“The Holy One of Israel” in the book Isaiah: an exegetical study

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Thesis submitted for the degree *Philosophiae Doctor* in Old Testament at the Potchefstroom Campus of the North-West University

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May 2017

It all starts here ™

NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT ®

DEDICATION

This study is dedicated to my late father ‘B4’ ‘Thandhanaboyi’ ‘Buwa’ ‘Misheck’ Makasela Edward Baloyi (1927-2000) and his wife ‘Xitokisi’ ‘Jayela’ ‘Mithavini’ N’wa-Magezi Nyunisi Martha Baloyi (née Mashimbyi), and to my siblings ‘Mashawu’ ‘Esther’ Selina Mavasa, ‘Director’ Magezi Esaiah, Maria Ngoveni, Rebecca Mavasa, Yuza Titus and ‘Mufambi-wa-Joni’ Gezani Richard, and to my late uncle ‘kokwani Dadada’ ‘kokwani Bembani’ ‘Xitswotswani’ ‘Xisiwana’ Piet Baloyi and his two wives N’wa-Mihlava Mithavini Nyanisi Baloyi (née Makhuvele) and N’wa-Samiyele Mamayila Baloyi (née Chavalala) and their children ‘Jobo’ Risimati Johnly, ‘Director’ Khazamula Daniel and ‘Bembani’ ‘Rover’ Mbhazima Baloyi. We did not only share one homestead, responsibilities, support, material things and labour but also shared in the bond of love, mutual respect, loyalty and friendship.

To the fond memories of my late father n’wana (son of) ‘Tshwatshwatshwa’ Mizamani (na N’wa-Ncindhani ntombhi ya ka Rikhotso), wa Ringeta, wa Mpfuvu, wa Bembani, wa Madzenga, wa Nhlongeni, wa Gulukhulu, wa Zamtere, wa Changameri, wa Matope, wa Mutapa, wa Chikurayi, wa Mbemberhe, wa Lowani, wa Xifuma-hi-nghotsa, …, wa tshama-n’hweti-tshama-nyenyani.

Vhavenda vha ri: uMunyayi; Basotho ba re: uMoloi; Amandebele bathi: uM’tshwene (Chuene), leShangane (because of a saying: ‘lesa ingane o thathe matokomane’); Mazulu bathi: uMcube; Amaswazi batsi: uMatsebula, Amaxhosa bathi: uMakhepula.

Xihluke xi hume en’walungwini wa tikonkulu Afrika; xi haxa mbewu ku suka evupela-dyambu bya tikonkulu Afrika yi ya wela eMasvingo (eZimbabwe), ku mila nsiya wa xirhomberhombe lowu wu yimeke ku fikela namuntlha. Swinyenyani swi rhwala timbuva ta swirhomberhombe eMasvingo swi ya nghenela mphikizano wa vuyimbeleri eGuija (eGijani) exifundheni xa Gaza eMoçambique, kambe swi hluleka ku vuyela eMasvingo ku fikela namuntlha hikokwalaho ka mati ni makuwa ya nambu wa Mude/Limpopo/Vembe. Yin’wani ndeyani yi pambukile eGuija yi luleka (Maluleke) hi nambu wa Mude/Limpopo/Vembe ku ya fikela yi aka etlhelweni ka nambu wa N’wanati. Yin’wani ndeyani yi pambukile eka Mhinga yi ya aka eTshivhulani (Xivulani) ku lulama hi nambu wa Nsami kusuhi na le ka Miswani. ETshivhulani kokwani Mizamani va ve ndhuna ehansi ka hosi ya Muvenda Tshivhulani ku fikela va funya buwa hi 1940. Vundhuna bya kokwani Mizamani byi hundzela eka tatani Charlie n’wana Mizamani na N’wa-Matsilele ntombhi ya ka Mun’wanati.

Rimbewu ra kokwani Mizamani ri haxiwile hi kokwani N’wa-Matsilele, vaN’wa-Siyandhani va mbirhi tintombhi ta ka Muchavi (Chavalala), na kokwani N’wa-Ncindhani ntombhi ya ka Rikhotso. Ku hlaya vatukulu ni vatukulu-xindhuwe va kokwani Mizamani ku ngo va ku twa khwiri ku xurha.

Etlelani hi ku rhula tatani ‘B4’ kwala ndzangwini wa n’wina kwala Tshivhulani (eBlock 5A), n’wina Khalanga, Mulobyi, Munyayi, Changameri, Gulukhulu, Thevu, Mikasi, Madzenga, Makaringe … Lava va nga na swifuwa va nga mi tlhokovotsela ku kondza lavo khudzehela ni tihuku va ba mantonorho.

Etlelani hi ku rhula, Thandhanaboyi Baloyi;
mbhulumukwa ya matiko – nkambhi wa matiko;
tsatsa va n'wi lorhi loko va n'wi lorha u fikile;
ma dya a fularhele, mudyi wa swiphamu.
Ma khandziya murhi hi xitshindzi a chika hi rhavi.

Ma ringa nguva hi ku tshaha swa vanghana;
phoo, kotle! phoo, kotle! phoo, kotle!
Leswo tala swi sala hansi a huma na xin'we ntsena,
a ku: 'A ndzi tshovela dzundze ra hosi Ndabezitha';
ma dyela ehenhla ehansi a chava ku thyaka.

Maharimani, mbulwa ya ku fuma.
Tendenya! Mbhurhi ya maribye,
mbhurhi ya ntshava,
mbhurhi ya ku vatlwa, mpohlo.
Mutlutlama hi tambha ra valoyi;
mukhuhleka marhaku hi ku ndunda emaribyeni.

Muthondolovhani ncila a ku: 'A va olololi,
loko wo wu olola wu ta tshoveka;
wu oloriwa ntsena hi mafurha'.
A endlela ku khomelela hi wona.
Wu olololoka ntsena emasangweni.

Mufunungula maribye a lava swipamu;
ku hlangana na nyoka, ho, ho, ho, whi, tititi!
UMnguni omuhle ongadli inkukhu;
isibongo sihle, sithandwa Banguni,
sinje nga mafutha okuthambisa.

Etlelani hi ku rhula, Bembani! Leswi mi nga kayela mi ta ta ku rungelela hi nghamu ya n'wina N'wa-Magezi, wa Muchizwani, wa Mahlasela, wa Mararalatji, wa Xijingintaba ntaba yi nga livi ...

Etlelani hi ku rhula, nkambi-wa-matiko! Ku dya ngopfu a hi ku hlula ndlala. I khani mamba. Ku dya i ku engeta.

DECLARATION

I hereby declare that the analysis of “THE HOLY ONE OF ISRAEL” IN THE BOOK ISAIAH: AN EXEGETICAL STUDY is my own work. This information is submitted in fulfilment of the requirements for the degree ***Philosophiae Doctor*** in Old Testament at the North-West University (Potchefstroom Campus).

ME Baloyi

OPSOMMING

"Die Heilige van Israel" in die boek Jesaja: 'n Eksegetiese studie

Hierdie ondersoek behels 'n multidimensionele eksegese van die begrip קְדוֹשׁ יִשְׂרָאֵל (die Heilige van Israel) soos dit voorkom in die *Biblia Hebraica Stuttgartensia* (Elliger *et al*., 1997:675-779) (*BHS*[5]) en fokus op die oorsprong, denotasies, konnotasies en verwysingsraamwerk daarvan. Hoewel die wese van YHWH en die religie wat in die Hebreeuse Bybel na vore kom (קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה [wees heilig, want Ek, YHWH, is heilig] bv. Lev. 19:2]) deur die heiligheid van YHWH bepaal word, en die feit dat van die drie-en-dertig eksplisiete verwysings na "die Heilige van Israel" in die Hebreeuse Bybel ses-en-twintig in Jesaja voorkom, is daar tot nou toe nog geen diepgaande multidimensionele eksegetiese ondersoek van die begrip "die heilige van Israel" gedoen nie.

Eksegese behels die verklaring van 'n woord, 'n frase, 'n sin, 'n droom of 'n visioen. Dit onderskei sake/tekste wat vertolk moet word, sake wat betref die vertolking en openbaring van God. Eksegese berus dus op aannames oor kennis, tekens en simbole, die verband tussen teken en betekende, en hoe mense kommunikeer – in dit alles is die rol van die "self" of die "leser" steeds sentraal.

'n Multidimensionele lees bevestig die sentrale teoretiese argument dat die begrip קְדוֹשׁ יִשְׂרָאֵל (die Heilige van Israel) na YHWH, die God van Israel verwys, en dat die konnotasies daarvan gesamentlik en elkeen afsonderlik קָדוֹשׁ (heilig) en יִשְׂרָאֵל (Israel) behels, afhangende van die kontekste waarin dit in elke geval voorkom. Die narratief en kerugma in Jesaja bevestig dat die verband tussen 'n literêre kunswerk en die werklike wêreld arbitrêr is, en dat die literêre konsep nie noodwendig die werklike wêreld reflekteer nie.

Die driedelige Jesaja-hipotese wat sedert Duhm tot in die 1970's as "standaard" aanvaar is, kom nog steeds in resente publikasies voor, hoewel daar 'n toenemende ongemak daarmee gesien kan word. Die huidige agenda word deur verskeie nuwe vraagstukke, metodologieë en interpretatiewe perspektiewe bepaal wat vorige agendas van vertolking óf vernuwe, uitdaag óf in omvang verryk.

Die probleem daaraan verbonde om met sekerheid verskillende fragmente en redaksionele prosesse te identifiseer en te dateer, asook die gebrek aan konsensus hieroor, maak argumente vir die verdeling of die eenheid van die boek onverdedigbaar. Om die minimum die getal elemente van intertekstualiteit af te baken, mag lei tot 'n *argumentum ad absurdum*. Tog aanvaar histories-kritiese navorsers in onlangse dekades dat Jesaja wesenlik uit samestellings deur elite bestaan.

Nieteenstaande hierdie probleme suggereer die uitleg van die Masoretiese Teks van Jesaja dat Jesaja 1– 66 in volgorde gerangskik is, terwyl die kronologiese verspreiding van Ussia, Jotam, Agas en Hiskia die samehang van 1–39 suggereer. Jesaja se optrede, ooreenkomste dwarsdeur die boek, tradisies, die aard van profesie, flitse van die geskiedenis wat verweef is met 'n aanduiding van kerugma in Jesaja, suggereer dat die inhoud van Jesaja, behalwe die redaksionele toevoegings, afkomstig is van Jesaja ben Amos uit die agtste eeu v.C.

Ofskoon navorsing deur geleerdes toenemend multidimensioneel en interdissiplinêr van aard is, bly dit 'n uitdaging om 'n balans te handhaaf in eksegetiese aannames en benaderings.

TREFWOORDE

Deutero-Jesaja (Tweede Jesaja, Jesaja 40–55)

Eenheid van Jesaja

Heiligheid

Heilige van Israel

Histories-kritiese navorsing

Multidimensioneel

Proto-Jesaja (Eerste Jesaja, Jesaja 1–39)

Trito-Jesaja (Derde Jesaja, Jesaja 56–66)

ABSTRACT

'The Holy One of Israel' in the book Isaiah: an exegetical study

This study is a multi-dimensional exegesis of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in Isaiah as it occurs in the *Biblia Hebraica Stuttgartensia* (Elliger *et al*., 1997:675-779) (*BHS*[5]) and focuses on its origin, denotations, connotations and frames of reference. Regardless that twenty six of the thirty three explicit occurrences of 'the Holy One of Israel' in the Hebrew Bible occur in Isaiah and despite that holiness of YHWH constitutes the nature of YHWH and of the religion expounded in the Hebrew Bible (קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה [be holy because I, YHWH, am holy] [*e.g.,* Lev 19:2]), no in-depth multi-dimensional exegesis of 'the Holy One of Israel' has been done to date.

Exegesis is statement(s) on a word, a phrase, a sentence, a dream or a vision. It distinguishes objects/texts to be interpreted, objects in the interpretation and revelation of God. Exegesis is, therefore, undergirded by assumptions on knowledge, signs and symbols, how the signifier relates to the signified and by how people communicate – the 'self' or 'reader' is central.

Multi-dimensional reading corroborates the central theoretical argument that 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') refers to YHWH, God of Israel, and that its connotations comprises jointly and severally the denotations and connotations of 'קָדוֹשׁ' ('holy') and 'יִשְׂרָאֵל' ('Israel') depending on the context of each occurrence. The narrative and kerugma in Isaiah collaborate that the relationship between a literary work of art and the physical world is arbitrary, and that literary concept does not necessarily reflect the physical world.

The tripartite Isaiah hypothesis that was the scholarly "standard" since Duhm into the 1970s is still evident in contemporary publications although there is a growing dissatisfaction with it. The current agenda is controlled by a variety of new issues, methodologies and interpretive perspectives that either refresh, challenge or add to the scope of the previous interpretive agendas.

The difficulty of identifying different fragments and editorial processes and of dating them with certainty, and the lack of consensus make the arguments for (dis)unity indefensible. Delimitating the minimum number of elements for intertextuality may lead to *argumentum ad absurdum*. Nonetheless historical critics in recent decades assume that Isaiah is essentially Second Temple compilations by elite.

Notwithstanding these difficulties the layout of Masoretic Text of Isaiah suggests that 1–66 is a sequence while chronological distribution of Uzziah, Jotham, Ahaz and Hezekiah suggests continuity of 1–39. The activities of Isaiah, similarities across Isaiah, traditions, nature of prophecy, a glimpse

of history interwoven with a hint of kerugma in Isaiah suggest that the content in Isaiah originated from the eighth century BCE Isaiah ben Amoz except editorial additions.

Although scholarship is moving towards multi-dimensional and interdisciplinary approaches, there would be challenges in maintaining balance of emphases in approaches and assumptions in exegesis.

KEY TERMS:

Biblical criticism
Deutero-Isaiah (Second Isaiah, Isaiah 40–55)
Holiness
Holy one of Israel
Multi-dimensional
Proto-Isaiah (First Isaiah, Isaiah 1–39)
Trito-Isaiah (Third Isaiah, Isaiah 56–66)
Unity of Isaiah

PREFACE

To define the exact extent of my indebtedness to the Baloyis and to each and all of the persons named below would be impossible. But, first and foremost I am indebted to my heavenly Father who gave me the health, strength and grace to be able to undertake this research.

I hereby further express my sincere gratitude to the following persons and instances:

- Professor H.F. van Rooy, my promoter, for his fatherly important insights, corrections, encouragement and for aiding me in his gracious and perceptive way.
- Many other scholars have shared their learning with me, either through personal discussions, letters, or learned publications. Among these I single out with affection the names of Dr. A. Wolters and Prof. A. van Selms.
- Mrs. H. Duvenage, Mrs. M. Smit and Mrs G. van Rooyen of the Lion Cachet Library for their ready knowledge of the set-up of the library. Their knowledge and their friendliness always made my visit to the library a pleasant experience.
- Mrs. G. van Rooyen for bibliographical control and editing.
- Finally, I express my gratitude to Dr. E.A. Hermanson for his competent and meticulous proof-reading and technical language editing of this manuscript.

The bountiful fatherly and motherly love of my dear 'father', Prof. B.J. van der Walt and my dear 'mother', his wife, Mrs. van der Walt, helped me weather the difficult times. Without this family and the late Prof. N.T. van der Merwe's family, I could have long gone mad under the hypocritic and ultra 'conservative' Potchefstroom community. A new South Africa people voted for is yet to be born in(to) South Africa, maybe in the next two or three generations.

In short, it has been a rewarding, long, turbulent and brave personal, interpersonal, academic and spiritual journey ... a painful and a lonely struggle in search of a research methodology, truth, justice and fairness in human relations and for peace of mind.

POTCHEFSTROOM

May 2017

ABBREVIATIONS

ABBREVIATIONS OF THE BOOKS OF THE BIBLE AS IN RSV:

OLD TESTAMENT

Gen	Genesis	Ecc	Ecclesiastes
Ex	Exodus	Song	Song of songs
Lev	Leviticus	Is	Isaiah
Num	Numbers	Jer	Jeremiah
Deut	Deuteronomy	Lam	Lamentations
Josh	Joshua	Ezek	Ezekiel
Judg	Judges	Dan	Daniel
Ruth	Ruth	Hos	Hosea
1 Sam	1 Samuel	Joel	Joel
2 Sam	2 Samuel	Amos	Amos
1 Kgs	1 Kings	Obad	Obadiah
2 Kgs	2 Kings	Jon	Jonah
1 Chr	1 Chronicles	Mic	Micah
2 Chr	2 Chronicles	Nah	Nahum
Ezra	Ezra	Hab	Habakkuk
Neh	Nehemiah	Zeph	Zephaniah
Esth	Esther	Hag	Haggai
Job	Job	Zech	Zechariah
Ps	Psalms	Mal	Malachi
Prov	Proverbs		

NEW TESTAMENT

Mt	Matthew	1 Tim	1 Timothy
Mk	Mark	2 Tim	2 Timothy
Lk	Luke	Tit	Titus
Jn	John	Phlm	Philemon
Acts	Acts	Heb	Hebrews
Rom	Romans	Jas	James
1 Cor	1 Corinthians	1 Pet	1 Peter
2 Cor	2 Corinthians	2 Pet	2 Peter
Gal	Galatians	1 Jn	1 John
Eph	Ephesians	2 Jn	2 John
Phil	Philippians	3 Jn	3 John
Col	Colossians	Jude	Jude
1 Thes	1 Thessalonians	Rev	Revelations
2 Thes	2 Thessalonians		

OTHER ABBREVIATIONS

AKJV	Authorized King James Version, 1976
ANET	Ancient Near Eastern Texts Relating to the Old Testament, edited by J.B. Pritchard, 1969
BCE	Before Common Era (before Christ)
BDB	Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament, 1974
BHK	*Biblia Hebraica Kittel* edited by Kittel, 1937
BHS^{5}	*Biblia Hebraica Stuttgartensia* edited by Elliger *et al*., 1997
cf	*confer* (compare, see)
c.	*circa*, *circum* (about)
CE	Common Era (AD [*anno domino*])
d.	died
DI	Deutero-Isaiah (Isaiah 40–55 or the author thereof)
e.g.	*exempli gratia* (for example)
etc.	*et cetera* (and so on)
GK	Gesenius Kautzsch, 1910
HB	Holy Bible, Good News Edition, 1991
IB	The Interpreter's Bible, 1956
i.e.	*id est* (that is)
IOVC	Interpreter's One Volume Commentary on the Bible, *c.*1972
LXX	Septuagint
MT	Masoretic Text
NAV	Nuwe Afrikaanse Vertaling, 1983
NBC	New Bible Commentary, 1994
NEB	New English Bible, 1970
NIDOTTE	New International Dictionary of Old Testament Theology and Exegesis edited by Van Gemeren, 1997
NIV	New International Version, 1986

OAV	Ou Afrikaanse Vertaling, 1933/1953
PI	Proto-Isaiah (Isaiah 1–39 or the author thereof)
PL	Jerome's *Patrologia Latina* edited by J.P. Migne, 1844-1864
s.a.	*sine anno* (without a year of publication)
s.l.	*sine loco* (without a place of publication)
s.n.	*sine nomine* (without a name of publisher)
TDNT	Theological Dictionary of the New Testament edited by Kittel, 1964
TDOT	Theological Dictionary of the Old Testament edited by Botterweck & Ringgren, 1980
THAT	Theologisches Handwörterbuch zum Alten Testament edited by Jenni & Westermann, 1976
TI	Trito-Isaiah (Isaiah 56–66 or the author thereof)
TWAT	Theologisches Wörterbuch zum Alten Testament edited by Fabry & Ringgren, 1989

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CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

This study is a multi-dimensional exegesis of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in the Bible book called Isaiah as it occurs in the *Biblia Hebraica Stuttgartensia* (Elliger *et al*., 1997:675-779) (*BHS*[5]) and focuses on its origin, denotations, connotations and frames of reference.

In order for a reader to appreciate the arguments and the result of any research he should have access to the background and the problems surrounding that research, the aim and method of that research, and the presuppositions and theoretical perspective of that research. This is because the means a reader has of assessing the validity, trustworthiness and applicability of a researcher's arguments and conclusions are by evaluating them through that researcher's approach to the data (*cf* Dawson, 1994:15). These aspects should therefore unequivocally be spelt out right from the start.

The aim of this introductory chapter is therefore to spell out the aim and objectives, importance and relevance of this study; formulate the problem statement; demarcate (delimit) the field of study; and clearly state the method of investigation and presentation as well as the central theoretical arguments, central theoretical presuppositions, bibliographical and other technical aspects of this study.

1.2 AIM AND OBJECTIVES OF THIS STUDY

The aim and objectives focus on, first, the origin of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel'), second, the referents, connotations and frames of reference of 'the Holy One of Israel' in Isaiah, third, whether or not the referents, connotations and frames of reference of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') should be read analytically, synthetically or both analytically and synthetically in relation to its constitutive elements 'קְדוֹשׁ' ('holy of') and 'יִשְׂרָאֵל' ('Israel'), fourth, whether or not these referents and connotations differ from the significations suggested in other research so far and, fifth, the similarities and differences of the referents, connotations and frames of reference across 1–39, 40–55 and 56–66.

1.3 IMPORTANCE AND RELEVANCE OF THIS STUDY

Of the thirty three explicit occurrences of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') (with or without a prefix before 'קְדוֹשׁ' ['holy of'] or 'יִשְׂרָאֵל' ['Israel']) in the Hebrew Bible twenty six of these occurrences are in Isaiah (1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14, 15; 45:11; 47:4; 48:17; 49:7; 54:5; 60:9, 14). Although Eissfeldt (1964:426-427) considers 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in 12:6; 29:19 and 29:23 as later additions these occurrences will also be exegetically considered in the present study.

Besides in Isaiah 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') occurs explicitly seven times (with or without prefix before 'קְדוֹשׁ' or 'יִשְׂרָאֵל') in 2 Kings 19:22 (עַל־קְדוֹשׁ יִשְׂרָאֵל), Jeremiah 50:29 (אֶל־קְדוֹשׁ יִשְׂרָאֵל]), Jeremiah 51:5 (מִקְּדוֹשׁ יִשְׂרָאֵל]), Ezekiel 39:7 (קָדוֹשׁ בְּיִשְׂרָאֵל]), Psalm 71:22 (קְדוֹשׁ יִשְׂרָאֵל]), Psalm 78:41 (וּקְדוֹשׁ יִשְׂרָאֵל]), Psalm 89:19 (וְלִקְדוֹשׁ יִשְׂרָאֵל) and implicitly three times in Hosea 11:9 (קָדוֹשׁ]), Habakkuk 3:3 (וְקָדוֹשׁ]) and in Job 6:10 (קָדוֹשׁ). It is evident that 'the Holy One of Israel' is found more in Isaiah than in the rest of the Hebrew Bible.

According to Müller (1976:593) the idea of 'קדשׁ' ('holiness') in Isaiah is fifth in prominence in the Hebrew Bible (after Leviticus, Ezekiel, Exodus and Numbers). Although recent scholars have shifted their interest away from reconstructing the events and historical personages mentioned in the biblical tradition to identifying the literary work and theological perspectives of the anonymous tradents and redactors who shaped that tradition (*cf* Sweeney, 1993:141), little attention has been given to the idea of holiness in Isaiah. Regardless of the occurrences of 'the Holy One of Israel' in all three proposed divisions of the book, the enigmatic nature of 'the Holy One of Israel' in Isaiah and regardless of the centrality of holiness in the Bible, no profound exegetical analysis of either holiness in Isaiah, holiness in relation to the perceived divisions of the book or 'the Holy One of Israel' has been done to date except the publication of the articles by Van Selms (1982:257-269), Watts (1985b:439-450) and Anderson (1989:3-19).

An exegetical study of either holiness or the Holy One of Israel could hopefully provide an opportunity to consider from this angle the dynamic and unity of the book of Isaiah and/or Isaianic tradition (*cf* Anderson, 1989:4; Ringgren, 1948:24). It would seem that even if Isaiah were the only book of the Bible, a complete picture of the concepts 'YHWH', 'YHWH *tseba'ot*', '*adonay*', 'the holy' and 'the Holy One of Israel' could have emerged from it alone. This could be due to the fact that Isaiah portrays a pivotal point of reference for every other Bible book and part of scripture (*cf* Watts, 1985b:440).

There could be serious drawbacks to any inquiry into the concept of holiness in general and 'the Holy One of Israel' in particular in Isaiah:

The first drawback, as Schmidt (1983:152-56) avers, could be that the holiness of YHWH is not a fundamental, distinctive, or early conception. If the notion of holiness is as peripheral as Schmidt argues, then an investigation into either holiness or the Holy One of Israel could perhaps be reconsidered. Schmidt's judgment, however, overlooks important studies on theology and holiness that cannot be dismissed (*cf* Hänel, 1931; Sellin, 1936:19-23; Vriezen, 1962:149-62; De Vries, 1983:43-118). As Sellin puts it: "God is holy. Herein we touch on that which constitutes the deepest and innermost nature of the God of the Old Testament". The conception of the holiness of YHWH occurs in the earliest poetry (Ex 15:11, 13; 1 Sam 2:2); it pervades the priestly traditions, the major prophets (Ezekiel, Isaiah) as well as the post-exilic minor prophets (Haggai, Zechariah, Malachi); and it is far from being peripheral in the sapiental traditions (*cf* Gammie, 1989:3, 125-172). Factors such as divine kingship, holiness, the Davidic (only in 1–39) and Zionistic emphasis and ethical tone of Isaiah have been cited as general tendencies giving a common theological direction (Dumbrell, 1988:99).

A second drawback could be that focusing on holiness may derive from psychological studies that suggest that such focus constitutes a fixation on a less than fully mature stage of faith. Fowler, for example, posits that persons in stage three of faith development have a fondness for symbols of transcendence, make harsh judgments on actual people or institutions in the light of the ideal, and are fiercely attached to symbols of the sacred; indeed, they resist demythologization "as assault on the sacred itself" (Fowler, 1981:151-173). According to him then the holy would hardly seem to be a subject to investigate because it would elevate a stage of faith characteristic of adolescence rather than maturity. By way of response, Gammie (1989:4) argues that no matter what the stage of faith is, a loss of a sense of the divine holiness would constitute an abandonment of Isaiah's concept of YHWH. Precisely those characteristics of Fowler's more mature stage of faith ("inclusiveness of community", "radical commitment to justice and love", "selfless passion for a transformed world ... in accordance with an intentionality both divine and transcendent") (Fowler, 1981:201) are part and parcel of the biblical holiness which has several aspects, not simply one (*cf* Gammie, 1989:4).

A third reason for questioning the advisability of an inquiry into the holiness of God could be that the holiness of God itself maintains that, first and foremost, it points to divine transcendence, exaltedness, and otherness. Thus for those interested in God as a companion and friend, for example, holiness might seem to be a poor point of entry (*cf* McFague, 1982:190-192). Furthermore, the biblical and priestly traditions in the Bible espouse teachings about holiness and purity that strike our age as most biased and sexist (*e.g.,* studies of feministic scholars) hence an inquiry into holiness would appear inadvisable.

Hazardous though the investigation might be, failure to enquire into the holiness of YHWH in Isaiah would constitute a serious neglect of one of the major biblical teachings precisely because YHWH commands all his people to be holy because He is holy (קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה [be holy because I YHWH am holy]) (*e.g.,* Lev 19:2). The changes and crises today need a reconstruction of the

holiness of YHWH and the holiness and faith of the people who believe in YHWH as did the changes and crises in the days of Isaiah ben Amoz.

Therefore an inquiry into holiness in general and the holiness of YHWH in particular is necessary and urgent.

1.4 PROBLEM STATEMENT

The *status quaestionis* is that the historical-critical consensus that dominated biblical scholarship into the 1970s no longer controls the agenda, but a wide variety of issues, methodologies and interpretive perspectives has appeared on the scholarly landscape (*cf* Hauser, 2008:1). As a result, the Duhm hypothesis of three 'Isaiahs' no longer controls the (dis)unity debate of the book Isaiah (*cf* Melugin, 2008:142-194). What now control the debate are rather the relationships among and within the broader context of the larger literary structure in Isaiah, based on the diachronic and/or synchronic, or reader response reading of the literary devices (*cf* Hauser, 2008:1-77), with a pinch of scepticism as to whether or not one can correlate precisely most of what the book portrays with actual historical events. (See especially Melugin, 1996:64, 72; for debates on whether or not a text records real events outside itself, as well as Davies, 1992:11-20; Davies, 2000:24-27, 72; Dever, 2000:28-35; Thompson, 2000:36-37; Shanks, 2000a:22, 24-51; Shanks, 2000b:6, 63-64; Doyle, 2007:n.p.).

Until the time of the commentators Ibn-Gekatilla (*c.* 1100 CE) and Ibn Ezra (*c*. 1167 CE) both Jewish and early Christian traditions considered Isaiah to be the product of a single author (*cf* Adams, 1972:15-16). Since the time of these commentators until the present it has been considered broadly either as a unity (*e.g.,* Sweeney, 1988) or a composite work (*e.g.,* Eichhorn, 1780-1783:76; Kuenen, 1889:137-139) (for the survey of opinions see Childs, 1979:305-338).

The major reason for the view that Isaiah could not be considered a single work, as had been traditionally supposed (*e.g.,* Eichhorn, 1780-1783:76; Kuenen, 1889:137-139), but a composite work, was prompted by the perceived striking differences between 1–39 and 40–66. On the basis of these differences the hypothesis of two 'Isaiahs' was proposed: Proto-Isaiah (or First Isaiah) and Deutero-Isaiah (or Second Isaiah) (*e.g.,* Eichhorn, 1780-1783:76; Delitzsch, [1857]1889). Proto-Isaiah is considered to be the eighth-century BCE Isaiah ben Amoz (*cf* Is 1:1) to whom 1–39 is attributed, while Deutero-Isaiah is considered to be a fifth-century BCE Isaiah or a 'school of Isaiah' that was responsible for 40–66.

Since the publication of a commentary by Duhm ([1892]1968) the differences within 40–66 also attracted attention. Biblical scholars then divided 40–66 into 40–55 and 56–66. This led to the hypothesis of three 'Isaiahs' so that some biblical scholars (*e.g.,* Duhm, [1892]1968:8-10) prefer to think of 40–55 as Second Isaiah (or Deutero-Isaiah), and 56–66 as Third Isaiah (or Trito-Isaiah). Deutero-Isaiah is considered to be a fifth-century BCE exilic 'Isaiah' to whom 40–55 is attributed,

while “Trito-Isaiah” is considered to be a fifth-century BCE post-exilic ‘Isaiah’ who was responsible for 56–66.

The view that Deutero-Isaiah is a fifth-century BCE exilic ‘Isaiah’ developed into four theories concerning the whereabouts of Deutero-Isaiah: the Lebanon theory (*e.g*., Duhm, [1892]1968), the Judaean theory (*e.g.,* Levy, 1925:12, 220; North, 1964:185), the Babylonian theory (*e.g.,* Westermann, 1969; Whybray, 1975), and the Oscillation theory (*e.g.,* Whybray, 1975:51-52; 143). Both the Judean theory and the Oscillation theory were recently revived in a journal article by Goulder (2004:351-362). The Lebanon theory maintains that Deutero-Isaiah was written by one who lived in Lebanon or in northern Phoenicia around 540 BCE; while the Babylonian theory suggests that 40–55 is “the prophecy of someone who lived during the exile in Babylon” (Westermann, 1969:8) that describes the situation of the Israelites in the exile in Babel, but authored by someone in the period of the Second Temple (*cf* Harrison, 1969:765; Adams, 1972:1; Dillard & Longman III, 1994:269). The Judaean theory maintains that the prophecy of 40–55 is the prophecy of someone who lived among the Judahites in Judah and wished to bring them good news and his message “was primarily to the main body of Israelites residing in Judah” (Goulder, 2004:352). The Oscillation theory maintains that 40–55 oscillates between addressing the Jewish people residing in Judah and the Jewish people in the exile in Babel. Traces of this theory are found in both Whybray’s commentary (1975) and Goulder’s article (2004). For example, Whybray (1975:143) writes that “(a)s for 40.9-11 there is an oscillation of thought between Zion as the Jewish exiles and Zion as the actual city of Jerusalem”. He further writes that “(t)he good news referred to in 40:9 is to be proclaimed to the villages of Judah, and this can hardly be done by exiles in Babylon; so this time ‘Jerusalem’ and ‘Zion’ mean the people of that town” (Whybray, 1975:51-52). From these theories it should be noted that the Lebanon theory and the Babylonian theory refer to the time of the writing of 40–55 as 540 BCE and the period of the Second Temple (*cf* Harrison, 1969:765; Adams, 1972:1; Dillard & Longman III, 1994:269), while the Judean theory and the Oscillation theory emphasize the addressees of the prophecies in 40–55, namely Jews residing in Judah, and Jews either residing in Judah or in Babel respectively.

Consequently, there is a major challenge inherent in distinguishing between the time of prophecy and the time of writing because 40–66 does not have explicit textual evidence to facilitate such distinction. The fact is that in such cases the conclusions are reached by readings by each scholar of inferences from certain textual evidence in Isaiah in relation to evidence external to textual evidence of the book (*cf* references to such distinction in Westermann, 1969:8; Harrison, 1969:765; Adams, 1972:1; Dillard & Longman III, 1994:269) and scholars will most probably frequently tend to differ.

Divisions within and across the perceived three ‘Isaiahs’ (1–39; 40–55; 56–66) continued unabated. The bifid form division of Bible books was also applied to Isaiah: 1–33; 34–66 (*e.g.,* Harrison, 1969:786-789). This bifid form division continued to be applied (*e.g.,* Walker, 1999). Delitzsch

([1857]1889) divides 1–35; 36–39, while Bleek (1878) divides 40–58; 59–66. Budde (1891:234-247) divides 56–59 and 61 while Cheyne (1901:xvi) attributes various portions of 56–66 to various individual writers. Suggested divisions are so extreme that Torrey (1928:4-13) considers Isaiah to be a compilation of fragments from many authors and historical periods. Torrey (1928:4-13) goes as far as to call 40–66 an "indescribable chaos".

By the end of the twentieth-century it was academically disreputable to suggest views that could be interpreted as maintaining the unity of the prophecy in the book of Isaiah (*cf* Harrison, 1969:769). The divisions 1–39; 40–55 and 56–66 are accepted by most scholars as the 'standard' division of the book Isaiah to date (*e.g.,* titles of the publications such as Oswalt, [1986]1994, 1998; Brueggemann, 1998a, 1998b; Korpel & De Moor, 1998; Baltzer & Machinist, 1999; Tucker, 2001; Baltzer, 2001). But the division 1–39 and 40–66 is also found to date (*e.g.,* Oswalt, [1986]1994, 1998; Westermann, 1995; Brueggemann, 1999a, 1999b; Seitz & Saldini, 1999).

The perceived differences and similarities in Isaiah continue to divide biblical scholarship along the lines of disunity and unity. The differences in style between 1–39 and 40–55 are claimed to be particularly fragile (*cf* Lias, 1915:566-589). The following hypotheses continue side by side to date: (1) the traditional view that the book of Isaiah is a unity, (2) the identification of fragments from different authors and various historical periods (*cf* Torrey, 1928:4-13), and (3) historical, theological and literary relations between the divisions 1–39; 40–55 and 56–66 (*cf* Vermeylen, 1977-78; Clements, 1985), the divisions 1–33 and 34–66 (*cf* Watts, 1985a, 1987; Walker, 1999); 1–39 and 40–66 (*cf* Oswalt, [1986]1994, 1998; Seitz & Saldini, 1999); 1–39; 40–55 and 56–66 (*cf* Korpel & De Moor, 1998).

The major conclusion for the view that Isaiah should be considered a unity is pushed along *inter alia* by redaction criticism (*e.g.*, Melugin, 1968; Sweeney, 1988) and/or literary criticism on the basis of similarities between the divisions 1–39; 40–55 and 56–66 (*e.g.,* Adams, 1972:130, 131). Therefore, the issue is not simply one of sources, but, according to the hypothesis of 'Isaiahs', of distinct and major works (*cf* Craigie, 1987:154), and/or of origin(s) and/or historical development(s) of the text(s) of the book of Isaiah. Studies of the component parts of Isaiah continue to appear (*cf* Beuken, 1990; Korpel & De Moor, 1998), but the recent focus on the final form of the book has established itself as the central issue in the studies on Isaiah (Sweeney, 1993:141).

Now when a degree of consensus seems to have been reached on the analysis of Isaiah, there is a considerable danger that the subject upon which agreement has been achieved may shift from the realm of hypothesis to established fact. This has already happened, to some extent, in the study of Isaiah. There are now books written on Second Isaiah (for example Korpel & De Moor, 1998; Baltzer & Machinist, 1999) which appear to accept the unknown prophet's existence as more or less self-evident truth. For all the strength of the critical perspectives on the book of Isaiah, there are also several severe limitations inherent in them (Craigie, 1987:155). These conclusions and arguments they raise invite critical investigation (*cf* Craigie, 1987:153).

Thus, the challenges still surrounding Isaiah are, among others, that little or no consensus has been achieved among Isaianic scholars on: (1) whether or not the book is a unity, (2) who authored/edited it, or who authored/edited each suggested division of it; and (3) the idea of holiness and its connection to other utterances in the book (*cf* Van Selms, 1982:260). Immediately two questions emerge: Are the divisions a matter of personal taste or a scientifically verifiable decision? Can the idea of holiness or an inquiry into the Holy One of Israel in the book help solve the problem of unity and divisions?

Attempts to answer the preceding questions could encounter challenges. The first and foremost challenge in an inquiry into 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') could be, in Kantian terminology: Should 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') be considered a synthetic or an analytical utterance? Synthetic in the sense that 'קְדוֹשׁ' ('holy of') and 'יִשְׂרָאֵל' ('Israel') have been put together to make an inseparable meaningful whole, or analytic in the sense that by analysing the individual meanings of 'קְדוֹשׁ' ('holy of') and 'יִשְׂרָאֵל' ('Israel') severally one would be able to come to the meaning of the whole, 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel'). The second challenge could be as to whether or not people in Old Testament times regarded names as indicative of character and destiny. If they did, the question would be whether or not these characters and destinies embedded in the names are to be construed analytically or synthetically?

There are at least six theories concerning the divine name(s): (1) Aristotle's theory of "arbitrary determination"; (2) the Stoic theory of "first utterances"; (3) Epicurus's argument that "the first man having burst out with certain sounds descriptive of the objects", these sounds became names; (4) Origen's theory of effective language, and that divine names do not "represent", but they manifest divine power; (5) Proclus's theory that names conform to nature and manifest the essences of things; (6) Peirce's theory that divine names are not arbitrary words used to refer to gods, but that they actually embody - in their shape, the patterns of the sounds - the deity's power (*cf* Janowitz, 1991:360-372).

Each of these theories has a distinct theory about the relationship between sounds, word(s) and object(s) (*cf* Janowitz, 1991:360). Both Stoic and Epicurus' theory get to the first naming. Aristotle's theory is arbitrary, while Epicurus' theory is nonarbitrary ("sounds descriptive of the objects"). Stoic theory gets in between Aristotle's and Epicurus' theory because Stoic theory may have or may not have specific rules (nonarbitrary, arbitrary) to determine the first naming. If 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') was arbitrarily given, then it will not be of significance in this study. But if it was nonarbitrarily given, that is it manifests divine power (Origen's theory), or conforms to the nature of the divine YHWH and manifests the essence of YHWH (Proclus's theory), or that 'the Holy One of Israel' actually embodies - in its shape, the patterns of the sounds - the deity's power (Peirce's theory) it will be significant. Peirce's theory will only be operative within the original language (in the

present instance Hebrew) and not in translations, because shape and patterns of the sounds are important for the deity's power. These theories emphasize in particular the importance of the origin (first naming) of 'the Holy One of Israel'.

Associated with the above theories of divine names are views concerning God: (1) Zimmerli's "unknowable" view that God is incomprehensible (Zimmerli, 1978:20); (2) Lockyer's "ontological" view that God is absolutely self-existent, and that in himself, he possesses essential life and permanent existence (Lockyer, 1975:18); (3) Albright's "causative" view that divine names have causative form and meaning (Albright, 1957:259); (4) Motyer's "covenantal" view that God is the God of the Mosaic covenant (Motyer, 1959:24); and (5) Mowinckel's "phenomenological" view that God will reveal himself in his actions through history, and implicit in this view is the covenantal view of Motyer (Mowinckel, 1961:127). These views, jointly or severally, would find confirmation or rejection in the course of this study of the Holy One of Israel.

Several proposals, undergirded by the theories and views mentioned above have been provided concerning 'the Holy One of Israel' in Isaiah. These proposals can be traced to around 1910 through to 2000. In 1910, Burney (1910:75) viewed 'the Holy One of Israel' as a development from 'God of Israel', a view reiterated by Herbert (1973:15-16). In 1911, Davidson (1911:165), followed by Eichrodt (1960:18) and Von Rad (1962:205), viewed 'the Holy One of Israel' as an indication of the incalculable power of YHWH, his inaccessibility and his strangeness in the human world. Davidson (1911:145) argues that holiness is attributed to YHWH when manifesting any attributes which are the token of the Godhead or which men consider to be contained in the Godhead, for example transcendent majesty, glory, greatness, power, righteousness. In 1964, Procksch (1964:93) argues that the holiness of YHWH denotes his innermost and secret essence. To the concept of Burney (1910:75) that 'the Holy One of Israel' is a development from another name, Kaiser added the concept of equivalence in 1974. Kaiser (1974:213), later followed by Westermann (1982:56), writes that 'the Holy One of Israel' is an equivalent of YHWH or Messiah and thus it would be what Davidson (1911:145) calls an *epithenon ornans*. To his concept of equivalence, Kaiser (1974:280) adds that 'the Holy One of Israel' means the transcendence of YHWH. In 1980, Hamlin (1980:206) brought all the aspects raised so far, except equivalence, to bear on the holiness of YHWH when he wrote that the holiness of YHWH refers to separateness, otherness and moral attributes. In 1982, Helberg (1982:71) adds an aspect of relationship when he argues that 'the Holy One of Israel' indicates an unbreakable covenant relationship between God and Israel. In the same year, Van Selms (1982:260) accepted that exegetical acrobatics are required to connect the idea of holiness with utterances in, *inter alia*, Isaiah 10:20, 12:6, 17:7, 29:19 and 31:1. Anderson (1989:3) simply accepts that Isaiah inherited 'the Holy One of Israel' along with other titles, such as 'YHWH *tseba'ot*' (6:5), '*ha'adon* ' (1:24; 3:1), 'the Mighty One of Israel' (1:24), and 'God of Jacob' (2:3), and gave the epithet 'the Holy One of Israel' a special prominence and theological shading.

It is therefore evident from the above proposals that the referent of 'the Holy One of Israel' has been found to be YHWH or Messiah, while its meaning has been found to be an *ephitenon ornans* ('God of Israel', 'YHWH', 'Messiah') (Burney, 1910:75; Kaiser, 1974:213; Westermann, 1982:56) or to refer to attributes (power, majesty, glory, greatness, righteousness) (Davidson, 1911:165; Eichrodt, 1960:18; Von Rad, 1962:205), relationship (inaccessibility, transcendence, strangeness, otherness, separateness, covenant relationship, national God of Israel, God of all the nations) (Davidson, 1911:165; Eichrodt, 1966:45; Hamlin, 1980:206; Helberg, 1982:71; Zenger & Lohfink, 2000). But these findings raise several questions. For example, if YHWH is separate why should he then be in a covenant relationship with Israel and be called 'the Holy One of Israel' and 'God of Israel' ('אֱלֹהֵי יִשְׂרָאֵל' [17:6; 21:10, 17; 24:15; 29:23; 37:16, 21; 41:17; 45:3, 15; 48:1, 2; 52:12]) while he is also 'God of the whole earth' (אֱלֹהֵי כָל־הָאָרֶץ [54:5]) and 'God of eternity' (אֱלֹהֵי עוֹלָם [Is 40:28])? How should 'separateness' and 'involvement in world history' then be understood? Since 'קָדוֹשׁ' ('holy') and 'יִשְׂרָאֵל' ('Israel') also occur separately as 'קָדוֹשׁ' (4:3; 5:16; 6:3; 10:17; 40:25; 43:15; 49:7; 57:15) and 'יִשְׂרָאֵל' (*e.g.,* 1:3; 10:22; 11:16; 19:24, 25; 27:6; 40:27; 41:8; 42:24; 43:1; 43:22; 44:1, 21; 45:4, 17; 46:13; 48:12; 49:3; 49:5, 6; 63:16) respectively and jointly as 'קְדוֹשׁ יִשְׂרָאֵל' (1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14) (*cf* also 'קְדוֹשׁ יְהוָה' 'holy of YHWH [58:13]) should 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') then be construed analytically and/or synthetically?

Thus, the proposals above have not yet resolved the origin, connotations, co-texts, con-texts and the import(s) of 'the Holy One of Israel' in Isaiah (*cf* Van Selms, 1982:257, 258). In other words, who coined the phrase 'the Holy One of Israel'? What are the connotations, co-texts, con-texts and the import(s) of 'the Holy One of Israel' in Isaiah? What are the relations of 'the Holy One of Israel' within and across the suggested divisions of Isaiah?

The difference of opinion as to the unity or disunity of Isaiah could be attributed to biblical criticism. Biblical criticism is diachronic and synchronic reading of Isaiah. Synchronic reading tends to see the unity in Isaiah, while diachronic reading tends to see disunity in Isaiah. At least three questions arise. First, which approach produces the most probable results, synchrony or diachrony? Second, if diachronic and synchronic readings are used together in the analysis of Isaiah what would be the result, unity or disunity? The third question would then be whether a multi-dimensional study of 'the Holy One of Israel' could resolve some of the unity and disunity challenges in Isaiah or not?

1.5 DEMARCATION (DELIMITATION) OF THE FIELD OF STUDY

1.5.1 Demarcation of methods of this study

Since the current study is a multi-dimensional inquiry into the origin, denotations, connotations and frames of reference of 'the Holy One of Israel' in Isaiah and the highlighting of the similarities and the differences of the origin, denotations, connotations and frames of reference thereof in relation to the division of Isaiah, it follows, firstly, that it has to do with internal textual elements of the text of Isaiah (*corpus*) and, secondly, that it has to do with the external circumstances relating to Isaiah and the Holy One of Israel. The internal textual elements presuppose a written text *per se*, while the underlying surrounding circumstances presuppose a written text, co-texts, con-texts, author (and editor[s]), addressee(s) and/or reader(s) and the environment in time and space (*cf* schematic representations by Hayes & Holladay, 2007:22-24 and of Beuken, 1995:23).

Consequently, in the case of Isaiah the original human author(s), Masoretes and editor(s) and the original addressee(s) and reader(s) are dead, and the circumstances that gave rise to the book of have gone by in time and space. What we have at present is the 'final' text and ourselves as readers; and these bring two major considerations to the fore in an exegetical inquiry: a text and a reader, and the interaction between a text and its reader.

1.5.2 Demarcation of the base text and ancient versions for this study

The first consideration concerns the choice of a base text or *corpus* to be exegeted because there are several manuscripts and versions/editions of Isaiah which could be used for an exegetical inquiry into 'the Holy One of Israel' in the book Isaiah. 'The book Isaiah' may be used to refer to the book called Isaiah (*e.g*., the title of the book by Williamson [1994], *The Book called Isaiah: Deutero-Isaiah's Role in Composition and Redaction*), without distinguishing the various extant manuscripts, versions or editions, or to refer to any specific manuscript, version or edition.

Several manuscripts and editions have been identified and referred to as 'the book of Isaiah' irrespective of differences with regard to their content (*e.g*., Aleppo codex [A] generally dated between 1040 and 1050 CE; codex Leningrad $B19^A$ [L] dated around 1008 CE; Cairo codex dated 895 CE; codex Sassoon 1053 [S^1]; $1QIsa^a$ generally dated between 150 and 120 BCE; $1QIsa^b$) (Blenkinsopp, 2000:77; *cf* Tov, 2001:xx, xxiii, 46-47, 103). Similarities and differences among these manuscripts, codices and editions raise issues of authors, editors, dating, addressee(s) and historical circumstances surrounding them (*cf* Tov, 2001:22-71).

Editions are in one way or another based on manuscripts (Tov, 2001:7). According to Tov (2001:45) all the editions of the Bible present a Tiberian, Palestinian, Babylonian or a Tiberian-Palestinian system of vocalization (*cf* Tov, 2001:39-40, 43-44). The system of vocalization which was accepted by most of the Jewish communities is the Tiberian branch system of Aaron (ben Moses) Ben Asher (*cf* Tov, 2001:45) (henceforth 'Ben Asher'). Since the Tiberian branch of the Ben Asher system of

the MT group became the determinative text in Jewish tradition, it was followed in all editions (Tov, 2001:77). The Tiberian Ben Asher system of vocalization is represented by, among others, codex A and L. "While codex A presents the most accurate representation, it is not complete", while "L is the most complete source which is closest to the Ben Asher system" (Tov, 2001:373). The MT group of L is represented by the *Biblia Hebraica (BH)* with its latest edition represented by the *Biblia Hebraica Stuttgartensia* (*BHS*[5]). The *Biblia Hebraica Quinta* (*BHQ*) is still in preparation (Tov, 2001:375). This MT group is the result of the additions of vowels and other elements during the Middle Ages to the consonantal Second Temple sources (*cf* Tov, 2001:23). Therefore, although the medieval form of the MT is relatively late, its consonantal framework reflects an ancient tradition that was in existence more than a thousand years earlier in many sources (Tov, 2001:23). Accordingly, this consonantal base MT could appropriately be referred to as proto-MT (*cf* Tov, 2001:23). (For the identity of some of the editions see Tov, 2001:xx-xxi, xxiv, 78-79.)

The plethora of manuscripts, versions and editions, and similarities and differences among them necessitate that an exegete makes a selection for the purpose of an exegetical study because exegetical study studies a specific text. Such a selection may be made randomly or may be made based on certain principles and/or criteria. Textual criticism, which is part of exegesis, is one of the mechanisms which are used to select the earliest and/or the best reading or to reconstruct the best (eclectic) text or reading by comparing the extant texts known as the book of Isaiah or pieces of such a book (for the discussion of Textual criticism see 3.3.7 below). But reconstructing the best text by comparison requires knowledge of the history of the development of the different texts and their various traditions (De Waard *et al*., 2004:VIII-IX). However, the resultant collated text will consequently also have its own collator(s), date, content and circumstances leading to its collation which will make its reading different at some places although its addressee(s) may remain the same. This makes the option to reconstruct a text to be exegeted or to use a reconstructed or collated text for the purpose of this study untenable, because exegesis in its strict sense is interpretation of a text and not a reconstruction of or a search for a text.

If historical critical method is taken as the starting point in exegesis, as Barth suggests (*cf* Stanton, 1979:66), one historical critical method may, so to speak, resuscitate another historical critical method which will in turn resuscitate another *ad infinitum* as it is evident in Chapter 3 below. If Barth is correct to suggest that the historical critical method is the starting point in exegesis (Stanton, 1979:66) then exegeting a collated or reconstructed text will result in exegesis within exegesis which in turn will lead to exegesis *ad infinitum*. Therefore an exegete needs to make an assumptive starting point and an end point.

Since it is necessary to use one base text for an exegetical inquiry the vocalized Tiberian MT as represented by the 5th revised edition of the *Biblia Hebraica Stuttgartensia* (*BHS*[5]) edited by Elliger, Rudolph and Rüger (Elliger *et al*., 1997:675-779) is consequently selected for this study. Therefore the references 'the book Isaiah', 'the book of Isaiah' and 'Isaiah' in this study refers to *BHS*[5] unless

the context indicates otherwise. The selection of the *BHS*[5] does not imply that it is *the* text of the MT. This selection is made on the basis of three claims. First, that the Tiberian branch of the Ben Asher system of the MT became the determinative text in Jewish tradition and that it was basically followed in all editions (*cf* Tov, 2001:77). Second, that the *BHS*[5] is presently the latest complete standard critical edition of the Tiberian MT used widely by scholars and students alike (Kelley *et al*., 1998:xiii) and readily available. Third, that it reproduces the Leningrad manuscript B19[A] which is dated around 1008 CE and substantially complete.

The electronic 4th edition of the Septuagint edition of Rahlfs revised by Robert Hanhart (Rahlfs, 2006) (LXX[4]) and the electronic 27th edition of the Nestle-Aland *Novum Testamentum Graece* edited by Aland *et al*. (Aland *et al.,* 1993) (*NTG*[27]) are used for the purpose of the concept of exegesis in the Greek New Testament. Other manuscripts (*e.g*., 1QIsa[b]; 4QIsa[d]; 4QIsa[c]), scrolls from Qumran and citations and references in Isaiah *pešārîm* (*e.g*., 3QpIsa; 4QpIsa[a-e]) and ancient versions of translations (*e.g*., LXX; *Vetus Latina*), although less useful would not be neglected where relevant in text-critical issues (*cf* Blenkinsopp, 2000:76-78) (for a list of variants between 1QIsa[a] and 1QIsa[b] see Roberts, 1959:134-140).

It must be kept in mind that to prove that Isaiah ben Amoz uttered certain words does not necessarily prove that he wrote those words down. The obvious reason for regarding Isaiah as the author of the prophecies in the book called Isaiah is because the book bears his name in 1:1 (Dillard & Longman III, 1994:272) and because some utterances in Isaiah are said to have come from Isaiah. This is why the book which is known as 'the book of Isaiah' in many publications is referred to in this thesis as 'the book Isaiah' in order to avoid undue *ab initio* assumption or the suggestion of authorship (for a detailed discussion see 2.2 below).

1.5.3 Demarcation of the aims and objectives of the study

The second consideration concerns the circumstances surrounding the text. These circumstances would be based on *intra textus* (the text itself) and *extra textus* (co-texts and con-texts) information. *Intra textus* consideration entails that the text of Isaiah should be allowed to speak for itself ('text reading'), while *extra textus* consideration entails that the textual information should be understood in light of the co-texts and the con-texts ('multi-dimensional reading').

This study aims to determine the connotations (*i.e*., aggregation of attributes signified by or inherent in a term [*cf* Macdonald, [1972]1981:275]) and denotations (*i.e*., that which a word/sign or phrase denotes, signifies or refers to [*cf* Macdonald, [1972]1981:345]) of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in the *BHS*[5] text of Isaiah as they stand now within Isaianic scholarship. The suggestion by Sawyer (1972:10) that exegesis is about how the Masoretes understood the text before them and about what the Masoretes thought the readers of the text thought or believed the author meant with the text, cannot be entertained here because they are not achievable.

Any failure to engage the most recent foreign publications in this study could, among others, be due to factors relating to accessibility of the language used, availability in South Africa or late delivery of such publications to South Africa.

1.6 METHODS OF INVESTIGATION AND PRESENTATION OF THIS STUDY

1.6.1 Methods of investigation

Based on the aim and the objectives of this study as mentioned under 1.2 above, the methods of investigation will entail the method(s) of delimitation of pericopes or systems to be exegeted and the method(s) of extracting the origin, denotations, connotations and frames of reference of 'the Holy One of Israel' in Isaiah, and the methods of drawing conclusions and implications.

1.6.1.1 Methods of delimitation

Delimitation, or isolating pericopes, is not an easy task (Hagelia, 2001, preface). The delimitation of pericopes in this thesis will be based on the literary devices, literary structures and coherence of the content of the text (*cf* Kaiser, [1994]2007a:142; for examples of literary devices see Bullinger, 1898), but not to the exclusion of other devices.

1.6.1.2 Methods of exegetical analyses

In order to achieve the aim of an exegetical study of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in Isaiah as recorded in *BHS*[5] (Elliger *et al*., 1997:675-779) some exegetical analyses or methods should be used. Exegetical methods can be broadly grouped along the lines of diachrony, synchrony or both. The method to be used for the present study will be a combination of several readings which will result in what could be called a multi-dimensional reading of 'the Holy One of Israel' in Isaiah. It is called 'multi-dimensional' because its dimensions will be determined by the questions the text will expose itself to. So-called 'multi-dimensional' readings have already been proposed (*e.g.,* Jonker, 1993, 1996a, 1996b, 1997, 1998) and applied in several exegetical studies (*e.g.,* Jonker, 1998; Kim, 1999). The multi-dimensional reading to be used in this study will be an improved version of Jonker's (1993, 1996a, 1996b, 1997, 1998) and Kim's (1999) multi-dimensional reading since it will go beyond the author, text and reader dimensions.

'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy one Israel') is a construct chain comprising the adjective 'קָדוֹשׁ' as the *nomen regens* / *status constructus* / pregenitive and the noun 'יִשְׂרָאֵל' ('Israel') as the *nomen rectum / status absolutus* / *postconstructus* / genitive (Kautzsch, 1910:247; Kittel *et al*., 1989:21; Waltke & O'Connor, 1990:137; Van der Merwe *et al*., 1997:147-155). Because words operate differently in different language systems ("value") and have stable meaning ("Sinn"), actual usage (signification) and momentary signification (*Bedeutung*) (Pym, 2007:276) the reference and sense of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') may reside either in the compound 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel'),

and/or in 'קָדוֹשׁ' ('holy') and 'יִשְׂרָאֵל' ('Israel') severally. For example, 'man' could be used as referent to a male person or as a reference to mankind, including both males and females (Macdonald, [1972]1981:795-796; Clines, 1996:n.p; Clines, 1999:3-21; Clines, 2002:n.p), or 'train' may either refer to a locomotive or 'train' or an act of teaching, coaching or educating depending upon the context, co-texts and other factors within which they are used. As Baloyi (2003:573-580) has shown, the sum total of the co-texts, contexts and other factors within which a word or combination thereof is used determine the reference and sense thereof. Consequently, it is assumed as the starting point in this study that 'the Holy One of Israel' in Isaiah is, first, meant to communicate; second, that 'the Holy One of Israel' has reference(s) and senses and; third, that the study of 'the Holy One of Israel' will reveal its reference(s) and sense(s).

'An exegetical study' delimitates the title "'the Holy One of Israel' in the book Isaiah" and comprises 'an', 'exegetical' and 'study'. The indefinite article 'an' grammatically suggests indefiniteness of the study while the adjective 'exegetical' grammatically qualifies or delimitates the noun 'study' (Macdonald, [1972]1981:457, 1341).

The study will make an inquiry into the denotations, connotations, frames of reference (co-texts and con-texts) and frames of reference of 'the Holy One of Israel' in Isaiah. An inquiry into the denotations of 'the Holy One of Israel' will try to establish what is being spoken about when 'the Holy One of Israel' is used (*cf* Kaiser, [1994]2007b:35); while an inquiry into the connotations of 'the Holy One of Israel' will search for definitions or for some type of appositional clause that will show us how 'the Holy One of Israel', or the entire paragraph, functions in its underlying co-text and con-text or what is being said about the referent, 'the Holy One of Israel' (*cf* Kaiser, [1994]2007b:36; for a different way of distinguishing the terms 'sense' and 'referent' see Silva, 1983:102-108). In order to establish definitions of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') Turner's (1996:2) four methods will be used: (1) analytical, (2) synthetical, (3) method of synonyms, and (4) classification by examples. The analytical method entails analysing an object in its various facets and positions in a given pericope or system, while a synthetical method analyses the relationship between an object and other objects in a given reality (Turner, 1996:2). The method of synonyms analyses the position of one word among other words in which each word represents a symbol of a certain reality, while classification by examples analyses meaning via the connection between discourse and phenomena or example (Turner, 1996:2). The present study will not select any specific one of the four methods in determining the connotations of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in Isaiah, but will utilize all the methods severally and *in solidum*.

The multi-dimensional reading of the *BHS*[5] text in this study has some shortcomings like any other exegetical method. The first shortcoming is that it precludes any investigation into semantic development during the period of formation and transmission of the text (diachronic investigation). The second shortcoming is that the text examined is removed from the original speaker/author and

the original audience/reader by virtue of its autonomy, therefore the objective would neither be to determine the connotations and denotations of 'the Holy One of Israel' when it was first spoken or written, nor to determine the connotations it conveyed to the original audience/reader which are not traceable from the text of Isaiah. Consequently, the objective would be to determine the denotations, connotations and frames of reference of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') and the resultant effect the text has on the concerned reader. This implies that each multi-dimensional reading of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in Isaiah could bring about different perceived origins, denotations, connotations and frames of reference for each reader. The third shortcoming is that *BHS*[5] contains some copyists' errors and these errors place the analyst in a different situation from one working in a living language and in contemporaneousness with the events and the data where the data can be controlled against the events when doubt exists about their accuracy. However, cautious textual criticism and emendation is not what is at stake in the above statement - rather, it is that too many people who engage in the exegesis of *BHS*[5] come to it with inflexible theories and/or ideologies, which they are unwilling to re-examine in light of the data. Radical restructuring of the text is, for some, only a starting point in their protection of theory or ideology: difficulties in the text lead to rewriting the text. Is this far-fetched? I do not think an honest thinking exegete will answer this question in the negative. Fortunately the current trend in biblical scholarship is away from radical rewriting of the text (Dawson, 1994:16 footnote 9). Hence, no radical rewriting of the texts will be suggested in this study.

1.6.1.3 Methods of drawing conclusions and implications thereof

Drawing conclusions and implications thereof based on the findings regarding the origin, connotations and frames of reference of 'the Holy One of Israel' in Isaiah in relation to some biblical criticism views on the book will be by means of either deductive inferences and/or inductive inferences depending upon the kind of evidence available. Example 1: deductive inference would be as follows: if it is raining (A), then it is wet (B); it is raining (A), therefore (inference) it is wet (B). The principle of this deductive inference will be applied as follows in this study: if A then B; A therefore B. The inference or deduction based on this deductive principle will always be considered logically conclusive, and not a matter of probability. Example 2: but the inference derived as follows: if it is raining (A), then it is wet (B); it is wet (B), therefore (inference) it is raining (A) will always be seen as a probability and not necessarily logically conclusive. This is because wetness in Example 2 could have been caused by something other than rain and not necessarily caused by rain (*e.g.,* sprinkling irrigation scheme), while in Example 1 any rain always causes wetness. The Example 1 is an example of a deductive inference, while Example 2 is an example of an inductive inference.

Therefore, any deductive inference will be logically conclusive, while inductive inferences will only be probabilities (for some further details see 4.3.3 *infra*).

1.6.2 Presentation of the study

The method of presentation and organization of this research reflect the preceding information as follows:

Chapter 1: Introduction

Chapter 2: Research milieu in Isaianic scholarship

Chapter 3: Reading assumptions and strategies

Chapter 4: Exegetical presuppositions and frames of reference

Chapter 5: ‘קְדוֹשׁ יִשְׂרָאֵל’ in Isaiah 1–39

Chapter 6: ‘קְדוֹשׁ יִשְׂרָאֵל’ in Isaiah 40–55

Chapter 7: ‘קְדוֹשׁ יִשְׂרָאֵל’ in Isaiah 56–66

Chapter 8: Comparison of ‘קְדוֹשׁ יִשְׂרָאֵל’ across the divisions

Chapter 9: Concluding summary and remarks

Bibliography

1.7 CENTRAL THEORETICAL ARGUMENTS

In this study there are four central theoretical arguments. First, that the origin, denotations, connotations and frames of reference of ‘the Holy One of Israel’ in Isaiah relate to YHWH. Second, that the words ‘קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy One of Israel’) *per* definition imply an identity and a relationship between ‘קְדוֹשׁ’ (‘[the] holy of’) and ‘יִשְׂרָאֵל’ (‘Israel’). Third, that that which is prophesied according to the text of Isaiah is not necessarily *vaticinium ex eventu* (prophecy after the event/fulfilment). Fourth, that the book of Isaiah suggests that it is a literary unity.

Since the linguistico-historical reading presupposes that the biblical text and the extra-biblical texts are reports on real events and since the four central theoretical arguments centre around probable events and probable reports on such events, the differences between events and reports on these events should be highlighted. The descriptions of events and reports are taken from the lexicon by Macdonald ([1972]1981). He describes events as ‘things’ which actually took place (*cf* Macdonald, [1972]1981:593), while he describes reports as transmissions – like the ones in the biblical text or extra-biblical texts – of events as having been said, done or observed (*cf* Macdonald, [1972]1981:1145-1146). The reliability of a report depends upon the credibility of the reporter, that is, he who produced the text of Isaiah, and whether the report corresponds with what actually happened. A credible reporter is one who gives a ‘photograph’ or a ‘mirror’ of what happened and a credible report is a ‘photograph’ or a ‘mirror’ of what happened. The descriptions of reliability and

credibility are ideal because reports in the real world situations fall short of being 'photographs' of what really happened (*cf* Swanepoel, 1986:292-293). The alternative given by Anstey (1973:55), that a report is also credible if it "is done consistent with a reasonable selection and a point of view" and the definition that a credible reporter is one who "is at once both capable, honest and contemporary", lies on the level of the credibility of scientific theories or hypotheses and on the credibility of scientists, and not on the credibility of the report of the biblical text and those who reported the biblical report. Therefore, a biblical report would be considered credible if it gives the impression that it is more or less about what was said, done and/or observed and a biblical reporter would be considered credible when he is perceived to be saying more or less what could have happened. These are the tests upheld in this study (for an opposition to this view see Swanepoel, 1986:292-293 and for the defence of this view see 4.3.2.4 below).

Therefore, in all matters relating to the things that happened in the past there is one and only one kind of proof possible, that is, not deductive proof as in Mathematics and not inductive proof of the kind admissible in the Natural Sciences, but legal, evidential, or historical proof of the kind required in a Court of Law (*cf* Anstey, 1973:55). A mathematical fact can be demonstrated deductively in order to demonstrate its truth so as to compel belief, for example, that 1 + 1 = 2 (*cf* Anstey 1973:55) and not 1 + 1 = 3, 11 or 111. A natural scientific fact can be inductively verified and ocular demonstration of its truth can be performed so as to compel belief, for example, that two molecules of Hydrogen (H_2) plus one molecule of Oxygen (O) form water (H_2O) (Hydrogen oxide). A biblical fact can neither be demonstrated deductively nor verified inductively nor can ocular demonstration of its truth be performed so as to compel belief. Therefore, the insistent demand that all statements of the Bible be illustrated or corroborated by tangible evidence in support of their trustworthiness/credibility and accuracy rests on a false assumption (Adams, 1946:ix). This means that the truth of a biblical fact will depend upon the credibility of the evidence and the evidence adduced, and not solely on the support of tangible evidence. Above all, a biblical fact is given *double* sanction and a supernatural authority by the Bible itself, since the Bible claims that both the reporters (givers of testimony) and the reports (testimony/evidence) were inspired (2 Tim 3:16; 2 Pet 1:19-21). This is accepted by some, while being rejected by others arguing that the Bible is biased (*e.g.,* Finkelstein, 1998; Shanks, 2000b:6, 64). Therefore, the issue of the double sanction and the supernatural authority of the biblical text will, unfortunately, not be pursued further here, but will be left for each individual to handle.

Archaeological evidence is attributed to certain dates or periods by human beings. Human beings have sometimes attributed one and the same archaeological artefact to different periods or interpreted archaeological evidence differently (*e.g.,* the dispute between Hjelm & Thompson, 2002:3-18 and Kitchen, 2004:259-272; and the dispute between Blenkinsopp, 2002b:169-187 and Stern, 2004:273-277). Therefore, because of the nature of the biblical text and the susceptibility of archaeological evidence, the present investigation will subject available relevant testimony to examination and cross-examination before such testimony can be accepted or rejected.

1.8 CENTRAL THEORETICAL PRESUPPOSITIONS

There are several presuppositions which underlie any exegetical analysis of a written text. Some of the presuppositions may be central, while others may be peripheral; some may be obvious, while others may not be obvious. Both the writer (me or someone else) and the reader (you or someone else) may work with presuppositions of which we may be aware or unaware. Undisclosed presuppositions may either cause the reader (you) to misunderstand or not to fully appreciate the writer's (my) arguments. Therefore, here follow some presuppositions which could help the reader (you) to appreciate the hypotheses, arguments and deductions in this thesis.

The topic 'the Holy One of Israel in the book of Isaiah: an exegetical study' presupposes first and foremost that there is a text (the book of Isaiah) (*cf* Vanhoozer, 1998:10) with its textual world (the world depicted by the text whether real outside the text or not) and the real existential world outside the text, and a reader (you or me). Williamson (1995:213) would like to refer to two certainties: the text and the reader. It should immediately be mentioned that if 'reader' includes the so-called 'original reader' and other readers not present in front of the claimant, then some readers are not certain.

The claim that this study aims to research the origin, denotations, connotations and frames of reference of 'the Holy One of Israel' in the book of Isaiah prompts that presuppositions should be formulated on author, text, reader and historicity of what the text says. First, it is presupposed that the intention of the author can only be established if it can be established from the text itself (see the discussion of the intentional fallacy in Wimsatt & Beardsley, [1946]1954:468-488). Second, it is presupposed that the text of Isaiah is autonomous and has life of its own, independent of its author(s) (for the reasons see the discussion of the relationship between the text and its author below). Third, it is presupposed that each reader of Isaiah brings a baggage to reading that text and that each one's baggage influences the reading and is in turn influenced by the text being read. The same applies *mutatis mutandis* to you as the reader of this thesis and a reader of Isaiah. Fourth, it is presupposed that that which is narrated by the text of Isaiah does not necessarily reflect any reality outside the text itself (for debates on whether or not a text records real events outside itself see for example Davies, 1992:11-20; Davies, 2000:24-27, 72; Dever, 2000:28-35; Thompson, 2000:36-37; Shanks, 2000a:22, 24-51; Shanks, 2000b:6, 63-64). This presupposition means that Isaiah could either be read as fiction or as 'historiography' (see Davies, 1992:11-20 for these two reading possibilities). Therefore this present investigation is primarily a text immanent reading which will only secondarily draw inferences to events outside the text. It is also presumed in this thesis that any act of textual criticism on *BHS*[5] does not result in a text other than the 'presumed' *BHS*[5], otherwise text interpretation would, technically speaking, have resulted in text production. These presuppositions are so central that failure to presuppose them would have stopped the present inquiry there and then. Some presuppositions are already stated and some will still be pointed out in the subsequent discussions when the discussion elicits it.

1.9 BIBLIOGRAPHICAL AND OTHER TECHNICAL ASPECTS

- Where a reference is made to a Bible book, the spelling and lists of abbreviations of the Revised Standard Version (RSV) are used as given under "ABBREVIATIONS".

- Where a reference to a Bible book, a chapter and a verse is made; a name or abbreviation of a Bible book is followed by a chapter from that Bible book which is in turn followed by a colon and the colon is followed by a verse number. For example, Is 1:2. Chapters are separated by a semi-colon and verses by a comma. In the chapter about Isaiah, for instance, 1:8-10, 23; 4:11; 6 means thus that reference is made to Isaiah chapter 1 verse 8 to 10 and verse 23, chapter 4 verse 11 and chapter 6. 1:2-3 mean chapter 1 verses 2 and 3. Where a Bible book is under discussion, the name of the book is not repeatedly given, but only a chapter and a verse number are mentioned.

- The translation, unless otherwise indicated, is the present researcher's own.

- Where a verse from the Bible is quoted in Hebrew or referred to it has reference to the *BHS*[5] edition by Elliger *et al*., 1997, unless stated otherwise.

- The diacritic signs in both Hebrew and Greek are omitted because of the limitations of the computer programme used in this research.

- 'יְהוָה' will be transcribed and rendered as 'YHWH', and 'יִשְׂרָאֵל' as 'Israel'. 'קְדוֹשׁ יִשְׂרָאֵל' will be rendered as 'the Holy One of Israel'.

- 'אֱלֹהִים' will be rendered by 'God' or 'gods' despite the fact that rendering 'אֱלֹהִים' with 'God' tantamount to interpretation.

- [ ] is used mainly for translations of the Hebrew, interpretive additions and earlier impressions of publications.

- "" indicates quotation, while '' demarcates an expression or indicates an unquoted translation.

- Words implying the singular shall include the plural and vice versa; and words purporting one gender will include the other gender unless the context dictates otherwise.

1.10 SUMMARY AND REMARKS

In this first chapter the aim and objectives, problem statement, importance and relevance, method of research, central theoretical arguments, presuppositions and method of presentation of the study on 'the Holy One of Israel' in the book of Isaiah were presented. This study is a multi-dimensional reading of 'the Holy One of Israel' in Isaiah with four central theoretical arguments. First, that the origin, denotations, connotations and frames of reference of 'the Holy One of Israel' in Isaiah relate

to YHWH. Second, that 'the Holy One of Israel' *per definitio* implies an identity of 'the holy' and 'Israel' and a relationship between 'the holy' and 'Israel'. Third, that that which is prophesied in Isaiah is not necessarily *vaticinium ex eventu*. Fourth, that Isaiah is at least an editorial unity. The subsequent Chapter 2 presents the Isaianic scholarship milieu and raises critical issues in an attempt to position this thesis.

CHAPTER 2

RESEARCH MILIEU IN THE ISAIANIC SCHOLARSHIP

2.1 INTRODUCTION

For the merit and contribution of this research on 'the Holy One of Israel' in the book called Isaiah to be appreciated the Isaianic scholarship milieu will be highlighted here. Highlighting the Isaianic scholarship milieu entails *per se* casting the background and foreground of the present research. Due to the scope and focus of the present study and the many publications that contributed to the background and foreground of the current Isaianic research, exhaustive treatment of the background and foreground here is neither warranted nor feasible, hence a brief bisectional overview of the background and foreground will serve the purpose of the present study.

The book called Isaiah has been read either as a unity or a disunity or both in the employment of several historical-critical and text immanent reading strategies. These reading strategies were undergirded by the assumptions and premises of either unity or disunity of Isaiah or both and whenever their assumptions or premises were discarded their arguments neither proved nor disproved the unity or the disunity of the book.

Nowadays there is a tendency toward a multi-dimensional reading of biblical texts. Therefore the *status quaestionis* is whether or not the multi-dimensional reading of Isaiah will resolve the question of the (dis)unity of the book and the denotations and connotations of 'the Holy One of Israel' in it.

Therefore Chapter 2 aims to give broad disectional vistas of the studies done on the (dis)unity of the book while raising some evaluative critical challenges which relate to such studies. It tries to highlight implications and offer suggestions by partaking in the debate. It concludes with a summary and remarks.

2.2 (DIS)UNITY OF THE BOOK CALLED ISAIAH DEBATE

2.2.1 Disectional overview of the (dis)unity debate

From time immemorial the book called Isaiah was viewed as comprising the prophecies of the eighth-century BCE prophet Isaiah ben of Amoz (hereinafter 'Isaiah') by Jewish interpreters (*e.g.,* Josephus, 1958), the rabbinic tradition (*e.g., Baba Bathra* 15a) and the early Church (*e.g*., Lk 4:17-20; *Ecclesiasticus* 48:24-25). But the question of the disunity of the book and of the many 'Isaiahs' was probably first raised around 110 CE when Moses ben Samuel Ibn Gekatilla, as he is known from references to his commentary in the works of Ibn Ezra (see Friendlaender, 1873), ascribed 1–39 to the eighth-century BCE prophet Isaiah ben Amoz and ascribed 40–66 to someone else in the

period of the Second Temple (*cf* Harrison, 1969:765; Adams, 1972:1, 15-16; Dillard & Longman III, 1994:269).

After this ascription by Moses ben Samuel scholars started subdividing the book into different subdivisions which they ascribed to different historical backgrounds and to different authors from different periods. This has continued to date. For example, Döderlein (1775[1789]) doubted the genuineness of the whole of Isaiah while Koppe (1779-1781) doubted the genuineness of 1:1-31. Eichhorn (1783[1819]), followed by Rosenmüller (1835), maintains that 23:1-18 is spurious, while Eichhorn (1783[1819]), followed by Gesenius (1821), considers 24–27 as non-Isaianic. Gesenius (1821), followed by Rosenmüller (1835), maintains that the prophecy against Babel in 13:1–14:23 is not Isaianic, while Gesenius (1821) attributes 21:1-10 to Isaiah and also maintains that the Assyrians and not the Chaldeans must be seen as the ones who destroyed Tyre (23:1-18). Gesenius (1821) further argues that 23:1-18 is a prediction which does not extend beyond the horizon of Isaiah, while Rosenmüller (1835) pronounces 34:1–35:10 to be a poem composed during the exile in Babel. Ewald (1840[1867]) understands 24–27 to refer to the time of Cambyses, while Delitzsch (1890:38) finds nothing objectionable in the view that the book is a compilation of prophetic discourses by Isaiah and by different other later prophets/authors. Budde (1891:242) maintains that 56–59 and 61 were not written by the author of 40–66, while Duhm ([1892]1968:8-10) and Marti (1892[1900]:40) divide 40–66 into 40–55 (Deutero-Isaiah in Babel before 538 BCE) and into 56–66 (Trito-Isaiah in Palestine after 538 BCE). Torrey (1928:4-13) concludes that 40–66 is an "indescribable chaos" consisting of fragments from different authors and from different historical periods. After a form-critical analysis of 40–55 Melugin (1968:i) concludes that 40–55 is composed of a collection of originally separate units which only occasionally display continuity in message with the surrounding context and that each unit can be isolated by form.

Duhm ([1892]1968) and Marti (1892[1900]) convinced the majority of scholars that the formation of Isaiah could be divided into 1–39 (Proto-Isaiah; First Isaiah), 40–55 (Deutero-Isaiah; Second Isaiah) and 56–66 (Trito-Isaiah; Third Isaiah) (*cf* Harrison, 1969:766, 769). Although this tripartite division of the book by Duhm ([1892]1968) and Marti (1892[1900]) is accepted or used today by scholars as the "standard" division of Isaiah (*e.g.,* titles of the publications such as Oswalt, [1986]1994, 1998; Brueggemann, 1998a, 1998b; Korpel & De Moor, 1998; Baltzer & Machinist, 1999; Tucker, 2001; Baltzer, 2001) a few scholars (*e.g.,* Jeffreys, 1899; Lias, 1915; Allis, 1950; Margalioth, 1964; Sweeney, 1988; Clifford, 1993) argue for the unity of the book.

Although recent trends are towards a "unitary" reading of Isaiah (*e.g.,* Seitz, 1993:261; Hauser, 2008:1-77) the hypothesis that the book is a unity and the hypothesis that it is a disunity have continued alongside each other until the present.

2.2.2 Hypotheses of the (dis)unity controversy

Central to the tripartite divisions 1–39, 40–55 and 56–66 is the question of the historical periods perceived to be depicted in these divisions, the identity of the addressor(s) and the addressees in these divisions. It seems that the hypothesis of the hypothetical three 'Isaiahs' is being accepted as a more or less self-evident truth (*cf* the titles of the publications such as Oswalt, [1986]1994, 1998; Brueggemann, 1998a, 1998b; Tucker, 2001). This acceptance may create the danger of accepting the hypothetical three 'Isaiahs' as an established fact/truth (*cf* Macdonald, [1972]1981:468, 1448 for what a fact and truth are respectively).

2.2.2.1 Isaiah 1–39

1–39 is generally considered a unity since around 110 CE when Moses ben Samuel Ibn Gekatilla separated this section but due to the inclusion, exclusion and/or non-exclusion of the history of the formation of the text of the book and other considerations scholars make divergent subdivisions of 1–39.

Among the standard works on the subdivision of 1–39 are the commentaries by Alexander (1861[1981a], 1867[1981b]), Delitzsch (1890), Skinner (1915), Clements (1980), Watts (1985a), Conrad (1991), Seitz (1993), and Pelletier (1998). These commentaries may either be classified as critical (*e.g.,* Alexander, 1861[1981a], 1867[1981b]; Skinner, 1915), historical (*e.g.,* Clements, 1980), word commentary (*e.g.,* Watts, 1985a), literary and "reader-oriented" (*e.g.,* Conrad, 1991), interpretation (*e.g.,* Seitz, 1993), or Catholic and ecumenical (*e.g.,* Pelletier, 1998).

Alexander (1861[1981a]) subdivides 1–39 broadly into eight subdivisions as follows: 1:1-31; 2–4 (reign of Messiah and the intervening judgments on the Jews for their iniquities); 5:1-30 (prevalent iniquities of Judah and the judgments); 6:1-13 (vision and a prophecy of awful import); 7–12 (deliverance of Judah from Syria and Israel); 13:1-18 (prophecies against certain foreign powers); 24–35 (prophecies regarding Judah); 36–39 (historical account) (Alexander, 1861[1981a]:19, 35, 67, 83, 93, 178, 288; Alexander, 1867[1981b]:1). But Delitzsch (1890:35, 36) subdivides 1–39 broadly into eight divisions as follows: 1:1-31; 2–6 (prophecies on the growth of obduracy in the mass of the people); 7–12 (consolation of Immanuel in the Assyrian oppressions); 13–23 (prophecies of judgment and salvation of the heathen); 24–27 (prophecy concerning the judgment of the world and the last things); 28–33 (revolt from Syria and its results); 34–35 (eschatological prophecy on the avenging and redemption of the church) and 36:1–39:8 (historical account). According to Delitzsch (1890:34) they consist of three main divisions which form a chronological series: 1–6 is a ministry under Uzziah and Jotham, 7–39 is a ministry under Ahaz and onwards to the last years of Hezekiah. Delitzsch (1890:34) also suggests that dates in 6:1; 7:1; 14:28; 20:1 and 36:1 are points in a continuous line. Skinner (1915:lxxiv) subdivides it into four subdivisions: 1–12 (several minor collections of discourses mainly concerning 'Judah and Jerusalem'), 13–27 (a series of prophecies by various authors, mostly dealing with foreign nations), 28–35 (oracles relating mostly to [so far as

they are Isaianic] the period preceding Sennacherib) and 36–39 (narrates Sennacherib's demand for the surrender of Jerusalem [36–37], Hezekiah's sickness and cure [38:1-22] and the embassy of Merodach-baladan [39:1-8]).

Clements (1980:2) subdivides 1–39 broadly as follows: 1:1-31 (introduction to the preaching of Isaiah), 2–12 (prophecies of Isaiah concerning Judah and Jerusalem), 13–23 (prophecies concerning foreign nations and cities), 24–27 ('apocalypse' of Isaiah), 28–33 (further prophecies concerning Judah and Jerusalem), 34–35 ('little apocalypse' of Isaiah), 36–39 (narratives concerning Isaiah, Hezekiah and Jerusalem).

Watts sees acts in 1–39 as follows: Act I: like a booth in a vineyard (1-6), Act II: the gently flowing water (7–14), Act III: opportunity and disappointment (15–22), Act IV: the impact of Tyre (23–27), Act V: requiem for the kingdom of Judah (28–33) (Watts, 1985a:vii-x); Act VI: from curse to blessing (Chaps. 34–39) (Watts, 1987:vii). Watts (1985a:vii-x) dates 1–6 to the days of Uzziah and Jotham (*ca*. 750-735 BCE), 7–14 to the days of Ahaz (*ca*. 750-735 BCE), 15:9–22:25 to the days of Hezekiah (*ca*. 715-701 BCE), 23–27 to the vassal years of Hezekiah and Manasseh (*ca*. 700-640 BCE), 28–33 to the days of Josiah and Jehoiakim (*ca*. 640-605 BCE), 34–39 to the days of King Jehoiakim and Zedekiah (*ca*. 605-586 BCE). Dating 34–39 to the days of King Jehoiakim and Zedekiah is probably partly based on the explicit references to Hezekiah in 37–39.

Pelletier (1998:971, 972) divides 1–39 broadly as follows: 1–12 (judgment of Israel and perspectives for salvation), 13–23 (oracles against the nations; perspectives for conversion and salvation), 24–35 (cosmic judgment and universal hope), 36–39 (rereading of history: punishment of Ashur's pride, salvation of Jerusalem and Hezekiah).

Skinner (1915:lxxvii) argues that Isaiah shows no consistent chronological arrangement and anonymous prophecies are interspersed among those of Isaiah. According to Skinner (1915:lxxvii) genuine discourses of Isaiah also stand in an entirely different order from that in which they were uttered. Skinner (1915:lxxvii) concludes that Isaiah reached its present form through protracted editorial processes the details of which we can never hope to trace.

Clements (1980:2) argues that 1–39 represents in part a planned and imposed grouping of prophecies according to the subject matter and in part a reflection of the way in which the separate prophecies had been collected together and formed into longer sections. For example, according to Clements (1980:2) most of 1:1-31 is built up from authentic prophecies of Isaiah and is used as a kind of summary of the prophet's preaching and guide to the way in which Isaiah as a whole is to be read. According to Clements (1980:4) prophecies of Isaiah subsequently underwent expansions. According to Watts (1985a:xxxii) the book touches virtually on every important event from the eighth-century BCE to the fifth-century BCE but it does not touch the destruction of Jerusalem and the beginning of the exile. Watts (1985a:xxxii) concludes that any attempt to reconstruct the way the book came to be formed confronts these two basic anomalies because everything else can be fitted

into a compositional pattern. The specific allusions to datable events seem to move in a straight line from the list of eighth-century kings through to the appearance of Koreš and the destruction of Edom but 36–39 seems to disturb this straight line.

Seitz (1993:2) maintains that there is evidence of literary additions – at times sporadic, on other occasions more comprehensive – supplied by editors under the influence of later experience. According to Seitz (1993:2), for example, editors supplied additions to 1–39 during the reign of Josiah, the so-called "Assur-Redaktion" (Barth, 1977), or under the influence of 40–55 or 56–66, or under the experience of the fall of Jerusalem and the exile. These influences, according to Seitz (1993:2), reverse the position held by Duhm ([1892]1968) whereby 1–39, 40–55 and 56–66 were kept strictly separate. Clements' scepticism of Duhm's division of the book is that "(w)hether 1–39 and 40–66 ever existed as totally independent collections remain questionable, and is, in any case, not an issue which can be easily determined" (Clements, 1980:2).

Newer literary and "reader-oriented" approaches that consist of multiple meanings and the impossibility of determining the intentionality of the original author apart from the influence of the reader are now seeking to replace the older historical readings (*cf* Conrad, 1991). These newer literary and "reader-oriented" approaches seem to concentrate on the reciprocity between the text in front of the reader and on how the reader influences the text in front of him. These seem to outwit the impasse confronting the historical-critical approach regarding the identification of words or texts at the stages of the redaction processes of a text. Seitz (1993:3) correctly realizes a serious shortcoming in the "reader-oriented" approach when he stated that interpreters must yet face important theological questions whose difficulties have to do with historical factors which are inherently part of literary shaping, time-bound and concerned with specific matters of history and historical interpretations.

Leuchter (2006:412-417) aligns the temporal parameters of Isaiah's oracle against Tyre (23:15-23:18) with the reign of Josiah on the basis of its perceived allusions to a cuneiform document perceived to be from the reign of Esarhaddon. This is because Josianic-era literary works are seen to reflect Assyrian rhetoric while research before Leuchter (2006) on 23:15-18 rely on chronological considerations to establish the Josianic connection.

Delitzsch (1890), Skinner (1915), Clements (1980) and Watts (1985a, 1987) agree that 1–39 is a result of editorial work because it displays many signs of thoughtful composition. The delimitations by Skinner (1915) emphasise the formation of the text of 1–39 while the delimitations by Watts (1985a; 1987) and Clements (1980) reflect probably the exclusion or non-exclusion of the history of the formation of the text. Delitzsch (1890) and Watts (1985a, 1987) agree on the division 36–39 but differed, for example, on the delimitation of 24–35. Delitzsch (1890:35, 36) subdivides 24–35 into 24–27 (prophecy concerning the judgment of the world and the last things); 28–33 (revolt from Syria and its results); 34–35 (eschatological prophecy on the avenging and redemption of the church), while Watts (1985a:vii-x) subdivides and dates 24–35 as follows: 23–27 to the vassal years of

Hezekiah and Manasseh (*ca*. 700-640 BCE), 28–33 to the days of Josiah and Jehoiakim (*ca*. 640-605 BCE) and Watts (1987:vii) dates 34–39 to the days of King Jehoiakim and Zedekiah (*ca*. 605-586 BCE).

The suggestions of expansions suggest that expansions were done from an allegedly known nucleus or known nuclei. These suggestions assume that the redaction processes are traceable and that we are able to distinguish between Isaianic, non-Isaianic, original and additions. It suffices to paraphrase Skinner's argument as follows in order to highlight that the arguments adduced under the auspices of the history of the formation of the book are untenable: (1) we know which prophecies are Isaiah's and which are not; (2) we can never hope to trace the protracted editorial processes (*cf* Skinner, 1915:lxxvii). This is like saying 'I know but I can never hope to prove that which I claim to know'. In other words, this is suggesting simultaneously the possibility and the impossibility of distinguishing between the author's words ('originals') and editor's words ('additions/expansions [and subtractions'?]) in an edited text. It is humanly speaking impossible for us as readers today to distinguish between the author's words and the editor's words because it is only the author or the editor himself who may be able to distinguish his text from a text which is not his if he compares the two texts. With regard to the biblical text there is in the first instance an array of texts from which it is difficult to distinguish with certainty which ones are the authors' texts and which ones are the editors' texts before one could venture into identifying the editorial processes.

The above suggestions relating to 1–39 imply either that the book called Isaiah is chronologically arranged, structured or relatively unstructured, and that the content of 1–39 is elusive and hence difficult to date with certainty and to categorize into literary genres. Although 1–39 is generally been considered a unity since around 110 CE until today (*cf* the titles of the publications such as Oswalt, [1986]1994, 1998; Brueggemann, 1998a, 1998b; Tucker, 2001) there has been some insistence on the unity of the book since the 1980s (*cf* Clifford, 1993:1-17), and it is thus no wonder that the question of authorship and historical considerations seems to have gradually shifted into the background. Currently scholars point to recurring vocabulary, themes and editing mechanisms uniting the book (Clifford, 1993:1).

2.2.2.2 Isaiah 40–66

Although the tripartite divisions of Isaiah are used or assumed as "standard" the subdivisions 40–66 or 40–55 and 56–66 seem to fluctuate (*cf* the titles of the publications such as Korpel & De Moor, 1998; Baltzer & Machinist, 1999) with various further subdivisions.

