no ear has heard, and no eye has seen a God like you, who works for those who wait for him!
5	You welcome those who gladly do good, who follow godly ways. But you have been very angry with us, for we are not godly. We are constant sinners; how can people like us be saved?
6	We are all infected and impure with sin. When we display our righteous deeds, they are nothing but filthy rags. Like autumn leaves, we wither and fall, and our sins sweep us away like the wind.

7	Yet no one calls on your name or pleads with you for mercy. Therefore, you have turned away from us and turned us over to our sins.
8	And yet, O LORD, you are our Father. We are the clay, and you are the potter. We all are formed by your hand.
9	Don't be so angry with us, LORD. Please don't remember our sins forever. Look at us, we pray, and see that we are all your people.
10	Your holy cities are destroyed. Zion is a wilderness; yes, Jerusalem is a desolate ruin.
11	The holy and beautiful Temple where our ancestors praised you has been burned down, and all the things of beauty are destroyed.
12	After all this, LORD, must you still refuse to help us? Will you continue to be silent and punish us?

LXX

	ὥς κηρὸς ἀπὸ πυρὸς τήκεται καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κατακάψει πῦρ τοῦς greek The definite article ὕπεναντίους καὶ greek Meaning * And * Also * Both * Even * Too * So
1	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” φανερόν ἔσται greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τὸ greek The definite article ὄνομα κυρίου ἐν greek Preposition meaning “in”. τοῖς greek The definite article ὕπεναντίοις ἀπὸ προσώπου σου ἔθνη ταραχθήσονται

	ὥς κηρὸς ἀπὸ πυρὸς τήκεται καὶ κατακαύσει πῦρ τοὺς greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κατακαύσει πῦρ τοὺς greek The definite article ὕπεναντίους καὶ greek Meaning * And * Also * Both * Even * Too * So 2 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” φανερὸν ἔσται greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τὸ greek The definite article ὄνομα κυρίου ἐν greek Preposition meaning “in”. τοῖς greek The definite article ὕπεναντίοις ἀπὸ προσώπου σου ἔθνη ταραχθήσονται ὅταν ποιῇς Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. 3 Verb forms Present tense Person Greek Form τὰ greek The definite article ἐνδοξα τρόμος λήμψεται ἀπὸ σοῦ ὄρη
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ἀπὸ τοῦ

greek

The definite article αἰῶνος οὐκ ἠκούσαμεν οὐδὲ οἱ

greek

The definite article ὀφθαλμοὶ ἡμῶν εἶδον θεὸν

greek

Masculine noun meaning:

* A god or goddess * God πλὴν σοῦ καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

4 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὰ

greek

The definite article ἔργα σου ἃ ποιήσεις

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

Verb forms

Present tense Person Greek Form τοῖς

greek

The definite article ὑπομένουσιν ἔλεον

συναντήσεται γὰρ τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ποιῶσινplugin-autotooltip__default plugin-autotooltip_bigποιέω

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

Verb forms

Present tense Person Greek Form τὸplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article δίκαιον καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

5 The definite article ὁδῶν σου μνησθήσονται ἰδοὺ σὺ ὠργίσθης καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡμεῖς ἡμάρτομεν διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ

greek

Meaning:

* Through * Because * On account of

Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.

When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τοῦτοplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐπλανήθημεν

καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐγενήθημεν ὥς ἀκάθαρτοι πάντεςplugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἡμεῖς ὥς ῥάκος ἀποκαθημένης πᾶσαplugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

Meaning

* All * Every * The whole

Adjective.

6

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἡplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article δικαιοσύνη ἡμῶν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐξεπρήμην ὥς φύλλα διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ

greek

Meaning:

* Through * Because * On account of

Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.

When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τὰςplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ἀνομίας ἡμῶν οὕτως ἄνεμος οἴσει ἡμᾶς

	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐκ ἔστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐπικαλούμενος τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὄνομά σου καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 7 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μνησθεῖς ἀντιλαβέσθαι σου ὅτι ἀπέστρεψας τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πρόσωπόν σου ἅφ ἡμῶν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” παρέδωκας ἡμᾶς διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τὰςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἁμαρτίας ἡμῶν
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	καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” νῦν κύριε πατήρ ἡμῶν σύ ἡμεῖς δεplugin-autotooltip__default plugin-autotooltip_bigδε greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πᾶς ἔργον τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ
8	greek The definite article χειρῶν σου πάντεςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17

	μὴ ὀργίζου ἡμῖν σφόδρα καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μὴ ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. καὶ ρῶ μνησθῆς ἀμαρτιῶν ἡμῶν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning
9	* And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” νῦν ἐπὶ βλεψὸν ὅτι λαός σου πάντες plugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9 John 3:16 Romans 5:12 Matthew 28:19 Colossians 1:16 Romans 3:23 Romans 3:23 John 3:16 Colossians 1:17 ἡμεῖς
10	πόλις τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀγίου σου ἐγενήθη ἔρημος Σιων ὡς ἔρημος ἐγενήθη Ἱερουσαλημ εἰς κατάραν

ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article **ὁἶκος τὸ**plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article **ἅγιον ἡμῶν καὶ**plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” **ἡ**plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article **δόξα ἦν ἡ**plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article **πατέρες ἡμῶν** ἐγενήθη πυρίκαυστος **καὶ**plugin-autotooltip__default plugin-autotooltip_bigκαί

11 greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” **πάντα**plugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 **τὰ**plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article **ἐνδοξα** συνέπεσεν

	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπὶ πάντιplugin-autotooltip__default plugin-autotooltip_bigπάντες greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάντες depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τούτοιςplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο
12	greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἀνέσχου κύριε καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐσιώπησης καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐταπείνωσας ἡμᾶς σφόδρα

KJV

1	Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,
2	As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!
3	When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

4	For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.
5	Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.
6	But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.
7	And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.
8	But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.
9	Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.
10	Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.
11	Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.
12	Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

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