In the case of 40–55, it is usually thought or presumed that it represents the prophecy of someone who lived during the exile in Babel (*cf* Westermann, 1969:8; Whybray, 1975:32-36). Herbert (1975:153) suggests that a number of poems, clearly related in theme and spirit, open the next part of the book and covers 60–62. Watts (1987:vii-ix) delimitates 40–66 broadly into "Act VII: good news for Jerusalem (40–44)", "Act VIII: Cyrus, the Lord's anointed (44:24–48:22)", "Act IX: the

servant of rulers (49:1–52:12)", "Act X: restoration pains in Jerusalem (52:13–57:21)", "Act XI: Zion's light shines (Chaps. 58–61)", "Act XII: for Zion's sake: new heavens and new land (Chaps. 62–66)". Watts (1985a:vii-x) dates 40:1–44:23 to the days of King Jehoiachin (*ca*. 586-540 BCE), 44:24–48:22 to the days of Cyrus/Cambyses (539-523 BCE), 49:1–52:12 to the days of Cambyses/Darius (*ca*. 522-518 BCE), 52:13–57:21 to the days of Darius/Xerxes (518-465 BCE), 58–61 to the days of Artaxerxes (465-458 BCE) and 62–66 to 457-438 BCE. Seitz (2001:323) adjusts the divisions away from the 40–55 (Deutero-Isaiah) and 56–66 (Trito-Isaiah) orientation, in favour of 40–48, 49:1–52:12, 52:13–53:12 and 54–66 with 52:13–53:12 as transitional and sharply independent. Goulder (2004:351-362) sets himself the task of refuting the hypothesis or presumption of the Deutero-Isaiah of Babel by considering of a series of passages found in 40–55 which, he claimed, would "present it with difficulties" (2004:352). Central in Goulder's (2004:352) mind was the idea that "(o)nce the *assumption* of a Babylonian context is set aside, it becomes clear how strong the case is for DI living in Judah and addressing its people".

Contrary to Goulder (2004:351-362) Christian (2006:365-376) considers the servants in 42; 49; 50; 53 and concludes that the suffering servant in Isaiah comforts those in the exiled Israelite community in Babel who have been humiliated. Berges (2006:319-337) considers the references to Zion and Jerusalem in 40–48 (41:27; 44:26, 28; 45:13; 46:13) and concludes that they require an explanation because they present the return from the point of view of the Jewish homeland which appears for the first time in 49:14.

2.2.3 Critique of the (dis)unity hypotheses

Some scholars (*e.g*., Craigie, 1987:155) have already realized that for all the strength of the hypothetical 'Isaiahs' there are also several severe limitations inherent in them. Due to the scope of this study no detailed description of each hypothesis will be done except to give a broad critique on some major points.

It appears that, without recourse to the history of the formation of the text, there are two main options upon which the critical evaluation of the hypotheses could be made: (1) from the perspective of the history of the formation of the book (historical-critical reading), and (2) from the perspective of the 'final' text (text immanent reading).

2.2.3.1 (Dis)unity based on the formation of the book

There are three levels within the (dis)unity debate which determine one's view on to what extent the text of Isaiah developed in the hands of its authors and/or editors. Firstly, the level of (dis)unity based on the perceived identifiable (and traceable) fragments (historical-critical reading); and secondly, the level of (dis)unity based on the perceived resultant 'compiled' 'final' text of the book with recourse to perceived aspects of a history of formation (redactional (dis)unity).

To some extent the headings in Isaiah (*e.g.,* 1:1; 2:1) support the compilation hypothesis. The compilation hypothesis works with at least three fallacious presuppositions. The first fallacious presupposition is that the book comprises fragments from different historical periods and from different authors and that the historical backgrounds of these fragments and that of their authors can be identified. Skinner (1915:lxxvii) has already conceded that we cannot hope to trace the protected editorial processes. If we cannot hope to trace the protected editorial processes how can we know which texts were edited and what was edited, by whom, how, where and when? If these questions cannot jointly be answered with any certainty then the hypothesis collapses. The fact that Torrey (1928) concludes that 40–66 was an "indescribable chaos" and the fact that there is still a wide divergence of opinion on the identification of the fragments, their authors, editors and their historical periods testifies to the fact that it is difficult to defend the hypothesis.

The second fallacious presupposition is that the book should refer only to the days of Isaiah or the horizon within Isaiah's reach and if some verses in the book appear to refer to periods other than the days of Isaiah or the horizon within Isaiah's reach then they would be spurious. The difficulty of working with this presupposition is that we cannot be absolutely sure of what happened and what did not happen in the days of Isaiah. Melugin (1996:64, 72) has already conceded that it is impossible to know what happened and what did not happen in the days of Isaiah.

The third fallacious presupposition is that prophecy is always *vaticinium ex eventu*. Contrary to this presupposition, documentary evidence suggests that Isaiah prophesied about things to come (*Eccl* 48:24-25; *Jewish Antiquities*, Book XI, paragraph [i.1] and [2]).

2.2.3.2 (Dis)unity based on the 'final' book

There are 1st person references in the 'final' book called Isaiah that purport to be the *ipsissima verba* of the speaker or author (*e.g*., in the year of the death of King Uzziah I saw *adonay* [בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאֶה אֶת־אֲדֹנָי] [6:1]) and 3rd person references that purport to be the words of a third party (*e.g*., a vision of Isaiah ben Amoz which he saw [חֲזוֹן יְשַׁעְיָהוּ בֶן־אָמוֹץ אֲשֶׁר חָזָה] [1:1]). It is common knowledge that the Hebrew language uses both 1st person and 3rd person references chaotically, hence it will be difficult to distinguish the editorial hand(s) from the *ipsissima verba*. Consequently the editorial or the compilation hypotheses become untenable.

On the other hand, anyone who argues for the (dis)unity of the book has to account for the non-mention in 40–66 of any of the kings mentioned in 1:1; the probability that Isaiah could not have prophesied for almost one hundred and thirteen years; the lack of dating in 40–66, and for the difficulty of ascribing any reference in 40–66 and some sections in 1–39 to a specific period in the history of Judah and Jerusalem. These make the (dis)unity hypotheses difficult to sustain based on the 'final' book called Isaiah.

Therefore, the arguments for and against the (dis)unity of the book have both strong points and weaknesses. Consequently, whether the book is a unity or not is a question of what is more probable.

2.2.4 Attempts to resolve the (dis)unity controversy

2.2.4.1 *Layout of the book*

A survey of literature on Isaiah suggests that those who deny that Isaiah probably prophesied the prophecies in Isaiah do it mainly on the basis of historical, theological and literary considerations (*cf* Skinner, 1896-1898; Duhm, [1892]1968; Driver, 1909; Robinson, 1952[1960]:1495-1508). This survey also suggests that historical, theological and literary considerations are not conclusive as to whether Isaiah prophesied the prophecies in the book or not (*cf* Kasher, 1970; Adams, 1972) but that they are mere probabilities.

This chapter will therefore not rehearse these considerations. Rather it will suggest that evidence deduced from the formal layouts of *BHS*[5], Isaiah's days, Isaiah's activities, the book itself, the other prophetic books, the New Testament, the nature of prophecy and tradition, severally and jointly suggest that the final editor, if any, of the book probably intended it to be read as the prophecies of Isaiah ben Amoz. (For the discussion that follows under 2.2.5.1–2.2.5.5 see also Baloyi, 2007:105-127.)

There is a general research consensus that form and content of a text are interdependent and that they together form vehicles of meanings (see Weber, 2006:238; for theoretical explication and for the application see Weber, 1995:1-35). This means that different layouts will, strictly speaking, convey different connotations.

The discussion of the formal layout of Isaiah is limited to the *BHS*[5] for the sake of focus and due to the scope of the present thesis. Since the present study is an exegesis of 'the Holy One of Israel' within and across 1–39; 40–55 and 56–66 the decoding of the layout will focus on the form and content in line with these demarcations.

2.2.4.1.1 Isaiah 1–39

The Masoretes divide 1–39 into fifteen major sections by means of *sedārîm* (ס [[*sedār* = singular; *sedārîm* = plural]; a *sedār* is in appearance a bigger *setuma* [ס]. A *sedār* indicates sections which are larger than the ones indicated by a *setuma*]). The major sections in 1–39 starts at *sedār* (ס) numbered 1 (סא) at 3:18 and ends with *sedār* (ס) numbered 15 (סהי) at 40:1 as follows: 1:1–3:18 (סא); 3:19–6:3 (סב); 6:4–9:6 (סג); 9:7–11:1 (סד); 11:2–14:1 (סה); 14:2–16:5 (סו); 16:6–19:25 (סז); 19:26–22:23 (סח); 22:24–24:23 (סט); 25:1–27:13 (ס); 27:14–29:23 (סיא); 29:24–32:18 (סיב); 32:19–35:10 (סיג);

35:11–37:20 (סיז); 37:21–40:1 (סיח) (see Elliger *et al*., 1997:675-734). The *petuchas* (פ) and *setumas* (ס) divide 1–39 as follows: 1:1-9 (ס), 1:10-17 (ס), 1:18-20 (ס), 1:21-23 (פ), 1:24-31 (ס); 2:1-4 (פ), 2:5-11 (ס), 2:12-22 (פ); 3:1-12 (ס), 3:13-15 (ס), 3:16-17 (ס), 3:18–4:1 (ס), 4:2-6 (פ); 5:1-7 (ס), 5:8-10 (פ), 5:11-20 (ס), 5:21-23 (ס), 5:24-30 (פ); 6:1-13 (פ); 7:1-6 (ס), 7:7-9 (ס), 7:10-17 (פ), 7:18-20 (ס), 7:21-25 (פ); 8:1-4 (ס), 8:5-8 (ס), 8:9-10 (ס), 8:11-15 (ס), 8:16-18 (ס), 8:19–9:6 (ס), 9:7-12 (ס), 9:13-20 (ס); 10:1-4 (ס), 10:5-11 (ס), 10:12-19 (פ), 10:20-23 (ס), 10:24-32 (ס), 10:33-34 (ס); 11:1-9 (פ), 11:10 (פ), 11:11–12:6 (פ); 13:1–14:2 (ס), 14:3-23 (פ), 14:24-27 (פ), 14:28-32 (ס); 15:1–16:6 (ס), 16:7-14 (ס); 17:1-3 (ס), 17:4-6 (ס), 17:7-11 (ס), 17:12-14 (ס); 18:1-3 (ס), 18:4-7 (ס); 19:1-15 (ס), 19:16-17 (ס), 19:18 (ס), 19:19-23 (ס), 19:24-25 (ס); 20:1-2 (ס), 20:3-6 (ס); 21:1-5 (פ), 21:6-10 (ס), 21:11-12 (ס), 21:13-15 (ס), 21:16-17 (ס); 22:1-14 (פ), 22:15-25 (ס); 23:1-14 (ס), 23:15-18 (פ); 24:1-15 (ס), 24:16-20 (ס), 24:21-23 (פ); 25:1-5 (פ), 25:6-8 (פ), 25:9-12 (ס); 26:1-10 (ס), 26:11 (ס), 26:12-19 (ס), 26:20-21 (ס); 27:1 (ס), 27:2-6 (ס), 27:7-11 (ס), 27:12 (ס), 27:13–28:4 (ס), 28:5-6 (ס), 28:7-8 (ס), 28:9-13 (פ), 28:14-15 (ס), 28:16-29 (ס); 29:1-8 (ס), 29:9-12 (ס), 29:13-14 (ס), 29:15-21 (ס), 29:22–30:5 (ס), 30:6-11 (ס), 30:12-14 (פ), 30:15-18 (ס), 30:19-26 (ס), 30:27-33 (ס); 31:1-3 (ס), 31:4-9 (ס); 32:1-8 (פ), 32:9-20 (ס); 33:1 (ס), 33:2-6 (ס), 33:7-12 (ס), 33:13–34:17 (ס); 35:1-2 (ס), 35:3-10 (פ); 36:1-22 (ס); 37:1-32 (ס), 37:33-35 (ס), 37:36-38 (ס); 38:1-3 (ס), 38:4-8 (ס), 38:9-22 (ס); 39:1-8 (פ) (see Elliger *et al*., 1997:675-734).

These demarcations have several implications for the (dis)unity of 1–39. First, the lack of a *sedār* (ס) at 1:1 and the presence of a *sedār* (ס) at 40:1 probably suggest that the authors/editors of *BHS*[5] understood a *sedār* (ס) to suggest the beginning (*pre* delimitated section) or end (*post* delimitated section) of a section while the continuous numerical numbering of the *sedārîm* (ס) from (סא) (one) at 1:1 through to (סיח) (fifteen) at 40:1 suggest at least the continuous numerical ordering of the book from 1:1 through to 40:1 and at most the chronological ordering of the events attested to in 1:1–40:1. The lack of a *sedār* (ס) at 1:1 when seen in relation to the preceding book suggests an indication of the end of a section (*post sectio*) and that the beginning of a new section (*pre sectio*) is not indicated. This view of the indication of the end of a section is corroborated by the appearance of a *setuma* (ס) at 1:9, but the appearance of a *petucha* (פ) at 39:8 makes the Masoretes' delimitations to appear inconsistent and inconclusive. Second, the *setuma* (ס) at 36:16 of *BHS*[5] could be suggesting the middle of the Hebrew book based on a word count. The three-line gap at 33:20 in 1QIsa[a] understood to suggest a mid-point according to the number of verses has been cited in support of a composition with two equal and thematically related parts (*e.g*., Brownlee, 1964:247-

259) but this is unjustifiable in terms of the structure of the Isaiah (*cf* Blenkinsopp, 2000:xii). Third, demarcations by the sequentially numbered ***sedārîm*** (**ס**) in the *BHS*[5] suggest that some early traditions considered 1–39 to be a continuous unity.

2.2.4.1.2 Isaiah 40–55

BHS[5] divides 40–55 into seven major sections by means of ***sedārîm*** (**ס**), *petuchas* (פ) and *setumas* (ס). There is a ***sedār*** (ס) numbered 15 (סה) at 40:1 and another one numbered 22 (סכב) at 55:13. The other ***sedārim*** (**ס**) between the ***sedār*** (**ס**) numbered 15 (סה) at 40:1 and the one numbered 22 (סכב) are placed as follows: סז (16) at 41:27, סז (17) at 44:6, סח (18) at 45:17, סט (19) at 48:2, ס (20) at 49:26 and סכא (21) at 52:7 (see Elliger *et al*., 1997:734-762). The *petuchas* (פ) and *setumas* (ס) divide 40–55 as follows: 40:1-2 (ס), 40:3-5 (ס), 40:6-8 (ס), 40:9-11 (ס), 40:12-16 (ס), 40:17-24 (ס), 40:25-26 (ס), 40:27-31 (פ); 41:1-7 (ס), 41:8-13 (ס), 41:14-16 (פ), 41:20-29 (פ); 42:1-4 (פ), 42:5-9 (פ), 42:10-13 (ס), 42:14-17 (ס), 42:18-25 (פ); 43:1-10 (ס), 43:11-13 (ס), 43:14-15 (ס), 43:16-21 (ס), 43:22-24 (ס), 43:25-28 (ס); 44:1-5 (פ), 44:6-20 (ס), 44:21-23 (פ), 44:24-28 (ס); 45:1-:7 (ס), 45:8 (ס), 45:9 (ס), 45:10-13 (פ), 45:14-17 (פ), 45:18–46:2 (ס), 46:3-4 (ס), 46:5-7 (ס), 46:8-11 (ס), 46:12-13 (ס); 47:1-3 (ס), 47:4-7 (ס), 47:8-15 (ס); 48:1-2 (ס), 48:3-11 (ס), 48:12-16 (פ), 48:17-22 (ס); 49:1-6 (ס), 49:7-13 (ס), 49:14-21 (פ), 49:22-23 (ס), 49:24-26 (ס); 50:1-3 (ס), 50:4-11 (פ); 51:1-2 (ס), 51:3 (ס), 51:4-6 (ס), 51:7-8 (ס), 51:9-11 (ס), 51:12-16 (ס), 51:17-21 (ס), 51:22-23 (ס); 52:1-2 (ס), 52:3-10 (ס), 52:11-12 (ס), 52:13–53:12; 54:1-8 (ס), 54:9-10 (ס), 54:11-17 (ס); 55:1-5 (ס), 55:6-13 (ס) (see Elliger *et al*., 1997:734-762).

First, the continuous numerical ***sedār*** (ס) numbering from ***sedār*** (ס) numbered 15 (סה) at 40:1 through to ***sedār*** (ס) numbered 22 (סכב) at 55:13 suggests that the Masoretes meant 40–55 to be seen as a sequence. Second, the presence of a *petucha* (פ)) at 39:8 and the presence of a *setuma* (ס) at 40:2 with a ***sedār*** (ס) numbered 15 (סה) at 40:1 make the delimitations by the *BHS*[5] less reliable and the credibility of the delimitations strapped up. One could either ignore the ***sedār*** (ס) numbered 15 (סה) at 40:1 and consider 40:1-2 as a unit on its own or take ***sedār*** (ס) numbered 15 (סה) at 40:1 seriously and consider 39:8 and 40:1 and 40:2 as three separate *petucha* (פ) (39:8) and *setuma* (ס) (40:1?) and *setuma* (ס) (40:2) respectively. This recommendation suggests that the Masoretes consider the ***sedār*** (ס) numbered 15 (סה) at 40:1 sufficient to represent both the ***sedār*** (ס)

and a *setuma* (ס) (40:1?); hence they would not write a *setuma* (ס) at 40:1. There are several consecutive verses that are either marked by a *petucha* (פ) (*e.g.,* 11:9, 10) or a *setuma* (ס) (*e.g.,* 5:19, 20; 19:17, 18; 26:10, 11, 21; 27:1, 11, 12; 32:20; 33:1; 45:7, 8, 9; 51:2, 3). The three consecutive verses in 45:7-45:9 suggest that speculating about the possibility of three consecutive *setumas* (ס) in the three consecutive 39:8, 40:1 and 40:2 cannot be perceived to suggest an anomaly.

Consequently, if the analysis regarding the three consecutive *setumas* (ס) in the three consecutive 39:8, 40:1 and 40:2 is correct then the delimitations of the Masoretes with reference to the division 40–55 is inconclusive regarding the (dis)unity of Isaiah with specific reference to 40:1. Like in 1–39, the sequential ***sedārîm*** (ס) in the *BHS*[5] could suggest that some early traditions considered 40–55 to be a continuous unity.

2.2.4.1.3 Isaiah 56–66

The *BHS*[5] divides 56–66 by means of ***sedārîm*** (ס) as follows: a ***sedār*** (ס) numbered 23 (סגּ) at 58:14 (while the preceding ***sedār*** (ס) numbered 22 (סגּב) is at 55:13), a ***sedār*** (ס) numbered 24 (סגּד) at 61:1 and a ***sedār*** (ס) numbered 25 (סגּה) at 65:9 (see Elliger *et al*., 1997:762-779). There is a ***sedār*** (ס) numbered 22 (סגּב) at 55:13 while there is no ***sedār*** (ס) at both 56:1 and 66:24. It would appear that the Masoretes meant a ***sedār*** (ס) to mark the end of a section and hence placed it at the end of the section they wanted to mark. 66:24 is probably the end of the book because 66:24 is followed by the book of Jeremiah (יִרְמְיָהוּ) but there is no ***sedār*** (ס) to mark the end of the book (or section 65:9–66:24). It appears that the Masoretes did not mark the end of the Bible books by a ***sedār*** (ס) (*e.g*., Isaiah; Jeremiah; Ezekiel; Daniel).

The *petuchas* (פ) and *setumas* (ס) are found consecutively in 56–66 as follows: *setuma* (ס) at 56:2; 56:3; 56:5; 56:9; 57:14; 57:21; 58:14; 59:21; 60:22; 61:9; 62:9, 62:12; 63:6; 64:11; 65:7; *petucha* (פ) at 65:12; *setuma* (ס) at 65:25; 66:4; 66:9 and at 66:11. It is evident that there is only one *petucha* (פ) at 65:12 in the whole of 56–66. There is neither a *petucha* (פ) nor a *setuma* (ס) at either 56:1 or 66:24.

Consequently, the ***sedārîm*** (ס), the *petuchas* (פ) and the *setumas* (ס) suggest that 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy of Israel') falls within the same demarcations since it is found in 60:9 and 60:14. So, the referent and the sense of 'the Holy One of Israel' in 60:9 and 60:14 could probably be similar. Like

in 1–39 and 40–55, the sequential *sedārîm* (ס) in the *BHS*[5] could be suggesting that some early traditions could have considered 56–66 to be a continuous unity.

2.2.4.1.4 Summary and remarks

The layout of the *BHS*[5] text of Isaiah does not exhibit a form or a pattern which a modern person could label as either prosaic or poetic.

The spaces, ***sedārîm*** (*e.g.,* 'סא' at 3:18), *setumas* (ס) and *petuchas* (פ) in the *BHS*[5] are indicative of delimitations. As already indicated the first ***sedār*** is at 3:18 and it is numbered 1 (סא) and the last one at 65:9 and it is numbered 25 (סכה) hence subdividing 1:1-66:24 into twenty six major sections. The suggestion that the ***sedārîm*** (ס) were used to demarcate weekly liturgical readings or lessons (*e.g*., Scott, 1995:2) can be entertained because a year has around fifty two weeks. If this suggestion is true then the book was read in two years. Whether or not the ***sedārîm*** (ס) delimitations were based on the sense, themes or the coherence of the material within the delimitations could not be established.

The suggestion that Isaiah was divided in the middle based on the number of chapters cannot be sustained because there is neither a ***sedār*** (ס), *petucha* (פ) nor a *setuma* (ס) at the end of 33:24. The presence of a *petucha* (פ) at 39:8, the presence of a ***sedār*** (ס) numbered 15 (סטו) at 40:1 and the presence of a *setuma* (ס) at 40:2 and a ***sedār*** (ס) numbered 22 (סכב) at 55:13 in the *BHS*[5] make the hypothesis of the tripartite division 1–39, 40–55 and 56–66 possible although one would have expected the ***sedār*** (ס) numbered 15 (סטו) at 39:8 and not at 40:1. The presence of the numerically sequentially calibrated ***sedārîm*** (ס) throughout the book starting with ***sedārîm*** numbered 1 (סא) at 3:18 (Elliger *et al*., 1997:680) and ending with ***sedārîm*** numbered 25 (סכה) at 65:9 (Elliger *et al*., 1997:776) suggests a sequential unity of Isaiah while postulating the hypothesis of making the content of 1–39 belong to the Proto-Isaiah of Jerusalem (eighth century BCE) and making the content of 40–55 belong to the Deutero-Isaiah of Babel (before 538 BCE) and making the content of 56–66 belong to the Trito-Isaiah of Palestine (after 538 BCE) shaky.

The Masoretes did mark the end of some chapters in Isaiah (*e.g.,* Is 1:31; 2:22; 4:6; 5:30; 6:13; 39:8; 40:31; 41:29) whilst they did not mark others (*e.g.,* Is 3:26; 8:23; 11:6; 45:25; 52:15; 56:12; 61:11) and also did not mark the end of the Bible books (*e.g.,* Isaiah; Jeremiah; Ezekiel; Daniel).

2.2.4.2 References and their contexts

Some events if not all that follow after 1:1 have reference to Isaiah (*e.g*., 1:1; 2:1; 6:1; 7:1; 13:1; 14:28; 20:1-2; 36:1; 37:1-2; 38:1; 39:1, 5, 8). 1:1 claims that the contents of the current book called Isaiah date from the days of Uzziah to the days of Hezekiah (*e.g*., 1:1; 39:8) and not beyond Hezekiah's days as other writers have claimed (*cf* Dillard & Longman III, 1994:388). This implies that the book probably originated from at least one person from either memoirs or individual collections (*e.g*., 1:1; 6; 7) in prospect (*e.g*., 'on that day' in 7; 53:1-12) and in retrospect (*e.g*., 1:1; 2:1; 6:1; 36:1–39:8) although the non-mention in 40–66 of Isaiah and the kings mentioned in 1–39 (*e.g*., 1:1; 39:8) may be considered to suggest a non-relationship between 1–39 and 40–66. For some scholars these attributions are so normative that they ascribe virtually the entire book to Isaiah and argue that the book refers to the events from the end of the eighth-century (*cf* Motyer, 1993:25-30; Koole, 1997:1; 9:1–12:6) while others preferred to suggest an overall coherence rather than a single authorship (*cf* Childs, 1979:325-327).

The manuscripts of Isaiah do not have a superscription or title around 39:8 and 40:1 (*e.g*., a facsimile of the MT according to the Leningrad Codex in Freedman *et al*., 1998:481; the transcription of the 1QIsa[a] in Parry & Qimron, 1999:64, 65; the Hebrew MT in Kittel, 1935:662; the Greek Septuagint text in Rahlfs, 1935:619). This evidence suggests the unity of 1–66.

But allusions to the ruined and deserted Jerusalem (*e.g*., 44:26; 63:18; 64:10-64:11), the suffering which the Jews have experienced (*e.g.,* 42:25; 47:6) or were experiencing at the hands of the Chaldeans (*e.g.,* 42:22; 52:5), the prospect of a return which was imminent (*e.g.,* 40:2; 46:13; 48:20), the people who were frequenting the high places (*e.g.,* 57:3-57:7) in hilly terrain uncharacteristic of Babel, and the walls of Jerusalem which were standing (*e.g.,* 62:6) in 40–66 beg an explanation as to why 1–39 and 40–66 have coalesced into a single book. The explanation by Pfeiffer (1941[1948]:415) that a scribe had a space left on his scroll after copying 1–39 and because of that space he filled out the scroll with the writings of an anonymous prophet (40–66) does not explain why the scribe chose 40–66 and not any other writings. Isaiah prophesied also of the things to come (40–66) as this is also not foreign to 1–39 (see 6:11-13; 7:7-25; 10:1-34; 11:1-16; 38:5) and the other prophets (*e.g*., Jer 16:14-15; 29:10; Dan 2:1-49; Joel 2:27-32 read with Acts 2:14-21; Am 7:16-17; Mic 5:1-2). Things to come do not necessarily refer to the things which were to take place in Isaiah's time, as Gottwald (1959:275) and Robinson (1952[1960]:1495-1508) maintain, but even to the things that were to take place in the centuries to come (*e.g*., 1 Kgs 13:1-2).

2.2.4.3 Similarities across the book

There are among others historical, theological and literary similarities between 1–39, 40–55 and 56–66 (for examples of similarities and discussions thereof see Allis, 1950; Adams, 1972; Clifford, 1993:1-17). These similarities suggest *inter alia* that there are at least similarities of vocabulary, thoughts, contents and themes. In the context of the book Isaiah these similarities have been

construed to suggest that Isaiah ben Amoz prophesied all the prophecies in it, hence suggesting the unity of the book Isaiah. (For a discussion of similarities and differences see Chapter 8 below.)

2.2.4.4 The days of Isaiah ben Amoz

The biblical text (2 Kgs 15–20; 2 Chr 26–32; Is 1–39) and the extra-biblical evidence (*e.g*., Younger, 2000a:284, Younger, 2000b:287; Younger, 2000c:291; Cogan, 2000a:302) suggest that Isaiah lived in the days of Uzziah, Jotham, Ahaz and Hezekiah (kings of Judah), Pekah and Hosea (kings of Israel), Tiglath-pileser (or Pul), Shalmaneser, Sennacherib (or Sanherib) and Esarhaddon (or Esar-haddon) (kings of Assur), Rezin (king of Aram) and Tirhakah (king of Cush) and in the days of Berodach-baladan (king of Babel).

The attempts to synchronise the dates in the biblical texts with dates in the extra-biblical texts are either fraught with inconsistencies, contradictions, historical problems and/or conjectural basis. Some scholars (*cf* Anstey, 1973:154-156, 387-389; Motyer, 1993:276; Brueggemann, 1998a) spend a great deal of energy seeking to sort out the historical particularities behind the evidence and apparently failed.

There is neither mention that Isaiah was a contemporary of Uzziah's predecessor (Amaziah) nor explicit reference to the events of the days of the reign of Hezekiah's successor, Manasseh. Neither Isaiah nor the kings who spoke or are spoken of in 1–39 are mentioned in 40–66 nor are the oracles in 40–66 dated. The content of 40–66 is elusive. Isaiah suggests that the events during the reign of Hezekiah are recorded from 15:1 and possibly beyond 39:8 and that Isaiah prophesied in the last days of the reign of Hezekiah (*e.g*., 15:28; 38:1; 38:9; 39:3; 39:5; 39:8). In 37:38 we read about the death of Sennacherib, king of Assur, whilst in 38:5 we read that YHWH added fifteen years to Hezekiah, king of Judah. Since there is mention of the death of Sennacherib in 37:38 and there is reference to Hezekiah 39:8 and there is no mention of the death of Hezekiah we can assume that Hezekiah survived Sennacherib. 2 Chronicles 32:32 says that the rest of the acts of Hezekiah and his goodness are written in the vision of Isaiah and in the book of the kings of Judah and Israel. An apocryphal legend claims that Isaiah died a martyr's death under Manasseh (Freeman, 1968:193; Sellin, 1970:364). All this suggests that Isaiah's days also extended into the days of the successor of Hezekiah, Manasseh. If Isaiah and Uzziah were born in the same year then Isaiah would have been one hundred and twenty-nine years old when Hezekiah died (*cf* 2 Kings 15:1-3; 15:32-33; 16:1-2; 18:1-2) and Isaiah would have lived for at least one hundred and thirty years and at most one hundred and eighty-four years if he was killed by Manasseh, Hezekiah's successor.

According to the biblical text, Adam (the first man) died when he was nine hundred and thirty years old (Gen 5:5), whilst Lamech, who lived some generations after Adam, died when he was seven hundred and seventy-seven years old (Gen 5:31). Joseph, who lived before Moses, died when he was one hundred and ten years old (Gen 50:22; 5:26) while Moses died when he was one hundred and twenty years (Deut 34:7). Methuselah died when he was nine hundred and sixty-nine years old

(Gen 5:27). There are people today who are alive in South Africa and over one hundred years old. Consequently, whether or not Isaiah could have been said to have lived for one hundred and eighty-four years in the biblical context is difficult to ascertain.

References to Koreš in 44:28 and 45:1 have been used to date 41:1–45:3 (*cf* Allis, 1950:51-61 who claimed that 40–48 contains the prophecies of 'כּוֹרֶשׁ' [Koreš]). 'כּוֹרֶשׁ' is almost always translated as "Koresh" or "Cyrus" (*cf* RSV; AV; NIV) except in Wordsworth (1939:327) where it is translated as "the crushed" on the understanding that the original text read "*lekha resh*" and referred to Hezekiah and that the anointed of 45:1 referred to Jerusalem as represented by its head Hezekiah. Wordsworth's (1939:327) basic premise is that it is possible to read 40–66 against the background of Hezekiah's days (*cf* Harrison, 1969:794). Some writers (*e.g*., Young, 1949:219; Allis, 1950:51-53) treat 'כּוֹרֶשׁ' in 44:28 and 45:1 as either prophetic previsions of the work of Koreš or as words written in the exilic period or as explanatory glosses imposed upon the original text by a post-exilic copyist (*cf* Harrison, 1969:793-794).

'כּוֹרֶשׁ' (Koreš) also occurs explicitly twelve times in other Bible books (2 Chr 36:22 [2X]; 36:23; Dan 6:29; 10:1; Ezra 1:1 [2X]; 1:2; 1:7; 1:8; 4:5; 6:14). These explicit references suggest that Koreš's activities took place when the people of Judah and Jerusalem had completed seventy years in an exile in Babel (2 Chr 36:22; 36:23; Dan 6:29; 10:1; Ezra 1:1; 1:2; 1:7; 1:8; 4:5; 6:14) and that these activities started with Koreš's edict in the first year of his reign (2 Chr 36:22-23 = Ezra 1:1-3a). Daniel 6:29 and 10:1 refer to Daniel as a contemporary of Koreš and Darius. Koreš was succeeded by Darius (Ezra 4:5) and Darius by Artashasta (Ezra 4:5; 6:14). Cyrus' Cylinder which was discovered at Babylon in 1879 CE maintains that Cyrus took and subdued Nabonidus, the last king of Babylon who reigned from 555 BCE to 539 BCE (Cogan, 2000c:315). This suggests that Koreš's activities could not have taken place during the days of the eighth century BCE Isaiah ben Amoz and the four kings of Judah referred to in Isaiah. This means that if Koreš's campaigns belong in Isaiah they have either been appended later to Isaiah or could have been prophesied by Isaiah during his lifetime as future events (*e.g*., *Eccl* 48:24-25; *Jewish Antiquities*, Book XI, paragraph [i.1] and [2]) (*e.g*., Wordsworth, 1939:327).

According to Harrison (1969:794), eliminating explicit reference to Koreš brings smoothness to this admittedly problematic Hebrew passage, focuses attention upon Jerusalem and gives the rich promise of restoration in the future in harmony with other portions of 40–66. But this elimination raises the question as to how nations were subdued by Hezekiah (45:1) and as to whether Hezekiah could have ordered the rebuilding of Jerusalem and the temple (44:28) thereby making Wordsworth's (1939:327) theory improbable. The early traditions suggest that Isaiah ben Amoz prophesied about the activities of Koreš alluded to in 44:28 and 45:1 years before they were undertaken (*Eccl* 48:24-25; *Jewish Antiquities*, Book XI, paragraph [i.1] and [2]).

The claim that Koreš had already embarked on his campaigns is generally based on the interpretation of 41:2-3, 41:25; 44:28 and 45:1-3. 41:2-3 reads "Who stirred up one from the east whom victory meets at every step? He gives up nations before him, so that he tramples kings under foot; he makes them like dust with his sword, like driven stubble with his bow. He pursues them and passes on safely, by paths his feet have not trod" (RSV, 1952). 41:25 maintains that YHWH raised up one from the north, and he has come from the rising of the sun, and he shall call upon the name of YHWH: and he will come upon princes as upon mortar and as the potter treads clay. 44:28 says of Koreš that he is the shepherd of the speaker and will perform all the pleasure of the speaker: and saying to Jerusalem 'You will be rebuilt' and to the temple, 'Your foundation will be laid'. 45:1-3 maintains that YHWH holds the hand of Koreš and he will make Koreš successful in his campaigns. So, in dealing with the campaigns of Koreš there are two main things which are important and significant, namely whether Koreš was raised from the east or from the north and whether the campaigns of Koreš were in the present or future (*cf* Allis, 1950:51-61).

According to 41:2 YHWH raised ('הֵעִיר' [Hiph'il perfectum 3rd pers. sing. masc. of 'עור'] and 'עור' in Davidson, 1966:CCVI, DXCII; *cf* Brown *et al*., 1974:734-735) a person from the east (מִמִּזְרָח) and gave him nations before him and made him to rule over his kings. In 41:25 YHWH says he let a man rise ('הַעִירוֹתִי' - Hiph'il perfectum 1st pers. sing. of 'עור') from the north (מִצָּפוֹן). There is an indication of textual corruption in both verses with reference to the directions, confusion and uncertainty of tenses of the verbs. These textual corruptions and uncertainty make it difficult, if not impossible, to establish with certainty whether the campaigns are in the past, present, or future (*cf* Morgenstern, 1961:30). Certain internal evidence suggests that the campaigns and triumphs are of the past though but not of a too distant past (Morgenstern, 1961:30). And if so then the address in 41:1-29 could have been spoken somewhat later than the conquest. As a result Morgenstern (1961:30) suggested a date late in 539 BCE after Koreš's conquest of Babel.

41:2 and 41:25 may, on the basis of 'from the east' ('מִמִּזְרָח') and 'from the north' ('מִצָּפוֹן'), either be interpreted as referring to one person or two different persons. If they refer to one person, then they were either written by one person at two different places suggesting that the 'final' text was compiled from two different sources or written by two different persons at two different places. If they refer to two different individuals then these two individuals may either be Koreš and someone else or any other two individuals. Thus, there is a question as to the places from where the two verses were written, a question of compilation from two sources and a question about the identification of the person(s) referred to. As there is no explicit reference to Koreš in these verses this aspect will not be discussed further here.

Since the publication by Driver ([1874]1998) through to today (*cf* Watts, 1951; Brockelmann, 1956; Niccacci, 1990; Eshkult, 1990) it has been generally maintained, except for Blake (1951), that tenses of the Hebrew verbs are employed to express types of action rather than time although the contexts

wherein the Hebrew verbs are used are also important to determine how they are used. Therefore whether the campaigns of Koreš were in the past or in the future cannot be established from the Hebrew tenses.

In 45:1-25 the writer reports in the direct speech what YHWH says to YHWH's anointed one, Koreš (45:1). Koreš's activities would take place in the future in contrast to creation that took place in the past (45:1, 2, 3, 8; *cf* Morgenstern, 1961:32). Koreš would release exiles in the future and the temple also was to be built in the future (45:13). It should be noted that to say that Koreš will release the exiles in the future does not necessarily mean or imply that the people to be released from exile are already in exile because taking of people to exile and releasing people may be both in the future. Therefore, "'he shall build my city and set my exiles free, not for price or reward,' says YHWH *tseba'ot*" in 45:13 does not logically imply that the exiles to be set free were necessarily already in exile (*cf* Morgenstern, 1961:32), because both the taking to exile and the setting free of the exiles from the exile could both be in the future.

46:10-11 suggests that the prophecy of the counsel of YHWH, the man from the east (most probably the one referred to in 41:2), is to be fulfilled in the future (48:15). In 47:1-15 the impending YHWH-ordained judgement of the collapse of the nation Babel is announced (*cf* Morgenstern, 1961:33). The absence of the prophetic motive and tone coupled with the fact that Koreš is not mentioned at all makes it difficult to date 47:1-15. According to 48:14 Babel was still to be conquered therefore if 47:1-15 and 48:1-22 refer to the campaigns of Koreš then their prophecies concerning Koreš were manifestly still to come (*cf* Morgenstern, 1961:35). Prophecies in, for example, 48:6-8 and 48:14-15 probably had future references. The prophetic vividness in 40–66 confuses the historical and chronological sequence of the passages and consequently the dating of the prophecies in 40–66.

There is no indication that Koreš (כּוֹרֶשׁ) was an adherent of Yahwism. Calling upon the name of YHWH may be done even by non-adherents of Yahwism because YHWH may cause anything to do what He wants (65:1; Num 22:1-41 especially Num 22:28). YHWH may cause a prophet to announce anything even before it happens (*e.g*., YHWH caused the name of King Josiah to be announced three centuries before his birth [1 Kgs 13:1-2]; Bethlehem was mentioned by Micah, the contemporary of Isaiah, as the birthplace of the Messiah before his birth [Mic 5:2]; and the subjugation of Tyre by the Babylonians was promised by Ezekiel and Zechariah before it took place [Ezek 26:2-4; Zech 9:1-3]).

Therefore, regardless of whether 40–66 or part of it can be attributed to specific individuals and/or period(s) in history after the individual's death, the preceding discussion suggests that Isaiah ben Amoz could have probably prophesied about Koreš's activities and the rest of the prophecies in 40–66.

2.2.4.5 The activities of Isaiah ben Amoz

1:1 divides Isaiah's activities into the days of Uzziah, Jotham, Ahaz and Hezekiah (1:1; 2:1; 7:3; 13:1; 20:2; 37:2; 37:5; 37:6; 37:21; 38:1; 39:5-8). Some scholars divide these activities into different periods. For example, Sellin (1970:364-365) and Deist and Du Plessis (1985:66) divide Isaiah's prophetic activities into four periods ranging from the call of Isaiah to the days of Hezekiah. Sellin (1970:364-365) maintains that events of the first period are found in 1–3 and 5:1-30, those of the second period in 7:1-23; 9:7-20 + 5:25-29; 17:1-6; 28:1-4 (736-711 BCE), those of the third period in 14:28-32; 18:1-7; 20:1-6; 28:7-22; 29:1-14; 30:8-17 while those of the fourth period are found in 1:4-9; 10:5-15; 10:27b-32; 14:24-27 and in the portions of 28–32 that do not belong to earlier periods. Deist and Du Plessis (1985:66) in turn maintain that events of the first period are found in 6:1-11; 1:2-3; 2:12-17; 3:1-9; 3:12–4:1; 5:1-13; 5:18-23; 10:1-3; 11:10-17, those of the second period in 7–9; 17:1-6; 22:15-19; 28:7-22; 30:8-17; 18:1-6, those of the third period in 14:1-32; 18:1-7; 20:1-6; 22:1-25; 28:1-29; 30:1-33 while those of the fourth period are found in 10:1-34; 14:1-32; 28–32.

It is noteworthy that these scholars attribute at some points sections of Isaiah haphazardly to different historical periods and leave 33–66 out of Isaiah's prophetic activities and days. To suggest that Isaiah's activities start with the temple vision (6) and end with the threat of the destruction of Judah by Sennacherib king of Assur in the reign of Hezekiah (36–37) but leaving 38–39 out of Isaiah's activities in the reign of Hezekiah, makes this suggestion untenable because Isaiah is explicitly referred to in 38–39 (*e.g.*, 38:1, 4, 21; 39:3, 5, 8).

1:1 suggests that Isaiah's prophetic activities started in the days of Uzziah king of Judah while 6:1-13 seems to suggest that it started in the year in which Uzziah died. As early as 1888 Driver (1888:15) among others maintains that 6:1-13 is Isaiah's "call" on the basis of the presumption derived from the perceived nature of a prophetic call which Driver claims is confirmed by internal evidence. Davis (1925:338-340) on the contrary maintains that that which is described in 6:1-13 was a deepening of Isaiah's spirituality like that of Ezekiel in Ezekiel 33:21-33, Peter in Acts 10:1-48 and Paul in Acts 16:9 and 16:10 who experienced similar renewed quickening.

The major impetus on 6:1-13 as a call narrative was made by Engnell in 1949 by his book titled "*The call of Isaiah: an exegetical and comparative study*". This view is followed through to the present by several scholars such as Sellin (1970:364), Motyer (1993:40) and Koole (1997:1) with a few, like Milgrom (1964:164-182), opposing it. Those who maintain that 6:1-13 is a call narrative maintain *inter alia* that Isaiah or a "careful editing of the book" made use of oracles in 1–5 (that were originally preached after the call) in order to depict the situation into which Isaiah was called by constructing them into an author's preface (*cf* Motyer, 1993:40), or that 6:1 maintains that 6:1-13 is a call narrative (*cf* Koole, 1997:1). This makes 1–5 to be a "backdrop" to the book (*cf* Koole, 1997:1).

'In the year of the death of King Uzziah' ('בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ') (6:1) can mean both before and after the death of Uzziah. 'In the days of Uzziah' ('בִּימֵי עֻזִּיָּהוּ') (1:1) does not have the death of Uzziah

underlying it but Uzziah's life. Therefore, if this analysis is correct then 1:1, read together with 6:1, suggests that Isaiah's prophetic activities started before the death of Uzziah.

Isaiah saw YHWH and cried out, 'woe to me! for I am silenced because I am a man of unclean lips and I dwell in the midst of a people of unclean lips' (6:5). The seraph touched Isaiah's lips with a live coal and Isaiah's iniquities were removed and his sins were atoned (6:7). And then YHWH instructed Isaiah to go and speak to the people of Israel (6:9). A prophet does not necessarily live sinlessly after a call (*e.g*., Abraham [Gen 20:1-18]; Moses [Ex 3:1-22; Deut 32:48-51]; Samson [Judg 13:5; 16:6-20]; Jonah [1:1-16; 4:1-11]). Seeing YHWH or his glory (6:5) and being sent by YHWH to speak to the people do not necessarily mean being called (6:9) otherwise Isaiah and Ezekiel, among others, would have been called several times to their prophetic activities (*e.g*., Is 6:9; 7:3; 38:5; Ezek 1:1-28; 43:1-27). A prophetic call did not necessarily include seeing YHWH or visions or exhibiting abnormal external phenomena (pace Driver, 1888:16) but simply that the word of YHWH came to a person (*e.g*., Jer 1:1-19; Hos 1–2; Joel 1:1; Amos 1:1; 7:14-15; Obad 1; Jon 1:1-3; Mic 1:1; Hab 1:1; Zeph 1:1; Hag 1:1; Zech 1:1; Mal 1:1).

An *argumentum e silentio* could be adduced that the visible external phenomena in relation to a call of a prophet are not alluded to in fourteen of the sixteen so-called writing prophets of the Old Testament (*e.g*., Jer; Dan; Hos; Joel; Amos; Obad; Jon; Mic; Nah; Hab; Zeph; Hag; Zech; Mal). Consequently 1:1, 2:1 and that which is in 6:1-13 cannot be construed to necessarily mean or imply that 6:1-13 is a narrative call or not. Milgrom (1964:172-174) maintains that 6:1-13 is a continuation and transformation of Isaiah's message, but argues that 1:2-9 must be relocated because it stands in contradiction to the verses that follow after it.

There are several references to the activities of Isaiah ben Amoz throughout 1–39 (*e.g*., in 2:1; 7:3; 20:2; 37:2; 37:5-6; 38:1, 4; 39:5). 1:1 and the other individual (sub)headings (2:1; 7:3; 20:2; 37:2; 37:5-6; 38:1; 38:4; 39:5) reiterate that the prophetic activities of Isaiah start in the days of Uzziah and continue through into the days of Hezekiah and are documented between 1:1 through to at least 39:8. The type of superscription in 1:1 is found at the beginning of all fifteen books (Isaiah to Malachi) of the "Latter Prophets" in the Hebrew Bible. In most of these cases the superscriptions were understood by early traditions to suggest that the utterances found in the books were utterances of the prophets whose names occur in the opening verses of such books (*cf* Dillard & Longmann III, 1994:272).

The activities of Isaiah ben Amoz suggest that at least most of the prophecies in 1–39 probably originated from Isaiah ben Amoz. But the claim in the biblical text that Isaiah authored the history of the reign of Uzziah (2 Chr 26:22) and a vision containing an account of the reign of Hezekiah (2 Chr 32:32) does not necessarily prove that Isaiah was prophetically active during those times, because Isaiah might have used sources (*cf* Davis, 1925:338; Gehman, 1944:268-271).

2.2.4.6 Isaiah and the other prophetic books

2.2.4.6.1 Superscriptions / headings / introductions

Some of the prophetic books have something similar to Isaiah 1:1 (*e.g.*, Jer 1:1-3; Hos 1:1; Joel 1:1; Am 1:1; Ob 1:1; Jonah 1:1; Mic 1:1; Nah 1:1; Hab 1:1; Zeph 1:1; Mal 1:1) while others have something similar to Isaiah 2:1 (*e.g.*, Ezek 1:1-2; 8:1; 20:1-2; 24:1; 26:1; 29:1; 31:1; 32:1; 40:1; Dan 1:1; 2:1; 7:1; 8:1; 9:1; 10:1; 11:1; Hag 1:1; 2:1; Zech 1:1; 1:7; 7:1; 9:1; 12:1). The content of these types of verses link the prophet mentioned in the first verse(s) of the book with at least section(s) of the book and they have been taken as *prima facie* evidence of the originator of what is found in that book and of the authorial unity of the book. In other Bible books such as Proverbs, information which does not originate from the person indicated in the first verse, but which originates from some other person, is clearly indicated as such. For example, in Proverbs 1:1, 10:1 and 25:1 the proverbs are attributed to Solomon while in the MT Proverbs 30:1 and 31:1 the words (not proverbs) are attributed to Agur and Lemuel respectively. The LXX lacks the names Solomon, Agur son of Jakeh and Lemuel at 10:1 and at both 30:1 and 31:1 respectively. The LXX appears to have suppressed these names (Whybray, 1994:157). These attributions serve to mark divisions of the book in the MT (Whybray, 1994:157). The names at 30:1 and 31:1 suggest that at least the verses which form a unity with each heading do not belong to Solomon. But in Isaiah there are no such ascriptions.

Isaiah has at least a superscription / heading (1:1) and individual subheadings and/or woes (2:1; 6:1; 7:1; 13:1; 14:28; 15:1; 17:1; 19:1; 20:1-2; 21:1; 21:13; 22:1; 23:1; 28:1; 29:1; 30:1; 31:1; 33:1; 36:1; 38:1; 39:1). Isaiah 1:1, 2:1, 7:1, 13:1, 20:1-2, 36:1, 38:1 and 39:1 read together with 1:1 link Isaiah ben Amoz to the prophecies which surround them while 6:1 and 14:28 in turn link by implication Isaiah ben Amoz to the prophecies which surround them. The other subheadings / introductions and/or woes from 15:1 to 33:1 except for 20:1-2 do not have conclusive evidence to link or not to link Isaiah and the kings mentioned in 1:1 with the prophecies surrounding them. Although these ascriptions/headings were severally and jointly probably taken as *prima facie* evidence for the authorship and the unity of Isaiah, they are not conclusive. Subdividing Isaiah into different originators has untenable repercussions regarding the authorship and (dis)unity of Isaiah and other prophetic books.

In the book, Isaiah ben Amoz is connected with Uzziah in 6:1-13, Ahaz of Judah, Rezin of Aram and Pekah of Israel in 7:1-22, Assyrian king Sargon in 20:1-6, Hezekiah of Judah and Sennacherib of Assur in 36–39. From 40:1-31 onwards the book is silent about Isaiah and these kings. Conrad (1997:7, 8) maintains that the book leaps forward after 39:8 to the end of the Babylonian period when the only king mentioned is the Persian king Koreš (44:28; 45:1). The explicit references to the days of all or some of the Judean kings mentioned in 1:1 and sometimes (also) of the other king(s) in the Book of the Twelve from Hosea to Micah, namely Uzziah, Jotham, Ahaz and Hezekiah of Judah and Jeroboam of Israel in Hosea (1:1), Uzziah of Judah and Jeroboam of Israel in Amos (1:1), and Jotham, Ahaz, Hezekiah in Micah (1:1) place at least Isaiah 1–39 in the days of King

Jeroboam II of Israel to Hezekiah king of Judah - a time period that coincides with the rise and fall of Assur (*cf* Conrad, 1997:7, 8). From Zephaniah to Zechariah references are made to Josiah son of Amon (Zeph 1:1) and Darius (Hag 1:1; Zech 1:1) which extends over the period of the Babylonian rule to the Persian period (Hag 1:1; 1:4b-15; 2:1; 2:10; 2:20; Zech 1:1; 1:7; 7:1). Isaiah makes reference to Koreš the king of Persia (44:28; 45:1). As has already been indicated under 2.3.1 above Koreš took and subdued Nabonidus, the last king of Babylon, who reigned from 555 to 539 BCE (*cf* Cogan, 2000c:315) and Koreš was succeeded by Darius (Ezra 4:5) who is referred to in the Book of the Twelve (Hag 1:1; Zech 1:1). While there are differences in details, both Isaiah and the Book of the Twelve appear to have a similar configuration in which explicit references to Judean and foreign kings suggest that the prophecies in Isaiah cover the days from the rise of the Assyrian domination until the post-Babylonian or Persian era (*cf* Is 1:1; 7:1-25; 36–39; 44:28; 45:1; Hag 1:1, 1:4b-15; 2:1; 2:10; 2:20; Zech 1:1; Conrad, 1997:8; Cogan, 2000c:315). These would suggest that 40–66 refers separately and/or jointly to the days of Hezekiah and Isaiah, and/or beyond the days of Hezekiah but during the days of Isaiah as there is a strong suggestion by the apocryphal evidence cited above that Isaiah outlived Hezekiah.

Consequently, the period covered by Isaiah (from Uzziah to Koreš) totals almost three hundred and nine years which Isaiah ben Amoz would not have possibly lived through. But the seeming tradition of the meaning of the headings and the evidence that prophets could even prophesy about things to come (2 Kgs 13:1-2; Joel 2:27-32 read with Acts 2:14-21; Am 7:16-17; Mic 5:1-2) suggest that Isaiah could have prophesied even the prophecies in 40–66.

2.2.4.6.2 Similarities

There are similarities among some texts of Isaiah across the divisions 1–39, 40–55 and 56–66 (for these similarities see Chapter 8 below) and similarities of some of Isaiah's texts with some texts of other Bible books. For example, Zephaniah 2:15 resembles Isaiah 47:8; the announcement of 'feet bringing good tidings' is found in both Nahum 1:15 and Isaiah 52:7; Jeremiah's reference to the stirring sea and roaring waters in 31:35 is close to a similar statement in Isaiah 51:15; Jeremiah's reference to Israel as 'my servant' in 30:10 reflects the famous servant songs of Isaiah (41:8-9; 42:1; 42:19; 44:1-2; 44:21; 45:4; 48:20; 52:13; 53:11) (*cf* Dillard & Longman III, 1994:272).

The prophecies of Amos are dated to the days of Uzziah (Am 1:1), those of Isaiah and Hosea are dated to the days of Uzziah, Jotham, Ahaz and Hezekiah (Is 1:1; Hos 1:1), of Micah to the days of Jotham, Ahaz and Hezekiah (Mic 1:1), of Zephaniah to the days of Josiah son of Amon king of Judah (Zeph 1:1) and those of Jeremiah to the days of Josiah son of Amon and in the days of Jehoiakim and Zedekiah sons of Josiah king of Judah (Jer 1:1). Ezra 1:1-3 says that Jeremiah prophesied about Koreš releasing the Jews from exile to go and build a house for YHWH in Jerusalem. Therefore there is no way that activities of Koreš could have taken place in the days except that Isaiah prophesied about them because Jeremiah prophesied about these after Isaiah (Is 1:1; Jer 1:1).

Amos 1:1 says, 'words of Amos who was among the shepherds of Tekoa which he saw concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam son of Joash king of Israel two years before the earthquake'. Amos mentions Uzziah only once (Am 1:1) and mentions Jeroboam thrice (Am 1:1; 7:10-11). Amos prophesied at Bethel in Israel and neither in Judah and Jerusalem nor concerning Judah and Jerusalem (Am 1:1; 7:10-13) but he refers to the judgement of Damascus (Am 1:3-5), Gaza (Am 1:6-8), Tyre (Am 1:9-10), Edom (Am 1:11-12), Ammon (Am 1:13-15), Moab (Am 2:1-3), Judah (Am 2:4-5) and of Israel (Am 2:6-9:15). Some of these references occur also in Isaiah in 13–23 (Damascus [17:1-14]; Tyre [23:1-18]; Moab [15–16]; Jerusalem/Judah [22:1-25]). The prophecy concerning Judah in the days of Uzziah in Amos (Am 1:4-5; 6:1-14) is similar to the prophecy in Isaiah 1:1-31.

2.2.4.7 The New Testament on Isaiah

The New Testament cites Isaiah by name eight times with reference to the portions in 1–39 (Mt 13:14; 15:7; Mk 7:6; Jn 12:39; 12:41; Acts 28:25; Rom 9:27; 9:29), ten times with reference to the portions in 40–55 (Mt 3:3; 8:17; 12:17; Mk 1:2; Lk 3:4; Jn 1:23; 12:38; Acts 8:28; 8:30; Rom 10:16) and two times with reference to the portions in 56–66 (Lk 4:17; Rom 10:20). These New Testament citations refer to the words or contents of the portions in 1–39 (1:9; 6:1; 6:9 [2X]; 6:10 [3X]; 10:22; 10:23; 28:16; 29:13 [2X]); 40–55 (40:3 [4X]; 40:4; 42:1-42:2; 53:1 [2X]; 53:4; 53:7) and 56–66 (61:1; 61:2; 65:1). Most of these citations come from portions of Isaiah 6:1-13 (6:9 [2X]; 6:10 [3X]) and 40:1-31 (40:3 [4X]; 40:4). These instances refer to Isaiah's person (Acts 28:35; Rom 9:27), that which he 'said' (Mt 3:3; 8:17; 12:17; 13:14; 15:7; Jn 1:23; 12:38; 12:39; 12:41; Rom 9:29; 10:16; 10:20), that which is written (Mk 1:2; 7:6; Lk 3:4; 4:17) and his book (Lk 4:17; Acts 8:28; 8:30). Romans 10:20 refers to Isaiah 65:1 as the words which Isaiah 'said'. This evidence suggests that at least some of the utterances in 1:1-31, 6:1-13, 10:1-34, 28:1-29, 29:1-24, 40:1-31, 42:1-25, 53:1-12, 61:1-11 and 65:1-25 were extant during the New Testament period and that these utterances were considered by the New Testament writers to have originated from Isaiah. But there is no mention that Isaiah ben Amoz wrote the book called Isaiah.

John (12:38) refers to 'the word of the prophet Isaiah' with reference to Isaiah 53:1, the utterances of Isaiah (Jn 12:39) with reference to Isaiah 6:1 and 6:10 while Luke refers to Jesus reading from Isaiah in Luke 4:17 (and a scroll of the prophet Isaiah was given to him and he unrolled the scroll and discovered the place where it was written [καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον]). In Acts 8:28-33, regarding the Ethiopian eunuch, Luke also records (and as he was returning home and sitting in his chariot and read aloud the prophet Isaiah [ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν]) (Acts 8:28). The passage he was reading was Isaiah 53:7-8 and this suggests that the book called Isaiah was extant at the time. What exactly the scroll of the prophet Isaiah comprised of is, however, not evident.

2.2.4.8 Traditions on Isaiah

According to some scholars (*e.g*., Cross & Livingstone, 1974:716; Dillard & Longman III, 1994:268) both Jewish and Christian traditions regarded Isaiah as the author of the entire book called Isaiah. The word 'author' can be used inclusively and exclusively as meaning one who brought something into being either by prophesying it or by writing it down (Dillard & Longman III, 1994:272; see also 'author' in Macdonald, [1972]1981:86).

According to Ezra 1:1-3 the activities of Koreš were prophesied by Jeremiah before they happened. *Baba Bathra* 15a, the Early Church, the Jewish and Christian interpreters regard Isaiah as the one who prophesied the prophecies in the book which bears his name (Cross & Livingstone, 1974:716; Dillard & Longman III, 1994:268). A writer of a book called *Ecclesiasticus*, from a mid second-century BCE, wrote that at the time of Hezekiah Isaiah "comforted them that mourn in Zion" by revealing things before they took place (*Ecclesiasticus* 48:24-25). Josephus wrote in *Jewish Antiquities*, Book XI, paragraph (i.1) and (2):

- "(i.1) ...Thus says King Cyrus. Since the Most High God has appointed me king of the habitable world, I am persuaded that He is the god whom the Israelite nation worships, for He foretold my name through the prophets and that I should build His temple in Jerusalem in the land of Judaea."

- "(2) These things Cyrus knew from reading the book of prophecy which Isaiah had left behind two hundred and ten years earlier. For this prophet had said that God told him in secret, "It is my will that Cyrus, whom I shall have appointed king of many great nations, shall send my people to their own land and build my temple." Isaiah prophesied these things one hundred and forty years before the temple was demolished".

Consequently, the traditions on Isaiah consider (1) Isaiah ben Amoz to be the originator of the prophecies in the book called Isaiah, (2) Isaiah ben Amoz to have foretold the name of Koreš and prophesied about Koreš before Koreš was born, and/or (3) Koreš to have read about himself from the book called Isaiah.

2.2.4.9 The nature of prophecy

Although variously stated by some writers that Isaiah everywhere alludes to the circumstances and events of the exile in Babel as those from which his conceptions and his images are borrowed, and out of which he looks both at the future and the past and in the midst of which he must as a necessary consequence have lived and written, there are those who suggested that Isaiah ben Amoz did not author 40–66. The suggestion assumes that the local and historical allusions of a prophet must always be those of his own time (*cf* Allis, 1950:129). Gottwald (1959:275) states that the future described by a prophet was one toward which men living at the time had "a responsible relation by the choices they make; it is not a fated future...". According to Gottwald (1959:275) it is a

plain violation of historical context to think that the prophets described a fated future wherein the men living in the time of the prophet did not have a relation of responsible choices.

Gottwald's (1959:275) line of argument is that (1) it is contrary to the nature of prophecy for a prophet to predict beyond the generation in which he lives; and (2) the scripture which predicts events of a future century is a violation of the historical context of the Old Testament scriptures. Based on this the prophecies concerning Koreš in 44:1-25 and 45:1-25 were offered as evidence to argue that 44:1-25 and 45:1-25 were not authored by Isaiah. This kind of argument was proposed for 40–66 in relation to references to Babel. Therefore Gottwald's assumption assumes the thing it wants to prove.

Evidently McKenzie (1966[1985]:397-403) takes the prophecy assumption for granted when he wrote that the book is a compendium of many types of prophecies from diverse periods. This observation was followed by an "analysis of contents" in which McKenzie (1966[1985]:397-403) divides and subdivides the chapters and verses of Isaiah according to contents together with suggested dates for various passages.

Contrary to the above assumption other writers maintain that (1) Isaiah as a prophet of God and others as inspired by God prophesied of events which would take place in generations yet to come; but (2) agree with the non-futuristic assumption of the historical theory, but still argue for a unity of the book. This was done on the assumption that editors made minor changes to the text in order to emphasise fulfilment of a general prophecy uttered centuries earlier.

Robinson (1952[1960]:1495-1508) rebuts the non-futuristic prophecy assumption by writing that it is not always possible to trace a mere snatch of sermonic discourse to a definite historical situation apart from its context because the prophets often spoke consciously not only to their own generation but also to the generations to come. John the Baptist claims in John 1:23 that the prophet who uttered Isaiah 40:3 was speaking about him.

The argument that the prophets often spoke consciously not only to their own generation but also to the generations to come has apparently not yet been refuted. As already mentioned there are several examples in the biblical text in this regard (*e.g.*, the name of King Josiah foretold more than three centuries prior to his birth [1 Kgs 13:1-2]; Bethlehem mentioned by Micah, the contemporary of Isaiah, as the birthplace of the Messiah before his birth [Mic 5:1 = Mt 2:6]; we expect *parousia*, the resurrection of the dead and the life hereafter which are already prophesied about [Rev 20–22]).

2.2.5 Summary and remarks

A survey of the studies on Isaiah suggests that historical-critical readings, text immanent readings and reader response played jointly and/or severally major roles. From time immemorial the book was viewed as comprising the prophecies of the eighth century BCE prophet Isaiah ben Amoz whose name appears in 1:1 until around 110 CE when Moses ben Samuel Ibn Gekatilla ascribed

only 1–39 to Isaiah ben Amoz and 40–66 to someone else in the period of the Second Temple. After this ascription by Moses ben Samuel Ibn Gekatilla subdivisions of the book into different fragments authored by different authors from different historical periods have been suggested and continue until today. The studies on the formation of Isaiah subdivide the book into different Isaiahs and different fragments from different historical backgrounds and authors. The tripartite Isaiah (1–39 [eighth-century BCE prophet, Proto-Isaiah, First Isaiah, in Jerusalem]; 40–55 [Deutero-Isaiah, Second Isaiah, in Babylon before 538 BCE]; 56–66 [Trito-Isaiah, Third Isaiah, in Palestine after 538 BCE]) dominated research as the scholarly "standard" into the 1970s and it is still evident in publications today although it no longer controls the agenda. A wide variety of new issues, methodologies and interpretive perspectives that either refresh, challenge or add to the scope of the previous interpretive agendas control the current agenda. The arguments they adduced neither prove nor disprove the unity of the book.

The difficulty of identifying the edited pieces and the editorial process and the lack of consensus make the arguments for (dis)unity based on the history of formation indefensible. In the 'final' book called Isaiah the difficulty of distinguishing between the *ipsissima verba* of the speaker or author and the words added by editors and the chaotic use of the 1st and 3rd person references in the Hebrew language make the editorial or the compilation hypotheses untenable. The layout of the book suggests that it is a continuous unity. The days and activities of Isaiah, similarities within the book and similarities between the book and other prophetic books, the traditions, the references in Isaiah and in the New Testament and their contexts, the nature of prophecy suggest that the prophecies in the book probably originated from Isaiah ben Amoz of the eighth century BCE.

2.3 SUMMARY AND REMARKS

The aim of this chapter was to give a brief historical cross-section of the vistas of the issues raised by the studies on the book called Isaiah in order to position the exegetical study of 'the Holy of Israel' in the book within Isaianic research.

This cross-section study brought two main facts to the fore. First, that the diachronic historical-critical studies that were underpinned by Duhm's three 'Isaiahs' hypothesis that dominated Isaianic research well into the 1970s no longer control the agenda, but a wide variety of new issues, methodologies and interpretive perspectives have appeared in the scholarly milieu, either refreshing, challenging or adding to the scope of the previous interpretive agendas (*cf* Hauser, 2008:1). Reading strategies moved from taking words in a biblical text at their face value ('literal sense') through that which can be understood as 'what does the text refer to', the historical-critical analysis of the biblical text (*i.e.* an inquiry into 'original' meanings and history behind the texts, from original authors and subsequent redactors), text-immanent reading of the biblical text (*i.e.* an inquiry based on the assumption that texts should be understood as they stand independent of the 'histories behind them', autonomy of a text), the reader response reading strategy (*i.e.* an inquiry into how texts communicate and what constitutes meaning, readers co-author or complete a text in their act

of reading it) to the current multi-dimensional reading strategy. All these reading strategies either emphasized, over-emphasized, or under-emphasized one or more of the aspects of the communication process: background surrounding the authorship of a text, text or reader-response. Some of the hermeneutical aspects of these strategies were continued in the subsequent reading strategies whilst others were dropped or under-emphasized; hence there were both continuity and discontinuity with regard to the hermeneutical aspects. Taking words in a biblical text at their face value ('literal sense') suggests that the book comprises the vision of Isaiah ben Amoz (*cf* for instance 1:1) while the historical-critical approach brought forth *inter alia* the different 'Isaiahs' ("Proto-Isaiah", "Deutero-Isaiah", "Trito-Isaiah"), the view that the book consists of different prophecies of different authors from different historical periods and the view that the book went through redactional stages before it reached the present stage. The text-immanent readings focus on the study of similarities and differences in the book based on the literary devices in the book while the reader response strategies suggest that any reader's reading of a text is influenced by an interpretive community wherein he/she finds himself/herself, at least, and at most he/she co-authors or completes a text in his/her reading of it. Therefore, whatever approach, reading strategy or criticism one advocates or uses, two things have consequently become apparent; first, that most of what the book purports to portray is difficult, if not impossible, to correlate precisely with actual historical events (*cf* Melugin, 1996:72) and, second, that it is difficult, if not impossible, to reconstruct any so-called original 'texts' and/or redactional stages or processes in the formation of the book. Therefore, correlating what the book purports to portray would always be a question of probability intertwined with the issue of the credibility one is willing to place on the various sources and the standards he/she uses to determine that credibility, rather than a question of certainty (*cf* Melugin, 1997:40, 41). The interpretations and the arguments of each scholar are closely tied up to the constructs used by that specific scholar (*cf* Melugin, 2008:184).

It should also be noted that each subsequent phase did not supersede the preceding one, but that in each subsequent phase some of the hermeneutical viewpoints of the preceding phase existed side by side with the new ones; whilst others were driven to the periphery and new ones put in the centre of the interpretation processes (*cf* Rendtorff, 1992:19-20; Jonker, 1998:2). This implies therefore that some hermeneutical viewpoints were carried from the first phase up until the present phase. The present phase tends to integrate the hermeneutical viewpoints of all the preceding phases into its interpretation processes (*cf* Rendtorff, 1992:19-20; Jonker, 1996a:405). It appears that multi-dimensional reading is here to stay because Rendtorff (1992:19-20) pleads for relating the synchronic aspects to diachronic insights while Clines (1990:51) writes that as a critic of the text he hates to be restricted by a methodological purism because he has noticed that "different strategies confirm, complement or comment on other strategies, and so help develop an integrated but polychromatic reading". It should also be noted that the study established that the studies as to whether or not the book is a unity were either diachronic, synchronic or both. The evidence induced could neither prove nor disprove the (dis)unity of the book. The readings of the book have three emphases which could be referred to as (1) the text and its author(s) and addressee(s), (2) the text

as self referential, (3) the text and its reader. These emphases could be broadly referred to as (1) historical-critical reading, wherein, so to say, the value and priority of diachronic reading is emphasized; (2) text immanent reading, wherein the value and priority of synchronic reading is emphasized; and the reader response wherein the role of the reader in relation to reading/interpretation is emphasized respectively. The emphasis also pendulates between denotations and connotations of literary signs (*hermeneuse*) and between what constitutes sense of literary signs (hermeneutics). The relationship between the subject (that which studies the object) and the object (that which is being studied) also received attention. The author-oriented theories are prone to lay more emphasis between originating instance and the product whilst they tend to loose sight of the relationship between the text and its reader. The text-oriented theories recognize the autonomy of the text after having been written but lose sight of the relevant extrinsic factors outside the text. The theories which emphasize the text as a sign system to be activated by its reader recognize the relationship between a text and its reader, whilst they lose sight of the originating circumstances. Tov succinctly summarizes the challenge that confronts synchronic and diachronic study as follows: “Hoe meer we in satta zijn het tekstmateriaal uit de oudheid te ontsluiten en te analyseren, hoe meer we ons ervan bewust zijn hoe weinig we eigenlijk weten over de oorsprong en de overlevering van die bijbeltekst” (Tov, 2010:48, 49). Hence, the debatability of whether or not the book called Isaiah is a unity is probably here to stay.

In light of the shortcomings and strengths in the reading strategies which underlined the debate on (dis)unity of the book the subsequent chapter discusses some vistas of dissected reading strategies and a multi-dimensional reading strategy.

CHAPTER 3

READING ASSUMPTIONS AND STRATEGIES

3.1 INTRODUCTION

The outcome of the discussion of the Isaianic research milieu in Chapter 2 suggests that arguments and suggestions on the (dis)unity of Isaiah were influenced and guided by reading assumptions and approaches or reading strategies. These assumptions and strategies are not highlighted there due to the *skopos* (purpose) of Chapter 2. Because of the impact of reading strategies and their assumptions on exegesis it is necessary in this chapter to highlight some of the strategies which could have covertly and/or overtly impacted on the debate on (dis)unity and which will impact on the exegesis of 'the Holy One of Israel' in the book in this study.

Assumptions that are used to read a literary work or a literary text operate both subtly and overtly from within and from outside and across philosophical and literature theories. These reading assumptions are philosophical because they are views on the nature of man, his fellowman and the world, his knowledge of causes and laws of 'things' and principles underlying any knowledge, reasoning and philosophical systems (Macdonald, [1972]1981:1002, 1003). They are in the guise of among others Naturalism, Empiricism, Existentialism, Historicism, Rationalism, Positivism, Realism, Idealism, Ideology Criticism, Post-positivist critical realism, Formalism, Structuralism, Post-structuralism, Sem(e)iotics, Deconstruction/Post-modernism, Psychoanalytic literary criticism, Reception theory and Sociology of Literature. They assume answers to the questions as to what can be known, how is it known and how can it be known. This comes to bear among others on empirical, rationalistic and semiotic theories. For example, Roland Barthes's portrayal of wine drinking in French society in terms of sign, signifier and the signified: a picture of a full, dark bottle is a sign, a signifier relating to a signified which is a fermented alcoholic beverage which is referred to as "wine"; the word "wine" becomes a new signifier which this time relates to a new signified which is this time the idea of healthy, robust, relaxing wine *ad infinitum*. This therefore raises the question as to what is signified by 'the Holy One of Israel' in Isaiah. What can we know about the signified of 'the Holy One of Israel' and how (*e.g*., through perception and/or reason) do we know it?

The inclusive and exclusive workings of each of these assumptions in other circumstances shun compartmentalization into biblical, philosophical or literary. This means therefore that the reading strategies relating to 'the Holy One of Israel' in Isaiah will be inherently interdisciplinary because biblical criticism and literary theories outside biblical scholarship will come into play. Although the list of such philosophical assumptions cannot be exhaustive there are core assumptions that require

highlighting. Inexhaustiveness of a list suggests that a selection of philosophical assumptions and reading strategies for an inquiry should be made whilst a selection suggests criteria for the selection.

The selection of the philosophical assumptions below was guided by assumptions inherent in the analysis of Isaiah. The characterization of each of the strategies could be over ranging, intensive and inconclusive and their exponents would not necessarily agree on every characterization aspect. Space constraints and the inherent complexity of each reading strategy make it impossible to give reading strategies the attention they deserve. Hence, only a cross-section of such studies will be preferable and feasible within the scope of the present study. For the sake of brevity the discussion of the reading strategies in this chapter will inevitably be simplistic and general; and consequently their typification and that of schools of thought will also be simplistic and general and will not necessarily be applicable to each exponent.

Over and above reading strategies of any reader there are underlying presuppositions and underlying ongoing assumptions in his reading. Therefore the idea of an "innocent" reader or of approaching a text *tabula rasa* (*i.e.* the application of John Locke's philosophy [as described in his publication titled "An essay concerning Human Understanding", 2007:1-17] that the human mind is at birth like a sheet of white paper without data and rules of processing data, and that data and rules are formed solely by one's sensory experiences) will be a misrepresentation of reality. Therefore each theory and its reading and each reader's frame of mind will always be underlied jointly by the reader's presuppositions and ongoing assumptions of what he thinks and how he thinks about what he thinks. Hence, the reader of this thesis is advised to evaluate the cross-section within the ambit of the descriptions and the sources given in it.

The *status quaestionis* in this chapter is, first, whether or not there is a best philosophical assumption and a best reading strategy/criticism and, second, whether or not simultaneous joint application of philosophical assumptions and reading strategies for every exegetical endeavour will bring about the best exegesis.

3.2 READING ASSUMPTIONS

The assumptions that undergird exegesis relate fundamentally to the philosophical theories of source(s) of knowledge, theories of signs and symbols and theories of communication.

3.2.1 Theories of source(s) of knowledge

3.2.1.1 Naturalism, Realism, Post-positivist realism and Idealism

Naturalism was a movement in literature which developed out of Realism. Realism as advocated or practised by Emile Zola, the founder of the Naturalism school, maintains that literature should follow nature closely without idealisation (*cf* also "Realism" in Macdonald, [1972]1981:878). Naturalism claims that only natural laws and forces (as opposed to supernatural ones) operate in the world and that nothing exists beyond the natural world (Audi, 1996:372-374).

The Realists and Post-positivist critical realists posit that objects exist in themselves independently of our consciousness of them and independently of our thinking about them while Idealists maintain that things exist only as ideas with no reality as material objects outside of the mind (Jeffreys, *s.a*:n.p.; Anon, 2011:n.p.). The Realists and Post-positivist critical realists argue that science can study this reality although our observation is fallible and has an error and all theories are revisable (Anon, 2011:n.p.).

In philosophical terms Naturalism, Realism, Post-positivist critical realism and Idealism deal with the relationship between a person's mind and the world (Jeffreys, *s.a*:n.p.). The Naturalists and the Realists would assume that the book called Isaiah and the real world exist independently of the mind of a person while the Idealists would assume that the book exists only in the mind of a person. Idealism will imply that there will be as many 'samples' or 'copies' of the book as there are persons; and each person will have his own 'copy' in his mind which will only be accessible to him.

3.2.1.2 Empiricism, Existentialism, Positivism (neo-Positivism) and Rationalism

According to the Empiricists the senses give us all our raw data about the world and without these raw data there will be no knowledge at all. Perception or sense experience (sight, hearing, touch, smell, taste) is "understood as either all conscious content, data of the senses only, or other designated content" (Keeton, 1942:90). The Empiricists claim that sense experience is the ultimate starting point for all our knowledge (Keeton, 1942:90). Sense experience starts a process and from this process comes all our beliefs (Keeton, 1942:90). A classic example of an empiricist is the British philosopher John Locke (1632-1704) (Locke, [1823]1963).

The Existentialists emphasise sense experience by stressing the importance of personal experience (Cooper, [1990]1999). The existentialists deny imageless thoughts and argue that both the internal and external world exist in our consciousness (Wood, 1942:103). One may summarise the existentialists' position as follows: a person who sits on a seat merely feels the sensations transmitted by his nerve endings in his posterior from under his rear-end but perceives in his mind the images and experiences transmitted to him through his senses and body (Sartre, 1957; Cooper, [1990]1999). For the Empiricist David Hume, for example, the mind is passive and plays no active role in the acquisition of knowledge while for the existentialists the mind plays a role in the acquisition of knowledge.

The Positivists (neo-Positivists) hold that the goal of knowledge is to describe the phenomena that a person experiences (Anon, 2011:n.p.). The Positivists (neo-Positivists) reject metaphysics and posit that the purpose of science is to stick to that which a person can observe and measure (Anon, 2011:n.p.).

The history of Rationalism begins with Pythagoras and Plato whose theory of the self-sufficiency of reason became the leitmotif of neo-Platonism and Idealism. The Rationalists modify the claim of the Empiricists which says that all knowledge derives from experience, and that there is either no

knowledge at all or no knowledge with existential reference is possible independent of experience (Bourke, 1942:264). To this Rationalists add that some ideas or concepts are independent of experience and that truth is known by reason alone (Zaman, 2002:n.p.).

For the Empiricist-Rationalist, Immanuel Kant, all concepts must have their source in experience while for the Rationalist, René Descartes, the mind imposes itself on the world and acquires knowledge. For Kant the mind contributes twelve a priori structures ("categories") (one of which is causality) that make experience possible. The position of the Empiricist-Rationalist may be summarised that the Rationalists claim that a person is born with several fundamental concepts or categories (first principles) in his mind along with anything logically deducible from these first principles. Examples of these categories are categories of space, of time, and of cause and effect. These categories or first principles are ready to be used and function as "innate knowledge". These first principles and innate concepts ("innate knowledge") are somehow generated and certified by reason. These first categories organize and interpret our sense experience in any way which entails among others reasoning from cause to effect, from a general principle to its consequences, or arguing from observed fact to another fact or principle not observed (Macdonald, [1972]1981:62). The Rationalists reject the idea that faith, revelation and religion are also valid sources of knowledge and verification (Zaman, 2002:n.p.) but they think that God's existence can be demonstrated rationally (thus Descartes; Spinoza; Leibniz).

These assumptions divide philosophers into two main camps: those who claim that a person obtains his knowledge of the world by deducing it exclusively from concepts which come from inside his head and are not derived from the perception of physical facts (the Rationalists), and those who claim that a person obtains his knowledge from direct perception of immediate facts with no recourse to concepts (the Empiricists) (Rand, 1986:1-43).

There is no one single position that is universally accepted by philosophers as "healing" the rift between the rationalist and empiricist theories although Immanuel Kant and Edmund Husserl tried to "heal" the rift between the two camps.

Consequently, the Naturalists, Realists, Post-positivist critical realists, Idealists, Empiricists, Existentialists, Positivists and Rationalists all agree that the "self" is the starting point but only disagree as to what the "self" is capable of doing (and knowing). This implies that there is a relationship between the "self", his "inner self" and the world outside himself. Reference to senses and sense experience suggests that sense experience is personal, subjective and that sense experience will differ from one person to the other. This, together with the assumption by the Rationalists that some ideas or concepts are independent of experience, that truth is known by reason and that the test of truth is clarity to natural reason or self-evidence (Fuller, 1942:206), raises questions as to the nature of the relationship between concepts and reality.

The debate between the Empiricists and the Rationalists is still going on, but it is couched in the language of current philosophical theory (for an attempt to resolve the issue see for example Maurice Merleau-Ponty's criticism of rationalism and empiricism in *The Phenomenology of Perception* [1958]). Today most philosophers agree that the rationalist and empiricist theories of the 17th century are outdated because they rely on an outdated conception of consciousness and have little understanding of human psychology whilst other philosophers claim that both positions are simply misguided because they fail to ask more important questions.

3.2.2 Theories of relationship between literature and reality

3.2.2.1 Signs and symbols

One of the theories of signs is referred to as Semiotics. "Semiotics" derives from the Greek σημειωτικός ***sēmeiōtikos*** which is in turn derived from σημεῖον ***sēmeion*** which means "a sign, a mark" (Liddell & Scott, [1888]1989]). "Semiotics" was first used in English by Henry Stubbes (Stubbes, 1670:75) in a very precise sense to denote the branch of medical science relating to the interpretation of signs (Romeo, 1977:37-50; *cf* Manetti, 1993).

Semiotics, sometimes referred to as Semiotic studies or Semiology, is the study of meaning-making, the philosophical theory of signs and symbols (Hornby, 2000[2002]:1070). It is often subdivided into Semantics, Syntactics and Pragmatics. Semantics studies relations between signs and the 'things' to which the signs refer and meaning while Syntactics studies rules that govern how words are combined to form phrases and sentences (Anon, *s.a*.a:n.p.). Pragmatics studies relations between signs and sign-using agents. The origins of semiotics lie in the academic study of how signs and symbols (visual and linguistic) create meaning (Anon, *s.a*.a:n.p.). Currently semiotics represents a methodology for the analysis of 'texts' (a 'text' is any message preserved in a form whose existence is independent of both sender and receiver) regardless of the medium in which they are presented.

The publication of research on semiotics is both in dedicated journals such as *Sign Systems Studies* which was established by Yuri Lotman and published by Tartu University Press, *Semiotica* which was founded by Thomas A. Sebeok and published by Mouton de Gruyter, *Zeitschrift für Semiotik*, *European Journal of Semiotics*, *Versus* which was founded and directed by Umberto Eco *et al*., *The American Journal of Semiotics* and in articles accepted in periodicals of other disciplines especially journals oriented toward philosophy and cultural criticism. The major semiotic book series *Semiotics, Communication, Cognition* published by De Gruyter Mouton (series editors Paul Cobley and Kalevi Kull) replaces the former *Approaches to Semiotics* (more than 120 volumes) and *Approaches to Applied Semiotics* (series editor Thomas A. Sebeok). Since 1980 the Semiotic Society of America has produced an annual conference series *Semiotics: The Proceedings of the Semiotic Society of America*.

This means that semiotic analysis of 'the Holy One of Israel' in Isaiah will analyze 'the Holy One of Israel' regardless of the medium in which it is presented whilst assuming that Isaiah is a message

preserved in a form the existence of which is independent of both sender/author and receiver/reader.

3.2.2.2 Formalism

Russian Formalism use language in such a way that its meaning is its literary form (Olamide, 2009:n.p.). The literary form is not tied to or created by history or outside sources (Olamide, 2009:n.p.). In line with Russian Formalism the Anglo-American New Critics maintain that a literary text is self-contained and autonomous (Olamide, 2009:n.p.). Consequently both Russian Formalism and Anglo-American New Criticism suggest that the reader does not need any reference outside the text in order to arrive at the meaning of that text (Olamide, 2009:n.p.).

Leitch writes that "the 'death' of New Criticism in the 1950s signalled a kind of normalized 'immortality'---a strange feat which no other critical school in this era was able to accomplish", but the "the ideas and methods of the School had become so deeply embedded and broadly generalized among critics as to form the very essence of 'criticism'" (Olamide, 2009:n.p.). In the same breath Wellek believed in the 1980s that "the New Criticism has stated or reaffirmed many basic truths to which future ages will have to return" (Gang, 2010:n.p.).

This means that formalistic analysis of 'the Holy One of Israel' in Isaiah will analyze 'the Holy One of Israel' on the basis that the book is a self-contained and autonomous entity without recourse to history and sources outside the book itself.

3.2.2.3 Preterism, Historicism and Futurism

Preterism teaches that the biblical prophecy of Apocalypse has by now been fulfilled whilst Historicism teaches that biblical predictions are historically determined and were fulfilled throughout history and continue to be fulfilled today (Anon, *s.a*.b:n.p.; Macdonald, [1972]1981:618, 1063). Futurism teaches that prophecy will only be fulfilled at some future date (Anon, *s.a*.b:n.p.). History as written is an accurate view of what has really occurred (Anon, *s.a*.b:n.p.). By applying the historical context to the texts the critic believes that he can formulate a more accurate interpretation of texts than if he did not know such historical context (Anon, *s.a*.b:n.p.). Consequently for the Preterists the prophecies in Isaiah have all been fulfilled while for the Historicists some of the prophecies in the book have already been fulfilled whilst others are still to be fulfilled. For the Futurists the prophecies in Isaiah will only be fulfilled in the future.

The New Historicists assume that works of literature both influence and are influenced by historical reality because the literary work refers to things outside itself and the literary work is referred to by the things outside itself (Anon, *s.a*.b:n.p.). Simply put, the literary work and its author influence and refer to each other. The New Historicists are unlikely to view history as a linear progression leading to the present day (Anon, *s.a*.b:n.p.). They therefore often dismiss the *Zeitgeist* ("spirit of the times") of an era, hence they are unlikely to suggest that a literary text has a *single* or *easily identifiable* historical context (Anon, *s.a*.b:n.p.).

3.2.3 Theories of communication

Communication is defined as the activity or process of expressing ideas and feelings or of giving people information (Oxford dictionary). Communication also recognizes that the technical process cannot be separated from the fact that the receiver must decode the data that is he must be able to distinguish the data as salient and then make meaning out of it. Hence, communication theorists construct models based on codes, media and contexts to explain the biology, psychology and mechanics involved in communication.

This implies that there is a necessary overlap between semiotics and communication. Indeed, many of the concepts are shared, although in each field the emphasis is different. For example, Danesi (1994) suggests that semioticians' priorities are to study signification first and communication second. A more extreme view is offered by Jean-Jacques Nattiez ([1990]1991:16), who, as a musicologist considers the theoretical study of communication irrelevant to his application of semiotics.

The Reception theory of communication takes, for example, the Encoding/Decoding Model of Communication as a textual analysis that focuses on the scope for "negotiation" and "opposition" on the part of the audience. This means that a "text", be it a book, movie or other creative work, is not simply passively accepted by the audience but that the reader/viewer interprets the meanings of the “text” based on their individual cultural background and life experiences. According to this theory, the meaning of a text is not inherent within the “text” itself but is created within the relationship between the “text” and the reader (Eagleton, 1996:47-78).

3.3 READING STRATEGIES

Some writers invariably refer to a reading strategy employed to read the Bible as either criticism (*e.g.,* Patte, 1980:95), reading approach (*e.g.,* Rousseau, 1986) or strategy to the Bible (*e.g.,* Jonker, 1998:2). Criticism entails bringing out the *pros* and *cons* of the approach to reading the Bible when reading it (for what criticism entails see for example “critic” in Macdonald, [1972]1981:307-308) while approach emphasizes the “angle” at which the reading is done (*e.g.,* from the angle of genres, structure, history, tradition, politics and from the angle of sexes). Reading strategy emphasizes a reading point/”angle” from which one reader would want to read from in order to gain advantage over the other reader and a concern to bring forth the generality of literature (*e.g.,* “strategem” and “strategy” in Macdonald, [1972]1981:1335). This would therefore imply reading literature from “angle(s)” of advantage and bringing forth generalship of literature. This implication is the choice of this study: construing the criticisms below or any other biblical criticisms as reading strategies. This choice implies a paradigm shift from a prescriptive evaluation to descriptive evaluation of literary works. This shift has philosophical implications which will not be pursued in this study (for such shift see *inter alia* current advances in linguistic theory in Ross, 2003:113-151).

As already indicated above there are several reading strategies. But the discussion of the reading strategies without a prior discussion of diachrony and synchrony, and the interaction between the two would be premature and incomplete. Hence, the discussion of diachrony and synchrony is offered as background to the study of the strategies.

3.3.1 Synchrony-diachrony

3.3.1.1 Overview

There seems to be a general scholarly consensus that the concepts “diachrony” and “synchrony” originated from Ferdinand de Saussure (hereinafter referred to as ‘De Saussure’), a linguist (Barr, 1995:1). Although the distinction between synchrony and diachrony has become one of the primary tenets of modern linguistics (Čermák, 1997:1) there are opposers like Bohumil Trnka (Czech), Nikolaj Trubetzkoj and Roman Jakobson (Russians) while others are conciliatory (for a review of the major points of controversy see Čermák, 1997:29-40). The Linguistic Circle of Prague engages the synchrony-diachrony of De Saussure (for the summaries see Vachek, 1966, 1967; Leška *et al*., 1987; Čermák, 1995, 1996). Roman Jakobson (a Czech) spent sixty years (1929-1990) ardently opposing the distinction between synchrony and diachrony.

Since these concepts have now become part of the discussions on reading strategies in biblical studies (*e.g.,* the telling title of and the debate in the book edited by De Moor [1995), namely *Synchronic or diachronic? A debate on method in Old Testament exegesis*), the discussion on diachrony and synchrony will start from De Saussure and continue from where he left off through to how biblical research has perceived and applied diachrony and synchrony.

De Saussure died in 1913 CE and he left no manuscript setting out his theories in detail (De Saussure, [1983]1990:xii). What was published by Payot in Paris in 1916 as the *Cours de linguistique générale* was put together by his colleagues mainly from lecture notes taken by his pupils who attended his three courses of lectures on general linguistics in 1906-1907, 1908-1909 and 1910-1911 (De Saussure, [1983]1990:xiii, xvii). The publication of 1916 had a second (slightly revised) edition in 1922, a third in 1931, a fourth in 1949 and a fifth in 1955. The French *Cours de linguistique générale* was translated into English and annotated by Roy Harris and edited by Charles Bally and Albert Sechehaye (De Saussure’s colleagues) (De Saussure, [1983]1990:xvii) with the collaboration of Albert Riedlinger (De Saussure’s student) (De Saussure, [1983]1990:xviii) and published in 1983 by Gerald Dutchworth and company under the title *Course in General Linguistics* (De Saussure, [1983]1990:iv). A second impression of this Dutchworth publication was in 1990 (*cf* De Saussure, [1983]1990:iv) and this is the text which is used in this study.

Those who translated *Cours de linguistique générale* into English acknowledge that there could have been challenges in translating and interpreting the French and that they have reduced glosses and comments upon examples to a minimum (De Saussure, [1983]1990:xiv-xvi). The lecture notes from which *Cours de linguistique générale* was compiled were later published in full by R. Engler in

his critical edition of the text (1967-1974) *Lexique de la terminologie saussurienne* (De Saussure, [1983]1990:xxi). On comparing the notes and the *Cours de linguistique générale* it has sometimes been suggested that the ideas in the *Cours de linguistique générale* are not a faithful reflection of De Saussure's ideas (De Saussure, [1983]1990:xxi). But the translator, Harris, (De Saussure, [1983]1990:xvi) is adamant that the *Course in General Linguistics* is a true reflection of De Saussure's ideas. The present researcher does not have the lecture notes and the French source text to evaluate the claims of the translator, as a result he will work with the second impression of *Course in General Linguistics* ([1983]1990).

The book consists, besides the three prefaces to three editions (De Saussure, [1983]1990:i-xx) and the "Translator's Introduction" (De Saussure, [1983]1990:1-38), of an "Appendix" (De Saussure, [1983]1990:39-230) and an "Index" (De Saussure, [1983]1990:231-236). The "Appendix" is the part devoted to the lecture notes and consists of "Principles of Physiological Phonetics" (De Saussure, [1983]1990:39-64), "General principles" (De Saussure, [1983]1990:65-98), "Synchronic Linguistics" (De Saussure, [1983]1990:99-138), "Diachronic Linguistics" (De Saussure, [1983]1990:139-188), "Geographical Linguistics" (De Saussure, [1983]1990:189-210) and "Questions of retrospective linguistics conclusion") (De Saussure, [1983]1990:211-230). Synchrony and diachrony come forth mainly in De Saussure ([1983]1990:89-188), hence the discussion will focus on De Saussure ([1983]1990:89-188).

3.3.1.2 Synchrony-diachrony in lexicons

'Synchrony' and 'diachrony' are words derived from Greek words "συνχρόνος" (transliterated: synchronos) and "διὰχρόνος" (transliterated: diachronos) respectively. "Συνχρόνος" comprises the words "συν" (translated: "with, in company with, along with, together with; by, through" [Aland *et al*., 1993:171; Liddell & Scott, [1888]1989:765) and "χρόνος" (translated: "time, a definite time, a while, period [of time], season" [Aland *et al*., 1993:199; Liddell & Scott, [1888]1989:896). "Διὰχρόνος" comprises the words "διὰ" (translated: "in a line, through or right through" [Aland *et al*., 1993:41; Liddell & Scott, [1888]1989:184) and "χρόνος" (translated: "time, a definite time, a while, period, season" [Aland *et al*., 1993:171; Liddell & Scott, [1888]1989:896).

The underlying sense of synchrony in Macdonald ([1972]1981:1368-1369) is simultaneousness with time and in time, "occurrence of like phrases at the same time" (Macdonald, [1972]1981:1369), "the bringing together in one picture of different parts of a story" (Macdonald, [1972]1981:1369). The quoted phrases highlight therefore simultaneous occurrences of like phrases at a specific time (*i.e.* alike and at the same time) and oneness of parts (*i.e.* forming a unity) respectively. The unity aspect suggests that time (*chronos*) is not a *sine qua non* for the concept synchrony. This is also evident in the connotations of some words that have "syn" (Greek: "συν") as their first part (*e.g.,* syndrome, syncretism, synergy) (Macdonald, [1972]1981:1369).

Consequently, “synchrony” in lexicons has something to do with simultaneous occurrence in time, unity of some kind and/or zoomed into unity while “diachrony” in lexicons suggests changes as time elapses. Synchrony suggests the sense of unity in kind while diachrony suggests the sense of changes in kind.

3.3.1.3 Synchrony-diachrony in De Saussure

3.3.1.3.1 Premises and assumptions

The first premise of De Saussure’s theory of synchrony and diachrony is that a language is a structured system wherein linguistic signs co-exist (De Saussure, [1983]1990:xi). The second premise is that linguistic signs are not physical objects like plants or animals because each linguistic sign is a dual entity that unites the signal (*signifiant*) with the signification (*signifié*) (De Saussure, [1983]1990:xi). De Saussure likens a linguistic sign to a radius and a circumference of a circle. He argues that a radius or a circumference cannot exist without a circle and so a linguistic sign cannot exist without the total structure (De Saussure, [1983]1990:xi). The third premise is that linguistic signs are arbitrary because they function in “a system of structural contrasts implemented in human interaction” (De Saussure, [1983]1990:xi). Therefore, De Saussure’s theory is based on the concept of relations among linguistic signs within a structured system.

De Saussure was against the suggestion that meanings of words/terms should be determined etymologically. Contrary to etymology De Saussure argues that the meaning of a term/word is determined by the grammatical relations of co-existing linguistic terms and not by etymology. Therefore De Saussure’s theory of synchrony and diachrony was to an extent a reaction because of his dissatisfaction with etymology.

De Saussure’s theory of synchrony and diachrony is undergirded by the relations of linguistic signs within a structured system, assumption of *statis* and evolution (De Saussure, [1983]1990:x-xi). De Saussure’s theory assumes arbitrary links between the signification/signified (*signifié*) (“substance”) and the signal (*signifiant*) and the signifier (the person) – links in the brain of the signifier by a psychological associative link (De Saussure, [1983]1990:66). Once one of these assumptions is dazed the whole theory disintegrates. So, De Saussure’s concepts of synchrony and diachrony are couched within his conception of the nature of linguistic signs, the system of structural contrasts, *statis* and evolution.

3.3.1.3.2 Description of synchrony-diachrony

De Saussure explains synchrony and diachrony within a language system but the present study is about the denotations and sense(s) of ‘the Holy One of Israel’ in Isaiah. Therefore, in order to delimit the study to the minimum, direct and relevant aspects to ‘the Holy One of Israel’ De Saussure’s synchrony and diachrony are here delimited to linguistic signs, system of structural contrasts, *statis* and evolution, and synchrony and diachrony in a nutshell.

3.3.1.3.2.1 Linguistic signs

De Saussure discusses linguistic signs in their relations with reality, concepts, general grammar and in their relations to each other. A linguistic sign ("*signal*"), according to De Saussure ([1983]1990:66, 67), is the resultant link (institutionalized in a language) between a concept and a hearer's psychological impression of sound as given to him by the evidence of his connotations, "and not a link between a thing and a name". The concept is the "*signification*" while the sound pattern is the "*signal*" (De Saussure, ([1983]1990:67). This link institutionalized in a language between "*signification*" and "*signal*" is arbitrary (De Saussure, ([1983]1990:67) and it is, according De Saussure ([1983]1990:68), the organizing principle for the whole of linguistics – considered as a science of language structure. 'Arbitrary' simply implies that the proposed link institutionalized in a language between a "*signification*" and a "*signal*" has no "natural connexion in reality" neither within nor across languages (De Saussure, ([1983]1990:69). For example, the English "*signification*" "ox" has its "*signal*" "*b-ö-f*" in French and "*o-k-s*" (*Ochs*) in German. Although English and German are related languages and as such one will expect some sort of extant agreement the English "*signification*" "ox" and the Germany "*signification*" "*o-k-s*" (*Ochs*) and onomatopoeic words could suggest that the choice of "signals" is not always arbitrary. The arbitrariness would then be for the common denominator behind these words.

De Saussure anticipated this concern and suggests that there could be exception to the principle of arbitrariness and that to see certain suggestive sonority between "*signification*" and the "*signal*" is in no way intrinsic to the "*signal*" itself (De Saussure, ([1983]1990:68). The same applies *mutatis mutandis* to exclamations (De Saussure, ([1983]1990:69). But the fact that signals "are arbitrary implies theoretically a freedom to establish any connection whatsoever between sounds and ideas" (De Saussure, [1983]1990:76). This means therefore that a linguistic sign consists of two inseparable parts: the signifier (a sound image or a graphic mark) and the signified (a concept). However, there is no natural bond or inherent connection between the signifier and the signified but an arbitrary connection.

A linguistic sign is auditory and one dimensional (De Saussure, ([1983]1990:69). "Unlike visual signals (*e.g.,* ships' flags) which can exploit more than one dimension simultaneously, auditory signals have available to them only the linearity of time" (De Saussure, ([1983]1990:70), that is, they occupy a specific space at a specific time simultaneously (De Saussure, ([1983]1990:69, 70). This space is measured in just one dimension (De Saussure, ([1983]1990:69, 70). "Signals" are presented one after the other: they form a linear chain (De Saussure, ([1983]1990:70). The concept of "temporal space" (specific space at a specific time) emphasizes synchrony while the concept of "chain" (linearity of time and linear succession of linguistic signs) highlights diachrony. A dialogue, say on remuneration of employees by a certain institution, which starts and ends at a specific temporal space, say in a tea room, will theoretically have elements of synchrony (temporal space

[tea room]) and diachrony (linear succession of linguistic signs) simultaneously, hence synchrony and diachrony belong together.

The suggestion by De Saussure ([1983]1990:69) that the link institutionalized in a language between a "*signification*" and a "*signal*" has no "natural connexion in reality" neither within nor across languages (De Saussure, ([1983]1990:69) suggests that the "*signification*" of the "*signal*" 'the Holy One of Israel' will not necessarily be the same in each pericope. The inquiry into the written 'the Holy One of Israel' will therefore need to study each occurrence within a specific pericope (refer to the illustration of chess pieces on the chessboard in De Saussure, [1983]1990:90), at a specific time in history (*in limbo* of a chess piece move and that of the subsequent moves) and from at least the synchronic and the diachronic dimensions (*cf* the concept of dimensions in De Saussure, [1983]1990:69, 70).

De Saussure ([1960]1974:88, 89) argues that everything called "general grammar" belongs to synchronic linguistics. It is through general grammar that different relations of co-existing linguistic terms in a text, the province of grammar, are established (De Saussure, [1960]1974:88, 89). Diachronic linguistics studies "relations between successive terms that are substituted for each in time" (De Saussure, [1960]1974:88, 89).

Consequently, this means that synchronic study could be likened to a study of the different relations of fishes ("linguistic terms") in a pool ('text') while diachronic study could be likened to studies of the relations of the fishes in the pool ('text') each time a fish ("linguistic term") in the pool ('text') moves from point A to B or is taken out and replaced by another fish ("linguistic term"). The concept of relations implies theoretically that even a single linguistic sign (*e.g.,* 'ME') is always in a relation. In such cases it could sometimes be challenging to establish the relations and meaning because 'ME' could be either an abbreviation of 'Methodist Episcopal', 'Mining Engineer', 'Mechanical Engineer', 'Most Excellent' or 'Middle English' (Macdonald, [1972]1981:1616).

3.3.1.3.2.2 System of structural contrasts

De Saussure distinguishes *la parole* (actual speech) from *la langue* (the structure or system that makes individual speech possible) and he insisted that *la langue* is the object of linguistic studies. This distinction between system (*la langue*) and individual realization (*la parole*) is crucial to Saussure's linguistic structuralist theory because it puts a high premium on the set of rules or system/structure that underlies language structure.

Linguistic structure is language minus speech (De Saussure, [1983]1990:77). The concept of a system of structural contrast derives from Saussure's view that "language is a largely unconscious system of hierarchical elements and forces defined always by their differences from and relations to one another within a system" (Leitch, 1983:9). This structural contrast entails that the meaning of a linguistic sign lies in its relations with all the other signs and in being what the others are not. This

implies that an inquiry into 'the Holy One of Israel' will need to study the meaning of each occurrence of 'the Holy One of Israel' in its relations with all the other signs and in being what the others are not.

3.3.1.3.2.3 *Statis*/statics and evolution

De Saussure's concept of *statis* refers to "static facts" (*e.g.,* the chess pieces on the chessboard that are *in limbo*) while evolution refers to "facts of evolution" (*e.g.,* a chess piece on the chessboard that has been played) (De Saussure, [1983]1990:90). According to De Saussure ([1983]1990:77) time changes everything. Any phonetic change or a change in idea results in "*a shift in the relationship between signal and signification"* (De Saussure, [1983]1990:75). This means that a change in time or phonetic change in a language means shifts in relations (De Saussure, [1983]1990:77).

This suggests therefore that 'the Holy One of Israel' could be studied as a static fact and as a fact of evolution and as a result it will have different "*signals*" and "*signification*" depending upon how it is contextualized in each pericope or whether or not there is an "event" which took place.

3.3.1.3.2.4 De Saussure's synchrony-diachrony in a nutshell

De Saussure's conception of 'synchrony' and 'diachrony' can be (mis)understood in different ways because the subject matter is hard to peruse. If one uses a translation from the French then there are also further challenges since translations are not necessarily perfect.

De Saussure ([1983]1990:90) acknowledges that the term 'synchronic' (by implication 'synchrony') is not sufficiently precise but idiosynchronic would be a better term even though it would be somewhat cumbersome. He states categorically that "(n)o synchronic phenomenon has anything in common with any diachronic phenomenon" (De Saussure, ([1983]1990:90). "Synchrony" concerns "static facts" whilst "diachrony" concerns "facts of evolution" (De Saussure, [1983]1990:90). According to De Saussure ([1983]1990:90) synchrony is like the study of the chess pieces as they are found on the chessboard at a specific given time and their proliferation in space at that specific given time while a phenomenon of diachrony manifests itself when a substitution of one element for another takes place in consecutive times, that is when "an event" has taken place.

According to Čermák (1997) De Saussure stresses over and over again that "synchrony and diachrony are independent of each other and each is due to a different point of view". Čermák (1997) argues that "de Saussure postulated no absolute dividing-line between synchrony and diachrony". Čermák (1997) is right to postulate that De Saussure's "diachrony is a multitude of states which used to be synchronic states, each with its own system". He is also right to conclude that "(t)o look mechanically for any sharp difference between synchrony and diachrony is impossible, the difference is only a methodological one" (Čermák, 1997).

This means therefore that De Saussure ([1983]1990:90) implies that when a game of chess is *in limbo* it is analogous with a synchronic phenomenon whilst whenever a chess piece is studied in

relation with other chess pieces and in relation with its other previous movements after it has made a movement in space which either follows after a time of a limbo stage or a previous chess piece movements it is a diachronic phenomenon. De Saussure's concepts of synchrony and diachrony should therefore not be misconstrued only in terms of the tick of a second or a minute but respectively in terms of synchronic "static facts" and a "succession of diachronic facts" in time line. The items diachrony deals with do not necessarily belong to a single language because the succession of diachronic facts in time and their proliferation in space give rise to the diversity of languages (De Saussure, [1983]1990:90). Therefore diachrony presupposes a dynamic factor through which an effect is produced and a development is carried out in time and space (De Saussure, [1983]1990:91, 92).

This suggests therefore that 'the Holy One of Israel' should be studied both in synchrony and diachrony. The synchronic study of 'the Holy One of Israel' in Isaiah will study the denotations and connotations of 'the Holy One of Israel' as they are established through the relations of 'the Holy One of Israel' with other co-existing linguistic signs within each pericope while the diachronic inquiry will study the relations of 'the Holy One of Israel' across the pericopes within the whole book. This is because linguistic signs are arbitrary, deferential and relational. This is necessary because "meaning is scattered or dispersed along the whole chain of signifiers: ... it is never fully present in any one sign alone, but is rather a kind of constant flickering of presence and absence together" (Eagleton, 1983:128).

3.3.1.4 Synchrony-diachrony in biblical research

3.3.1.4.1 Overview

The relationship between synchrony and diachrony became a scholarly important discussion topic after the advent of several text-immanent reading methodologies (synchronic) in biblical research (*e.g.,* Talstra, 1987; Van Der Meer, 1989). These methodologies valued and prioritized synchrony over diachrony in exegesis (Jonker, 1996a:398). This exegetical trend is particularly evident in American and British biblical research (Jonker, 1996a:398). It is partly a reaction against historical-critical (diachronic) reading methodologies and partly an extension of De Saussure's ([1983]1990) model for linguistic studies (Jonker, 1996a:398).

At some point in history synchronic and diachronic studies were used parallel to each by some studies. James Barr (*cf* Barr, 1961:220 footnote 2; Barr, 1962:94) was familiarizing, for example, the distinction between synchronic and diachronic approaches as an element within biblical studies. Lyons (1963:80) argues that a context is relevant at all levels of semantic analysis and that meaning-relations are established at specific times and in specific contexts and not for the totality of language. Lyons (1963:59) claims that a solidly based theory of meaning can be established by defining "the meaning of a given linguistic unit ... to be the set of (paradigmatic) relations that the unit contracts with other units of the language". These relations are discovered on the basis of

pragmatic implications holding between sentences that contain the given units. Incomparability, antonymy and hyponymy are "the fundamental meaning-relations in any theory of semantic structure" and they are "universal and essential meaning-relations" (Lyons, 1963:70, 79).

Boorer (1989:195) asks two important questions. The first question is, "What is the relation between the interpretation of the final text resulting from a diachronic approach, on the one hand, and a synchronic approach, on the other?" The second question is, "Does a consideration of the diachronic dimension have a place at all, or, since the present text *per se* is the only certain subject of interpretation available, can it not be maintained that a synchronic approach alone is not only sufficient but the most appropriate?" (Boorer, 1989:196; *cf* Jonker, 1996a:398). Contrary to the suggestion of her second question, Boorer (1989:207) concludes that the diachronic dimension of interpretation complements the synchronic dimension. If the final text is to be the only certain subject of interpretation then it will not be sufficient to exclude diachronic study because diachronic dimension is raised by the *Sitz im Leben* of a text being interpreted.

In 1994 Clark highlighted De Saussure's synchrony-diachrony theory by arguing that one important feature of post-Saussurean linguistics is its emphasis on the syntagmatic and paradigmatic aspects of a language (Clark, 1994:31, 32). According to Clark (1994:32) the syntagmatic axis studies sequential characteristics of various linguistic units like phrases or some group of words that are closely linked together while the paradigmatic axis relates to a set/chain of linguistic units that can be substituted for the original linguistic chain of units (syntagmatic axis) to produce another similar linguistic set/chain of units (paradigmatic axis). The list of units from which any one may be selected to fill a given position in a chain is called a paradigm (Clark, 1994:32). The syntagmatic axis can be likened to synchrony while the paradigmatic axis can be likened to diachrony.

A suggestion that studies of De Saussure's synchrony and diachrony and their application culminated in the publication with a telling title *Synchronic or diachronic? A debate on method in the Old Testament exegesis* (De Moor, 1995) will probably not be far from the truth. This publication is the result of the continued studies that were reflected in the papers read at the ninth joint meeting of *Het Oudtestamentisch werkgezelschap in Nederland en België* and the Society for Old Testament study held at Kampen in 1994. *Synchronic or diachronic? A debate on method in the Old Testament exegesis* comprises studies on synchrony and diachrony as methods of interpretation (Barr, 1995:1-14; Clines, 1995:52-71; Hoftijzer, 1995:98-114; Rogerson, 1995:145-158) and their applications (Beuken, 1995:15-38; Carroll, 1995:39-51; Dijkstra, 1995:72-97; Joyce, 1995:115-128; Noort, 1995:129-144; Spronk, 1995:159-186; Talstra, 1995:187-210; Williamson, 1995:211-226; van Wolde, 1995:227-244). Each writer tends to under-emphasize, emphasize or over-emphasize certain aspect(s) of De Saussure's synchrony and diachrony. These emphases created the impression that there were uncertainties on how these terms were to be understood and applied to the study of literary texts in biblical studies. It seems that Barr (1995:1-14), Clines (1995:52-71), Hoftijzer (1995:98-114) and Rogerson (1995:145-158) can be considered representatives on how

synchrony and diachrony were applied in biblical criticism. Barr (1995:1) even claims with reference to Barr (1961:220 footnote 2) and Barr (1962:94) that he is one of the first (if not the first) to familiarize the distinction between synchronic and diachronic approach as an element within biblical studies. Hence the discussion that follows here will be limited to their views (for a detailed study of synchrony-diachrony see, for example, De Moor, 1995).

3.3.1.4.2 Description of biblical research synchrony-diachrony

Barr (1962:139, 140) writes that synchrony means that words are "interpreted by what they meant at the time of their use, within the language system used by the speaker or writer". In 1995 Barr (1995:5, 6) wrote with reference to De Saussure ([1960]1974:91) that synchrony is a study of "a relation between simultaneous elements" while diachrony is a study of "the substitution of one element for another in time, an event". According to Barr (1995:7) the difference between synchrony and diachrony is not between non-historical and historical but between system ("relation between simultaneous element") and element ("substitution of one element for another in time") (De Saussure, [1960]1974:91; Barr, 1995:5, 6), because "'history' comprises within itself both the synchronic and the diachronic" (De Saussure, [1960]1974:91).

Applied to exegesis, synchronic exegesis concentrates on the final text itself and ignores questions of circumstances which occasioned the creation of the text (Barr, 1995:8, 9). The question of the existence of previous versions is also ignored because it is irrelevant (Barr, 1995:8, 9). Barr does not attach any meaning to De Saussure's "each time" in the phrase "relations between successive terms that are substituted for each time" (De Saussure, [1960]1974:89). The constructs "each time" (De Saussure, [1960]1974:89) and "the final text" (Barr, 1995:9) imply *per* definition and *de facto* have inherently a time factor. Therefore, Barr's understanding of the application of De Saussure's synchrony and diachrony to exegesis denies it its time aspect.

Clines (1995:61) argues that De Saussure's "'synchrony/diachrony'" is used in a transferred or metaphorical sense and it is not self-evident what it is in biblical studies that corresponds to the synchronic state of a language. He writes that a text may perhaps be regarded as constituting a system and any study of a text as a system would then count as synchronic (Clines, 1995:61). For Clines (1995:62) comparing texts as systems across time would then count as diachronic. Therefore when De Saussure ([1960]1974:140) speaks of a term, Clines (1995:61, 62) would speak of a system or a text; when De Saussure ([1960]1974:140) speaks of synchrony as a study of a term within a given system at a given time, Clines (1995:62) would speak of a study of co-existing elements within a system at a given time. Diachrony is, for De Saussure, a study of "relations between successive terms that are substituted for each other in time" (De Saussure, [1960]1974:140). This can be understood to suggest diachrony of one element or at least one element per each successive synchronic state in order to have diachrony. For Clines (1995:26) diachrony studies "elements within systems that have undergone change over time". But De Saussure's analogy of the movement of chess pieces during the chess game limits each synchronic

state to one element at a time or per move. Therefore, if Clines' explanation which employs plurals ("elements", "systems") is construed to suggest more than one element per each synchronic state then it may be understood to extend the application of De Saussure's "synchrony-diachrony" with reference to the movements of chess pieces.

Clines (1995:67) argues that what is done in biblical criticism has something of both diachronic and synchronic in it. He surmises that the distinction between diachrony and synchrony in biblical exegesis and literary studies is breaking down and that biblical exegesis is an indeterminate mixture of diachrony and synchrony (Clines, 1995:52). He proposes that "it might be better to think of synchrony and diachrony as names for segments of a spectrum rather than the labels on the only two pigeonholes" (Clines, 1995:52). This view is in a way insinuated by Čermák (1997) when he writes that it is impossible to mechanically draw a distinction between De Saussure's synchrony and diachrony.

According to Hoftjizer (1995:98 footnote '2'), 'synchrony' and 'diachrony' are used in modern literary structure studies with reference to definitions and descriptions of the structure of a text in its final form and with reference to definitions and descriptions of the compositional/redactional history of such a text respectively. Therefore, Hoftijzer's synchrony can be construed to have some elements of structure criticism in it whilst his diachrony can be construed to have some elements of redaction criticism in it. It should be noted that these elements of structure and redaction criticism in synchrony consequently draw biblical criticism or reading strategies into synchrony.

Rogerson (1995:145) writes that "a synchronic study of a literary text is a study of its form or content independently of its historical setting, authorship or literary origins whilst a diachronic study takes into account factors such as sources and redactions". The construct "a study of its form or content independently of its historical …" (Rogerson, 1995:145) raises questions regarding the field and depth of study. For example, how can one study a word/phrase (content) in a literary text independently of its historical setting? The construct "takes into account factors such as sources and redactions" (Rogerson, 1995:145) suggests that source criticism and redaction criticism are sub-disciplines of diachrony. The seeming impossibility of studying "content" (Rogerson, 1995:145) of a 'final' text independently of its historical setting suggests that synchronic study could have some elements of diachrony in it (*cf* Clines, 1995:67). Rogerson (1995:146) acknowledges this impossibility when he writes that "it is often useful to conduct synchronic investigation separately from diachronic considerations, and vice versa, in practice this is not always easy, and ultimately it may not be desirable".

3.3.1.4.3 Synchrony versus diachrony in biblical research

As already indicated above Clines (1995:67) and Rogerson (1995:146) acknowledge that a separation between synchrony and diachrony is not easy, while Čermák (1997) argues that it is impossible to divide them. None of the papers in De Moor (1995) succeed in making a clear separation between synchrony and diachrony. The discussion of synchrony-diachrony above also suggested this uneasiness. It would therefore be better to discuss synchrony and diachrony as segments of the same spectrum (*cf* Clines, 1995:52); hence contrasting the two concepts may be abandoned.

3.3.1.5 Remarks on synchrony-diachrony

The understanding of the concepts synchrony and diachrony by De Saussure and biblical scholars falls within the ambit of the definitions in the lexicons. De Saussure's suggestion that there are links among the signification/signified ("substance") (*signifié*) and the signal (*signifiant*) and the signifier (the person) – linked in the brain of the signifier by a psychological associative link (De Saussure, [1983]1990:66) – makes a contribution to the reader response theory. Strictly, it suggests that each person (signifier), for example, attributes his own "substance" to a linguistic sign in his brain. If this is acknowledged, some debates like the debate on what a specific verse or text in the Bible says, and the debate on reading strategies, could get some other dimensions and the rigorousness could also be smoothed.

De Saussure applies his synchrony and diachrony to Linguistics and to studies of texts. De Saussure's synchrony studies a linguistic sign/term in its relations within the bounds of co-existing linguistic terms/elements in a system while his diachrony studies the relations of a linguistic sign/term within linguistic system(s) wherein the linguistic sign/term is successively substituted through time by another linguistic sign/term. A watertight separation between synchronic and diachronic studies is not easy. Since structure criticism is drawn to synchronic study and redaction criticism to diachronic study this suggests by implication that the uneasiness regarding the impossibility of watertight separation also involves them. Consequently it means that an exegetical inquiry should incorporate both synchrony and diachrony in its study.

Synchrony-diachrony in biblical research was prompted by De Saussure's synchrony-diachrony and/or by reaction against historical critical readings in favour of text-immanent readings of text. Synchrony is aligned with text-immanent readings while diachrony is associated with historical critical readings. Synchrony is undergirded by the premise that the only certain thing for an exegete about a text is the text itself, while diachrony starts from the premise that any text is meant to communicate a message between the original speaker/author and the original addressee. But references to past *Sitz im Leben* in some synchronic text create tension regarding the distinction between synchrony and diachrony. The synchrony-diachrony discussion suggested that it is difficult

to divide biblical exegesis watertight into synchrony and diachrony. Synchrony and diachrony in biblical exegesis may be viewed as segments of the same spectrum, thus Clines (1995:52).

Consequently, a multi-dimensional reading in biblical exegesis appears to be the appropriate direction to take. Patte (1980) and others (*e.g.,* Rousseau, 1986; Jonker, 1993; 1996a; 1996b; 1998; Kim, 1999) are already propagating and/or pursuing a multi-dimensional reading. Synchrony will be the appropriate entry point for any biblical exegesis while diachrony will follow as exegetical questions raise issues of *Sitz im Leben*.

So, now follows an overview, description and remarks of some of the biblical criticisms. The overview gives a broad context of the criticism whilst the description of each criticism highlights the characterizing aspects that identify each criticism. The remarks highlight some merits, demerits, an application of the principles inherent in each criticism and some concluding observations in respect of the exegesis of 'the Holy One of Israel' in Isaiah, whilst keeping in mind the philosophical theories of source(s) of knowledge, theories of signs and symbols and theories of communication spelt out under 3.2 above.

3.3.2 Literary criticism

3.3.2.1 Overview

Literary criticism is probably as old as literature and will continue to be practised as long as there is literature (*e.g.,* 4.3.2 *supra*; Moulton, 1895; Henn, 1970). A review of literature suggests that there was mutual influence between biblical literature, English literature and other literary works. It suffices to mention some studies like those of Moulton (1895), Empson, and Henn (1970). Moulton's (1895) study compares literary forms like epic, lyric, rhetoric, prophecy, wisdom and drama, while Empson is esteemed as the forefather of modern literary criticism (Davies, 1990c:402). Empson, an English literary critic and poet, focuses largely on the analysis of the use of language in early and pre-modern works in English literature (Wimsatt & Brooks, 1957). He uses a technique of teasing out a rich variety of interpretations and also tried to discover experiential reality in literature (Davies, 1990c:402). He disavows "theory" and evinces a concern for psychological elements in literature (Davies, 1990c:402). Henn's (1970) study places greater emphasis on biblical imagery and its influence on English literature (Davies, 1990c:402).

Some authors try to classify the practice of literary criticism (and the theory) into historical epochs. For example, Wimsatt and Brooks (1957) classify it into four periods: Classical criticism, Neo-Classical criticism, Romantic criticism and Modern criticism. These periods start with Aristotle through to William Empson (Wimsatt & Brooks, 1957). Literary critics prior 1940 dwell on several ways of interpreting literature and there was no consensus as to the best method (Wimsatt & Brooks, 1957).

After 1940 literary criticism was heralded by the trendsetting publication *New Criticism* by John Crowe Ransom (Ransom, [1941]1979). New Criticism considers the text to be complete in itself and authorial intent which was not in the text was not considered to form part of interpretation (*e.g.,* Intentional fallacy in Wimsatt & Beardsley, [1946]1954:3-18). The reader was to be free from his feelings or emotional response when reading the text (*e.g.,* Affective fallacy in Wimsatt & Beardsley, 1949:31-35).

From the 1970s until the 1990s literary criticism shifted its focus from author to the text and from there to the reader with the emphases on how texts communicate and that which constitutes meaning (Davies, 1990c:402-405). The crux of the shift was the claim at first that the author's intention gives sense to the text and that the reader should discover the author's intention because it provides the meaning of the text (Davies, 1990c:402). Later the theorists argued that the reader cannot be free from himself when doing text analysis (*e.g.,* Reader response criticism under 3.3.16 below and *tabula rasa* or "The principle of the empty head" in Stanton, 1979:60-71). Clines and Exum (1993:12-17) sum up the newer criticism in four characteristic features: (1) it is eclectic: it moves freely from one critical approach to another; (2) it has no methodological purism: it is pursuing a common cause against a common foe, "an unselfconscious historical criticism"; (3) it is text-oriented and not theory oriented; and (4) it presses beyond interpreting a biblical text to the evaluation of the biblical text from standpoints outside the ideology of the texts themselves. The New Criticism could also be summed up in the spirit of post-modernism: "there is no centre, no standing-place that has rights to domination, no authority that can manage or control what is to count as scholarship". The critics of the newer criticism therefore imply that a text may have multiple meanings.

Because modern literary criticism is often, if not always, informed by literary theory it is a matter of some controversy (*e.g.,* Frye, [1957]1973) whether or not literary criticism should be considered a separate field of inquiry from literary theory. The *Johns Hopkins guide to literary theory and criticism* (2005) drew no distinction between literary theory and literary criticism. Frye ([1957]1973) notes that some critics tend to judge literary work on the basis of the ideology they adhere to.

Some literary critics evaluate literature in terms of how it represented or differed from the time periods in which it was written, whilst others evaluate literature in terms of the author's life and background (Wimsatt & Brooks, 1957). Therefore the four periods can be grouped into three periods: literary criticism pre-1940, literary criticism in the 1940s through to 1960s and literary criticism after New Criticism.

There are many more literary critics, as will be evident in the discussion of the other reading strategies below.

3.3.2.2 Description

There are several emphases on the description of literary criticism by different writers in an attempt to bring out the above elements. For example, according to Davies (1990c:402), literary critics pendulate from questions of history, reaching behind the texts to their sources and the events which gave rise to them through the text to the reader. Barton ([1996]2007:20) writes that literary criticism is "the attempt to read the text in such a way as to bring out its inner coherence, the techniques of style and composition used by the author".

Literary criticism is a method used to divide the component parts of a biblical text and then assess the relative age of each part (Barton, [1996]2007:20). It starts from the premise that biblical texts consist of composite parts that came from different historical periods and that each composite part as well as the final whole can be identified and dated (Barton, [1996]2007:20).

An example of literary criticism is source criticism that searches for "tell-tale signs of multiple authorships" in biblical texts and tries to trace the stages through which the texts developed (Barton, [1996]2007:20, 21).

Therefore Literary criticism studies the text in relation to its author, itself and its reader.

3.3.2.3 Remarks

The emphases of literary critics during the epochs can be summarised broadly as follows: literary critics pre-1940 laid emphasis on the author, whilst the New Criticism of the 1940s until the 1960s laid emphasis on the text; literary criticism from the 1970s until the 1990s laid emphasis on the text and reader, whilst literary criticism from the 1990s to date lays emphasis on the author, text and the reader with specific focus on how texts communicate, what constitutes meaning, and on multi-dimensional reading strategies.

This means therefore that 'the Holy One of Israel' in Isaiah should be read in its final form but in relation to its background while acknowledging that the reader also plays a role.

3.3.3 Genre criticism

3.3.3.1 Overview

Genre criticism took three major turns. The first turn, represented by among others Mikhail Mikhailovich (*e.g*., Bakhtin, 1986[2004]:62-102), focused on the formal features of communication, whilst the second turn, represented by Carolyn Miller (*e.g.,* Miller, 1984:151-167) among others, focused on recurring socio-cultural circumstances. The third turn began applying formalist and socio-cultural concepts to new media artefacts that tend to resist classification in traditional genre categories (*e.g.,* Spinuzzi, 2003; Miller & Shepherd, 2004).

3.3.3.2 Description

According to Barton ([1996]2007:16) biblical studies discovered the conventions governing certain types or kinds of literature/writing in the Old Testament: "the genres into which they can be classified, the kinds of meanings they are capable of having". Today genre is considered a complex literary phenomenon indicated by the presence of distinguishing formulae, content, mood and intention in a particular text (Muddiman, 1990:242). According to Davies (1990b:258) genre concerns larger units (*e.g.,* the book called Isaiah) and highlights the repetition of motifs and themes, balances juxtaposed features and relates the whole complex to broader social functions. Barton ([1996]2007:16) writes that genre is any recognizable and distinguishable type of writing or speech which operates within certain conventions that are in principle stateable.

The two main literary genres are poetry and prose. Some authors distinguish Hebrew poetry from Hebrew prose (*e.g*., Lowth, 1815; Johnson, 1889:364-366; Korpel & De Moor, 1998). Johnson (1889:364-366) raises two important issues. First, that the universal and constitutive element in poetry is repetition of sound and sense; and second, that if what people called poetry in the late 1800s is poetry, then Hebrew poetry is not poetry. The literary genres may be further classified, for example, as epic, lyric, rhetoric, prophecy, wisdom, drama, hymn, song, novel, narrative, praise, psalms (*e.g.,* Moulton, 1889).

3.3.3.3 Remarks

Genre criticism has two starting points. The first starting point is that all texts are texts of some type because "no one can, or even could, sit down to write simply 'a text'" (Barton, [1996]2007:16). The second starting point is "that it is impossible to understand any text without at least an implicit recognition of the genre to which it belongs" (Barton, [1996]2007:16). This implies that any text is read as a certain literary genre.

Consequently genre critics suggest that the literary genre of the pericope within which 'the Holy One of Israel' occurs must be identified in order to be able to understand it in any given context.

3.3.4 Form criticism

3.3.4.1 Overview

Form criticism began in the 19th century with classical literature and folklore. Hermann Gunkel (1862-1932) shaped form criticism and referred to it as *Gattungsforschung* (Gunkel, [1902]1977; Gunkel, [1926]1968). As time went by, the rubric form criticism (*Formgeschichte* [literally translated: form history]) emerged primarily through the studies of the New Testament gospels by Martin Dibelius in 1919 (Dibelius, [1919]1933; Noth, 1963:8; Muddiman, 1990:241).

Gunkel applies the form-critical method to the Psalms and the legends of Genesis. His form-critical analysis of the Psalms suggests that the Psalms reflect the varied liturgical traditions of a

worshipping community, whilst that of the legends of Genesis suggests that they contained the oral folk tradition of ancient Israel (Muddiman, 1990:241). Besides Gunkel's form-critical studies there are several form-critical studies done on some of the biblical texts. For example, Roth's (1965), Melugin's (1968), Koch's (1969), Schoors's (1973), Broyles's (1989) and Ahearne-Kroll's form-critical studies ([1967]2007).

3.3.4.2 Description

Barton ([1996]2007:29) maintains that Form criticism is the earliest successor to 'literary' criticism. The starting point of form critics is the view that written sources have a long and complicated history of oral traditions (Trible, 1994:21, 22).

According to Muddiman (1990:240) Form criticism has both narrow and broad definitions. The narrow definition is that it concerns itself "with the classification of the typical structures of oral tradition, their relation to social setting and the changes they underwent over time", while the broad definition suggests that it concerns itself with "form or genre of whole works and of their constituent parts, whether or not these works or their components even ever existed orally" (Muddiman, 1990:240).

Form critics argue that they can isolate (independent) units of oral traditions from written sources and place these units (*Gattungen*) in a particular *Sitz im Leben* (*i.e.* speaker, listener, occasion, use and effect) and institution to which each unit originally belonged on the basis of content, mood and linguistic form (Gunkel, 1928:57-68). According to Barton ([1999]2007:32) *Gattung* is *a* conventional pattern recognizable by certain formal criteria (*e.g.,* style, shape, tone, particular syntactic or even grammatical structures, and recurring formulaic patterns) which are used in a particular society in specific social contexts and which are governed by certain formal conventions.

Form critics focus on literary genres which have no identity other than within their cultural context, types and the *Sitz im Leben* in which they are used (Miller, 2011:99).

3.3.4.3 Remarks

Form criticism enables exegetes to relate texts to societies, functions and time in history (Muddiman, 1990:241) since every piece of oral or written composition is perceived to draw from, function in and contribute to a socio-cultural matrix (Muddiman, 1990:243). Form criticism supplements source criticism by offering guidance in an attempt to trace the origin and evolutions of traditions behind the sources back to their alleged/perceived historical occasions (Muddiman, 1990:241). Different versions of probably the same story (see for example Synoptic Gospels in the New Testament) "or saying may be interpreted as evidence either of variants arising in oral tradition, or of separate documentary sources or of conscious redactional alteration" (Muddiman, 1990:241).

3.3.5 Source criticism

3.3.5.1 Overview

It was not until the 17th and 18th centuries that biblical scholars (*e.g.,* Karl Heinrich Graf, Willem Vatke, Julius Wellhausen) began to search for and identify sources from which the Pentateuch was allegedly composed. The early conclusions of the source critics of the Hebrew Bible, which were widely accepted until recent times, became known as the ("New") Documentary Hypothesis, which is the contribution of Julius Wellhausen (*e.g.,* Wellhausen, [1885]2002).

This Documentary Hypothesis postulated four separate sources for the Pentateuch, namely the 'J' (or Yahwist) document (thought to have been written *c*. 950 BCE), the 'E' (or Elohist) document (thought to have been written *c*. 850 BCE), the 'D' (or Deuteronomist) document (thought to have been written *c*. 721-621 BCE) and the 'P' (or Priestly) document (thought to have been written *c*. 550 BCE) which were alleged to be identifiable within the Pentateuch.

The fundamentals of this Documentary/source hypothesis have been applied to other biblical books such as Samuel and Kings (*e.g.,* 'D' [or Deuteronomist] source) and the New Testament gospels (*e.g.,* 'M' [or Mark or Matthew] source, 'Q' [or Quelle] source, 'L' [or Luke source). The delimitation of Genesis 1 and 2 as 1:1-2:3 and 2:4-2:25 on the basis of 'Elohim' ('אֱלֹהִים') ('E' source) and 'YHWH' ('יְהוָה') ('J' source) is still accepted today for different reasons (Hendel 1998:38; Krüger 2000) (for more details on introduction, description and application see Viviano, 1999:35-57).

3.3.5.2 Description

Source critics in biblical scholarship attempt to establish sources used by an author and/or redactor of the final text. The term 'literary criticism' is occasionally used as a synonym of source criticism. The ultimate aim of the source critics was to reconstruct the history of the biblical text as well as the religious history of ancient Israel. The history of the biblical text and the religious history of ancient Israel are consequently related by hypothesizing that the closer a source is to the event it purports to describe the more one can trust it to give an accurate description of what really happened.

There are at least two ways of doing source criticism: the simple and the complicated way. The simple way is that the source critic first identifies source(s) used by the biblical author/redactor, and then seeks to date the source(s) as the first step in evaluating its historical reliability. The complicated way entails that the source critic attempts to characterize the way a text is written (*e.g.,* changes in style, vocabulary, repetitions) in order to infer the source(s) which the biblical author/redactor might have used; and from the inferred source(s) the critic then moves on to evaluate the historical reliability of the inferred source(s).

Source critics assume that a biblical text may have been compiled from different sources, authors/redactors and from different historical periods. They further assume that these sources, authors/redactors and historical periods can be identified.

3.3.5.3 Remarks

The source critics claim, for example, that Genesis 2 is from the J source. The question is, for example, how does one account for the appearance of 'YHWH Elohim' ('יְהוָה אֱלֹהִים') in Genesis 2 verses 4, 5, 7, 8, 9, 15, 18, 19, 21 and 22? The suggestion that Genesis 2 may be the product of comparison and reconciliation of a J source and an E source and that these verses are places where both sources had identical texts will tally well with the Documentary Hypothesis.

Julius Wellhausen's classical Documentary Hypothesis and source criticism have come under scrutiny in the second half of the 20th century CE to the extent that some speak of a "breakdown" in this field (Dozen, 2011:1). Some scholars no longer work with well defined J, E, D and P sources like in the classical source critical model (*e.g.*, the telling title, "A Farewell to the Yahwist? ..." by Dozen, 2006). Scholars now suggest that various stages and different combinations of materials resulted due to different phases of deuteronomistic and priestly redaction (Jonker, 2014:128; for some of the suggested variations see Römer, 2011:25-42). They argue that Genesis is probably a later addition to an extended version of a deuteronomistic history (Jonker, 2014:128).

Consequently the criteria and the identification of the sources, various stages and different combinations of the materials will remain debatable and it could in some instances result in diametrically opposed findings (Oswalt, 1987:323).

3.3.6 Redaction criticism

3.3.6.1 Overview

Although redaction criticism itself has antecedents in the Hebrew Bible studies of the medieval rabbinic scholars such as Rashi and A. Ibn Ezra during the 11th and 12th centuries CE respectively (Biddle, 1999:373) the term 'redaction criticism' was coined by the New Testament scholar Marxsen in 1954 (Marxsen, [1954]1959; Biddle, 1999:373). For example, Ibn Ezra (*c*. 1167 CE) suggests a redactional hand when he writes that the reference in Genesis 12:6 to the Canaanites being in the land when Abram arrived must have come from a later time when they were no longer in the land and from a later hand other than Moses's hand.

According to Barton ([1996]2007:47) it is through the work of Von Rad (1963:40-42, 160-162) that redaction criticism established itself in the Old Testament. Subsequent to that, scholars such as Rendsburg (1986), Rendtorff ([1977]1990) and Van Seters (*e.g.,* 1994) argued that the various components of the Pentateuch were put together as different layers related to different movements within the life of Israel (Ogden, 2003:162). It is alleged that historical and poetic books demonstrate

redaction activity with ideological and theological tensions and that these alleged tensions point to complicated processes of evaluation and re-evaluation as the traditions were handed down (Ogden, 2003:163).

From the Pentateuch the redaction studies' emphasis shifted to the prophetic literature. Wolff's ([1969]1977) commentary on Amos, for example, claims that a long process of growth and reinterpretation of the prophet's words eventually led to the final edition of the prophet's words in the post-exilic period.

Redaction studies on Isaiah allege that the book is the result of reworkings or redactions by an 'Isaianic school' or some other individuals. Sweeney's (1988) study critiques the redaction studies of the book by Ackroyd (1978), Childs (1979), Clements (1982) and Rendtorff (1984). Melugin (1968/1976) claims that Isaiah 40-55 was formed from a nucleus (*i.e*. redactional reworkings around a nucleus) while Sweeney (1988) claims that the book is a redactional unity (*i.e*. focus on the final text).

New Testament redaction criticism focused on the Gospels. They allege, for example, that it has established a source comprising the sayings of Jesus, called Q, sayings that are found in Matthew and Luke but are not found in Mark (Ogden, 2003:163).

3.3.6.2 Description

Redaction criticism studies "the collection, arrangement, editing and modification of sources" and frequently reconstructs the community and purposes of the author(s) of the text. According to Biddle (1999:373) redaction criticism analyzes "the techniques by which a redactor (or redactors) assembled, shaped, and supplemented pre-existent materials to form a new work, seeking insight into the literary dynamics of the product". Barton ([1996]2007:46) maintains that redaction criticism investigates the intentions and assumptions of those who are perceived to have put the so-called raw materials together. Barton ([1996]2007:51) writes that redaction criticism is interested in the 'ideas' of biblical authors of the final text rather than in minute historical details of growth of a text. According to Ogden (2003:163) redaction critics seek to identify theological motivation of the editors/redactors involved in the process of gathering, arranging, editing and modifying source materials to produce the final text by means of identifying discourse units (pericopes), comparing the contexts of the pericopes with the contexts of the pericopes in the other Gospels and specifically looking at the theological purpose within the overall purpose of the Gospel.

There is difference of opinion among redaction critics with regard to the application of the redaction criticism's methodology, scope and definition, and as to the role of 'authors' and 'editors' (Ogden, 2003:163).

3.3.6.3 Remarks

Redaction studies of prophetic literature have continued to struggle with models of prophetic activity and with models of the formation of prophetic books (Biddle, 1999:374) (for more detailed introduction to redaction criticism see Perrin [1969]; Marshall [1977]; Ogden, 2003:162-164; for a survey of the studies on redaction criticism see Biddle, 1999:373-376; Barton, [1999]2007). It is sometimes not possible to draw clear distinctions between tradition, composition and redaction (Ogden, 2003:163) (see Dozen, 2011 for the results of the newer redaction-historical approaches summarised in the various contributions).

3.3.7 Textual criticism

3.3.7.1 Overview

Desiderius Erasmus (1466-1536) and Benedict Spinoza (1632-1677) are usually credited as the first to do textual criticism of the scriptures. But Ogden (2003:157) is of the opinion that textual criticism had been practised for over two thousand years, although in the modern period we tend to consider that the work begun in the sixteenth century.

3.3.7.2 Description

Definitions of textual criticism are nuanced on the basis of emphasis and/or on the basis of fundamental approaches to textual criticism: eclecticism, stemmatics and copy-text-editing. Copy-text-editing entails that a copy is edited to correct all that is considered copyist's mistakes (for detailed discussion see Tanselle, 1976:168-212; Tanselle, 1986:1-46) while stemmatics entails search for the 'stem' (original or text closest to the original) of the 'branches' (extant available texts) (for detailed discussion see Van Mulken & Van Reenen, 1996). Eclecticism entails collating all extant available texts in order to produce a critical edition (for detailed discussion see Epp, 1976:211-257).

Würthwein ([1957]1995:70) defines textual criticism as "an attempt to detect all … alterations and to restore the oldest text which can be discovered" whilst Macdonald ([1972]1981:1396) defines textual criticism as a critical study directed towards determining the true reading of a text. Deist (1988:1) defines textual criticism as an attempt to establish "the correct text of the Old Testament, so that the exegetical work afterwards will foot on an authoritative text".

Wolters (1999:19) writes that the "field of Old Testament textual criticism deals with the history of the transmission of the text of the Hebrew Bible and the recovery of an authoritative starting point for its translation and interpretation. It does so largely on the basis of the surviving Hebrew manuscripts and the extant ancient versions, notably the Septuagint (Greek), Targums (Aramaic), Peshitta (Syriac) and Vulgate (Latin)". Schenker *et al*. (2004:VIII) judge that "not enough is known about the

history of the development of the text of the Hebrew Bible and its various textual traditions to give a sound basis for constructing an eclectic text".

Waltke (1999:59) writes that "(t)ext critics traditionally distinguished between *external criticism* (*i.e.* the evaluation of the textual witnesses), and *internal criticism* (*i.e.* the transcriptional and intrinsic probability of the readings themselves). For the former, critics need to know the history of the witnesses; for the latter, the kinds of errors scribes made along with a sensitivity to exegetical expectations".

Techniques from the biological discipline of cladistics are sometimes used to determine the relationships between manuscripts (for detailed overview of textual criticism on the Old Testament see Tov, 2001; Aland & Aland, 1989 and Metzger, 1992 on the New Testament and Metzger, 1994 for textual commentary on the New Testament).

3.3.7.3 Remarks

Textual criticism ranges from the search for the original 'ancestor' text (Würthwein, [1957]1995:70), the search for what scholars "believe to be the text closest to the original from among the many later manuscripts available" (Ogden, 2003:157), the search for the best reading (*cf* Tov, 2001) or to the (re)construction of an eclectic text from all extant texts (to serve as the basis for exegesis).

3.3.8 Canonical criticism

3.3.8.1 Overview

'Canon' or 'canonical' criticism is associated with *inter alia* Brevard Springs Childs (1923–2007) and James A. Sanders (1927-) although they differ in emphasis regarding what this criticism precisely entails (for their difference of emphases see the article by Sweeney, 2011). Sanders is one of the first to use the term 'canonical criticism' in 1972 (Sanders, 1972; *cf* Sanders, 1984:2; see also the subtitle of Sanders, 1984). Childs (1978a:54) objects to the term "canon(ical) criticism" as a suitable description of his approach because he did not envision his approach as involving a new critical methodology analogous to literary criticism, form criticism or redactional criticism, whilst Sanders did (*cf* Sanders, 1984:2).

According to Hunter (1990:105) canonical criticism originated from the response to biblical criticism's interpretive consensus by the school of thought known as 'Biblical theology'. This response is raised by conscious or unconscious relations scholars draw among Biblical theology, History of religion, 'voice of the text' and dogmatic categories. Childs (1970) perceives 'Biblical theology' to be in crisis and writes that the major obstacle to serious theological reflection is "the diachronic legacy of nineteenth-century historical criticism" (Childs, 1979:722). He resolves to integrate the dimensions of the diachronic and synchronic reading in a way which he thought could do justice to the canonical role of the Bible as sacred scripture (Childs, 2000).

Childs (2000) recognizes that the larger composition has often been shaped by the use of a conscious resonance with a previous core of oral and written texts and that it revealed how the authors/editors conceived their task as forming a chorus of different voices and fresh interpretations, whilst addressing in different ways and in different ages a part of the selfsame and truthful witness to God's salvific purpose for his people. For Childs (2000) the divine and the human dimensions of the Bible lie in the mystery of how a fully time-conditioned writing, written by fragile human authors, can continually become the means of hearing the Word of God fresh and powerful to recipients open to faithful response. But Childs does not subscribe to the view that radical diversity is constitutive of all interpretation and that the meaning of a text lies largely in the reader (*cf* Childs, 2000). With his canonical approach Childs (2000) hopes to illustrate the extent to which the selfsame theological reality that Israel confessed was confirmed, adapted and reinterpreted by the Christian church to bear witness to Jesus Christ.

Although Childs approaches canonical matters from various directions in his several books he insisted that the canonical shape and the location of all the biblical books were important for Biblical theology (Brueggemann, 1993:279). He is determined to convince biblical scholars that his canonical criticism to the Bible was the only valid approach for Biblical theology (*e.g.,* Childs, 1982:1-12; 1985; [1992]1993; 2002) and Biblical exegesis (*e.g.,* Childs, 1977:80-93; 1978a:46-55; 1978b:66-80; 2004).

Canonical criticism is continued, developed and refined by among others Childs (*e.g.,* Childs, 1970; 1974; 1979; 1985; [1992]1993), Sanders (*e.g.,* Sanders, 1972; 1984; 1987), Sheppard (*e.g.,* Sheppard, 1982) and by Rendtorff (*e.g.,* Rendtorff, 1993). A review of canonical criticism is done by Oswalt (1987:317-326) among others.

3.3.8.2 Description

Childs (2000) defines his task as the understanding of the divine and human dimensions of the Bible as the sacred scriptures of the church within the received tradition of a community of faith and practice. The human dimension entails acceptance that the Bible is written as a testimony to YHWH's coercion of an historical people and extended and developed through generations of Israel's wrestling with this YHWH (Childs, 2000). The divine dimension entails that the exegete must confess that the scripture is the vehicle of YHWH's self-disclosure which continues to confront the faith community and the exegete himself in a living fashion and hence his understanding is to be theologically illuminated, shaped and transformed by the biblical text he is exegeting (Childs, 2000).

The confession Childs expects from the exegete is probably borne out of Childs's confession that the content of the scripture is not "merely a literary deposit moored in the past, but a living and active text addressing each new generation of believer, both Jew and Christian", and a witness to Jesus Christ (Childs, 2000). Childs insists that 'canonical' in Christian understanding means to approach and interpret both Old and New Testaments as "witnesses" to Jesus Christ (Brueggemann,

1993:279). Childs also insists that, in doing theological interpretation, we deal not only with texts and witnesses but finally with "reality, the substance," that is, with the truth of God (Brueggemann, 1993:280).

Childs (1970) uses the process by which earlier traditions became authoritative for the communities and how authors/editors interpreted these traditions in a way that shaped the material theologically as hermeneutical bases (Ogden, 2003:165). Childs (1970:52; Childs, 1964:432-449) argues that biblical texts have an essential nature because there is something more important than the actual text that lies behind the text: "the event ... not the account", "word behind the words" or the "original meaning" of a passage as normative. According to Childs (1970) interpretation of any biblical text should be done on the basis of the canonical context of the whole scripture (Brueggemann, 1993:280). He dismisses views different from his as either "biblicist" or "liberal" (Brueggemann, 1993:280).

Sanders (1984:40; Sanders, 1984:19; *cf* Ogden, 2003:164) maintains that canonical criticism rests squarely upon all the conclusions of biblical higher criticism. It accepts "pluralism of the Bible and stresses its self-critical dimension in the varied thrusts and statements it records" (Sanders, 1984:37). It focuses on the canonical hermeneutics (Sanders, 1984:45-60; *cf* Ogden, 2003:164), canonical process(es), stages of historical canonization, the relationship between the stages of canonization and the impact it had on the communities of faith (Sanders, 1984:21-45). Sanders (1984:25) maintains that "(c)anonical criticism is very interested in what a believing community had in mind at that passing moment when the final form was achieved, but does not focus so much on that form as does Childs". "What is in the canon 'made it' with the believing communities that early found value in these writings and commended them to other communities and to the next generation" (Sanders, 1984:34).

This means, humanly speaking, that canonicity of the scripture had been superimposed upon the scripture by the communities (Sanders, 1984:34; *cf* Smith, 1978:11-28), and canonical criticism takes this canonicity as paradigm for the interpretation of scripture (Sanders, 1984:36, 52). If canonicity is taken as paradigm there are four paradigmatic canonical perspectives to keep in mind. First, the "ambiguity of reality" (Sanders, 1984:71-72), second, requirement to read biblical texts as mirrors for identity and not as models for morality, third, requirement to theologize on first reading a biblical text, fourth, requirement to moralize only after having theologized (Sanders, 1984:72-74).

Canonical criticism identifies and locates community traditions and international wisdom traditions being called upon or reflected in the passages being studied (Sanders, 1984:47). It identifies the canonical hermeneutic axioms by which those identified traditions function in the passage, how they were adapted, represented and resignified (Sanders, 1984:47, 67). It traces the history of the function of those authoritative traditions which ends up in one of the canons (Sanders, 1984:37). This happens when the exegete delimitates and defines the pericope by means of form-critical

methods, determines the text to be exegeted by means of textual criticism, and analyzes the structure of the pericope (Sanders, 1984:47).

3.3.8.3 Remarks

The requirement by Childs (2000) that the exegete must confess that the Bible is the vehicle of YHWH's self-disclosure seems, strictly speaking, extraneous to the task of exegeting a text. Hunter (1990:106) correctly identifies two implications of Childs's view: "1. the fact that a piece of scripture is embedded in a canonical collection is of hermeneutical significance; and 2. scripture itself has already undergone a process of interpretation which contains within it the seeds of further developments".

The diachronic element in Canonical criticism "is positively important because biblical texts from different ages, even when given a subsequent normative canonical form, continue to reflect a quality of their original life" (Barr, 1995:13). The 'trajectories' of Childs ([1992]1993) are a sign of some measure of Childs's "return towards the diachronic as an element that can be valuable within the total perspectives of the canon and the final form of the text" (Barr, 1995:13). "The question is not whether the text is used 'as a witness' or 'as a source', but how one decides whether it 'witnesses' to theological reality X or theological reality Y. Since for Childs the answer to this question is always theologically presupposed there is no real historical or diachronic element in the decision" (Barr, 1995:14).

3.3.9 Structuralist criticism

3.3.9.1 Overview

Structuralism is generally considered to have originated in the linguistics' work of Ferdinand de Saussure (1916) along with the Prague and Moscow schools of thought in the second half of the 20th century (Stibbe, 1990:650; Deleuze, [2002]2004:170). Structuralism, as an intellectual movement, developed in the 1950s and came to take existentialism's pedestal in the 1960s in France and later spread over the globe in various fields of studies (*e.g.,* Anthropology, Sociology, Psychology, Literary criticism, Architecture). Throughout the 1940s and 1950s existentialism, propounded by people like Jean-Paul Charles Aymard Sartre (1905–1980) (*e.g.,* Sartre, [1948]2007; Sartre, [1960]2010), was the dominant European intellectual movement. So structuralist criticism should be read against the background of existentialism (for the description of existentialism see 3.2.1.2 above).

Existentialism holds that human beings are free and responsible for their actions in a world without objective meaning (*e.g.,* Sartre's dictum "condemned to be free"; *e.g.,* Sartre, [1960]2010). In contrast, Structuralist criticism rejects the concept of human freedom and choice and emphasizes instead that concrete entities and human activities are to an extent conditioned by various (underlying) conceptual frameworks dictum which says that "existence precedes essence". This

means that as long as a person exists, there is nothing to dictate that person's character, goals in life and so on, only the person himself can dictate his essence (Wisnovsky, 2005:105-113 would be the reverse). In turn, post-structuralism questions the tenets, arguments and assumptions of existentialism and structuralism. (For details on existentialism see *inter alia* Sartre, [1948]2007; for details on structuralism see *inter alia* Barthes, 1971; and for recent detailed discussion of the interaction between existentialism, structuralism and post-structuralism see Roudinesco, 2008.)

Some of the most famous people associated with structuralist criticism include the linguists Ferdinand de Saussure (*e.g.,* De Saussure, [1983]1990) and Roman Jakobson, the anthropologist Claude Lévi-Strauss (*e.g.,* Lévi-Strauss, [1979]2003), the psychoanalyst Jacques Lacan, the philosopher and historian Michel Foucault, the Marxist philosopher Louis Althusser and the literary critics Roland Barthes (*e.g.,* Barthes, 1971).

3.3.9.2 Description

The premise of structuralist criticism is the view that the world consists of independently existing objects which are visible and classifiable (Stibbe, 1990:650). There are four basic types of theoretical or critical activities that are regarded as structuralist: first, the use of language as a structural model; second, the search for universal functions or actions in texts; third, the explanation of how meaning is possible; and, fourth, the post-structuralist denial of objective meaning (Harris, 1992:378-387). The use of language as structural model entails either that a grammar modelled on that language is taken as underlying structure or that De Saussure's principle that the sense of a word depends on its place in the total system of language (Harris, 1992:378-387). The universal functions or actions in texts suggest that the perceived underlying structure of a text or system, which presents and organizes the content, determines the nature of that content as well as its message or communicated information (Harris, 1992:378-387).

The concepts of objective meaning and how meaning is possible are probably developed from De Saussure's standpoint that the relationship between the signifier (sign or symbol) and the signified (idea or object) is arbitrary, and that signs only mean in relation to each other or language (*cf* De Saussure, [1983]1990:75-90). De Saussure insisted that a language is "langue" (*i.e.* system that consists of abstract set of rules: the permanent structures, the grammar of the language) and "parole" (*i.e.* individual concrete speech-utterances which are made in obedience to the "langue"). "Langue is like the rules of chess; a parole is like an individual chess move", thus Stibbe (1990:651).

Literary structuralist critics explain literary texts in terms of the conceptual frameworks: either in terms of (the conceptual framework of) rules of grammar of a language or in terms of (the conceptual framework of) De Saussure's principle that the sense of a word depends on the place of that word in the total system of a language (*cf* Harris, 1992:378-387). As the sense of a word depends on the place of that word in the total system of a language (De Saussure's principle), so are concrete entities or human activities organized, classified, simplified or evaluated within a

system (for example “Alliance theory”, or the move/place a chess piece within its relations to the other chess pieces in the chess game) (*cf* also Stibbe, 1990:651). Therefore, an analysis is structural “if it can isolate a formal set of elements and relations in terms of which it is possible to argue without entering upon the significance of the given content” (Benoist, 1978:8).

Davies (1990c:404) argues that structural criticism deciphers the text itself without reference to its author/redactor or history while shedding light on literary techniques and on how the structure assembles parts into a meaningful whole. Structuralist criticism concerns itself with the thought itself, categories/patterns and forms of human organization (*cf* Clines & Exum, 1993:16). Put differently, structuralism looks beneath the texts for the underlying patterns of thought that come to expression in texts (Clines & Exum, 1993:16). Clines (1995:64 = Clines & Exum, 1993:16) argues that structuralism proper “shades off one side into semiotics and the structural relations of signs, and on the other hand into narratology and the systems of construction that underline both traditional and literary narratives.”

Propp ([1928]1968), Lévi-Strauss ([1979]2003) and Barthes (1971), for example, did structural analysis of texts. Propp ([1928]1968) studied a hundred Russian folktales to discover the laws and overarching scheme that embrace folktales. He noticed that there were constants or fundamental invariants, deep structures of relationships which all folktales obey, and variables, concrete manifestations of the invariants (Stibbe, 1990:651). Lévi-Strauss ([1979]2003) discovered that the rules which govern myths and the rules which govern language come from identical unconscious deep mental structures, namely binary oppositions and their resolution (*cf* Stibbe, 1990:651).

Barthes’s essay titled *The struggle with the angel* (1971) became one of the celebrated examples of structuralist literary criticism. Barthes (1971) uses the method derived from Propp ([1928]1968) and concludes that behind and within every narrative there is “an atemporal logic” (Saussurean: “langue”) that lies behind the “temporality of narrative” (Saussurean: “parole”) (Stibbe, 1990:652). In turn, Leach (1969) uses the method derived from Lévi-Strauss’s structural analysis ([1979]2003) and finds that myths use binary oppositions/discriminations followed by a “mediation” of the paired categories thus distinguished (*cf* Stibbe, 1990:653). Leach concludes that there is a structure that lies behind (unobservable permanent deep structures of myth) and within every narrative (observable surface structures of myth) (Stibbe, 1990:653).

So, structuralist criticism looks beneath the textual phenomena for the underlying patterns of thought that come to expression in texts (*cf* Clines, 1995:64 = Clines & Exum, 1993:16; Stibbe, 1990:651).

3.3.9.3 Remarks

Therefore structuralist literary criticism attempts to discover and to describe unobservable trans-individual, deep permanent structures of texts through observable individual surface structures of texts. The unobservable trans-individual, deep permanent structures live in the mind of a person whilst observable individual surface structures are detectable via texts.

There are limitations and strengths in the structuralist approaches. Stibbe (1990:654) identifies five major weaknesses. First, that structuralist criticism tends to ignore the historical or diachronic aspect of biblical narratives. If Stibbe suggests by "historical" that biblical narratives reflect a reality of flesh and blood entities outside the biblical text then his suggestion collides head-on with the view that some biblical narratives can be fiction or myths (*cf* Davies, 1992:1-21). If he suggests by "historical" aspect that biblical narratives have origins, transmission or levels of senders and levels of readers, to borrow Jonker's terminology (1996a:403, 404) then his suggestion is sustainable on the basis of historical criticism. Second, there is an arbitrariness and subjectivity in an attempt to sustain binary oppositions like where Leach proposes that Orpheus rescues Eurydice by means of music and looses Eurydice because of silence whilst in fact he looses Eurydice because he turns around. Third, structuralist criticism works well in the context of smaller and simpler narratives but its usefulness is questionable in longer and more complex narratives. Fourth, structural analysis undermines some details of narratives like characters. Fifth, structural analysis suggests that it is deep structures that generate meaning of narratives and not the authors, hence, in a way structural analysis obliterates the author (*cf* Barthes, [1968]2011). Stibbe (1990:655) is correct to suggest that one cannot avoid questions of authorial intention when interpreting narratives, hence merely analysing binary oppositions and their resolutions in narratives will not be adequate for interpreting the connotations of narratives. If grammar of a language is taken as a model for structuralism the fundamental question that arises is: grammar of a language is one of the aspects of human culture like religion and arts, why then take grammar as a model and not any of the other aspects?

The view that the meanings of words in a literary work are determined by both form (*e.g.,* poetic or prosaic) and content is probably a modified reminiscence of the structuralist principle that form defines content.

Structural models assist in seeing familiar texts from another vantage-point. They reinforce the view that texts are authored and communicate within communication systems that are at least supposed to be shared by the author and the reader. From the communication process point of view structural models emphasize the text, mind, categories and forms in the mind of the author and reader.

Consequently Structuralist criticism would imply that the denotations and connotations of 'the Holy One of Israel' in Isaiah should be construed in relation to deep structures.

3.3.10 Deconstruction

3.3.10.1 Overview

Literary deconstruction is a post-structuralist movement that is closely related to post-modernism or post-phenomenalism (Davis, 2006:8). The precise nature of deconstruction as post-structuralist criticism differs from one post-structuralist to the other but the common denominators include the rejection of the self-sufficiency of conceptual frameworks that structuralist criticism posits and an interrogation of the binary oppositions that constitute those frameworks (Craig, 1998:597). The

writers whose works are often characterized as post-structuralist include the work of Jacques Derrida (*e.g.,* Derrida, [1967b]1973; Derrida, [1967c]1978), Julia Kristeva (*e.g.,* Kristeva, [1969]1980), Michel Foucault (*e.g.,* Foucault, 1972) and Gilles Deleuze (*e.g.,* Deleuze, [2002]2004). Deconstruction is mostly associated with Jacques Derrida (see for a survey of deconstruction Culler, 1983; Leitch, 1983; Harland, 1987). Derrida has reservations about the term 'deconstruction' and the corresponding tendency to reduce his philosophical work to that particular label but he calls his challenge to the assumptions of Western culture "deconstruction" (Benjamin, 2004:n.p.).

The word "*déconstruction*" is Derrida's attempt both to translate and to re-appropriate for his own ends the Heideggerian terms "*Destruktion*" and "*Abbau*" via a word from the French language the varied connotations of which seem consistent with his requirements. This relationship with the Heideggerian term is chosen over the Nietzschean term "demolition," as Derrida shares Heidegger's interest in renovating philosophy. On some occasions Derrida refers to deconstruction as a radicalization of a certain spirit of Marxism (Derrida, [1976]2002:72; Derrida, 1994:92). Derrida (1988:130-131; 1989[1991]:54) refers to himself as a historian.

Derrida's theoretical framework is elaborated in Derrida's three books published in 1967 (Derrida, [1967a]1976; Derrida, [1967b]1973; Derrida, [1967c]1978) and interviews (Derrida, [1990]1995; Derrida, [1992]1995). The three books comprise essays that contain the readings of the work of many philosophers and authors. Among the questions asked in these essays are: What is 'meaning'? What are its historical relationships to what is purportedly identified under the rubric "voice" as a value of presence, presence of the object, presence of meaning to consciousness, self-presence in so called living speech and in self-consciousness? Derrida's work is a challenge to the unquestioned assumptions of the Western philosophical tradition and Western culture (Derrida, 1992[1995]:404, 408, 409-413). For example, by questioning the unquestioned fundamental norms and premises of the dominant discourses and by trying to modify them Derrida attempts to democratize the university scene and to politicize it (Derrida, 1992[1995]:404, 408, 409-413).

Derrida's work covers deconstruction, post-modernism and post-structuralism (Leitch, 1996:27; Kritzman, 2006:92-93); hence the description and remarks below focus on Derrida's work.

3.3.10.2 Description

As already indicated Derrida refers to deconstruction as a radicalization of a certain spirit of Marxism (Derrida, [1976]2002:72; Derrida, 1994:92). Deconstruction is a technique of literary analysis (Jobling, 1999:510) that questions unquestioned or assumed fundamental norms, premises and assumptions of phenomenology, structuralism and modernism (Derrida, [1992]1995:404, 408, 409-413). This is why deconstruction is sometimes referred to as or associated with "post-phenomenalism", post-structuralism and post-modernism (Leitch, 1996:27; Kritzman, 2006:92-93).

Derrida maintains that the concepts of original purity and structure implied in phenomenalism and structuralism are as little static as they are genetic, as little structural as they are historical; they can

be understood neither from a genetic point of view nor from a structuralist and taxonomic point of view, nor from a combination of both points of view (Gasché, 1986:146).

Deconstruction rejects that which may be referred as “all container” theories of meaning. Derrida suggests this by demonstrating that texts have a range of interpretations which are determinable in contexts that are also determinable in the case of Plato’s *Phaedrus* where he shows that the text has certain meanings which Plato may not have been aware of. Deconstruction is therefore a systematic and analytic process or technique of analyzing a text in order to determine its weaknesses and flaws especially in terms of self contradiction, blind assumptions, blind spots, elements of *aporia* and other fallacies in order to make the intended meaning of the text undone (Hicks, 2003:489).

Derrida’s best known assertion is that “there is no outside-the-text” (Kritzman, 2006:500). Derrida ([1990]1995:332) argues that his work questions and modifies the rules of the dominant discourse and tries to politicize and democratize education and the university’s scene. Derrida questions "metaphysics of presence", which he thinks to have dominated philosophy since the ancient Greeks, analyzes texts and attempts to undermine and subvert the paradoxes in the texts (Borody, 1998:3, 5). He refers to paradoxes as "binary oppositions" upon which the Western philosophy of his time rested (Lamont, 1987:590, 602-606). He argues that Western philosophical tradition rests on arbitrary dichotomous categories (such as sacred/profane, signifier/signified, mind/body) and that a text contains implicit hierarchies by which order is imposed on reality and by which a subtle repression is exercised as these hierarchies exclude, subordinate and hide the various potential meanings (Lamont, 1987:590, 602-606). Derrida wants to rectify this by proposing that every position of a word or phrase is of itself confounded (*différance*), that is the complexity of the origin and structure is thus not only a matter of spatial but also a matter of temporal and of delay or deferral (Derrida, [1971]1981:77-78; the position and the relation may also be thought in terms of the chess pieces during a chess game). (See Stiegler, 2001:238-270 on the application of the concept “default of origin” to Derrida’s work.)

Derrida ([1967c]1978) discusses the history of the concept of structure and Western metaphysics. In the context of phenomenalism and structuralism Derrida ([1967c]1978:167) asks: Does structure itself not have a genesis and is origin, the point of genesis, not *already* structured in order to be the genesis *of* something structured? It emerges that phenomenalism (addressing the question of genesis and structure to Edmund Husserl and the phenomenologists) and structuralism (addressing the question of genesis and structure to Claude Lévi-Strauss and the structuralists) assume that every structural or "synchronic" phenomenon has a history and that the structure cannot be understood without understanding its genesis (Derrida, [1967c]1978:278; *cf* Derrida, [1967b]1973).

Structure is, according to Derrida ([1967c]1978:353), a series of substitutions of centre for centre. As each centre is subsequently substituted for another centre in a regulated fashion each centre receives a different form or name (Derrida, [1967c]1978:353). The names related to fundamentals,

principles or to the centre always designate an invariable presence – *eidos*, ***archē***, *telos*, *energeia*, *ousia* (essence, existence, substance, subject), ***alētheia***, transcendentality, consciousness, God, man and so forth (Derrida, [1967c]1978:353). Under these circumstances Derrida ([1967c]1978:353) asks questions relating to meaning, history and presence in his essays: What is 'meaning'? What are its historical relationships to what is purportedly identified under the rubric "voice" as a value of presence, presence of the object, presence of meaning to consciousness, self-presence in so called living speech and in self-consciousness? With regard to the concept of presence Derrida writes that "(d)econstructive analysis deprives the present of its prestige and exposes it to something *tout autre*, "wholly other," beyond what is foreseeable from the present, beyond the horizon of the "same"" (Caputo, 1997:42). Derrida brings the concept of "wholly other", presence and meaning together by characterizing Western metaphysics as "a search for a transcendental being that serves as the origin or guarantor of meaning" (Lamont, 1987:590, 602-606). This is an attempt to "ground the meaning relations constitutive of the world in an instance that itself lies outside all relationality" which Heidegger refers to as logocentrism (Borody, 1998:3, 5), while Derrida refers to it as logocentric (Lamont, 1987:590, 602-606).

Post-modernism rejects Marxism, socialism, humanism, existentialism, scientism, Darwinism, evolution theory, intelligent design theory, Christian history, doctrines (dogmas) and all religious or spiritual texts as being authoritative or possessive of absolute truth, or able to access reality (Moreland & Craig, 2003:149). The goal of Phenomenology is to understand lived experience by comprehending and describing its genesis, the process of its emergence from an origin or event. Contrary to the post-structuralist critics, the structuralist critics argue that the "depth" of experience could in fact be only an effect of "deep" structures which are not experiential themselves (*cf* 3.3.9 above). There are applications of deconstruction to biblical texts. After a breakthrough in the study edited by Detweiler (1982) titled *Derrida and Biblical Studies*, other studies appeared that apply deconstruction to texts (*e.g.,* Crossan, 1988; Miscall, 1986) (for a survey and critique of the deconstruction studies *cf* Castelli *et al*., 1995).

Therefore, deconstruction sets out to demonstrate arbitrariness of structuralism's procedures and inner contradictions which structuralism exhibits (Jobling, 1999:512). Clines (1995:52; *cf* Clines & Exum, 1993:19) describes the programme of deconstruction as "a testing to destruction of the adequacy of the logical coherence of the categories". According to Clines and Exum (1993:19) deconstruction exposes the inadequacies of texts and shows how texts inexorably undermine themselves. Deconstruction works with at least two presuppositions. First, that a "text typically has a thesis to defend or a point of view to espouse; but inevitably texts falter and let slip evidence against their own cause" (Clines & Exum, 1993:19). Second, that a "text typically sets forth or takes for granted some set of oppositions, one term being privileged over its partner; but in so doing it cannot help allowing glimpses of the impossibility of sustaining those oppositions" (Clines & Exum, 1993:19).

Therefore, deconstruction unearths and subverts the assumption of binary oppositions and questions the superiority of a first term over the second one (Jobling, 1999:512). Deconstruction re-writes and re-inscribes the structures that have previously been constructed (Clines, 1995:66 = Clines & Exum, 1993:20). Deconstruction is thus a technique of literary analysis (Jobling, 1999:510).

3.3.10.3 Remarks

If deconstruction is a systematic and analytic process or technique that analyses texts in order to determine their weaknesses and flaws especially in terms of self contradiction, blind assumptions, blind spots, elements of *aporia* and other fallacies then deconstruction lies in a grey area between a search for meaning and a level beyond a search for meaning. Deconstruction/Post-modernism is, as Barbara Johnson puts it, "a careful teasing out of warring forces of signification within the text" (Culler, 2001).

Texts need to be historicized and history needs to be textualized, deconstructed and read in terms of arbitrary relationship of its language in order to have meaning (Jobling, 1999:512).

3.3.11 Rhetorical criticism

3.3.11.1 Overview

In 1968 Muilenburg, in his Society of Biblical Literature Presidential address titled "Form criticism and beyond" (Muilenburg, 1969:1-18), complained that form criticism reduces biblical passages to mere "stereotyped" language and sees the individuality and uniqueness of each passage as simple variations of genres fixed by tradition (Patrick & Scult, 1990:11). In contrast, Muilenburg pleads for the revival of "stylistic criticism" (Patrick & Scult, 1990:12) and proposes the name "rhetorical criticism" (Muilenburg, 1969:18).

Koptak (1996:26-37) maintains that early rhetorical criticism can be traced back to St. Augustine whilst the 20th century practice of rhetorical criticism found its origins in Muilenburg's work with Hebrew poetry (*e.g.,* Muilenburg, 1967:ii-ix; Muilenburg, 1969:1-18) and Wilder's (*e.g.,* Wilder, [1971]2014) lectures on early Christian rhetoric. Muilenburg's practice of close reading and the compositional analysis of texts influenced a generation of scholars such as Phyllis Trible (*e.g.,* Trible, 1978; Trible, 1994) and Dale Patrick (*e.g.,* Patrick & Scult, 1990).

Rhetoric was practised in 5th century BCE Greek legal persuasion and oratory (Olbricht, 1997:99). Rhetorical criticism of the Bible can be found in the exegeses of St. Augustine, Melanchton, John Calvin and even in Rudolph Bultmann's doctoral dissertation (Koptak, 1996:26-37). According to Davies (1990c:404) since Booth's *The rhetoric of fiction* ([1961]1983) and *The rhetoric of irony* (1974) scholars have become interested in the art of persuasion perceived to have been practised in the biblical books (*e.g.,* Porter & Olbricht, 1993, 1996, 1997).

According to Koptak (1996:26-37), Watson and Hauser (1993) can be considered the best one-volume survey of rhetorical criticism while Kennedy (1984) can be considered the standard handbook on rhetorical criticism's method (for a criticism of Kennedy's [1984] method see Wuellner, 1997). Watson and Hauser (1993) give a brief historical sketch of rhetorical exegesis of Augustine and others through the debate over the influence of rhetorical training on Paul until modern theories of rhetoric. Kennedy's method has been reproduced in a number of books and essays on rhetorical methods.

3.3.11.2 Description

Rhetorical criticism takes the final text (text as we have it), whether the work of a single author or the product of editing, and looks at it from the point of view of the author's or editor's intent, the unified results, and how it will be perceived by an audience of near contemporaries (Kennedy, 1984:4). Rhetorical criticism identifies and examines rhetorical units, situations, problems, strategies, techniques and the rhetorical persuasive purpose within and beyond the pericope (Koptak, 1996:26-37). It studies "the way the language of texts is deployed to convey meaning. Its interests are in the devices of writing, in metaphor and parallelism, in narrative and poetic structures, in stylistic figures" (Clines, 1995:64 = Clines & Exum, 1993:16). Rhetorical criticism studies the art of persuasive speech (Trible, 1994:vii). Rhetorical criticism moves beyond mere identification of forms and genres towards reconstituting the text as a piece of speaker-audience living discourse (Patrick & Scult, 1990:13, 14).

The rhetorical critics see their task as the study of the triangular relations between the form and meaning of a text and its audience/readers: proper articulation of form yields proper articulation of meaning (Muilenburg's dictum), proper articulation of meaning in turn yields higher persuasive power on the audience/reader (Patrick and Scult's tot-up). The form in this regard is seen not to simply indicate an "outward occasion, but points inward to the very meaning of the text" (Patrick & Scult, 1990:15).

The claim that a text seeks to persuade readers leads, according to Davies (1990c:404), lto attempts to describe the sorts of reading skills required by a particular text and the readers implied by their rhetorical strategies. Koptak (1996:26-37) succinctly brings these aspects together when he writes that "(i)t is the rhetorical situation, the persuasive demands of the audience and the occasion, that stands between the historical and cultural context and the literary or poetic strategies of the text". Rhetorical criticism therefore lets the smaller units and the larger units of the biblical text and the readers interact to bring out the meaning of a text. The rhetorical critic and text work together to create meaning (Koptak, 1996:26-37).

3.3.11.3 Remarks

Rhetorical criticism studies the artistry of texts and their persuasive communicative effect on the readers/hearers. It highlights the synchronic and reader response dimensions of a text (for the

discussion of reader response criticism see 3.3.17 below). But persuasive communicative effect of a text can only be evaluated on the basis of the evidence of the actual response of each hearer/reader. The degree of persuasive communicative effect on readers/hearers will differ from one reader to the next.

Rhetorical criticism shares with form criticism an interest in *topoi* or *loci* while rhetorical criticism might also be viewed as a special form of redaction criticism which deals with texts where the hand of a redactor, or editor, can be detected (Kennedy, 1984:4).

3.3.12 Discourse analysis

3.3.12.1 Overview

Although the term "discourse analysis" came into general use following the series of publications by Zellig Sabbettai Harris (October 23, 1909 – May 22, 1992) from 1952 until 1991 (for Harris's publications see http://io.cpmc.columbia.edu/zellig/ZSHbibliography.html.) there is a view that the Austrian, Leo Spitzer's *Style studies* ([1928]1961) is the earliest example of discourse analysis.

Harris's linguistic work culminates in Harris (1982) and Harris (1991) although his most influential work is *Methods in Structural Linguistics* (1951). In these publications Harris proposes the nature of a language, what is required to learn it, its origin and its possible future development. Harris's (1982) mathematical analysis of languages also influences computational linguistics (*cf* Nevin, 1984:203-211; Nevin & Johnson, 2002).

In the late 1960s and 1970s discourse analysis was developed in most of the humanities and social sciences (for the survey of literature see Jankowsky, 1993). Michel Foucault became one of the key theorists in Europe (*cf* Foucault, 1972) whilst Longacre disseminates discourse analysis (*e.g.,* Longacre, 1972, 1977a, 1977b, 1981, 1992, 2006; for a list of some of his publications see http://www.ethnologue.com/show_author.asp?auth=4590).

Discourse analysis's approaches are rooted in French poststructuralist theory (for a discussion of poststructuralist criticism see 3.3.10 above) and in its rejection of totalising and universalising theories such as Marxism and psychoanalysis (Jorgensten & Phillips, 2002:6). Discourse analysis is one of the social constructionism approaches while social constructionism is the broader category of which poststructuralism is a subcategory (Jorgensen & Phillips, 2002:4).

Burr (1995:2-5) spells out four premises that are shared by all social constructionism approaches. First, that our knowledge and representations of the world are not objective truths but products of our ways of categorizing the world (Burr, 1995:3). Second, our views of and knowledge about the world are products of historically situated interchanges among people. Consequently, the ways in which we understand and represent the world are historically and culturally specific and contingent: our worldviews and identities could have been different and can change over time (Burr, 1995:3).

Third, our knowledge and ways of understanding the world are created and maintained by social processes (Burr, 1995:4). Knowledge is created through social interaction in which we construct common truths and compete about what is true and false (Burr, 1995:4). Fourth, different social understandings of the world lead to different social actions and therefore the social construction of knowledge and truth have social consequences (Burr, 1995:5). Discourse analysis assumes therefore that denotations and connotations of words, expressions and texts do not end with the semantic content of the words or clusters of words arranged into sentences, but that it is largely dependent upon the context in which the utterance is produced (*cf* Ross, 2003:146).

Discourse analysis contains, first, philosophical (ontological and epistemological) premises regarding the role of language in the social construction of the world, second, theoretical models, third, methodological guidelines as to how to approach a research domain, and fourth, specific techniques for analysis (Jorgensen & Phillips, 2002:4).

3.3.12.2 Description

Discourse analysis deals with virtually any aspect of language use (Fasold, 1990:25). The starting point of discourse analysis is that "our ways of talking do not neutrally reflect our world, identities and social relations but, rather, play an active role in creating and changing them" (Jorgensen & Phillips, 2002:1).

Discourse analysis is one of the social constructionism approaches (Jorgensen & Phillips, 2002:4) and Burr (1995:2) warns that it is difficult to give one description that seeks to cover all social constructionism approaches since they are manifold and diverse.

3.3.12.3 Remarks

Although discourse analysis deals with virtually any aspect of language use (Fasold, 1990:25) it focuses on coherence, sequence and context of discourse. It wants to answer two fundamental questions: first, how the sentences are sequentially and semantically linked, and, second, what context(s) produced the utterance/writing.

3.3.13 Feminist criticism

3.3.13.1 Overview

Biblical feminists divide broadly into two main groupings: those who accept the authority of the Bible and Christianity, and those who reject it and seek alternative feminine religious experiences (Middleton, 1990:231-234). Those who accept the authority of the Bible and Christianity divide further into two groupings: those who blame the history of interpretation both within and outside the biblical canon and criticize the 'accepted' interpretations in light of what they read through feminist eyes, and those who want to re-write some biblical texts in light of feminine thinking and experience discarding how these texts were interpreted through history (Middleton, 1990:231-234).

The Woman's Bible published (*ca*. 1895-1898) by Elizabeth Cady Stanton challenges the traditional view of religious orthodoxy that a woman should be subservient to man. Although *The Woman's Bible* plays a major role in biblical feminist criticism feminist criticism encompasses different feminist theologies and methodologies as it is evident from a literature review. Mott (1849) discusses Adam and Eve, the activities of women who appear in the Bible and argues that the Bible supports a woman's right to speak aloud her spiritual beliefs. Trible (1978) employs rhetorical criticism to the narrative about Eve in Genesis and concludes that the sexes are equal, *adam* refers to "earth-creature" rather than a man. Schüssler Fiorenza ([1983]1995), using a sociological approach, concludes that female subordination was not part of the original gospel but it is rather the result of the church's compromise with Graeco-Roman society (Middleton, 1990:234).

Some feminist critics try to expose strategies by which women's subordination is inscribed in and justified by texts (Clines & Exum, 1993:17). They use a variety of approaches and encourage multiple readings while rejecting the notion that there is a 'proper way' to read a text as this notion will be another expression of male control of texts and male control of reading (Clines & Exum, 1993:17). They may, according to Clines and Exum (1993:17, 18), analyze the evidence contained in literary texts or show the ways in which women's lives and voices are suppressed by texts; or they may ask how a woman's voice can be discovered in or read into an androcentric text; or they may deploy the texts containing evidence of the marginalization of women with the hope that exposing male control of literature will in itself subvert the hierarchy that dominates readers and culture. Daly ([1968]1985) calls for a "castration of language and images that perpetuate the structures of a sexist world" (Middleton, 1990:232). Storkey (1986) interprets the headship of husbands in Ephesians 5:22-24 to mean that a husband is a source of life while Evans (1994) highlights the role of Eve as Adam's helper.

Some feminist critics argue that 1 Corinthians 14:34 refers to a law that is found nowhere in the biblical text that sanctions submissiveness of women and this law cannot be pursued since it is not in the biblical text (for the textual issues see Niccum, 1997:242-255; Thiselton, 2000:1148-1150). Some feminist critics argue that 1 Timothy 2:8-15 interpreted the creation narrative to the detriment of Eve and subsequent church fathers developed this interpretation; therefore 1 Timothy 2:8-15 should be re-written through the eyes and experience of women readers and theologians (Middleton, 1990:231, 232, 234).

The starting point of feminist critics is not the given biblical texts but the issues and concerns of feminist criticism as a worldview and political enterprise (Clines & Exum, 1993:19). Feminist critics read the biblical text in relation to other intellectual and political issue (Clines & Exum, 1993:17).

3.3.13.2 Description

Feminist critics aim to (re-)interpret and/or re-write the biblical text so that it can suggest egalitarianism of males and females (Middleton, 1990:232). Feminist critics assume that the biblical

text is androcentric. Feminist critics also assume that the biblical text assumes that males and females are unequal.

Feminist critics read, (re-)interpret and/or re-write the biblical text in relation to other intellectual and political issues (Clines & Exum, 1993:17), employ rhetorical criticism (*e.g*., Trible, 1978) or a sociological approach (*e.g.,* Schüssler Fiorenza, [1983]1995) or expose reading strategies (Clines & Exum, 1993:17).

According to feminist critics 1 Corinthians 14:33-35, Ephesians 5:22-33, 1 Timothy 2:8-15 and 1 Peter 3:3-5 are some of the biblical texts used to justify the inequality of males and females. Feminist critics argue that 1 Timothy 2:13 uses Genesis 2:7 and 2:18-24 whilst 1 Timothy 2:14 summarises Genesis 3:1-7 to justify that women should be submissive to men.

3.3.13.3 Remarks

Feminist criticism should be commended for making us aware that some biblical texts (re-)interpret and/or (re-)contextualise other biblical texts. The suggestion that (some) biblical texts should be read through feminine eyes, experience, roles and thinking may suggest that male feminist critics are 'females in male skins' if it is assumed that only females may have feminine eyes, experience and thinking.

Feminist critics should be credited for a variety of approaches to read a text (*cf* Clines & Exum, 1993:17). Genesis 2:7 and 2:18-24 unambiguously state that *ha'adam* (הָאָדָם) (note the Hebrew definite article), dust from the ground, was formed before a woman and that a woman was made from a man (she will be called a woman for she is from a man [יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ]) (Gen 2:23), from the one rib taken from *ha'adam* (and YHWH God built the rib which he took from the man into a woman) (Gen 2:22). Genesis 3:1-7 unambiguously states that a woman gave the forbidden fruit to her man to eat after she had eaten. The conclusion that the order of creation and the sin of a woman are reasons for the view that females should be submissive to males does not follow exegetically from the texts of Genesis 2:7; 2:18-24 and 3:1-7.

The core of Ephesians 5:22-33 is Christ and his church (Eph 5:32; *cf* also 'as to the Lord' in 5:22, 29 and '[just] as Christ' in 5:23, 25, 29) while the submissiveness of females is peripheral. The *crux interpretum* of Ephesians 5:22-24 is in Ephesians 5:32: This mystery is great, I speak concerning [literally: as to] Christ and [literally: as to] the church. Ephesians 5 brings in Genesis 2:24 in its explanation of the relationship between Christ and the church and perceives this relationship to be a great mystery (Eph 5:32). The relationship in Genesis 2:24 is out of the oneness of flesh and bone (Gen 2:23; *cf* Gen 2:18, 20) and not out of submissiveness. Genesis 2 and 3 are silent about the connection between submissiveness and the sequence of creation and sin. The relationship described in Ephesians 5 is out of fear of/for Christ (ἐν φόβῳ Χριστοῦ) (5:21) and as one will do for his body (5:28-30).

1 Timothy 2:8-15 and 1 Peter 3 are encouragements to follow a certain way of life. 1 Timothy 2:8 reads, 'Then I want the men to pray in every place everywhere raising holy hands without anger and argument' ("Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ") while 1 Timothy 2:9 reads, 'and similarly women must adorn themselves in sensible order in modesty and moderation, not with braided hair and gold or pearl or expensive clothes' ("ὡσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ"). 1 Timothy 2:12 reads, "But I permit no woman to teach or to have authority over a man; but to keep silent" ("διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ"), and 1 Peter 3:1 says, 'likewise you women, be submissive to your husbands, in order that even if some disobey the word they may be gained without a word through the conduct of women' ("Ὁμοίως [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται"). 1 Peter 3:5 reads, 'for thus once also the holy women who put their hope in God dorned themselves by putting themselves under the control of their husbands' ("οὕτως γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν ἑαυτὰς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν"). 1 Timothy 2:8-9 and 2:12 emphasise, 'then I want ... to pray ...' and 'I do not allow ...' respectively whilst 1 Peter 3 emphasises 'likewise...' and 'for thus...'. Consequently, if this analysis is correct then uplifting these encouragements or exhortations to the status of laws or endorse inequality of males and females based on them will be tantamount to eisegesis.

3.3.14 Materialist criticism

3.3.14.1 Overview

According to Rowland (1990:430) Materialist criticism originated in Europe. Materialist criticism is applied by among others Mesters ([1989]1994; *cf* also the interview with Puleo recorded in Puleo, 1994:115-130). In the interview Mesters says that "(t)he poor read the Bible in the context of today" whilst the biblical scholar argues "that the Bible has to be placed in its original context, in the past" (Puleo, 1994:116).

3.3.14.2 Description

Materialist criticism starts from two premises. The first premise is that texts are created at certain historical junctures within certain social and economic matrixes and that they exist within definite ambits constituted by the politics and the economics of producing books and of readerships (Clines & Exum, 1993:18). The second premise is that texts represent power as they represent, allude to, or repress the conflicts of different social classes that stand behind their composition and reception (Clines & Exum, 1993:18).

Materialist criticism places the material world and the forces of production at the centre of its interpretation and draws from Marxist literary criticism (Rowland, 1990:430). It does not deny that God has a hand in the material processes it seeks to expound, but it reconstructs the social formations and economic matrixes that gave birth to the biblical text(s) while acknowledging that the world, location and interest of the author in the systems influence the production of meaning (Rowland, 1990:430).

Materialist critics argue that writing (production) is part of a process of production in which the product (the text) and the producer (the author) are themselves parts of the complex economic systems (Rowland, 1990:430). They maintain that the material of the text is capable of laying bare some aspects of the author's world (Rowland, 1990:430; Clines & Exum, 1993:18), and in the process of laying bare some glimpse of the matters that are voiceless are given a voice whilst the social determinants of the producers of ideas are also laid bare (Rowland, 1990:430). Materialist critics see no distinction between what a writer intends the reader to see and what the writing itself enables the reader to see, a contradiction which materialist critics intend to bring to light (Wotton, 1985).

Materialist critics reject the distinction between "fiction" and "Literature" (Wotton, 1985:1). They construe "Fiction" and "Literature" as "separate moments in a determinate productive process comprising an articulation between the historical moment of producing the writing and the subsequent moments of consumption/reproduction which entails the ideological activation of writing by the discourse of criticism" (Wotton, 1985:3).

Materialist critics therefore seek to analyze texts in terms of their original social and economic representation and in terms of that of the reader response (Clines & Exum, 1993:18). Therefore, materialist critics bring together the originating background of the text, the text and the role of the reader.

3.3.14.3 Remarks

Materialist critics suggest that the biblical text originated at a specific time and place in history under specific circumstances, and that readers either interpret the biblical text from out of the circumstances wherein they live (the poor) or place the biblical text in its original context, in the past (the exegete). Therefore materialist critics reconstruct the social formations and economic matrixes that gave birth to the biblical text out of the text being read but also bring the social formations and economic matrixes of the poor reader to bear on the text. It recognizes the role each reader's location, interest and systems play in the interpretation of the biblical text.

This implies that the meanings construed from the biblical text may differ from one reader to the next. This means, for example, that Isaiah 5:8 and Acts 2:44-47 will mean different things to a capitalist property speculator and different things to a dispossessed bourgeois due to each reader's social formations and economic matrixes.

The rejection of the distinction between fiction and literature and the distinction between what a writer intended the reader to see and what the writing itself enables the reader to see blur the distinction between signs and reality.

3.3.15 Sociological criticism

3.3.15.1 Overview

According to Gottwald (1982:2) the concept of sociological criticism is born out of the concepts 'social' and 'sociological'. "'Social' is a catch-all category for group behaviours and meanings, while 'sociological' refers to methods and theories for systematically describing and explaining group behaviours and meanings" (Gottwald, 1982:2), hence sociological criticism is preferred.

Literary works of the social philosopher Karl Heinrich Marx (1818-1883), the social theorist Emile Durkheim (1858-1917) and the functionalist sociologist Max Weber (1864-1920) enter this realm of sociological criticism (for synopsis of formation of the thoughts see Morrison, 2006) (Gottwald, 1982:9). Marx ([1841]1902) holds a materialist worldview and sees the workings of economy as the determining factor of a society. For Marx, human mind and human consciousness are part of matter (Kunin, 2003). Marx sees religion as originating from alienation and aiding the persistence of alienation in the processes of thesis, anti-thesis and synthesis (Kunin, 2003). He sees religion as supportive of the *status quo* and a source of comfort in correspondence with his famous saying that religion is an opium to people (Kunin, 2003). Marx's doctoral thesis ([1841]1902) shows that theology should yield to the superior wisdom of philosophy.

Durkheim's literary works (*e.g.,* Durkheim, [1895]1982; Durkheim, 1995) are dedicated to demonstrating that religious phenomena stem from social rather than divine factors. Durkheim's premise is that the concept of the sacred, and not faith in the supernatural, is the defining characteristic of (primitive) religion, (Pals, 1996:99; *cf* Durkheim, 1995). Durkheim (1995) asserts that morality/moralism cannot be separated from religion. He believes that religion and morality can be explained in terms of social interaction. For example, religion reinforces group interest. Durkheim (Durkheim, [1895]1982; Durkheim, 1995) explains the existence and quality of different parts of a society by reference to what function they serve in maintaining the quotidian (*i.e.* by how they make society "work"), that is, an organic analogy. Durkheim ([1895]1982) maintains that social facts (specific categories of phenomena) are endowed with power of coercion by reason of which they may control individual behaviours, for example totemism. According to Durkheim (1995) religion is an expression of social cohesion, hence his theory could be termed 'structural functionalism' and consequently be linked to structuralism.

The premise of Weber's ([1920]1993) theory is a distinction between truth claims of a religious movement and a scientific study of that movement. Weber claims that truth claims by the movements are irrelevant for the scientific study of the movements (Nielsen, 1998:n.p.). Weber ([1920]1993) suggests that religion is human responses that give meaning to problems of existence

such as birth, death, illness, aging, injustice, tragedy and suffering. He maintains that religious belief stems from the work of skilful, authoritative charismatic individuals, and that these works are eventually transformed into systematic authoritative church-based religions in believing communities (Townsley, 2004:n.p.). Hence, this theory can be construed to suggest that the biblical worship of YHWH started with Adam (Gen 4:25-26) while the biblical worship of Christ (Christianity) started with Christ and/or his followers (Mt 28:17; Lk 24:52; Jn 9:35-38). This theory finds support in the proliferation and schisms of church denominations.

Sociological criticism as applied to the biblical texts develops from social scientific theories such as the Pastoral nomadic theory (Mendenhall, 1962:66-87), Social revolution theory (Gottwald, 1979), the Invasion theory and Infiltration theory (Gottwald, 1982:3, 4) with reference to the history of the people of Israel. Social scientific theorists argue that the people of Israel (the community of Adam and Eve and their descendants) as the pervasive subject of the Jewish Bible lived in different forms of social organization over its history as nuclear families, extended families or clans under patriarchs, tribes from under Moses, leaders and kings, expatriates in their homelands and in foreign lands, and as colonies under great empires (Gottwald, 1982:1). Hence to interpret this Jewish Bible one needs to unpack and account for the social organization of this community in the exegesis of the biblical text.

3.3.15.2 Description

Sociology of literature studies literature in use as used in its social context (Templeton, 1992:19). Sociological criticism is "a process for examining biblical social behaviour and self-understanding according to methods and theories developed for the study of social reality at large" (Gottwald, 1982:3). This means that sociological critics seek to evaluate the adequacy of social scientific theories, methods and research strategies (Gottwald, 1982:10).

The social scientific theorists try to systematically describe and explain group behaviours and meanings as they manifest themselves (Kunin, 2003). Underlying these descriptions and explanations is the assumption that behaviours and meanings are conditioned by an underlying "deep structure" and determinism. Determinism suggests that meanings of words are predetermined (for some evaluation see 3.3.9.3 above).

3.3.15.3 Remarks

According to sociological critics the denotations and connotations of 'the Holy One of Israel' in Isaiah should be construed based on the conclusions of social scientific theories describing the behaviours and meanings of the social organization of Israel. But there are several social scientific theories and some of these theories exhibit conflicting findings.

Sociological critics should be credited for suggesting that biblical religion can also be understood as a social phenomenon, a phenomenon of relations between God and creation and among creatures

themselves. If it is assumed that biblical texts express selective viewpoints of human observers then the reliability of the description of the phenomenon and that of the social scientific theories based on the biblical texts should be evaluated on a sliding scale (for the discussion of the reliability see Gottwald, 1982:1-11). The fundamental question that consequently arises is: Can there be religion outside the realm of the mind of a person and his social relations?

3.3.16 Psychoanalytic literary criticism

3.3.16.1 Overview

Psychoanalytic literary critics are literary critics that perform psychoanalytic reading of texts. Psychoanalytic literary criticism is rooted in the tradition of psychoanalysis, begun by Sigmund Freud (1856-1939) and later expanded by Carl Jung (1875-1961), Erik Erikson (1902-1994) and others, which explores the psyche of authors and literary characters in texts as if texts were kinds of dreams that repress their real (or latent) content behind obvious (manifest) content (*e.g.,* Freud's *Delusion and dreams* [1907]; Freud's readings of the *Oedipus* [1910b] myth in connection with Shakespeare's *Hamlet*).

Psychoanalytic reading has been practised since the early development of psychoanalysis and developed into a rich and heterogeneous interpretive tradition (Frye, [1957]1973:214). It shifted its emphasis from the content to the fabric of artistic and literary works (Waugh, 2006:208). Some of Freud's adherents psychoanalyze poets and painters (sometimes to Freud's chagrin) (Gay, [1998]2006:764). Some critical analysts of psychoanalysis conclude that "one cannot psychoanalyze a writer from his text; one can only appropriate him" (Phillips, 1994:45).

Among modern uses of psychoanalysis is the development of "ego psychology" (*e.g.,* Corey, 2001) and reader response criticism (*e.g.,* Fish, 1980; Ousby, [1988]1993). Holland's experiments in reader response theory, for example, suggest that we all read literature selectively and unconsciously project our own fantasies into it (Ousby, [1988]1993:766).

3.3.16.2 Description

Psychoanalytic critics endorse in method, concept, theory or in form the idea that literature is fundamentally entwined with the psyche (Waugh, 2006:200). They evaluate psychoanalytic readings of texts that attempt to psychoanalyze the psyches of the authors of those texts and the literary characters in those texts through the reading of the texts.

Psychoanalytic literary critics see the text as if it were a kind of dream (Anon, *s.a*.c:n.p.). Psychoanalysts assume that a dream comprises two elements: real (or latent) content and obvious (manifest) content (*cf* Freud's *Delusion and dreams* [1907]). The text represses its real (or latent) content behind obvious (manifest) content (Anon, *s.a*.c:n.p.). The process of changing from latent to manifest content is known as the dreamwork and involves operations of concentration and

displacement (Anon, *s.a*.c:n.p.). The critic analyzes the language and symbolism of a text to reverse the process of the dreamwork and arrive at the underlying latent thoughts (Anon, *s.a*.c:n.p.). So, the interpretation of a dream involves a critical analysis of the content and the symbolism of the dream (*cf* Freud's *The interpretation of dreams* [1910a]).

Psychoanalysts assume therefore that dreams/texts represent realities outside themselves, and hence take upon themselves the task of unveiling these realities: from manifest content to latent content.

Psychoanalytic criticism may be understood to have two key tenets. First, that the psyche of the author of a text is implied in his text and, second, that texts have non-cognitive effects on readers (*cf* Clines & Exum, 1993:18). Psychoanalytic critics search for the authors' needs and drives they believe to be embedded in the texts they wrote or try to uncover the psychology of characters and their relationships within the texts and ask what it is about the human condition in general that these texts reflect (*cf* Clines & Exum, 1993:18). They may also examine the non-cognitive effects that texts have upon readers and then construct theoretical models of the nature of the reading process (*cf* Clines & Exum, 1993:18).

3.3.16.3 Remarks

The suggestion that the psyche of the author is implied in biblical texts is, humanly speaking, possible and welcome; but may, from the claims of scriptures, be debatable. Similarly, the question as to whether or not one can psychoanalyze a writer from the text he wrote, or can only appropriate him will probably also remain debatable (*cf* the intentional fallacy in Wimsatt & Breadsley, [1946]1954:3-18 and the idea of the dead author in Barthes, [1968]2011). Some authors may argue that biblical authors were divinely inspired (*cf* 2 Tim 3:15-16; 2 Pet 1:19-21) and that nothing of these inspired authors can be implied from the texts they wrote. The examination of the effects the biblical texts have on readers should be welcomed because it may be used to speculate about possible future outcomes for those who read the biblical texts.

Any psychoanalysis of the content and the fabric of artistic and literary work and of the reader is to be welcomed because the author-text-reader triangle analysis seems inevitable in exegesis. For the exegesis of 'the Holy One of Israel' in Isaiah it means that the exegete has to analyze the text, and through the text make inferences about the psyche of the author(s) and also account for the interaction between the text and the exegete.

3.3.17 Reader response criticism

3.3.17.1 Overview

There are a number of studies on reader response criticism covering some sections of the Old Testament (*e.g*., Alter, 1981; Alter, 1985; Sternberg, 1985). According to McKnight (1999:370)

reader response criticism developed from Fish's (1980) publication titled *Is there a text in this class? The authority of interpretive communities*. Fish maintains that the source of meaning of a text is the author, the text itself or the reader. He argues that since the intentions of the author and the temporal dimensions of the text are unavailable and only the spatial form of the text is the essential factor in meaning, then the source of meaning of a text lies in the reader (interpretive communities and not an individual reader) rather than in the author or the text. He states that "it is interpretive communities, rather than either the text or reader, that produce meanings" (Fish, 1980:11). He mentions that there are two levels of experience in reading: the first level is shared by all readers regardless of differences and the second level may be construed as an emotional or intellectual reaction to the first level (McKnight, 1999:370, 371).

Reader response critics focus on "the reader as the creator of, or at the very least, an important contributor to, the meaning of texts" (Clines, 1995:65). According to McKnight (1999:370, 372-373) reader response critics view texts in terms of its readers and their values, attitudes and responses although the nature and role assigned to the reader vary according to the critical theory that is being used and the explicit or implicit worldview of which that theory is an integral part.

3.3.17.2 Description

The reader makes sense of the words, phrases, sentences, paragraphs and eventually the whole complex of the work by forging a comprehensive meaning from the parts. According to Fish (1980) the proper *praxis* of reader response critic is the suppression of the subjective and idiosyncratic responses in favour of the response shared by all readers (McKnight, 1999:371).

Davies (1990c:402-405) argues that meaning is created by the reader construing the text. According to Davies (1990c:404, 405) the text "is sufficiently elliptical to imply more than is stated, so that the reader is repeatedly challenged to discover what lies beyond the explicit".

Clines and Exum (1993:19; *cf* Clines & Exum, 1993:18-19; Clines, 1995:65) position reader-response criticism by writing that reader response criticism does not see

> 'meaning' as a property inherent in texts, whether put there by an author (as in traditional historical criticism) or somehow existing intrinsically in the shape, structure and wording of the texts (as in new criticism and rhetorical criticism), reader-response criticism regards meaning as coming into being at the meeting point of text and reader – or, in a more extreme form, as being created by readers in the act of reading.

From Fish (1980), Clines and Exum (1993) and McKnight (1999) it is evident that the subjective and idiosyncratic responses of an individual reader are suppressed in reader response criticism in favour of the response shared in a particular community.

3.3.17.3 Remarks

Reader response criticism touches on two important issues: indeterminate 'meaning' (*cf* Clines, 1995:65; Clines & Exum, 1993:19) and the validity of interpretations. This makes one aware that texts cannot have inherent meanings because linguistic signs can mean different things to different individuals. For example, Chinese scripts mean different things to the Chinese reader and to one who does not know or cannot read Chinese linguistic signs. Meaning is therefore defined relative to the various readers who create or develop their own meanings and not relative to an individual reader (Clines & Exum, 1993:19). But the fact that an individual reader has to interact with a text in the creation of meaning means that the text is also crucial in the creation of meaning. The question is whether it is possible to eliminate the subjectivity of an individual reader completely from the individual reader's "creation" of the meaning of the text.

Second, Clines (1995:66) writes that "if the author or the text cannot give validation to meanings, the only source for validity in interpretation has to lie in 'interpretative communities'". The fact that an individual reader has to interact with a text in order to interpret it means that the text is also crucial in the creation of meaning and in validating any interpretation and not only the "interpretative communities". It is therefore accurate to suggest that the meaning of a text and the validation thereof lie in both the text and the reader/"interpretative communities".

3.3.18 Post-modernism

3.3.18.1 Overview

Post-modernism is an expression of disenchantment with modernism. Post-modernism (neo-modernism) partly carried modernism further and partly reacted against it (Jameson, [1991]2003:61). Hence in order to explain post-modernism one needs to also highlight modernism.

Some of the notable writers of modernism in the first half of the twentieth century were, according to Childs ([2000]2008:15), Walter Benjamin (1892-1940) of the Frankfurt School of Critical Theorists, Theodor Ludwig Wiesengrund Adorno (1903-1969) and Max Horkheimer (1895-1973) (for their history, theories and political significance see Wiggershaus, 1994). Adorno wears the moniker of "social philosopher" because he focuses on society. He argues that society is an existent, inhuman, automatic and self-regulating system from which one must escape. The publication "On Jazz" ("Über Jazz") argues against the blooming entertainment and culture industry – a system by which, Adorno believes, society is controlled by a top-down "creation" of standardized culture to intensify commodification. Adorno and Horkheimer (Adorno & Horkheimer, 2002) corroborate in critiquing mass culture in contemporary societies. They theorize that the phenomenon of mass culture has a political implication, namely that all the many forms of popular culture are a single *culture industry* whose purpose is to ensure continued obedience by the *masses* to market interests. They argue that culture industries manipulate the masses by "creating" and cultivating false needs that are to be satisfied by market capitalism. The rationale of the modernist theory in this context is meant to

promote the emancipation of the consumer from the tyranny of the producers by inducing the consumer to question the underlying capitalistic assumptions, beliefs and ideologies.

Post-modernism is in its turn variously referred to as a cultural theory, a way of life, a loosely bound collection of anti-modern ideas or a social deconstruction. Early postmodernists include Friedrich Nietzsche and Martin Heidegger. Contemporary postmodern thinkers include Jean Francis Lyotard, Gillies Deleuze, Jacques Derrida and Michel Foucault. Derrida refers to post-modernism as "a new enlightenment" (Bennett & Royle, 2004:250) whilst Adorno and Horkheimer (2002) claim that enlightenment is supposed to bring pluralism and demystification, but instead society is suffering a major fall as it is corrupted by capitalist industry with exploitative motives.

For the postmodernist, reality is a social construct which is contextual to cultural conditions and characterized and defined by communities or societies based on their language – their common narrative (Moreland & Craig, 2003:146). Post-modernists overtly reject all meta-narratives and grand explanatory theories of history and knowledge. They argue that because absolute truth and reality are unattainable, no theory or text that seeks to establish them in an over-arching or explanatorily all-encompassing manner can be trusted whether or not it incorporates philosophy, histories, religion, cultural theories and political theories. By virtue of this stance it is conceivable that Post-modernists reject Marxism, socialism, humanism, existentialism, scientism, Darwinism, evolution theory, intelligent design theory, Christian history, doctrines (dogmas) and all religious or spiritual texts as being authoritative or possessive of absolute truth, or able to access reality (Moreland & Craig, 2003:149).

Bennett and Royle (2004:249) list a number of other key tenets (for want of a better word) like the urge to de-centre logocentric cultural meaning, pastiche (the ironic parodying of existing discourses), little narratives as opposed to grand narratives (Lyotard), absence of depth or any meaning underlying surface expressions, dissemination (a fragmentation of modern ideas of identity and originality). Moreland and Craig (2003:147) identify nominalism and anti-essentialism as key tenets. Nonetheless they are recognized as critically defining themes in post-modernism although one theme may paradoxically strain against another. For example, anti-representation or rejection of its own representation (Bennett & Royle, 2004:255) may strain against its attempts to describe what post-modernism is all about or not about.

3.3.18.2 Description

Post-modernism has often been described as difficult to define because of its overarching sphere of operation, but the best summary description may simply be something like - that which comes after modernism. By nature of definition post-modern, in its Latin origin, is comprised of 'post' (meaning 'after') and 'modo' (meaning 'just now') and 'post-modern' would literally mean "after just now" (Appignanesi & Garratt, 1995).

The word 'modern' was first used by Baudelaire ([1964]1978) in the mid-nineteenth century in his essay titled *The painter of modern life*. Baudelaire describes modernity as the fashionable, fleeting and contingent in art, in opposition to the eternal and immutable (Childs, [2000]2008:14). Foucault describes modernity as an attitude that places human reason at the centre of everything (Childs, ([2000]2008:16).

The term 'modernism' is contentious because its usage is accompanied by literary, historical and political debates (Childs, [2000]2008:4). Politically, modernism describes a way of life and of experiencing life which has arisen with the changes wrought by industrialization, urbanization, secularization, division of labour (*e.g.,* Emile Durkheim), disenchantment of the rationalized world (*e.g.,* Max Weber) and gradual move from *Gemeinschaft* (community) to *Gesellschaft* (friendship) respectively (*e.g.,* Ferdinand Tonnies) (Childs, [2000]2008:15). According to Benjamin (1973:259-260) the modernists see history in an image of an angel of history facing in the past whilst debris is piling up in the past, a storm blows from "Paradise" and pushes this angel of history to the future. Childs ([2000]2008:15, 16) surmises that modernists maintain that history is detritus and shored ruins while modernity is both the culmination of the past and the harbinger of the future. This means therefore that politically modernism has aspect of labour, way of life or attitude towards life in relation to the past, present and the future. From the literature point of view, modernism is either viewed in relation to a period in history (1890-1930) or in terms of a genre (innovation, novelty and a sustained inquiry into the uncertainty of reality) (Childs, [2000]2008:3, 18). Historically, modernists are preoccupied with the repetitive and cyclical time rather than chronological and teleological one (Childs, [2000]2008:8).

To explain post-modernism, Jameson ([1991]2003:79) considers a twenty-nine-minute "work" called "AlienNATION" produced at the School of the Art Institute of Chicago by Edward Rankus, John Manning and Barbara Latham in 1979. Jameson ([1991]2003:79) explains that to describe the "work" after viewing the stream of images of all kinds the describer violates the perpetual presence of the image and reorganizes the few images in the memory according to "recognizable" schemes that probably reveal more about the reading mind than the text itself. Every time the "AlienNaTION" work is viewed it remains unchanged while the images in the memory of the viewer and his reorganization of the images in the mind of the viewer always change. Jameson ([1991]2003:78-79) succinctly describes post-modernism in terms of a "videowork" as follows:

> What is out of the question is to look at a single 'videowork' all by itself; in that sense, one would want to say, there are no video masterpieces, there can never be a video canon, and even an auteur theory of video (where signatures are evidently present) becomes very problematic indeed. The 'interesting' text now has to stand up out of an undifferentiated and random flow of other texts. Something like a Heisenberg principle of video analysis thereby emerges: analysts and readers are shackled to the examination of specific and individual texts, one after the other; or, if you prefer, they are condemned to a kind of linear *Darstellung* in which they have to talk about individual texts at a time. But this very form of perception and criticism at once interferes with the reality of the thing perceived and intercepts it in mid-lightstream, distorting all the findings beyond recognition. The discussion, the indispensable preliminary selection and isolation of a single 'text'

> then automatically transforms it back into a 'work', turns the anonymous videomaker back into a named artist or auteur and opens the way for the return of all those features of an older modernist aesthetic which it was in the revolutionary nature of the newer medium to have precisely effaced and expelled.

Points of reaction from within post-modernism are associated with other 'posts', namely post-colonialism and post-structuralism.

3.3.18.3 Remarks

Post-modernists suggest that an originator of a text is considered dead whilst the reader is perceived to be creating another 'text' by reorganizing the text he reads according to "recognizable" schemes in his mind. Therefore what remains of the three communication aspects (author, text and reader) is the text and the reader. The reorganizing according to schemes reveals some similarities with the structuralist criticism. A consequential irony of this stance is that post-modernism becomes more definite and more asserted based on that which it rejects – that which its enthusiasts claim it is not – and making it to converge more and more on an explanatory system or text (Moreland & Craig, 2003:149).

Both modernists and post-modernists challenge the view that literature attempts to depict life in an objective manner without idealization or glamour, didactic or moral ends (Childs, [2000]2008:1, 3). Modernists and post-modernists consistently pretend to be (and sometimes are actually) new (Childs, [2000]2008:2). They propose new methods, a fresh "syllabus" or canon of authors, and a new register of allusions.

Although some of these thinkers (Post-modernists) reject the post-modernist moniker often assert that post-modernism is not an explanatory system or a text of knowledge, they are unavoidably caught in various systematizations, schemas of interpretation and descriptions many of which are common and cohesive for both post-modernists and sceptics of post-modernism alike. The reasons for this conundrum are rooted in what post-modernists do actually say regardless of their descriptions.

3.3.19 Multi-dimensional reading strategy

3.3.19.1 Overview

Multi-dimensional reading is referred to as criticism (*e.g.,* Patte, 1980:95), approach (*e.g.,* Rousseau, 1986) or strategy (*e.g.,* Jonker, 1998:2)[1]. There are already some multi-dimensional readings done on Bible books (*e.g.,* on the book Jonah [Jonker, 1998]; on Psalm 78 [Kim, 1998]). To curb confusion in this study Jonker's (1998) and Kim's (1998) reading strategy will be referred to as multi-dimensional reading (see 3.3.19.2 below for description) while the strategy which is

[1] 'Criticism', 'approach', 'strategy' and 'reading' have different emphasis (for the different emphases see 3.2 above).

proposed in this study will be referred to as the proposed multi-dimensional reading (see 3.3.19.2 below for description).

3.3.19.2 Description

There are several descriptions of multi-dimensional reading of texts and the present study focuses on the description by Jonker (1996a) because he claims that his description is extensive (Jonker, 1998:3).

The starting point of Jonker's (*cf* 1996a:401) multi-dimensional reading strategy is the communication model and the acceptance of the right of plurality of exegetical methods to co-exist. This strategy takes into account both synchronic and diachronic aspects of exegesis (Jonker, 1996a:401). Jonker (1998:2) explains that the approach does not mean that one super method is created by amalgamating the strong points of every available exegetical strategy, but that his approach acknowledges the complex nature of texts and tries to establish the sense of a text based on such acknowledgement and the various relationships between the various facets of this complexity in the interpretation of a text. Lategan (1993:1) summarises this point by arguing that it is neither an attempt to deny plurality nor a choice of the best or most suitable method for interpreting a text (Jonker, 1996a:400-401).

The point of departure of Jonker's multi-dimensional reading strategy is that each exegetical methodology is permitted to operate according to its own presuppositions and method(s) (Jonker, 1996a:405). He employs the three basic aspects of a communication process in his multi-dimensional reading strategy by arguing that one methodology may concentrate on the synchronic (structural or intertextual) aspect of the medium (such a methodology may be literary, structural or semiotic) while another methodology may treat the diachronic aspect of the medium (such a methodology focuses on an historical-critical methodology) or the interaction between the reader and the text (reader response methodologies) (Jonker, 1996a:405).

Jonker's multi-dimensional reading takes the author, text and reader as dimensions that need attention when reading a text. He argues that the three dimensions co-exist interactively because any dimension at any given time co-exists interactively with the one preceding it (Jonker, 1996a:402-405).

3.3.19.3 Remarks

There are applications of Jonker's multi-dimensional reading in Jonker (1998:1-15) and in Kim (1999). Jonker (1998:1-15) reads the book of Jonah multi-dimensionally while Kim (1999) reads Psalm 78 multi-dimensionally. The present discussion concentrates on the application of this reading by Jonker. His multi-dimensional reading is commendable because it incorporates the synchronic and diachronic aspects of author, text and reader when analysing a biblical text. But one wonders why Jonker calls this strategy "multidimensional" instead of 'three-dimensional' (*cf* Kim,

1999) because it concentrates on three aspects of the communication process: analysing "a biblical text and the communication situation in which it functions (or parts thereof) according to his/her own approach and method(s)" (Jonker, 1996a:406).

The use of the word 'multi-dimensional' is confusing because Jonker does not define or delimitate it. For example, the sense of "multidimensionality of the communication situation" in Jonker (1996a:406) may be construed ambiguously. One could infer that the multi-dimensionality of the communication process lies in the view that a biblical text can only be explained and understood in terms of the author from Jonker's statement that each turn of a cube level of a rubic's cube can only be explained and understood in terms of the preceding turns of the cube level (Jonker, 1996a:406 footnote 36), or that multi-dimensionality suggests that the present aspect co-exists interactively with the previous one (Jonker, 1996a:407).

Consequently, the question is: Can it be said that any reader always understands and explains a biblical text he reads (*cf* Jonker, 1996a:404-405) in the manner the biblical text purports to be understood? Surely, the answer is in the negative. But some of Jonker's written reading results can partly be explained and understood in terms of the biblical text he reads and partly in terms of what each reader or exegete purports to be his reading approach and method(s).

3.3 SUMMARY AND REMARKS

The brief disectional vistas of the studies on reading strategies bring to light aspects of synchrony-diachrony, reader response, relationships among signifier/concept-signified/object-reader/subject with reference to connotations of words or texts, and aspects of multi-dimensional reading strategies.

The philosophical assumptions that relate to the source of knowledge try to answer the question as to whether or not there is a reality like Isaiah, how a person knows what he knows, how the signifier relates to the signified and how people communicate. Naturalists, Realists, Post-positivist critical realists, Idealists, Empiricists, Existentialists, Positivists and Rationalists all agree that the "self" is the starting point but disagree as to what the "self" is capable of doing (and/or knowing).

Central to each reading strategy which is either diachronic, synchronic, reader response or a combination of any two is the reader. Diachronic readings may be construed to be represented among others by Textual criticism, Literary criticism, Genre criticism, Tradition criticism and Redaction criticism. The underlying premise or assumption of diachronic readings is that the Bible is a compilation, inextricably tied to the history of Israel or to that of the believing communities. The fundamental question relating to diachronic readings is where one draws a line between literary critical analysis undergirded to an extent by subjectivity, such as the believing community's dogmas (*e.g.,* the exegete being the child of his age/church/faith) or by mere objectivity.

Literary criticism tries to determine the beginning and end of the textual units and to establish the internal coherence of the textual units thereby assuming that literary criticism is capable of determining the beginning and the end of textual units. The texts and textual units are then either assigned to different sources, forms, traditions, genres and/or historical backgrounds and authors/redactors, or further subdivided. The fundamental question relating to literary criticism is how one will know which reconstructed text is closest to the original text if one does not have the original text to compare it to.

While the preceding biblical criticisms seek to explain the text by tracing its origin and development within a diachronic perspective, redaction criticism concludes with a study that is synchronic. At the synchronic point the text is explained as it stands on the basis of the mutual relationships between its diverse elements and with an eye to its character as a message communicated by the author to his contemporaries. At the synchronic point one is in a position to consider the demands of the text from the point of view of action and life. When the texts studied belong to a historical literary genre or are related to events of history, then historical criticism completes the literary criticism so as to determine the historical significance of the text in the reader's world and time. It is in this way that the exegete tries to position the biblical text in its concrete historical setting.

The inseparability of synchrony and diachrony come through wherein each pericope shows a degree of structural unity and some hints to the *Sitz im Leben* in which it was written and/or redacted. But this link becomes an exegetical challenge, for example, when a text is not perceived to refer exclusively to only one specific *Sitz im Leben* in history but construed to refer (note: refer and not apply) to more than one *Sitz im Leben* as well. This understanding can lead to delimiting texts into independent small texts (pericopes?) (*e.g.,* Form criticism, Genre criticism). This delimitation assists to account for some discrepancies in some biblical texts but it undermines the historic fact that the *textus receptus* was traditionally received as a unity and can also lead to delimitation *ad absurdum*. But taking into consideration the diachronic and synchronic aspects only in exegesis ignores the role the reader plays in the exegesis of a text, hence the need for the reader response criticism.

Reader response criticism partly accounts for the fact that some exegetes sometimes understands one and the same text to mean something different, but it confronts the challenge of suggesting that there can be as many readings as there are readers/exegetes and the inevitability of some degree of *eisegesis*. The simultaneous joint application of synchronic, diachronic and reader response criticisms is termed a 'multi-dimensional reading strategy'. The multi-dimensional in an analogy of a prism raises the question as to whether or not some readings of some biblical texts cannot result in contradictory denotations and/or connotations at some stage. Some resultant discrepancies may possibly be curbed by letting the reading strategies engage with each other.

The centre of the reading strategies lies in the findings of the study of sign processes (semiosis) or signification and communication, and signs and symbols of concerned words or texts. The semiotic studies do not nicely divide into diachrony, synchrony and reader response criticism respectively,

hence the plea for and the tendency towards a multi-dimensional reading strategy (*e.g.,* De Saussure's concept of one dimensionality of auditory linguistic sign and the multi-dimensionality of a written linguistic sign; Jonker's [1998] multi-dimensional reading of Jonah; Dozeman's [2010] exploration of how different methods of interpretation relate to and complement each other).

A multi-dimensional reading of a text attempts to read the text from all possible vantage points and from all theories of literary criticism. This is what is proposed in this study. This reading strategy assumes that some biblical prophecies have already been fulfilled in and through history, some are being fulfilled and some will be fulfilled in the future. It appears that multi-dimensional reading is inevitable and that it is the order of the day and promises to be around for some time (Clines, 1990:51; Rendtorff, 1992:19-20).

Consequently, for the exegesis of 'the Holy One of Israel' to be a relevant multi-dimensional reading also needs to examine some semiotics of the use of 'the Holy One of Israel' within Isaiah. The search for literal connotations (denotations and connotations of words at face value) which dominated the agenda prior to Duhm and the historical critical studies that centred around Duhm's three 'Isaiahs' hypothesis that dominate the scholarly milieu well into 1970s no longer control the agenda; but a wide variety of issues, methodologies and interpretive perspectives came to the fore. These issues, methodologies and perspectives refresh, challenge and/or add to the scope of the previous interpretive agendas (Hauser, 2008:1). In each subsequent phase some of the hermeneutical viewpoints of the preceding phase(s) existed side by side whilst others were driven to the periphery and new ones put in the centre of the interpretation processes (Jonker, 1998:2). The present phase tends to integrate the hermeneutical viewpoints of all the preceding phases into its interpretation processes (Rendtorff, 1992:19-20; Jonker, 1996a:405). The interpretations and arguments each writer upholds are closely tied up to the constructs and emphasis that writer cherishes (Melugin, 2008:184). This suggests that each reader of a biblical text needs to disclose his presuppositions and exegetical backdrop within which he reads the text.

In light of the shortcomings and strengths of the reading strategies discussed in this chapter a modified multi-dimensional reading strategy is proposed in Chapter 4.

CHAPTER 4

EXEGETICAL PRESUPPOSITIONS AND FRAMES OF REFERENCE

4.1 ORIENTATION AND INTRODUCTION

A 'text' is authored and read with the main and fundamental presupposition that it communicates a message. Although there are several theories as to what communication is and as to how it takes place, a 'text' is authored and read within a communication framework. The theories of communication agree among others, first, that communication is core as far as a 'text' is concerned; second, that communication comprises realities, signs, co-texts and contexts; third, that the author and the reader must share a communication framework in order for communication to can take place. The discussion of the reading presuppositions and strategies above showed that any reading is done within a vista of disclosed and undisclosed presuppositions and frames of reference; and undisclosed presuppositions and frames of reference may either cause non-communication, miscommunication or misunderstanding.

Communication constantly changes or nuances referents and senses of signs (words), contexts and co-texts as its references and senses may point backward and forward as the communication continues. The Bible is a classic example in doing this as it would, for example in the days of Pauline Epistles, refer to the creation of the heavens and the earth and also to the hereafter. In order to explain this phenomenon of communication Saussure distinguished between a word's (sign's) "value" (which it has in relation to the language system) and its "signification" (which it has in actual use). "Value" depends on the language system (which Saussure called *langue*) whilst "signification" depends on the actual use of the language (which Saussure termed *parole*) (Pym, 2007:276). For theorists like Coseriu, these terms can be mapped onto the German distinction between *Sinn* (stable meaning) and *Bedeutung* (momentary signification) (Pym, 2007:276). This means therefore that each usage of each sign (word) has theoretically *Bedeutung* (momentary signification) which has to an extent a relationship with its *Sinn* (stable meaning). Consequently, according to De Saussure and Coseriu 'the Holy One of Israel' in Isaiah will operate differently in different language systems ("value") and have stable meaning ("Sinn"), actual usage (signification) and momentary signification (*Bedeutung*).

Non-communication, miscommunication or misunderstanding may arise when the reader is not aware as the author constantly changes or nuances denotations and connotations of words, co-texts and contexts of the 'text' and points backward and forward as the communication continues. In order to curb non-communication, miscommunication or misunderstanding one needs to disclose *ab initio* and constantly the presuppositions, frames of reference, theories of reality, signs, contexts, co-texts and of knowledge within which one communicates. But such constant (excursive) disclosure

may disrupt the smooth flow of communication. Stanton (1979:61) advises that "(a)n examination of presuppositions must be the first step taken in scientific interpretation". It will therefore be ideal for the author of a text to keep the reader in the loop by (re)co-textualizing and (re)contextualizing the 'text' as communication continues.

The questions as to what reality, sign, co-text and context entail in turn give rise to various theories of reality, sign, co-text and context and theories of knowledge (epistemology). The interactive workings of the theories of communication, theories of reality and/or those theories of knowledge influence views on 'text' and exegesis. Due to the scope of this study neither the interactive workings of these theories nor the theories themselves will be discussed but it suffices to say that exegesis, which is the main focus of this study, is (part of) communication *par excellence*.

In light of this, Chapter 4 unpacks the concept of exegesis and then succinctly and evaluatively highlights some exegetical approaches, methods and their presuppositions in order to arrive through deductive exclusion at the presuppositions, exegetical frames of reference and methods for the present study.

4.2 EXEGETICAL PRESUPPOSITIONS AND FRAMES OF REFERENCE

4.2.1 Presuppositions

A scientific investigation or inquiry is done on the basis of certain presuppositions and according to certain procedures or methods. This implies therefore that an investigation or inquiry into 'the Holy One of Israel' in Isaiah will be done on the basis of certain assumptions (for the assumptions of this study see 4.4 below) and in accordance with certain procedures or methods (for method of this study see 4.5 below).

There are various presuppositions and procedures or methods that could be relevant and applicable to the study of 'the Holy One of Israel' in Isaiah (*cf* Reading assumptions and strategies in Chapter 3 above). But choices and assumptions for this study have already been made with motivations under 4.2.1 above for a multi-dimensional or multi-faceted reading of 'the Holy One of Israel'. Although the intervention of the Holy Spirit will result in a spiritually motivated and enlightened study, writing that the Bible is the inspired Word of God in human language will make an insignificant contribution to the study of 'the Holy One of Israel' in Isaiah except to operate as an assumption.

4.2.2 Frames of reference

Exegesis is "an explanation and interpretation of a piece of writing, especially a religious piece of writing" (Sinclair, 2001:534). It comprises therefore a detailed rendering of word(s) with other words and explanation of what is construed to be the referent and sense of word(s) by other words.

There are several examples of exegesis of biblical texts. In 'καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ ᾽Εμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ᾽ ἡμῶν ὁ θεός' ('and they will call his name 'Immanuel', which is translated/interpreted [as] 'with us [is] the god'). 'Μεθ᾽ ἡμῶν ὁ θεός' ('with us [is] the god') interprets '᾽Εμμανουήλ' ('with us [is] god') (Mt 1:23). The translated/interpreted name, '᾽Εμμανουήλ', comprises one word whilst its interpretation, 'Μεθ᾽ ἡμῶν ὁ θεός', comprises four words. The Hebrew 'עִמָּנוּ אֵל' which is transliterated into the Greek one word '᾽Εμμανουήλ' comprises two words in Hebrew, namely 'עִמָּנוּ' ('with us') and 'אֵל' ('god') (Is 7:14). The transliteration is from the Hebrew language writing script ('עִמָּנוּ אֵל') to the Greek language writing script ('᾽Εμμανουήλ') whilst the interpretation is within the Greek language writing script ('᾽Εμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ᾽ ἡμῶν ὁ θεός' ['Immanuel, which is translated/interpreted [as] 'With us [is] the god']) and within the same biblical verse, Matthew 1:23.

On the day of Pentecost (τὴν ἡμέραν τῆς πεντηκοστῆς) (Acts 2:1; *cf* Acts 2:1-13) a tongue (γλῶσσα) rested on each apostle (2:3) and each apostle started speaking with another tongue (ἑτέραις γλώσσαις) (2:4), and each person in the crowd heard an apostle speak in the dialect (ἕκαστος τῇ ἰδίᾳ διαλέκτῳ) of a member of the crowd (2:6, 8). The Apostle Peter claims that the phenomenon was that which had been spoken about by the Prophet Joel (τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου ᾽Ιωήλ) (2:16), and Peter quotes Joel 2:28-29 in Acts 2:17-20. Peter suggests that Joel 2:28-29 was referring to the day of Pentecost at which the Apostles spoke in the dialects of the members of the crowd. Therefore, in this case, Acts 2:16-20 interprets Joel 2:28-29 the addressers (Joel [Joel 2]; Peter [Acts 2]); the addressees (everybody in Judah [Joel 2]; the Apostles and those who gathered for Pentecost [Acts 2]); and the circumstances (it was after YHWH sent locuts, army and other agents to destroy the land of Judah [Joel 1-2]; it was after the ascension of Jesus into heaven [Acts 1-2]). So, the biblical texts are different and historically centuries apart from each other.

In Hosea 11:1 we read 'כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי' ('for [when] Israel [was] a child I loved him and called [him] from [out of] Egypt') whilst in Matthew 2:15 we read 'καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς ῾Ηρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, ᾽Εξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου' ('and he was there until the death of Herod so that it might be fulfilled that which was spoken by the Lord through the prophet saying: Out of Egypt I called my son'). The context of Matthew 2:15 is the calling of Jesus Christ ('and his parents, Joseph and Mary') out of Egypt when King Herod had died (Mt 2:13-15) while the context of Hosea 11:1 is the calling of the Israelites out of Egypt under the leadership of Moses (Hos 11:1-12). The biblical text that interprets or alludes to (Mt 2:15) another biblical text (Hos 11:1) are different and historically centuries apart from each other.

In the case of '᾽Εμμανουήλ' (Mat 1:23) the link between the interpreting text ('Μεθ᾽ ἡμῶν ὁ θεός') and the interpreted text ('᾽Εμμανουήλ') is within the same biblical verse (Mat 1:23) while Acts 2:16-20

refers and quotes Joel 2:28-29. The link between Matthew 2:13-15 and Hosea 11:1-12 is not obvious and derives from the interpretation or understanding of each text by each individual exegete and also how each exegete connects Matthew 2:13-15 to Hosea 11:1-12. This kind of exegesis is evident in several contexts within and outside the biblical text such as in lexicons (*e.g.,* Macdonald, [1972]1981:457) and within the Masoretic Text (*e.g.,* Gen 2:16-17 read with Gen 3:3, 5). The translation of MT into LXX also exhibits interpretation. For example, the LXX translates the MT Hebrew plural 'אֱלֹהִים' ('gods') with Greek singular 'ὁ θεὸς' ('the god'), while the Hebrew 'יְהוָה אֱלֹהִים' ('YHWH god') is translated with Greek 'ὁ θεὸς' ('the god') in Gen 2:4; presuming, of course, for argument's sake that the LXX is translated from the MT into Classical Greek and Patristic Greek (Davies, 1990a:220).

Due to the exegetical phenomena highlighted by means of Matthew 1:23, Acts 2:16-20 and Matthew 2:13-15 the present study will methodologically position the concept and praxis of exegesis by briefly highlighting how they manifested in history to date before stating and explaining the presuppositions, exegetical frames of reference and the method of inquiry of this study. Due to the depth of what exegesis entails and the scope of the present study it suffices to summarize with some remarks the concept and praxis of exegesis with special focus on the concept and praxis of exegesis in lexicons, the *Biblia Hebraica Stuttgartensia*[5] and in the *Novum Testamentum Graece*[27] (*NTG*[27]).

4.2.2.1 Concept of exegesis in lexicons

Macdonald ([1972]1981:457) writes that "exegesis" is "interpretation, esp. Biblical". Macdonald ([1972]1981:457) suggests that the word "exegesis" is from Greek "exēgēsis – exēgeesthai, to explain- ex, out, hēgeesthai, to guide". According to Davies (1990a:220) 'exegesis' occurs in classical Greek, Greek Old Testament and the Patristic Greek but does not occur in the New Testament text. In classical Greek 'exegesis' has two connotations: "statement, narrative" and "explanation, interpretation, commentary" while in the Greek Old Testament it has the first of the two connotations (Davies, 1990a:220). In classical Athens an exegete interpreted oracles, religious and ceremonial laws and the heavenly signs but in the Patristic texts it was also used for "commentary" or "the exposition of scripture" (Davies, 1990a:220).

According to Davies (1990a:220) 'exegesis' suggests in English either an "explanatory gloss" (for example, where the second sentence is an exegesis of the first) (see also the example of Mt 1:23 above), or "a more extended exposition, especially of scripture or a scriptural passage". It "suggests a close reading of scriptural texts, explicating terms and sentences, and is often contrasted with '*eisegesis*'" (Davies, 1990a:220). '*Eisegesis*' (*cf* the Greek 'εἰς' [meaning *inter alia* 'into'] and the Greek "γενέσίς" [meaning "birth"] in Aland *et al*., 1993:53, 62) is a derogatory word which insinuates that the interpreter has imposed his thoughts and fancies upon the text (Davies, 1990a:220) whilst 'exegesis' suggests in contrast that the interpreter extracted the sense out of the text (*cf* the Greek 'ἐξ' [meaning *inter alia* 'out of'] and the Greek 'γενέσίς' [meaning *inter alia* 'birth'] in Aland *et al*.,

1993:36, 62). Hence, 'ἐξεγεσίς' will deductively suggest 'born out of' [the text]. Sinclair *et al*. (2001:534) define 'exegesis' as "an explanation and interpretation of a piece of writing, especially a religious piece of writing, after very careful study." They describe the concept "explanation" as among others giving details and/or reasons so that something could be understood (Sinclair *et al*., 2001:540) while they describe interpretation as among others giving an opinion about what something means (Sinclair *et al*., 2001:820).

Consequently, the concept of exegesis in lexicons may be paraphrased as the act of drawing out the denotations and connotations of either a word, sentence or a passage of scripture after one has carefully and closely considered the word, sentence or the passage. This is in contrast to *eisegesis* which suggests that one reads one's thoughts into a word, sentence or a passage of scripture. Exegesis assumes that the exegete comes to a word, sentence or a passage of scripture empty-headed (*tabula rasa*) and then draws out the denotations and connotations of that word, sentence or passage of scripture and leaves, whilst *eisegesis* assumes that the exegete comes to a word, sentence or a passage of scripture with a preconception which influences the exegete's interpretation of the word, sentence or the passage of scripture.

4.2.2.2 Concept of exegesis in the Old Testament

A cursory scanning of the Masoretic text suggests that either some Masoretic texts cite or allude to others (*e.g.,* Dan 9:2, 21-27 alludes to or interprets Jer 25:12), call to memory or interpret other Masoretic texts, variant readings or oral traditions (*e.g.,* Neh 8:8; *cf* Ellis, [1972]1979:199). These citations, allusions, memoires or interpretations are suggested by derivatives of the Hebrew roots such as 'דרשׁ', 'פתר', 'קסם', 'פשׁר' and 'קרא'.

4.2.2.2.1 ***דרשׁ***

The derivatives of 'דרשׁ' occur in 2 Chronicles 13:22, 24:27 and Ezra 7:10. 2 Chronicles 13:22 reads: וְיֶתֶר דִּבְרֵי אֲבִיָּה וּדְרָכָיו וּדְבָרָיו כְּתוּבִים בְּמִדְרַשׁ הַנָּבִיא עִדּוֹ (and [the] rest of the matters of Abijah and his ways and his words [are] writings in the exposition [בְּמִדְרַשׁ] of the prophet Iddo) whilst 2 Chronicles 24:27 reads: וּבָנָיו *וְרֹב (יֶרֶב) הַמַּשָּׂא עָלָיו וְיסוֹד בֵּית הָאֱלֹהִים הִנָּם כְּתוּבִים עַל־מִדְרַשׁ סֵפֶר הַמְּלָכִים וַיִּמְלֹךְ אֲמַצְיָהוּ בְנוֹ תַּחְתָּיו (and his sons and many (of the rest) of the oracles on him and the foundation of the house of the gods, behold, [they are] writings on the exposition [מִדְרַשׁ] of the book of the kings. And his son Amaziah succeeded him as king). Ezra 7:10 reads: כִּי עֶזְרָא הֵכִין לְבָבוֹ לִדְרוֹשׁ אֶת־תּוֹרַת יְהוָה וְלַעֲשׂוֹת וּלְלַמֵּד בְּיִשְׂרָאֵל חֹק וּמִשְׁפָּט (for Ezra devoted his heart to investigate [לִדְרוֹשׁ] the law of YHWH and to do and teach in Israel decrees and righteousness).

The usages of 'מִדְרַשׁ' in 2 Chronicles 24:27 and 'לִדְרוֹשׁ' in Ezra 7:10 suggest the investigation or study of the law (Ezra 7:10) or the exposition by a prophet (2 Chr 24:27) or the exposition in a book (2 Chr 13:22). 'מִדְרַשׁ' in 2 Chronicles 13:22 and 24:27 may be construed to suggest the resultant exposition, study or commentary whilst 'לִדְרוֹשׁ' in Ezra 7:10 may be understood to suggest to establish by means of investigation or study and to apply the finding of the study to the circumstances of the midrashist/investigator ('וְלַעֲשׂת וּלְלַמֵּד בְּיִשְׂרָאֵל' ['and to do and to teach in Israel']). In this regard Porton (1992:819) writes that "(m)idrash is a type of literature, oral or written, which has its starting point in a fixed canonical text, considered the revealed word of God by the midrashist and his audience, and in which this original verse is explicitly cited or clearly alluded to" (*cf* also Childs, 1972:49; Porton, 1979:112).

The דרשׁ exegesis could therefore be construed to include sometimes an exposition of the biblical text that goes beyond the investigation of its natural and simple sense to the level of finding religious edification, moral instruction and sustenance for the thoughts and feelings of the circumstances of the midrashist. Robert (1934:42-68, 172-204, 374-384; 1935:344-365, 502-525; 1944:192-213) points out that some biblical phrases which appear in earlier biblical texts reappear in later biblical texts with different denotations, connotations and/or significance than the ones they have in the earlier texts. Zunz (1966:45) claims that Ezekiel is a type of midrash, for it contains modifications of Pentateuchal law while Halperin (1976:129-141) argues that Ezekiel 10:9-17 is an example of a midrash. Towner (1973:1) claims that the Bible does not comment upon itself in the same manner as nonbiblical texts do. This suggests therefore that any text that is perceived to be a modification of an earlier text is considered to be a midrash of the earlier text by virtue of either modification or translation.

According to Ellis ([1972]1979:201) 'מִדְרַשׁ' has earlier been associated with certain rabbinic commentaries on the Old Testament but of late it has also been used to designate an activity, literary genre, a way of expounding scripture as well as any resultant exposition. There are several examples to this effect. For example, "things once written in Hebrew do not have the same force in them when put into another language" (Goodspeed, 1959:223). Porton (1992:819) thinks that the LXX and the Targums contain midrashic elements. Recent scholars also argue that some of the midrashic elements in LXX were created by original translators while some were the results of editorial revisions (see Gooding, 1974:1-11). According to Porton (1992:819) since Targums such as *Targum Onkelos*, *Pseudo-Jonathan* and *Neofiti I* contain paraphrases, interpretations and the like, they are types of midrashim. The *Liber Antiquitatum Biblicarum* (James, 1971), the *Genesis Apocryphon* (Fitzmyer, 1966), Philo's *Life of Moses*, Josephus's Antiquities (Artridge, 1976) and *Jubilees* (VanderKam, 1977) are post biblical midrashim because they retell the biblical narrative by adding details, explaining difficult passages, rearranging material (Porton, 1992:819; see also Porton, 1979:122-125).

Ellis ([1972]1979:201) suggests that midrashic work contemporizes and/or applies the scripture in order to make it meaningful to the situation of the midrashist. Consequently, the fact that every scripture reading is at a specific place, time and by a specific individual brings modified (new) understandings and it makes every (scripture) reading inherently midrashic.

4.2.2.2.2 ***פתר***

The derivatives of the root 'פתר' occur only in Genesis 40 (40:5 [פִּתְרוֹן], 8 [פִּתֹּר, פִּתְרֹנִים], 12 [פִּתְרֹנוֹ], 16 [פָּתָר], 18 [פִּתְרֹנוֹ], 22 [פָּתַר]) and 41 (41:8 [פּוֹתֵר], 11 [פִּתְרוֹן], 12 [פָּתָר, וַיִּפְתָּר], 13 [פָּתַר], 15 [פֹּתֵר, לִפְתֹּר]) of *BHS*[5]. In Genesis 40 Joseph interprets (פתר) the dream (חֲלוֹם) of the chief of the cupbearers (שַׂר־הַמַּשְׁקִים) and that of the chief of the bakers (שַׂר הָאוֹפִים) (40:2). The chief of the cupbearers saw in his dream a vine (גֶּפֶן) with three branches that budded, blossomed and the clusters ripened into grapes (40:9-13) whilst the chief of the bakers dreamed of the three baskets of white bread on his head (שְׁלֹשָׁה סַלֵּי חֹרִי עַל־רֹאשִׁי) out of which birds ate (40:16-19). These derivatives of the root 'פתר' are used for the act of interpreting dreams wherein three branches (שְׁלֹשָׁה שָׂרִיגִם) and three baskets (שְׁלֹשֶׁת הַסַּלִּים) represented three days (שְׁלֹשֶׁת יָמִים) (40:12, 18), putting the cup in the palm of Pharaoh (וָאֶתֵּן אֶת־הַכּוֹס עַל־כַּף פַּרְעֹה) represented reinstatement into office (40:11) and birds eating from a basket on the chief baker's head (הָעוֹף אֹכֵל אֹתָם מִן־הַסַּל מֵעַל רֹאשִׁי) represented hanging on a tree and birds eating the hanging body (40:19).

In Genesis 41 Joseph interpreted the two dreams (equals one dream [41:25]) which Pharaoh dreamt (41:1-4, 5-7). In the first dream Pharaoh dreamt he was standing by the bank of the river (הַיְאֹר [the river/stream] [41:2; *cf* Ex 8:1 - הַיְאֹרִים [the rivers/streams]) and saw seven good looking of appearance and fat of flesh cows (פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאֹת בָּשָׂר) that came from the river and grazed on the reeds (41:1-2, 17-18). These cows were followed by other seven cows that were displeasing of appearance and thin of flesh (רָעוֹת מַרְאֶה וְדַקּוֹת בָּשָׂר) that came out of the river and ate the good looking of appearance and fat of flesh cows (41:3-4, 19-20). In the second dream Pharaoh dreamt of seven ears of grain coming up from one stalk fat and good (שֶׁבַע שִׁבֳּלִים עֹלוֹת בְּקָנֶה אֶחָד בְּרִיאוֹת וְטֹבוֹת) which were followed by another seven ears of grain that were thin and scorched by the east wind (שֶׁבַע שִׁבֳּלִים דַּקּוֹת וּשְׁדוּפֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶן) (41:5-7). The seven ears of grain that were thin and scorched by the east wind swallowed the seven fat and good ears of grain (41:7).

In the dreams and their interpretations the denotations and connotations of the numerals are precisely the same (three [three branches are three days] [40:12]; three [three baskets are three days] [40:18]; seven [seven good cows/ears are seven good years] [41:26]; seven [seven thin cows

are seven years of famine, seven empty ears are seven years of famine] [41:27]). The questions that arise are: How does one draw a relationship between a year and a cow or an ear of grain in the interpretation of dreams? How does the eating of the sorts of baked food by birds from a basket on the head of the chief of the bakers relate to hanging on a tree? Maybe the answer to this question lies in the fact that [the] God had revealed to Pharaoh what he was to do (הוּא אֵת אֲשֶׁר הָאֱלֹהִים עֹשֶׂה הִגִּיד לְפַרְעֹה) (Gen 41:25).

Isaiah 1:1 speaks of a vision (חֶזוֹן) which Isaiah ben Amoz saw (חָזָה). Brown *et al*. (1974) explain "חֶזוֹן" as "n.m. **vision -- 1.** *vision*, as seen in the ecstatic state. **2.** *vision*, in the night. **3.** *divine communication in a vision*, *oracle*, *prophecy*. **4.** *vision*, as title of book of prophecy; of other writings of prophets". They explain "חֲלוֹם" as "n.m. **dream --** *dream* **1.** ordinary dream of sleep. **2.** dreams with prophetic meaning, the lowest grade of prophecy: **a.** dream of Abimelek, of Jacob, Laban, Joseph, Pharaoh and his servants; of a lower order of prophets than Moses, Of Midianite, desired by Saul; of Sol.; of old men in latter days, of Nebuchad.; Daniel הֵבִין בְּכָל־חָזוֹן וַחֲלֹמוֹת *had understanding* in all visions and *dreams*. **b.** of false prophets" (Brown *et al*., 1974). This implies that God communicated with human beings by means of either a dream (חֲלוֹם) or vision (חָזוֹן). This suggests therefore that 'חֲלוֹם' and 'חֶזוֹן' may be used *mutatis mutandis* interchangeably.

This raises the question as to whether or not the biblical text, for instance Isaiah, should be construed to represent something over and above the literal, grammatical and syntactical references and senses. The derivatives of 'פתר' in all occurrences are therefore used in relation to the interpretation of visionary dreams (Gen 40:8, 16, 22; 41:8, 12, 13, 15) and were not used in relation to the interpretation of a biblical text in Genesis 40 and 41. Brown *et al*. (1974) consider the derivatives of 'פתר' as having something to do with commentary, study, exposition. The visionary dream 'texts' may therefore be considered to be similar to the media categories like those of the biblical texts used by God for the purpose of revelation. If this analysis is correct and that 'חֶזוֹן' in Isaiah (*e.g.,* 1:1) may be understood as meaning a dream, vision or a visionary dream then the exegesis of 'the Holy One of Israel' in Isaiah must be understood to be an exegesis of the narration of the dream or vision that is written down, that is an indirect (through the text to the dream or vision) exegesis (פתר) of the dream or vision.

4.2.2.2.3 *קסם*

The derivatives of 'קסם' occur without any explanation (וּקְסָמִים [and divinations] [Num 22:7]; לֹא־קֶסֶם [not divine] [Num 23:23]; קֹסֵם קְסָמִים [one who divines divinations] [Deut 18:10]; חַטַּאת־קֶסֶם [the sin of

divination] [1 Sam 15:23]; נָ֣א (קָסְמֵי)־קָסוֹמִי* [divine please divine] [1 Sam 28:8]; וַיִּקְסְמוּ קְסָמִים [and they divined divinations] [2 Kgs 17:17; Ezek 21:21/26]; קֶסֶם [divination] [Prov 16:10; Jer 14:14; Ezek 13:6; Ezek 21:22/27]; קֹסֵם [diviner] [Deut 18:14; 1 Sam 6:2; Jos 13:22; Is 3:2; 44:25; Jer 27:9; 29:8; Ezek 13:9; 22:28; Mic 3:7; Zech 10:2]; תִּקְסַמְנָה [you will divine] [Ezek 13:23]; כִּקְסֹם־שָׁוְא (כִּקְסָם)־כִּקְסוֹם [like divining of falsehood] [Ezek 21:23/28]; בִּקְסָם־לָךְ [when divining for you] [Ezek 21:29/34]; מִקְסֹם [from when he divines] [Mic 3:6]; יִקְסֹמוּ [they will divine] [Mic 3:11]) except Ezekiel 21:21/26 which mentions the instruments for and the manner of divining (כִּי־עָמַד מֶלֶךְ־בָּבֶל אֶל־אֵם הַדֶּרֶךְ בְּרֹאשׁ שְׁנֵי הַדְּרָכִים לִקְסֹם־קֶסֶם קִלְקַל בַּחִצִּים שָׁאַל בַּתְּרָפִים רָאָה בַּכָּבֵד [for the king of Babel had stopped at the mother of the road at the beginning of two roads to divine/make a divination: he shook in the arrows, consulted (in) the teraphim and looked in/at the liver]). The derivatives of 'קסם' are therefore not used in relation with interpretation of a biblical text but they are used in the contexts of divination.

The divination as described in Ezekiel 21:21/26 suggests that divining entails observing certain 'things' in the object(s) being observed in relation to certain other 'things' and in the observation a divination exists or is revealed. In both divination and the interpretation of a written text there are reference systems such as divination systems and literary systems respectively because the diviner or exegete observes certain 'things' in the object(s) being observed in relation to certain other 'things' and in the observation a divination or an interpretation exists or is revealed.

4.2.2.2.4 ***פשר***

The derivatives of 'פשר' occur thirty three times in the MT (Dan 2:4, 5, 6[2x], 7, 9, 16, 24, 25, 26, 30, 36, 45; 4:3, 4, 6, 15[2x], 16[2x]; 5:7, 8[2x], 12, 15[2x], 16[2x], 17, 26; 7:16; Ecc 8:1). Daniel 2 (Dan 2:4, 5, 6[2x], 7, 9, 16, 24, 25, 26, 30, 36, 45) narrates the dreams and visions that Nebuchadnezzar (נְבוּכַדְנֶצַּר) had in his sleep (חֶלְמָךְ וְחֶזְוֵי רֹאשְׁךָ [your dream and visions of your head] [Dan 2:28]). Nebuchadnezzar wanted the wise (חַכִּימִין), conjurers (אָשְׁפִּין), magicians (חַרְטֻמִּין) and the astrologers (גָּזְרִין) to make known to Nebuchadnezzar the dream and its interpretation (הַאִיתָךְ** כָּהֵל הַאִיתַיךְ* לְהוֹדָעֲתַנִי חֶלְמָא דִּי־חֲזֵית וּפִשְׁרֵהּ [are you able to make known to me [the] dream which I saw and its interpretation] [Dan 2:26]) (Dan 2:26, 27). Daniel saw in a vision (בְּחֶזְוָא) the vision which Nebuchadnezzar saw in his dream which Nebuchadnezzar kept a secret [רָזָה]) (Dan 2:19) and Daniel made known the dream and its interpretation (Dan 2:32-33). The dream with its interpretation (פשר) in round brackets is as follows: Nebuchadnezzar saw in a vision one great high splendid image comprising head of fine gold (Nebuchadnezzar [Dan 2:38]), breast and arms of silver (1st kingdom after Nebuchadnezzar [Dan 2:38]), belly and thighs of brass (2nd kingdom after Nebuchadnezzar

[Dan 2:39]), legs of iron (3rd kingdom after Nebuchadnezzar [Dan 2:39]) and part of feet of iron and the other part of feet of clay (4th divided kingdom after Nebuchadnezzar [Dan 2:41-43]); a stone came without human agency and struck the feet of the image and destroyed the whole image completely so that only the stone that struck the image was left as a mountain that filled the whole earth (5th eternal kingdom after Nebuchadnezzar [Dan 2:44-45]). Part of the vision which Daniel interpreted as destined to come to pass was fulfilled in the days of Nebuchadnezzar and Daniel (Dan 2:38 read with 4:27, 33; 5:18-19).

According to Daniel 4:7-9 (Hebrew) Nebuchadnezzar saw in a vision a high tree in the middle of the earth (אִילָן בְּגוֹא אַרְעָא [a tree in the middle of an earth] [4:7]) which grew big and strong and reached into heaven so that it was visible to the whole earth; its leaves were beautiful and its fruits many; on him there was food for everything; under him the animals of the field sought shelter; in his branches the birds of heaven dwelt; it fed from itself every flesh. A watcher and a holy one came down from heaven (עִיר וְקַדִּישׁ מִן־שְׁמַיָּא נָחֵת [4:10] [MT]); he cried aloud, and said thus, Hew down the tree and cut off his branches, shake off his leaves and scatter his fruit, let the beasts get away from under it and the birds from his branches but leave the stump of his roots in the earth even with a band of iron and brass in the tender grass of the field and let it be wet with the dew of heaven and [let] his portion [be] with the beasts in the grass of the earth; let his heart be changed from man's and let a beast's heart be given unto him and let seven pass over him. The decree by the watchers and the command by the word of the holy ones is the intent that the living may know that the Most High rules in the kingdom of men and gives it to whomsoever he wills and sets up over it the basest of men (4:10-14 [MT]). Belteshazzar (בֶּלְטְשַׁאצַּר), that is Daniel, interpreted (פשׁר [Dan 4:3, 4, 6, 15[2x], 16[2x]]) this vision (Dan 4:17-25): the high tree is Nebuchadnezzar (4:19 [MT]), the stump of the roots left anchored in the ground between grass is Nebuchadnezzar who would eat grass and whose kingdom would endure until he acknowledged that the heaven reigns (Dan 4:23 [MT]). All these came over Nebuchadnezzar (4:25 [MT]): Nebuchadnezzar was driven away from humankind and ate grass like oxen and his hair grew all eagle's feathers (4:29 [MT]) but Nebuchadnezzar was later established in his kingdom when his sanity returned (4:33 [MT]).

In Daniel 5 Belshazzar needed a person who would read ' מְנֵא מְנֵא תְּקֵל וּפַרְסִין ' ('*mene mene tekel upharsin*') (5:25) aloud and declare its interpretation (יִקְרֵה כְּתָבָה דְנָה וּפִשְׁרֵהּ [he will read aloud this writing and declare its interpretation] [5:7]; *cf* 'פשׁר' [Dan 5:7, 8[2x], 12, 15[2x], 16[2x], 17, 26]), namely ' מְנֵא מְנָה־אֱלָהָא מַלְכוּתָךְ וְהַשְׁלְמַהּ ' ('*mene*: God has numbered your kingdom and finished it') (5:26); ' תְּקֵל תְּקִילְתָּה בְמאֹזְנָיָא וְהִשְׁתְּכַחְתְּ חַסִיר ' ('*tekel*: you have be weighed on the scales and be found wanting') (5:27); 'פְּרֵס פְּרִיסַת מַלְכוּתָךְ וִיהִיבַת לְמָדַי וּפָרָס' ('*peres*: your kingdom has been divided and given to the Medes and Persians') (5:28).

The interpretation that says that 'מְנֵא' means (פְּשַׁר־מִלְתָא - interpretation of [the] word) מְנָה־אֱלָהָא מַלְכוּתָךְ וְהַשְׁלְמַהּ (God numbered your kingdom and finished it) (5:26), 'תְּקֵל' means (פְּשַׁר־מִלְתָא – interpretation of [the] word) תְּקִילְתָּה בְמאֹזְנַיָּא וְהִשְׁתְּכַחְתְּ חַסִיר (you were weighed on the balances of scales and you were found wanting) (5:27), and that says 'פְּרֵס' means (פְּשַׁר־מִלְתָא – interpretation of [the] word) פְּרִיסַת מַלְכוּתָךְ וִיהִיבַת לְמָדַי וּפָרָס (your kingdom was divided and given to Medes and Persia) (5:28) goes beyond the literal and grammatical references and senses of the words. The interpretation of 'מְנֵא תְּקֵל וּפַרְסִין' (literally: *mina* [unit of money] - a shekel and a half shekel) that Belteshazzar (Daniel) gives is 'God numbered your kingdom and finished it; you were weighed on the balances and you were found wanting; your kingdom was divided and given to Medes and Persia' (5:26-28).

The derivatives of 'פשׁר' in Daniel 5:1-30 (*cf* 'פשׁר' [Dan 5:7, 8[2x], 12, 15[2x], 16[2x], 17, 26]) are used with regard to the interpretation of the text that was written on the wall by a mysterious hand of which Belshazzar saw only a part (Dan 5:5) and it was not the interpretation of a vision or dream as in Daniel 2 and 4. Part of the writing's interpretation was fulfilled that night when Belshazzar was slain, and Darius (דָּרְיָוֶשׁ) the Mede succeeded the slain Belshazzar as king (דָּרְיָוֶשׁ *מָדָאָה (מֶדָאָה) קַבֵּל מַלְכוּתָא) (5:30; 6:1).

In a dream Daniel saw the four winds of the heaven churning up the great sea and from the great sea came up four different great beasts: the first beast was like a lion but had wings of an eagle (first beast [was] like a lion and wings of an eagle were to/on it [קַדְמָיְתָא כְּאַרְיֵה וְגַפִּין דִּי־נְשַׁר לַהּ]) (Dan 7:4) which were later plucked and the beast lifted up to stand on two feet like a human being and given a heart of a human being; the second beast was like a bear and was commanded to eat much flesh (another beast, a second, was like a bear which had raised itself on one side, and it had three ribs in its mouth between its *teeth **tooth and they were saying thus to it, 'arise and eat much flesh' [חֵיוָה אָחֳרִי תִנְיָנָה דָּמְיָה לְדֹב וְלִשְׂטַר־חַד הֳקִמַת וּתְלָת עִלְעִין בְּפֻמַּהּ בֵּין *שִׁנַּיָּהּ **שִׁנַּיָּהּ וְכֵן אָמְרִין לַהּ קוּמִי אֱכֲלִי בְּשַׂר שַׂגִּיא]) (Dan 7:5); the third beast which was given dominion was like a leopard with four heads but had four bird's wings on its back (after this I saw and behold another like a leopard appeared and it had four wings of a bird on its back sides and four heads to the beast and dominion was given to it [בָּאתַר דְּנָה חָזֵה הֲוֵית וַאֲרוּ אָחֳרִי כִּנְמַר וְלַהּ גַּפִּין אַרְבַּע דִּי־עוֹף עַל־ *גַּבַּיָּהּ **גַּבַּיָּהּ וְאַרְבְּעָה רֵאשִׁין לְחֵיוְתָא וְשָׁלְטָן יְהִיב לַהּ]) (Dan 7:6); and the fourth beast was terrifying and dreadful and exceedingly strong and had great iron teeth and ten horns and it was devouring, breaking in pieces and stamping what was left with its feet; a little horn with eyes like the eyes of a man and a mouth speaking great things came up among other horns before three of the first horns were plucked up by the roots (Dan 7:7, 8); eventually the thrones were cast down and the ancient of days who ministered to by a thousand thousands took a seat (as I looked thrones were placed and one that was ancient of days took his seat [חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו

וְעַתִּיק יוֹמִין יְתִב] [Dan 7:9]), judgement was set and the book was opened, one beast was killed and the other beasts' dominions were taken away and their lives were prolonged, one like the son of man came with the clouds of heaven to the ancient of days and he was given dominion; Daniel went to one of the attendants who explained to Daniel that the four beasts are four dominions on earth that would be replaced by the eternal dominion of the holy ones of the Holy of Holies (Dan 7:10-28).

The interpretation (פשׁר) of the vision was that the four beasts stood for four kingdoms that would be established on the earth (Dan 7:17, 23), the ten horns on the fourth beast stood for ten kings that would arise from the fourth kingdom (Dan 7:24) while the eleventh little horn stood for a king who would subdue three of the ten kings (Dan 7:8, 20, 23, 24). Daniel asked someone to interpret this vision for him (קִרְבֵת עַל־חַד מִן־קָאֲמַיָּא וְיַצִיבָא אֶבְעֵא־מִנֵּהּ עַל־כָּל־דְּנָה וַאֲמַר־לִי וּפִשַׁר מִלַיָּא יְהוֹדְעִנַנִי [[Daniel] approached one of those who were standing there and enquired what all this really signified and he told me its interpretation] – Dan 7:16).

Consequently the usage of 'פְּשַׁר' in Daniel 7 suggests that beasts like a lion, bear and a leopard stood for different kingdoms while horns stood for kings (Dan 7:8, 20, 23, 24). This means that the interpretation goes beyond the literal and grammatical references and senses of the words.

Ecclesiastes 8:1 reads: ' מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא ' which may either be translated as, 'Who is like the wise and who knows the interpretation of a thing? Wisdom of man will enlighten his face and the strength of his face will be changed' or as, 'Who is like the wise and who knows the interpretation of [the] matter: wisdom of man will enlighten his face and the strength of his face will be changed?' Although the use of 'פֵּשֶׁר' ('interpretation') in Ecclesiastes 8:1 is unclear ' מִי יוֹדֵעַ פֵּשֶׁר דָּבָר' ('who knows interpretation of a thing/word?') suggests that a word or a thing has an interpretation.

The derivatives of 'פשׁר' in Daniel 2, 4, 5, 7 are used with regard to the interpretation of dreams, visions and written texts. The interpretation is applied to the circumstances contemporaneous with the interpreter and to future circumstances.

4.2.2.2.5 *קרא* and *פרשׁ*

In Nehemiah 8:8 occur the derivatives of 'קרא' and 'פרשׁ' as follows: וַיִּקְרְאוּ בַסֵּפֶר בְּתוֹרַת הָאֱלֹהִים מְפֹרָשׁ וְשׂוֹם שֶׂכֶל וַיָּבִינוּ בַּמִּקְרָא (and they read in/from the book/scroll of the law, the God made clear [the] sense and they understood in/by/through the reading [aloud]). The reading and interpretation alluded to in Nehemiah 8:8 took place after the Israelites who gathered in the street before the gate of water (אֶל־הָרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמָּיִם [to the open space which [is] before the gate of the water])

requested Ezra, the scribe (עֶזְרָא הַסֹּפֵר [Ezra the scribe]), to read from the book of the law of Moses (Neh 1:1). When the Israelites heard and understood the law, they mourned and cried out so that they were beseeched not to mourn and cry (אַל־תִּתְאַבְּלוּ וְאַל־תִּבְכּוּ) (Neh 8:9, 11).

Nehemiah 8:8 suggests three stages: first, reading (וַיִּקְרְאוּ בַסֵּפֶר [and they read in the book]), second, explanation (מְפֹרָשׁ וְשׂוֹם שֶׂכֶל [explaining/dividing into parts and placing sense]) and, third, understanding (וַיָּבִינוּ בַּמִּקְרָא [and they understood in/through/by the reading]). The understanding of the reading caused response (בוֹכִים כָּל־הָעָם כְּשָׁמְעָם אֶת־דִּבְרֵי הַתּוֹרָה [all the people weeping as they heard the words of the law] [Neh 8:9]).

4.2.2.2.6 Summary and remarks

The derivatives of דרשׁ, פתר, קסם, קרא, פרשׁ and פשׁר suggest some kind of objects or interpretation such as the dreams, visions, written texts, biblical texts and 'text(s)' the liver. There is a distinction between objects signified in the 'texts' and objects signified in the interpretation (references and senses) (*e.g.*, seven cows = seven years; gold = kingdom; silver = kingdom; bear = kingdom; leopard = kingdom). There is also a distinction between the flesh and blood dog, man, donkey and the concepts (*e.g.,* 'dog', 'man', 'donkey') that signify them. De Saussure refers to this distinction as the distinction between the signal (*signifiant*) (*e.g.,* 'dog', 'man', 'donkey') and the signification (*signifié*) (*e.g.,* dog, man, donkey). He argues that the relationship between the signal (*signifiant*) and the signification (*signifié*) is arbitrary.

It also transpired in the study of the derivatives of דרשׁ, פתר, קסם, קרא, פרשׁ and פשׁר that the relationship between the objects seen in the dreams and visions and objects that transpired to be in the interpretations are also arbitrary. For example, kingdoms (signification [*signifié*]) in Daniel 7 were represented (signalled [*signifiant*]) by a beast like a lion, bear or a beast like a leopard. But the quantities remained the same in the dreams or visions and in the interpretation (*e.g.,* seven cows = seven years [Gen 41]; four beasts = four kingdoms [Dan 7]).

Consequently, if the exegesis of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in Isaiah follows this type of interpretation it will mean six things. First, the exegesis of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') should distinguish between *signifiant* 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') on the one hand (*cf* 'וַיִּקְרְאוּ בַסֵּפֶר' ['and they read in the book'] in Neh 8:8) and its *signifié* on the other (*cf* 'וַיָּבִינוּ בַּמִּקְרָא' ['and they understood the reading [/words of the document being read in public]'] in Neh 8:8). Second, the exegetical study should be an act of drawing out the references and senses of 'the Holy One of Israel' after a careful close reading of either words, sentences or passages of scripture. Third, the references and senses of 'the Holy One of Israel' may turn out to go beyond the literal, grammatical

and syntactical literary system and foreshadow something or someone in the then future. Fourth, the references and the senses of 'the Holy One of Israel' may turn out to be many. Fifth, Isaiah ben Amoz might have been ignorant of the full references and senses of his vision (חֲזוֹן) which he saw (חָזָה) (Is 1:1), like Daniel in Daniel 7. Lastly, the exegesis would be inherently midrashic, that is either modifying or changing the text of the book.

4.2.2.3 Concept of exegesis in the New Testament

A cursory scan of the Greek New Testament suggests that the concept of exegesis operates, first, within the Greek New Testament itself and, second, in the relationship among the manuscripts of the Greek New Testament and manuscripts of the Hebrew Bible, which were extant and available to the authors/editors of the manuscripts comprising the Greek New Testament (*e.g.,* Mt 5:17; Jn 1:45). It was also evident from a cursory scan that the conception (*e.g.,* Mt 1:18-25), birth (*e.g.,* Mt 2:4-6), life (*e.g.,* Mt 2:13-15, 22-23; 4:12-17), teachings (*e.g.,* Mt 5:17, 21-48) and death of Jesus Christ (1 Cor 15:11-19) unified the teachings of the Greek New Testament, Greek manuscripts and that of the Hebrew manuscripts. For example, Matthew 1:18-25 links the conception of Jesus Christ to the fulfilment of the prophecy in Isaiah 7:14. Part of Matthew 5:21-48 is characterized by 'You have heard it is said of old [or, 'to the ancients']' or with its abbreviated form 'You have heard it said' or 'it was said' (Mt 5:21, 27, 31, 33, 38, 43) (*cf* Blomberg, 2007:21). In five instances (5:21-26, 27-30, 31-32, 33, 38) Matthew quotes the Old Testament law whilst Matthew 5:43 appears to quote the Old Testament law and tradition (*cf* Blomberg, 2007:21). Jesus Christ himself claimed that he had not come to abolish the Law or the Prophets, but to fulfill everything that had been written about him in the Law (*torah* or Pentateuch), the Prophets (***nebi'im***) and the Psalms ('ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ') (Lk 24:44; *cf* Jn 5:46, 47). According to Luke 24:27, Jesus Christ interpreted Moses and all the Prophets to relate to him: Then beginning with Moses and all the Prophets [ἀπὸ πάντων τῶν προφητῶν], he [Jesus] interpreted to them the things about himself in all the scriptures. John 1:41-46 suggests that Moses and the prophets wrote about the Messias, Jesus Christ the son of Joseph: We have found him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. If this analysis is correct it means that the Law and the Prophets and the New Testament should be read together, and that Jesus Christ, the son of Mary, should be the hub and *crux interpretum* of the Greek New Testament and the Masoretic Text. This is a theological interpretation that overrides much of the exegetical work explained above.

Due to the scope of this study and the extensiveness of the exegesis of the book of Isaiah in the history of biblical interpretation, the test of this hypothesis will be limited to the use of Isaiah by the New Testament. The book of Isaiah exists in Hebrew (*e.g.,* MT), Greek (*e.g.,* LXX) and in other languages. Due to the debate as to whether the Greek New Testament quotes from the MT or from the LXX a comparison of the New Testament the quotations in the Greek New Testament (*NTG*^{27}) with the Masoretic Text (*BHS*^{5}) and the Septuagint (LXX^{4}) before the Greek New Testament concept

of exegesis can be inferred would be appropriate. For the sake of systematizing the New Testament the discussion will be classified into Gospels, Acts, Epistles and Revelation.

4.2.2.3.1 The use of Isaiah by some Gospels

4.2.2.3.1.1 Matthew 1:23

4.2.2.3.1.1.1 Texts

Matthew 1:23 (*NTG*[27])	Isaiah 7:14 (LXX[4])	Isaiah 7:14 (*BHS*[5])
23 **Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,** ὅ ἐστιν μεθερμηνευόμενον **Μεθ' ἡμῶν ὁ θεός.**	14 διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουηλ·	14 לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל׃
23 Behold the virgin will have in the womb [a child] and will bear a son, and they will call his name *Immanuel*, which is interpreted 'the *theos* with us'.	14 Therefore *kurios* himself will give to you (plural) a sign. Behold the virgin will have in the womb [a child] and will give birth to a son, and you will call his name *Immanuel*.	14 Therefore *adonay* himself will give to you (plural) a sign: Behold the young woman [will be] pregnant and will bear a son and she will call his name *Immanu el*.

The *NTG*[27], LXX[4] and the *BHS*[5] differ as to who would name the son: the *BHS*[5] reads 3rd person singular (probably suggesting the mother of the child), the LXX[4] reads 2nd person singular (probably suggesting the addressee: Ahaz) whilst the *NTG*[27] reads 3rd person plural (suggesting some persons other than the addressee(s)). But the *NTG*[27], LXX[4] and the *BHS*[5] agree regarding the state of the one to give birth (assuming that the state expressed by 'עַלְמָה' in the Hebrew text is the same state expressed by 'παρθένος' ['virginity'?] in the Greek text), the gender of the child (*i.e.*, 'בֵּן' = 'υἱός' ['son']) and the name of the child (*i.e.*, 'עִמָּנוּ אֵל' = 'Εμμανουηλ' ['Immanuel']). It is not clear what the *NTG*[27] used as its source of information. The difference as to who would name the son disappears or becomes insignificant if the reading of the LXX[4] and the *BHS*[5] are seen to derive from the same consonantal Hebrew text because consonantal 'וקראת' can be read either as an archaic third person feminine singular or as a second masculine singular. The *NTG*[27] can also be seen as a free rendering or adaptation of the Hebrew child's naming context to fit the Greek child's naming context.

Assuming that Luke 1:26-45 refers to the same son of Mary, the wife of Joseph of the house of David, as is considered to be so by ecclesiastical Christian traditions, it is noteworthy that the name of the son is 'Jesus' ('Ιησοῦς') in Luke 1:31 and neither 'עִמָּנוּ אֵל' ('*immanu el*') of Isaiah 7:14 nor 'Εμμανουηλ' of Matthew 1:23. This relation is not discussed here because the scope is 'Εμμανουηλ' in Matthew 1:23 as it relates to 'עִמָּנוּ אֵל' ('*immanu el*') in Isaiah 7:14. The LXX[4] and the *NTG*[27] combine and transliterate the two Hebrew words 'with us' ('עִמָּנוּ') and 'God' ('אֵל') (Is 7:14) into one word 'Immanuel' ('Εμμανουηλ') (Mt 1:23).

'Before they came together she was found to be with child of the Holy Spirit' ('Πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου') in Matthew 1:18 implies that Mary became pregnant with Immanuel through the working of the Holy Spirit and not out of sexual intercourse with Joseph because Joseph had not yet sexually penetrated Mary. This is corroborated by Joseph's intention to divorce Mary (Mt 1:19) and the communication of the angel to Joseph in Joseph's dream (Mt 1:20). But this does not exclude the possibility that Mary might have been sexually penetrated by a man other than Joseph prior to her conception of Jesus unless '*almah*' and/or '*parthenos*' ('παρθένος') per definition exclude any kind of sexual penetration because this is neither stated nor implied in the text or the context of Matthew 1:18-25 and can also not be deduced from Matthew 1:18-25.

Childs (2001:66) argues that '*almah*' ('עַלְמָה') refers to a female sexually ripe for marriage and that the emphasis does not lie on virginity as such. But Childs (2001:66) wrote that "apart from the controversial reference in Prov. 30:19, the women in all the other references to an *almah* do actually appear to be virgins (e.g., Gen. 24:43; Ex. 2:8; Ps 68:26)". Childs's (2001:66) statement and the references to virgins he quoted make his suggestion that the emphasis of '*almah*' 'עַלְמָה' is not on virginity untenable. Isaiah 7 does not give information regarding the identity of the '*almah*' and how the sign functions, hence it would be idle speculation on these matters (Childs, 2001:66). That which is clear from Matthew 1:18-25 is that Mary became pregnant with Immanuel through the working of the Holy Spirit and not by any other means. The lack of human sexual intercourse by 'παρθένος' which is highlighted in Matthew 1:18-25 is not mentioned in Isaiah 7 in relation to 'עַלְמָה', hence the suggestion of physical virginity with reference to 'עַלְמָה' in Isaiah 7 would be mere speculation (*cf* Childs, 2001:66).

4.2.2.3.1.1.2 Contexts

Blomberg (2007:3) maintains that Matthew 1:23 is part of Matthew's infancy narrative which comprises 1:18-2:23. He argues that Matthew 1:18-2:23 is constructed around Genesis 16:11; 17:19; 21:1-7; 30:22-24; 1 Samuel 1:20 and Isaiah 7:14. Genesis 16:11 refers to Ishmael the son of Hagar and Abram, whilst Genesis 17:19 and 21:1-7 refer to Isaac the son of Sarah and Abraham.

Genesis 30:22-24 refers to Joseph the son of Rachel and Jacob, whilst 1 Samuel 1:20 refers to Samuel the son of Hannah and Elkanah. Isaiah 7:14 refers to the son Immanuel whose mother and father are not mentioned by name. Isaiah 7:14 and Matthew 1:23 are similar because they both refer to Immanuel as is evident from the texts in the columns under 4.2.2.3.3.1.1 above, but it is debatable whether or not 'Immanuel' refers to the same individual in both cases. Immanuel of Isaiah 7:14 was to be a sign to King Ahaz in the time when King Rezin of Aram and King Pekah of Israel had marched up to fight against Jerusalem (Is 7:1, 16-17) whilst Immanuel of Matthew 1:23 is Jesus Christ. Mary (Μαρία) was pregnant through the working of the Holy Spirit at the time she was betrothed or engaged to Joseph (his mother Mary was engaged to Joseph [μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ]) (Mt 1:18). Genesis 16:11; 17:19; 21:1-7; 30:22-24 and 1 Samuel 1:20 refer to different individuals: Ishmael (Gen 16:11), Isaac (Gen 17:19; 21:1-7), Joseph (Gen 30:22-24) and Samuel (1 Sam 1:20). There is no debate as to the identities of these individuals in Genesis 16:11; 17:19; 21:1-7; 30:22-24 and 1 Samuel 1:20.

The relationship between Isaiah 7:14 and Matthew 1:22-23 is different from the relationship between Joel 2:28-32 and Acts 2:16-21 because Acts 2:16 states: this is that which was spoken by the prophet Joel (τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ). Therefore one wonders as to how Blomberg (2007:3) came to suggest that Matthew 1:18-2:23 is constructed around Genesis 16:11; 17:19; 21:1-7; 30:22-24; 1 Samuel 1:20 and Isaiah, and not limit his suggestion only to Isaiah 7:14 as a matter of possible intertextuality.

Matthew 1:22-23 connects the Immanuel of Isaiah 7:14 as follows: But all this occurred so that that which had been spoken by the Lord through the prophet saying: behold the virgin will have [a child] in the womb and will give birth to a son, and they will call his name Immanuel, 'with us [is] the God' might be fulfilled (Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός'). Matthew 1:22-23 suggests that the pregnancy of Mary is the fulfilment of a prophecy about Immanuel (but this word happened so that the word by the Lord through the prophet could be fulfilled [τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου]), but the name of the prophet is not mentioned.

The context of Isaiah 7:14 is the days when Ahaz was king of Judah and Rezin, king of Syria, and Pekah, king of Israel, came up to Jerusalem to wage war against Ahaz (7:1). At that time YHWH gave the sign of an *almah* to Ahaz (*BHS*[5]) (LXX[4]: παρθένος). *Almah* will conceive and give birth to a son who will be named Immanuel (7:14) (7:1-16). With the sign YHWH wanted to assure Ahaz that Rezin and Pekah would not conquer Jerusalem (7:5-16). The *almah* sign is YHWH's pledge to confirm the prophetic word (Childs, 2001:65). The other distinctive signs would be pregnancy by *almah* (עַלְמָה), birth of a son by *almah* and desertion of the lands of Rezin and Pekah (7:14-16). The context of Isaiah 7 suggests that the *terminus a quo* of the sign was the pregnancy of the *almah* (7:14) while the *terminus ad quem* was the desertion of the lands of Rezin and Pekah (תֵּעָזֵב הָאֲדָמָה)

before the son born from the *almah* can know how to refuse the evil and choose the good (7:16). Childs (2001:68, 69) is correct that, "(n)otwithstanding the extraordinary mystery and indeterminacy surrounding the giving of the sign of Immanuel, there are many clear indications that it was understood messianically by the tradents of the Isaianic tradition, and shaped in such a way both to clarify and expand the messianic hope for every successive generation of the people of God."

Consequently, if it is assumed, for argument's sake, that Matthew 1:22-23 links itself to Isaiah 7:14 by suggesting that that which is narrated in Matthew 1 is the fulfilment of that which is narrated in Isaiah 7 (all this occurred so that that which had been spoken by the Lord through the prophet might be fulfilled [τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου] – Mt 1:22-23) then the fulfilment should not only be seen in the person of Immanuel and the original context, but also in something else.

4.2.2.3.1.1.3 Synthesis

If it is assumed that Matthew 1:22-23 and Isaiah 7 are linked and that that which is narrated in Matthew 1:1-25 is the fulfilment of that which is narrated in Isaiah 7:1-16, then certain aspects need to be highlighted. First, it must be mentioned that the person of Immanuel of Isaiah 7:14 cannot be construed to be the person of Immanuel of Matthew 1:23 (see *inter alia* the genealogy in Mt 1:9-16). Second, by implication and probability, the mother of Immanuel of Isaiah 7:14 cannot be construed to be Mary, the mother of Jesus Christ and wife of Joseph of Matthew 1 (see *inter alia* the genealogy in Mt 1:9-16). Third, the reference and sense of 'all this occurred so that that which had been spoken by the Lord through the prophet might be fulfilled' ('τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου') in Matthew 1:22 need to be exegeted with special focus on the usage of 'πληρωθῇ' ('might be fulfilled').

'πληρωθῇ' ('might be fulfilled') is derived from 'πληροω'. The derivatives of 'πληροω' occur eighty six times in the New Testament with significations that may be summarized to suggest filling up and coming to fruitation. 'πληρωθῇ' in Matthew 1:22 could therefore be inferred to suggest that the prophecy of Immanuel in Isaiah 7 was filled up and came to fruitation in the birth of Immanuel of Matthew 1. If this analysis is correct it suggests that an exegete of Isaiah should be on the look out for filling up and/or fruitation of its content in the New Testament.

4.2.2.3.1.2 John 12:40-41

4.2.2.3.1.2.1 Texts

John 12:40-41 (*NTG*[27])	Isaiah 6:10 (LXX[4])	Isaiah 6:10 (*BHS*[5])

40 **Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.** 41 ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.	10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς.	הַשְׁמֵן לֵב־הָעָם הַזֶּה וְאָזְנָיו הַכְבֵּד וְעֵינָיו הָשַׁע פֶּן־יִרְאֶה בְעֵינָיו וּבְאָזְנָיו יִשְׁמָע וּלְבָבוֹ יָבִין וְשָׁב וְרָפָא לוֹ׃
40 He blinded their eyes and hardened their heart, so that they may not see with the eyes and understand with the heart and may turn, and I may cure them. 41 Isaiah said these because he saw his glory, and he spoke about him.	10 For he made the heart of this people fat, and its ears he made heavy to can hear and its eyes he sealed over, lest they will see with their eyes and will hear with their ears and with the heart will believe and I shall heal them.	10 For he made the heart of this people fat, and its ears he made heavy and its eyes he sealed over, lest it will see with its eyes and with its ears it will hear and with its heart it will understand and return and he will heal it.

The *NTG*[27] and the LXX[4] use the third person plural (*e.g.,* 'αὐτῶν', 'ἤκουσαν', 'ἴδωσιν') and first person singular (*e.g.,* 'ἰάσομαι') whilst the *BHS*[5] uses only the third person singular (*e.g.,* 'אָזְנָיו', 'פֶּן־יִרְאֶה', 'יִשְׁמָע', 'יָבִין', 'וְרָפָא לוֹ'). In the *NTG*[27]and the LXX[4] it is the speaker who would heal the people whilst in the *BHS*[5] it is not the speaker but someone else. The matter spoken about in the *NTG*[27], LXX[4] and the *BHS*[5] is the same: the people whose eyes are blinded, whose ears are made heavy to hear and whose heart is made hard to repent. On the basis of textual similarities between the NTG[27] and the LXX[4] it is probable that the author of the New Testament was referring to the LXX and not to the Hebrew Old Testament.

4.2.2.3.1.2.2 Contexts

Jesus was coming from Bethany after he had had a meal (δεῖπνον) with Lazarus and Lazarus's two sisters at Bethany (Jn 12:1-2). It was less than six days before the Passover in Jerusalem (Jn 12:1-2, 12) and many people who heard that Jesus raised Lazarus from the dead came to see Jesus and the resurrected Lazarus (Jn 12:9-11, 18, 21). John 12:40-41 claims that the disbelief of the crowd who were with Jesus in the vicinity of Bethany after they had seen Jesus perform many miracles (Jn 12:18, 37) was the fulfilment of Isaiah 6:10. Because there were many people who came to Christ

because he raised Lazarus, and because Lazarus told people that Jesus had raised him from the dead (Jn 12:10-12, 17, 19, 29) the chief priests feared that they might loose their followers to Jesus. Hence they planned to put Jesus and Lazarus to death (12:9-11).

During Jesus's entourage to Jerusalem for Passover he taught the crowds from the scriptures (*e.g.,* 12:23-36), spoke to his Father and a voice came down from heaven (12:27-29, 30-32). John 12 suggests that Jesus referred to some texts from Isaiah (Jn 12:38, 39, 41). John 12:38 probably refers to Isaiah 53:1 whilst John 12:40 probably refers to Isaiah 6:10. Isaiah 6:1-13 narrates that which Isaiah saw in the year King Uzziah died (בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאֶה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא) (6:1). Isaiah saw YHWH sitting upon a throne, high and lifted up and the hem of his robe filled the temple; and above YHWH stood seraphim (6:1, 2). The reference to the temple and Uzziah (6:1) localizes that which Isaiah saw to the temple in Jerusalem in Judah (6:1 read together with 1:1).

The setting of both Isaiah 6:1-13 and John 12:20-50 is the temple in Jerusalem (in the year that King Uzziah died I saw *adonay* sitting upon a throne, high and lifted up; and his robe filled the temple [בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאֶה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל] [Is 6:1]; but there were some non-Jews among those who went up to worship at the feast [Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ] [Jn 12:20]). *Adonay* was exalted in Isaiah (I saw *adonay* sitting upon a throne, high and lifted up [וָאֶרְאֶה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא] [Is 6:1]) whilst Christ was glorified in John ('Father, glorify your name'. Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' [πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν δοξάσω] [Jn 12:28]). The speaker in Isaiah 6:1-13 is Isaiah ben Amoz while the speaker in John 12:20-50 is Jesus. The people to whom Isaiah was to give the message are referred to only as 'this people' ('עָם הַזֶּה') (Is 6:9) whilst 'having done so many signs before them, they yet did not believe in him' ('(τ)οσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν') in John 12:37 and 'they were unable to believe, because Isaiah said further' ('διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας') in John 12:39 suggest that the narrator was drawing an analogy (*cf* Jn 12:35-40) between the people in the time of Isaiah and those whose eyes were blinded, hearts hardened and ears deafened when Jesus was teaching on his way from Bethany to the Passover feast in Jerusalem.

4.2.2.3.1.2.3 Synthesis

'Isaiah said these because he saw his glory and spoke of him' ('(Τ)αῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ') in John 12:41, read together with the voice of the angel that caused the people with Jesus to say that it thundered (Jn 12:29) and 'and I, when I am lifted up from the earth, will draw all men to myself' ('κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν') in John 12:32 suggests that Jesus applies in John 12:28-41 that which is described in Isaiah 6:1-13 to his death on the cross. 'Isaiah said these because he saw his glory and spoke of him [Jesus]'

('(Τ)αῦτα εἶπεν Ἠσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ') in John 12:41 suggests that Isaiah 6:10 should be understood as referring to the unbelief of the crowd and the glory of Jesus (Jn 12:37-41). Köstenberger (2007:479-483) corroborates this understanding by suggesting that John 12:41 suggests that Isaiah 6:10 was referring to Jesus (*contra* Calvin) (*cf* Childs, 2001:60). Childs (2001:421) succinctly summarises the relation between Isaiah 6:1-13 and John 12:2-50 thus, "a cursory analysis ... of John 12:37ff ... shows how much the New Testament's understanding of Jesus has been shaped by that of Isaiah whilst, conversely, how much of the prophetic text of the Old Testament has been reinterpreted from the perspective of the gospel."

If this analysis is correct, it suggests accumulatively therefore that there may be clues in the New Testament that may suggest how Isaiah is exegeted by the New Testament.

4.2.2.3.2 The use of Isaiah by Acts

4.2.2.3.2.1 Acts 7:49-50

4.2.2.3.2.1.1 Texts

Acts 7:49-50 (*NTG*[27])	Isaiah 66:1-2 (LXX[4])	Isaiah 66:1-2 (*BHS*[5])
49 **Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου;** 50 **οὐχὶ ἡ χείρ μου ἐποίησεν ταῦτα πάντα;**	1 Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; ἢ ποῖος τόπος τῆς καταπαύσεώς μου; 2 πάντα γὰρ ταῦτα ἐποίησεν ἡ χείρ μου, καὶ ἔστιν ἐμὰ πάντα ταῦτα, λέγει κύριος· καὶ ἐπὶ τίνα ἐπιβλέψω ἀλλ' ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον καὶ τρέμοντα τοὺς λόγους μου;	1 כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי: 2 וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי:
49 The heaven [is] to me a throne, and the earth [is the] footstool of my feet; what kind of house will you build for me, says *kurios*, or place of rest for	1 The heaven [is] to me a throne, and the earth [is the] footstool of my feet; [what] kind of house will you build for me?	1 Thus says YHWH, the heavens [are] my throne, and the earth [is the] footstool of my feet; where [is] this house which you will build for me and

me? 50 Did my hand not make all these?	Or place of rest for me? 2 For all these my hand made, and all these are mine, says *kurios*; and shall I look attentively at whoever except the lowly and quiet and he who trembles of my words?	where [is] this place of my rest? 2 And all these my hand made and all these came into being, says YHWH. And to this I shall look, to the humble and to the stricken of spirit and to the [one] trembling on my word.

Although the thoughts in Isaiah 66:1-2 and Acts 7:49-50 are the same, a close reading of Isaiah 66:1-2 and Acts 7:49-50 suggests that there are a few textual differences among them. According to Marshall (2007:568-569) Acts 7:49-50 quotes Isaiah 66:1-2 probably from the LXX.

4.2.2.3.2.1.2 Contexts

Acts 7:1-60, is about the answer that Stephen gave when the high priest (ὁ ἀρχιερεύς) asked him in the Sanhedrin whether the accusations against him were correct or not: Are these things thus so? (Εἰ ταῦτα οὕτως ἔχει) (Acts 7:1). The accusation against Stephen, put forward by some men who were secretly instigated, was that 'we heard him speaking blasphemous words against Moses and God' ('Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν θεόν') (Acts 6:11). Stephen, instead of accepting or denying the accusation, spoke about the calling of Abraham and the history of Abraham and his descendants until the building of the temple (Acts 7:2-50). Acts 7:49-50, which is probably a quotation from Isaiah 66:1-2, is about the temple and that ὁ ὕψιστος ('the most high') does not dwell in houses built by [human] hands (Acts 7:47-50). However, the context of Isaiah 66:1-2 is difficult to determine, hence any suggestion to that effect would be mere speculation.

4.2.2.3.2.1.3 Synthesis

Stephen argues that YHWH is simultaneously in heaven and on earth, and that YHWH is the one who made everything, hence what is important to Stephen is that any person should be lowly, quiet and honour YHWH's words (Acts 7:47-50). Stephen accused the high priest and his council of being stiff-necked, that their hearts and ears are uncircumcised, that they are forever opposing the Holy Spirit just as their ancestors did, that they had become betrayers and murderers of the righteous one, and that they were the ones who had received the law as ordained by angels and yet did not keep it (Acts 7:51-53).

Therefore Acts 7:2-53 rehearses that which happened in the time of Abraham and his descendants and quotes Isaiah 66:1-2. This suggests the continuity of the Old Testament in the New Testament and the similarity between the disposition of the people of Old Testament times and that of the people in the days of Stephen.

4.2.2.3.2.2 Acts 8:32-33

4.2.2.3.2.2.1 Texts

Acts 8:32-33 (*NTG*[27])	Isaiah 53:7-8 (LXX[4])	Isaiah 53:7-8 (*BHS*[5])
32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη· **Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.** 33 **Ἐν τῇ ταπεινώσει** [αὐτοῦ] **ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.**	7 καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. 8 ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον.	7 נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃ 8 מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפֶּשַׁע עַמִּי נֶגַע לָמוֹ׃
32 But the passage of scripture (which) he was reading was this: [just] as a sheep is led to slaughter and [just] as a lamb before he who shears it [is] silent, so he does not open his mouth. 33 In [his] humiliation his judgement was taken away; who will tell [of] his descendant because his life has been taken away from the earth?	7 And on account of him being afflicted he does not open the mouth. [Just] as a sheep is led to slaughter and [just] as a lamb before he who shears it [is] silent, so he does not open his mouth; 8 In the humiliation [his] judgement was taken away. Who will tell [of] his descendant because his life is taken away from the earth? From [out] of the unlawfulness of my people he was led to death.	7 He was hard-pressed and he (he) was afflicted but did not open his mouth. [Just] as the sheep is brought to the slaughter and [just] as an ewe before those who shear it is dumb, and/so he will not open his mouth. 8 From oppression and judgement he was taken away. And who will consider his generation because he was cut from a land of the living, from transgression of my people a stroke/affliction for him.

Acts 8:32 in the *NTG*[27] and Isaiah 53:7 in the LXX[4] are the same except that the *NTG*[27] has an extra comma. Isaiah 53:7-8 in the *BHS*[5] is slightly different from the *NTG*[27] and the LXX[4] although the references and senses are the same. In Acts 8:33 'of him' ('αὐτοῦ') which is in square brackets is not found in Isaiah 53:8 in the LXX[4]. It is probable that Acts 8:33 added 'of him' ('αὐτοῦ') in order to explain Isaiah 53:8. The similarities between the *NTG*[27] and the LXX[4] suggest that Acts 8:32-33 in the *NTG*[27] is quoted from Isaiah 53:7-8 in the LXX of and not from the MT (*cf* Marshall, 2007:573-575).

4.2.2.3.2.2.2 Contexts

Acts 8:32-33 relates to that which happened when Philip met the Ethiopian eunuch who was an official in charge of all the treasures of Queen Candace of the Ethiopians (Acts 8:27). The eunuch was reading the prophet Isaiah as he returned from worshipping in Jerusalem (Acts 8:26-28). When Philip asked the eunuch whether he understood that which he was reading he answered that he did not understand it because there was no one to guide him (How can I be able if no-one guides me? [Πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὁδηγήσει με] [Acts 8:30]) (Acts 8:30, 31). Philip began from Isaiah 53:7-8 to proclaim the good tidings, the Jesus, to the eunuch ('and having begun from this writing he would proclaim good tidings to him, the Jesus' ['καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν']) (Acts 8:35). The grammatical construction 'he will proclaim good tidings to him, the Jesus' ('εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν') in Acts 8:35 suggests that the Jesus is the good tidings. 'And having begun from this writing he would proclaim good tidings to him, the Jesus' ('καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν') does not disclose the details of the relationship between Isaiah 53:7-8 and the proclamation of the Jesus in Acts 8:35-38.

Furthermore 53:1-12 is couched in pronouns of the referents (*e.g.*, 'he'; 'him'; 'we'; 'our'; 'they') and does not mention the time and place of the events (*cf* Clines, 1976). In 53:7-8 there is mention of the innocent servant of YHWH who suffered for others and for the speaker. To some extent, the history of exegesis relates Isaiah 52:13-53:12 to Philip's proclamation of the gospel to the Ethiopian eunuch in Acts 8:26-39 (Childs, 2001:410). There is general consensus that 52:13-53:12 is a unity and Whybray's (1978:163) form-critical argument that contests this unity does not carry the weight that is needed to refute this unity (Childs, 2001:411) (for a discussion of the unity see Clines, 1976 and for a review of literature see Childs, 2001:409).

The Ethiopian eunuch expected Philip to answer the question as to whether the prophet spoke of himself or someone else in Isaiah 53:7-8: I pray you, of whom speaks the prophet this, of himself or of some other man? (Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός;) (Acts 8:34). 'I pray you' ('Δέομαί σου') in Acts 8:34 suggests the urgency of the request and creates the expectation that Philip would answer the question both out of courtesy and its implied urgency. Whether or not Philip answered the question, is not recorded in Acts 8:34 (of who speaks the prophet this, of himself or of some other man? ['περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός;'), but instead, 'but Philip opened his mouth and starting from this writing he

proclaimed good tidings to him, the Jesus' ('ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν') (Acts 8:35).

The *NTG*[27] omits Acts 8:37 which says 'but he said to him, If you believe with/out of your whole heart, you may be [baptized]. And he answered and said, I believe the son of the god to be Jesus Christ' ('εἶπε δὲ αὐτῷ, Εἰ πιστεύεις ἐξ ὅλης καρδίας σου, ἔξεστιν· ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι Ἰησοῦν Χριστόν') (Acts 8:37). The omission of Acts 8:37 raises the question as to whether or not confession of faith in Jesus Christ is the *sine qua non* for baptism (*cf* Mt 28:19-20). The question in Acts 8:36, 'there is water, what hinders me to be baptized' ('Ἰδοὺ ὕδωρ, τί κωλύει με βαπτισθῆναι;'), also requires the confession of faith as in Acts 8:37.

4.2.2.3.2.2.3 Synthesis

Philip probably understood Isaiah 53:7-8 to be referring to Jesus Christ just as 1 Corinthians 15:3-4 and 1 Peter 2:18-25 may be construed to suggest the same. 1 Corinthians 15:3-4 refers to Jesus Christ who suffered for the sins of the human beings according to scriptures (κατὰ τὰς γραφὰς). The meagre description of the suffering of Jesus Christ in 1 Peter 2:18-25 has some elements of Isaiah 52:13-53:12.

The controversy regarding the relation between Isaiah 52:13-53:12 and the New Testament centres on how the servant suffered in 52:13-53:12 and it is undergirded by the conception of "vicarious" (*e.g.*, Orlinsky, 1967:3-133; Whybray, 1978). For example, Orlinsky (1967:51) argues that 52:13-53:12 only asserts that this person also suffered "on account of and along with the people at large, the latter because of their own sins, the former because of his unpopular mission". Whybray (1978:29) argues that the preposition 'from' ('מִן') in 53:5 and 53:8 cannot be construed vicariously since vicarious would have called for the preposition 'in' ('בְּ') (*bet pretii* = 'in exchange for'). In contrast Whybray (1978:75) argues that "(w)hat the speakers in ch. 53 are saying is that the servant, who deserved no punishment, has, as a result of *their* sins, which had necessitated his dangerous and fateful prophetical ministry, received that largest share of it." Childs (2001:415, 418) maintains that 'in exchange for' ('*bet pretii*') occurs in 53:5 as Zimmerli (1974:215) also points out and that the vicarious role of the servant lies at the very heart of the prophetic message in 40-55. But Beuken ([1983]2001:214) cautions that the term 'vicarious' should "be used with great caution lest theological categories foreign to the witness of the Old Testament be uncritically applied" (Childs, 2001:415).

According to Childs (2001) there are currently three various interpretations regarding the relation between Isaiah 52:13-53:12 and the New Testament. The first interpretation is "that Jesus himself consciously shaped his ministry according to the servant figure in Isaiah 53, with whose mission he identified" (*e.g.*, J. Jeremias; H.W. Wolff; P. Stuhlmacher; M. Hengel) whilst the second interpretation maintains that there are seldom references to Isaiah 53 in the Synoptics and allusions are vague

and general rather than to a specific text (Childs, 2001:420). The third interpretation is that the concept of a suffering servant came late within Hellenistic Christianity and in no way related to the historical Jesus's own self-understanding (*e.g.*, R. Bultmann; E. Käsemann; M. Hooker) (Childs, 2001:420). Childs (2001:421) correctly concludes that all these interpretations fail to distinguish between the New Testament's kerygmatic witness to Jesus Christ as found in the Gospels and a historical-critical reconstruction. Philip used Isaiah 53:7-8 as a stepping stone to kerygmatic witness to Jesus (but Philip opened his mouth and starting from this writing he proclaimed good tidings to him, the Jesus [ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν] [Acts 8:35]).

If Acts 8:32-33 is quoting and suggesting that Isaiah 53:7-8 talks about Jesus Christ, then the context of 53:7-8 suggests that it has nothing to do with Jesus Christ because Jesus was historically not yet born, let alone suffering as described in 53:7-8. Any suggestion as to whether 52:13-53:12 is a song or prophecy about Jesus Christ or not may neither be conclusively answered from Acts 8:30-38 nor from 52:13-53:12. If this analysis is correct, then some exegetical method (*e.g.*, kerygmatic witness to Jesus) was used by Philip to relate Acts 8:30-38 to 52:13-53:12.

4.2.2.3.2.3 Acts 15:16-18

4.2.2.3.2.3.1 Texts

Acts 15:16-18 (*NTG*[27])	Isaiah 45:21 (LXX[4])	Isaiah 45:21 (*BHS*[5])
16 **Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,** 17 **ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει κύριος ποιῶν ταῦτα**	21 εἰ ἀναγγελοῦσιν, ἐγγισάτωσαν, ἵνα γνῶσιν ἅμα τίς ἀκουστὰ ἐποίησεν ταῦτα ἀπ' ἀρχῆς. τότε ἀνηγγέλη ὑμῖν Ἐγὼ ὁ θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ· δίκαιος καὶ σωτὴρ οὐκ ἔστιν πάρεξ ἐμοῦ.	הַגִּידוּ וְהַגִּישׁוּ אַף יִוָּעֲצוּ יַחְדָּו מִי הִשְׁמִיעַ זֹאת מִקֶּדֶם מֵאָז הִגִּידָהּ הֲלוֹא אֲנִי יְהוָה וְאֵין־עוֹד אֱלֹהִים מִבַּלְעָדַי אֵל־צַדִּיק וּמוֹשִׁיעַ אַיִן זוּלָתִי:

18 γνωστὰ ἀπ᾽ αἰῶνος.		
16 After these things I shall return and rebuild the tent of David that has fallen and the things that have been torn down of it and I shall restore it, 17 for whenever the remnants of men and every Gentile upon whom my name has been invoked would seek out the *kurios*, says *kurios* who makes these things 18 known from ages.	21 Whatever they would announce, they should bring forth, so that they may know at the same time who made these known from the beginning. At that time it should be told to you: I am the *kurios*, and there is no other besides me; a righteous and a saviour there is none apart from me.	21 Declare and bring forth and let them also deliberate together as to who made this known from [the] old/distant past [and] declared it. [Was it] not I YHWH? And apart from me there is still no *elohim*, a righteous *el* and saviour there is none besides me.

Marshall (2007:589-593) maintains that Acts 15:16-18 quotes Isaiah 45:21, Jeremiah 12:15 and Amos 9:11-12. Isaiah 45:21 reads, declare and bring forth and let them also deliberate together as to who made this known from [the] old/distant past [and] declared it. [Was it] not I YHWH? And apart from me there is still no *elohim*, a righteous *el* and saviour there is none besides me (הַגִּידוּ וְהַגִּישׁוּ אַף יִוָּעֲצוּ יַחְדָּו מִי הִשְׁמִיעַ זֹאת מִקֶּדֶם מֵאָז הִגִּידָהּ הֲלוֹא אֲנִי יְהוָה וְאֵין־עוֹד אֱלֹהִים מִבַּלְעָדָי) whilst Jeremiah 12:15 reads, and after I have plucked them I shall return and have compassion on them and bring them back everyone to his inheritance and everyone to his land (וְהָיָה אַחֲרֵי נָתְשִׁי אוֹתָם אָשׁוּב וְרִחַמְתִּים וְהֲשִׁבֹתִים אִישׁ לְנַחֲלָתוֹ וְאִישׁ לְאַרְצוֹ). Amos 9:11 reads, on that day I shall make to rise the booth of David, the fallen, and wall up their breaches and make [her]/his ruins to rise and build her like old days (בַּיּוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם) whilst Amos 9:12 reads ‘so that they will take possession of the remnants of Edom and all the nations upon which my name is called’ (‘ לְמַעַן יִירְשׁוּ אֶת־שְׁאֵרִית אֱדוֹם וְכָל־הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵי הֶם נְאֻם־יְהוָה עֹשֶׂה זֹאת’). This means that Isaiah 45:21 briefly argues that there is no god besides YHWH whilst Jeremiah 12:15 and Amos 9:11-12 say that YHWH will take his people out of their land but later bring them back. This suggests that Acts 15:16-18 is not word for word identical to Isaiah 45:21, neither to Jeremiah 12:15 nor Amos 9:11-12, although the theme may be construed to be identical. Therefore the suggestion that Acts 15:16-18 quotes Isaiah 45:21, Jeremiah 12:15 and Amos 9:11-12 cannot be upheld (pace Marshall, 2007:589-593) because Acts 15:16-18 alludes to Isaiah 45:21 plus to either Jeremiah 12:15 and/or Amos 9:11-12.

4.2.2.3.2.3.2 Contexts

The reference to the words of the prophets in Acts 15:16-18 was made during the debate at the gathering of the Apostles and elders in Jerusalem (Acts 15:6) as to whether or not it was necessary to be circumcised (necessary to circumcise [δεῖ περιτέμνειν] [Acts 15:5]) in order to be saved (Acts 15:1, 5). Circumcision was debated in Jerusalem because certain men who came down from Judea taught the brethren ('the brethren' ['τοὺς ἀδελφοὺς']) in Antioch ('in[to] Antioch' ['εἰς Ἀντιόχειαν']) (Acts 14:26) that unless the brethren were circumcised in accordance with the Law of Moses they would not be saved ('if you are not circumcised according to the custom of Moses, you will not be saved' ['Ἐὰν μὴ περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι']) (Acts 15:1-3). Some believers from the party of the Pharisees also argued that the brethren should be circumcised in order to be saved (Acts 15:5).

The resolution which was taken in Jerusalem was that it was not necessary for the uncircumcised to be circumcised in order to be saved because, first, the words of the Prophets agree (Acts 15:14, 15) and, second, because even [some of] their fathers or [some of them] were unable to keep Moses's custom of circumcision ('now then why do you put God to test to lay a yoke on the neck of disciples which neither our fathers nor we were able to bear?' - 'νῦν οὖν τί πειράζετε τὸν θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;') (Acts 15:10; *cf* Acts 15:19-21).

In contrast, 45:21 compares YHWH and idols and the refrain throughout Isaiah 45:1-25 is something like 'I am YHWH and there is none [besides me]'; there is no god besides YHWH' (' אֲנִי יְהוָה וְאֵין עוֹד זוּלָתִי אֵין אֱלֹהִים') (45:5, 6, 14, 18, 19, 20, 21, 22). In 45:21 YHWH challenges those who made idols to bring their idols near and to let the idols take counsel together so that they could say who declared things before they happened. Jeremiah 12:15 is about the exile and the return of YHWH's people and the joining of the heathens who have accepted YHWH's name to his people by YHWH. Amos 9:11-12 says that YHWH would, on a certain day, raise and rebuild the fallen ones of David and YHWH's people would possess the heathen that repented to YHWH. Therefore, regardless of some textual differences, Jeremiah 12:15 and Amos 9:11-12 are about things that are related.

4.2.2.3.2.3.3 Synthesis

Jeremiah 12:15 and Amos 9:11-12 are about the salvation of the Jews and of the Gentiles in Judah in the then future whilst Acts 15:16-18 is about the salvation of the uncircumcised who accepted the name of YHWH at Antioch. Drawing parallels between Gentiles believing in YHWH and uncircumcised non-Jews believing in YHWH requires some kind of exegesis that goes beyond grammatico-historical analysis. One could say that things written about in Isaiah 45:21, Jeremiah 12:15 and in Amos 9:11-12 were somehow fulfilled or came to fruitation (πληροω) in Acts 15:16-18.

4.2.2.3.2.4 Acts 28:26-27

4.2.2.3.2.4.1 Texts

Acts 28:26-27 (*NTG*[27])	Isaiah 6:9-10 (LXX[4])	Isaiah 6:9-10 (*BHS*[5])
26 λέγων, **Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν, Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·** 27 **ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.**	9 καὶ εἶπεν Πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε· 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς.	9 וַיֹּאמֶר לֵךְ וְאָמַרְתָּ לָעָם הַזֶּה שִׁמְעוּ שָׁמוֹעַ וְאַל־תָּבִינוּ וּרְאוּ רָאוֹ וְאַל־תֵּדָעוּ׃ 10 הַשְׁמֵן לֵב־הָעָם הַזֶּה וְאָזְנָיו הַכְבֵּד וְעֵינָיו הָשַׁע פֶּן־יִרְאֶה בְעֵינָיו וּבְאָזְנָיו יִשְׁמָע וּלְבָבוֹ יָבִין וְשָׁב וְרָפָא לוֹ׃
26 saying, go to this people and say, in hearing you will hear and you will never understand, seeing you will see and never perceive. 27 For the heart of this people has become dull, with their ears they hear with difficulty and their eyes are closed, lest/otherwise they may see with the eyes and with the ears may hear and with the heart they may understand and may turn and I heal them.	9 and he said, go and say to this people, in hearing you will hear and you will never understand, seeing you will see and never perceive. 10 For the heart of this people has become dull, with their ears they hear with difficulty and their eyes are closed, lest/otherwise they may see with the eyes and with the ears may hear and with the heart they may understand and may turn and I heal them.	9 and he said, go and say to this people, hear and do not understand, and see and do not perceive. 10 The heart of this people is made fat and his ears are made heavy and his eyes are sealed lest/otherwise he sees with his eyes and his ears will hear and his heart will understand and will return and he heals it.

Isaiah 6:9 of the LXX[4] and that of the *BHS*[5] are the same, whilst Isaiah 6:10 is different. Acts 28:26 of the *NTG*[27] and Isaiah 6:9 of the LXX[4] exhibit differences regarding punctuation (a comma in the *NTG*[27] which is absent in the LXX[4]), words and order of words (the LXX[4] reads 'go and say to this people, 'in hearing...' ['Πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ Ἀκοῇ …'] whilst the *NTG*[27] reads 'go to this people and say, 'in hearing...' ['Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν, Ἀκοῇ …']).

Isaiah 6:10 of the *BHS*[5] comprises commands given by Hiph'il imperatives 'make fat' ('הַשְׁמֵן'), 'make heavy [to hear]' ('הַכְבֵּד') and 'make blind' ('הָשַׁע') whilst the LXX[4] comprises statements given by Aorist passive indicatives 'it was made fat' ('ἐπαχύνθη'), 'they were made heavy of/to hear' ('βαρέως ἤκουσαν') and 'they were blinded' ('ἐκάμμυσαν'). The *BHS*[5] uses singular verbs ('lest he will see with his eyes' ['פֶּן־יִרְאֶה בְעֵינָיו'], 'he will hear with his ears' ['בְאָזְנָיו יִשְׁמָע'], 'his heart will understand' ['לְבָבוֹ יָבִין']) for 'people' ('עַם') whilst the LXX[4] uses plural verbs ('they will see with eyes' ['ἴδωσιν τοῖς ὀφθαλμοῖς'], 'they will hear with ears' ['τοῖς ὠσὶν ἀκούσωσιν'], 'they will understand' ['τῇ καρδίᾳ συνῶσιν']) for 'λαος' ('people'). Acts 28:27 of the *NTG*[27] and Isaiah 6:10 of the LXX[4] exhibit differences regarding punctuation (a semi colon in the *NTG*[27] which is absent in the LXX[4]; LXX[4] has two commas) and words (the LXX[4] has two 'of them' ['αὐτῶν'] which are absent in the *NTG*[27]). These differences may be attributed to the peculiarities of each language.

In the *NTG*[27]and the LXX[4] it is the speaker who would heal the people whilst in the *BHS*[5] it is not the speaker but someone else. The matter spoken about in the *NTG*[27], LXX[4] and the *BHS*[5] is the same: the people whose eyes are blinded, whose ears are made heavy to hear and whose heart is made hard to repent. Seeing that there are close textual similarities between the *NTG*[27] and the LXX[4] it may be surmised that the *NTG*[27] was probably referring to the LXX rather than to the MT.

According to Marshall (2007:600-601) Acts 28:26-27 quotes Isaiah 6:9-10 whilst Acts 28:28 sums up the message of Isaiah 6:9-10. The summary in Acts 28:28 (therefore let it be known to you that this salvation of God has been sent to the Gentiles; and they will listen [γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται]) suggests that Isaiah was sent by YHWH to preach salvation to the Jews and that the Jews did not accept salvation, but when salvation was preached to the Gentiles the Gentiles accepted it.

4.2.2.3.2.4.2 Contexts

There were dissenting views from those who came to listen to Paul when he expounded and testified in Rome about the kingdom of God from the Law of Moses and the Prophets (Acts 28:16, 23, 24). Those who could not agree left and that was the time when Paul alluded to Isaiah 6:9-10 (Acts 28:25). When Paul says that the time when the salvation of God was sent to the Gentiles they received it (and they will give an ear to it [αὐτοὶ καὶ ἀκούσονται]) (Acts 28:28) the Jews departed and had great reasoning among themselves (Acts 28:29). *NTG*[27] does not have Acts 28:29 that reads 'and when he said these of himself Jews left, many were reasoning among themselves' ('καὶ

ταῦτα αὐτοῦ εἰπόντος ἀπελθον οἱ ᾽Ιουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν'). The thought that the Jews rejected the salvation of God while the Gentiles received it is also alluded to in Acts 28:17-20 when reference is made that Paul's fellow Jews wanted him killed and that is why Paul appealed to the Roman Caesar, a Gentile. The Jews then delivered Paul from Jerusalem to the Romans as prisoner; but when the Romans did not find any cause to execute Paul the Jews wanted Paul killed.

Acts 28:26-27 quotes Isaiah 6:9-10: 'Go to this people and say, you will indeed listen, but never understand, and you will indeed look, but never perceive. For the heart of this people has grown dull and their ears are heavy of hearing, and they have closed their eyes lest they should perceive with their eyes and hear with their ears, and understand with their heart and turn to me to heal them.' Acts 28:28 concludes the quotation from Isaiah 6:9-10 by saying, 'Therefore take note that this salvation of God has been sent to the Gentiles; the Gentiles will listen' (Acts 28:28). Acts 28:28 sums up the message of Isaiah 6:9-10 (Marshall, 2007:600-601) or insinuates it as follows: Isaiah was sent by YHWH to preach salvation to the Jews but the Jews did not accept that salvation; but when that salvation was preached to the Gentiles the Gentiles accepted it.

When Paul had said these words the Jews departed and had great reasoning among themselves (Acts 28:29).

Isaiah 6:1-13 narrates that which Isaiah saw in the year King Uzziah died (בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאֶה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא) (6:1). Isaiah saw YHWH sitting on a throne, high and lifted up and the hem of his robe filled the temple and above YHWH stood seraphim (6:1, 2). The reference to the temple and Uzziah (6:1) localizes that which Isaiah saw to the temple in Jerusalem in Judah (*cf* also Is 1:1). The setting of Isaiah 6:1-13 is the temple in Jerusalem whilst the setting of Acts 28:16-31 is a house in Rome; the speaker in Isaiah 6:1-13 is Isaiah ben Amoz whilst the speaker in Acts 28:16-31 is Paul; the people to whom Isaiah was to give the message are only referred to as 'this people' ('עָם הַזֶּה') (Is 6:9) whilst the addressees in Acts 28:16-31 were chiefs of the Jews in Rome (of the leaders of Jews [᾽Ιουδαίων πρώτους]) (Acts 28:17 read together with 28:16 and 21).

4.2.2.3.2.4.3 Synthesis

'[If] this salvation of the god was sent unto the Gentiles and they would hear/receive it' ('τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται') in Acts 28:28 suggests that Paul said that the leaders of the Jews in Rome were rejecting the salvation which would have been accepted by Gentiles. The manner of reference to Isaiah 6:9-10 in Acts 28:26-27 suggests that Paul was probably saying that the eyes of the leaders of the Jews were blinded, their hearts were hardened and their ears were deafened. 'Because the Holy Spirit rightly spoke through Isaiah the prophet to your fathers' ('ὅτι Καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ ᾽Ησαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν') in Acts 28:25 suggests that Paul was drawing an analogy in Acts 28:16-31

between the Judahites in the year Uzziah died (Is 6:1 read together with 6:9 and 1:1) and the leaders of the Jews in Rome he was addressing at that time. This implies that Paul was interpreting 'this people' ('עָם הַזֶּה') in Isaiah 6:9 to refer at least to the flesh and blood Judahites with whom Isaiah was living (see 'and I am he who dwells in the midst of a people of unclean lips' ['וּבְתוֹךְ עַם־טְמֵא שְׂפָתַיִם אָנֹכִי יוֹשֵׁב'] in Is 6:5) and at most to the Judahites in the days of Isaiah, and also including the Jews of Paul's day.

Consequently, in Acts 28:25-28 Paul says that that which Isaiah said of the fathers of the chiefs of the Jews as recorded in Isaiah 6:9-10 is just as applicable to the Jews of his time. Paul was probably drawing an analogy between the Judahites who did not accept the salvation of YHWH which was preached to them by Isaiah ben Amoz and the Jews who heard Paul preaching but did not accept his message. He is therefore transposing the message of Isaiah in Jerusalem to his audience in Rome.

4.2.2.3.3 The use of Isaiah in some Epistles

4.2.2.3.3.1 Romans 9:27-29

4.2.2.3.3.1.1 Texts

Romans 9:27-28 (*NTG*[27])	Isaiah 10:22-23 (LXX[4])	Isaiah 10:22-23 (*BHS*[5])
27 Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, **Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·** 28 **λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.**	22 καὶ ἐὰν γένηται ὁ λαὸς Ισραηλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, 23 ὅτι λόγον συντετμημένον ποιήσει ὁ θεὸς ἐν τῇ οἰκουμένῃ ὅλῃ	22 כִּי אִם־יִהְיֶה עַמְּךָ יִשְׂרָאֵל כְּחוֹל הַיָּם שְׁאָר יָשׁוּב בּוֹ כִּלָּיוֹן חָרוּץ שׁוֹטֵף צְדָקָה׃ 23 כִּי כָלָה וְנֶחֱרָצָה אֲדֹנָי יְהוִה צְבָאוֹת עֹשֶׂה בְּקֶרֶב כָּל־הָאָרֶץ׃ ס
27 But Isaiah cried on behalf of Israel, if the number of the sons of Israel is as the sand of the sea, the remnant will be	22 And if the people Israel become like the sand of the sea, their remnant will be saved; for a word of	22 For if your people Israel will become like sand of the sea, a remnant in/of it will return, annihilation started [and]

saved; 28 for *kurios* will do a word of accomplishing and of cutting short on the earth.	accomplishing and cutting short in righteousness, 23 for [the] *theos* will make a word that cuts short upon the whole house	righteousness is overflowing. 23 For annihilation and [what] *adonay* YHWH *tseba'ot* decreed [is about to be] happening in [the] midst of the whole earth.

The key thought in Romans 9:27-28 is that if the Israelites were as many as the sand of the sea, then the remnant would have remained because YHWH (*kurios* and/or *theos*) decreed it over the whole earth. Seifrid (2007:641-650) thought that Romans 9:27-29 alludes to Isaiah 1. Although there are some textual differences, it appears that Romans 9:27-29 alludes to Isaiah 10:22-23 (Rom 9:27-28) plus Isaiah 1:9 (Rom 9:29) rather than to the whole of Isaiah 1 (pace Seifrid, 2007:641-650). Romans 9:27-28 of the *NTG*[27] is textually closer to Isaiah 10:22-23 of the LXX[4] than to Isaiah 10:22-23 of the *BHS*[5]. Noteworthy is 'your people' ('עַמְּךָ') (Is 10:22) in the *BHS*[5] which is absent from both the *NTG*[27] and the LXX[4].

Romans 9:29 (*NTG*[27])	Isaiah 1:9 (LXX[4])	Isaiah 1:9 (*BHS*[5])
29 καὶ καθὼς προείρηκεν Ἡσαΐας, **Εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.**	9 καὶ εἰ μὴ κύριος σαβαωθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σοδομα ἂν ἐγενήθημεν καὶ ὡς Γομορρα ἂν ὡμοιώθημεν	9 לוּלֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שָׂרִיד כִּמְעָט כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ׃ ס
29 And just as Isaiah said previously, if *kurios Sebaoth* did not leave a seed for us, like Sodom we could have become and like Gomorrah we could have been made.	9 And if *kurios Sebaoth* did not leave a seed for us, like Sodom we could have become and like Gomorrah we could have been made.	9 If YHWH *tseba'ot* did not leave an escapee for us, like a little Sodom we could have become to Gomorrah we could have been likened.

Regarding Romans 9:29, the *NTG*[27], LXX[4] and the *BHS*[5] are similar save for 'a remnant' ('שָׂרִיד') in the *BHS*[5] which became 'a seed' ('σπέρμα') in the LXX[4] and in the *NTG*[27]. The *NTG*[27] probably quoted the LXX[4].

4.2.2.3.3.1.2 Contexts

Romans 9:1-33 is part of the letter which Paul wrote to all God's beloved who were called to be saints in Rome (note: not 'to the Romans' but '... to all those who are in Rome' [πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις]) (Rom 1:1). The nub of Romans 9:1-33 is that YHWH would have mercy on whom he has mercy, and he would have compassion on whom he has compassion ('καὶ ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω') (Rom 9:15). Romans 9:15 is similar to Exodus 33:19 (I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion ['וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי אֶת־אֲשֶׁר אֲרַחֵם']). Romans 9:27-29 quotes Isaiah 10:22-23 to reinforce the crux of that which is in Romans 9:15, namely that YHWH would have mercy on the remnant ('ὑπόλειμμα') (Rom 9:27) on whom he has mercy and he would have compassion on the seed ('σπέρμα') (Rom 9:29) on whom he has compassion; but the rest of Israel he would destroy even if they might be as many as the sand of the sea ('Εὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης) (Rom 9:27) and even if they are the offspring of Israel (for not all who are descended from Israel are Israel [οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ] [Rom 9:6]). Romans 9:27-29 plays with 'the remnant will be saved' ('τὸ ὑπόλειμμα σωθήσεται') (9:27) and 'he left behind for us offspring' ('ἐγκατέλιπεν ἡμῖν σπέρμα') (9:29) whilst Isaiah 1:9 and 10:20-22 speak of a remnant (שְׁאָר [remnant] [1:9]; remnant will return [שְׁאָר יָשׁוּב] [10:20-22]).

Romans 9:1-33 says that some non-Jews believed in YHWH while some Jews from Abraham's and Isaac's blood descent did not believe in YHWH (9:3-4, 30-33). Romans 9:27-29 brings in Isaiah 1:9 and 10:22-23 to support the view that because the Israelites had sinned and YHWH would destroy the sinners even though the offspring of Israel would be as many as the sand of the sea, only a remnant would remain. Isaiah 10:22-23 refers to the conquering of Jerusalem by the Assyrians which will take place in the future (*cf* 'for yet a very little whilst, and the indignation shall cease' ['כִּי־עוֹד מְעַט מִזְעָר וְכָלָה זַּעַם'] in 10:24; 10:20-24). Romans 9:27-29 maintains that Isaiah (1:9) predicted the remnant (just as Isaiah predicted [καθὼς προείρηκεν Ἡσαΐας] [Rom 9:29]).

If this analysis is correct it implies that Isaiah 10:22-23 (*cf* 'כִּי־עוֹד מְעַט מִזְעָר וְכָלָה זַּעַם' [Is 10:24; *cf* also 10:20-24] and Romans 9:27-29 (*cf* 'just as Isaiah predicted' ['καθὼς προείρηκεν Ἡσαΐας'] in Rom 9:29; *cf* also Rom 9:27-29]) suggest that the remnant will be a future occurrence whilst Isaiah 1:9 suggests that Isaiah was addressing (part of) the remnant. The future referred to in Isaiah 10:22-23 and Romans 9:27-29 is *sine die*, hence it is difficult to identify and date the remnant.

Although there is general consensus that it refers to the circumstances in the days of Isaiah ben Amoz (1:1) dating Isaiah 1:1-31, is debatable. 'If YHWH *tseba'ot* had not left us a remnant, we should have been like Sodom and became like Gomorrah' ('לוּלֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שָׂרִיד כִּמְעָט כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ') in Isaiah 1:9, especially 'he had left for us a remnant' ('הוֹתִיר לָנוּ שָׂרִיד'), suggests that

the remnant was either in the past or the addressees of Isaiah 1:1-31 were the remnant. Romans 9:27-29 suggests that the remnant was to be in the then future of Paul (for *kurios* will carry out a word of finishing and cutting upon the earth [‘λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς’]) (Rom 9:27-28), and was also in the then future of Isaiah (just as Isaiah predicted [καθὼς προείρηκεν Ἡσαΐας]) (Rom 9:29). Therefore it suffices to suggest that the remnant (שְׁרִיד) referred to in Isaiah 1:7-9 would either be the addressees of Isaiah 1:1-31 or some remnant in the then future, or both.

4.2.2.3.3.1.3 Synthesis

The questions that beg to be answered are: first, whether there were more than one remnant; and, second, whether the remnant of Isaiah 1:9 and that of Isaiah 10:22-23 is the same. But the information available *hic et hunc* (here and there) is too scanty to enable us to answer these questions.

If one assumes that Romans 9:27-29 relates to Isaiah 10:22-23, then Romans 9:27-29 is at most either referring to the same remnant as referred to in Isaiah 1:9 and 10:22-23 or Romans 9:27-29 is re-interpreting the concept of the remnant of Isaiah 1:9 and 10:22-23. ‘A remnant will return’ (‘שְׁאָר יָשׁוּב’) (10:20-22) suggests that this is a prophetic oracle rather than a historical report (*contra* Duhm’s Hellenistic dating of this passage) (Childs, 2001:96). ‘A remnant will return’ (‘שְׁאָר יָשׁוּב’) (10:20-22) suggests judgment (only a remnant will return) and a concrete pledge of a promise (a remnant will return) (Childs, 2001:95). Childs (2001:94) is correct to write that 10:20-23 is a “profound struggle with the theology of remnant by means of an interpretation of other parts of the Isaianic corpus” (*e.g.*, 1:9 and 10:22-23).

4.2.2.3.3.2 Romans 10:15-21

4.2.2.3.3.2.1 Texts

Romans 10:15-21 (*NTG*[27])	Isaiah 52:7; 53:1; Psalm 18:5; Deuteronomy 32:21; Isaiah 65:1-2 (LXX[4])	Isaiah 52:7; 53:1; Psalm 19:5; Deuteronomy 32:21; Isaiah 65:1-2 (*BHS*[5])
15 πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται, **Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ]**	7 ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά, ὅτι ἀκουστὴν ποιήσω	7 מַה־נָּאוּ עַל־הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ

ἀγαθά. 16 Ἀλλ᾽ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, **Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;** 17 ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ. 18 ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε· **Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.** 19 ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει, **Ἐγὼ παραζηλώσω ὑμᾶς ἐπ᾽ οὐκ ἔθνει, ἐπ᾽ ἔθνει ἀσυνέτῳ παροργιῶ** ὑμᾶς. 20 Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, **Εὑρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.** 21 πρὸς δὲ τὸν Ἰσραὴλ λέγει, **Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.**	τὴν σωτηρίαν σου λέγων Σιων Βασιλεύσει σου ὁ θεός· 1 κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; 5 εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτοῦ· 21 αὐτοὶ παρεζήλωσάν με ἐπ᾽ οὐ θεῷ, παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν· κἀγὼ παραζηλώσω αὐτοὺς ἐπ᾽ οὐκ ἔθνει, ἐπ᾽ ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς. 1 Ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ζητοῦσιν, εὑρέθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν· εἶπα Ἰδού εἰμι, τῷ ἔθνει οἳ οὐκ ἐκάλεσάν μου τὸ ὄνομα. 2 ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, οἳ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ, ἀλλ᾽ ὀπίσω τῶν ἁμαρτιῶν αὐτῶν.	יְשׁוּעָה אֹמֵר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ׃ 1 מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ וּזְרוֹעַ יְהוָה עַל־מִי נִגְלָתָה׃ 5 בְּכָל־הָאָרֶץ	יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃ 21 הֵם קְנָאוּנִי בְלֹא־אֵל כִּעֲסוּנִי בְּהַבְלֵיהֶם וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם בְּגוֹי נָבָל אַכְעִיסֵם׃ 1 נִדְרַשְׁתִּי לְלוֹא שָׁאָלוּ נִמְצֵאתִי לְלֹא בִקְשֻׁנִי אָמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי לֹא־קֹרָא בִשְׁמִי׃ 2 פֵּרַשְׂתִּי יָדַי כָּל־הַיּוֹם אֶל־עַם סוֹרֵר הַהֹלְכִים הַדֶּרֶךְ לֹא־טוֹב אַחַר מַחְשְׁבֹתֵיהֶם׃
15 But how can they proclaim if they are not sent? Just as it is written, how beautiful [are] the feet of those announcing [the] good tidings.	7 [Just] as the beauty on the mountains, [just] as the feet of he who brings the good tidings of peace, [just] as he who brings good tidings because I	7 How beautiful on the mountains the feet of he who proclaims peace, a good messenger who proclaims salvation saying to Zion, your

16 But not all obeyed the good tidings. For Isaiah says, *kurie*, who believed our report? 17 Surely the faith [comes] out of hearing, but the hearing of [the] word of Christ. 18 But I ask, did they certainly hear? Indeed [they did], into the whole earth their voice went out and into the ends of the inhabited world their words [went out]. 19 But I ask, did Israel know? First/previously Moses says, I shall provoke you to jealousy by not a nation, [but] by a nation without understanding I will anger you. 20 But Isaiah is [very] bold and says, I am found [by] those who do not seek me, I am manifest to those who are not asking for me. 21 But to Israel he says, the whole day I stretched out my hands to a disobeying and opposing people.	shall make to be heard your salvation saying, Zion, your *theos* will reign. 1 *Kurie*, who believed our obedience/report? To whom is the strength of *kurios* revealed? 5 into the whole earth their voice went out and into the ends of the inhabited world their words [went out], on the sun his dwelling is put. 21 They made me jealousy with what is not a god, they provoked me to anger with their vanities and I shall make them jealousy with that which is not people, with a foolish nation I shall provoke them to anger. 1 I revealed myself to those who did not seek me, I am found by those who did not inquire of me, he said, behold I am to the nation that did not call upon my name. 2 the whole day I stretched out my hands to a disobeying and opposing people which does not travel on the truthful path, but behind their sins.	*elohim* reigns. 1 Who believed our report and to whom is the arm of YHWH revealed? 5 onto the whole earth the measuring line went out and in the ends of the inhabited world their speech [went out] for the sun a dwelling placed on them. 21 They made me jealousy with what is not a god, they provoked me to anger with their vanities and I shall make them jealousy with that which is not people, with a foolish nation I shall provoke them to anger. 1 I am consulted by those who did not seek [me], I am found by those who did not inquire [of me], I said, behold here I am to the nation that did not call upon my name. 2 I spread out my hands the whole day over a rebellious people who are traveling the path which is not good after their own thoughts.

'How beautiful [are] the feet of those announcing [the] good tidings' ('Ως ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθά') of the *NTG*[27] Romans 10:15b is almost the same as 'how [are] the feet of he who brings good tidings of peace, he who announces good tidings' ('ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά') of the LXX[4] Isaiah 52:7. The *BHS*[5] of Isaiah 52:7 reads, how beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, 'Your God reigns'

(מַה־נָּאווּ עַל־הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ יְ שׁוּעָה אֹמֵר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ). The *BHS*[5] and the LXX[4] in Isaiah 52:7 specify that the good tidings are meant for Zion whilst Romans 10:15 omits the addressee. This implies that Romans 10:15b quotes only selected texts from its source and then re-contextualises the quoted text by omitting the addressee Zion of the quoted text.

The wording of the *NTG*[27] Romans 10:16b and the LXX[4] Isaiah 53:1a are exactly the same (Lord, who believed when they heard us [Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν]). Noteworthy is the omission by Romans 10:16 of the subsequent question 'and to whom has the arm of the Lord been revealed' ('καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη' [LXX[4]]; 'and to whom has the arm of YHWH been revealed' ['וּזְרוֹעַ יְהוָה עַל־מִי נִגְלָתָה'] [*BHS*[5]]). In both LXX[4] and *BHS*[5] the subsequent question is joined to the one quoted by Romans 10:16b by 'and' ('καὶ' [LXX[4]]; 'ו' [*BHS*[5]]). This suggests that Romans 10:16b quotes only the question required for its purpose and omits the unrequired question, hence omitting the co-question (co-text) of the quoted question.

The *NTG*[27] Romans 10:18b and the LXX[4] Psalm 18:5a are precisely the same (their voice has gone out to all the earth and their words to the ends of the world [Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν]). The LXX[4] Psalm 18:1-15 is *BHS*[5] Psalm 19:1-15. The *BHS*[5] Psalm 19:5 reads, 'into the whole earth the measuring line went out and into the ends of the inhabited world their speech [went out] for the sun he placed a tent on them' ('בְּכָל־הָאָרֶץ_ו יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם'). Romans 10:17-18 insinuates that every person heard the word of Christ which went out from the heavens and the firmament into the whole earth and into the ends of the inhabited world (Ps 18:2 [LXX[4]] = Ps 19:2 [*BHS*[5]]), hence nobody can claim not to have heard it. Paul said to those in Rome: near you is the word, in your mouth and in your heart, that is the word of faith which we [are] proclaim[ing] (Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν) (Rom 10:8) which is the word of Christ which went out from the heavens and the firmament into the whole earth and into the ends of the inhabited world (Ps 18:2 [LXX[4]] = Ps 19:2 [*BHS*[5]]). Therefore Paul said that that which he was proclaiming to those in Rome was already said first by the heavens and the firmament to the whole world and then by Moses to the Israelites.

The difference between 'I shall make you jealous of/on those who are not a nation, of/on a foolish nation I shall provoke you to anger' ('Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς') of Romans 10:19b of the *NTG*[27] and the 'I shall make them jealous of/on those who are not a nation, of/on a foolish nation I shall provoke them to anger' ('κἀγὼ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς') of Deuteronomy 32:21b of the LXX[4] are addressees (ὑμᾶς [you] [*NTG*[27]]; αὐτοὺς [them] [LXX[4]]). Deuteronomy 32:21b of the *BHS*[5] reads, and I shall make them jealous with those who are not a nation, [with] a foolish I shall provoke them to anger (וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם בְּגוֹי נָבָל אַכְעִיסֵם). The speaker in Deuteronomy 32:21 is YHWH and the

people spoken of is Israel (Deut 32:9 [Jacob]; 32:15 (Jeshurun]) whilst in Romans 10:19b Paul transposes the addressee Israel to those in Rome and applies the content of Deuteronomy 32:21 to those in Rome (**ὑμᾶς** [you] [Rom 10:19]).

'I was found by those who did not seek me, I revealed myself to those who did not ask for me' ('Εὑρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν') of the *NTG*[27] Romans 10:20b are reversed in the LXX[4] Isaiah 65:1a as follows: 'I revealed myself to those who did not ask for me, I was found by those who did not seek me' ('Εμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ζητοῦσιν, εὑρέθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν'). 'I revealed myself to those who did not ask for me; I was found by those who did not seek me' ('נִדְרַשְׁתִּי לְלוֹא שְׁאָלוּ נִמְצֵאתִי לְלֹא בִקְשֻׁנִי') of Isaiah 65:1a of the *BHS*[5] is similar to the LXX[4] Isaiah 65:1a. Romans 10:20b merely quoted Isaiah 65:1a.

The order of the words in 'all day long I have held out my hands to a disobedient and obstinate people' ('Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα') of Romans 10:21b of the *NTG*[27] is slightly different from the order of the words of Isaiah 65:2a of the LXX[4] 'I have held out my hands all day long to a disobedient and obstinate people' ('ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα'). 'I held out my hands all day long to a rebellious people who walk in the way that is not good following their own devices' ('פֵּרַשְׂתִּי יָדַי כָּל־הַיּוֹם אֶל־עַם סוֹרֵר הַהֹלְכִים הַדֶּרֶךְ לֹא־טוֹב אַחַר מַחְשְׁבֹתֵיהֶם') of Isaiah 65:2 of the *BHS*[5] is almost similar to the LXX[4] Isaiah 65:2 ('I held out my hands all day long to a rebellious and obstinate people, they do not walk in the way of truth [truthful way], but follow their own sins' ['ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, οἳ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ, ἀλλ' ὀπίσω τῶν ἁμαρτιῶν αὐτῶν']). Romans 10:21b merely quoted from the LXX but re-arranged some of the words.

Comparing the text of the *BHS*[5] and LXX[4] to that of Romans 10:15-21 of the *NTG*[27] suggests that although the themes in all three sources are the same, the text of the *NTG*[27] is closer to the LXX[4] than to the *BHS*[5]. Consequently Romans 10:15-21 probably quoted from the LXX rather than from the Masoretic Text.

There is a distinction between words from Isaiah, namely 'for Isaiah says' ('Ησαΐας γὰρ λέγει') (Rom 10:16), 'but Isaiah [is] bold and says' ('Ησαΐας δὲ ἀποτολμᾷ καὶ λέγει') (Rom 10:20) and words from Paul, namely 'but I ask, did they not hear?' ('ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν;') (Rom 10:18) and 'but I ask, did Israel not know?' ('ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω;') (Rom 10:19). Except Romans 10:18-19 which is quoted from Deuteronomy 32:21 and the LXX Psalm 18:5 (*BHS*[5] Ps 19:4), Romans 10:15-21 quoted from the Deutero-Isaiah (Is 52:7; 53:1) and from Trito-Isaiah (65:1-2). But Paul does not mention or insinuate the distinction between Deutero-Isaiah (Is 52:7; 53:1) and Trito-Isaiah (Is 65:1-2) in the quotations in Romans 10:15-21.

4.2.2.3.3.2.2 Contexts

Romans 10:1-21 is addressed to all who are in Rome beloved of God [and] called to be saints (πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις) (Rom 1:7). It explains the righteousness of God over against the righteousness Israel ignorantly sought (*e.g.,* for being ignorant of the righteousness of God and seeking to establish their own righteousness, they do not submit to the righteousness of God [ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν] [Rom 10:3]). There is righteousness which comes out of the law (τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου) (Rom 10:5) and righteousness which comes out of faith (ἡ δὲ ἐκ πίστεως δικαιοσύνη) (Rom 10:6). Faith (πίστις) comes by hearing the word in one's ear and heart that Christ is lord (κύριος) and that God (θεὸς) raised him from the dead (Rom 10:8, 9; *cf* 10:14-17). Because Israel was ignorant of God's righteousness they instead submitted themselves to their own righteousness (Rom 10:3).

Romans 10:1-21 argues that Christ is the end of the law of righteousness to everyone who believes, Jew and non-Jew (10:12): for Christ is the end of law unto righteousness to/for everyone who believes (τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι [Rom 10:4]) (10:4-21). Paul, who authored Romans addressed to those in Rome, stressed that he was preaching (about) the crucified Jesus (1 Cor 1:23; *cf* 1 Cor 1:24-31; 2:2).

Romans 10:16b quotes LXX[4] Isaiah 53:1a verbatim and refers to the resurrection of Christ as a past event. Isaiah 53:1, which is part of the so-called *ebed* YHWH song (52:13-53:12) (for discussion see *inter alia* Lindblom, 1951; North, 1956; Mettinger, 1983; Beuken, 1990:67-87; Christian, 2006:365-377), asks a rhetorical question implying that nobody believed their report (מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ) about the person who suffered for the iniquities of the author and his addressees (53:4-6). The question which arises is: How should Isaiah 53:1 and 52:13-53:12 be construed in relation to Christ?

Isaiah 52:1-12 calls upon the daughter Zion to wake up (52:1), arise and loosen the bands from her neck (52:2) so that she can depart from the house of bondage (52:5, 9, 11-12) because YHWH has redeemed her without money (52:3). 52:4 says that Israel's sojourn in Egypt and oppression by Assur were things of the past (כִּי כֹה אָמַר אֲדֹנָי יְהוִה מִצְרַיִם יָרַד־עַמִּי בָרִאשֹׁנָה לָגוּר שָׁם וְאַשּׁוּר בְּאֶפֶס עָשָׁקוֹ [for thus said *adonay* YHWH: At the beginning my people went down into Egypt to sojourn there as exiles, and in [the] end Assur oppressed it/her]). 52:7 points to the messenger who brings good tidings to the daughter Zion. 52:13, 15 and 53:1-9 refer to the past in relation to the author, whilst 52:14 and 53:10-12 refer to the future in relation to the author: the suffering took place in the past whilst the exaltation would take place in the future (*cf* Childs, 2001:412).

Childs (2001:410) is correct to warn that the problems of interpretation with regards to 52:13-53:12 are many and complex (for a cursory review of the problems see Childs, 2001:410-423). Neither the

problems nor the suggested interpretations will be rehearsed here except to mention that 52:7 says that a messenger with good news was approaching, whilst in 52:13-53:12 the author seems to break down in an excursus into a song that says that someone suffered for his sins and the sins of his contemporaries albeit the exaltation of such a person was to take place in the future. Consequently this analysis suggests that Isaiah 52:13-53:12 was a prophetic allusion to Christ who was to suffer as if he had already suffered whilst Romans 10:16 says that Christ suffered as prophetically alluded to in Isaiah 52:13-53:12.

4.2.2.3.3.2.3 Synthesis

Romans 10:15-21 suggests that either the New Testament merely quotes the Old Testament, quotes and transposes the addressee of the Old Testament to those of the New Testament and applies the content of the Old Testament to the addressee of the New Testament times, or quotes the Old Testament and leaves out some co-texts and contexts of the Old Testament and re-cotextualises and re-contextualises the Old Testament.

4.2.2.3.4 Summary and remarks

The concept and praxis of exegesis in lexicons comprise an explanatory gloss that gives details and/or reasons about a word, a phrase or a sentence. These details and reasons are deduced from the word, phrase or sentence, and they comprise two connotations: statement or narrative and explanation, interpretation or commentary. Consequently the lexical concept of exegesis may be summarized as "an explanation and interpretation of a piece of writing, especially a religious piece of writing, after very careful study" (Sinclair *et al*., 2001:534).

The Old Testament uses the derivatives of דרשׁ, פתר, קסם, קרא, פרשׁ and פשׁר in relation to exegesis. It exhibits a distinction between the objects in the text being interpreted (*e.g*., objects in the dreams, visions [*e.g*., seven cows in Gen 41; four beasts in Dan 7]) and the objects in the interpretation (e.g., seven years in Gen 41; four kingdoms in Dan 7). It also exhibits elements found in the lexical concept of exegesis as, for example, per exegesis of 'מְנֵא' which was interpreted to mean מְנָה־אֱלָהָא מַלְכוּתָךְ וְהַשְׁלְמַהּ (God numbered your kingdom and finished it). This is also evident in the interpretation of 'וּפַרְסִין' which was interpreted to mean פְּרִיסַת מַלְכוּתָךְ וִיהִיבַת לְמָדַי וּפָרָס (your kingdom was divided and given to Medes and Persia) (5:28). This Old Testament exegesis goes beyond the literal and grammatical references and senses of the words and points to future events. The interpretations were revealed by YHWH (יְהוּה) or God (אֱלָהָא) to certain individuals (*e.g*., Joseph, Daniel, Isaiah).

Although YHWH (יְהוּה) or God (אֱלָהָא) revealed interpretations only to a few, the word of faith in Christ is in the heart and mouth of everyone (Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ

καρδίᾳ σου, τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν [near you is the word, in your mouth and in your heart, that is the word of faith which we [are] proclaim[ing] [Rom 10:8]) because it went out from the heavens and the firmament into the whole earth and into the ends of the inhabited world (Ps 18:2 [LXX[4]] = Ps 19:2 [*BHS*[5]]). The Law and the Prophets were filled up and came to fruitation (πληροω) in Christ (Jn 12:31-32). Consequently the exegesis of the New Testament transposed that which were in the Old Testament to the New Testament situation or insinuated that that which was described in the Old Testament was a type of that which was being described in the New Testament.

4.2.2.4 Exegetical approach in this study

4.2.2.4.1 Presuppositions

4.2.2.4.1.1 Description of a presupposition: general

A presupposition is a presumption, assumption, conjecture, belief, guess, starting point upon which a hypothesis, argument or thinking is founded (*cf* Wehmeier, [2000]2002:921). A scientific presupposition serves as a basis or starting point from which a scientific hypothesis is made. For example, if B presupposes A then B cannot be true or exist unless A is true or exists (*cf* Sinclair *et al*., 2001:1213). One may metaphorically liken a presupposition to a foundation of a building. A foundation of a building serves as a platform from or upon which the building is (to be) built.

Just as the depths of foundations of buildings differ so are the 'depths' of presuppositions. Depending upon the depth a presupposition may be referred to as naïve, simple or complicated just as a foundation for a building may be referred to as shallow or deep respectively. For example, an illiterate person may naïvely presuppose that a certain man is his father just because his mother was married to this man when he was conceived while a scientifically literate person would base his presupposing of fatherhood on the result of DNA (deoxyribonucleic acids) test. So, the basis of the presuppositions may become more complicated just as foundations of buildings may go deeper and deeper all the time. So, the degree of complication or 'depth' and 'width' of the presuppositions in this study will be left to the reader to judge.

4.2.2.4.1.2 Presuppositions of this study

Wolterstorff (1976:59-66) distinguished three types of presuppositions: data presuppositions, data background presuppositions and control presuppositions. He suggested that the signification and the signified are data presuppositions and that the presuppositions about authors and circumstances are the data background presuppositions. The presuppositions below are *mutatis mutandis* in line with this distinction.

4.2.2.4.1.2.1 P1: there is a text, reality and reader

The presuppositions below are given in addition to the presuppositions under 1.7 above. It is presupposed that speaking of a text implies, first, that it is assumed that there is a 'text' (either inside or outside the reader's head); and, second, that there is an author or authors and circumstances that gave rise to 'text' under discussion. This suggests therefore that there is a relationship between, first, the 'text' and the reader and, second, between the 'text' and its author and circumstances of its origin. This suggests in turn that the text is the meeting point of the author, the circumstances that gave rise to the text and the reader. This is the first presupposition (P1).

The first part of the first presupposition suggests that there is a correspondence between the signification (Saussure: *signifiant*) 'the book of Isaiah', that is the linguistic units, and the signified (Saussure: *signifié*), that is the concrete book of Isaiah or the abstract book of Isaiah in one's mind. But this correspondence or relationship between *signifiant* and *signifié* is arbitrary in the sense that there is an exception for freedom to establish any connection (*cf* De Saussure, [1983]1990:76). This arbitrariness of relationships or correspondences between *signifiant* and *signifié* exists in a lesser degree within one language community while it may exist in a greater extent across some language communities. But the arbitrariness of the relationship between *signifiant* and *signifié* exists also within a system of signs (Swanepoel, 1984:270). For example, the *signifiant* 'table' has different signifié in the following sentences: 'They sat around the *table* to eat' and 'Complete the empty spaces in the *table* below'.

The question of the relation between the text and its author and the circumstances which gave rise to its origin raises the question as to whether or not there is a relation among that which is in the text and the reality outside the text (the reality), that is 'reality' projected by the text, and 'reality' perceived in the head of the reader. In other words whether or not the statement, for example, 'This is the vision of Isaiah ben Amoz which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah' (Is 1:1) purports to suggest, first, that these linguistic units correspond to 'reality' outside them and, second, that they reflect the concrete world of plants and of flesh and blood animals.

The fundamental question therefore is: are all texts necessarily statements about what happened in real world outside the texts? Davies (1992:11-20) would be quick to say that there is nothing real outside the text unless we include the head of the author, whilst Melugin (1996:64, 72) will be sceptic and say that we cannot be sure whether or not that which the text of Isaiah purports to say squares with the happenings in the real world outside the text. Davies (1992:11-20) writes that a text is in the first and last instance a creation of its author. Seeing that the correspondence between linguistic units and the 'objects' they signify can go either way the position in this study is that a text should in the first instance be considered a creation of its author and in the last instance be presumed to be a reflection of reality in this study.

The second part of the first presupposition is that if there is a text there must be an author suggests the existence of the author. Where texts are difficult to understand, readers would have loved to ask

the authors to explain the texts they authored. But biblical authors are all presumed dead, hence some biblical exegetes opt to infer the intention of the author from the extant texts. This study will steer away from inferring intention of the author from the extant texts in order not to fall into the trap of the so-called intentional fallacy (*cf* Wimsatt & Beardsley, [1946]1954:3-18 for the discussion).

Swanepoel (1986:292) argues that scientific knowledge is provisional and in principle subject to change. A distinction must therefore be made, acknowledged and maintained between the events taking place in time and space (birth of Swanepoel in time and space), truthful statements testifying to such events (first order statements) and statements about statements (second order statements). For example, a distinction must be made between truthful statements by Swanepoel's mother's statements claiming Swanepoel's birth (first order statements) and statements made on the basis of the statements made by Swanepoel's mother on the birth of Swanepoel (second order statements).

Suppose there are one hundred people in a prison cell. A researcher finds out by means of scientific methods that there was one person who was HIV positive in that prison cell and the rate of HIV infection among the inmates in that prison cell is one inmate per day. The researcher could therefore conclude that in the next one hundred days all the inmates in that prison cell will be infected with HIV. This conclusion is provisional but scientifically and logically valid and defendable on the basis of the scientific presupposition and methods, but the results of an HIV test of each inmate after the one hundred days can prove the logical conclusion either valid or invalid. This is why scientific findings cannot be taken at their *prima facie* value but ought to be tested as to their correspondence with the facts in the real world. Unfortunately that which the biblical text purports to be the case cannot be subjected to concrete verification in all cases.

Any talk about a text or reality presupposes that the text or reality is knowable. This means that there is something (subject) which knows something (object). Therefore, the knowing subject and the not-knowing subject may differ as to whether or not a text or reality exists.

4.2.2.4.1.2.2 P2: there are relations between a text and its origin and reader

A 'text' (whether construed to be inside or outside the head of the reader) is a 'product', hence it must have an origin. The question is whether or not that 'text' may be interpreted without reference to its origin. The use of 2nd person pronouns such as 'you' and 'your' (*e.g.*, Ex 20) in the biblical text begs to be interpreted in a speaker/author-audience/reader relationship. This suggests therefore that there are relations between a text, its origin and reader.

The presupposition that there is a concrete text outside the person and that a person sees the concrete text presupposes, first, the acceptance of a relation between text and person, and second, the possibility of the person knowing the text. The presupposition that persons see the text differently presupposes in turn the acceptance of the possibility of communication between the persons. As the saying goes *quot homines, tot sententiae* (as many men, so many minds or opinions).

4.2.2.4.1.2.3 P3: text and its origin and reader are intertwined

During reading the reader questions the text being about the denotations and connotations of among others nouns (*e.g.,* 'hell', 'Eden', 'Adam', '*elohim*') and pronouns (*e.g.,* 'I', 'my', 'we', 'our', 'he', 'his', 'she', 'her') and whether or not they refer to concrete entities. The questions as to whether or not pronouns refer to concrete reality can only be answered after the nouns to which pronouns refer have been identified by either reading the text backward towards its beginning or by reading the text forward towards its end. The referents will relate to the original circumstances or background. This suggests therefore that a text and its origin are intertwined.

Interpretation presupposes per definition an interpreter of a text. Consequently this suggests that there cannot be an interpreter without a text and a text has an origin, hence an interpreter is linked to a text and a text is in its turn linked to its origin. But each interpreter comes to the text with preconceived ideas and not as 'an innocent reader' (*cf* the discussion by Stanton, 1979:66 in the article titled "The Principle of the Empty head"), hence each interpretation will be biased.

4.2.2.4.1.3 Implications of the presuppositions

There are several implications of the preceding presuppositions, but this study will limit itself to the implications which are exegetically relevant to the purpose and exegesis of 'the Holy One of Israel' in Isaiah.

4.2.2.4.1.3.1 Distinguishable 'texts', 'realities' and relations

Although the distinctions between a tangible text and reality outside the mind of the reader and an abstract or intangible 'reality' in the mind of a reader are highlighted, this study will limit itself to the study of the concrete text of Isaiah as represented by Elliger *et al*. (1997). This means that anything to do with abstract 'reality' will be presumed irrelevant.

The arbitrariness of the relation between a *signifiant* and its *signifié* that exists within a system of signs (Swanepoel, 1984:270) implies that the system of sign units within which each occurrence of 'the Holy One of Israel' is found must be delimitated.

4.2.2.4.1.3.2 Triangular relations: text and its origin and reader

The acknowledgement that there are relations between a text and its origin and its reader implies that the exegesis of 'the Holy One of Israel' in Isaiah will take place in a triangular process: text and its origin and reader (for a discussion of the relationship between text and its reader see Swanepoel, 1986:307-308).

The concrete text of Isaiah exists whether or not there is a reader, but there cannot be a text without an origin though there can be a text without a reader.

4.2.2.4.1.3.3 Exegetical triangle: text and its origin and its reader

A text cannot interpret itself. Therefore interpretation implies the existence of a reader that interprets; and the existence of a reader presupposes in turn the existence of a text that is read.

Because there is a triangular relation of a text and its origin and its reader the exegesis of 'the Holy One of Israel' will consequently derive its denotations and connotations with reference to the text and its origin and its reader. Consequently, the reader forms part of the exegetical triangle and must be considered one of the *cruces interpretum* in an exegesis of a text.

4.2.2.4.1.4 Summary and remarks

A text is inseparably connected to its origin and as such an exegesis of a text automatically connects the exegete to the text and in turn to the origin of the text. The origin of the text comprises its author, circumstances that led to the authorship of the text, and the audience. Since no reader comes to a text *tabula rasa* so any reading of a text is informed and influenced by preknowlegde and preconception, hence no exegesis is innocent. Consequently any exegesis must be founded on the text and its origin and the denotations and connotations must be deduced from the text in relation to its origin. Since no exegesis is innocent the exegete's situatedness must be acknowledged and disclosed.

Since scientific research, findings and conclusions are judged on the basis of consistency among aim(s), presuppositions, research method(s) and the result(s) or conclusions and not necessarily on the correspondence with reality, the exegesis of 'the Holy One of Israel' in Isaiah will therefore not be in the realm of correspondence between conclusions and reality but in the realm of hypothetical findings.

4.2.2.4.2 Methodological foundation of this study

4.2.2.4.2.1 Preamble

Exegetical methods take communication as basis (*e.g*., Jonker's multi-dimensional method in Jonker [1993:110-115; 1998:1-15]) but differ among other things on the basis of approach to texts and/or emphasis (*e.g*., historical criticism, text immanent reading and reader response criticism; for the discussions of these criticisms see 2.3 above.). Some emphasize the history of the text (*e.g.,* historical criticism) whilst others emphasize the text (*e.g.,* text immanent reading) or the reader (*e.g.,* reader response criticism). Some methods combine more than one emphasis in one exegetical study (*e.g.,* multi-dimensional reading) whilst others cannot (*e.g.,* text immanent reading).

The search for the best method at the exclusion of other methods is fading away in favour of the multi-dimensional approach (*cf* Jonker, 1996b). Therefore the exegetical method proposed in this study operates within the multi-dimensional milieu and multi-dimensional approach.

4.2.2.4.2.2 Proposed multi-dimensional reading approach

4.2.2.4.2.2.1 Starting points

The proposed multi-dimensional reading approach starts from the assumption that Isaiah wanted to communicate a message. In the communication act there are three central aspects: text and its origin and the reader (*cf* Jonker, 1996a:399; Jonker, 1998:3, 4). The approach proposes that any dimension of the author and the text and the reader should simultaneously, severally and *in solidum* be unlocked within one exegetical endeavour in so far as the text allows it. At this point Jonker's multi-dimensional approach and the approach to be proposed here are in accord with one another (compare the graphical representation at Jonker, 1996a:402 and the subsequent explanations at Jonker, 1996a:403-405 and 4.3.1 below).

Jonker (1998:2) explained that his approach does not mean that one super method is created by amalgamating the strong points of every available exegetical strategy, but that it acknowledges the complex nature of texts and tries to establish the sense of a text based on such acknowledgement and the various relationships between the various facets of this complexity in the interpretation of a text. The approach proposed in this study neither attempts to amalgamate all strong points of all exegetical methods in order to produce the best method nor denies a plurality of approaches, but aligns itself with Jonker's approach (see Jonker, 1996a:400-401; Jonker, 1998:2). The difference between Jonker's approach and the approach proposed is on its emphasis.

The proposed approach takes the prejudices of the reader as the thing first to be reckoned with in an exegesis (*i.e.,* the assumption that a reader does not come to a text with a *tabula rasa*) because these are things that first come into contact with the text. The message conceived or the opinion formed when the reader stops interpreting the text is the preliminary exit point. This is based on the assumption that immediately the reader sees a text a perpetual reciprocal interaction between the text and the reader starts and continues indefinitely.

Jonker's (1996a:401) approach and the approach proposed both take into account the synchronic and diachronic aspects when doing exegesis. The proposed approach argues that the reader is the common denominator in both synchronic and diachronic interpretation, and it also suggests that the reader is the common denominator in all interpretive acts which involve the three aspects of communication: text and its origin and the reader. It argues that any interpretive act whether it is synchronic or diachronic is tinted by the metaphoric reading glasses of the reader, namely the reader's response.

Consequently, the different exegetical methods are different angles of approach utilized by the reader when interpreting the text, and the so-called weak points of each approach as metaphorical blurred vision inherent in each angle of approach; hence the emphasis of the proposed approach is on the angles from which the text is approached rather than on the difference of the approaches.

The proposed approach suggests therefore that in order to have better exegetical results each text should be approached from all possible angles; hence multi-dimensional.

4.2.2.4.2.2.2 Modus operandi of the method

The presuppositions and the discussion above indicated that the *cruces interpretum* are the text and its origin and its reader. It was also indicated that reading starts and continues with the interaction between the reader and the text, and ends with the disconnection between the text and the reader at an indefinite time. The text that forms the basis of the multi-dimensional reading of 'the Holy One of Israel' in Isaiah is the *Biblia Hebraica Stuttgartensia* edited by Elliger *et al*. (1997) whilst the reader is a male native Black South African with formal training in Law, Natural Sciences, Theology, Philosophy, Logics and in languages.

Therefore, the multi-dimensional reading proposed for reading 'the Holy One of Israel' in Isaiah employs synchronic, diachronic and reader response criticisms. Boorer (1989:195) is correct to suggest that a text in front of a reader is *per se* the only certain subject (object) of interpretation available. But there are two types of synchronical aspects: that of the author of a text and that of the reader of a text. The synchronical aspect of the author (or various levels of authorship) relates to the interaction which takes place between the author and his text whilst the synchronical aspect that exists between the text and the reader relates to the interaction between the text and the reader (levels of reception) (*cf* Jonker, 1998:5). Jonker (1996a:405) employs the three basic aspects of a communication process by arguing that one methodology may concentrate on the synchronical (structural or intertextual) aspect of the medium (such a methodology may be literary, structural or semiotic) while another methodology may treat the diachronical aspect of the medium (such a methodology focuses on an historical-critical methodology) or the interaction between the reader and the text (reader response methodologies). Both these synchronical aspects meet in the text and form two diachronical aspects, namely one from the text to the author and another from the text to the reader. Therefore reading texts both synchronically and diachronically is inevitable. It is only through diachronic reading that a reader gets into the aspects/facets of the backgrounds and the surrounding environments which gave rise to the text in front of him (*cf* Noort, 1989:22). Therefore synchronic interpretation without diachronic interpretation will be an incomplete interpretation.

The acknowledgment that every reader approaches a text not with a *tabula rasa,* but with an imagery 'coloured reading spectacles' which influence the connotations a reader construes from a text, suggests that every reader should (first) explain his background and his presuppositions ('coloured reading spectacles'). This has been done under the first paragraph of 4.2.2.2 above. This means that every subsequent reading of a specific text by one and the same individual may differ from the preceding readings or may be on another level of reading.

4.2.2.4.2.2.2.1 Where does the text analysis starts

This study starts from the text of the book of Isaiah and follows any leads to the author(s)[2], (original) addressee(s), message, circumstances surrounding the authorship of the text. This means that if the text being read has gone through several processes in the course of history and space, the reading will follow these processes using relevant and applicable reading strategies/'criticisms' severally and jointly insofar as the text allows it (for the discussions of some of the criticisms see under 3.3 above).

The reading strategies/criticisms which will be employed at this point may be form criticism, genre criticism, source criticism, redaction criticism, structuralist criticism, reader response criticism (for what these criticisms are and their strong points and weak points see 3.3 above). Each relevant and applicable reading strategy will be permitted to operate according to its own presuppositions and method(s).

4.2.2.4.2.2.2.2 Text analysis

The text exegesis will start by delimiting the pericopes in Isaiah wherein 'the Holy One of Israel' occurs. The delimitation of a pericope is also text analysis. The study of each occurrence of 'the Holy One of Israel' is divided into: delimitation of the pericope, exegesis, and summary and conclusion. Exegesis is in turn subdivided into: frame(s) of reference, denotations and connotations of 'the Holy One of Israel', relationship between the Holy One of Israel and Israel.

The frame(s) of reference under exegesis should be read simultaneously both in the singular and in the plural. This indicates that the frames of reference of 'the Holy One of Israel' and the pericope are the accumulative reciprocal effects/results of the individual frame(s) of reference of 'the Holy One of Israel', the pericope, the book and of the frames of reference outside the book to which the pericope at hand may be construed to refer. This implies that each 'the Holy One of Israel' will be read in the light of all these frames of reference. This view applies *mutatis mutandis* to the denotations and connotations of 'the Holy One of Israel'.

The entry point of exegesis could therefore be likened to a small piece of meat that is thrown into a boiling pot whilst the processes of exegesis could be likened to a small piece of meat in boiling water molecules in a pot. The piece of meat would be the exegesis whilst the boiling water molecules will be the reading strategies/criticisms madly bumping against the piece of meat and the piece of meat also bumping against several of the water molecules at a given moment and at a given place in the pot, and the pot would be the theoretical reasonably closed system within which the reader/exegete and the reading strategies find themselves. The reference boiling madness illustrates that the exegesis process goes wherever the boiling madness leads it. All elements chainly affect each other in a given time at a given point. The end of the exegesis is when the boiling or movement in the pot has come to a halt. If this meat is taken out of that system and is put in another system it will definitely affect and be affected by other 'molecules' in other system(s). This means that each

[2] The word 'author(s)' is also used here to include editor(s) of texts.

reader or exegete is a piece of boiled meat from another pot(s) which will madly and chainly affect and be affected by other 'molecules' in other pot(s).

Consequently, this means that the exegesis of 'the Holy One of Israel' in Isaiah will be within the book and that all relevant and applicable reading strategies will madly and chainly affect each other whilst also the prejudices of the reader will affect the exegesis consciously and unconsciously. This exegetical process must not be construed to suggest that there are blueprint steps of doing exegesis as De Klerk and Janse Van Rensburg (2005) would want to suggest (see the chronological numerical steps they suggest).

4.2.2.4.2.2.2.3 Reader response analysis

There are three readers[3] who are referred to as the reader of the first instance (R^1), the reader of the second instance (R^2) and the reader of the third instance (R^3) for convenience. Each of these three groups may comprise one person or more and can be referred to by either a personal or a generic name.

R^1 is the addressee in the text and can be referred to in 2nd person pronouns (singular or plural). R^2 is the person spoken about in the text and can be referred to in 3rd person pronouns (singular or plural). R^3 is neither addressed, spoken of, nor written about in the biblical text and can be either you and me or any reader other than R^1 and R^2.

The response of R^1 is either recorded in the 1st person as direct speech or in the 2nd person as indirect speech. An example of the response of R^1 is 2 Samuel 12:7-12 where the author made King David R^1 and his response is recorded explicitly in 2 Samuel 12:13; 12:20; 12:22: 'I have sinned against YHWH' (12:13), after the death of the child David 'went into the house of YHWH and worshipped' (12:20) and '(w)hile the child was still alive, I fasted and wept. I thought 'who knows? YHWH may be gracious to me and let the child live.' The interaction between the author and R^1 (David) and the result of the interaction on the final text is documented at 2 Samuel 12:13: וַיֹּאמֶר דָּוִד אֶל־נָתָן חָטָאתִי לַיהוָה ס וַיֹּאמֶר נָתָן אֶל־דָּוִד גַּם־יְהוָה הֶעֱבִיר חַטָּאתְךָ לֹא תָמוּת (David said to Nathan, 'I have sinned against YHWH.' And Nathan said to David, 'YHWH also has put away your sin; you will not die'). The response of R^1 can therefore be analyzed exegetically and 'objectively' as part of the biblical text being exegeted because it is recorded in the biblical text and forms part of it.

This is different with regard to the author[4] and the responses of R^2 and R^3. The response of R^2 may either be recorded in the biblical text from the mouth of the author or may not occur in the biblical text. For example, הִנֵּה עַתָּה הוּא־נֶחְבָּא בְּאַחַת הַפָּחָתִים אוֹ בְּאַחַד הַמְּקוֹמֹת וְהָיָה כִּנְפֹל בָּהֶם בַּתְּחִלָּה וְשָׁמַע הַשֹּׁמֵעַ וְאָמַר הָיְתָה מַגֵּפָה בָּעָם אֲשֶׁר אַחֲרֵי אַבְשָׁלֹם (behold now he has hidden himself in one of the pits or in one of the

[3] The word 'reader' in this study is used both in the sense of the reader of a text, hearer of the speaker, the addressee or the entity spoken of or written about in a text.
[4] The word 'author' in this study is used in the sense of the speaker, originator of a text, editor/redactor or compiler.

places. And just as the first among them falls and he who hears will say, 'it was a slaughter among who follow Absalom') (2 Sam 17:9). If the response of R^2 is recorded in the biblical text and forms part of it, as is the case here in 2 Samuel 17:9, it can be analyzed exegetically and 'objectively' as part of the biblical text being exegeted.

The response of R^3, you and I, cannot be recorded in the biblical text as part of the biblical text being exegeted. But, your prejudice or presuppositions and mine were with you and me right from the time we started reading or exegeting the biblical text throughout until we put down, in black and white, our understanding of that text. This study acknowledges this because your resultant understanding or exegesis and my resultant understanding or exegesis of the biblical text being exegeted will differ due to the differences of our responses to the biblical text.

4.2.2.4.2.2.3 Implications of the methodological foundation

The acknowledgement that every reader or exegete comes to a text with prejudices and presuppositions consciously or unconsciously implies that each exegete should spell out his presuppositions. This also implies, first, that the entry point is synchronic reading which continues and develops along the lines of diachronic reading and, second, that the interaction and mutual influence between the text and its reader must be acknowledged.

The inseparable relations among text and its origin and its reader mean that exegesis should incorporate diachronic, synchronic and reader response approaches in this exegetical analysis. This implies that, for example, redaction criticism, source criticism, form criticism, structuralist criticism, deconstruction and reader response criticism should be used in the proposed multi-dimensional reading insofar as the text being read directs the way.

4.3 SUMMARY AND REMARKS

The lexical concept and praxis of exegesis entails statements or narrative and explanation or interpretation of or a commentary on a word, a phrase or a sentence whilst Old and New Testament exegesis involves more than mere words, phrases and sentences. Old Testament exegesis was often, if not always, introduced by the derivatives of דרשׁ, פתר, קסם, קרא, פרשׁ and פשׁר, which distinguished the objects/texts which were being interpreted from the objects in the interpretation (*e.g.*, four beasts [text]; four kingdoms [interpretation] [Dan 7]), and the interpretations were revealed by YHWH (יְהוָה) or God (אֱלָהָא) only to certain individuals (*e.g.*, Joseph [Gen 41]; Daniel [Dan 5]).

The New Testament concept and praxis of exegesis focuses on the relationship between the Old Testament (Law and Prophets and Writings), the New Testament and Christ (*e.g.*, Lk 24:44). The New Testament interprets the Old Testament as it is fulfilled in and comes to fruition (πληροω) in the person of Christ (*e.g.*, Mt 5:17; Lk 24:25-27, 44). The interpretation is given by the Holy Spirit in the

heart and mouth of everyone who believes in Christ through Christ (*cf* Ps 18:2 [LXX[4]] = Ps 19:2 [*BHS*[5]]).

Childs (2001:420, 421) succinctly summarised the relationship between the Old Testament, New Testament and Christ and the challenge facing biblical exegesis in post-New Testament times as follows:

> In the modern critical study of this question [relation between Isaiah 53 within a canonical context], two very different interpretations have emerged, which have been locked in an impasse for well over half a century.
>
> On the one hand, the position has been defended by conservative biblical scholars that Jesus himself consciously shaped his ministry according to the servant figure in Isaiah 53, with whose mission he identified. When the early church continued to expand this relationship theologically, it did so on the basis of Jesus' own self-understanding of himself as the suffering servant...
>
> On the other hand, liberal scholars have sharply disputed this traditional interpretation. They pointed out how seldom are there explicit references to Isaiah found in the Synoptics, and when possible allusions occur they are vague and related to a general Old Testament milieu rather than a specific text...
>
> In my judgment, these antagonistic positions can be seriously faulted from a hermeneutical perspective. First, both have failed adequately to distinguish between the New Testament's kerygmatic witness to Jesus Christ as found in the Gospels and that of a historical-critical reconstruction, regardless of whether executed with conservative or liberal historical assumptions...
>
> Second, to attempt to determine historically the direction from which Isaiah 53 exerted a shaping influence is to fail to understand the dynamic within the development of canonical literature... the New Testament's understanding of Jesus has been shaped by that of Isaiah, while, conversely, ... the prophetic text of the Old Testament has been reinterpreted from the perspective of the gospel.

First and foremost biblical exegesis in post-New Testament times comprises the written text being exegeted and the exegete exegeting such a text (see 4.2.1 above). The exegete construes the text from within his background (situatedness) and the text has author(s), addressee(s) and originating background (see 4.2.2 above). The text could either be the sole original and the sole final text which did not undergo alteration in and through history, or could have been altered once or several times in and through history resulting in several editors' backgrounds impacting on the resultant subsequent text(s) (see 4.2.2.2; 4.2.2.3.1 - 4.2.2.3.3 above).

Some exegetes sought to sidestep historical reconstructions by focusing on the final text but did not manage to divorce their exegesis completely from the historical background of the text, because the references of the words and context kept on reminding them of the authors and addressees and their background. Intertextuality also plays a role in their exegesis (*e.g.*, Childs, 2001; see also discussion under 4.2.2.3.1 - 4.2.2.3.3 above).

In the process the biblical exegetes in post-New Testament times hermeneutically failed to distinguish between the Old and Testament kerygmatic witness, historical reconstruction of events

and the role played by YHWH, God or the Holy Spirit in revealing interpretation of biblical texts. This means consequently that the grammatico-historical exegesis of any biblical text would always need to be supplemented by revelation from the God of the scriptures.

In light of this a multi-dimensional reading is proposed. As far as could be established, there is no multi-dimensional reading already done on Isaiah. Therefore, that which follows in Chapter 5 through to Chapter 8 is a multi-dimensional reading of 'the Holy One of Israel' in Isaiah. For the sake of systematization and simplicity, the exegesis of 'the Holy One of Israel' in Isaiah in the present study is divided along the lines of Isaiah 1–39 (Chapter 5), 40–55 (Chapter 6) and 56–66 (Chapter 7). The findings regarding 'the Holy One of Israel' in the three divisions are compared and synthesized in Chapter 8 of this study for the sake of coherence and synthesis.

CHAPTER 5

קְדוֹשׁ יִשְׂרָאֵל IN ISAIAH 1–39

5.1 INTRODUCTION

After discussing the research milieu on Isaiah in Chapter 2, the reading strategies in Chapter 3 and the exegetical presuppositions and frames of reference in Chapter 4, we are now ready to do an exegetical study of the denotation(s) (referent[s]), connotations (senses, meanings) and frames of reference of ‘the Holy One of Israel’ in Isaiah.

As already indicated ‘the Holy One of Israel’ (‘קְדוֹשׁ יִשְׂרָאֵל’) is found in 1–39 explicitly in 1:4, 5:19, 5:24, 10:20, 12:6, 17:7, 29:19, 29:23, 30:11, 30:12, 30:15, 31:1, 37:23. Grammatically the Hebrew ‘קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy One of Israel’) is comprised of ‘קְדוֹשׁ’ (‘holy of’), the construct state of the masculine singular adjective of ‘קָדוֹשׁ’ (‘holy’), and of the noun ‘יִשְׂרָאֵל’ (‘Israel’) (BDB); hence ‘ קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy One of Israel’) is grammatically a *genitivus constructus*. Therefore the question that arises is whether the denotation(s) and connotation(s) of ‘the Holy One of Israel’ lie severally in ‘קָדוֹשׁ’ (‘holy’) and ‘יִשְׂרָאֵל’ (‘Israel’) or *in solidum* ‘קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy One of Israel’), or analytically and synthetically in both ‘קָדוֹשׁ’ (‘holy’) and ‘יִשְׂרָאֵל’ (‘Israel’) in 1–39.

The *status quaestionis* in this chapter is therefore, first, what is the origin of ‘the Holy One of Israel’, second, what are the denotations, connotations and frames of reference of ‘the Holy One of Israel’ in 1–39, third, whether or not the denotations and connotations of ‘the Holy One of Israel’ are analytic, synthetic or both analytic and synthetic in relation to the constitutive words ‘קָדוֹשׁ’ (‘holy’) and ‘יִשְׂרָאֵל’ (‘Israel’), and, fourth, what the similarities and differences of the denotations, connotations and frames of reference of ‘the Holy One of Israel’ are in 1–39.

This inquiry starts with the delimitation of the pericope within which each ‘the Holy One of Israel’ occurs in 1–39 and subsequently proceeds onto the frames of reference within the pericope(s), the relationship between the Holy One of Israel and Israel and their denotations and connotations, and concludes with a summary and remarks on the findings.

5.2 EXEGETICAL ANALYSES

5.2.1 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 1:4

'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') occurs for the first time in Isaiah in 1:4, which stands between two superscriptions[5] / titles[6], namely 'the vision of Isaiah ben Amoz that he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah' in 1:1 and 'the word that Isaiah ben Amoz saw concerning Judah and Jerusalem' in 2:1. These titles in 1:1 and 2:1 relate to Judah and Jerusalem whilst other titles in Isaiah are attached to oracles (מַשָּׂא) against foreigners (13:1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; 30:6) and not (directed) to Judah and Jerusalem. These raise the question as to why 2:1 omits 'in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah' which is found in 1:1, the question of the applicability of each superscription and the appropriateness of each superscription to or in relation to the content of 1–39.

5.2.1.1 Delimitation of the pericope

5.2.1.1.1 Isaiah 1:1 and 2:1

The contents of 1:1 and 2:1 suggest that that which follows after each of them has been seen (חָזָה) by Isaiah ben Amoz and concerns Judah and Jerusalem. 1:1 says Isaiah saw a vision (חֲזוֹן) whilst 2:1 says he saw 'the matter' ('הַדָּבָר'). Although the semantic fields of 'a vision' ('חֲזוֹן') and 'the matter' ('הַדָּבָר') overlap (BDB) the combination of 'he saw' ('חָזָה') and 'a vision' ('חֲזוֹן') in 1:1 and that of 'he saw' ('חָזָה') and 'the matter' ('הַדָּבָר') in 2:1 may raise misgivings.

The content of 1:1 designates the author, the nature of the author's message as a vision that concerns Judah and Jerusalem and the time frame of the vision (Childs, 2001:11). The content of 2:1 may be construed to suggest either that that which has been started in 1:1 ends in 1:31 or that the content of 1:1 is re-inforced or repeated in 2:1 whilst the author of 2:1 may have deemed the repetition of 'in the days of Uzziah, Jotham, Ahaz, Hezekiah kings of Judah' in 2:1 superfluous and consequently omitted it. The question, therefore, is which matter falls under the superscription 1:1 and which falls under that of 2:1 (*cf* Childs, 2001:11).

In an attempt to answer the question Gray ([1912]1980:40) followed by Blenkinsopp (2000:189) and others maintain that 2:1 is a title to Isaiah 2 - 12 whilst Ackroyd (1963:320-321) and Kaiser ([1972]1983:48) argue that it is a title to Isaiah 2:2- 4. Sweeney (1988:30-32) argues that 2:1 is a title to Isaiah 2 - 4. Sweeney (1988:30) writes that, "(w)ith respect to Isa 2,1, the evidence indicates

[5] The definition of 'superscription' used in this thesis is the one given by Tucker (1977:57-58), namely 'a statement prefixed to a written work, such as a book, a song, a collection, or individual prophetic sayings' which generally provides information about the works it precedes such as their type (e.g. oracle, psalm), author, date or the use for which they were intended.
[6] The definition of titles in this thesis is that they "may may be incipits, taken from the first words of the book itself, or they may be substantive, as in the prophetic superscriptions" (Tucker, 1977:57).

that this verse does not serve as the title to chapters 2 - 66, but to a much more limited text unit within the book. There are no explicit factors which tie this superscription to the rest of the book such as those which apply to 1,1." Sweeney (1988:101) suggests that 1:1 is a superscription which has a double-duty function in that it can introduce 1:2 - 66:24 or only 1:2 - 1:31 (see Sweeney, 1988:21-24 for the possibility of 1:1 - 1:31 being the 'superscription' of 2:1 - 66:24 or 1:1 - 1:31 forming an inclusion with 65:1 - 66:24) whilst 2:1 marks the beginning of a new unit. This suggestion of Sweeney (1988:101) implies that there could be several sub-superscriptions (*e.g.,* 2:1; 13:1; 14:28; 15:1; 17:1; 19:1; 21:1; 21:11; 21:13; 22:1; 23:1; 30:6; 38:9) covered by one superscription (*e.g.,* 1:1). The problem with such a suggestion, which Sweeney (1988:101) also realizes, is that a superscription may sometimes not provide a clue to the end of the unit it introduces so that the end of a unit should be determined on other grounds.

Blenkinsopp (2000:175) writes that the usage of 'vision' ('חֶזוֹן') whilst meaning more than one vision is a late usage and could therefore have the connotation of revelation (*cf* Duhm, [1892]1968]:23) "in keeping with the understanding of historiography in the later period as a prophetic activity, for example in Chronicles and Josephus". Blenkinsopp (2000:175) attributes the origin of the usage "Judah and Jerusalem" to a later period probably due to its parallels in Chronicles-Ezra-Nehemiah (*e.g.*, 2 Chr 11:14; 20:17; 24:6, 8; Ezra 9:9; 10:7). He attributes the reverse usage "Jerusalem and Judah" (Is 3:1, 8; 5:3; 22:21) to an earlier period (Blenkinsopp, 2000:175). Blenkinsopp (2000:189) suspects, in agreement with Gray ([1912]1980:40), that 2:1 was introduced earlier than 1:1 as the title of Isaiah 2–12. Williamson ([2006]2007:18) maintains that 'vision' ('חֶזוֹן') in 1:1 could be taken as part of a title of 1–66 since it appears as a part of a title to a prophetic book in Obadiah 1 and Nahum 1:1.

There could be several understandings of what the contents in 1:1 and 2:1 say and cover, but two understandings are probably at the centre. First, that the content of 1:1 suggests that the vision referred to in 1:1 was contemporaneous with both Isaiah and the four kings of Judah. This would in turn imply that the superscription in 1:1 covers at least the content of 1–39. Second, that it could be implied from the content of 2:1 that that which Isaiah saw was necessarily contemporaneous with Isaiah but not necessarily contemporaneous with the four kings. This second understanding raises in turn the question as to whether or not Isaiah prophesied before, during the days of at least one of the four kings and/or after the days of the four kings mentioned in 1:1.

That which follows after 2:1 (2:2–4:6) seems to suggest that matter (הַדָּבָר) in 2:1 should be construed as referring to the *subject matter* of a vision: that which would happen on a certain day or on certain days in the future (see 'at the end of the days' ['בְּאַחֲרִית הַיָּמִים'] [2:2]; 'on that day]' [בַּיּוֹם הַהוּא] [2:11, 20; 3:7, 18; 4:1, 2]; 'a day for YHWH *tseba'ot*' [יוֹם לַיהוָה צְבָאוֹת] [2:12]), whilst the content of 1:1 can be construed to be characterizing the subject matter by *mode of reception* as a vision (*cf*

Sweeney, 1988:29; Williamson, [2006]2007:19). This implies that vision and subject matter could include events beyond the days of the four kings into the future (*e.g.*, Obad 1; Nah 1:1).

In contrast to what follows after 2:1, that which follows after 1:1 (1:2-31) seems to have been at least contemporaneous with Isaiah's vision and at most contemporaneous with Isaiah himself. This view could be supported by the direct second person plural imperatives (1:2), the second person plural imperatives (1:10, 13, 16, 17, 18), the references to the addressees in the second person plural (1:5, 7) and from the first person references (1:9; *cf* also the second person plural references [1:11, 12, 14-16, 18-20, 22, 23, 25, 26, 29, 30]).

The current scholarship position is that 1:1 is the superscription to the whole Isaiah book (for a review of the other positions see Williamson, [2006]2007:14-21). The content of 1:1 and of 2:1 suggest by themselves that they were authored by someone who was looking back to that which Isaiah ben Amoz had already seen (*cf* Blenkinsopp, 2000:175). If 1:1 is deemed the superscription of either 1–39 or 1–66 then 1:1 may *prima facie* be construed to characterise each part as comprising one vision (חֶזוֹן) while the book explicitly reports more than one vision (*e.g.*, 6:1-13; 21:1-10) (Blenkinsopp, 2000:175). The mention of 'in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah' in 1:1 may be construed to limit the extent of the applicability of 1:1 as superscription to only 1–39 because no mention of the four kings kings is found in the book Isaiah beyond 39:8. The extent of the applicability of 2:1 may be construed to be broader than that of 1:1 (pace Sweeney, 1988:30) and to cover the whole Isaiah, because it does not limit itself to the days of the four kings but it may be construed not to cover oracles (מַשָּׂא) against foreigners (13:1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; 30:6). Therefore using 1:1 and 2:1 as evidence for the unity of 1:2-31 would be inconclusive. But if 1:1 and 2:1 are taken as demarcations, then 1:1-31 could be taken as a distinct unit and 2:1 starting a new section.

5.2.1.1.2 Cohesion of 1:1-31

Since Koppe (1779-1781) first raised the question of disunity of 1:1-31 it has been delimited differently on the basis of *inter alia* rhythms (*e.g.,* Brown, 1890:82-86), strophic theory (*e.g.,* Condamin, 1905), contents (*e.g.,* Gray, [1912]1980:3; Widyapranawa, 1990:3-8; Blenkinsopp, 2000:180-188), metre, literary genres or historical situations (*e.g.,* Sweeney, 1988:186; Widyapranawa, 1990:3-8; Blenkinsopp, 2000:180-188). Koppe (1779-1781) distinguishes in 1:1-31 separate poems or fragments and ascribes them to different historical periods: he ascribes 1:2-9 to the time of Ahaz and 1:10-20 to the time of Hezekiah. Brown (1890:82-86) divides 1:1-31 according to tone into 1:2-4 (six-toned), 1:5-20 (five-toned), 1:21-28 (six-toned) and 1:29-31 (five-toned), whilst Condamin (1905) maintains that his strophic theory proves that 1:2-27 is a single poem. Gray ([1912]1980:3) maintains that 1:21-28 is distinct because according to him it forms a complete poem with well-marked rhythmical character and reflects a different historical situation from that of 1:1-19. Gray ([1912]1980:4, 8), probably following Koppe (1779-1781), argues that 1:1-31 could historically

be delimited as either 1:2-9 (time of Ahaz) or 1:2-8 (701 BCE), 1:10-20 (time of Hezekiah), or 1:1-31 (time of the Syro-Ephraimite war in 735 BCE or the time of Sennacherib's invasion in 701 BCE). The studies by Gray ([1912]1980:3-5) and Gitay (1991:15-17) on metre, strophes, rhythms, tone and accents suggest that 1:1-31 is rich in ideas and varied in contents, hence suggesting that the connections within 1:2-9, 10-21 and 24-31 are not close enough.

Sweeney's (1988: 119-123) structural analysis led to the delimitation 1:1, 2-3, 4-9, 10-17, 18-20, 21-26, 27-31 whilst his redactional formation analysis produced 1:1, 2-9 (Isaiah, 701 B.C.E. or later), 10-18 (Isaiah, 715-701 B.C.E), 19-20 (Deuteronomistic orientation, post-exilic period), 21-26 (Isaiah, 722-701 B.C.E.), 27-28 (Deuteronomistic orientation, post-exilic period), 29-31 (Anonymous, late pre-exilic or exilic) (Sweeney, 1988:123-133). Sweeney (1988:186) considers 1:19-20 and 1:27-28 as redactional material intended to organize the Sennacherib's invasion material and the pre-exilic or exilic material. Combining the structural analysis and the redactional formation analysis, Sweeney (1988:131) writes that "the Deuteronomistically influenced writer was responsible for presenting this chapter in its present form". On the basis of content, Widyapranawa (1990:3-8) divides 1:1-31 into 1:1 (introduction), 1:2-9 (YHWH's complaint about his unfaithful people), 1:10-20 (YHWH's call to true religion), 1:21-31 (terrible judgment resting on Jerusalem).

Elliger *et al*. (1997:675-677) delimitates 1:1-31 by *setuma* (ס) (closed paragraph) and *petucha* (פ) (open paragraph) into five paragraphs: 1:1-9 (ס), 10-17 (ס), 18-20 (ס), 21-23 (פ), 24-31 (ס) (for a detailed study of *petucha* [פ] and *setuma* [ס] and their uses refer to the book by Oesch, 1979). If 1:2-31 is separated into independent units then fragments of speeches/poems with no meaningful content may result, but if it is read as a coherent unit a meaningful speech results, which develops the issue of the relationship between the causes, effects and the solutions to the problems (1:2-17; 1:21-23; 1:24-31). The discourse climaxes in 1:18-20 with the reminder to the audience that they are directly responsible for their moral-ethical behaviour which determines their fate. 1:21 is linked to 1:3-20 (present state) because it symmetrically presents the former and the present state of Judah and Jerusalem (1:2, 21-23). The former and present states are connected to the future state in 1:24-31. 1:21 opens the elegy, with the characteristic 'how' ('אֵיכָה') (*cf* Lam 1:1; 2:1; 4:1; Jer 48:17), that either ends at 1:28 (Gray, [1912]1980:32) or at 1:26. 1QIsa[a] captures the elegy by indenting 1:21-26.

The discourse of 1:1-31 starts at 1:2 and reaches a climax at 1:18-20. The list of sins in 1:2-5 corresponds to the call to ethical behaviour in 1:16-17, whilst the motif of the people's choice dominating the beginning of the address (1:3) is emphasized at the climax (1:18-20) which is introduced by Qal imperative masculine plural 'come' ('לְכוּ') plus interjection 'please' ('נָא') noting entreaty or exhortation 'please come' ('לְכוּ־נָא') in 1:18. 1:2-20 maintains various literary forms (see for example Gitay, 1991:15 who subdivides 1:2-3, 4-9, 10-17, 18-20). The sinful nation in 1:4 is likened

to Sodom and Gomorrah through a simile (like Sodom; like Gomorrah) in 1:9 and in 1:10 through a metaphor (you rulers of Sodom; you people of Gomorrah). 'Hear' ('שִׁמְעוּ') and 'listen' ('הַאֲזִינִי') in 1:2 and in 1:10 link 1:2-9 to 1:10-23 and suggest continuity of the discourse and scene. 1:2-23 is in its turn linked to 1:24-31 by 'therefore' ('לָכֵן') of 1:24 and a continuity starting at 1:2 is thus suggested. Other features linking and suggesting continuity of 1:2-9, 10-23 and 24-31 are 'for YHWH has spoken' ('כִּי יְהוָה דִּבֵּר') of 1:2, 'hear the word of YHWH' ('שִׁמְעוּ דְבַר־יְהוָה') of 1:10 and 'therefore *ha'adon* YHWH *tseba'ot* says' ('לָכֵן נְאֻם הָאָדוֹן יְהוָה צְבָאוֹת') of 1:24. References among others in 1:26 (former judges and counsellors) to 1:21 (murderers), in 1:17 (instruction to judge righteously) to 1:12-17 (instruction to stop service to God mixed with sins), and in 1:31 (punishment of the sinners) to 1:28 (destruction of the sinners) and 1:24 (the revenge by YHWH) link 1:12-31. If it is true that each stylistic variant represents either a different voice or another point of view, or a different poem or fragment, or a particular emphasis, all of which go together to comprise the whole, then the unity of 1:1-31 does not depend on style since it comprises different styles (Gitay, 1991:17), but rather on the theme of the rebellious children.

The theme of the rebellious children who have been reared and brought up by their parent but are rebelling against the parent (1:2-17, excursus 1:21-23) and the solution to the problem (1:18-20, 24-31) tie 1:1-31 together. The enthymene that children (בָּנִים [sons]) should be faithful to their father (1:2), but if they should fail they should suffer (1:4; note the repeated stress on children in 1:4b) stresses the theme. The idea that if children (בָּנִים [sons]) behave properly they will be rewarded is a conclusion which fits well the climax (1:18-20) of 1:2-17 (Gitay, 1991:21) and the conclusion in 1:24-31.

Although the delimitations of 1:1-31 either assume or perceive separable units which could be distinguished by identifying literary devices such as metre, strophes, rhythms, tone, accents, historical background, themes and/or style (*cf* Gray, [1912]1980:3; Gitay, 1991:15, 17, 21) interrelatedness within 1:1-31 cannot reasonably be denied. Williamson ([2006]2007:126) concludes that 1:1-31 as whole should be treated as a single compositional unit comprised of smaller paragraphs. Consequently, 1:1-31 could be read as a unity regardless of the origins and redaction of its parts to form the final whole.

5.2.1.2 Exegesis

5.2.1.2.1 Frames of reference

A frame of reference is "a particular set of beliefs, ideas or experiences that affects how a person understands or judges" something (Wehmeier, [2000]2002:471). The frames of reference in this chapter relate to historical, social or literary setting/perspective exhibited in a unit or a pericope. Melugin (1996:72) is sceptical on re-aligning what the book of Isaiah purports to say with historical

realities while recent research indicates problems with the historical reconstruction of how the book of Isaiah evolved (Williamson, [2006]2007:7). Hence the attempt to reconstruct frames of reference of 1:1-31 would be a multi-dimensional reading attempt to figure out the historical, social or literary setting from the book of Isaiah itself (for the discussion and practical merits of this kind of multi-dimensional approach see for instance Williamson, [2006]2007:8-9).

The historical, social, conceptual and literary background of at least 1:1-31 and at most of 1–66 is governed by the referent and the sense of 'vision' in 1:1. This means, for example, that if the referent and sense of 'vision' turn out to be a mere dream, then the content of 1:1-31 will have no concrete real world referents.

5.2.1.2.1.1 Literary frame of reference

There are views that 1:1-31 recapitulates themes found throughout Isaiah and that 1:1-31 runs parallel thematically and linguistically with the final chapters of Isaiah (*e.g*., Liebreich, 1955:259-277; Liebreich, 1956:114-138; Sweeney, 1988:21-24; Tomasino, 1993:81-98). As Isaiah now stands, 1:1 is the first superscription and introduces at least 1:2 - 39:8 (pace Sweeney, 1988:30; Childs, 2001:11) or 1:2 - 66:24 (Childs, 2001:11) and 1:1-31 is the first chapter.

1:2-31 comprises stanzas loosely linked thematically or by prophetic incipit or catchword which have explicit verbal markers and thematic or rhetorical continuity (Blenkinsopp, 2000:180). These stanzas are characterized by among others 2nd person plural imperatives (1:2, 10, 13, 16, 17, 18), the references to the addressees in the 2nd person plural (1:5, 7) and by the 1st person (1:9) and 2nd person plural references (1:11, 12, 14-16, 18-20, 22, 23, 25, 26, 29, 30) (Blenkinsopp, 2000:180). These indicate therefore that the speaker/author confronts his audience.

1:2-6 uses the metaphor of a household with YHWH as *paterfamilias* and the people of Israel as rebellious children. YHWH's discipline has failed to bring about the expected result (1:2-6). 1:7-9 describes the aftermath of the conquered Jerusalem whilst 1:10-17 describes the assemblies before YHWH which are coupled with iniquity (אָוֶן וַעֲצָרָה) (Childs, 2001:17). In 1:18-20 YHWH reaches out to the sinful people of Israel so that YHWH can wipe out the sins of the people of Israel, whilst in 1:21-23 the author personifies the state of the city and the state in the city. The city that was previously faithful has [now] become a whore; she was full of justice and righteousness but now she is full of murderers (1:23). In 1:24-31 YHWH announces redemption for the city herself and for those who repent, but punishment for the unrepentant.

The content of 1:1 characterizes the subject matter as a vision (*cf* Sweeney, 1988:29; Williamson, [2006]2007:19). According to Sweeney (1988:29; *cf* Wildberger, 1991:6), 'חֶזוֹן' ('vision') does not have a plural form in the Old Testament and it can thus lend itself to both a collective sense of interpretation, resulting in possible reference to many visions, and to an individual visionary event (1 Chr 17:3-15; *cf* Sweeney, 1988:29). 'חֶזוֹן' ('vision') can have an abstract sense (see Segal,

[1927]2001:119-120 on the formation of abstract nouns with the ending '-ון') and can refer to a totality of revelationary experience during a (deep) sleep which sometimes could be associated with emotional agitation (Jepsen, 1980:284; *cf* Sweeney, 1988:29).

The revelatory sense of 'חֶזְיוֹן' ('vision') suggests that the sense of 'חָזוֹן' ('vision') in 1:1 could be construed as oriented towards the future events (see Jepsen's [1980:285] citation of Aramaic 'חזין' as 'interpreter of the future'), whilst its collective sense may be construed to account for more than one vision in Isaiah (2:2, 11, 12, 20; 3:7, 18; 4:1, 2). The vision includes the content in 2:2 and consequently suggests that the superscription in 1:1 probably covers content beyond 1:2-31.

Consequently, the content of 1:1 has a hermeneutical function (Childs, 2001:12) which re-contextualizes that which follows after it and consequently re-orientates the reader as to whether that which he reads in Isaiah is in the past, present or future in relation to the narrator or in relation to the redactor or both. It is difficult to date these re-contextualized texts because of how Hebrew tenses work and because of the difficulty of identifying unedited original readings, edited or smoothed readings of the originals and of stages and readings in each stage.

5.2.1.2.1.2 Social frame of reference

1:2-8 sketches the situation as follows: the children YHWH reared rebelled against him (1:2); YHWH's people, Israel, have no knowledge and understanding (1:3); the people of Israel are full of sins; they do evil; they are corrupt; they have forsaken YHWH and are completely estranged from YHWH (1:4). YHWH has punished the people of Israel (1:5-6). The aliens devour the land in the presence of the people of Israel (1:7). Regardless of this information, scholars are unable to reach consensus as to the social frame of reference and conceptual background of 1:1-31 (Williamson, [2006]2007:26).

5.2.1.2.1.3 Historical frame of reference

There is no explicit exclusive dating in 1:2-31; hence scholars attribute different historical frames of reference to it. According to 1:7-8 Judah and Jerusalem were ruined and burnt down. Kaiser ([1972]1983:22) wonders at what is evidently a provisional dating of 1:4-7 in the eighth or even seventh century BCE by Vermeylen (1977:55). Commentators often draw parallels between Sennacherib's boast of shutting up Hezekiah "like a bird in a cage" (ANET:288) and the comparative metaphor or imagery that 'daughter Zion is left like a booth in a vineyard' (1:8) (Childs, 2001:18). But deducing historical references based on figures of speech like the simile 'daughter Zion is left like a booth in a vineyard' (1:8) may not be a sufficient proof.

Caspari (1848), for example, dates the events in 1:2-31 to the reign of Uzziah and also suggests that it is earlier than Isaiah 6:1-13, whilst others (*e.g.,* Gray, [1912]1980:8; Motyer, 1993:44) suggest that it should be dated to the period of the Syro-Ephraimitic war in *circa* 735 BCE or to the time of

Sennacherib's invasion in *circa* 701 BCE. The Syro-Ephraimitic war (Is 7) in *circa* 735-732 BCE did not ruin or burn down Judah and Jerusalem with fire. Sennacherib and his army destroyed and burnt down cities and villages of Judah in *circa* 701 BCE but they were unable to enter and invade Jerusalem (Is 37:33-38; 39:8). Blenkinsopp (2000:98-105) sketches the historical context of the neo-Assyrian, but states that "(o)ur starting point, the death of Uzziah or Azaria (6:1), is uncertain, but a date somewhere between 736 and 734 seems likely."

The days of the reigns of Uzziah/Azariah, Jotham, Ahaz and Hezekiah are also referred to in 2 Kings 14-23 and 2 Chronicles 25-33. The people of Judah and Jerusalem worshipped holy trees and foreign gods in the days of Uzziah's grandfather, Joash, (2 Chr 24:18), Uzziah's father, Amaziah, (2 Kgs 14:7; 2 Chr 25:5-14) and in the days of Uzziah himself (2 Kgs 15:3; 2 Chr 26:16-21). Judah and Jerusalem were conquered several times, the temple, the wall of Jerusalem and the buildings were destroyed; people were killed and spoils were taken to foreign countries (2 Kgs 14:13; 2 Chr 24:23-27; 25:23-24). Both Uzziah's grandfather and Uzziah's father were killed by their servants (2 Kgs 14:19-21; 2 Chr 24:23-27; 25:27). Uzziah, Rezin of Damascus, Menahem of Samaria and others were overwhelmed by Tiglath-pileser III (744-727 BCE) and paid tribute to him (*cf* 2 Kgs 15:37; 16:5-9; Pritchard, 1969:282-284). Isaiah wrote about the earlier and later days of Uzziah (2 Chronicles 26:22) and he was prophetically active from the days of Uzziah (Is 1:1). Isaiah and Uzziah were contemporaries (Is 1:1), whilst Uzziah was, in turn, a contemporary of Amos (Am 1:1). YHWH's people were sinful (Is 1:2; *cf* 2 Chr 24:18; 25:14), they were the seed of evildoers (Is 1:3) because their grandfathers sinned in the time of Uzziah's grandfather, Joash (2 Chr 24:18) and in the time of Uzziah's father, Amaziah (2 Chr 25:14). The hands of the people were full of blood because they killed their kings Joash and Amaziah (2 Kgs 14:19; 2 Chr 24:23-27; 25:27). The country was desolate (Is 1:7) because the army of Aram had conquered Judah and Jerusalem in the days of Joash, killed all the princes, sent all their spoils to Damascus and left King Joash, who was later killed by his own servants, behind (2 Chr 24:23-26); and because Joash, king of Israel, broke down four hundred el (cubits) of the wall of Jerusalem, took all the gold, silver and vessels from the temple, all treasures from the king's house and hostages with him to Samaria (2 Kgs 14:13; 2 Chr 25:23-24).

A contemporary of Isaiah, Micah was a contemporary of Jotham, Ahaz and Hezekiah, kings of Judah (1:1). Micah refers to the corruption in Zion and Jerusalem and predicts the fall of Samaria and Jerusalem (3:10-12; Joole, 1997:1). The prophecy of Amos (Am 2:4-5; 6) concerning Judah is similar to the prophecy of 1:1-31.

Childs (2001:12) is probably correct to suggest that "(r)egardless of the many signs of post-Isaianic dating, the superscription functions to define the historical setting of the prophecy of Isaiah to the preexilic period and thus shapes the understanding of the later parts of the book as well." In the discussions of the final form of the biblical text one should always distinguish aspects of the original historical reference of the original core text and its dating, and the dating of the final, edited, biblical

text and its resultant points of reference of the final redactor. Consequently, if the editorial addition evident in 1:1 can be seen as an introduction to the book of Isaiah as a whole it is therefore not irrelevant for the dating of 1:2-31.

Therefore, the situation described in 1:1-31 may equally refer to the days of Uzziah's grandfather, Uzziah's father, Uzziah, Jotham, Ahaz and to the days of Hezekiah. Consequently, there is no reason to make them refer to either *circa* 735 BCE or *circa* 701 BCE to the exclusion of Uzziah's days (pace Motyer, 1993:44).

5.2.1.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל*'

'The Holy One of Israel' in 1:4 refers to YHWH, God of Israel (1:2, 4, 9, 10, 11, 18, 20, 24, 28). 'The Holy One of Israel' is used in a synonymous appositional syntactic relation with 'YHWH' in 1:4. 'YHWH' occurs nine times in 1:1-31 (1:2, 4, 9, 10, 11, 18, 20, 24, 28) without description (1:2, 11, 18, 20, 28) and with the description 'the Holy One of Israel' (1:4), 'YHWH *tseba'ot*' (1:9, 24) and with 'our God' (1:10). 1:1-31 does not describe the Holy One of Israel hence 'the Holy One of Israel' could be construed as a mere *epitheton* here in 1:4 (for the description of an *epitheton* see Bullinger, 1898:440-441).

Because the Holy One of Israel is morally and ethically just and other he punishes immorality (1:5, 20, 24) but also reconciles with his people of Israel (1:18-19, 25). The Holy One of Israel is the accuser (1:3-23; *cf* Gray ([1912]1980:7; Gitay, 1981:70-71) and the judge (1:24-26) whilst Israel is the accused (1:2-3, 4, 10, 26; Gray, [1912]1980:9). YHWH's holiness in this context may suggest therefore moral-ethical rectitude, otherness and character in comparison to terebinth in 1:29 and 1:30 (אֵילִים; אֵלָה) (Oswalt, [1986]1994:32, 33, 88).

Since either a land (Judah) or a city (Jerusalem) cannot despise or forsake the Holy One of Israel (1:4) Judah and Jerusalem may be construed as metonyms that refer to the inhabitants of Judah and of Jerusalem respectively. Israel does not refer to the Northern kingdom of Israel, but may be construed to designate all YHWH's covenant people (Ogden & Sterk, 2011:25). Israel is therefore a people with a political, national and a family identity (1:2, 4; Oswalt, [1986]1994:88) and a covenantal identity (Ogden & Sterk, 2011:25). They have a family identity because they are children (1:2); they have a national identity because they are a people; and they have a political identity because they are a nation (1:4).

5.2.1.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The Holy One of Israel, according to Roberts (1982:136), entails *prima facie*, firstly, a relationship between YHWH and Israel and, secondly, a character which is called holy (*cf* analogous pattern such as 'the Mighty one of Jacob' [Gen 49:24; Is 49:26; 60:16; Ps 132:2, 5], 'the Mighty one of Israel' [1:24; 29:23]).

The first relationship that 1:1-31 portrays is parent-child relationship: YHWH reared and brought up Israel as children, but Israel rebelled against him (1:2), forsook, spurned and turned their backs against the Holy One of Israel (1:4). Because of Israel's behaviour YHWH *tseba'ot* destroyed some Israelites and only left a survivor (1:9). 'YHWH *tseba'ot*' and 'survivor' picture the imagery of a battlefield where the warrior (YHWH *tseba'ot*) did not kill all his enemies but left a few survivors (שָׂרִיד כִּמְעָט) (1:9, 24, 27, 28). This suggests that Israel is portraited as an enemy that YHWH fought and conquered (*cf* 1:24, 27, 28).

The second relationship that 1:1-31 describes is that of a God and a nation: Israel is God's people (1:3), a sinning nation and an offence-laden people), seed of evildoers, children that are corrupters (1:4, 23) (see also 1:10-17). 'Sinning' suggests that Israel continually failed (omitted) and violated (committed) established standards (*cf* 'חֹטֵא' ['sinning'] in Prov 8:36; 19:2 and in Job 5:24; Kaiser, [1972]1983:19; Wildberger, 1991:22) whilst 'iniquity' ('עָוֹן') means that Israel diverged, ran astray or deviated from the expected way of life (עָזְבוּ [they have forsaken]; 'נָזֹרוּ' [they become estranged] [1:4]) (Kaiser, [1972]1983:19; *cf* Ps 69:8; Widyapranawa, 1990:4; Wildberger, 1991:26;). Israel was not only continuously sinning (חֹטֵא) (1:4), but she also (deliberately) rebelled against YHWH (פָּשְׁעוּ בִי [1:2]) (Childs, 2001:18). 'They have forsaken' ('עָזְבוּ') and 'they have spurned' ('נִאֲצוּ') go deeper than merely 'going astray' which is inherent in the participle 'sinning' ('חֹטֵא') and 'heavy' ('כָּבֵד'), since they are perfectums and thus emphasize continuance of the past into the present (Wildberger, 1991:19). 'They have spurned the Holy One of Israel' (1:4) means that Israel thought little of the power of the Holy One of Israel and distrusted his capacity to fulfil his promises and his threats (*cf* Is 5:24; 52:5; 60:14; Num 14:11, 23; 16:30; Ps 10:3, 13; 74:10, 18). 'נָזֹרוּ' ('they become estranged') refers to idolatry in Ezekiel 14:5 and so do similar phrases in Psalms 44:19 and 78:57 (*cf* Gray, [1912]1980:10, 11), and 'נאץ' ('spurn') is associated with serving other gods in Deuteronomy 31:20; hence it makes sense why the Judahites and Jerusalemites would sacrifice to and burn incense for other gods in high places (1:29) during the reigns of Uzziah, Jotham, Ahaz and Hezekiah (2 Kgs 15:3, 34-38; 16:2-4; 18:3).

'They are utterly estranged' ('נָזֹרוּ אָחוֹר') assumes that Israel once stood in a loyal relationship with YHWH (1:21; Wildberger, 1991:19, 26) presumably in their rearing and/or growing up and not at birth (1:2), but have now become estranged (*cf* 'nation'; Oswalt, [1986]1994:87; Widyapranawa, 1990:4). The imagery of rebellious children (1:2, 23) might be an intertextual reminiscent of Deuteronomy 21:18-21 or a reference to historical reality.

In contrast, 1:1-31 portrays YHWH as caring (גִּדַּלְתִּי וְרוֹמַמְתִּי [I have brought up and raised] [1:2]), punishing (1:20; 1:5-5:7), merciful (1:9, 20), reconciliatory (1:18, 26-27) and as the Holy One of Israel.

5.2.1.3 Summary and remarks

The content of 1:1 suggests that 1:1 is an editorial product that is authored from (after) the reign of Hezekiah with reference to the vision which Isaiah ben Amoz saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. 1:2-31 is couched in accusations, verdicts and promises of salvation to the converts and threats of punishment to transgressors and sinners in Judah and Jerusalem. Lack of explicit specific references to specific historical events and dates in 1:2-31 has led scholars to speculate dates in the eighth century BCE especially around 734 and 701 BCE (*e.g*., Clements, 1980; Wildberger, 1991; Sweeney, 1996) (for a review of a view which favours a late-Isaianic date see Willis, 1986:236-248; Williamson, [2006]2007:132-133). If 1:2-31 is read within the editorial framework of 1:1 and 6:1 there is nothing that militates against dating the events in 1:2-31 in the days of Uzziah and Isaiah.

'The Holy One of Israel' is an *epitheton* for YHWH ("distinctive title" [Ogden & Sterk, 2011:27]), the God of Israel. Israel despised and thought little of the power of the Holy One of Israel and of his capacity to fulfil his promises and his threats, hence Israel turned away from him.

'Holy' of 'the Holy One of Israel' refers to YHWH's moral-ethical rectitude and otherness which are apparent in his choice and love for Israel, righteous judgement and punishment for the transgressors and sinners, and in righteous judgement and redemption for those who repent. The denotations and connotations of 'Israel' and 'the Holy One of Israel' flow severally from 'the holy' and 'Israel' and jointly from 'the Holy One of Israel'

5.2.2 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 5:19, 24

5.2.2.1 Delimitation of the pericope

After 1:4, 'the Holy One of Israel' is found next in 5:19. After 1:2-31 has described the conditions in Jerusalem, the accusations the Holy One of Israel levelled against the people of Israel and after the Holy One of Israel said that he would punish Israel, 2:1 - 4:6 describes the vision of the events of a day in the end times (2:2, 11, 17, 20; 3:7, 18; 4:1, 2). 3:1-26 refers to that which would happen to Jerusalem and Judah (see change of word order from Judah and Jerusalem [1:1; 2:1] to Jerusalem and Judah [3:1, 8]; for the discussion of this change and implication for dating [Judah and Jerusalem = Second Temple date; Jerusalem and Judah = an Isaian saying] see Blenkinsopp, 2000:175-176) on a certain day (בַּיּוֹם הַהוּא [on that day] [3:7; 3:18]). 4:1-6 continues the description of the vision of a certain day (בַּיּוֹם הַהוּא [on that day] [4:1, 2). 5:1-30 also continues the vision of that certain day (בַּיּוֹם

הַהוּא [5:30]), but communicates the vision first in the form of a song (אָשִׁירָה נָּא לִידִידִי שִׁירַת דּוֹדִי לְכַרְמוֹ [let me sing for/to my beloved the song of my love for his vineyard'] [5:1]) and then '*hôy*' (*e.g.*, 'הוֹי' ['*hôy*'] in 1:4, 17, 23, 24, 26, 28, 29, 30; 2:11, 17; 3:6, 7, 9, 11, 12, 24; 4:2, 5, 6; 5:8, 13, 16, 18, 19, 20, 21).

Contrary to the 3rd person perspective in 2:1 - 4:6, 5:1-7 is characterized by the 1st person perspective (Sweeney, 1988:35) whilst 5:8-30 is characterized by among others *hôy* ('הוֹי') (5:8, 11, 18, 20, 21, 22) and 'therefore' ('לָכֵן') (5:13, 14, 24, 25). The differences in addressees and in concerns between 2:1 - 4:6 and 5:1-7 may only be sustained to an extent as will be evident in the exegesis below (pace Sweeney, 1988:35). On the basis of genre or form criticism, 5:1-7 could be construed to delimit at least 5:1-3 and at most 5:1-7 from that which precedes and succeeds it.

Regardless of much discussion concerning the exact genre of 5:1-7 (*cf* Blenkinsopp, 2000:206; Childs, 2001:44-46), there seems to be, first, a general consensus that 5:1-7 comprises the song (Gray ([1912]1980:81; Sweeney, 1988:38; Elliger *et al*., 1997:681-682; Parry and Qimron, 1999:9); and, second, that 'his vineyard' ('לְכַרְמוֹ') in 5:1 and 'the choicest vine' ('שֹׂרֵק') in 5:2 could probably be understood to form an *epichrema* with '[the] vineyard of YHWH *tseba'ot* is the house of Israel' ('כֶּרֶם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל') and '[the] men of Judah are the garden of his delight' ('אִישׁ יְהוּדָה נְטַע שַׁעֲשׁוּעָיו') in 5:7 respectively (for what an *epichrema* is see Bullinger, 1898:398; *cf* 'epicheirema' in Macdonald, [1972]1981:439). The song itself (5:1b-2) and the lawsuit (5:3-6) could be combined to form a *hypocatastasis* allegory (a fictitious narrative wherein each element of the fictitious narrative represents something in the 'real' world) (Bullinger, 1898:748; *cf* also Williamson, [2006]2007:328) (for a discussion of *hypocatastasis* allegory see Bullinger, 1898:745-750). 5:7 explains the references and meaning of what is said in 5:1-6: for the vineyard of YHWH *tseba'ot is* the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment but behold oppression, for righteousness but behold a cry. By means of rhetoric the speaker tries in 5:1-7 to persuade his audience to accept that they are guilty and that their destruction would be a fair punishment for their deserved guilt (*cf* Williamson, [2006]2007:328). 5:1-7 is therefore a 'self-contained unit' (*e.g.,* Young, 1949:209; Widyapranawa, 1990:21-29; Wildberger, 1991:194; Williamson, [2006]2007:324). (for the literary evaluation of the song see Junker, 1959:259-266; Schottroff, 1970:68-91; Lys, 1974).

Although there are differences as to how to subdivide 5:8-24, there is a general consensus for the delimitation 5:8-24 and that it comprises a *hôy*-series (*cf* 'הוֹי' [*hôy*] in 5:8, 11, 18, 20, 21, 22) (*e.g*., Skinner, 1915:lxxiv; Kaiser, [1972]1983:96; Sweeney, 1988:38; Blenkinsopp, 2000:211; Childs, 2001:46-49) (for the discussion of the connection between 5:8-24 and 10:1-4 see Kaiser, [1972]1983:96-109; Blenkinsopp, 2000:211-219). 1QIsa[a] subdivides, for example, 5:8-30 into 5:8-10 (V), 11-17 (V), 18-30 (V and P) (Parry & Qimron, 1999:9-11), whilst *BHS*[5] subdivides 5:8-30 into 5:8-10 (פ), 11-19 (ס), 20 (ס), 21-23 (ס), 24-31 (פ) (Elliger *et al*., 1997:681-683).

5:8-25 is kept as a unity by 'for' ('כִּי' [5:7, 10]), '*hôy*' ('הוֹי' [5:8, 11, 18, 20, 21, 22]), 'therefore' ('לָכֵן') [5:13, 14, 24]) and 'therefore' ('עַל-כֵּן' [5:25]). '*Hôy*' at 5:8 and at 5:11 starts expressions of deep regrets on and condemnations of property speculators and feast goers respectively which end at 5:12 (*cf* Wildberger, 1991:194; Ogden & Sterk, 2011:162). Verdicts (מִשְׁפָּט [5:16]) on these property speculators and feast goers start with 'therefore' ('לָכֵן') at 5:13 (and at 5:14) and ends at 5:17. Other *hôy*-sayings that roughly match the structure of 5:8-17 start at 5:18 with '*hôy*' at 5:18, 20, 21 and 5:22 and run throughout 5:8-22 with 'therefore' at 5:24 and 'therefore' at 5:25. These other *hôy*-sayings are directed to those who draw iniquity with cords of vanity (5:18), those who call evil good (5:20), those who are wise in their own eyes (5:21) and to those who are mighty to drink wine (5:22) (*cf* Wildberger, 1991:194; Childs, 2001:41, 46) in specific circumstances and show why a cry of helplessness (צְעָקָה) should be raised over Judah and Jerusalem (5:7; Wildberger, 1991:194). Verdicts on these people are introduced with 'therefore' at 5:24 and with 'therefore' at 5:25. Similarly verdicts are introduced by and start with 'therefore' ('לָכֵן') at 5:13 and run throughout 5:13-25 (5:13, 14, 24, 25) and end with 'therefore' ('עַל-כֵּן') at 5:25.

'Therefore' ('לָכֵן') grammatically indicates a response to a statement of conditions (Arnold & Choi, 2003:137), whilst 'therefore' ('עַל-כֵּן') often introduces a statement of effect linking two clauses with a causal link. If Arnold and Choi are correct in their findings on consecutive 'therefore' ('לָכֵן') and 'therefore' ('עַל-כֵּן') then 5:24 and 5:25 should be joined together (pace Sweeney, 1988:38). 'Therefore' ('לָכֵן') (5:24) and 'therefore' ('עַל-כֵּן') (5:25) will thus describe the sentence or punishment that YHWH would bring upon the people for the crimes referred to in 5:8-24, whilst 'therefore' ('לָכֵן') in 5:13 and 5:14 will describe the sentence or punishment that YHWH would bring because of the crimes referred to in 5:8-12 (Sweeney, 1988:38 and footnote 44) and thus links the preceding to 5:13 and 5:14 (Ogden & Sterk, 2011:171).

If this analysis is correct then that which follows after 'therefore' ('לָכֵן') and 'therefore' ('עַל-כֵּן') would be grammatically linked to 5:1-23. Regardless that Gray ([1912]1980:81, 82, 88) and Skinner (1915:lxxiv) think that 5:25-30 is a misplaced conclusion of 9:7-10:4, an oracle against Northern Israel, some scholars (*e.g*., Young, 1949:209; Widyapranawa, 1990:21-29; Wildberger, 1991:194) see 5:25-30 as an explanation of the parable in 5:1-2. On the basis of probable coherence within 5:1-30 as highlighted, 5:25-30 fits perfectly in 5:1-30 (pace Gray, [1912]1980:81, 82, 88; Skinner, 1915:lxxiv). 6:1 starts a narrative dated the year on which Uzziah died; hence 5:1-30 is probably a unity (pace Gray, [1912]1980:81, 82, 88 and Skinner, 1915:lxxiv). This conclusion is also supported by Williamson's ([2006]2007:324-325) redactional studies of 5:1-30 that concludes that it is best to see the section introduced by 5:1-7 as stretching only as far as 5:30.

5.2.2.2 Exegesis

5.2.2.2.1 Frames of reference

5.2.2.2.1.1 Literary frame of reference

'To my beloved a song of my beloved to his vineyard' ('לִידִידִי שִׁירַת דּוֹדִי לְכַרְמוֹ') in 5:1 suggests that that which follows after it is a love song composed by the singer's beloved concerning the singer's beloved's vineyard. 5:7 explains the song: the vineyard is the house of Israel (כֶּרֶם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל); the men of Judah are the plantation of YHWH's delight (אִישׁ יְהוּדָה נְטַע שַׁעֲשׁוּעָיו); the 'fruits' YHWH awaited from his plantation of delights were justice/rectitude (מִשְׁפָּט) and righteousness (צְדָקָה), but his plantation of delight brought forth an outpouring of blood (bloodshed) (מִשְׁפָּח) and (out)cry of distress (צְעָקָה). This focus on the Judahites in 5:1-7 runs throughout 5:1-30 (see 5.2.2.2.1.1 for discussion; *cf* Williamson's ([2006]2007:324-325).

YHWH expresses regrets and condemnations that are introduced by '*hôy*' ('הוֹי' [5:8, 11, 18, 20, 21, 22]), reasons introduced by 'for' ('כִּי' [5:7, 10]) followed by the verdicts that are subsequently introduced by 'therefore' ('לָכֵן' [5:13, 14, 24]; 'עַל-כֵּן' [5:25]) towards identified groups of people among the Judahites (5:8, 11, 19, 20, 21, 22). The impending punishment was that houses would be desolate without inhabitants (5:9); the seed of a homer would yield an ephah (5:10); YHWH's people would go to exile (5:13) and her multitude would go to *sheol* (5:14); there would be humiliation for the people (5:14) whilst YHWH will be exalted in judgement (5:16). YHWH will hiss to the nation from afar to come and carry the people away with no-one able to deliver them (5:26-30).

5.2.2.2.1.2 Social frame of reference

The rich were buying one house after the other and land until nothing was left for others (5:8). Banquets of wine which were accompanied by music started in the morning and ended late at night (5:11, 12). People sinned continually (מֹשְׁכֵי הֶעָוֹן בְּחַבְלֵי הַשָּׁוְא וְכַעֲבוֹת הָעֲגָלָה חַטָּאָה) (5:18) and would not distinguish between good and evil (5:20). The wicked were justified for a reward (5:23). The people despised the word of the Holy One of Israel and even dared to challenge the Holy One of Israel to hurry up and do what he had in mind (יְמַהֵר| יָחִישָׁה מַעֲשֵׂהוּ לְמַעַן נִרְאֶה [5:19]) (5:12, 19, 24) by mocking the preaching of Isaiah (Childs, 2001:46).

5.2.2.2.1.3 Historical frame of reference

Lack of dating in 5:1-30 has led to speculations regarding its historical reference. The *Denkschrift* Hypothesis (6:1-9:6) has influenced the interpretation of Isaiah 5-10(11). The classic formulation of this hypothesis derives from the studies of K. Budde (1928). One of the observations upon which

this hypothesis rests is the allegation that there is a series of oracles directed against the Northern Kingdom that can be delineated by the presence of 'in/by all this his anger is not turned away' ('בְּכָל־זֹאת לֹא־שָׁב אַפּוֹ') (5:25; 9:11, 16, 20; 10:4). The syllogism would then run as follows: if 'in/by all this his anger is not turned away' is present, then the woe oracle is directed against the Northern Kingdom; 'in/by all this his anger is not turned away' is present in 5:25; therefore, the woe oracles in 5:8-24 are directed against the Northern Kingdom.

Vermeylen (1977:163) and Kaiser ([1972]1983:93) think that 5:1-7 "is a retrospective *theology of history* standing in the shadow of the Deuteronomistic movement" (Kaiser, [1972]1983:93). Kaiser (1983:104) thinks that 5:9-10, 12, 14, 17 and 5:19 are later eschatological interpretations that

> originally served as an explanation of the catastrophe which had already befallen the people. The author put himself in Isaiah's position, but had in mind the outcome of the story. Thus in the end the woes are *vaticinia ex eventu*, prophecies in the light of what actually happened, which interpret the collapse as Yahweh's punishment of his people and at the same time hold up a mirror to the present. Their position between the Song of the Vineyard in 5.1ff and the memorial which begins in 6.1 is in accordance with this.

According to Kaiser ([1972]1983:105) the situation described in 5:9-10, 12, 14, 17 and 5:19 may refer to different historical periods that are past, present ("expected punishment for the offences mentioned in the woes, which in fact prove to be current ones") and future ("will consist in a reversal of circumstances". This situation will be the same into the future "in terms of a last judgment by Yahweh which would determine in a decisive way the further course of the history of the nations" (Kaiser, [1972]1983:105). 5:13, 15 and 16 are later historicising interpretations of the inner controversies and have a tendency to force back words with the eschatological bent either to the lifetime of Isaiah ben Amoz or to the fall of Jerusalem in 587 BCE, whilst 5:24 is an interpretation of the happenings in terms of a contemporary situation that suggests that the woes continue to be applicable (Kaiser, [1972]1983:108, 109). The "editor means it to be understood that the woes have found their fulfilment in the catastrophe of the year 587, and the wrath of Yahweh has still not come to an end" (Kaiser, [1972]1983:111).

Blenkinsopp (2000:211) maintains that 5:8-25 "provide a framework for the autobiographical and biographical centrepiece concerning Isaiah and Ahaz during the Syrian-Samarian crisis", whilst 5:26-30 refers to Assyria (*cf* Sweeney, 1988:38). Although the Assyrian army is a probability, it is not mentioned in 5:26-30.

Ogden and Sterk (2011:172) argue that 'my people went/go into exile' ('גָּלָה עַמִּי' [5:13]) describes an action as being complete although in "prophetic speech it can also point to something that will happen in the future. The speaker sees the event as so certain that he pictures it as having happened already. With this sense here 'go into exile' refers to the future exile of Judah, including exile to Babylonia."

In light of all this, Blenkinsopp (2000:211) is correct to conclude that there is nothing specific that warrants dating 5:8-30 after 586 BCE (pace Clements, 1980:64; Kaiser, [1972]1983:108); hence 5:1-30 may from the editorial point of view be dated in the days of Isaiah and Uzziah as it is redactionally positioned between the superscription in 1:1 and the year in which Uzziah died (6:1).

5.2.2.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל* and '*יִשְׂרָאֵל*'

In 5:16 'YHWH *tseba'ot*' ('יְהוָה צְבָאוֹת') is synonymously parallel to 'the holy God' ('הָאֵל הַקָּדוֹשׁ') whilst in 5:24 'YHWH *tseba'ot*' ('יְהוָה צְבָאוֹת') is synonymously parallel to 'the Holy One of Israel' ('קְדוֹשׁ יִשְׂרָאֵל'). This means that the Holy One of Israel is the holy God. Because YHWH *tseba'ot*' is exalted in justice and the Holy God shows himself holy in righteousness (וַיִּגְבַּהּ יְהוָה צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בִּצְדָקָה) (5:16) this means that righteousness (צדק) flows from holiness (קדשׁ).

The synonymous parallelism and ellipsis in 5:7 suggest that the house of Israel (בֵּית יִשְׂרָאֵל) is the man of Judah (אִישׁ יְהוּדָה), the Southern Kingdom of Israel, Jerusalemites, Judeans and not the Northern Kingdom of Israel (*cf* Blenkinsopp, 2000:208, 209). Since 5:7 identifies the vineyard (כֶּרֶם) as the house of Israel (בֵּית יִשְׂרָאֵל) and man of Judah (אִישׁ יְהוּדָה) as the garden of his delight (נְטַע שַׁעֲשׁוּעָיו), house of Israel (בֵּית יִשְׂרָאֵל), man of Judah (אִישׁ יְהוּדָה), vineyard (כֶּרֶם) and plantation of his delights (נְטַע שַׁעֲשׁוּעָיו) seems to suggest that plantation of his delights (נְטַע שַׁעֲשׁוּעָיו) is synonymously parallel to vineyard (כֶּרֶם) in 5:7 (for the discussion of synonymous parallelisms see for instance Bullinger, 1898:349-351; Kautzsch, 1910:475), whilst man of Judah (אִישׁ יְהוּדָה) is the appositive of he who dwells in Jerusalem (יוֹשֵׁב יְרוּשָׁלִַם) in 5:3 (for apposition see for instance Kautzsch, 1910:337; Waltke & O'connor, 1990:70).

If the analysis that 5:1-7 should be read as a *hypocatastasis* metaphorical allegory and not as a parable is correct, then it means that each element in the fictitious narrative should represent something in the concrete world. But there is no identification of the locale of the plantation of his delights (נְטַע שַׁעֲשׁוּעָיו) in the allegory (5:1-7). By the use of 'Israel' the author might have wanted to connote the descendants of the patriarch Israel and not necessarily residents of the Southern Kingdom of Israel as such although this is not obviously apparent in Isaiah 5.

5.2.2.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

In 5:1-30 the relationship between the Holy One of Israel and Israel is described, first, in 5:1-7 in an imagery of a relationship between an owner of a vineyard, the Holy One of Israel, and the vineyard,

the Judahites (5:7; *cf* also כַּרְמִי [my vineyard] [5:3, 4, 5). The Holy One of Israel claims that he did all he could to make sure that his vineyard brought forth the choicest vine, but the vineyard did not bring forth what the owner expected of it (5:1-2).

The Holy One of Israel expected the Judahites to do justice (and he waited for justice [וַיְקַו לְמִשְׁפָּט]) (5:7) but the Judahites shed blood instead of righteousness (bloodshed for righteousness [מִשְׁפָּח לִצְדָקָה]) (5:7). The Judahites rejected the law of the Holy One of Israel and spurned him and his word. Because of all these the anger of the Holy One of Israel burnt against them (5:24, 25) and said that he would punish them (5:8-30).

5.2.2.3 Summary and remarks

In 5:1-30 'Israel' denotes the Southern Kingdom of Israel variously referred to as 'house of Israel' ('בֵּית יִשְׂרָאֵל') and 'man of Judah' ('אִישׁ יְהוּדָה') (5:7). The Holy of one Israel is YHWH (5:12, 25) who is also variously referred to as 'YHWH *tseba'ot*' ('יְהוָה צְבָאוֹת' [5:7, 9, 16, 24]), 'the Holy God' ('הָאֵל הַקָּדוֹשׁ' [5:16]) and 'the Holy One of Israel' ('קְדוֹשׁ יִשְׂרָאֵל' [5:19, 24]). The Holy One of Israel owns, cares, protects and judges Israel (5:1-2, 5-7).

After 1:4 the adjective 'holy' ('קָדוֹשׁ') is used in 4:3 for the remnant in Zion and the survival in Jerusalem as follows: and he who is left in Zion and remains in Jerusalem will be called holy, every one who has been recorded for life in Jerusalem (וְהָיָה_| הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלִַם קָדוֹשׁ יֵאָמֶר לוֹ כָּל־הַכָּתוּב לַחַיִּים בִּירוּשָׁלִָם). The remnant and the survivor are a people of Israel (צֶמַח יְהוָה [a branch of YHWH]; פְּלֵיטַת יִשְׂרָאֵל [escaped of Israel]) that would have escaped of Israel when YHWH would have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning (4:2, 4). This means that the adjective 'holy' ('קָדוֹשׁ') implies physical and ritual bodily cleanliness and moral-ethical rectitude of people brought about by YHWH's distinguishing judgment on people (*cf* you shall be holy because I, YHWH, your God, am holy [Lev 19:2]) in 4:2-4.

In 5:1-30 holiness (קָדוֹשׁ) of the Holy One of Israel is revealed in or by his righteousness (צֶדֶק), and his righteousness (צֶדֶק) is revealed in or by his judgment (בַּמִּשְׁפָּט) of his own people (5:14, 16). Consequently, if the adjective 'holy' ('קָדוֹשׁ') is used in the same sense here in 5:19 and 5:24 as in 1:4 and 4:3 then the adjective 'holy' ('קָדוֹשׁ') of 'the Holy One of Israel' ('קְדוֹשׁ יִשְׂרָאֵל') could be paraphrased as 'the clean, just, righteous and the only one for Israel'.

Consequently, the referents of 'the Holy One of Israel' as YHWH and that of 'Israel' as the Judahites suggest that the referents and connotations of 'the Holy One of Israel' reside in 'holy' ('קָדוֹשׁ') and 'Israel' ('יִשְׂרָאֵל') both severally and jointly.

Blenkinsopp (2000:224) argues that the position "of 6:1-13 does not, however, necessarily imply that chs. 1-5 date to a time prior to Uzziah's death (contra Milgrom), since the editorial arrangement is not exclusively and not even primarily chronological, and we have seen that some of the paragraphs are certainly later". In a page preceding this he writes that "(t)his vision narrative is often referred to as the call of Isaiah to a prophetic ministry, but from its position in the book it is clear that this was at least not the view of the editors who arranged the material" (Blenkinsopp, 2000:223). The position of 5:1-30 between the superscription in 1:1 and the year in which he died (6:1) suggests that the editors want us to read the events described in 5:1-30 as referring to the vision which Isaiah ben Amoz saw in the days before the death of Uzziah (*c*. 767-739 BCE) (*cf* Rogerson & Davies, 1982).

'On that day' ('בַּיּוֹם הַהוּא') in 5:30 links 5:1-30 to 1:1 - 4:6 by suggesting that the judgments in 1:1 - 5:30 will take place on a specific day in the future (1:24-30; 2:2, 11, 17, 20; 3:7, 18; 4:1, 2; 5:30) and that YHWH will bring those judgments upon Israel (5:3-7, 9-10, 14-17, 24). 5:25 states that YHWH has punished Israel and he would still punish her with exile (5:13) and other punishments (5:5-6, 14-17, 24-30; in all this his anger is not turned away and his hand [is] stretched out still [בְּכָל־זֹאת לֹא־שָׁב אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה] [5:25, 26-30]; on that day [בַּיּוֹם הַהוּא] [5:30]).

5.2.3 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 10:20

5.2.3.1 Delimitation of the pericope

10:1-4 is either considered part of the section that begun at 9:8 and delimitated as 9:8-10:4 (*e.g*., Skinner, 1915:lxxv; Widyapranawa, 1990:55; *cf* Ogden & Sterk, 2011:314), or 10:1-4 is placed between 5:7 and 5:8 (*e.g*., Wildberger, 1991:196, 213), or 10:1-34 is construed as a unity that comprises (independent) fragments which were joined together by a compiler (*e.g*., Gray ([1912]1980:189, 194; 1QIsa[a]; *BHS*[5]).

1QIsa[a] subdivides 10:1-34 into six divisions: 10:1-4 (V), 5-15 (V), 16-19 (V), 20-23 (V), 24-26 (V and P), 27-34 (V) (Parry & Qimron, 1999:18-21), whilst *BHS*[5] subdivides it also into six divisions but with both similarities and differences as follows: 10:1-4 (ס), 5-11 (ס), 12-19 (פ), 20-23 (ס), 24-32 (ס), 33-34 (ס) (Elliger *et al*., 1997:690-692). Gray ([1912]1980:189, 194, 199, 202) subdivides 10:1-34 into two major divisions: 10:1-4 (the doom of unjust judges), 5-34 (three poems, together with annotations and addenda). He further subdivides 10:5-34 into six divisions as follows: 10:5-17 (the fatal arrogance of Assyria), 16-19 (the punishment of Assyria), 20-27 (an appendix to the preceding

poem), 27c-29b (the invader's march), 29c-31 (the alarm of the country-side), 32 (assault on Jerusalem is imminent), 33, 34 (the fall of the forest) (Gray, [1912]1980:199, 202, 208, 209, 211). Skinner (1915:lxxv) delimitates 9:20-10:4; 10:5-34 (a series of oracles dealing with the mission and the fate of Assyria) and dates 10:5-34 between 711 and 701 BCE. Widyapranawa (1990:55) delimitates as follows: 9:8-10:4 (God's anger against Ephraim), 9:8-12, 13-17, 18-21 and 10:1-4 (Widyapranawa, 1990:55-58). Wildberger (1991:196, 213) delimitates 5:7 plus 10:1-4 plus 5:8-24b. Thus, Gray ([1912]1980), Skinner (1915), Widyapranawa (1990) and Wildberger (1991) agree on the delimitation 10:5-34 which Skinner dates between 711 and 701 BCE.

10:1-4 refers to Judah (pace Widyapranawa, 1990:55-58) and confirms that YHWH would use Assur/Assyria to punish Judah. 10:5-15 introduces Assur who is the rod which would be used by YHWH to execute YHWH's wrath. When YHWH has punished Judah he would punish Assur (10:12-19). 10:20-23 shows that only a righteous remnant will escape God's judgments, and Romans 9:27-28 quotes 10:22-23 to indicate that a few Jews would be saved (Wolf, 1985:102). Although 10:20-23 offers hope to the remnant from a perspective that is (more) future, 10:24-34 describes (immediate) deliverance from Assur (Wolf, 1985:102) and gives encouragement to this remnant (Young, 1949:210). 10:24 says that YHWH *tseba'ot* encourages those who live in Zion not to be afraid of Assur (לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה צְבָאוֹת אַל־תִּירָא עַמִּי יֹשֵׁב צִיּוֹן מֵאַשּׁוּר) because in a little whilst YHWH's indignation would come to an end and his anger would be directed to the destruction of Assur (10:25). Furthermore 10:5-7 and 10:10-18 are connected by 'his smiter' ('מַכֵּהוּ') (10:20), 'rod' ('שֵׁבֶט') (10:24) and 'stick' ('מַטֵּהוּ') (10:26) because they refer back to 10:5 and 10:20-27 is a prose appendix to 10:10-18 (Gray, [1912]1980:202, 203). 10:33-34 can be read as an answer to the threat of 10:27-32 (Blenkinsopp, 2000:260). 10:33-34 takes up the metaphor of deforestation in 10:18-19 and concludes 10:1-34 with the anticipated punishment of Assur (Blenkinsopp, 2000:261). The metaphor of deforestation with reference to Assur (Vermeylen, 1977:266-268; Clements, 1980:120-121) rather than to Judah (Kaiser, [1972]1983:251; Wildberger, 1991:427) is consonant with the image of the axe and saw and the theme of humbled pride in 10:15-19 (Blenkinsopp, 2000:261).

Consequently, although 10:1-34 may show signs of being stylistically inept (Duhm, [1892]1968:101) or a muddle (Gray, [1912]1980:194; *cf* Childs, 2001:90), with or without disputed Isaianic authorship, it culminates in a probable unity and subsequent exegesis will try to make sense of 10:1-34 as a unity.

5.2.3.2 Exegesis

5.2.3.2.1 Frames of reference

5.2.3.2.1.1 Literary frame of reference

After 5:1-30, 10:1-34 is preceded by the narration of what Isaiah saw in the year Uzziah died (6:1-13), the going up (עָלָה) of Rezin of Aram and Pekah of Israel to fight against Ahaz of Judah, and that which would happen to Rezin, Pekah, Ahaz and to the people with Ahaz (7:1-9:20; *cf* 7:1, 4, 5, 8; 8:4, 6; 9:8, 11, 21).

Within sixty five years Ephraim would be abolished [under divine judgment] (בְּעוֹד שִׁשִּׁים וְחָמֵשׁ שָׁנָה יֵחַת אֶפְרַיִם מֵעָם) (7:8) (BDB); before Immanuel would know how to refuse evil and choose good, the land of Aram and the land of Israel would have been deserted (כִּי בְּטֶרֶם יֵדַע הַנַּעַר מָאֹס בָּרָע וּבָחֹר בַּטּוֹב תֵּעָזֵב הָאֲדָמָה אֲשֶׁר אַתָּה קָץ מִפְּנֵי שְׁנֵי מְלָכֶיהָ) (7:16); YHWH would bring on Ahaz, the people with him and his ancestral house days which had not come since Ephraim turned away from Judah – king of Assur (יָבִיא יְהוָה עָלֶיךָ וְעַל־עַמְּךָ וְעַל־בֵּית אָבִיךָ יָמִים אֲשֶׁר לֹא־בָאוּ לְמִיּוֹם סוּר־אֶפְרַיִם מֵעַל יְהוּדָה אֵת מֶלֶךְ אַשּׁוּר) (7:17). It would be on that day [that] YHWH would whistle for the fly that is at the end of the streams of Egypt and for the bee that is in the land of Assur (וְהָיָה| בַּיּוֹם הַהוּא יִשְׁרֹק יְהוָה לַזְּבוּב אֲשֶׁר בִּקְצֵה יְאֹרֵי מִצְרָיִם וְלַדְּבוֹרָה אֲשֶׁר בְּאֶרֶץ אַשּׁוּר) (7:18). They would all come and settle in the steep ravines and in the clefts of the rocks and on all the thornbushes and in all the watering-places (וּבָאוּ וְנָחוּ כֻלָּם בְּנַחֲלֵי הַבָּתּוֹת וּבִנְקִיקֵי הַסְּלָעִים וּבְכֹל הַנַּעֲצוּצִים וּבְכֹל הַנַּהֲלֹלִים) (7:19; *cf* 7:20-25). Before Isaiah's son Maher-Shalal-Hash-Baz (מַהֵר שָׁלָל חָשׁ בַּז [8:3]) would know to say 'Father' or 'Mother' the wealth of Damascus (Rezin [7:8]) and the plunder of Samaria (Pekah [7:9]) would have been carried away by the king of Assur (8:3-8). The king of Assur and his glory would sweep on into Judah like a flood (8:7, 8).

9:1-20 describes the birth of a son for the kingdom of David (9:1-7) and YHWH revenging himself on his enemies (9:8-20). The son alluded to in 9:1-7 may be related to Immanuel of 7:14 through allusions to Rezin in 9:11 and in 7:4, 8, 14-17.

10:1-34 laments those who write decrees of wickedness and mischievous practices to refuse the poor of Judah judgement and justice (10:1-4), and announces YHWH's impending punishment on arrogant Assur and the salvation of the remnant of Judah (10:5-34). "10:1-34 centers on the Assyrian threat to Jerusalem and its eventual liquidation" (Blenkinsopp, 2000:252).

5.2.3.2.1.2 Social frame of reference

The decrees of wickedness (חֻקְקֵי־אָוֶן) and trouble/mischief (עָמָל) turned aside the poor (דַּלִּים) from judgement (לְהַטּוֹת מִדִּין) and took away justice from the poor (עֲנִיֵּי עַמִּי), so that widows would become prey (לִהְיוֹת אַלְמָנוֹת שְׁלָלָם) and the fatherless would be plundered (אֶת־יְתוֹמִים יָבֹזּוּ) (10:1-3). Thus both the processes (לְהַטּוֹת מִדִּין) and the decrees (חֻקְקֵי־אָוֶן) were biased in favour of the rich to the detriment of the poor of the people.

YHWH *tseba'ot* would send Assur to take the prey, seize the plunder and to tread down the people of a Godless nation, the nation of YHWH's wrath (10:6); but Assur had in her heart to destroy many nations, remove the boundaries of nations and to plunder the treasures of the nations (10:13-14). Assur conquered and plundered Calno, Carchemish, Hamath, Arpad, Damascus, and Samaria (10:7-11).

5.2.3.2.1.3 Historical frame of reference

The questions: 'What will you do on the day of punishment, to whom will you flee for help and where will you leave your wealth?' in 10:3 suggest that YHWH had not yet brought disaster on those who made the decrees of wickedness (חֹקְקֵי־אָוֶן) and mischief (עָמָל) to deprive the needy of YHWH's people of judgement and justice (10:1-3). The people to whom these questions were directed were still continuing with their injustice and were still rich and powerful (10:3).

The rhetorical question in 10:10-11, 'As my hand has reached to the kingdoms of the idols whose images were greater than those of Jerusalem and Samaria, shall I not do to Jerusalem and her idols what I have done to Samaria and her images,' read together with that which is in 10:8-9, suggests that Assur had conquered Calno, Carchemish, Hamath, Arpad, Damascus and Samaria, but that Assur had not yet conquered Jerusalem. The beating up of the people who lived in Zion with a rod (עַמִּי יֹשֵׁב צִיּוֹן) (10:24) would be for a little whilst (כִּי־עוֹד מְעַט מְזָעָר וְכָלָה זַעַם) (10:25) (10:24-32) because YHWH would revenge himself on Assur (10:12).

Most scholars see 10:1-34 as referring to the different conquests by Assur of 720-701 BCE (10:5, 12) (Ogden & Sterk, 2011:328) under different kings and not to a single expedition by a single Assyrian king (Gray, [1912]1980:197). For example, the capture of Carchemish by Sargon II in 717 BCE and Kullani (כַּלְנוֹ) in 738 BCE; Tiglath-pileser III apparently destroyed Arpad (אַרְפַּד) in 738/740 BCE and in 720 BCE, Hamat (חֲמָת) in 720 BCE and Damascus (דַּמֶּשֶׂק) in 734 BCE and Sargon apparently destroyed Samaria (שֹׁמְרוֹן) in 722 BCE (Gray, [1912]1980:197; Childs, 2001:91). According to Blenkinsopp (2000:254) it is possible that authors added 10:1-34 and 11:1-16 after the fall of Samaria and reproduced in 10:9, 36:18-20 and in 37:12 an aspect of the Assyrian propaganda attested to in the annals because the rabshakeh used the rhetoric as in 10:9-11 when calling for the surrender of Jerusalem in 701 BCE (36:18-20; 17:13). This would mean that all six cities mentioned in 10:9 had fallen to Assur by the time of writing, which must therefore have been sometime between 722 and 701 BCE. Whether the rabshakeh used the rhetoric in 10:9-11 or 10:9-11 used the rabshakeh's propaganda is debatable. The suggestion of Gray ([1912]1980:196) that the conquests referred to in 10:8-11 were by different kings of Assur and that 10:5-34 was written after 717 BCE makes logical sense if Carchemish was conquered by Sargon II in 717 BCE. But the reference to only one king of Assur (מֶלֶךְ־אַשּׁוּר [10:12]) and his soliloquy in 10:13-14 militate against the suggestion of conquests by various Assyrian kings.

Kaiser ([1972]1983) writes that 10:8-9 and 10:13 are not oriented to the historical course of events, but on the approach of the Assyrian army from crossing the Euphrates at Carchemish to the frontiers of Judaea (Kaiser, [1972]1983:235). 10:14-15 is not concerned with 'Assur' but with the world powers which have taken Assur's place and smugly regard themselves as being superior to the tiny people of God, and which will ultimately fall before the gates of Jerusalem (Kaiser, [1972]1983:237). Evidence is lacking to suggest that 'Assur' is a metonym for 'world powers'. 10:13-15 may not refer to the things ready or destined to take place in the entire earth unless 'Assur' in 10:13-15 is symbolic, which is probably not the case in 10:13-15 (*cf* 10:5-12, 24-25).

These datings led Gray ([1912]1980:196) to suggest that 10:5-34 was written after 717 BCE whilst it led König (1926:315) to assign 10:5-11:10 to 724-722 BCE. Contrary to Hayes and Irvine (1987:200-201) Blenkinsopp (2000:256) surmises that the literary features of 10:15-19 and the international situation do not fit the Syro-Samarian crisis. Childs (2001:91) thinks that 10:5-19 was composed late in Isaiah's ministry but does not give specific dates. Other scholars suggest that 10:15-19 could have been written at the time of Josiah (Barth, 1977:28-34; Clements, 1985:113), the late Persian period (Wildberger, 1991:431) or the Seleucid period (Duhm, [1892]1968:101), or it was "reread, perhaps even composed, to inspire faith and hope during the troubled history of Judah under the rule successively of Ptolemies (here Egypt) and Seleucids (here Assyria)" (Blenkinsopp, 2000:258). There is an impression gaining ground that the Ahaz incident has been written from the perspective of the later crisis (Blenkinsopp, 2000:258).

10:16-19 may not be the work of Isaiah (pace Duhm, [1892]1968; Gray, [1912]1980:199) but it is required after the threat in 10:14-15. 10:19 picks up references to remnant (שְׁאָר) that occur throughout 1:1-17:3 in the judgment against Israel/Jacob (1:9; 4:2, 3; 6:13; 7:3; 10:20, 22), Assur (7:22; 10:19) and against Aram (17:3); 'remnant' is found nowhere after 17:3. 'Remnant' occurs with reference to the Assyrian conquests (Hasel, 1972:96-98) as a result of YHWH's intervention for Israel (Muntingh, 1979/80:165). It captures the interwoven themes of judgment and redemption with reference to Judah (1:9; 4:2, 3; 6:13; 7:20-22; 10:18-20) and looks forward to a day when a restored Judah will trust in YHWH (Oswalt, [1986]1994:269-270).

According to Blenkinsopp (2000:257) 'on that day' ('בַּיּוֹם הַהוּא' [10:20]) that opens 10:20-23 indicates an event, juncture or situation in a future not necessarily remote. 'House of Jacob' ('בֵּית־יַעֲקֹב' [10:20]), 'righteousness' ('צְדָקָה' [10:22]), 'my people who dwell in Zion' ('עַמִּי יֹשֵׁב צִיּוֹן' [10:24]) are, according to Blenkinsopp (2000:258), characteristic of late Second Temple and the association of 10:20-23 with 28:14-22 suggests the possibility of an equally late or even later date for 10:20-23. There is no compelling reason that suggests deviating from the literal meaning of 'on that day' ('בַּיּוֹם הַהוּא') (pace Blenkinsopp, 2000:258).

Ahaz did not rely on Syria who attacked him, but he did rely on Assur (לְהִשָּׁעֵן עַל־מַכֵּהוּ) (10:20) who caused him more trouble (Is 8:5-8; 2 Chr 28:20-21). For Hayes and Irvine the striker in 10:20-27 is Syria. Hence 10:20-27 may be dated to the reign of Ahaz (pace Hayes & Irvine, 1987:201-203; Wildberger, 1991:435-436; Blenkinsopp, 2000:256). Dating 10:20-27 to the reign of Ahaz can explain the reliance on Assur but not the smiting (Wildberger, 1991:435-436; Hayes & Irvine, 1987:201-203).

10:27-32 points to an attack by Assur (Hayes & Irvine, 1987:207-210; Irvine, 1990:274-279) and this forces one to think of Sennacherib's campaign in 701 BCE from the southwest and not from the north (*cf* Taylor prism) which reached the walls of Jerusalem but did not take the city (Whitehouse, 1905:171, 173; Fohrer, 1966:162-163; Auvray, 1972:138-141; Aharoni, 1979:387-394). 10:28-32 forms a unit with the names of cities or inhabitants thereof and movements starting north of Judah and moving south towards Jerusalem (Ogden & Sterk, 2011:351): he came (בָּא), he passed (עָבַר) (10:28, 29), she was terrified (חָרְדָה), she fled (נָסָה) (10:29, 31). 10:33-34 refers to the destruction of Assur and is the conclusion of 10:27-32 (Gray, [1912]1980:211).

10:1-34 is not inconsistent with Isaiah's attitude (pace Cheyne, 1895:56; Gray, [1912]1980:207; Marti, 1892[1900]; Duhm, [1892]1968) because Isaiah gives prominence to Jerusalem throughout his prophecies (1:21-23; 3:16-18; 4:3-4; 10:32-34; 22:1-3; 28:17-19; 29:1-3; 30:19-21) and 10:29-31 shows a feeling for the country as well as for the city prophesied about.

Consequently, 10:1-34 probably refers to a time when Assur had conquered several nations around Jerusalem. The date of the events narrated in 10:1-34 cannot be determined with certainty although the days of Ahaz are most probable when it is read as a text between the vision referring to Ahaz in 7 and the reference to Ahaz's death in 14:28. This is in line with Dillmann's ([1890]1898) remark that 10:5-34 is a "collection of the leading thoughts of Isaiah's speeches between 732 and 716 B.C. (at least 711 B.C.), possibly made for the purpose of serving as a conclusion to chapters 7 ff. (or 1 ff)."

5.2.3.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל*' *and* '*יִשְׂרָאֵל*'

'The Holy One of Israel' is used in apposition to 'YHWH' as in 'YHWH the Holy One of Israel' hence their referent is the same (10:20). In 10:1-34 YHWH is also referred to as *adonay* (אֲדֹנָי) (10:12) and as *adonay*/*ha'adon* YHWH *tseba'ot* (אֲדֹנָי/הָאָדוֹן יְהוָה צְבָאוֹת) (10:16, 23, 24, 33). 'The light of Israel' ('אוֹר־יִשְׂרָאֵל') and 'his holy one' ('קְדוֹשׁוֹ') are synonymous parallels in 10:17 (*cf* Gray, [1912]1980:202), hence they refer to *ha'adon* YHWH *tseba'ot* (הָאָדוֹן יְהוָה צְבָאוֹת) (10:16-17; *cf* Ogden & Sterk, 2011:337). Whether or not 10:20 is post-Isaianic and could have been drawn from scripture by a

later student and not by Isaiah himself is irrelevant (pace Gray, [1912]1980:204; Von Rad, 1965:165).

Although 'YHWH *tseba'ot*' in 10:23 is omitted by two Hebrew manuscripts and by the LXX the suggestion by *BHS*[5] to delete it cannot be upheld because '*adon*' ('אָדוֹן') with and without 'YHWH *tseba'ot*' ('יְהוָה צְבָאוֹת') and 'YHWH *tseba'ot*' itself are characteristic of 10:1-34 (10:12, 16, 23, 24, 33) (For a discussion of usages and meanings of '*adon*' ['אָדוֹן'] see Davidson, 1966:CXLVIII; Brown *et al*., 1974:10-12).

Since the people who live in Zion are the people of the Holy One of Israel (עַמִּי יֹשֵׁב צִיּוֹן) (10:24); and Israel live in Zion, then 'Israel' refers to the people of the Holy One of Israel. Since YHWH *tseba'ot* punishes Assur for the sake of Israel (10:10-12) and because Assur boasts about the destruction they would met out to Israel (10:16-19) this means that YHWH *tseba'ot* may be understood as the national God of Israel. Consequently, 'holy' in 'the Holy One of Israel' could be construed to imply a special relationship between the Holy One of Israel and Israel.

But 10:20 refers to a remnant of Israel (שְׁאָר יִשְׂרָאֵל) whilst 10:21 refers to a remnant of Jacob (שְׁאָר יַעֲקֹב). In 10:20 there is an 'and' ('ו'), between 'a remnant of Israel' ('שְׁאָר יִשְׂרָאֵל') and 'an escapee of the house of Jacob' (' פְּלֵיטַת בֵּית־יַעֲקֹב'), which Muntingh (1979/80:166) and Ogden and Sterk (2011:340) seem to understand as an epexegetical *waw* which suggests that 'an escapee of the house of Jacob' ('פְּלֵיטַת בֵּית־יַעֲקֹב') describes 'a remnant of Israel' ('שְׁאָר יִשְׂרָאֵל'). Most translations translate this 'and' ('ו') as a co-ordinating conjunction (for the types and usages of *waw* see Van Der Merwe *et al*., 2004:298-300). This means that if the 'and' ('ו') is understood as an epexegetical *waw* then 'a remnant of Israel' ('שְׁאָר יִשְׂרָאֵל') and 'an escapee of the house of Jacob' ('פְּלֵיטַת בֵּית־יַעֲקֹב') refer to one and the same group or entity; but if the 'and' ('ו') is understood as a co-ordinating *waw* then 'a remnant of Israel' ('שְׁאָר יִשְׂרָאֵל') and 'an escapee of the house of Jacob' ('פְּלֵיטַת בֵּית־יַעֲקֹב') refer to two different groups or entities. '*Ha'adon* YHWH *tseba'ot*' ('הָאָדוֹן יְהוָה צְבָאוֹת') (10:16) refers to the people who dwell on Zion as his people (עַמִּי יֹשֵׁב צִיּוֹן [my people dwelling on Zion]) (10:24). The people YHWH would take revenge on were on Mount Zion and in Jerusalem (בְּהַר צִיּוֹן וּבִירוּשָׁלִָם) (10:12) (10:10-12, 16-19).

According to Snijders (1969:138) (*cf* Josh 13:12, 27; 2 Sam 21:2; Jer 25:20; Am 9:12) the remnant has a political and a war connotation, whilst the house of Jacob (בֵּית־יַעֲקֹב) has familial connotation (BDB). But the emphasis on mount Zion and Jerusalem (בְּהַר צִיּוֹן וּבִירוּשָׁלִָם) (10:12, 32) and on the

people of *adonay* YHWH *tseba'ot* who dwell in Zion (עַמִּי יֹשֵׁב צִיּוֹן) (10:24) suggests that 'Israel' probably refers to the descendants of Jacob/Israel in Jerusalem (pace Childs, 2001:92) to the exclusion of those who live in Jerusalem but not descendants of Jacob. It is probably from the context of 10:1-34 that a remnant of Israel (10:20) and a remnant of Jacob (10:21) is one and the same group.

5.2.3.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The relationship between the Holy One of Israel and Israel is that the Holy One of Israel is one who punishes Israel (10:12) but also redeems Israel by leaving a remnant of Israel (10:20, 22). The Holy One of Israel uses Assur as a rod in his hand to punish Israel (10:5-6). The Holy One of Israel's righteousness will manifest itself in the deliverance of a remnant of Israel (10:22).

For the sake of Israel the light of Israel will become a fire (אֵשׁ), and Israel's holy one will become a flame (לֶהָבָה) which will burn and devour in one day every vegetation of Assur that the remnant of the trees of Assur's forest will be so few that a child can write them down (10:17-19; *cf* 10:34). On the day Assur will be destroyed by the Holy One of Israel the remnant of Israel will return and lean on the Holy One of Israel in truth (10:20-23).

The people who live on Zion are the people of the Holy One of Israel (10:24). Since YHWH *tseba'ot* would punish Assur for the sake of Israel (10:10-12) and because Assur boasts about the destruction they meted out to Israel (10:16-19) and because gods or idols who were expected to defend their people failed, then the Holy One of Israel may be understood to be the mighty warrior national God of Israel.

5.2.3.3 Summary and remarks

Regardless of the view that certain verses of 10:1-34 are post-Isaianic, 10:1-34 suggests that it is a composite literary unity that focuses on YHWH's people who dwell in Jerusalem (10:1-4) and on Assur as an instrument of YHWH (10:5-34). Dating the events narrated in 10:1-34 pendulates between the days of Ahaz and days of Hezekiah, whilst dates of authorship touch on Isaianic and post-Isaianic. But the Egyptians had already beaten Israel with a rod and lifted up their staff against Israel when Israel was addressed in 10:1-34 (10:24).

According to 2 Kings 16:7, Ahaz king of the Southern Kingdom of Israel sent messengers to Tiglath-pileser, the king of Assur, to ask for protection against the king of Aram and the king of the Northern Kingdom of Israel, and 10:20 means that Judah will no longer go to Assur for protection but to the Holy One of Israel. Ahaz and the people did not do what was pleasing in the eyes of YHWH (9:14-17; 2 Kgs 16:2; 2 Chr 28:1-6, 22-25), the king of Syria, king of Israel (2 Chr 28:5-6), Edomites (2 Chr 28:16-17), Philistines (2 Chr 28:18) and Tiglath-pileser [III] of Asur (2 Chr 28:16-17, 20) defeated

Judah during the reign of Ahaz. Ahaz took gold and silver from the Temple and the palace and gave them as gifts to Tiglath-pileser [III] (2 Kgs 16:8; 2 Chr 28:24). The reign of Ahaz was characterized by military defeats, service to pagan gods and the closing of the Temple (2 Chr 28:24). The emphasis on Mount Zion and Jerusalem (בְּהַר צִיּוֹן וּבִירוּשָׁלָ͏ִם) (10:12) and those who dwell on Zion (עַמִּי יֹשֵׁב צִיּוֹן) (10:24) suggests that 'Israel' probably refers to descendants of Jacob/Israel who were in Jerusalem. Childs (2001:90) writes that "the messianic promises of Isaiah that emerged during the Syro-Ephraimite crisis proceed along a trajectory from chapter 7 to chapters 9:1ff., culminating in chapter 11." If 10:1-34 is read within the redactional framework of 1:1; 6:1 and 14:28 it will refer to the days of Ahaz. Consequently, all this suggests that 10:1-34 most probably refers to the Judahites before their defeat by Tiglath-pileser [III] of Assur and before YHWH punished Assur (Wolf, 1985:102; pace Skinner, 1915:lxxv).

The repetition of *adonay/ha'adon* YHWH *tseba'ot* (אֲדֹנָי/הָאָדוֹן יְהוָה צְבָאוֹת) (10:16, 23, 24, 26, 33) and the use of 'mighty God' ('אֵל גִּבּוֹר') (10:21) suggests that the emphasis is on the Holy One of Israel being the master of wars/armies and the mighty warrior on the side of Israel and in the scenario of war for and against Israel. This is also emphasised by the metaphor of YHWH as the fire and flame that burn, devour and consume in 10:16-19.

5.2.4 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 12:6

5.2.4.1 Delimitation of the pericope

12:1-6 is distinguished either as a unity on its own (1QIsa[a]) or as a continuation from 11:11 (*BHS*[5]) or viewed as a lyrical epilogue to 2:1-11:16 with 2:2-4:6 as its prologue (Skinner, 1915:lxxiv). There is general consensus that 12:1-6 is a unity (*e.g.*, Gray [1912]1980:228; Kaiser, [1972]1983:268-272; Widyapranawa, 1990:73; Blenkinsopp, 2000:3, 268-270; Childs, 2001:107-111). According to Gray ([1912]1980:228) 12:1-6 is a song of deliverance whilst Widyapranawa (1990:73) considers it a song of thanksgiving to YHWH.

Gray ([1912]1980:228, 229) and Oswalt ([1986]1994) subdivide 12:1-6 differently into two parts. Gray ([1912]1980:228, 229) subdivides 12:1-6 into two songs, namely 12:1-3 which expresses Israel's gratitude towards YHWH and 12:4-6 which calls for the proclamation of the might of YHWH to the nations. 12:1-3 and 12:4-6 each starts with 'and you will say on that day' ('וְאָמַרְתָּ֣ם בַּיּ֣וֹם הַה֔וּא') (12:1, 4) with a promise in 12:3 (Gray, [1912]1980:228, 229). If one considers 'and you will say on that day' in 12:1 and in 12:4 as either emphasis or refrain then the motivation for the subdivision into two songs falls away and the question of two strophes arises.

Gray ([1912]1980:229-231), for example, argues that the rhythm in 12:1-2 is a balanced distich of 3:3 length whilst in 12:4-6 the distichs are all balanced but of different lengths. With regard to 12:4-

6, Gray also argues that the first distich in 12:4 is 2:2 while the second is 3:3 while the distichs in 12:5-6 are 4:4 with each line divided by a *caesura* into 2:2 (Gray, [1912]1980:229, 230). Gray ([1912]1980) leaves 12:3 out of discussion. Young (1949:210) refers to 12:1-3 as the first strophe whilst he refers to 12:4-6 as the second strophe of 12:1-6. These rhythm analyses by Gray ([1912]1980:229) and Young (1949:210) suggest similarity within 12:1-3 and 12:4-6 severally and difference between 12:1-3 and 12:4-6.

Oswalt ([1986]1994:291) subdivides 12:1-6 into 12:1b-2 and 12:4-6. He sees a threefold chiasm in 12:4-6: 12:4a, b parallels 12:6a, b, whilst 12:4c parallels 5b and 12:4d parallels 12:5a. He argues that these three fragments bring 7:1-12:6 or 6:1-12:6 to a fitting close, because throughout 7:1-11:16 there is a recurring appeal to the house of David and to Judah to put aside their fears of the nations around them and focus upon God who is the master of the nations and who is utterly trustworthy. 12:1-6 looks forward to a time when the people will have drawn the conclusions Isaiah had been pressing on as a result of YHWH's gracious activity (Oswalt, [1986]1994:291). This motivation of Oswalt ([1986]1994:291) is general and indirect.

Blenkinsopp (2000:269) sees two brief psalms: 12:1-2 (directed to an individual) and 12:4-6 (addressing a collectivity) linked by 12:3 (injunction to draw water with festive joy). In 12:1-3 the reason for the addressee to give thanks to YHWH is that YHWH was angry with him (in the past) and YHWH's anger will turn back (כִּי אָנַפְתָּ בִּי יָשֹׁב אַפְּךָ) in the future, whilst in 12:4-6 the reason for the addressee to give thanks to YHWH is because YHWH's name is exalted (כִּי נִשְׂגָּב שְׁמוֹ) (Blenkinsopp, 2000:269).

12:1-3 is introduced by 'and you will say on that day I will give you thanks, O YHWH' ('וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדְךָ יְהוָה') (12:1) whilst 12:4-6 is introduced by 'and you will say on that day give thanks to YHWH' ('וַאֲמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַיהוָה') (12:4). 12:1-2 introduces the theme of thanksgiving ('אוֹדְךָ' [I shall give you thanks] [12:1]; 'הוֹדוּ' [give thanks] [12:4]; *cf* Widyapranawa, 1990:73) which is developed in 12:3-6 whilst 12:4-6 encourages the addressees to proclaim YHWH's greatness to the entire world because of what YHWH had done (12:5). 12:1-6 may be understood as a unity with subdivisions 12:1-2 and 12:3-6. In 12:1-2 the speaker could be understood to be addressing an individual (and you will say [וְאָמַרְתָּ] – 2nd person <u>singular</u>) (12:1) while in 12:3-6 the speaker could be understood to be addressing more than one person (you will draw water [וּשְׁאַבְתֶּם], and you will say [וַאֲמַרְתֶּם] – 2nd person <u>plural</u>) (12:3, 4). The tension of 12:3 being misplaced between 12:1-2 and 12:4-6 because of the <u>singular</u> (וְאָמַרְתָּ) in 12:1 and the <u>plural</u> (וַאֲמַרְתֶּם) in 12:4 will always be felt. Regardless of all this, 12:1-6 may be considered a unity in diversity.

5.2.4.2 Exegesis

5.2.4.2.1 Frames of reference

5.2.4.2.1.1 Literary frame of reference

12:1-6 is a thanksgiving ('אוֹדְךָ' [I shall give you thanks] [12:1]; 'הוֹדוּ' [give thanks] [12:4]; *cf* Widyapranawa, 1990:73) and singing of praise (make music in praise [זַמְּרוּ] [12:5]) by an inhabitant of Zion (יוֹשֶׁבֶת צִיּוֹן [12:6]) on a specific day (and you will say on that day [וְאָמַרְתָּ בַּיּוֹם הַהוּא] [12:1]) after the anger of YHWH has turned away and YHWH has comforted the speaker (גֵּאוּת עָשָׂה [he [YHWH] has done majestically [BDB] [12:1, 5]) (*cf* Gray, [1912]1980:228).

The thanksgiving and praise are to be done in the future and are couched in 'and you will say on that day I will give you thanks, o YHWH' ('וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדְךָ יְהוָה') (12:1) and 'and you will say on that day give thanks to YHWH' ('וַאֲמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַיהוָה ') (12:4). The reasons for thanksgiving and praise will be because the anger of YHWH turned away, YHWH comforted that the speaker (12:1), YHWH is the strength and salvation of the speaker (12:2), YHWH did gloriously (12:5) and because the Holy One of Israel is great in the midst of the inhabitants of Zion (12:6).

5.2.4.2.1.2 Social frame of reference

12:1-6 does not allude to any social setting wherein the speaker found himself except that the Holy one is great in the midst of the inhabitants of Zion (12:6).

12:1-6 is orientated towards a day which was still to come. When that day comes this inhabitant of Zion (12:6) will thank YHWH because YHWH was angry with him but YHWH's anger turned away and YHWH comforted him (12:1), and because YHWH will be his salvation, strength and might (12:2), and because the Holy One of Israel will be in the midst of those who dwell in Zion (12:6).

5.2.4.2.1.3 Historical frame of reference

Ewald (1840[1867]:459) is probably the first to conclude that 12:1-6 was non-Isaianic and that it is authored by a scribe or a reader after the events of 539 BCE. Ewald's conclusion is endorsed by De Lagarde in 1878 and admitted by others (*e.g.,* Stade, 1883:16; Brown, 1890:128; Gray, [1912]1980:229). There were also voices which defended Isaiah's authorship of 12:1-6 (*e.g.,* Cobb, 1891:131-143; Gray, [1912]1980:229). In view of the relation of 12:1-6 to Psalms 91-100, 107, 111, 118, 138 and 145 in scope and expression to its conceptions and its hopes, Gray ([1912]1980:229) suggests a date considerably later than the exile in Babel (pace Ewald, 1840[1867]:459).

Gray's ([1912]1980:229) dating of 12:1-6 on the basis of some psalms flies in the face of the fact that the dating of most psalms is debatable. A statistical analysis of Isaiah by Adams (1972)

suggests that determining authorship on the basis of words, figures of speech and terms of expression among others is unreliable, hence Ewald's conclusion is debatable.

Gray's ([1912]1980:228) suggestion that 12:1-6 is a song of deliverance sung on the occasion of the new exodus (11:1, 15) lacks the place from which exodus takes place. Ridderbos (1922:86) may be correct to suggest that 12:1-6 is directed to the saved ones who will not necessarily exclude Ahaz (וְאָמַרְתָּ [12:1]) and the people with him (וַאֲמַרְתֶּם [12:4]) during the Syro-Ephraimite war of *circa* 734 BCE.

12:1-6 places its historical setting between 'on that day' ('בַּיּוֹם הַהוּא' [12:1, 4]) and 'he [YHWH] has done majestically' ('גֵּאוּת עָשָׂה' [12:5]) (BDB). Dating this historical setting is speculative due to lack of evidence. Consequently, 'on that day' ('בַּיּוֹם הַהוּא') of 12:1 and 12:4 will refer to any day after Ahaz and his people were delivered from either Rezin, Pekah (7:1-25) or from Assur (10:5, 12, 24; 2 Chr 28).

5.2.4.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל*'

In 12:1-6 'Israel' is used only once and in the combination 'the Holy One of Israel' (12:6). The Holy One of Israel is in the midst of the residents of Zion (*cf* 'יוֹשֶׁבֶת צִיּוֹן' [resident of Zion] [12:6]). 'Resident of Zion' ('יוֹשֶׁבֶת צִיּוֹן') in 12:6 may refer to both a non-Israelite, if there were any, who resided on Zion during the address in 12:1-6. But 'resident of Zion' ('יוֹשֶׁבֶת צִיּוֹן') in 12:6 will most probably refer to an Israelite in a religious and national sense; hence 'Israel' will refer to an Israel resident on Zion. Impliedly, 'the Holy One of Israel' will refer to God of an Israelite who dwells on Zion.

According to Gray ([1912]1980:230, 231) 'god' ('אֵל' [12:2]) without the definite article refers to the one true God. This suggestion raises the issue of the use of the definite article in the Hebrew language (*e.g*., 'הָאֵל' [5:16]; 'אֵל' [9:5; 12:2]) and that of the denotations and connotations of '*el*' ('אֵל') which is invariably translated as 'god' or 'God' and those of '*elohim*' ('אֱלֹהִים') which is invariably translated as 'God' or 'gods' in the English Bibles. In 5:16 the definite article is used as 'the holy God' ('הָאֵל הַקָּדוֹשׁ') whilst 'God' without the definite article is 'mighty God' ('אֵל גִּבּוֹר'). In 12:2 we read 'God is my salvation' ('אֵל יְשׁוּעָתִי'). So, Gray's ([1912]1980:230, 231) suggestion is not helpful.

The Holy One of Israel is not directly linked to YHWH (יְהוָה) of 12:1, 2, 4, 5, or Yahh ('יָהּ') and God (אֵל) of 12:2. Therefore, it would appear that 'the Holy One of Israel' is used in 12:1-6 as a mere epithet.

5.2.4.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The relationship between the Holy One of Israel and Israel in 12:1-6 may only be speculated on based on assumptions. One has to assume, for example, that 12:1-6 is a unity and then that 'YHWH' of 12:1-4, 'God' ('אֵל') and 'Yahh YHWH' ('יָהּ יְהוָה') of 12:2 and 'the Holy One of Israel' of 12:6 refer to the same entity, otherwise the information in 12:6: 'cry shrilly and [cry] aloud, residents of Zion, for great is in your midst [is] the Holy One of Israel' ('צַהֲלִי וְרֹנִי יוֹשֶׁבֶת צִיּוֹן כִּי־גָדוֹל בְּקִרְבֵּךְ קְדוֹשׁ יִשְׂרָאֵל') will be inconclusive to suggest relationship between the Holy One of Israel and Israel.

YHWH's anger that will be turned away from the addressee in 12:1-3 will mean a relationship of reconciliation, whilst comforting will mean compassion between the Holy One of Israel and Israel (12:1). The presence of the Holy One of Israel in the midst of the residents of Zion (12:6) will mark a spatial relationship between the Holy One of Israel and the residents of Zion. The fact the YHWH will be the addressee's salvation, strength and might (12:2, 3) will create peace of mind, and a sense of safety and security in the mind of the resident of Zion, Israel.

5.2.4.3 Summary and remarks

On balance of probabilities 12:1-6 is a unity in diversity. The setting of 12:1-6 is placed between events that would take place on a day that was to come (בַּיּוֹם הַהוּא) (12:1, 4) and events which YHWH had already done (גֵּאוּת עָשָׂה) (12:5). If 1:1-12:6 (1:1; 7; 14:28) is assumed to be a redactional unity then 12:1-6 may be taken to have been addressed to Ahaz (וְאָמַרְתָּ) (12:1) and to the people with him (וְאֶמַרְתֶּם) (12:4) in light of their harassment by the Syrians, Assyrians, Israelites, Edomites and Philistines (2 Kgs 16; 2 Chr 28).

'Resident of Zion' ('יוֹשֶׁבֶת צִיּוֹן') in 12:6 probably refers to an Israelite resident on Mount Zion during the address in 12:1-6, whilst 'the Holy One of Israel' may have been used as an epithet for the God of Israel (Ogden & Sterk, 2011:385).

The general consensus is that 1:1-12:6 is a unity "with its own distinctive history" (Blenkinsopp, 2000:82). The occurrence of '*hôy*' ('הוֹי') from 1:4 through to 11:16 (1:4, 17, 23, 24, 26, 28, 29, 30; 2:11, 17; 3:6, 7, 9, 11, 12, 24; 4:2, 5, 6; 5:8, 13, 16, 18, 19, 20, 21; 6:5, 13; 7:4, 15, 16, 22, 23, 24; 8:12, 13, 14, 22, 23; 9:16; 10:1, 5, 17, 19, 24, 26, 29; 11:5, 9, 10, 11, 16) may also be construed to collaborate the suggestion that 1:1-12:6 is a unity (for the discussion of the unity of 1:1-12:6 see Kaiser, [1972]1983).

5.2.5 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 17:7

5.2.5.1 Delimitation of the pericope

1QIsa[a] subdivides 17:1-14 into four divisions as 17:1-3 (V), 4-8 (V), 9-11 (V), 12-14 (V) (Parry & Qimron, 1999:28-29) whilst *BHS*[5] subdivides it into four divisions as 17:1-3 (ס), 4-6 (ס), 7-11 (ס), 12-14 (ס) (Elliger *et al*., 1997:700-701). Ogden and Sterk (2011:488) subdivide 17:1-14 into 17:1-3 (Damascus) and 17:4-14 (Israel). They further subdivide 17:4-14 (Israel) into 17:4-6 (Israel), 7-8 and 9-11 (subunits distinguished by 'on that day' ['בַּיּוֹם הַהוּא'] but all referring to Israel) and argue that the theme of harvesting and gleaning links 17:4-6 and 17:11, whilst 'cities' and 'deserted' link 17:2 and 17:9.

The subdivisions 17:1-11 and 17:12-14 are common among scholars. According to Skinner (1915:143) 17:1-6 may be subdivided into 17:1-3 and 17:4-6, both closing with 'thus says YHWH' ('נְאֻם יְהוָה') (17:3, 6) whilst 17:7-11 is characterised by reference to a day in the future: on that day the man will look upon his maker (בַּיּוֹם הַהוּא יִשְׁעֶה הָאָדָם עַל־עֹשֵׂהוּ) (17:7) and on that day there will be cities of his refuge (עָרֵי מָעֻזּוֹ _| בַּיּוֹם הַהוּא יִהְיוּ) (17:9). 'On that day' ('בַּיּוֹם הַהוּא') in 17:4, 7 and 9 suggests the unity of 17:4-11. 17:12-14 is marked off from 17:1-11, which is an oracle on Damascus and Israel, and from 18:1-7, which is a '*hôy*' to a land whirring of wings which is from the other side of the rivers of Cush (*hôy* to the land of whirring wings along the rivers of Cush [הוֹי אֶרֶץ צִלְצַל כְּנָפָיִם אֲשֶׁר מֵעֵבֶר לְנַהֲרֵי־כוּשׁ] [18:1]), by a '*hôy*' ('הוֹי') and by a reference to many nations at 17:12 (*hôy* roaring of many people like the roaring of seas [הוֹי הֲמוֹן עַמִּים רַבִּים כַּהֲמוֹת יַמִּים] [17:12]) (*cf* Blenkinsopp, 2000:306).

17:1-3 says that Damascus will cease to be a city (מוּסָר מֵעִיר [about to be removed from being a city] [17:1]), her cities will be abandoned (עֲזֻבוֹת עָרֵי עֲרֹעֵר לַעֲדָרִים [cities of Aroer will be abandoned for flocks] [17:2]), kingdom will cease from Damascus (מַמְלָכָה מִדַּמֶּשֶׂק [kingdom from Damascus] [17:3]) and only a remnant will remain. 17:1-3 concludes with the formula 'utterance of YHWH *tseba'ot*' ('נְאֻם יְהוָה צְבָאוֹת' [17:3]).

According to Gray ([1912]1980:299) 17:4-6 personifies the people of Ephraim as a man whose glory will diminish and whose once well-nourished body will become lean (יֵדַל [he will be made thin] in 17:4). 17:5 and 17:6 suggest that the survivors of Ephraim (17:4 read together with 17:3) will be as few as the ears of corn that are left uncut or dropped by the reapers or as the olive berries that are left on a tree after it has been beaten or shaken to bring down the crop (כִּנְקֹף [like a beating or

shaking of an olive-tree] in 17:6; 24:13; 10:34; חבט [to beat out, thresh] in Deut 24:20; Gray, [1912]1980:299). 17:3-6 depicts the almost total depopulation of Ephraim. Therefore 17:6 continues the figure in 17:5 and 'in him/it' ('בּוֹ') in 17:6 may either be referring to the vale of Rephaim in 17:5 or to Jacob if it resumes Jacob (יַעֲקֹב) in 17:4 (pace Gray, [1912]1980:300).

17:4-6 focuses on a day when the glory of Jacob will be brought low (בַּיּוֹם הַהוּא יֵדַל כְּבוֹד יַעֲקֹב [on that day glory of Jacob will be brought low] [17:4]). It explains the bringing low of the glory of Jacob by an imagery of one gathering a standing grain and his arm harvest the ears (וְהָיָה כֶּאֱסֹף קָצִיר קָמָה וּזְרֹעוֹ שִׁבֳּלִים יְקֻצֹּר [and it shall be as when the reaper gathers standing grain and his arm harvests the ears] [17:5]) and by an an imagery of gleaning which leaves two or three berries in the top of the highest bough of the branches of an olive tree when it is beaten (וְנִשְׁאַר־בּוֹ עוֹלֵלֹת כְּנֹקֶף זַיִת שְׁנַיִם שְׁלֹשָׁה גַּרְגְּרִים בְּרֹאשׁ [gleanings will be left in it, as when an olive tree is beaten— two or three berries in the top of the highest bough] [17:6]). Like 17:1-3, 17:4-6 concludes with the formula 'utterance of YHWH God of Israel' (' נְאֻם־יְהוָה אֱלֹהֵי יִשְׂרָאֵל' [17:6]). This suggests therefore that the scope and function of the 'oracle on Damascus' ('מַשָּׂא דַּמֶּשֶׂק' [17:1]) which starts at 17:1 ends at 17:3. 'A remnant of Aram will be like the glory of the children of Israel' ('שְׁאָר אֲרָם כִּכְבוֹד בְּנֵי־יִשְׂרָאֵל יִהְיוּ') in 17:3 links up with the 'glory of Jacob will be brought low' ('יֵדַל כְּבוֹד יַעֲקֹב') in 17:4, hence connecting and suggesting continuity between the thought in 17:1-3 and that of 17:4-6.

Donner (1964) claims that 17:7-11 is part of the original prophecy and supplies the motivation for the coming judgment. 17:7-11 narrates the uselessness of the cults to which Ephraim devoted herself. Erlandsson (1970:74) concedes that 17:7-8 is original but maintains that it interrupts the continuity of the oracle in both thought and structure because it describes the impression produced by the vindication of YHWH's righteousness on all mankind. Clements (1980:159) claims that 17:7-8 is an unnecessary *post eventum* post-exilic redactional addition that seeks to explain that the punishment is necessary due to the illicit cultus in line with 2 Kings 17:7-18 although Isaiah 17:7-8 is broader because it envisages eschatological abolition of idolatry (Blenkinsopp, 2000:304, 305). Widyapranawa (1990:102) writes that 17:7-9 contains a message of a day to come wherein 17:9 relates 17:4-6 whilst 17:7-8 relates to none. Blenkinsopp (2000:305) maintains that 17:10-11 is a distinct unit "since it is addressed to the devotees of non-Yahvistic cults represented collectively as a female, as indicated by the suffixes" although it continues along the same lines as 17:7-8. This means therefore that there is a degree of consensus that 17:7-9 is a unity and that it is related to 17:4-6.

17:7-9 speaks of which will happen on a specific day focusing on the man and the cities of refuge of the man: on that day the man will look upon his maker (בַּיּוֹם הַהוּא יִשְׁעֶה הָאָדָם עַל־עֹשֵׂהוּ [on that day the

man will look upon his maker]) (17:7) and the cities of his safety will be like an abandoned forest (בַּיּוֹם הַהוּא יִהְיוּ_ עָרֵי מָעֻזּוֹ כַּעֲזוּבַת הַחֹרֶשׁ [on that day the cities of his refuge will be like a deserted forest]) (17:9). 17:7-8 is closely linked because 17:7 states which the man will do whilst 17:8 states that which he will not do on that day. 'On that day' ('בַּיּוֹם הַהוּא') of 17:9 is directly linked to 'on that day' ('בַּיּוֹם הַהוּא') of 17:7 whilst 'his cities of refuge' ('עָרֵי מָעֻזּוֹ') of 17:9 refers back to 'the man' ('הָאָדָם') of 17:7.

17:10 starts with 'for' ('כִּי') and introduces the reason for that which was introduced by 'for' ('כִּי') by 'therefore' ('עַל־כֵּן') in 17:10. 'You will plant plantations of pleasantness(es)' (' תִּטְּעִי נִטְעֵי נַעֲמָנִים') in 17:10 is connected to 'you cause your plantations to grow in a day' ('בְּיוֹם נִטְעֵךְ תְּשַׂגְשֵׂגִי') of 17:11 by thought; hence linking 17:10 and 17:11. According to Gray ([1912]1980:305) the strophic structures of 17:1-11 and 17:12-14 are different (Gray, ([1912]1980:305).

As already indicated above 17:12-14 is marked off from that which precedes it by '*hôy*' ('הוֹי') at 17:2 (Blenkinsopp, 2000:306). 17:12-14 is independent (Gray, ([1912]1980:305) and takes up a theme of punishment of the nations that plundered Judah (Ogden & Sterk, 2011:502) and has a conclusion: This is a portion of those who plunder us and a lot of those who despoil us (זֶה חֵלֶק שׁוֹסֵינוּ וְגוֹרָל לְבֹזְזֵינוּ) [17:14]). According to Gray ([1912]1980:303, 304) 17:12-14 is a *hôy*-saying ('הוֹי' ['*hôy*'] [17:12]) comprising 3:3 distichs and two distichs that describes a future that would unfold in the figure of a stormy sea. 17:12-14 describes the portion and a lot of those who plunder and despoil the speaker and his addressee (זֶה חֵלֶק שׁוֹסֵינוּ וְגוֹרָל לְבֹזְזֵינוּ [this is the portion of those who plunder us and the lot of those who despoil us]) (17:14). Ogden and Sterk (2011:502) identify the 'us' (those who plunder 'us' [שׁוֹסֵינוּ]; those who despoil 'us' [בֹּזְזֵינוּ]) in 17:14 as the Judahites. 17:12-14 uses the imagery of the roar of many people that roar like seas (הֲמוֹן עַמִּים רַבִּים כַּהֲמוֹת יַמִּים יֶהֱמָיוּן [many people will roar like the roar of seas] [17:12]) and the imagery of many nations that roar like many waters (לְאֻמִּים כִּשְׁאוֹן מַיִם רַבִּים יִשְׁאוּן [many nations will roar like the roar of many waters] [17:13]).

There are suggestions that 17:12-14 is either an independent unit (Lowth, 1833; Eichhorn, 1783[1819]; Cheyne, 1889; Marti, 1892[1900]), a fragment, the conclusion of 17:1-11 (Delitzsch, 1890), or the introductory strophe of a unit that ends in 18:1-7 (Gesenius, 1821; Ewald, 1840[1867]; Dillmann, [1890]1898; Duhm, [1892]1968; Condamin, 1905). The similar outlook of 17:13-14 and 18:3-6 is not sufficient proof that 17:13-14 and 18:3-6 comprise the same unit (Gray, [1912]1980:305) since 18:1-7 is directed at a land whirring of wings which is from the other side of the rivers of Cush and also starts with a '*hôy*' ('הוֹי') (*hôy* to the land of whirring wings along the rivers of Cush [הוֹי אֶרֶץ צִלְצַל כְּנָפַיִם אֲשֶׁר מֵעֵבֶר לְנַהֲרֵי־כוּשׁ]) (18:1).

Consequently, although 17:1-14 is a unity the subdivisions 17:1-3 (*e.g.*, 1QIsa[a]; *BHS*[5]; Ogden & Sterk, 2011:488), 17:4-6 (*e.g.*, Gray, [1912]1980:299; *BHS*[5]; Ogden & Sterk, 2011:488), 17:7-9 (*e.g.*, Widyapranawa, 1990:102), 17:10-11 (*e.g.*, Blenkinsopp, 2000:305) and 12-14 (*e.g.*, 1QIsa[a]; *BHS*[5]; Gray, [1912]1980:306; Blenkinsopp, 2000:306) are conspicuous.

5.2.5.2 Exegesis

5.2.5.2.1 Frames of reference

5.2.5.2.1.1 Literary frame of reference

17:1-3 explains the destruction and the abandonment of the cities of Damascus and the coming to an end of the kingdom of Damascus with only a remnant remaining. 17:4-6 describes the bringing low of the glory of Jacob by an imagery of one gathering a standing grain and his arm harvest the ears and by an imagery of gleaning which leaves two or three berries in the top of the highest bough of the branches of an olive tree when it is beaten.

17:7-9 speaks of a man who will look upon his maker when this man's cities of refuge will be like an abandoned forest on a specific day, whilst in 17:10-11 we read that the harvest of the man who has forgotten God and does not remember the rock of his refuge will flee away on the day of grief and incurable pain regardless of the efforts the planter took to secure good harvest.

17:12-14 uses the imagery of the roar of many people that roar like seas (= the imagery of many nations that roar like many waters) to describe the portion and a lot of those who plunder and despoil the speaker and his addressee. These many nations will flee far away like chaff on the mountains before the wind and whirling dust before the storm when rebuked and chased by an unnamed.

5.2.5.2.1.2 Social frame of reference

17:1-14 does not refer to the social context within which events take place but to things that will happen on a specific day in the future (on that day [בַּיּוֹם הַהוּא] [17:4, 7, 9]). On that day the cities of Damascus will be destroyed and abandoned, and the fortress of Ephraim and Damascus will disappear and their glory will be brought low and the fat of their flesh will grow lean with only a remnant remaining of each (17:1-4).

5.2.5.2.1.3 Historical frame of reference

Gray ([1912]1980:295, 303) and Skinner (1915:lxxv) write that 17:1-11 describes the time of the alliance between Damascus and Samaria in the reign of Ahaz (*cf* Du Toit, 1954:20) the future destruction of Samaria and Damascus. Ogden and Sterk (2011:488) date 17:1-3 to the crisis that faced Judah in 735-732 BCE.

The destruction of Damascus together with Ephraim in 17:1-6 suggests that 17:1-6 probably refers to the aftermath of their alliance against Judah narrated in 7:1-25. 17:7-8 may therefore be alluding to the folly of what Ahaz thought and did when Assur, Aram, Ephraim, the Edomites and Philistines invaded Judah (2 Kgs 16; 2 Chr 28): serving the gods of Aram who were the handiwork of humankind who is in turn made by the Holy One of Israel (Oswalt, [1986]1994:352). Consequently Ephraim, sons of Israel (17:3) and Jacob (17:4) probably refer to the northern kingdom of Israel.

Possible dates for 17:12-14 have been proposed: events of Sennacherib's campaign in 701 BCE (*e.g*., Duhm, [1892]1968:136; Skinner, 1915:lxxv) and events of the time of King Josiah (*e.g*., Barth, 1977:182; Clements, 1980:161). But the consensus since the early modern period dates 17:12-14 to Sennacherib's campaign of 701 BCE (Blenkinsopp, 2000:306).

'Many nations' ('עַמִּים רַבִּים') in 17:12 prompted Stade (1883:16) and Marti (1892[1900]) to consider 17:1-14 to be later than the age of Isaiah ben Amoz. The transition from the plurality of nations in 17:12 to the singular in 17:13-14b is commonly explained by saying that the nations of 17:12 are the diverse peoples that composed the Assyrian army and that the singular of 17:13-14 is Assur itself (Gray, [1912]1980:305). 17:12-14 neither mentions Assyrians nor speaks of a nation but of many nations (עַמִּים רַבִּים) and of much water (מַיִם רַבִּים) (*cf* Blenkinsopp, 2000:306; Ogden & Sterk, 2011:503). But the absence of reference to Assur in 17:1-14 makes this view untenable.

According to Gray ([1912]1980:304) there may also be an allusion to the ancient myth of the conflict between the primeval flood and the creator in 17:1-14, because 17:1-3 depicts the onset of a vast army whose goal is not stated whilst 17:4-6 predicts the scattering and flight of the menacing power that will be the result of the rebuke of one who is unnamed. 17:1-14 might thus be read as the prophetic anticipation of a course of events (Gray, [1912]1980:304). Wolf (1985:120) argues in relation to Samaria that 17:1-14 may refer to the siege of Samaria when some of them had realized their folly of worshipping gods, whilst in relation to Judah 17:1-14 may refer either to the days of Hezekiah or an *eschaton* as comparison of 17:7-8 to 2:20-21 may indicate (*cf* Gray, [1912]1980:304).

The relationships among Ahaz and Damascus, Ephraim, Assur, the Edomites, and Philistines are documented in 2 Chronicles 28:1-27 and 2 Kings 16:1-20. YHWH gave Ahaz into the hand of Aram (Damascus) and into the hand of Israel (Ephraim) (2 Chr 28:6): Pekah of Israel killed some Judahites (28:6) and deported others (28:8), but the deportees were later released (2 Chr 28:12-15). The Philistines plundered the cities of the low country and the southland of Judah (2 Chr 28:18). During his days Ahaz became so desperate for assistance that he even offered to the gods of Damascus that conquered him because he thought that those gods helped Damascus so they will also help him (2 Chr 28:23). Ahaz also asked Assur to help him (2 Chr 28:16) and paid Assur with the material he plundered from the house of YHWH, the palace and the houses of the elders (2 Chr 28:21; 2 Kgs 16:17-18). YHWH was angry with Ahaz and the nations which plundered Ahaz, and

Ahaz's people were also angry with him and eventually did not bury him where the other kings were buried (2 Chr 28:27; 2 Kgs 16:20). 17:1-14 (17:3) probably alludes to the incident described in 7:18-20 and concludes that the nations which plundered Ahaz and his people will be destroyed by YHWH: "This is a portion of those who plunder us and a lot of those who despoil us" (זֶה חֵלֶק שׁוֹסֵינוּ וְגוֹרָל לְבֹזְזֵינוּ) [17:14]). This statement could probably have been said by the prophet after the death of Ahaz.

5.2.5.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל'*

17:1-14 refers to YHWH as YHWH *tseba'ot* (יְהוָה צְבָאוֹת) (17:3), YHWH God of Israel (יְהוָה אֱלֹהֵי יִשְׂרָאֵל) (17:6), the Holy One of Israel (קְדוֹשׁ יִשְׂרָאֵל) (17:7) and as God of your salvation (אֱלֹהֵי יִשְׁעֶךָ) (17:10). 'The Holy One of Israel' ('קְדוֹשׁ יִשְׂרָאֵל') in 17:7 and 'God of your salvation' ('אֱלֹהֵי יִשְׁעֶךָ') in 17:10 refer to God of Israel in (אֱלֹהֵי יִשְׂרָאֵל) in 17:3 and 17:6. Kaiser (1974:84) claims that YHWH is the Holy One of Israel in 17:7 because he manifests himself as the true God of the nations when he miraculously guides his people through(out) the turmoils of history to the final glorification of Jerusalem.

In 17:1-14 'Israel' is used in conjunction with other words as in 'sons of Israel' ('בְּנֵי־יִשְׂרָאֵל') (17:3, 9), 'YHWH God of Israel' ('יְהוָה אֱלֹהֵי יִשְׂרָאֵל') (17:6) and in 'the Holy One of Israel' (17:7). 'Sons of Israel' in 17:3 is part of the oracle concerning Damascus (17:1-3) (1QIsa[a]; *BHS*[5]; Ogden & Sterk, 2011:488) which suggests that that which will happen to Damascus will also happen to the northern kingdom of Israel: their fortresses and kingdoms will be destroyed and only a remnant of each will remain.

'Glory of Jacob' ('כְּבוֹד יַעֲקֹב') in 17:4 picks up the thought of the waning glory of the sons of Israel (כְּבוֹד בְּנֵי־יִשְׂרָאֵל) in 17:3 and continues it throughout 17:4-14 in different metaphors (body [17:4], harvesting [17:5], gleaning [17:6], abandoned of branches and of tops [עֲזוּבַת הַחֹרֶשׁ וְהָאָמִיר] [17:9], harvest [17:11], water [17:12-13], wind [17:13]). 17:14 summarises 17:1-14 as follows: This is a portion of those that plunder us and a lot of those that despoil us (זֶה חֵלֶק שׁוֹסֵינוּ וְגוֹרָל לְבֹזְזֵינוּ). There seems to be a general consensus that 17:4-14 refers to Israel which is variously referred as Jacob (17:4) and as sons of Israel (17:9). Consequently, both 'Ephraim' ('אֶפְרַיִם') and 'sons of Israel' ('בְּנֵי־יִשְׂרָאֵל') in 17:3 refer to the northern kingdom of Israel, and by implication to the Northern Kingdom in the whole 17:1-14 also.

5.2.5.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

YHWH is the God of Israel whilst Israel is God's people (17:6). According to Kissane ([1941]1960:199) YHWH *tseba'ot*) (17:3) expresses that YHWH is omnipotent whilst Israel is weak. The Holy One of Israel punishes Israel's enemies (17:1-3, 12-14) as well as Israel herself (17:4-6, 10-11). Because of his bountiful mercy God does not destroy Israel and her enemies completely but leaves a remnant of Israel (17:4-6) and of her enemies (17:3). Israel has forgotten their God of salvation and the rock of their refuge (17:10), their holy God.

5.2.5.3 Summary and remarks

In 17:1-14 there is a narration of an oracle (מַשָּׂא) (17:1, 14) concerning the destruction of Damascus (דַּמֶּשֶׂק) and Ephraim (אֶפְרַיִם) on a future day (on that day [בַּיּוֹם הַהוּא] [17:4, 7, 9]) with only a remnant of each that will remain (17:1-11), and a *hôy*-saying to the nations that plunder and despoil Judah (17:12-14). 'Ephraim' ('אֶפְרַיִם') in 17:3 and 'sons of Israel' ('בְּנֵי־יִשְׂרָאֵל') in 17:3, 9 refer to the northern kingdom of Israel whilst 'Israel' in the 'the Holy One of Israel' (17:7) refers in particular to the God of the southern kingdom of Israel (YHWH God of Israel [יְהוָה אֱלֹהֵי יִשְׂרָאֵל] [17:6]) who is God of their salvation (אֱלֹהֵי יִשְׁעֵךְ [God of your salvation] [17:10]) since God will save Judah from Ephraim and Damascus.

Although it is not clear what the connotation of 'the Holy One of Israel' is in 17:1-14 the epithets 'YHWH *tseba'ot*' (17:3), 'YHWH God of Israel' (17:6), 'God of your salvation' (17:10) and 'the Holy One of Israel' (17:7) suggest that YHWH has a special relationship with Israel (Judah) which includes being her God, saviour and one who fights wars for her.

'Remnant' ('שְׁאָר') interweaves the themes of judgment and redemption with specific reference to Judah and Jerusalem in 1:1-17:14 (1:9; 4:2, 3; 6:13; 7:20-22; 10:18-20) whilst 'on that day' ('בַּיּוֹם הַהוּא' [2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27; 11:10, 11; 12:1, 4; 17:4, 7, 9) indicates the future orientedness of some of the references in 2:1 - 17:14. Although the content of 17:1-14 has been variously dated as relating to the events of the Syro-Ephraimitic war against Judah around 735-732 BCE (*e.g.,* Delitzsch, 1890), the conquering of the northern kingdom of Israel by Assur in 723 BCE (*e.g.,* Cheyne, 1895) or to the campaign by Sennacherib against Judah around 701 BCE (*e.g.,* Gray, [1912]1980:304), a background of a prophecy around the Syro-Ephraimitic war seems most probable.

In 2 Kings 15:32 we read that Jotham son of Uzziah became king of Judah in the second year of the reign of Pekah son of Remaliah king of Israel. Pekah reigned for twenty years (2 Kgs 15:27) whilst Jotham reigned for sixteen years (2 Kgs 15:33). In 2 Kings 15:30 we read that Pekah was killed in the twentieth year of the reign of Jotham (2 Kgs 15:32), whereas 2 Kings 15:33 says Jotham reigned for sixteen years. There is a discrepancy between 2 Kings 15:32 and 33 as to how many years

Jotham reigned (*cf* 2 Kgs 16:1, 2; *cf* 2 Chr 28:1). The Bible does not say that Jotham became king over the people after YHWH had stricken his father, Uzziah, with leprous but it only says that he was over the house judging the people of the land (and YHWH struck the king, so that he was leprous to the day of his death, and lived in a separate house. Jotham the king's son was in charge of the palace, judging the people of the land [וַיְנַגַּע יְהוָה אֶת־הַמֶּלֶךְ וַיְהִי מְצֹרָע עַד־יוֹם מוֹתוֹ וַיֵּשֶׁב בְּ בֵּית הַחָפְשִׁית וְיוֹתָם בֶּן־הַמֶּלֶךְ עַל־הַבַּיִת שֹׁפֵט אֶת־עַם הָאָרֶץ]) (2 Kgs 15:5).

The twenty year old Ahaz son of Jotham became king in the seventeenth year of the reign of Pekah and reigned sixteenth years (2 Kgs 16:1, 2; *cf* 2 Chr 28:1). King Rezin of Aram and King Pekah son of Remaliah of Israel came up to wage war on Jerusalem and besieged Ahaz but could not conquer him (Is 7:1; 2 Kgs 16:5). Pekah and king of Aram conquered Ahaz (2 Chr 28:5-6), Edomites invaded and defeated Judah and the Philistines raided cities of Judah (2 Chr 28:17, 18). King Tilgath-pilneser of Assur came up against Ahaz and oppressed him (2 Chr 28:20). The death of Ahaz is mentioned in 14:28. In light of the background in 2 Chronicles 28, 2 Kings 15:23-38 and 2 Kings 16 it is probable that which is in 17:1-14 was prophesied in the days of Ahaz around the days of the Syro-Ephraimitish war (*cf* Is 7), but the prophecy was to take place in the future on a specific day.

5.2.6 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 29:19, 23

5.2.6.1 Delimitation of the pericope

'The Holy One of Israel' ('קְדוֹשׁ יִשְׂרָאֵל') occurs in 29:19 whilst in 29:23 there is 'the Holy one of Jacob' ('קְדוֹשׁ יַעֲקֹב'). At this stage one may assume that 'the Holy One of Israel' (29:19) and 'the Holy one of Jacob' (29:23) refer to the same entity since the patriarch Jacob is either refer to as 'Jacob' or 'Israel' in the biblical text.

1QIsa^a and *BHS*^{5} share the subdivisions 29:1-8 (V) (ס), 9-12 (P) (ס), 13-14 (P) (ס), 15-21 (V and P) (ס) but differ because 1QIsa^a takes 29:22-24 (V and P) to be a unit whilst *BHS*^{5} takes 29:22-30:5 (ס) to be a unit (Parry & Qimron, 1999:46-49; Elliger *et al*., 1997:716-718). Skinner (1915:lxxvi) follows the subdivisions of 1QIsa^a and the *BHS*^{5} up until 29:14 as follows: 29:1-8 (a prediction of humiliation and an ultimate deliverance of Jerusalem), 29:9-12 (a rebuke of the spiritual blindness of the leaders), 29:13-14 (the formalism of the popular religion), but discards 29:15-24 as an addition alluding to the conspiracy with Egypt. Widyapranawa (1990:177-181) construes 29:1-24 as punishment and consolation and subdivides as follows: 29:1-8 (judgment and release for besieged Jerusalem), 29:9-16 (doom for those who are blind and foolish), 29:17-24 (Judah will be redeemed and purified again).

According to Childs (2001:214) 29:1-24 subdivides into 29:1-8, 9-14 and 15-24. The situation obliquely referred to in 29:1-8 will be a siege of Jerusalem and humiliation of its inhabitants by

YHWH with resultant acute distress (29:1-4), followed by a sudden deliverance of Jerusalem by YHWH's attack on the multitude of nations that wage war against Jerusalem (29:5-8) (Blenkinsopp, 2000:400; Childs, 2001:214).

29:1-8 starts with the exclamation '*hôy*' ('הוֹי') (29:1) and goes on to explain that Ariel, the city where David encamped, is pitied (Ariel = Jerusalem [BDB] = Mount Zion [29:8]) (*cf* Blenkinsopp, 2000:400). The designation 'Ariel' is cryptic and polyvalent (see Blenkinsopp, 2000:400-402 for a discussion of possibilities). Ariel is pitied because although the people in Ariel sacrifices year in and year out to YHWH YHWH will distress her; YHWH will lay a siege against Jerusalem and bring her down into the dust where she will cry like a necromancer from the ground; the magnitude of her strangers will be like dust and that of the terrible ones like chaff although these will happen instantly (וְהָיָה לְפֶתַע פִּתְאֹם [it will be for a suddenness of suddenness]); YHWH *tseba'ot* will come with thunder, earthquake, tempest and flame of devouring fire and the nations that fight against her will be like a vision in a dream (29:1-8). These prophetic conventions in 29:1-8 lack the classic severe or reproachful accusation brought against someone (Childs, 2001:217). Childs sees duplications in 29:4a and 4b, and in 29:7 and 8 which to Childs suggest that the text is editorially reworked and expanded (Childs, 2001:214, 215).

Although there is a change from 2nd person to 3rd person in 29:7-8 the feminine suffixes in 29:1-8 suggest that 29:1-8 is addressed to Ariel, Jerusalem (Blenkinsopp, 2000:401). The synchronic literary unity and progression of thought in 29:1-8 suggest its unity (*cf* QIsa[a]; *BHS*[5]; Skinner, 1915:lxxvi; Widyapranawa, 1990:177; Childs, 2001:215).

In 29:9 the author commands the addressees to stupefy themselves and be in a stupor, to blind themselves and be blind, to be drunk but not from wine, to stagger but not from strong drink (הִתְמַהְמְהוּ וּתְמָהוּ הִשְׁתַּעֲשְׁעוּ וָ שֹׁעוּ שָׁכְרוּ וְלֹא־יַיִן נָעוּ וְלֹא שֵׁכָר). 29:10-13 explains why they should act as commanded and introduces the explanation with 'because' ('כִּי') in 29:10 whilst the result is introduced by 'thus' ('לָכֵן') in 29:14.

'*Hôy*' ('הוֹי') in 29:1 is directed to Ariel whilst the '*hôy*' ('הוֹי') in 29:15 is directed to those who make deep a plan to conceal it from YHWH (הוֹי הַמַּעֲמִיקִים מֵיהוָה לַסְתִּר עֵצָה). The section that starts with '*hôy*' ('הוֹי') in 29:15 and the section that is referenced by 'on that day' in 29:18 are linked together by 'is it not yet in a very short while' in 29:17 and 'on that day' in 29:18. 'Is it not yet in a very short while' in 29:17 and 'on that day' in 29:18 probably refer to the same time in the future.

The reason why the things stated in 29:15-19 would happen is introduced by 'because' ('כִּי') in 29:20 and stated in 29:20-21. 'Thus' ('לָכֵן') in 29:22 links that which precedes it to that which comes after it.

That which is said in 29:22 and that which is said in 29:23 are joined together by 'because' ('כִּי') whilst 29:24 continues the thought in 29:23. All this suggests the unity of 29:15-24 (*cf* Skinner, 1915:lxxvi).

Consequently, the preceding discussion suggests the delimitations 29:1-8, 9-14 and 29:15-24, although 29:1-24 refers to Jerusalem and her inhabitants. The references and allusions to the inhabitants of Jerusalem indicate that they are the addressees in 29:1-24 (29:1, 2, 4, 7, 9, 10, 16).

5.2.6.2 Exegesis

5.2.6.2.1 Frames of reference

5.2.6.2.1.1 Literary frame of reference

29:1-30:5 is addressed to Mount Zion and/or its residents. Preceding 29:1-30:5 is the address to the rulers of the people in Jerusalem (28:14-29) which is, in turn, preceded by the address to the drunkards of Ephraim (28:1-13). Some of that which precedes 29:1-30:5 refers to the future characterised by 'on that day' (17:4, 7, 9; 19:16, 18, 19, 21, 23, 24; 20:6; 22:8, 12, 20, 25; 23:15; 24:21; 25:9; 26:1; 27:1, 2, 12, 13; 28:5, 19). The content of 29:1-30:5 continues some of these prophecies wherein salvation for Israel is announced whilst some of her enemies are threatened with punishment on a future day (*e.g.,* 'on that day' [29:18]).

On that coming day which was not far away the deaf will hear the word of the book, the blind will see, the humble/meek will rejoice more in YHWH and the needy will rejoice in the Holy One of Israel, because there will be no ruthless person, no mocker and because all those who lie in wait to commit wickedness will be cut off (29:17-20; *cf* Skinner, 1915:lxxvi; Young, 1949:214; Young, 1969:327).

5.2.6.2.1.2 Social frame of reference

The inhabitants of Ariel (Jerusalem) bring sacrifices to YHWH (29:1) although they have removed their hearts from YHWH (29:13; Young, 1969:332). Multitude of nations fight against Ariel (29:7-8) and YHWH brings a spirit of deep sleep upon the leaders in Ariel which closes their eyes (29:9-12).

In the future the house of Jacob will not be ashamed and her face will not grow pale (29:22). YHWH will distress the city Ariel where David dwelt, there will be heaviness and sorrow in her and Ariel will become like an ariel (an altar hearth [BDB]) (29:1-3). Strangers will be like small dust and the terrible ones will be like chaff that pass away in Ariel (29:5), but when their children return they will sanctify YHWH's name (29:23; Young, 1969:331).

5.2.6.2.1.3 Historical frame of reference

Widyapranawa's (1990:183) suggestion that 29:1-24 points to the exilic period in Babel does not enjoy much support. Blenkinsopp (2000:402) maintains that 29:1-4 refers to an Egyptian alliance. Blenkinsopp (2000:402) argues that 29:5-8 may have been added to the condemnation of the

Egyptian alliance which is in 29:1-4 after the Assyrian army retired in 701 BCE (Barth, 1977:184-190; Clements, 1980:234-235; Vermeylen, 1977:401-402). Blenkinsopp writes that the description in 29:1-24 corresponds closely with the description of Hezekiah shut up in Jerusalem like a bird in a cage and the sudden and unanticipated relief with the retirement of Sennacherib's Assyrian army (Blenkinsopp, 2000:400; *cf* Childs, 2001:214).

Childs (200:215, 216) submits that some imagery of Assyria's defeat of 701 BCE has *post factum* influenced the idiom of the enemies' frustration in 29:7-8 and makes the content of 29:7-8 at odds with the present literary narrative in 29:1-24. He argues that later postexilic expansions are retrojected back onto a core Isaianic tradition to form a seemingly coherent literary narrative in 29:1-24 (Childs, 2001:215; *cf* Sweeney, 1996:383-384).

'*Hôy*' ('הוֹי') suggests a lamentable situation wherein Ariel finds herself and will continue to find herself (29:1-4). In 29:5-8 we read that there will be an earthquake (רַעַשׁ), storms, tempest and fire on a specific day. An earthquake occurred in the days of Uzziah (Am 1:1; Zech 14:5), but there was no day on which YHWH besieged Ariel and many nations were in Ariel (Jerusalem) for a very short span of time (29:3, 17, 18), and there is no record of a tyrant (עָרִיץ) and/or a scorner (לֵץ) (29:20) in the days of Uzziah.

If the reference of 'earthquake' ('רַעַשׁ') is taken to include "shaking of earth by trampling of warriors, by war-chariots or wheels or by war-horse('s hoofs)" (BDB) (*e.g*., Jer 10:22; 17:3; Ezk 3:13; 38:19) then the historical reference of 'earthquake' becomes general and can fit many different different historical contexts. Similarily, the lamentable situation wherein Ariel finds herself and will continue to find herself introduced by '*hôy*' ('הוֹי') in 29:1 and 29:15 will also suit different historical contexts.

If 14:28–29:24 is assumed to be chronological then the prophecies in 29:1-24 will be prophecies by Isaiah ben Amoz in the days of Hezekiah (*c*. 715 to *c*. 687/6 BCE) because it is recorded in 6:1 that Uzziah died and Ahaz, Uzziah's grandson, is recorded to have died in 14:28.

5.2.6.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל'*

In 29:1-24 YHWH is variously described YHWH ***tseba'ot***, the Holy One of Israel, the Holy one of Jacob or God of Israel (29:6, 19, 23). This means that the Holy One of Israel is YHWH. 'Israel' in 29:1-24 is a synonym of 'Jacob' and refers to the consanguineous descendants of Israel and/or the spiritual descendants of Israel who worship the God which the patriarch Israel worshipped (29:23; Young, 1969:333).

The Holy One of Israel intervenes in the life of Israel (29:19, 22) and demands that Israel must abstain from that which separates Israel from the Holy One of Israel (29:15, 19, 22). He who fears

the Holy One of Israel avoids the Holy One of Israel's punishment by doing the will of the Holy One of Israel (29:13-24; Kaiser, 1974:281). He who fears the Holy One of Israel is referred to as the Holy One of Israel's creature or child (29:16, 23).

Ridderbos (1922:186) maintains that YHWH is the Holy One of Israel because he is great, gracious and trustworthy when he saves Israel. Kaiser (1974:280) thinks that the Holy One of Israel maintains his holiness by destroying his opponents (29:19) whilst Widyapranawa (1990:182) suggests that the Holy One of Israel reveals his holiness by blessing and loving-kindness to those who fear him and by wrath and punishment against sin.

If 'my name' is a synonymous parallel of 'the Holy one of Jacob' in 29:23 then to sanctify the Holy one Jacob or YHWH's name will be to acknowledge or declare that the Holy One of Israel is the true God of Israel, in existence and character, and submit to him and to his ways (Young, 1969:332; Oswalt, [1986]1994:541; *cf* Davidson, 1966:DCLIV; TDOT 12:528).

5.2.6.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

Kissane ([1941]1960:332) maintains that the content of 29:1-24 deals with reciprocal relations between YHWH and the people. The content of 29:1 and that of 29:15-24 reflect the relation of the people towards YHWH whilst that of 29:2-3 and 29:10-14 reflect the relation of YHWH towards the people. The people of Ariel, city or town where David camped (אֲרִיאֵל קִרְיַת חָנָה דָוִד [29:1]), sacrifice to YHWH, yet YHWH will distress Ariel by laying a siege against Ariel and Ariel becoming like an ariel for a short time span (29:5-8). 'Ariel' is most frequently interpreted as the hearth of God, part of the altar for burnt offerings (Childs, 2001:217). But 'ariel' ('אֲרִיאֵל') may refer to Jerusalem, a lioness of God, a hero or a hearth of El (29:1, 2, 7; *cf* 2 Sam 5:6-9; Davidson, 1966:XLV; Brown *et al*., 1974:72).

Israel will be happy in/with the Holy One of Israel (בַּיהוָה שִׂמְחָה [29:19]) because the Holy One of Israel will destroy the tyrant and those who show contempt to the Holy One of Israel (29:20). The Holy One of Israel redeemed Abraham (29:22). Israel are the children of the Holy One of Israel (29:23); hence emendation of part or the whole of 'for when he sees his children' in 29:23 will be unnecessary (pace Brockington, 1973:186; *cf* Clements, 1980:242). This suggests therefore that YHWH is the holy God and redeemer of the Israelites in Jerusalem.

5.2.6.3 Summary and remarks

'The deaf' ('הַחֵרְשִׁים'), 'eyes of the blind' ('עֵינֵי עִוְרִים'), 'the humble' ('עֲנָוִים') and 'the needy' ('אֶבְיוֹנֵי אָדָם') in 29:18 and 19 may be referring to those who are physically afflicted (*cf* Ps 5:12), spiritually afflicted (*cf* Mt 5:3-12) or both. Hence Israel of 29:19 and 29:23 may be the consaguinous and/or spiritual descendants of Israel. These people will experience the salvation of YHWH, trust, wait upon and

fear YHWH (Young, 1969:327; Widyapranawa, 1990:182). Their experience will result in new praise to the Holy One of Israel (Oswalt, [1986]1994:538). Therefore the content of 29:1-24 may be the prophecy by Isaiah ben Amoz in the days of Hezekiah (*c*. 715 to *c*. 687/6 BCE) which may be understood to refer to different contexts in the future (29:17, 18).

The Holy One of Israel is YHWH whilst the connotation of 'the Holy One of Israel' should be understood analytically and synthetically depending upon the denotations one attaches to 'holy' and 'Israel'.

5.2.7 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 30:11, 12, 15

5.2.7.1 Delimitation of the pericope

Skinner (1915:lxxvi, lxxvii) subdivides 30:1-33 into 30:1-5 (woe to the promoters of the Egyptian alliance), 30:6-8 (a vision of a Jewish embassy on its way to Egypt), 30:9-17 (Isaiah's denunciation of a Jewish embassy to Egypt and the mind which produced it), 30:18-26 (a portrayal of the Messianic age) and 30:27-33 (a judgment scene on Assur). For Widyapranawa (1990:184-190) 30:1-33 comprises 30:1-5 (Judah criticized for leaning upon Egypt), 30:6-7 (the beast of the Negeb), 30:8-17 (the consequences of Judah's rebellion), 30:18-26 (the promise of salvation to Zion), and 30:27-33 (the coming of YHWH in his terrible indignation). 1QIsa^{a} subdivides 30:1-33 into five divisions: 30:1-5 (V), 6-11 (V and P), 12-14 (V), 15-26 (V and P), 27-33 (V) (Parry & Qimron, 1999:48-51), and the *BHS*^{5}, whilst leaving 30:1-5 out of the count, also subdivides 30:1-33 into five divisions: 30:6-11 (ס), 12-14 (פ), 15-18 (ס), 19-26 (ס), 27-33 (ס) (Elliger *et al*., 1997:718-721).

Blenkinsopp (2000:410-424) subdivides 30:1-33 as follows: 30:1-5 (the folly of alliance with Egypt), 30:6-7 (animals of the Negev: an oracle), 30:8-14 (write it for posterity), 30:15-17 (ignomious defeat awaits you), 30:18-26 (mercy will embrace you on every side) and 30:27-33 (Assyria: the final phase). Ogden and Sterk (2011:783, 817) subdivide 30:1-33 into 30:1-11 (rebelliousness of Judah), 30:12-18 (punishment of Judah), 30:19-26 (eventual rescue of Judah) and 30:27-33 (YHWH's punishment of Assyria). Therefore although the majority of these delimitations agree on the divisions 30:1-5 and 30:27-33 some subdivisions in 30:6-26 are either similar or divergent.

'Utterance of YHWH' ('נְאֻם־יְהוָה') in 30:1 indicates that which follows is the utterance of YHWH to the rebellious children in Jerusalem (30:1, 9, 19, 20). 30:1-5 pictures the rebellious children on a journey to Egypt to ask for protection from Pharaoh because of their rebellion against YHWH and lack of confidence and trust in YHWH (*cf* Skinner, 1915:lxxvi, lxxvii; Widyapranawa, 1990:184-190; 1QIsa^{a}; *BHS*^{5}; Blenkinsopp, 2000:410-424; Beuken, 2000:139; pace Ogden & Sterk, 2011:783, 817). 30:6 starts an oracle on the beasts of Negeb (oracle of animals of Negeb [מַשָּׂא בַּהֲמוֹת נֶגֶב]) which ends at 30:7 (*cf* Widyapranawa, 1990:184-190; Blenkinsopp, 2000:410; pace Skinner, 1915:lxxvi, lxxvii; 1QIsa^{a}; *BHS*^{5}; Ogden & Sterk, 2011:783, 817).

The contextual allusions between 30:5 and 30:6 suggest that Egyptians will be unable to help the Israelites who going down to Egypt with their treasures for help (*cf* 30:7). This in turn links the utterance of YHWH in 30:1-5 and the oracle of animals of Negeb in 30:6-7 as prophetic utterances about the future. The instruction to write down what is said on a tablet and to inscribe it in a book so that it may be a witness for a time to come in 30:8 collaborates the view that 30:1-7 is a prophetic utterance about the future. The theme of rebelliousness in 30:9-11 picks up where 30:1-2 left and makes 30:1-11 a unity.

The MT recommends that ' לָכֵן כֹּה אָמַר קְדוֹשׁ יִשְׂרָאֵל' ('therefore thus says the Holy One of Israel') in 30:12 be deleted (*BHS*[5] footnote 12a-a) while Donner (1964:160) maintains that it is original and it must be retained. 'Therefore' ('לָכֵן') in 30:12 and in 3013 each starts a response to a statement of conditions by grammatically linking that which precedes it to that which comes after it (Arnold & Choi, 2003:137). That which comes after 'therefore' in 30:13 ends at the end of 30:14. But that which is in 30:15 is linked to that which precedes it by 'for' ('for'). Kaiser (1974:292) maintains that 30:8-11, 12-14 and 15-17 were originally independent units which a redactor linked between 30:8 and 9, between 30:11 and 12, and between 30:14 and 15. Opinions on the redaction-historical composition hypothesize that 30:1-17 is Isaianic (Beuken, 2000:138). The content of 30:12-17 says that YHWH will punish some Judahites. The content of 30:1-17 is reasonably coherent because it presents an argument against the Judahites' folly of relying on Egypt to protect them against Assur (Blenkinsopp, 2000:411).

Opinions on the redaction-historical composition also hypothesize that the content of 30:18-26 is an early post-exilic composition (Beuken, 2000:138). The content of 30:18-26 is characterized by imperfect semantic categories or reference to moments in the future. The content of 30:18-26 says that YHWH will repopulate Zion and the people will stay in happiness (*cf* especially 30:19, 23-25, 29). These reinforce the notion that the content of 30:1-26 is a prophetic utterance ('utterance of YHWH' ['נְאֻם־יְהוָה'] [30:1]; 'oracle' ['מַשָּׂא'] [30:6]) with regard to the future unified around Judah. The addressees in 30:18-26 are a continuation of the audience in 30:1-17 (you will flee [30:17]; you will certainly weep no more [30:19]; *adonay* will give you bread of distress and water of oppression [30:20]) (*cf* Beuken, 2000:141).

The content of 30:27-33 describes the coming of the name of YHWH from far in his anger with tempest and hailstorm, dividing nations with a sieve into a worthless half; his voice threatening Assur and his rod striking Assur with the accompaniment of singing by the Israelites. It is a prophetic utterance of the punishment of Assur by YHWH to the festive singing jubilation of Judah. 30:1-33 is unified around rebellious Israel taking refuge in vain under Pharaoh for protection and YHWH's striking of Assur with a rod for the sake of Israel.

5.2.7.2 Exegesis

5.2.7.2.1 Frames of reference

5.2.7.2.1.1 Literary frame of reference

The content of 30:1-33 is a narration of a prophetic utterance of YHWH addressed to his rebellious children of Israel who go down with their treasures to Egypt to take refuge in the protection of Pharaoh without asking the counsel of YHWH (*e.g.*, 30:1-2, 5, 9-11). YHWH says that Egyptians will not be able to protect Israel; but instead the protection from Pharaoh will become a shame to Israel because it will bring neither help nor profit (*e.g.*, 30:3, 5, 7, 13, 14). YHWH says that Israel will be saved by returning to YHWH and trusting in him and not trusting in horses (30:15-17).

But YHWH will graciously rise up to show his mercy on Israel when Israel cries, and YHWH will lead Israel (30:18-21, 23-26, 29, 30). When YHWH strikes Assur with his rod Israel will be in jubilation (30:27-33).

5.2.7.2.1.2 Social frame of reference

Some rebellious children of Israel weep in Zion while others go down with their treasures to Egypt to take refuge under Pharaoh's protection (30:1-2, 19; Wolf, 1985:155). Assurance that Israel can only be saved from Assur by trusting in the Holy One of Israel and not in the alliance with Egypt does not make the Israelites to change their mind (30:7, 11, 12, 15; Wolf, 1985:155). The rebellious Israel reject YHWH's word, put their trust in and rely on oppression and deceit (30:12).

5.2.7.2.1.3 Historical frame of reference

Wildberger (1982:1150, 1160-1161, 1169, 1176, 1183-1184) argues that 30:1-17 originated from Isaiah ben Amoz. He dates 30:1-17 from 705 BCE to after the battle of Eltheke at which the Egyptian army was defeated (701 BCE) and dates 30:18-26 as a post-exilic composition (see Wildberger, 1982:1150, 1160-1161, 1169, 1176, 1183-1184 for the substantiation of this argument). Kaiser (1974:240-244) argues that Isaianic 30:9-17 has undergone a Deuteronomistic revision and dates 30:19-33 to the religious persecution by Antiochus IV Epiphanes (175-164 BCE). Skinner (1915:lxxvii) surmises that 30:18-26 is an allegorical allusion to the Messianic age. According to Barth (1977:97-103) and Wildberger (1982:1210, 1215, 1568) 30:27-33 is a theophany to Isaiah ben Amoz announcing the judgement against Assur wherein 30:29 and 30:32 are the so-called Assyrian redaction at the time of Josiah.

Barth (1977:97-103) maintains that 30:1-33 belongs to the so-called Assyrian redaction at the time of Josiah whilst Watts (1987:353-357) places 30:1-33 in the early days of the reign of Josiah (640-633 BCE) because for Watts the fall of Nineveh would probably have been expected. Werner (1982:183-190) places the origin of 30:1-33 in and around 538 BCE. Ogden and Sterk (2011:784) think that 'rebellious children' ('בָּנִים סוֹרְרִים') in 30:1 targets Hezekiah "because he foolishly attempted

to break free from the Assyrian domination by making a treaty with Egypt". They date 30:1-26 between 715-687 BCE (Ogden & Sterk, 2011:784).

Although the Hebrew verbal forms defy categorization into indication of aspect or moment in time Imperfect verbal forms in 30:18-26 suggest, broadly speaking, incomplete events that could often be translated with the present or future tense (Van Der Merwe *et al*., 2004:70; *cf* the difficulty of translating 1 Sam 1:7 as either an indication of aspect or moment in time). 'Write it before them on a tablet, and inscribe it in a book, so that it may be for the time to come as a witness forever', 'on that day' and 'on a day of great slaughter' ('בְּיוֹם הֶרֶג רָב') (30:8, 23, 25) suggest a future. All these suggest that which is in 30:1-26 is prophetic utterance or oracle (30:1, 6) relating to the time of speech or future of the rebellious Israel.

30:1-33 contains no dating and its origin may be dated to any date before the name of YHWH came from far with tempest and hailstorms to punish in anger Assur during which the rebellious Israel would celebrate the punishment of Assur with festive singing and jubilation (30:27-33). According to 2 Kings 18:21 and 18:24 (some) Judahites went down to Egypt in the days of Hezekiah when Sennacherib harrassed them. Based on the superscription in 1:1 the content of 2 Kings 18:21 and 18:24 suggests that there is no need not to date in the days of Isaiah ben Amoz during the reigns of Hezekiah and Sennacherib (715-681 BCE) the origin of YHWH's prophetic utterance/oracle of the future contained in 30:1-33 (*cf* Bright, 1977:277).

5.2.7.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל*' *and* '*יִשְׂרָאֵל*'

In 30:15 we read '*adonay* YHWH the Holy One of Israel' ('אֲדֹנָי יְהוִה קְדוֹשׁ יִשְׂרָאֵל') while in 30:18 we read 'YHWH'. This suggests that the Holy one of Israel is YHWH. YHWH is adonay and a god of justice (אֱלֹהֵי מִשְׁפָּט) (30:15, 18). But the sense of 'the Holy one of Israel' is neither defined nor described in 30:1-33. The signification *adonay* YHWH' in 30:15 could mean that YHWH is the God of power who alone can accomplish Israel's deliverance (Young, 1969:350). Therefore, YHWH is the powerful (*adonay* YHWH) (30:15), merciful (30:20-26), righteous (30:15, 27-33) and saving God of Israel (30:15).

In 30:1-33 'Israel' is used only an adjectival qualification of the *status constructus* 'holy' and 'rock' ('צוּר') (30:11, 12, 15). The 2nd person references in 30:19-23 are identified as 'people in Zion, he who dwells in Jerusalem' ('עַם בְּצִיּוֹן יֵשֵׁב בִּירוּשָׁלִָם') in 30:19. This suggests that 'Israel' refers to the Jerusalemites. So, the Holy One of Israel is the holy God of those who dwell in Jerusalem.

5.2.7.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

YHWH is the father, God, judge and the Holy One of Israel (30:1, 9, 11, 12, 15, 18, 26). He is also indirectly related to Israel through his (YHWH's) mountain (30:19). The people who dwell in Jerusalem are rebellious, faithless and reject the instruction of the Holy One of Israel (30:1, 2, 9, 12; *cf* Beuken, 2000:139). Because of the rebellion of his children YHWH will judge and punish his rebellious children (30:12-14, 20).

'Leave the way, turn aside from the path, let us hear no more of the Holy One of Israel' ('סוּרוּ מִנֵּי־דֶרֶךְ הַטּוּ מִנֵּי־אֹרַח הַשְׁבִּיתוּ מִפָּנֵינוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל') in 30:11 may be understood in different ways. First, it may be understood to mean that Israel want the Holy One of Israel to either desist or complete his work immediately (Skinner, 1915:243; *cf* the 'הַשְׁבִּיתוּ' in Davidson, 1966:DCC; Brown *et al*., 1974:991-992). Second, that Israel disown YHWH as their God (Snijders, 1969:302; Young, 1969:347; Widyapranawa, 1990:187. Third, that Israel repudiate the conception of YHWH as the Holy One of Israel and the teaching based on that conception (*cf* Ridderbos, 1922:190). Fourth, that Israel want the Holy One of Israel to cease from their minds.

But YHWH will wait to be gracious and rise to show mercy to Israel on the day YHWH will bind up the injuries of his people, and heal the wounds inflicted by his blow (30:18-26).

5.2.7.3 Summary and remarks

The content of 30:1-33 is a narration of a prophetic utterance of YHWH, the Holy One of Israel, addressed to his rebellious children of Israel who go down with their treasures to Egypt to take refuge in the protection of Pharaoh without asking the counsel of YHWH (*e.g*., 30:1-2, 5, 9-11) in the days of Isaiah ben Amoz during the reigns of Hezekiah and Sennacherib (715-681 BCE). These Judahites are devastated with the destructions they see or hear about and the seeming non-intervention of the Holy One of Israel. They turn away from YHWH, their God, reject YHWH's instruction and seek assistance from Egypt whom according to the Holy One of Israel would be unable to help these Judahites.

Because of Israel's rebellion YHWH punishes Israel using Assur, but out of grace and mercy YHWH binds the injuries of Israel and heals their wounds. The Holy One of Israel reveals his holiness through his judgement of Israel, nations and Assur (30:13-14, 17, 18, 27-33), and through his salvation of Israel (30:18, 19, 23-26).

5.2.8 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 31:1

5.2.8.1 Delimitation of the pericope

Most scholars agree on the delimitation 31:1-3 (denunciation of reliance on Egypt) wherein 'the Holy One of Israel' occurs (*e.g., BHS*[5]; Skinner, 1915:lxxvii; Du Toit, 1954:52; Clements, 1980:254;

Widyapranawa, 1990:193; pace Parry & Qimron, 1999:50-53). 1QIsa[a] dissents and subdivides 31:1-9 as follows, 31:1-6 (V), 7-9 (V and P) (Parry & Qimron, 1999:50-53).

BHS[5] subdivides as follows, 31:1-3 (ס), 4-9 (ס) (Elliger *et al*., 1997:721-722; Skinner, 1915:lxxvii). Skinner (1915:lxxvii) subdivides 31:1-9 as follows: 31:1-3 (a renewed denunciation of the Egyptian treaty) and 31:4-9 (a promise of mercy to Israel and a threat to Assyria). The subheadings that Skinner (1915:lxxvii) and Widyapranawa (1990:193-195) give to the subdivisions of 31:1-9 are *mutatis mutandis* the same: 31:1-3 (woe to those who rely on Egypt), 31:4-5 (YHWH will protect and deliver Jerusalem), and 31:6-9 (a call for repentance and the defeat of Assyria).

The content of 31:1 takes up the thoughts expressed throughout 30:1-16 (30:2 [go down to Egypt]; 30:5, 7 [help]; 30:12 [lean upon]; 30:12, 15 [trust]; 30:16 [horse]; Young, 1969:374; Wolf, 1985:157). The content of 31:1-3 alludes to the situation already referred to in 30:1-5 and provides further warnings concerning the threat to Judah from Assur and of the uselessness of the promises of help from Egypt (pace Clements, 1980:254; Wildberger, 1982). The message of 30:1-33 is condensed in 31:1-9 (Wolf, 1985:157). In 31:1-3 (= 30:1-11) the alliance with Egypt is condemned as a direct rejection of the Holy One of Israel (31:1; Wolf, 1985:158). The condemnation (31:1-3) is followed by a call to repent in 31:4-6 (= 31:12-17), followed by a promise of mercy to Israel in 31:7 (= 30:19-29). 31:1-9 concludes with a threat against Assur in 31:8-9 (= 30:30-33) (Skinner, 1915: lxxvii). The content of 31:6-9 could be considered secondary to the content of 31:1-3. But the relatedness of the content of 31:6-9 to the warnings and threats in 31:1-3 suggests the unity of 31:1-9.

5.2.8.2 Exegesis

5.2.8.2.1 Frames of reference

5.2.8.2.1.1 Literary frame of reference

In 31:1-9 the Holy One of Israel says that the evildoers of Jerusalem who go down to Egypt for help from the Egyptians because they think the horses and chariots of Egypt will help them against Assur will not be helped. The Holy One of Israel will kill the evildoers and their helpers but deliver and protect Jerusalem against its enemies. On a certain day (on that day [בַּיּוֹם הַהוּא] [31:6]) the sons of Israel will throw away their idols and Assur will fall by the sword which is not of mortals.

The message in 31:1-9 is that trusting in the Holy One of Israel is better than trusting in humans (31:1-3, 8-9) because the Holy One of Israel is better than humans and spirit is better than horses (31:3).

5.2.7.2.1.2 Social frame of reference

There is no reference to social frame of reference in 31:1-9. YHWH *tseba'ot*, the Holy One of Israel, is against those who down to Egypt to seek assistance from the Egyptians because of the many

chariots and strong horsemen in Egypt (31:1). On a ceratin day the Holy One of Israel will come down to wage war on Mount Zion and upon its hill and protect Jerusalem (31:3, 4, 5).

5.2.7.2.1.3 Historical frame of reference

Delitzsch (1890) claims that 28–33 is called "book of woes" of 701 BCE whilst Du Toit (1954:47) claims that 31:1-9 falls together with 28–33 in the period 705-701 BCE. Clements (1980:254) alleges that 31:6-9 is neither from the same hand nor the same time as 31:1-5. He maintains that 31:1-3 emanates from a time after the battle of Eltheke at which the Egyptian army was defeated and the military situation in Judah had become desperate (*cf* Wildberger, 1982).

Presuming that 14–31 is chronologically arranged, it would follow that the content of 31:1-9 originated from the days of Hezekiah (*cf* 1:1; 14:28 read with 2 Chr 28:27; 29:1; 39:8; 3.2.5.1 *supra*). Hezekiah's days are understood to range from about 715 to about 686 BCE (Bright, 1977:277).

Young (1969:373) indicates that the use of the participle 'הַיֹּרְדִים' ('them that go down') in 31:1 suggests that these people were not going down to Egypt for the first time. A participle is used for a continuous action in the past, present and future but also for an imminent action at the point of occurring (Van der Merwe *et al*., 2004:162). The content of 31:1-6 is of a general nature and can thus refer to any period in the history of Jerusalem while the content of 31:7-9 is a prophecy that refers to a day in the future (*cf* 'thus says YHWH to me' ['כֹּה אָמַר־יְהוָה_ו אֵלַי'] [31:4]). So, it is difficult to date the reference of the content of 31:1-9.

5.2.8.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל'*

In 31:1 'the Holy One of Israel' and 'YHWH' are synonymously parallel, and so have the same referent. 'YHWH' occurs in 31:1, 3, 4 and 9 and is described as YHWH *tseba'ot* (31:4, 5). The contrasts in 31:3 read together with the content of 31:1-3 suggest that the Holy One of Israel is a god, spirit, not a flesh nor a human (*cf* Smith, 1889:226). This god is a conqueror (YHWH *tseba'ot* [31:3, 5]); he loves (31:7; *cf* Smith, 1889:226; Snijders, 1969:313).

'Israel' is used in conjunction with 'holy' as 'the Holy One of Israel' and in conjunction with 'sons' as 'sons of Israel' (31:1, 6). So, if 'Israel' in 31:1 and 31:6 is read together with the content of 31:4, 5, 9 'refer' will refer to the sons of Israel who reside in Jerusalem. The denotation of 'קָדוֹשׁ' ('holy') in 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in 31:1-9 is difficult to deduce.

5.2.8.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The chariots of Egypt are many and their horsemen strong, hence the Jerusalemites trust in Egypt and not in the Holy One of Israel (Young, 1969:374).

The Holy One of Israel will bring disaster upon the Jerusalemites who go down to Egypt for help and upon Egypt because Israel revolted against the Holy One of Israel (31:1, 2, 3). He will protect Jerusalem and save the Jerusalemites who repent and return to the Holy One of Israel (31:1-3, 5, 7-9; *cf* Young, 1949:214; Widyapranawa, 1990:193).

5.2.8.3 Summary and remarks

31:1-9 starts with '*hôy*' ('הוֹי') like Isaiah 28, 29, 30 and 33 (28:1; 29:1, 15; 30:1; 31:1; 33:1) and the addressees and those that are spoken of reside mainly in Jerusalem (28:1, 3, 14; 29:1, 2, 16, 20, 22; 30:6; 32:9, 10, 11; 33:1, 13). The subsequent 32:1-20 starts with 'behold' ('הֵן' [32:1]) and its content does not have a direct relationship with that of 31:1-9. 31:1-9 comprises prophecy on Israel, Egypt and Assur which probably came out of the mouth of Isaiah ben Amoz in the days of Hezekiah.

The Holy One of Israel is YHWH, the God of Israel, and 'Israel' refers to the sons of Israel who were in Jerusalem.

5.2.9 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 37:23

5.2.9.1 Delimitation of the pericope

BHS[5] subdivides 37:1-38 into 37:1-32 (ס), 33-35 (ס) and 36-38 (ס) (Elliger *et al*., 1997:729-732) while 1QIsa[a] starts 37:1-38 at 36:22 and subdivides as follows: 36:22-37:13 (V), 14-20 (V), 21-35 (V), 36-38 (V) (Parry & Qimron, 1999:60-63). Widyapranawa (1990:238-250) subdivides 37:1-38 into 37:1-7 (Hezekiah consults the prophet), 37:8-13 (Sennacherib again urges Hezekiah to surrender), 37:14-20 (Hezekiah's prayer), 37:21-29 (YHWH's answer through the prophet), 37:30-32 (a sign for Hezekiah), 37:33-35 (Sennacherib shall never enter Jerusalem), and 37:36-38 (YHWH delivers Jerusalem and punishes the Assyrians).

'And when' ('וַיְהִי') in 37:1 links up the scene or episode which precedes it to that which follows it (Van der Merwe *et al*., 2004:332-333). The previous episode that leads to this new episode starts at 36:1 with 'in the fourteenth year of the reign of Hezekiah' (*cf* Widyapranawa, 1990:238). 37:1-38 continues the episode of 36:1-22 (*cf* 36:1, 2, 3, 22; 37:1, 2, 36, 37). The content of 36–37 is Sennacherib's demand that the people in Jerusalem surrender themselves to him and Sennacherib's death (36:16, 17; 37:33-37, 38; Skinner, 1915:lxxvii). In 36:1-22 there is a narrative of that which transpired between Hezekiah's messengers and the Rabshakeh. In 37:1-38 we read about that which transpired among Hezekiah's messengers, Hezekiah, Isaiah and the Rabshakeh until the remnant of the Assyrian army return to their own land and Sennacherib is killed by his sons. The episode in 37:1-38 is parallel to that of 2 Kings 19:1-37 (Widyapranawa, 1990:238).

On receiving what the Rabshakeh said Hezekiah tears his clothes, covers himself with sackcloth and goes into the house of YHWH (36:22; 37:1). It is not clear whether Hezekiah sends Eliakim, Sebna and the chief priests covered with sackcloth to Isaiah before he goes into the house of YHWH or thereafter (*cf* 37:1-2). Widyapranawa (1990:239) is correct to suggest that 37:5 (2 Kgs 19:5) may be read before 37:3-4 (2 Kgs 19:3-4) because the messengers obviously came to Isaiah (37:5; 2 Kgs 19:5) before they could say anything to him (37:3-4). 37:6-7 contains the message that the messengers got from Isaiah to Hezekiah.

The Rabshakeh leaves Jerusalem to join Sennacherib at Libnah (37:8) because Sennacherib left Lachish for Libnah (2 Kgs 19:8). When the Rabshakeh is with Sennacherib at Libnah they hear that Tirhakah king of Cush went to fight Sennacherib; Sennacherib sends the Rabshakeh (again) to Hezekiah (with the previous message [36:4-10 // 36:14-20 // 37:10-13]) (37:9). The message in 37:10-13 was probably accompanied by copies in the form of written letters (37:14).

Hezekiah receives the letters from Sennacherib's messengers, reads them and goes into the house of YHWH and prays (37:14-15). 37:15-20 contains Hezekiah's prayer whilst 37:21-29 and 37:33-35 contain the message which YHWH sent to Hezekiah through Isaiah ben Amoz concerning Sennacherib and a sign (37:30-32). Robinson (1954:122; *cf* Sawyer, 1986:31) maintains that the content of 37:22-29 is a taunt-song in elegiac rhythm on the inevitable humiliation of Sennacherib. For Kissane ([1941]1960:411) the order of 37:24a and 37:23c-d can be reversed. 37:24a is parallel to 37:23c-d and 37:24a gives an answer to the question in 37:23a, whilst 37:23c-d gives an answer to the question in 37:23b.

According to 37:36-38 the messenger of YHWH strikes dead one hundred and eighty-five thousand men in the Assyrian camp and Sennacherib returns to Nineveh where his sons kill him. All this suggests that 37:1-38 contains a continuous narrative.

5.2.9.2 Exegesis

Isaiah 36–39 is *mutatis mutandis* identical to 2 Kings 18–19 and Isaiah 37:21-35 is specifically identical to 2 Kings 19:20-32, hence the exegesis of Isaiah 37:1-38 will be complemented with information from 2 Kings 18–19.

5.2.9.2.1 Frames of reference

5.2.9.2.1.1 Literary frame of reference

37:1-38 contains what happened in the fourteenth of the reign of Hezekiah after Hezekiah's messengers told Hezekiah that Sennacherib says that Hezekiah must make a wager with Sennacherib (please make a wager with my lord the king of Assur [הִתְעָרֵב נָא אֶת־אֲדֹנִי הַמֶּלֶךְ אַשּׁוּר] [36:8]) and Hezekiah must not dare to rebel, or else Jerusalem will be destroyed and no-one, including YHWH, will be able to save Jerusalem from Sennacherib's hand. Sennacherib sends the

Rabshakeh with a large army from Lachish to Hezekiah in Jerusalem after Sennacherib has captured all fortified cities of Judah (36:1, 5).

Sennacherib tells Hezekiah that Egypt will not help Hezekiah because Egypt is a splintered reed staff and that YHWH will not help Hezekiah because Hezekiah destroyed YHWH's place of worship and because YHWH commanded Sennacherib to march up against Jerusalem and destroy it (36:7, 10). The angel of YHWH kills a hundred and eighty-five thousand in the camp of the Assyrians at night; and King Sennacherib goes home and dwells at Nineveh. Sennacherib's sons, Adrammelech and Sharezer, kill Sennacherib while he is worshipping in the house of his god, Nisroch, and they escape into the land of Ararat (37:36-38).

In 37:1-38 the author uses vivid words like the demonstratives 'this day' ('הַיּוֹם הַזֶּה'), 'this city' ('הָעִיר הַזֹּאת') (37:3, 33, 34, 35).

5.2.9.2.1.2 Social frame of reference

The people with Hezekiah in Jerusalem are a remnant (37:4, 31, 32; *cf* Oppenheim, 1969:288). They comprise King Hezekiah, Eliakim who is in charge of the palace, Shebna the scribe, elders of the priests, Isaiah ben Amoz and the ordinary people (37:2, 4, 31, 32; *cf* 36:12; 2 Kgs 18:26, 27).

In 2 Kings 18:3-5 we read that Hezekiah did what was right in the eyes of YHWH, removed the high places, broke down the pillars and cut down sacred poles, and broke into pieces the bronze serpent, Nehushtan, that Moses had made because the people of Israel continued to make offerings to it until Hezekiah's days.

5.2.9.2.1.3 Historical frame of reference

The occurrence of Tirhakah king of Cush in 37:9 raised a debate since G. Rawlinson proposed in 1858 that Sennacherib conducted a second campaign against Judah (*cf* Shea, 1985:401-418; Yurco, 1991:35-45; Shea, 1997:181-187). Widyapranawa (1990:241), for example, sees four challenges in dating events described in 37:1-38 because of the occurrence of 'Tirhakah' ('תִּרְהָקָה') in 37:9. First, if it is true that Tirhakah of the 25th Dynasty of Egypt was born in 701 BCE and succeeded Shabataka as pharaoh in 690 BCE, then the mention of Tirhakah in 37:9 is problematic because in 701 BCE Tirhakah would have been eleven years old and could be considered too young to have been a commander of the Egyptian army (Widyapranawa, 1990:241). According to Baer (1973:7, 25) studies in Egyptian chronology indicate that the pharaoh on the throne in 701 BCE was Shabako (pace Widyapranawa, 1990:241). According to Shea (1997:182, 187), the reference to Tirhakah in 37:9 (2 Kgs 19:9) points to a second campaign of Sennacherib to Palestine which occurred in Tirhakah's sixth year, 685 BCE (pace Widyapranawa, 1990:241; Seitz, 1993:11). According to 37:9 Tirhakah is king of Cush and not king of Egypt (תִּרְהָקָה מֶלֶךְ־כּוּשׁ).

Second, because according to the order of events of the narration in 37:8-13 the Rabshakeh's second expedition (37:9-13) did not take place long after his first (36:1-37:1) because no answer had yet been received from Hezekiah (Widyapranawa, 1990:241). The question is: How does one deduce from the biblical text that a second expedition was not long after a first expedition?

Third, the names of the envoys in the 'second' expedition are not mentioned (Widyapranawa, 1990:241). Contrary to Widyapranawa (1990:241) one could argue that whether or not the names of the envoys are mentioned is immaterial.

Fourth, the message to be conveyed in the 'second' expedition has some similarities and differences from the message of the 'first' expedition (37:10-13 and 36:4-10, 18-20; Widyapranawa, 1990:241). Contrary to Widyapranawa (1990:241), it is probable that the message of the first expedition could have been only oral whilst the message of the second expedition could have been both delivered orally (37:10-13) and in the form of written letters (37:14). The reason for the second expedition and the letters could have been due to no response from Hezekiah because he had instructed his messengers not to say a word (36:21) (pace Widyapranawa, 1990:241). The message in both expeditions is that Hezekiah must maker a wager with Sennacherib and there is no reason to expect the message to be different, hence the similarities (pace Widyapranawa, 1990:241).

In the sixth year of Hezekiah, which is the ninth year of King Hoshea of Israel, King Shalmaneser of Assur conquers Samaria, carries the Israelites away to Assur and settles them in Halah, on the Habor, the river of Gozan, and in the cities of the Medes (2 Kgs 18:11; *cf* 2 Kgs 18:34-35).

In the fourteenth year of the reign of Hezekiah, King Sennacherib of Assur captures all the fortified cities of Judah (36:1; 2 Kgs 18:13). Hezekiah rebells against Sennacherib and would not serve Sennacherib (36:5; 2 Kgs 18:7). But later Hezekiah takes all the silver and gold from the temple and from the palace and gives them to Sennacherib (2 Kgs 18:14-16). Regardless of the gifts Sennacherib sends the Tartan, the Rabsaris, and the Rabshakeh with a great army from Lachish to Hezekiah in Jerusalem to demand that Hezekiah surrenders to Sennacherib lest Sennacherib captures Jerusalem (2 Kgs 18:17, 23, 29, 31, 35).

The content of 36–37 (2 Kgs 18–19) can be understood to suggest two expeditions or campaigns: a first campaign done only orally may be inferred from the content of 36:1-37:1 (2 Kgs 18:13-16) while a second campaign done both done orally and by handing of letters may be inferred from the content of 37:10-13 (2 Kgs 18:17-19:36). The two campaigns are collaborated from the content of 2 Kings 18:17 and that of 2 Kings 19:9 (note: 'and he returned' ['וַיָּשָׁב'] [2 Kgs 19:9]; a remnant [Is 37:4, 31, 32]). But only one such a campaign is recorded in Assyrian sources and this is probably why the Assyriologists and Egyptologists generally favour one campaign (ANET:287-288; Redford, 1992:351-359).

The similarities and differences between Isaiah 36–39 and 2 Kings 18–19 and the similarities especially between 37:21-35 and 2 Kings 19:20-32 raise questions about the relationship between the two sources and especially of their origin. The suggestion that the book of Kings was completed by the middle of the exile and it used the complete Isaiah as a source favours a pre-exilic date for the origin of Isaiah (Hill & Walton, 1991:320). According to Hill and Walton (1991:320) if 2 Kings used Isaiah as a source, then Isaiah must have been written during Isaiah's life-time or soon after his death. But this is difficult to prove.

5.2.9.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל'*

Isaiah says that YHWH is the Holy One of Israel, God of Hezekiah and his people, the only God, God of Israel (37:20, 21, 23). This YHWH has a house and an angel (37:1, 14, 36). Hezekiah refers to YHWH as the God of Isaiah (37:4). In his prayer Hezekiah calls YHWH the only God, YHWH *tseba'ot*, God of Israel, God of all the kingdoms of the earth, YHWH who made the heavens and the earth, the living God (37:15, 16, 17, 21, 32; Sawyer, 1986:32). Sennacherib mocked the living God, *adonay*, the Holy One of Israel, God of Israel, Isaiah, Hezekiah and of the Judahites, YHWH *tseba'ot* (37:4, 10, 16, 20, 23, 24; 2 Kgs 19:4, 23). YHWH *tseba'ot* will defend Jerusalem against Assur for YHWH's sake and for the sake of David (37:33-35).

'Your God' in 37:4 suggests that the people in Jerusalem see Isaiah as the prophet of YHWH and that YHWH will answer Isaiah when Isaiah prays to him (Oppenheim, 1969:288; Widyapranawa, 1990:239). YHWH is exclusively the God of Israel whilst at the same time inclusively the God of all kingdoms (37:12, 16). According to Leupold (1979:569) 'the Holy One of Israel' in 37:23 reminds men that YHWH is the only God and higher above those commonly designated as gods. According to Widyapranawa (1990:239) YHWH is the God of Israel and the Holy One of Israel (37:21, 23) because he intervenes in all aspects of Israel's life. YHWH's threat to Jerusalem and its deliverance from Sennacherib demonstrate the unique power of the God of Jerusalem, YHWH (Clements, 1980:286). YHWH will protect and save Israel, but he will also be a devouring fire to Assur (37:23). YHWH will not permit his holiness (קדֹשׁ) to be besmirched because he is a jealous God (Widyapranawa, 1990:239, 240).

Hezekiah and Isaiah resided in Jerusalem because the reference of Jerusalem to Hezekiah and Isaiah is 'this city' ('הָעִיר הַזֹּאת') (37:3, 33, 34, 35). In 37:31-32 the residents of Jerusalem are referred to as the escaped of the house of Judah (פְּלֵיטַת בֵּית־יְהוּדָה), remnants from Jerusalem (שְׁאֵרִית) or escaped remnants from Mount Zion (פְּלֵיטָה מֵהַר צִיּוֹן). This means that 'Israel' refers to the Israelites in Jerusalem.

5.2.9.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The claim that the Holy One of Israel is God of Israel Isaiah, Hezekiah and of the people of Israel (37:2-5, 16, 20, 21) and the only God of all the kingdoms of the earth (37:16) suggest that the Holy One of Israel is a personal God of an individual Jerusalemite, a national God of the people in Jerusalem and a universal God of all the kingdoms of the earth.

But the Holy One of Israel has a special relationship with Israel through David because he would protect Jerusalem for his sake and for the sake of David (37:35). Because the Holy One of Israel is God over all the kingdoms of the earth and has a special relationship with Israel through David he protected Jerusalem (Israel) against Sennacherib's army by killing one hundred and eighty-five thousand men in the camp of the Assyrians for YHWH's sake and and for the sake of David (37:36).

5.2.9.3 Summary and remarks

Hezekiah was a contemporary of Tiglath-pileser [III] (744-727), Shalmaneser [V] (726-722 BCE), Sargon [II] (722-705 BCE) and Sennacherib (704-681 BCE) kings of Assur (2 Kgs 17:1-3; 18:9, 13) (see Blenkinsopp, 2000:91, 101-103). That which is narrated in 37:1-38 happened in the fourteenth year of the reign of Hezekiah (36:1; *c*. 701 BCE [Bright, 1977:277]). The vivid words like 'this day' and 'this city' suggest that the events took place in the presence of Hezekiah and Isaiah and were not (future) prophecy (37:3, 33, 34, 35). Sennacherib reminds Hezekiah of what the kings of Assur did to the nations because he knows that Hezekiah heard what the kings of Assur did (37:11-13, 18).

The Holy One of Israel is YHWH, YHWH *tseba'ot*, God of Israel, God of all the kingdoms of the earth, the only living God who made the heavens and the earth (37:12, 16, 17). YHWH proves that he is YHWH *tseba'ot* by his angel who striking to death one hundred and eighty five thousand people in the camp of the Assyrians; when morning dawned, they were all dead bodies (37:36). 'Israel' refers to the residents of Jerusalem. The denotation of 'the Holy One of Israel' is consequently both analytic and synthetic.

5.3 SUMMARY AND REMARKS

1–39 starts off by saying, 'the vision of Isaiah ben Amoz which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah' (1:1). Uzziah (1:1; 6:1; 7:1) is said to have died in 6:1 whilst Ahaz (1:1; 7:1, 3, 10, 12; 14:28; 38:8) is said to have died in 14:28. But there is neither mention of the death of Jotham (1:1; 7:1), Isaiah (1:1; 2:1; 7:3; 13:1; 20:2, 3; 37:2, 5, 6, 21; 38:1, 4, 21; 39:3, 5, 8) nor that of Hezekiah (יְחִזְקִיָּהוּ [1:1], alternatively חִזְקִיָּהוּ [36:1, 2, 4, 7, 14-16, 18, 22; 37:1, 3, 5, 9, 10, 14, 15, 21; 38:1-3, 5, 9, 22; 39:1-5, 8]) except that YHWH is said to have added fifteen years to the days of Hezekiah in 38:5. Therefore, 1:1 suggests, first, that the author looks back (*post eventu*), so to speak, to the days of these kings; and, second, 1:1 suggests that it could not have been authored earlier than the days of Hezekiah.

The occurrences and distribution of and the chronological unfolding of events relating to Uzziah (1:1; 6:1; 7:1), Jotham (1:1; 7:1), Ahaz (1:1; 7:1, 3, 10, 12; 14:28; 38:8) and Hezekiah (1:1; 36:1, 2, 4, 7, 14-16, 18, 22; 37:1, 3, 5, 9, 10, 14, 15, 21; 38:1-3, 5, 9, 22; 39:1-5, 8) throughout 1–39 corroborate 1:1 and suggest some sort of unity and chronology in 1–39. "And Hezekiah said to Isaiah, 'The word of YHWH that you have spoken is good.' And he [further] said, 'For there will be peace and security in my days" in 39:8 suggests that Hezekiah's life continued beyond the events written up to 39:8. But some content of 1–39 is elusive, hence dating the undated events narrated in 1–39 would be difficult and untenable. Therefore it would be safer to acknowledge that some of the content of 1–39 are vision(s) which Isaiah ben Amoz saw (vision [חֲזוֹן], he saw in a vision [חָזָה] [1:1]) in the days of Uzziah, Jotham, Ahaz and Hezekiah which refer to things that happened before and during the days of these kings and to things that would happened after the days of these kings. To place some of the events narrated in 1–39 into these categories are, however, difficult and debatable.

The gist of 1–39 is that the people ofJudah and Jerusalem have sacrificed and burnt incense in the high places to other gods instead of serving the Holy One of Israel, the true and only the God. The Holy One of Israel would therefore punish them, although he would rescue a remnant to whom he would later have mercy. The passages in which 'the Holy One of Israel' occurs (1:4; 5:19, 24; 30:11-12,15; 31:1) relate to punishment, whilst the passages whose genuineness is doubted by other scholars (10:20; 12:6; 17:7; 29:19, 23; 37:23), with the exception of 37:23, relate to hope or salvation. 'The Holy One of Israel' in 1–39, by and large accompanies the threat of punishment and seldom of hope and salvation.

'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') occurs in 1–39 (1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 31:1; 37:23) with 'קְדוֹשׁ' ('holy') as the *status constructus* and 'יִשְׂרָאֵל' ('Israel') as the *postconstructus* and denotes YHWH, the God of Israel. 'Israel' either refers to the inhabitants of Judah and Jerusalem (1; 5; 10; 12; 17; 31), the Northern Kingdom and the Southern Kingdom (10:17, 20, 22; 12; 37) or to the descendants of Jacob/Israel (17; 29). The major emphasis in the use of 'Israel' is upon 'Israel' as 'children', the people or nation of YHWH, the true and only God, the Holy One of Israel whilst the major emphasis in 'the Holy One of Israel' is upon YHWH as Judge (1:4; 5:19, 24; 17:7; 29:23; 30:11-12; 31:1; 37:29, 36). YHWH is the Holy One of Israel because he is both the personal and the national God of Israel, and he is 'holy' because he is morally and ethically straight and different. There are both positive and negative traits attributed to YHWH: positively, YHWH is a caring God with unfading love (*e.g*., 1:3) and, negatively, YHWH avenges himself against those who despise him (*e.g*., 9:8-10; 10:4).

The relationship between the Holy One of Israel and Israel is that of a metaphorical parent-child (*e.g*., 1:2), god-individual (*e.g*., 1:2; 37:4, 10), god-people/nation (*e.g*., 1:4; 37:21), god of all the kingdoms (*e.g*., 37:16) and of the only true God (*e.g*., 37:16, 21, 23) with special relationship to Israel. Out of his holiness and righteousness the Holy One of Israel punishes Israel but because of

his mercy and faithful love he lets a remnant remain and saves them (*e.g.*, שָׂרִיד [survivor] [*e.g.*, 1:9]; שְׁאָר [remnant] [10:20, 21; 11:11, 16; 28:5]; שְׁאֵרִית [remnant] [*e.g.*, 14:30; 15:9; 37:4, 32]; פְּלֵיטָה [escapee] (37:31, 32]); but Israel rebelled (*e.g.*, סָרָה [1:5; 14:6; 31:6]), turned away from and despised the Holy One of Israel (*e.g.*, סָרָה [1:5; 14:6; 31:6]).

Consequently, the connotations of ‘קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy One of Israel’) should be construed as comprising of ‘קְדוֹשׁ’ (‘holy of’) and ‘יִשְׂרָאֵל’ (‘Israel’) severally and of ‘קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy One of Israel’) jointly.

CHAPTER 6

קְדוֹשׁ יִשְׂרָאֵל IN ISAIAH 40–55

6.1 INTRODUCTION

1–39 ended with King Hezekiah saying to Isaiah ben Amoz, "The word of YHWH which you have spoken is good." For he thought, "There will be peace and security in my days" (39:8). Hezekiah said these words in 39:8 after YHWH did what he had promised: rescued Jerusalem from Sennacherib by letting YHWH's messenger kill one hundred and eighty five thousand men in Sennacherib's camp, causing Sennacherib to withdraw his army from Jerusalem (37:29, 36-38), and adding fifteen years to the life of Hezekiah (38:5).

40–55 starts with "Comfort, comfort my people, says your God" (40:1) and followed by "Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from YHWH's hand double for all her sins" (40:2). The words in 39:8 suggest that Hezekiah continued to live beyond the events described up to 39:8 but there is neither mention of Hezekiah's death nor that of Isaiah ben Amoz in Isaiah. The fundamental question which thus arises is whether or not that which is described in 40–55 are the visions which Isaiah ben Amoz saw in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, as stated in Isaiah 1:1.

As already indicated in Chapter 2 above that since the publication of Bernard Duhm's commentary *circa* 1892 (Duhm, [1892]1968) until the first three-quarters of the 20th century the scholarly community has widely accepted that 1–39 and 40–55 are largely independent of one another and argued that 1–39 relates to 739-700 BCE whilst 40–55 relates to 545-535 BCE (*cf* Oswalt, 1998:3). This scholarly position was bolstered by studies that tried to demonstrate the separateness of 40–55 from 1–39 by means of style and language, undergirded by the assumption that predictive prophecy is impossible (Carroll, 1978:119-132; Auld, 1980:567-581; Oswalt, 1998:3, 5). Oswalt (1998:5) argues that if Isaiah of Jerusalem wrote 40–55 that speaks "*to* people in the future, not merely *about* them... then he had a knowledge about the future that was more detailed than that displayed by other OT prophets" (*e.g*., Dan 11; Joel; Zechariah). Clements (1985:96) sceptically suggests "that vocabulary and style are not as important in determining the setting of chs. 40–55 (and 56–66) as the references to the exilic setting" (Oswalt, 1998:3). But references to exilic setting will also not be sufficient to suggest exclusion of prophetic announcements of the then future exiles (*e.g*., announcement of Israel's future protection, assistance [41:8-16; 43:1-8; 44:8, 21, 22; 45:17]; and future redemption by YHWH [40:1-11; 41:8-20; 43:3, 11; 45:15; 54:4; 55:5, 12]; Dan 11; Joel; Zechariah; Montgomery, 1927:59-60, 76-78) (pace Oswalt, 1998:5).

Studies on the composition of the book of Isaiah (*e.g*., Clements, 1982:117-129; Rendtorff, 1984:295-320; Brueggemann, 1984:89-107; Seitz, 1988:105-126; Seitz, 1991) also fail to offer a

solution concerning the relationship between 40–55 and 1–39 because the historical background of the events and the setting of historical events may not necessarily be the same as the historical background and setting of the writing of the events. For example, the writing might purport to have either taken place as the events took place (*e.g*., 'Now, go, write it before them on a tablet and inscribe it in a book and it will be for a future day forever until perpetuity' [30:8]), or some time long after the events had taken place wherein the writer or editor looks back on history and narrates past events (*e.g*., 'In the year that King Uzziah died I saw YHWH sitting upon a throne, high and lifted up; and his train filled the temple' [6:1]) or by direct quotation (*e.g*., "Hear the words of the great king, the king of Assur. Thus says the king, 'Let not Hezeki'ah deceive you ... should deliver Jerusalem out of my hand?'" [36:13-20]). In light of this, some biblical authors and scholars might also not have been able to distinguish these backgrounds with resultant misunderstanding and mispresentation of the events and the biblical texts respectively (*cf* Clements, 1985:96).

By the 1980s the various parts of the final book of Isaiah were seen to reflect each other (Rendtorff, 1984:318; Oswalt, 1998:4) and to reflect ideological and theological unity, although few scholars would see this as pointing to a single authorship (Oswalt, 1998:4, 5). "(T)he idea of independent books of Isaiah" is in the eclipse (Oswalt, 1998:4) whilst more contemporary scholars admit the ideological and theological unity of Isaiah they fail to accept that that which is in Isaiah is "the result of the encounter of a single human being with the self-revealing" YHWH (Oswalt, 1998:5). This failure rests on the assumption that Isaiah ben Amoz could not have known the future in any supernatural way (Oswalt, 1998:5).

The theme of comfort which starts in 40:1 runs throughout 40–66 (comfort [נחם] [40:1; 49:13; 51:3, 12, 19; 52:9; 54:11; 57:6; 61:2; 66:13]) and suggests that 40–66 is a message meant to comfort Jerusalem in Jerusalem after YHWH aborted Sennacherib's attack against Jerusalem in the days of Hezekiah and Isaiah ben Amoz. 'The Holy One of Israel' is also found explicitly in eleven instances in 40–55: 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5, and implicitly with suffixes in two instances, namely in 43:15 (your holy one [קְדוֹשְׁכֶם]) and in 49:7 (his holy one [קְדוֹשׁוֹ]). 40–55 ends with a call upon those wicked of deeds (רָשָׁע) and of thoughts (אָוֶן) to return to YHWH so that YHWH can have mercy on them (55:7) (55:1-13).

The *status quaestionis* in this chapter is therefore, first, what is the origin of 'the Holy One of Israel', second, what are the denotations, connotations and frames of reference of 'the Holy One of Israel' in 40–55, third, whether or not the denotations and connotations of 'the Holy One of Israel' are analytic, synthetic or both analytic and synthetic in relation to the constitutive words 'holy' ('קָדוֹשׁ') and 'Israel' ('יִשְׂרָאֵל'), and, fourth, what the similarities and differences of the denotations, connotations and frames of reference of 'the Holy One of Israel' are in 40–55. Findings on the *status quaestionis* may help to answer the fundamental question as to whether or not that which is described in 40–55 are

the visions which Isaiah ben Amoz saw in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, as stated in Isaiah 1:1.

This inquiry starts with the delimitation of the pericope within which each 'Holy one of Israel' occurs in 40–55 and subsequently proceeds onto the frames of reference within the pericope(s), the relationship between the Holy One of Israel and Israel and their denotations and connotations, and concludes with a summary and remarks on the findings.

6.2 EXEGETICAL ANALYSES

6.2.1 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 41:14, 16, 20

6.2.1.1 Delimitation of the pericope

There is no consensus on whether or not 41:1-29 is a unity and on how it should be subdivided if it is considered not to be a unity. There is a suggestion that 41:1-29 forms a unity with either 40:1-31 or 42:1-12. 40:1-31 ends with "but they who wait for YHWH shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (40:31) whilst 41:1-29 starts with "Listen to me in silence, O coastlands; let the peoples renew their strength; let them approach, then let them speak; let us together draw near for judgment" (41:1). The idea that people will renew their strength relates 40:31 to 41:1. But in 41:1-7 YHWH addresses the islands (אִיִּים [41:1, 5]) (*cf* Koole, 1997:131) whilst in 40:27-31 Jacob/Israel is being addressed (40:27, 28).

According to Calvin (1852:194-197) and others (*e.g.,* Barker, 2003:526) 41:1-29 is a unity whilst according to Watts (1987:97, 109) and others (*e.g.,* Kidner, 1994:656-657; Koole, 1997:129, 149, 165, 174, 185; Seitz, 2001:349, 354-356) it may be subdivided differently. Watts (1987:97, 109) subdivides 41:1-29 into two scenes as follows: 41:1-20 (scene 2), 41:21–42:12 (scene 3), whilst Koole (1997:129, 149, 165, 174, 185) subdivides 41:1-29 into 41:1-7, 8-13, 14-16, 17-20, 21-29. *BHS*[5] subdivides 41:1-29 into five divisions: 41:1-7 (ס), 8-13 (פ), 14-16 (פ), 17-20 (פ), 21-29 (פ) (Elliger *et al*., 1997:736-739) whilst 1QIsa[a] subdivides it into eight divisions: 41:1 (P), 2-4 (P), 5-7 (V and P), 8-16 (V and P), 17-20 (P), 21-26 (V), 27-29 (V) (Parry & Qimron, 1999:69-71). Baltzer (2001:87, 91, 95, 103, 107, 115) delimits 41:1-29 as follows: 41:1-5a ("court scene in the underworld, with the announcement of Cyrus"), 5b-7 ("smiths at work, idol production and commentary"), 8-13 ("beginning of the (re-)installation of 'the servant' Israel/Jacob"), 14-16 ("double divine oracle: Jacob/Israel as 'worm' and 'threshing sledge"), 17-20 ("double scene: description of the misery on earth - resolve in heaven for salvation"), 21-29 ("court scene in the heavenly sphere: Yahweh (and the gods) – judgment over the announcement of Cyrus").

Elliger (1933:115, 116, 128) and Baltzer (2001:91) consider 41:1-5 as a separate unit that "is relatively self-contained, but is also linked with its context" (Baltzer, 2001:87). Some scholars

consider 41:5-7 as spurious (*e.g.,* Elliger, 1933:115, 116; Baltzer, 2001:91), 41:5 (*e.g.,* Mowinckel, 1931; Elliger, 1978), 41:6 (*e.g.,* Hoonacker, 1932; Volz, 1932; Fischer, 1939) or 41:7 (*e.g.,* De Boer, 1956; Fohrer, 1964]). They argue that 41:5-7 is spurious and that 41:6-7 has strayed from 40:19 because the idol is only referred to by the suffix 'it' in 'he will strengthen it' ('וְיַחַזְקֵהוּ') in 41:7, the manufacture of new idols would be a strange answer to the question of who masterminds the actions of the victor of 41:1-4 and because 41:5-6 might have been inserted to ease the transition from 41:4 (Koole, 1997:131) to 41:5-7. According to Koole (1997:132) it is harder to define 41:5-7 from a form-critical point of view, but 41:5-7 contains the reaction of the nations to the victor's deeds as implied in the rhetorical questions in 41:1-4. The changes of address in and the structure of 41:1-29 support the presence of 41:5-7 (Koole, 1997:131).

In 41:1 the islands are commanded to listen in silence. Calvin (1852:244) maintains that 'islands' or 'coastlands' ('אִיִּים' [Koole, 1997:133]) in 41:1, 5 could refer to nations beyond the sea because YHWH addresses not only the people at hand but also the distant nations. Calvin (1852:244) is correct because 41:1 suggests that YHWH is speaking *to* the islands (אִיִּים) and also speaking *about* nations (אֻמִּים) (let them come near [יִגְּשׁוּ]; let them speak [יְדַבֵּרוּ] [41:1]). The unity of 41:1-7 (*e.g.,* Oswalt, 1998:75-77) lies in the fact that in 41:2 YHWH challenges the nations and repeats it in 41:4, whilst 41:5-7 shows the rejection of YHWH's challenge by the nations.

In 41:8-20 YHWH addresses Israel (and/but you Israel are my servant [וְאַתָּה יִשְׂרָאֵל עַבְדִּי'] [41:8]; *cf* Waltke & O'Connor, 1990:650-652 for disjunctive *waw*) which is also the addressee in 40:27-31 (40:27, 28). Israel is comforted by being told not to be afraid because YHWH is with her (41:10, 13, 14). 41:8-20 cannot be an interlude (pace Skinner, 1917:xi) because it forms an integral part of the preceding 41:1-16 as it is evident from the contrast (and/but you, Israel, [are] my servant [וְאַתָּה יִשְׂרָאֵל עַבְדִּי']) in 41:8 which contrasts that which is said in 41:1-7 with that which is said in 41:8-20.

In 41:21-29 YHWH either speaks to all present or mainly to the gods (41:21-24; *cf* Koole, 1997:131) about a dispute which is to be settled because in 41:1 he commands the islands to be silent in order to allow the peoples to renew their strength so that they can draw near and settle the dispute with YHWH ('listen to me in silence, O coastlands; let the peoples renew their strength; let them approach, then let them speak; let us together draw near for judgment'). In 41:5 we read that the coastlands have seen and are afraid, the ends of the earth tremble and they have drawn near and come to YHWH but in 41:10 YHWH says that Israel should not be afraid because he is their God and he is with them. The comfort and assurance to Israel in 41:10 are repeated in 41:13-14. By using 'behold/look' ('הִנֵּה') in 41:15 YHWH presents comfort and assurance as he spoke by presenting the threshing sledge/board as available to Israel as he spoke (*cf* Van Der Merwe *et al*., 2004:330 for the usage of 'הִנֵּה'). 41:15 and 41:16 are linked by the continuation of the discourse.

41:17-20 is a discourse by YHWH, the Holy One of Israel, responding to 'when the poor and needy seek water, and there is none' ('הָעֲנִיִּים וְהָאֶבְיוֹנִים מְבַקְּשִׁים מַיִם וָאַיִן') in 41:17.

'But, you Israel' in 41:8 and 'fear not, you worm Jacob, you men of Israel' in 41:14 and the whole discourse in 41:8-20 suggest the YHWH is addressing Israel in 41:8-20 whilst 'tell us what is to come hereafter, that we may know that you are gods' ('וְנֵדְעָה כִּי אֱלֹהִים') in 41:23 and 'yes, nobody hears your words' ('אַף אֵין־שֹׁמֵעַ אִמְרֵיכֶם') in 41:26 suggest that YHWH is addressing the gods in 41:21-29.

Westermann (1969:63) and Baltzer (2001:87, 88) correctly suggest that the scene in 41:1-29 is that of a trial court in which YHWH (41:1, 4) calls the islands (אִיִּים [41:1-7; see 41:1, 5]), Israel (41:8-20; see 41:8, 14), the nations and their gods to come to the trial (41:21-29; see 41:21-24). Consequently all these cumulatively suggest that 41:1-29 is a unity (see Korpel & De Moor [1998:69-118] for a structural analysis that corroborates the unity of 41:1-29) and that it links up with 40:27-31.

6.2.1.2 Exegesis

6.2.1.2.1 Frames of reference

6.2.1.2.1.1 Literary frame of reference

The literary frame of reference is the question as to who is the true God. In order to answer the question the respondent has to provide proofs (41:4, 23; *cf* Morgenstern, 1961:30; MacRae, 1976:53). The Holy One of Israel provides proofs that he is the only true God by what he did and what he would do, but he also proves that the other gods are nothing. These proofs are provided to Islands (41:1-7), Israel (41:8-20) and to the gods (41:21-29).

6.2.1.2.1.2 Social frame of reference

Each person helps his neighbour (41:6). Those who are incensed against Israel will be ashamed and confounded and those who strive with Israel will perish (41:11). Israel will seek her enemies but she will not find them because they will have be nothing (41:12). YHWH will provide for the needy and the poor (41:17-20). According to YHWH there is no counsellor in Jerusalem (41:26-29).

6.2.1.2.1.3 Historical frame of reference

41:2-3, 25 and 42:2 are key to understanding 41:1-29. But the first difficulty is to establish whether the tenses of the verbs in 41:2-3 and 41:25 refer to the past, present or future (Morgenstern, 1961:30). 41:2 speaks of the righteous whom the Holy One of Israel raised from the North, gives the nations to him and makes him to rule over kings, gives the kings as dust to his sword, as driven stubble to his bow. In 42:1 YHWH says: 'Behold my servant … my elect' ('עַבְדִּי' [my servant], 'בְּחִירִי' ['my elect'] [42:1]).

The second difficulty is whether 'my servant' ('עַבְדִּי') and 'my elect' ('בְּחִירִי') in 42:1 refer to someone among the audience, someone who appeared to the audience during the address, Israel who is referred to as YHWH's servant and YHWH's chosen one in 41:8, the righteous raised from the East (מִמִּזְרָח) in 41:2 or do they refer to the man raised from the North (מִצָּפוֹן) but came from the East (41:25)? Is the righteous from the East (41:2), one from the North ('הַעִירוֹתִי מִצָּפוֹן'), one who came from the East ('וַיֹּאת מִמִּזְרַח־שֶׁמֶשׁ') (41:25) and the servant ('הֵן עַבְדִּי אֶתְמָךְ־בּוֹ בְּחִירִי ') in 42:1 different entities?

According to Calvin (1852:247, 250) 41:2 refers to Abraham because Abraham conquered enemies (Gen 14:16) and put kings to flight (Ps 105:14) and because YHWH avenged him when Pharaoh (Gen 12:17-19) and Abimelech (Gen 20:2-3) had each taken Abraham's wife to be their wife. According to Morgenstern (1961:30) certain internal evidence, vague and indecisive though it is, suggests that 41:2-3 and 41:25 refer to the campaigns and triumphs of Koreš (כּוֹרֶשׁ). Oswalt (1998:78) argues that the servant in 41:1-42:9 is Israel (*cf* Childs, 2001:319) whilst one from the East (מִמִּזְרָח [41:2]) is almost certainly Koreš (Oswalt, 1998:81; *cf* Childs, 2001:318). Morgenstern (1961:30) argues that if the campaigns and triumphs of Koreš were in the past then the address in 41:1-29 had been spoken by the prophet somewhat later than Koreš's conquest of Babel late in 539 BCE. But 'Koreš' ('כּוֹרֶשׁ') occurs explicitly only in 44:28 and 45:1, and neither is 'Koreš' mentioned in 41:2-3 and 41:25 nor earlier than any of these texts. Neither Redaction Criticism nor any other biblical criticism suggests any link between 41:2-3, 41:25, 44:28 and 45:1; hence Morgenstern (1961:30) assumes that 41:1-29 alludes to Koreš and Koreš's conquests and that prophesying about the future is impossible. Suggesting a link between 41:2-3 and 41:25 and reference to Abraham or Koreš amounts to mere assumptions (pace Calvin, 1852:250; Morgenstern, 1961:30).

In 41:1-29 YHWH commands the threatened Israel/Jacob (41:8, 14) not to be afraid ('אַל־תִּירָא' [41:10]), not to gaze around in anxiety ('אַל־תִּשְׁתָּע' [41:10]) because ('כִּי[−]…' [41:10, 13]) YHWH will strengthen ('אַמַּצְתִּיךָ' [41:10]), help ('עֲזַרְתִּיךָ' [41:10, 13]) and uphold Israel/Jacob with the right hand of his righteousness ('תְּמַכְתִּיךְ בִּימִין צִדְקִי' [41:10, 13]).

If 'my way is hidden from YHWH' and 'my justice will pass away' in 40:27 and 'those who wait upon YHWH will renew strength' in 40:31 are read against the background of Sennacherib's threat to cities of Judah (36:1-39:8) then 41:2-7 will refer to Sennacherib and to what Sennacherib did to the nations whilst 41:8-20 refers to YHWH's comfort of Israel after YHWH aborted Sennacherib's siege of Jerusalem (*cf* Wolf, 1985:188; pace Morgenstern, 1930:30; Oswalt, 1998:81; Childs, 2001:318). But whether or not Isaiah ben Amoz, Hezekiah, or both Isaiah ben Amoz and Hezekiah were still alive is inconclusive.

6.2.1.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל'*

'Israel' and 'Jacob' are used interchangeably as synonyms in 41:8 and 41:14 whilst 'YHWH' and 'the Holy One of Israel' in 41:14, 16 and 41:20 refer to the same entity. YHWH, the Holy One of Israel, is the God of Israel (41:13, 17) whilst Israel, Jacob, is the seed of Abraham (41:8, 9). Therefore it is not clear from 41:1-29 whether 'Israel' and 'Jacob' refer exclusively to either the southern kingdom of Israel, the northern kingdom of Israel or include both.

'Mortals of Israel' ('מְתֵי יִשְׂרָאֵל') and 'worm of Jacob' ('תּוֹלַעַת יַעֲקֹב') in 41:14 are probably used to highlight the sad plight and distressful condition into which Judah and Jerusalem had fallen: deep humiliation (*cf* Gen 34:30; Deut 4:27; Job 25:6; Ps 22:7) of a lousy few mortals (*cf* Driver, 1935:399) from which only the powerful helper will be able to help (41:14). The Holy One of Israel is portrayed as the one who is God (41:13, 17), powerful and able to help and redeem Israel (41:14).

Therefore, if one takes the historical circumstances as the time of Sennacherib then 'Israel' will refer to the Israelites who were besieged by Sennacherib in Jerusalem. They were in dire need of the comfort and assurances such as the ones referred to in 41 (41:10, 13, 14) and the God of Israel who aborted Sennacherib's siege of Jerusalem by killing one hundred eighty five thousand men of Sennacherib's army on one night (37:36-38).

6.2.1.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The Holy One of Israel assists and redeems Israel (41:8-16). He provides for and protects Israel against nations (41:9, 10, 14-29; *cf* Young, 1949:88, 217; MacRae, 1976:56; Gitay, 1981:103). The relationship relates to the friendship ('אֹהֲבִי') which started between YHWH and Abra(ha)m (41:8; *cf* Gen 12:1-3) and continued throughout Abraham's seed ('זֶרַע') unto Israel's seed (41:8, 9). The relationship suggests that YHWH is the God of Abraham's seed, that is YHWH is the God of Israel ('אֱלֹהֶיךָ') (41:13, 17) and that YHWH is the helper of Abraham's seed (41:14).

Israel is the servant of the Holy One of Israel (41:8,9) (*cf* Muntingh, 1979/80:163) whilst YHWH is the king of Jacob (41:21). The Holy One of Israel is Israel's creator and her God who is with her (41:10, 13, 17, 20).

The concept of redemption suggests that the Holy One of Israel is Israel's avenger of blood (41:14; *cf* Num 35:12; Davidson, 1966:CXXVII; Brown *et al*., 1974:145-146), a male next-of-kin of Israel's deceased husband who redeems Israel and her deceased's husband's property (*cf e.g.*, Ruth 2:20; 3:12; 4:3-4; Lev 25:25-26) or who redeems a slave Israel (*cf e.g.*, Lev 25:48-49).

The assurance and absoluteness that relate to the Holy One of Israel's promises to Israel are emphasized by 'for I, YHWH' ('כִּי אֲנִי יְהוָה' [41:13]), 'I' ('אֲנִי' [41:13, 14]) which are added over and

above the verbal forms, and ‘declared YHWH’ (‘נְאֻם־יְהוָה’ [41:14]). The redemption is forceful and complete: you will fan them (תְּזָרֵם), the wind will carry them away (וְרוּחַ תִּשָּׂאֵם) and and the whirlwind will scatter them away (וּסְעָרָה תָּפִיץ אוֹתָם) (41:16).

The Holy One of Israel will hold and keep on holding Israel’s hand so that Israel will not stumble, he will strengthen (‘אֲמַצְתִּיךָ’), help (‘עֲזַרְתִּיךָ’) (41:9-16; *cf* Davidson, 1966:DXCV; Brown *et al*., 1974:740-741). The Holy One of Israel will transform Israel into a mighty threshing sledge (41:15-16) and the nations which are hostile to Israel will perish in front of Israel (41:1-16). YHWH will provide water for the poor and for the needy that seek water (הָעֲנִיִּים וְ הָאֶבְיוֹנִים מְבַקְּשִׁים מַיִם [41:17]; 41:17-18) and pastures (41:19).

Opinions vary regarding the referent of ‘this’ (‘זֹאת’) and the grammatical object in ‘he created her’ (‘בְּרָאָהּ’) in 41:20. For example, Westermann (1969:81), followed by Koole (1997:183), maintains that the referent of ‘this’ is the miraculous new creation or the renewal of nature and man, whilst Watts (1987:108) thinks that ‘this’ refers to the whole creation: skies and stars and the history of Israel from the eighth century onward.

Reading backwards from ‘so that’ (‘לְמַעַן’) in 41:20, which simultaneously gives result and intention (*cf* Beuken, 1979:91), suggests that the referent of ‘this’ (41:20) and that of the grammatical object in ‘he created her’ (41:20) refer to that which YHWH did according to 41:1-20 (*cf* Westermann, 1969:81; Koole, 1997:183; pace Watts, 1987:108). The Perfectums, ‘he did’ (‘עָשְׂתָה’) and ‘he created her’ (‘בְּרָאָהּ’) (41:20) claim that what YHWH did was created perfectly and/or completely (Stuhlmueller, 1970:45). YHWH is not only God and the Holy One of Israel, but he is also the creator of creatures and controller of the history of the nations (41:2-4, 11-12, 25, 28) including that of Israel (41:10, 13, 14-19, 27); hence Israel relates to other creatures through creation and through her God. In 41:20 that which YHWH did and that which he is going to do in accordance with 41:1-20 are summarised.

6.2.1.3 Summary and remarks

The Holy One of Israel is YHWH (41:14, 16, 20), God of Israel (41:13, 17), whilst ‘Israel’ refers to the seed of Abraham through Jacob/Israel (41:8). It is not clear whether ‘Israel’ in 41:1-29 refers exclusively to the southern kingdom of Israel, the northern kingdom of Israel or include both. The Holy One of Israel relates to all the nations through creation and through Israel. Historical background of 41:1-29 can only be speculated about.

6.2.2 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 43:3, 14

6.2.2.1 Delimitation of the pericope

Since Begrich's ([1938]1963:12) investigation 43:1-7 has been considered a self-contained and united oracle of salvation (see Melugin, 1968:173-181 for a discussion; *cf* Baltzer, 2001:155). Vincent (1977:188-190) followed by Merendino (1981) sees 43:1-7 as an oracle of the king's victory in the wars of YHWH. The questions that arise when one reads 43:1-8 is whether 43:7 or 43:8 concludes the first unit (*e.g.,* Ridderbos, 1953:68-70; Smart, 1967:98; Koole, 1997:284) and whether or not 43:3a is the close of the promise of protection or the beginning of the announcement of redemption (Baltzer, 2001:155).

Ridderbos (1953:68-70) and Smart (1967:98) regard 43:8 as the conclusion of 43:1-7 whilst Koole (1997:284) considers 43:7 to be the conclusion thereof. Ridderbos (1953:68-70) argues that 43:8 is a bridge and an overture to 43:9-13 whilst Koole (1997:284) argues that the unity of 43:1-7 (*e.g*., Baltzer, 2001:155) is supported by form-critical analysis and by the *inclusio* formed by the content of 43:1 and that of 43:7. Koole (1997:285) concludes that 43:1-7 has the following structure: 43:1-2 (oracle of salvation), 43:3-4 (elaboration of the oracle), 43:5-6 (return of exiles) and 43:7 (aim of God's saving work).

Elliger *et al* (1997:741-742) subdivide 43:1-28 into six divisions: 43:1-10 (ס), 11-13 (ס), 14-15 (ס), 16-21 (ס), 22-24 (ס), 25-28 (ס), whilst Parry and Qimron (1999:72-75) subdivide it into five divisions: 43:1-2 (V), 3-10 (V), 11-13 (V), 14-15 (P), 16-28 (P). Koole (1997:282, 300, 316, 323, 337) subdivides 43:1-28 as follows: 43:1-7, 8-13, 14-15, 16-21, 22-28 whilst Baltzer subdivides it as follows: 43:1-7, 8-15, 16-21, 22-28 (Baltzer, 2001:155-176).

Begrich ([1938]1963) followed by Westermann ([1964]1981) calls 43:1-3a and 5a + 3b-7 double oracles because he argues that the address of 43:1a is not repeated in 5a + 3b-7 but only 43:7 describes the purpose of Israel's rescue. Von Waldow (1953) followed by Whybray (1975) identifies 43:1-3a and 43:5a + 3b-7 as two oracles of salvation. Because 43:5a partially repeats what is in 43:1 and the surrounding lines to 43:5a give little cause for an admonition to be fearless, some scholars (*e.g.,* Duhm, [1892]1968; Begrich, [1938]1963; Fohrer, 1964) regard 43:5a as secondary. Vincent (1977; *cf* Elliger, 1978) subdivides 43:1-7 into 43:1-3a, 3b-4 and 5-7 (Baltzer, 2001:155). Baltzer (2001:155) considers the threefold division of promise of protection (43:1-2), redemption (43:3-4) and the gathering (43:5-6) as clear, but he was uncertain as to whether or not 43:3a is the close of the promise of protection or the beginning of the announcement of the redemption. Merendino (1981) regards 43:3b-4 as an insertion because a number of words and phrases in these lines do not occur elsewhere in 40–55 and because 43:3b-4 shifts the "Selbsterweis Jahwes im heilsgeschichtlichen Raum" to the theme of God's love for his people (Koole, 1997:284, 285).

42:1-25 ends with 'and he poured upon him the rage of his anger and the fierceness of war and it set him on fire from all around, but he did not know and understand it; and it burned him, but he did not take it to heart' (42:25). 43:1-28 starts with 'and now' ('וְעַתָּה') (43:1) which makes a logical contrasting conclusion (*cf* Van der Merwe *et al*., 2004:333). 43:8 starts a section with a contrast 'but/and you' ('וְאַתָּה') and that section ends at 43:13 (*e.g*., Koole, 1997:301, 316) or at 43:15 (*e.g*., Baltzer, 2001:161) (see Smart, 1967:98 for a different view). Volz (1932) and Fohrer (1964) consider 43:8 spurious. According to Koole (1997:302) 43:8 + 43:9aA introduce 'the people' and 'the nations', whilst 43:9aB + 43:9b inquire into the pretensions of the gods and the testimony of the nations. 43:10 and 43:11 deal with Israel's testimony and YHWH's claim. Merendino (1981) considers 43:10b a gloss. Koole (1997:302) argues that the oracle formulas used in 43:10a and 12b are unthinkable in a forensic context, hence 43:12b is either wholly or partially considered as a gloss (*e.g*., Volz, 1932; Fohrer, 1964) (Koole, 1997:301). 43:12 and 43:13 could be considered a conclusion in which 43:12a and 43:12b sum up YHWH's claim and Israel's testimony and 43:13 opens up the prospect of the future (Koole, 1997:302).

Koole (1997:285) concedes that "it is true that the pericope preceeding 43:1-7 does not contain a complaint to which the oracle of salvation can respond, but neither does it call for a 'Siegeszusage'". The links within 43:1-7 and between 43:5 and 43:6 (*e.g.*, Baltzer, 2001:155) suggest that 43:5 and 43:6 should be retained or discarded, or 43:1-7 must be called 'oracles of salvation' or 'double oracles'. The unity of 43:1-7 is supported by form-critical analysis and by the *inclusio* formed by the content of 43:1 and that of 43:7.

43:14 reads, 'Thus said YHWH your redeeer the Holy One of Israel for your sake, I sent [for] Babel and I shall bring down all in the boats and Chaldeans in ships wherein they rejoice' ('כֹּה־אָמַר יְהוָה גֹּאַלְכֶם קְדוֹשׁ יִשְׂרָאֵל לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה וְהוֹרַדְתִּי בָרִיחִים כֻּלָּם וְכַשְׂדִּים בָּאֳנִיּוֹת רִנָּתָם'). Skinner (1917:45) views this 43:14 as commencing a new section with a brief explicit announcement of the fall of Babel, while Andreasen (1928:30) maintains that YHWH says he will humble Babel and bring down all their nobles to be fugitives. Holmgren (1973:103) sees the memory of divine chieftain-king from the exodus-tribal league period also present in 43:14-15. MacRae (1976:81, 82) surmises that 43:14 could be a prediction of a deliverance of Israel from Babel and that 43:14 emphasizes the sovereign power of YHWH which is further emphasized (*cf* Koole, 1997:317) by the series of titles in 43:14-17: your redeemer (גֹּאַלְכֶם), the Holy One of Israel (קְדוֹשׁ יִשְׂרָאֵל) (43:14), your holy one (קְדוֹשְׁכֶם), he who creates Israel (בּוֹרֵא יִשְׂרָאֵל), your king (מַלְכְּכֶם) (43:15), the one who makes in the sea a way and on the waters a mighty path (הַנּוֹתֵן בַּיָּם דֶּרֶךְ וּבְמַיִם עַזִּים נְתִיבָה) (43:16), the one who sent [for] horses and chariots, army and the strong one, they lie down together, they will not arise, they were extinguished like a wick, they were quenched (הַמּוֹצִיא רֶכֶב־וָסוּס חַיִל וְעִזּוּז יַחְדָּו יִשְׁכְּבוּ בַּל־יָקוּמוּ דָּעֲכוּ כַּפִּשְׁתָּה כָבוּ) (43:17). The repeated use of 'your' ('כֶם-') in 43:14-15 binds 43:14-15 together and emphasises that YHWH is

the God of Israel (*cf* Wolf, 1985:195). 'The Holy One of Israel' in 43:14 could be construed to form an *inclusio* with 'your holy one' in 43:15. Morgenstern (1961) regards 43:15 as the conclusion of the trial, although he considered 43:14 as an interpolation.

'So that you' ('לְמַעַנְכֶם') in 43:14 and 'so that' ('לְמַעַן') in 43:10 bind 43:14-15 together with at least 43:10-11. 'Your redeemer' in 43:14 could be read in connection with 'saviour' in 43:11 (Koole, 1997:317). Westermann ([1964]1981) sees a relationship between 43:14-15 and 43:1-7 with reference to creation ('בֹּרַאֲךָ') and forming ('יֹצֶרְךָ') in 43:1, 7 and 43:15, redemption ('גְּאַלְתִּיךָ') in 43:1 and 43:14, and between 'I am YHWH' ('אֲנִי יְהוָה') in 43:3 and 43:15. Baltzer (2001:161) hovers between the idea of either treating 43:14-15 as a separate unit or attaching it to 43:8-13 or to subsequent verses (*e.g.*, 43:14-21 [Sawyer, 1986:76]). The content of 43:8-15 and the fact that 43:14-15 may be very short for a unit caused Baltzer (2001:161) to add 43:14-15 to 43:8-13 to make 43:8-15 a unity. This suggests that 43:14-15 is a unity and that 43:14-15 is in one way or another related to 43:1-7 and 43:10-11.

Sawyer (1986:76) considers 43:14-21 to be a short prophecy on the fall of Babel whilst 1QIsa^{a} (Parry & Qimron, 1999:75) demarcates 43:16-28. 43:16-21 is generally construed to be a relatively independent unit, 'salvation oracle', although emphases of different commentators vary (*e.g.*, *BHS*; Begrich, [1938]1963:6, 14; Westermann, [1964]1981:120, 126-127; Schoors, 1973:93-97; Merendino, 1981:343-344; Koole, 1997:337; Baltzer, 2001:171). According to Baltzer (2001:171) 43:16-21 is a relatively independent unit because it has its introductory messenger formula (thus said YHWH [כֹּה אָמַר יְהוָה]) in 43:16 and because the subsequent 43:22-28 is a trial that treats a new theme. For Holmgren (1973:103) and Koole (1997:317) it is difficult to say whether the content of 43:17 refers to the past, present or future because of the combined usage of Participle, Imperfectums and Perfectums. The content of 43:17 seems to allude to the time when the Israelites crossed the Reed Sea and the Egyptians drowned in the sea (Ex 14:21-28, 30; *cf* the explicit reference to this also in 43:3). This allusion is strengthened by the insinuation in 43:18 that there are thoughts about past events which says that they must not remember former [things] and must not consider ancient [things] and the contrast between this past and the future that lies ahead in 43:19 which says that YHWH will make a new thing and a way in the wilderness and rivers in the desert.

The delimitation 43:14-21 and 43:16-21 are equally probable because 'thus says YHWH' ('כֹּה־אָמַר יְהוָה') in 43:14 could be construed as introducing the end (43:14-15) of the section that precedes it or introducing the beginning of the section that ends at 43:21 and 'thus says YHWH' in 43:16 be construed to be emphasis of the prophecy in 43:14-21.

Westermann ([1964]1981:130-131) followed by Baltzer (2001:177) construes 43:22-28 to be a pre-trial disputation on the dispute about the foreign gods where YHWH is the accused (*cf* 43:26). The suggestion of a pre-trial in 43:22-28 may be difficult to sustain because 'and now' in 43:1 links 43:1 with that which precedes it (*cf* Baltzer, 2001:155) and allusions to blindness and deafness in 42:19 and 43:8 also structurally bind together 42:18-25 and 43:1-8. In 42:24 YHWH reminds the captives that they have sinned against him and he is the author of their calamities (*cf* 43:28). In 43:1-8 YHWH assures the captives that in spite of their sins he has not cast them off, he will gather together the scattered members of Israel from the East, West, North and from the South (43:5-7; *cf* Skinner, 1917:39).

Reading from 43:1 backward and forward suggests that 43:1-28 is part of the comfort address couched in a dispute on who is the true God (44:8). This dispute starts from 40 through to 44 and is highlighted by questions such as, Who has measured water[s] in the hollow of his hand and with the span [of his hand] marked off heavens, and all the dust of the earth in a third of a measure, and weighed mountains on the balance and hills on/with scales (40:12)? To whom, then, will you liken God, and to what image will you compare him (40:18)? Is there a god besides/except YHWH (44:8)? The answers to these questions occur from 40 through to 45:25: YHWH is the only true God and besides him there is no God (40:28; 41:23; 44:6; 45:5, 6, 14, 18, 21, 22). The dispute is couched in a trial already from 41: arguments (41:21), witnesses (43:9, 10, 12; 44:9), plea (43:26; 44:8) and verdict (43:11). 'And now' ('וְעַתָּה') occurs within the dispute relates 43:1 backward until 40:1 and forward until 44:28 (43:1, 19; 44:1). 43:1-28 in its narrower context starts at 43:1 and ends at 43:28 as part of the dispute on who is the true God (43:10, 12), saviour (43:3, 11) and redeemer (43:3, 14). The verdict is also found in 43:11: YHWH is the only true God, saviour and redeemer.

6.2.2.2 Exegesis

6.2.2.2.1 Frames of reference

6.2.2.2.1.1 Literary frame of reference

43:1-28 is a trial wherein YHWH alleges that he is the only true God, saviour and redeemer, and that Israel is his witness to this effect (43:10, 12, 26). There is an allusion that YHWH earlier gave Egypt (מִצְרַיִם), Cush (כּוּשׁ) and Seba (סְבָא) as ransom in the place of Israel (43:3), and these are probably the former [things] (43:8).

The things to come are that the sons of Israel will be brought from the east, west, north and south is in the future (43:5, 6). For the sake of Israel YHWH sent for Babel and YHWH will bring down all the Babylonians in boats and the Chaldeans in the ships of their rejoicing (43:14). YHWH will also make a way in the wilderness and rivers in the desert (43:19).

6.2.2.2.1.2 Social frame of reference

43:5-6 refers to the Israelites who were to be brought from the four corners of the world implying that the Israelites were in exile (43:14) or were would be exiled. There were some Israelites who remained in Jerusalem when others were exiled.

6.2.2.2.1.3 Historical frame of reference

That which is narrated in 43:1-28 happened when YHWH had given Egypt (מִצְרַיִם), Cush (כּוּשׁ) and Seba (סְבָא) as a ransom in the place of Israel (43:3), and after YHWH had sent for Babel and YHWH would bring down all Babylonians in boats and the Chaldeans in the ships of their rejoicing (43:14). Although expositors differ regarding the referent of 'כַּשְׂדִּים' (Chaldeans or clod-breakers) in 43:14 but it seems to designate the Babylonians (Young, 1972:153). All this happened before the sons of Israel were brought from the east, west, north and south (43:5, 6) and before YHWH could make a way in the wilderness and rivers in the desert (43:19).

Although 'I sent' ('שִׁלַּחְתִּי') in 43:14 does not have a stated grammatical object, Young (1972:153) maintains that 43:14 is a prophetic Perfect that refers to YHWH's sending of Koreš to conquer Babel. There is no explicit reference to Koreš and any allusion to Koreš is not obvious. The precise dating of that which is narrated in 43:1-28 is impossible due to the lack of specific reference to unambiguous historical event(s). The Chaldeans were joyous in the ships probably because YHWH had sent to Babel for the sake of Israel probably so that Babel could come and help Israel (43:14).

Although the book of Isaiah and 2 Chronicles do not refer to the events of the fourth until the sixth year of the reign of Hezekiah (2 Kgs 18:9-12) but only refer explicitly to the events of the fourteenth year of the reign of Hezekiah (Is 36; 2 Chr 32) the references to the exiles in 42:24, 43:5, 6 refer to the exiles taken captive by Shalmaneser in the fourth year of Hezekiah's reign referred to in 2 Kings 18:9-13 or to the Northern Kingdom that was taken captive by Sennacherib in the fourteenth year of the reign of Hezekiah (Is 36:18-20).

This omission by Isaiah and 2 Chronicles to refer to the events of the fourth until the sixth year of the reign of Hezekiah (2 Kgs 18:9-12) contributes to the view that 40–55 refers to the events of 545-535 BCE (pace Duhm, [1892]1968; Harrison, 1969:769). (For some events of the days of Uzziah, Jotham, Ahaz and Hezekiah see 2 Kgs 15-20 and 2 Chr 26-32.)

6.2.2.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל*'

The Holy One of Israel is YHWH, God of Israel (43:3, 14). Only YHWH and his priests are called holy in 43:1-28 (43:3, 14, 15, 28). This seems to suggest that YHWH is holy by nature but other things are holy if they come into a relationship with him.

In 43:1, 22 and 43:28 'Israel' is a synonymously parallel to 'Jacob' but there is no apparent suggestion of the connotation of 'Israel'. In 43:3, 14 and 43:15 there is no hint as to the denotation and connotation of 'Israel'.

6.2.2.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The Holy One of Israel and Israel are respectively related as creator-created (בֹּרַאֲךָ) (43:1, 7, 15), former-formed (יֹצֶרְךָ) (43:1, 7, 21), redeemer-redeemed (גְּאַלְתִּיךָ) (43:1, 14), caller-called (קָרָאתִי בְשִׁמְךָ) (43:1), possessor-possessed (לִי־אָתָּה) (43:1), God-servant (אֱלֹהֶיךָ) (43:3, 10), saviour-saved (מוֹשִׁיעֶךָ) (43:3), lover-loved (אֲהַבְתִּיךָ) (43:4), chooser-chosen (בָּחַרְתִּי) (43:10, 20), king-servant/chosen people (עַמִּי בְחִירִי, מַלְכְּכֶם) (43:15, 20) and YHWH being the Holy One of Israel (קְדוֹשׁ יִשְׂרָאֵל) (43:3, 14, 15) and related as being together (אִתְּךָ־אָנִי) (43:2, 5).

Seventy five percent of these relationships suggests that the Holy One of Israel is superior over Israel (*e.g.,* creator-created, former-formed, redeemer-redeemed, possessor-possessed, God-servant, saviour-saved, lover-loved, chooser-chosen and king-servant/chosen people) (*cf* Stuhlmueller, 1970:100). There is also propinquity (*e.g.,* former-formed, redeemer-redeemed [brotherly/godly], lover-loved). That the Holy One of Israel is creator/former (43:1, 7, 15, 21), redeemer (43:1, 14) and king (43:15, 20) suggest that he has ability and authority (*cf* Calvijn, 1900:532; Gitay, 1981:164, 165).

The acts of creating, redeeming and saving Israel by the Holy One of Israel and of the Holy One of Israel being king over Israel (43:1, 3, 7, 14, 15, 20, 21) give concrete content to the relationship and reveal that the Holy One of Israel is the origin and end of Israel's life. 'Your redeemer', 'the Holy One of Israel' and 'thus said YHWH' in 43:14 function to indicate the commitment of the Holy One of Israel to Israel as illustrated 'for your sake' (Gitay, 1981:167). 'Your redeemer' is linked by YHWH's deeds to Israel whilst 'מַלְכְּכֶם' ('your king') is linked by both alliteration and assonance (Gitay, 1981:167, 168). The kingship of the Holy One of Israel does not exhibit universalistic traits but personal ones: 'you' ('-ךָ') (43:1, 3, 4, 5, 24, 25, 27) and 'your' ('-כֶם') (43:14, 15) (Van der Woude, 1978:195). These personal traits suggest that the Holy One of Israel belongs to Israel (*cf* Gitay, 1981:163). They also suggest relationships of preference of YHWH for Israel over the other nations (*cf* Holmgren, 1973:41, 150) with accompanying assurance to Israel by YHWH that YHWH will fulfil his promises to Israel (Ridderbos, 1953:81). According to Gitay (1981:140) YHWH has emotional sentiment towards Israel. The Holy One of Israel is the one who was active in choosing and setting apart Israel for himself (Calvin, 1852:338) and attaching himself to Israel (Gitay, 1981:140) hence he is called 'the Holy One of Israel'.

Because of this preference of YHWH for Israel which came about when YHWH chose Israel through Abraham so that he could set Israel apart to be his own (Calvin, 1852:320) YHWH gave Egypt, Cush and Seba as a substitutive-ransom for Israel (43:3-5; *cf* the usage of the derivatives 'כפר' in Prov 16:6, 14; Is 6:7; 22:14; 27:9; 28:18; 47:11; Jer 18:23; Ezk 43:20, 26).

43:22-28 describes the religious relationship between YHWH and Israel. YHWH created, formed, redeemed and called Israel to belong to him (you are mine [לִי־אָתָּה] [43:1]) so that YHWH can be glorified through Israel (43:21). But Israel did not call upon YHWH and she did not sacrifice to him (43:22-24). Her first father and the teachers sinned (43:27-28); consequently YHWH profaned, cursed and gave the first father and the teachers to reproach (43:27-28). But later YHWH blotted out the sin of Israel (43:25).

6.2.2.3 Summary and remarks

Regardless of the divergent opinions on the unity and delimitation of 43:1-28, it could be regarded as a unity. 43:1-28 is a continuation of the comfort started in 40:1-31 that continued through Isaiah 41 and 42 up until 43. The exiles referred to in 43:5, 6 and 43:14 (*cf* 42:24; 2 Kgs 18:9-13) may be people taken captive by Shalmaneser in the fourth year of Hezekiah's reign (2 Kgs 18:9-13) or any other unidentifiable exiles.

The Holy One of Israel is YHWH whilst 'Israel' refers to the descendants of Abra(ha)m through Jacob/Israel. The sense of 'the Holy One of Israel' may be paraphrased as 'the one who chooses and relates to Israel as her God, redeemer and saviour'.

6.2.3 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 45:11

6.2.3.1 Delimitation of the pericope

Baltzer (2001:209) considers 45:11 as part of 44:24–45:25 whilst *BHS*[5] and 1QIsa[a] append 46:1-2 to 45:25 and subdivide 45:18–46:2 (Elliger *et al*., 1997:745-747; Parry & Qimron, 1999:76-79). According to Baltzer (2001:x-xi; 209-252) 44:24–45:25 presents YHWH's rule over the whole earth in a throne scene which comprises individual literary units: 44:24-28; 45:1-8, 9-13, 14-17, 18-19, 20-24, 25. *BHS*[5] delimitates as follows: 45:1-7 (ס), 8 (ס), 9 (ס), 10 (ס), 11-13 (פ), 14-17 (פ), 45:18–46:2 (ס) (Elliger *et al*., 1997:745-747), whilst 1QIsa[a] delimitates as follows: 45:1-7 (V), 8-10 (P), 11-13 (V), 14-17 (V), 45:18–46:2 (V) (Parry & Qimron, 1999:76-79).

Since the publication of Begrich ([1938]1963) 45:1-7 has been considered a unity and described as an 'oracle of salvation' (*e.g*., Begrich, [1938]1963), 'call oracle' (*e.g*., Mowinckel, 1931; Schoors, 1973) or 'royal oracle' (*e.g*., Whybray, 1975; Melugin, 1976:123-124; Eaton, 1979; Weippert, 1982:1-11; Baltzer, 2001:222). Koole (1997:431) subdivides 45:1-7 into: 45:1 (introduction), 2-3 (address to

Cyrus), 4-5a (Israel), 5b-7 (world of nations). Except for 45:1 each subdivision of Koole (1997:431) seems to have its focus on 'so that' ('לְמַעַן') (45:3, 4, 6). Baltzer (2001:222) argues for the unity of 45:1-8 instead of the unity of 45:1-7 but concedes that 45:1-8 subdivides into two salvation oracles: 45:1-3 and 45:4-7.

Some writers (*e.g.*, Duhm, [1892]1968; Schoors, 1973; Whybray, 1975) deny links between 45:1-7 and 45:8 because of "the accumulation of abstract terms, the absence of 'כִּי' in the final stich, the address to nature by God, and the 'I-Yahweh' formula which is elsewhere used only vis-à-vis people" (Koole, 1997:443). For example, Duhm ([1892]1968) defines 45:8 as a "little lyrical eruption", Marti (1892[1900]) calls it a "lyrical intermezzo" (*cf* also Muilenburg, 1956) whilst Westermann ([1964]1981) perceives it as "a short hymn" making a distinctive end to Koreš's oracle (Baltzer, 2001:228). Melugin (1976:125) argues that 45:1-8 is a hymn in the style of self-praise while Spykerboer (1976:133-135) argues that the derivatives of 'ברא' ('create'), 'צדק' ('righteousness'), 'ישע' ('save') in 45:8 connect it to 45:7, 12, 18 and Isaiah 44–45. Beuken (1979) maintains that 45:7 and 45:8 allude to the work of YHWH. Koole (1997:444) concedes that 45:8 is only partly an independent unit, and it is a divine speech and neither a "*chorus angelicus vel propheticus*" (pace Vitringa, [1714]1732), a song (pace Westermann, 1966), a prayer (pace Whybray, 1975), nor a public proclamation of prophecy (pace Merendino, 1981). But Fohrer (1964) followed by Merendino (1981:424) thinks that 45:8 was secondary, whilst Baltzer (2001:221) attaches 45:8 to 45:1-7 and proposes that 45:1-8 is about the installation of Koreš. Koole (1997:431) observes some similarities among "royal oracles", "disputation", "trial speech" and 45:8.

The repetition of certain phrases made some exegetes to assume that 45:1-7 is made up of two components, set side by side or interwoven (Koole, 1997:430). For example, Duhm ([1892]1968) puts 45:1aB after 45:5a while Morgenstern (1961) puts 45:5 after 45:1. Volz (1932) and Steinmann (1960) suggest the two components to be 45:1-3 + 4bA + 6a and 5a + 7-8 while Fohrer (1964) suggests the components to be 45:1-3 and 45:4-7 (Koole, 1997:430). Elliger (1978) suggests the arrangement 'thus says YHWH' ('כֹּה־אָמַר יְהוָה') + 45:2-3a + 4 + 6-7 and 45:1 + 3b + 5 (Koole, 1997:430). But 45:1-7 in the MT makes reasonable sense without any suggested transpositions.

Although *BHS*[5] considers each of 45:8, 9 and 45:10 as a unity and 1QIsa[a] considers 45:8-10 as a unity the general consensus is that 45:9-13 is a unity (Skinner, 1917:68). Skinner (1917:68) argues that that which is in 45:9-13 is addressed to a section of the exiles who resented the idea of deliverance through an earthly monarch. Gitay (1981:187) maintains that 45:9-13 refutes the assumption that Koreš acts independently of YHWH and emphasizes that YHWH is the creator of the whole universe, including man. According to Gitay (1981:187; *cf* Koole, 1997:449) the repetition of Hebrew words like the root 'יצר' ('form') (45:9, 11), 'עשׂה' ('make') (45:9, 12), 'פעל' ('work'/'make'/'form') plus 'יד' ('hand') (45:9, 11), word-play *adam-adamah* (אָדָם - אֲדָמָה) (man – ground) (45:9, 12)

and triple repetition (*anaphora*) '*anoki*' ('אָנֹכִי' ['I']) – '*ani*' ('אֲנִי' ['I']) – '*anoki*' ('אָנֹכִי' ['I']) (45:12, 13) combines the two parts of 45:9-13 and focuses the attention. For Gitay (1981:187) 45:9-13 is an epilogue whose prologue is 45:1-8. But if 'thus says YHWH' ('כֹּה־אָמַר יְהוָה') is taken as a structure marker the divisions 45:1-10 and 45:11-13 emanate.

BHS[5] and 1QIsa[a] consider 45:14-17 as a unit, whilst some scholars (*e.g*., Westermann, 1966; Schoors, 1973) deny the unity of 45:14-17. Westermann (1966) and Schoors (1973) regard 45:14 as a Trito-Isaianic statement, 45:15 as a gloss of uncertain provenance, and 45:16-17 as a fragment belonging to the polemic against the manufacture of idols (*cf* Koole, 1997:464). Morgenstern (1961) views 45:15 as a question which is answered in 45:20b; hence he suggests that 45:20b should be placed immediately after 45:15. Merendino (1981) sees 45:16-17 as a first edition, 45:14 as a second insertion and 45:15 as a final revision. Gitay (1981:192-193) places 45:16-17 after 46:1-2 because of his view that Israel's complaint is answered in 45:18-19. Dijkstra (1997:215-217) in turn places 45:15 after 45:16 because he believes that 45:15 is a complaint which ends in an expression of confidence of which 45:17 is the response. The emendation of 'you are' ('אַתָּה') to 'with you' ('אִתָּךְ') (*e.g*., Kissane, [1943]1960; McKenzie, 1968; Whybray, 1975) or to 'with her' ('אִתָּהּ') (*e.g*., Spykerboer, 1976) in 45:15 is, according Koole (1997:465), unnecessary and undesirable because 45:14b addresses Zion and 45:15-17 is a prayer that addresses YHWH himself. Form-critically 45:14-17 is considered an oracle of salvation (*e.g*., Fohrer, 1964; Melugin, 1976) whilst structurally it could be subdivided into two strophes: 45:14 (recognition of Zion as the dwelling-place of YHWH) and 45:15-17 (the salvation of Israel in contrast to the doom of those who do not accept YHWH) (*e.g*., Koole, 1997:465). Koole (1997:464) argues that 45:15-17 forms a stylistic unity: 45:15 is connected to 45:17a and 45:16 through 45:17b whilst 45:17a takes up links to 45:15 through 'Israel' and 'save' ('יִשַׁע') from 45:15, and 45:17b 'put to shame' ('בּוֹשׁ') and 'all of them' ('כֻּלָּם') from 45:16.

If 45:15-17 is taken as a unity the question as to who is speaking arises. Some say that the speaker in 45:15-17 is a prophet or Israel (*e.g*., Fohrer, 1964; North, 1964; Schoors, 1973) whilst others (*e.g*., Ibn Ezra; McKenzie, 1968; Whybray, 1975) see 45:15 as continuing the confession of the nations from 45:14. According to Koole (1997:465) the emendation of 'you are' ('אַתָּה') to 'with you' ('אִתָּךְ') (*e.g*., Kissane, [1943]1960; McKenzie, 1968; Whybray, 1975) or to 'with her' ('אִתָּהּ') (*e.g*., Spykerboer, 1976) in 45:15 is unnecessary and undesirable because 45:14b addresses Zion and 45:15-17 is a prayer that addresses YHWH himself. That 45:15 continues the confession of the nations from 45:14 is supported, first, by the fact that 45:17 mentions Israel in the 3rd person, second, that 'Israel' in 45:17 does not have its counterpart 'Jacob' as it usually does in 40–55, third, that the divine speech in 45:18-20 gives a reaction 'I did not speak in secret' ('לֹא בַסֵּתֶר דִּבַּרְתִּי') (45:19) to 'a god who hides himself' ('אֵל מִסְתַּתֵּר') in 45:15 and, fourth, that 45:24-26 could be seen as a confession by the foreign nations (Koole, 1997:465). The reason that 45:15-17 cannot be the

speech of the nations because, according to Koole (1997:465), 40–55 usually gives only brief quotations is less probable.

Based on form-critical studies Volz (1932) denies a connection between 45:14-17 and 45:18-25 whilst others (*e.g.,* Kissane, [1943]1960; North, 1964; McKenzie, 1968) construe and interpret 45:14-25 as a single unit. Koole (1997:475; *cf* Gitay, 1981:194-196), for example, argues that the thought in 45:14-17 continues in 45:18-25 because of the recalling of the miscomprehension (45:20b) and the shaming (45:24b) of the idolaters, the motif of Israel's salvation by God as saviour (saviour [מוֹשִׁיעַ] [45:21], be saved [הִוָּשְׁעוּ] [45:22]), the homage to YHWH and his people by the world (45:22-24) and that 'for' ('כִּי') connects 45:18-25 to 45:14-17.

BHS[5] and 1QIsa[a] suggest that 45:18–46:2 is a unity. Contrary to the delimitation of *BHS*[5] and 1QIsa[a] Koole (1997) argues for the delimitation 45:18-25 and that 45:18-25 is a continuation of 45:14-17. According to Koole (1997:475) 'thus says YHWH' ('כֹּה אָמַר־יְהוָה') in 45:18 already indicates a new divine speech and the addressee is no longer Zion but the survivors of the nations (45:20) and all the ends of the earth (45:22). Koole (1997:475) also argues that "(w)ith the prediction of Israel's glory v. 25 forms an appropriate conclusion" and that 45:18-25 is framed by the *inclusio* 'offspring of Jacob' ('זֶרַע יַעֲקֹב') in 45:19 and 'offspring of Israel' ('זֶרַע יִשְׂרָאֵל') in 45:25.

If 'thus says YHWH' ('כֹּה אָמַר־יְהוָה') is taken as a structure marker 45:18-25 emanates. But 'thus says YHWH' in 45:18 cannot be construed to be starting a new section because 'for' ('כִּי') immediately before 'thus says YHWH' in 45:18 logically connects that which starts at 'thus says YHWH' with that which precedes 'for' of 45:18, at least 45:14-17. This argument suggests that the division 45:14-25 should be sustained (*cf* Young, 1949:219; pace 1QIsa[a]; *BHS*[5]; Baltzer, 2001:x-xi; 209-252).

But Volz (1932) and others (*e.g*., Steinmann, 1960; Fohrer, 1964) reject the authenticity of 45:18b while Merendino (1981) and others (*e.g*., Fohrer, 1964; Whybray, 1975; Westermann, 1995) argue that 45:20b interrupts the flow. For Volz (1932; *cf* Morgenstern, 1961) 45:24b-25 is due to a glossator who objects to the universalism of the preceding verses. Merendino (1981) rejects the authenticity of 45:22-25 on linguistic and stylistic bases. Koole (1997:475) argues that the self-introductory formula of 45:18b forms an *inclusio* with that which is in 45:19b, and that 45:20b does not interrupt the flow because it is usual for a summons to be directly followed by a point of contention (e.g., 41:1; 43:9; 48:14). According to Koole (1997:475) 45:20b is a parenthesis that explains the addressee, survivors of the nations (פְּלֵיטֵי הַגּוֹיִם), in 45:20a and 'a god that cannot save' ('אֵל לֹא יוֹשִׁיעַ') prepares for 'a righteous god and a saviour' ('אֵל־צַדִּיק וּמוֹשִׁיעַ') in 45:21. Koole (1997:476) considers 45:18-25 to consist of three strophes: 45:18-19 (YHWH is a creator with plans), 20-21 (YHWH has already carried out salvation plans), 22-24 (universal salvation and

rehabilitation of 'Israel'). He also contends that each unit contains the exclusiveness formula 'there is no other' ('וְאֵין עוֹד' [see 45:18b, 21bB, 22b]) and the notion of righteousness (צדק [see 45:19b, 21bB, 23aB, 24a, 25]) (Koole, 1997:476; *cf* Clements, 1986:392-397). 45:18-19 could, according to Koole (1997:476), be considered a disputation (*cf* Begrich, [1938]1963:50-51) whilst 45:20-21 is a trial speech with 45:20 giving the summons, 45:21 the legal act proper with the judicial sentence, and 45:22-24 an admonition (Koole, 1997:476).

Whether or not 45:1-25 is a unity depends on its contents, addressee(s), the referent and sense of 'koreš' ('כּוֹרֶשׁ'). Whether one should see 'koreš' as a proper name or not is debatable. According to lexicons (*e.g.*, Davidson, 1966:CCCXCIV; Brown *et al*., 1974:503) 'koreš' may refer to a sun or may be the proper name of a Persian king generally known as Koreš or Cyrus. The appositive 'his anointed' ('מְשִׁיחוֹ') to 'koreš' in 45:1 suggests that 'koreš' in 45:1 probably refers to the Persian king because the sun cannot be anointed. The masculinity and singularity of 'כּוֹרֶשׁ' ('koreš'), the 3rd person masculine suffix 'his' ('-ו'; '-יו' except that of 'his anointed' ['מְשִׁיחוֹ'] which refers to YHWH) in 45:1, the 2nd person masculine suffix 'you' ('-ךָ') in 45:2-5 and the context of 45:1-5 suggest on balance of probabilities that these suffixes refer to the Persian king Koreš. Consequently this analysis suggests the unity of 45:1-5.

The 1st person singular forms 'I held' ('הֶחֱזַקְתִּי'), 'I shall loosen' ('אֲפַתֵּחַ') (45:1), 'I am' ('אֲנִי') (45:2), 'I am YHWH' ('אֲנִי יְהוָה') (45:3, 5, 6, 7, 8, 18, 21), 'my servant Jacob' ('עַבְדִּי יַעֲקֹב') (45:4), 'I girded you' ('אֲאַזֶּרְךָ') (45:5), 'ask me of things to come concerning my sons' ('שְׁאָלוּנִי עַל־בָּנַי') (45:11), 'I made earth' ('עָשִׂיתִי אֶרֶץ') (45:12), 'I, I raised him up' ('אָנֹכִי הַעִירֹתִהוּ') (45:13), 'I spoke' ('דִּבַּרְתִּי') (45:19), 'I am God' ('אֲנִי־אֵל') (45:22), 'I swore by myself' ('בִּי נִשְׁבַּעְתִּי') (45:23) and the context of 45:1-23 suggest that at least 45:1-8, 11-13, 18-19, 21-23 form a unity.

The work of Koreš and YHWH's guidance in such work which seems to be introduced in 45:1 is reverted to in 45:13 and 14. This suggests that 45:1 and 45:13-14 form an *inclusio* and consequently suggests the unity of 45:1-14. 'Every tongue will swear' ('תִּשָּׁבַע כָּל־לָשׁוֹן') in 45:23 is connected to 45:24 through 'he said that there is surely righteous for him in YHWH' ('אַךְ בַּיהוָה לִי אָמַר צְדָקוֹת') of 45:24 and vice versa. 45:24 is in turn connected to the following 45:25 through 'they will be justified in/by YHWH ('בַּיהוָה יִצְדְּקוּ') of 45:25. This suggests the unity of 45:23-25.

45:1-25 continues the address to Jacob/Israel which continues from 44 (44:1, 2, 8, 21, 22, 24; *cf* 45:14) with intermittent interruptions by speeches addressed to heavens and earth (44:23; 45:8), to Koreš (45:1-7), to those of the nations who escaped (45:20) and to all the ends of the earth (45:22)

and interruptions by *hôy's* (הוֹי) in 45:9-10. 'And now' ('וְעַתָּה') which begins 43 (43:1) and 44 (44:1) is not found in 45:1. 45 is, like 43 and 44, a direct speech in which YHWH speaks (43:1; 44:1; 45:1) hence 'thus says YHWH' in 45:1 introduces a new section (Koole, 1997:430) or concludes a previous section. The addressee changes from Israel/Jacob/Jeshurun (43:1, 22; 44:1, 2, 21) to Koreš, he who is upright (Möller, 1825:209), in 45 (45:1).

Even if it is tautologous for 'thus says YHWH' to follow one another as in 45:1, 11, 14 and 18 there is no rule that prevent repetition in a speech. 'Labour of Egypt' ('יְגִיעַ מִצְרַיִם') in 45:14 relates to the building of the city (יִבְנֶה עִירִי) in 45:13. 45:13-19 substantiates that YHWH can tell what happened in the past and that which will happen in the future whereas images cannot (*cf* 44:6-8). All these relate to the work of Koreš as described in 45:13: I have raised him up in righteousness, and I will direct all his ways, and consequently suggest that 45:1-25 is a unity.

6.2.3.2 Exegesis

6.2.3.2.1 Frames of reference

6.2.3.2.1.1 Literary frame of reference

45:1 is the continuation of the address to Koreš (כּוֹרֶשׁ) which starts at 44:28 wherein YHWH says to Koreš that Koreš will do that which will please YHWH. Koreš will say to Jerusalem that it will be built and to the temple that it will be founded (44:28). 45:1-25 focuses on what YHWH does for the sake of Israel through Koreš, so that all the people of the world can know that there is only one YHWH, the God of Israel, and that besides YHWH there is no god (45:5, 6, 14, 18, 21, 22). YHWH created the heavens and the earth and all their hosts; and every knee will bow to YHWH and every tongue will swear (45:23).

Koreš will set all YHWH's exiles free for free (45:13). YHWH says that the wealth of Egypt and the merchandise of Ethiopia and the Sabeans will go to Israelites in chains and bow down to them and say that God is only with the Israelites and there is no other god besides YHWH (45:14).

6.2.3.2.1.2 Social frame of reference

In 45:1-25 there is no reference to social frame of reference except reference to what God will do to the nations through Koreš. There were survivors of nations (45:20). People strive with their maker (45:9). Some people made and served idols, and some even carry their idols about (45:16, 20).

God will hold the hand of Koreš so that he can subdue nations and strip kings of their robes (45:2). The wealth of Egypt and the merchandise of Ethiopia and the Sabeans will go to Israelites in chains and bow down to them and say that God is only with the Israelites and there is no other god besides YHWH (45:14).

6.2.3.2.1.3 Historical frame of reference

Young (1949:219; *cf* Harrison, 1969:794) and Allis (1950:51-53; *cf* Harrison, 1969:794) treat 'כּוֹרֶשׁ' ('koreš') in 44:28 and 45:1 as either prophetic previsions of the work of Koreš, or as words written in the exilic period or as explanatory glosses imposed upon the original text by a post-exilic copyist.

The generally accepted hypothesis is that 'koreš' in 44:28 and 45:1 is authentic and that it refers to Koreš, the Persian king who conquered Babel in *circa* 539 BCE (*e.g*., Swete, 1899:184; Brenton, 1970:880). Another hypothesis is that 'koreš' in 44:28 and 45:1 refers to Israel and should be translated as 'the crushed' (*e.g.,* Wordsworth, 1939:327) or 'the upright' (*e.g.,* Möller, 1825:209; *cf* '*kowresh*' in the Blue Letter Bible, 1996-2007). An etymological study suggests that 'koreš' is a Persian word and it has lexically nothing to do 'crush' (Davidson, 1966:CCCXCIV; Blue Letter Bible, 1996-2007).

As already indicated under 2.2.5.4 above the activities of Koreš were known before he appeared on the scene and Koreš himself also read about his activities (2 Chr 36:22-23 = Ezra 1:1-3; *Ecclesiasticus* 48:24-25; *Jewish Antiquities* Book XI, par. [i.1] and [2]; *cf* Simcox, 1937:571; Hill & Walton, 1991:320). Wordsworth (1939:327; *cf* Harrison, 1969:794) maintains that it is possible to read 40–66 against the background of Hezekiah's days. From 40–48 it appears that only 44:28–45:7, 45:11 and 45:13 have reference to Koreš. Therefore if the context of the narrative in 44:28–45:7 is understood to suggest that the Persian king Koreš conquered Babel *circa* 539 BCE then it suffice to say that the prophecy in 44:28–45:7 was prophesied before the edict of Koreš (2 Chr 36:22-23 = Ezra 1:1-4).

6.2.3.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל*' *and* '*יִשְׂרָאֵל*'

The Holy One of Israel is YHWH, God of Israel (45:3, 11). The connotations of 'holy' and 'the Holy One of Israel' are not apparent in 45:1-25. The Holy One of Israel compares himself with the idols and concludes that there is no god beside him (45:5, 6, 14, 18, 21, 22). It could be that holiness includes or excludes by elimination that the Holy One of Israel chose Israel and that the Holy One of Israel is different from the idols.

The references to the God of Israel (45:3, 15), Israel that YHWH chose (45:4), Israel is saved by YHWH with everlasting salvation (45:17), offspring of Jacob (זֶרַע יַעֲקֹב [seed of Jacob] [45:19]) and the offspring of Israel (זֶרַע יִשְׂרָאֵל [seed of Israel] [45:25]) suggest that 'Israel' in 45:1-25 refers to all the people of Israel.

6.2.3.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The relationship between the Holy One of Israel and Israel is characterized respectively as God-servant (45:3, 15), chooser-chosen (45:4) and saviour-saved (45:15, 17). God-servant relationship suggests that the Holy One of Israel is the God of Israel and not idols like the idols of the other nations (45:3, 5, 14, 15, 16) whilst chooser-chosen (45:4) alludes to the choosing of Israel by the Holy One of Israel in and through Abraham (Gen 12:1-3).

The Holy One of Israel does not only call Israel but also call Koreš (45:3). The Holy One of Israel does not only save Israel but also saves the ends of the earth (כָּל־אַפְסֵי־אָרֶץ) (45:22).

6.2.3.3 Summary and remarks

45:1-25 narrates prophetic previsions of the activities of King Koreš of Persia (44:28–45:7, 11, 13) and of the future by Isaiah ben Amoz, and not explanatory glosses imposed upon the original text by a post-exilic copyist (pace Young, 1949:219; Allis, 1950:51-53) because Koreš himself knew about the prophecy relating to his activities from reading about it (2 Chr 36:22-23 = Ezra 1:1-3).

The Holy One of Israel is YHWH, God of Israel (45:3, 11), who chose Israel through Abra(ha)m and made and saved Israel. YHWH is the only true God, saviour and redeemer and beside him there is no god (45:5, 6, 14, 18, 21, 22). 'Israel' refers to all the people of Israel who descended from Abraham through Jacob.

6.2.4 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 47:4

6.2.4.1 Delimitation of the pericope

Writers either consider 47:1-15 as a unity (*e.g.,* Franke, 1991; Biddle, 1996; Parry & Qimron, 1999:78-81), subdivide it (*e.g.,* Muilenburg, 1956; Fohrer, 1964; Whybray, 1975; Koole, 1997:524; Baltzer, 2001:267), deny its authenticity or of some of its parts (*e.g.,* Mowinckel, 1931; Elliger, 1933; Morgenstern, 1961; Merendino, 1981). Mowinckel (1931) doubts whether 47:1-15 originated from Deutero-Isaiah whilst Elliger (1933:106-108) ascribes 47:1-15 to Trito-Isaiah. Morgenstern (1961) suspects that 47:2-4 and 47:6 could be fragments from a poem in which Babel is deported and he consequently dates it in the earliest period of Deutero-Isaiah's activity. Merendino (1981) considers some parts of 47:2, 8, 12, 13, 14, 15 and the whole of 47:3, 4 and 47:9 to have originated from a liturgical use of the original text because, according to him, they disturb the logical structure of 47:1-15 and because they lack concision (Koole, 1997:523).

Although Merendino (1981) acknowledges that the proclamation of YHWH's power and unicity come out clearly in 47:1-15 he nevertheless thinks it impossible that Israel's enemies could be spoken about without explicit mention of Israel herself and without contextualising the judgement on Babel in YHWH's plan of salvation (Koole, 1997:524; *cf* Franke, 1994:100-162). As it is clear from 47:6 that

YHWH is the speaker, Babel is the addressee and Israel is YHWH's people there could be no need to explicitly mention Israel (pace Merendino, 1981).

BHS[5] subdivides 47:1-15 into 47:1-3 (ס), 4-7 (ס), 8-15 (ס) (Elliger *et al*., 1997:748-750). Baltzer (2001:267) subdivides 47:1-15 into 2 X 3 sections as follows: (1) 47:1-7 he subdivides into 47:1-3a, 3b-4, 5-7; (2) 47:8-15 he subdivides into 47:8-9, 10-12, 13-15.

The grammatical construction of 47:1 suggests that 'daughter of Babel' ('בַּת־בָּבֶל') and 'daughter of the Chaldeans' ('בַּת־כַּשְׂדִּים') refer to the same entity. In 47:1 YHWH tells Babel to come down from her throne because there is no throne for her [any more]. The city of Babel is being addressed and personified as a (virgin) daughter (47:1, 5).

YHWH is the speaker throughout 47:1-15 (*e.g*., North, 1964:167) and 47:4 seems to interrupt the continuity that starts at 47:1 because 47:1-3 is an address to Babel/Chaldeans by YHWH whilst 47:4 is a sort of an excursus. 47:5 (sit in silence, and go into darkness, O daughter of the Chaldeans) continues the address which starts at 47:1 (come down and sit in the dust, O virgin daughter of Babel; sit on the ground without a throne, O daughter of the Chaldeans) from where 47:3 left off (sit silently and go in[to] the darkness, daughter of the Chaldeans) through to 47:15. In an attempt to smooth out the excursus some Greek translations supplied 'εἶπεν' ('he said') at the start of 47:4 suggesting starting 47:4 with 'אָמַר' ('he said') in the Hebrew text just before 'our redeemer' ('גֹּאֲלֵנוּ'). Lowth (1833) regards 47:4 as the response of a chorus of Israel to the words of YHWH in 47:3, while Dillmann ([1890]1898) hesitatingly pronounces 47:4 to be an interpolation. This addition does not smooth out the excursus because 47:5 continues from where 47:3 left off instead of where 47:4 stops still remains. The addition of 'he said' 'אָמַר' in 47:4 reads information into the text to be interpreted instead of interpreting the text but also limits the reference of 'our redeemer—the YHWH *tseba'ot* is his name— is the Holy One of Israel' ('גֹּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל') because no one can be sure as to whether the words 'our redeemer—the YHWH *tseba'ot* is his name— is the Holy One of Israel' were uttered by the prophet, one person from the audience or by the whole audience comprising more than one person. North (1964:168) argues that the gloss in 47:4, if it be one, could be a conflation from 41:14 and 44:6. It seems best to keep the Hebrew and bracket 47:4 which is prose and introduces 'us' (= Israel) in a context in which YHWH is the speaker.

The literary devices 'daughter of the Chaldeans' in 47:1 and in 47:5 suggests that 47:1-4 links up with 47:5-8 to form a discourse addressed to the daughter of Chaldeans. 'And that said in your heart, I [am], and none else beside me' in 47:8 and in 47:10 in turn links up the discourse in 47:8-11 with that of 47:1-7. 'And he came' ('וּבָא') in 47:11, 'please stand' ('עִמְדִי־נָא'), 'if so' ('אוּלַי') in 47:12 and 'behold' ('הִנֵּה') in 47:14 interweave 47:11-15 into a unit whilst 'וּבָא' ('and he came') in 47:11 links up 47:11-15 with 47:1-11.

According to Koole (1997:524) 'and now' ('וְעַתָּה') in 47:8 starts a section which ends at 47:11 and this implies that 47:1-7 is a section on its own (*cf* Baltzer, 2001:267). 47:8-11 is characterized by derivatives of 'know' ('ידע') (47:8, 10, 11) and 'come' ('בוא') (47:9, 11) (Koole, 1997:524). Regardless of the characteristics of 47:8-11 some writers (*e.g.*, Muilenburg, 1956; Fohrer, 1964; Whybray, 1975; *cf* Koole, 1997:524) suggest the beginnings of new sections at 47:10 and 47:12. Koole (1997:524) distinguishes stanzas 47:12-13 and 47:14-15. The narrative flow makes these suggested beginnings of new sections at 47:10 and 47:12 less probable.

Regardless of the possibility of delimitating 47:1-15 into smaller units it still remains in thought, content and in narrative discourse a literary unity.

6.2.4.2 Exegesis

6.2.4.2.1 Frames of reference

6.2.4.2.1.1 Literary frame of reference

In 47:1-15 the Holy One of Israel is addressing Babel through someone and saying that Babel did not show mercy on the Holy One of Israel's people after the Holy One of Israel gave his people into the hand of Babel, hence the Holy One of Israel will punish Babel suddenly in one day with fire (*cf* 47:1, 6, 7, 9, 11).

Babel says in her heart that she will not sit as a widow or loose her children because there is no one beside her (47:8, 10) but the speaker says there is no one to save Babel (47:15).

6.2.4.2.1.2 Social frame of reference

The social frame of reference of 47:1-15 is difficult to determine because there is neither reference to social frame of reference nor reference to specific time in the history of Israel in 47:1-15. The Holy One of Israel gave his people into the hand of Babel and Babel punished the Holy One of Israel's people without showing any mercy to anyone and even harsher on the aged (47:6). But the Holy One of Israel has not yet punished Babel for exceeding limits when she punished the Holy One of Israel's people, and Babel is safe and secure (47:8, 9).

6.2.4.2.1.3 Historical frame of reference

During the address in 47:1-15 the Holy One of Israel's people were already punished by Babel but Babel was sitting safely on her throne saying that there is no one beside her (47:6, 8, 9, 10, 11, 13, 14). According to 47 (*cf* 47:1, 6, 8, 10, 13, 14) Babel carries the world septre whilst according to Revelation 17:3 Babel sits on an animal which is the state power (*cf* Rev 13:1-10). Revelation 17:18 refers metaphorically to a city which rules over the kingdoms of the earth as a woman. It would appear that Isaiah 47:1 and Revelation 17:18 refer to the same state of Babel and to the same time in Babel's history.

The punishment of Babel by the Holy One of Israel is to take place suddenly in a future moment in one day (47:9, 11). Punishment of Babel in the future in a moment in one day is also alluded to in Revelation 18 (in one day [ἐν μιᾷ ἡμέρᾳ] [18:8]; in one hour [μιᾷ ὥρᾳ] [18:10, 17]).

Du Toit (1954:78) understands 47:9 and Revelation 18 to suggest that Babel would be a widow and be without children at the end of times. If Isaiah 47:1-15 and Revelation 17–18 refer to the same events then 47:1-15 is a prophetic vision of the end times which Isaiah ben Amoz saw.

6.2.4.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל*' *and* '*יִשְׂרָאֵל*'

Since 'house of Jacob' ('בֵּית יַעֲקֹב') and 'whole remnant of house of Israel' ('כָּל־שְׁאֵרִית בֵּית יִשְׂרָאֵל') in 46:3 would probably refer to the unconquered Southern Kingdom and the remnants of the conquered Northern Kingdom respectively, 'the Holy one of Israel' in 47:4 would refer to the Holy one of the deportees, the remnants of the Northern Kingdom and the unconquered Southern Kingdom. 'Israel' in 47:4 would therefore refer to either the descendants of Israel who constituted the Northern Kingdom and to those who constituted the Southern Kingdom, and/or to the deportees and the remnant of the Northern Kingdom and the residents of Judah and Jerusalem.

According to Young (1972:234) 'the Holy One of Israel' suggests that YHWH would accomplish Israel's redemption (גאל) in his perfect holiness and righteousness. Knight (1984:109) argues that if YHWH is the Holy One of Israel then sin would be an anathema to him and he would necessarily extirpate it from his presence. If it is correct that holiness (קדשׁ) suggests righteousness and being without sin, then the Holy One of Israel could be paraphrased as 'the God of Israel that is righteous and without sin'. But this is not apparent from 47:1-15.

Consequently the sense of 'the Holy One of Israel' in 47:4 could therefore be paraphrased as 'the only God of Israel and the next-of-kin who redeems Israel'.

6.2.4.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

According to North (1964:167) the Holy one of Israe is the speaker throughout 47:1-15 and refers, by implication, to himself in 47:4: our redeemer – YHWH *tseba'ot* is his name – is the Holy One of Israel (גֹּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל). But the identification of the speaker with the audience by 'our' in 'our redeemer' ('גֹּאֲלֵנוּ' [47:4]) makes North's interpretation untenable.

The relationship between the Holy One of Israel and Israel is expressed by 'our redeemer' ('גֹּאֲלֵנוּ'), 'the Holy One of Israel' (47:4), 'my people' ('עַמִּי'), 'my inheritance' ('נַחֲלָתִי') (47:6). 'Our redeemer' and 'my inheritance' imply relationship brought about by death of a next-of-kin (*cf* Ruth 3:9-13; 4:1-6) whilst 'the Holy One of Israel' implies God-people relationship. 'Our redeemer – YHWH *tseba'ot* is

his name – is the Holy One of Israel' (47:4) stresses that the speaker is sure that the Holy One of Israel is entitled, capable and committed to redeem the speaker (Young, 1972:234; Gitay, 1981:208). 'The Holy One of Israel' (47:4) and 'my people' ('עַמִּי') (47:6) suggest that there is a covenant relationship between the Holy One of Israel and Israel with reciprocal rights and duties between the covenant partners to the exclusion of third parties. As the Holy One of Israel, YHWH is the guardian of Israel's interests and would not let Israel be destroyed (*cf* Whitehouse, 1908:138; Holmgren, 1973:123).

Because the Holy One of Israel gave Israel to Babel the Holy One of Israel must get Israel back to himself by redemption (and I gave them into your hand [וָאֶתְּנֵם בְּיָדֵךְ] [47:6]); but because Babel was merciless on Israel the Holy One of Israel has to take revenge on Babel by avenging the blood (I shall take vengeance [נָקָם אֶקֹּחַ] [47:3]) (*cf* Stuhlmueller, 1970:277, 288; Holmgren, 1973:180).

6.2.4.3 Summary and remarks

47:1-15 is probably a prophetic vision which Isaiah ben Amoz saw on the punishment of Babel by the Holy One of Israel as a revenge on the affliction with which Babel afflicted Israel. In the vision the Holy One of Israel is portrayed as the next-of-kin who redeems Israel from the hand of Babel and also avenges the blood of Israel in a moment in one day (47:3, 6, 9).

The Holy One of Israel is YHWH *tseba'ot*, God of Israel (47:4). The connotation of 'holy' in 'the Holy One of Israel' and the referent of 'Israel' is difficult to deduce from the content of 47:1-15.

6.2.5 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 48:17

6.2.5.1 Delimitation of the pericope

Although there is a number of suggested subdivisions of 48:1-22 there is a general consensus on the subdivisions 48:1-11 and 48:12-22 (*e.g*., Begrich, [1938]1963:26, 49, 169-170; Westermann, 1969:195-196; Melugin, 1976:40-41; for a detail discussion see Koole, 1997:554-555). *BHS*[5], for example, subdivides 48:1-22 as follows: 48:1-2 (ס), 3-11 (ס), 12-16 (פ), 17- 22 (ס) (Elliger *et al*., 1997:750-752) whilst 1QIsa[a] subdivides it as follows: 48:1-11 (V), 12-16 (P), 17-18b (P), 18c-22 (V and P) (Parry & Qimron, 1999:80-81). Koole (1997:551, 577, 589, 598) subdivides it into: 48:1-11, 12-16A, 16B-19, 20-22. According to Koole (1997:578) 48:12-16 can be subdivided into three strophes: 48:12-13, 14-15, 16a.

The literary genre of 48:1-11 has been characterized either as "Disputationswort" which contains elements of "Gerichtsrede" or as "Manwort" which is similar to a disputation and trial speech (*e.g.,* Begrich, [1938]1963:26, 49, 169-170; Merendino, 1981:497-516). The characterization of 48:1-11 as a disputation continues to attract supporters (*e.g.,* Schoors, 1973; Whybray, 1975; Melugin,

1976:40-41; Beuken, 1979) whilst some scholars consider 48:1-11 to be a secondary revision of the original prophecy (*e.g.,* Duhm, [1892]1968; Westermann, 1969:195-196; Schoors, 1973; *cf* Koole, 1997:553). Westermann (1969:195-196) proposes the removal of the last clause of 48:1 as well as 48:4, 5b, 7b and 48:8-10b. According to Westermann (1969:196) if the last clause of 48:1 as well as 48:4, 5b, 7b and 48:8-10b are removed then that which remains of 48:1-11 constitutes a positive message which culminates in 48:20-21. Koole (1997:554-555) discusses the structural and content interrelatedness within 48:1-11 and concludes that there is little reason to reconstruct 48:1-11. According to Koole (1997:554) the perceived additions (*e.g*., last clause of 48:1; 48:4, 5b, 7b, 8-10b) give 48:1-11 the character of a "Scheltwort".

48:1-22 starts with 'hear this, house of Jacob, who are called by the name of Israel, and who came forth from the waters of Judah; who swear by the name of YHWH; they will bring remembrance in the God of Israel but not in truth and not in righteousness' ('שִׁמְעוּ־זֹאת בֵּית־יַעֲקֹב הַנִּקְרָאִים בְּשֵׁם יִשְׂרָאֵל וּמִמֵּי יְהוּדָה יָצָאוּ הַנִּשְׁבָּעִים_| בְּשֵׁם יְהוָה וּבֵאלֹהֵי יִשְׂרָאֵל יַזְכִּירוּ לֹא בֶאֱמֶת וְלֹא בִצְדָקָה') (48:1) and ends with 'there is no peace, says YHWH, to the wicked' ('אֵין שָׁלוֹם אָמַר יְהוָה לָרְשָׁעִים') (48:22). The content of 48:1-2 describes the house of Jacob, whilst in 48:3-15 someone declares on behalf of YHWH that YHWH did things and that YHWH made known all the former things and the things to come (*e.g*., 48:3, 5, 13) even the one YHWH was going to use to punish Babel (48:15).

The dispute as to whether or not 48:16 belongs together with 48:12-15 and whether or not it is spurious continues (Baltzer, 2001:293). Some writers (*e.g.,* Schoors, 1973:281) think that 48:16a is a mere beginning of a divine speech that was subsequently lost, hence Fohrer (1964) followed by Merendino (1981) suggests that 48:16a should be omitted. Some form-critical analysts suggest the unity of 48:12-16a and refer to it as a disputation (*e.g.,* Begrich, [1938]1963:50-51; Schoors, 1973; Whybray, 1975) or a trial speech (*e.g.,* Stuhlmueller, 1970:157; Melugin, 1976; Beuken, 1979; Westermann, [1964]1981). Merendino (1981:497-516) finds elements of both a disputation and a trial speech in 48:12-16a. Literary genres' similarities between 48:1-11 and 48:12-16a suggest a continuation of 48:1-11 in 48:12-16a. 'Hear this, house of Jacob' (48:1), 'listen to me, Jacob' (48:12), 'gather and hear, you all' (48:14) and 'draw near to me and hear this' (48:16) interconnect 48:1-16 by the content that the people must listen to YHWH.

In 48:16b there is a change of speaker from YHWH to someone YHWH sent (and now *adonay* YHWH has sent me [וְעַתָּה אֲדֹנָי יְהוִה שְׁלָחַנִי] in 48:16b). He who speaks on behalf of YHWH in 48:3-15 identifies himself as the messenger of YHWH in 48:16, and calls the addressees to come near to him. Because of this change of speaker Westermann ([1964]1981), for example, suggests the transposition of 48:16-17, whilst others (*e.g.,* Duhm, [1892]1968; Schoors, 1973; Whybray, 1975) view 48:16b as an insertion. Duhm ([1892]1968), followed by others (*e.g*., Westermann, [1964]1981; Whybray, 1975) doubts the authenticity of 48:18-19 because Duhm reads in 48:18-19 nomism, eudaimonism and rationalism (Koole, 1997:590). Koole (1997:590) argues that if 48:18 is

dropped then 48:17 should also be dropped because for Koole (1997:589) 48:16b-19b is a unity. Although Koole (1997:578) acknowledges a chiasmus between 48:1-11 and 48:12-19 in which 48:1-11 starts with a reproach to Israel and ends with YHWH's self-praise and 48:12-19 a more or less the converse thereof, he maintains that the address to Jacob-Israel in 48:12 indicates a new beginning.

If the summons to listen (48:12, 14, 16) is taken as indicative of divisions in the text then 48:12-15 consists of 48:12-13 and 48:14-15 (Baltzer, 2001:288). Derivatives of 'צדק' ('righteous') (48:1, 18), 'קרא' ('call') (48:1, 2, 8, 12, 13, 15), 'כרת' ('cut off') (48:9, 19) in 48:1-11 are repeated in 48:12-19 (Koole, 1997:578). Baltzer (2001:293) sees links in that according to 48:12-15 Jacob/Israel has gathered together and in that, according to 48:16, they are commanded to draw near to YHWH. 48:17-19 could be considered either an oracle of salvation (*e.g.,* Begrich, [1938]1963:14-15, 24-25), admonition (*e.g.,* Westermann, [1964]1981; Schoors, 1973), blessing (*e.g.,* Beuken, 1979) or a wish (*e.g.,* Fohrer, 1964; Westermann, [1964]1981). Koole (1997:591) maintains that it is better to refer to 48:17-19 as a wish. Consequently all these suggest that 48:1-11 and 48:12-19 are linked.

While Koole (1997:599) and Baltzer (2001:301) keep 48:17-19 and 48:20-22 separate, *BHS*[5] and 1QIsa[a] make 48:17-22 a unity (Elliger *et al*., 1997:751-752) or 48:18c-22 a unity (Parry & Qimron, 1999:81). For Gitay (1981:226), in 48:20 'go forth' ('צְאוּ') and 'flee' ('בְּרְחוּ') command the people to go away whilst 'declare' ('הַגִּידוּ'), 'proclaim' ('הַשְׁמִיעוּ'), 'send it/her forth' ('הוֹצִיאוּהָ') and 'say' ('אִמְרוּ') instruct the people to say praises. According to Gitay (1981:226), 48:20 is linked to 48:21 by the use of 'go forth' ('צְאוּ') in both whilst 48:20 is linked to 48:17 by 'YHWH has redeemed his servant Jacob' ('גָּאַל יְהוָה עַבְדּוֹ יַעֲקֹב') whilst the narrative in 48:20 flows into 48:21. In 48:20 the speaker, on behalf of YHWH, commands the house of Jacob to go out of Babel and as they flee they should shout that YHWH has redeemed them. This suggests that the speaker and the house of Jacob were in Babel or that the speaker speaks as if they were in Babel. This link between 48:17 and 48:20 makes it likely that the servant could still be speaking in 48:20 (Koole, 1997:600).

48:22 has be characterized either as "kurze Anweisung" with a "Volksdanklied" (Begrich, [1938]1963:57, 58), "a military order commanding the withdrawal of troops" (*e.g.,* Schoors, 1973; Whybray, 1975), "trial speech" (Melugin, 1976), an "admonition" (Beuken, 1979) or a "hymn" (Koole, 1997:600). Muilenburg (1956) and others (*e.g.,* Schoors, 1973; Whybray, 1975; Merendino, 1981; Westermann, [1964]1981) consider 48:22 to be an insertion because of its interposed 'YHWH said', the unexpected appearance of 'to the wicked', the incongruity of the curse with the preceding description of salvation and because of the virtually unchanged recurrence of "'there is no peace', says YHWH, 'to/for the wicked'" of 48:22 in 57:21 (Koole, 1997:600). Snaith (1964) and others (*e.g*., Whybray, 1975; Merendino, 1981) assume that "'there is no peace', says YHWH, 'to/for the wicked'" of 57:21 is original and that it is inserted in 48:22 in order to subdivide 40-66 into proportional parts.

Although "'there is no peace', says YHWH, 'to/for the wicked'" in 48:22 loosely fits into 48:1-21 whether or not it is original would remain speculations.

48:1-22 is an address to the house of Jacob by someone on behalf of YHWH. According to Hanson (1995:122) 48:1-22 intersperses the salvation of the house of Jacob and harsh charges against her. Literary devices highlight interconnections within 48:1-22 and suggest, consequently, that 48:1-22 is a unity.

6.2.5.2 Exegesis

6.2.5.2.1 Frames of reference

6.2.5.2.1.1 Literary frame of reference

In 48:1-22 the speaker addresses the house of Jacob, Israel, that came forth out of the waters of Judah, that swears by the name of YHWH, God of Israel' (48:1, 12, 14, 16, 17, 20). The message of the address is that YHWH is the eternal God who created the earth, declared former things before they could happen (*e.g.*, 48:1-5), does new things (*e.g.*, 48:6-8) and will do his pleasure on Babel (*e.g.*, 48:14, 15) (*cf* Smith, 1889). Had Israel paid attention to YHWH's commandment they would have prospered, be as many as grains of sand, and would have never been cut off or destroyed (48:18, 19).

The speaker commands Israel in 48:20 to go out of Babel with shout of joy whilst proclaiming to everyone and sending forth to the end of the earth that YHWH has redeemed his servant Jacob.

6.2.5.2.1.2 Social frame of reference

The command to go out of Babel (48:20) implies that Israel is in exile in Babel. So the social frame of reference is that of the house of Jacob in a foreign country, Babel, living the life of exiled people with limited rights and privileges.

6.2.5.2.1.3 Historical frame of reference

48:1-22 refers to former things and new things (48:3, 6, 7). The former things are that YHWH did not cut off Israel but has refined her (48:9, 10); YHWH's hand laid the foundation of the earth and spread out the heavens (48:13). The new things are that YHWH will do what he loves on Babel (48:14, 15).

48:20-21 combines the command to the addressees to go out of Babel, that YHWH redeemed Jacob and the allusion to the time when Israelites went out of the exile in Egypt and their time in the desert. This suggests that either both the speaker and the house of Jacob were in Babel or that the speaker spoke as if they were in Babel.

The contents of 48:6-9 and of 48:20 suggest that they are a prophetic vision of the punishment of Babel-Chaldea by YHWH after Babel-Chaldea has punished Israel, or a prophetic vision of future events.

Therefore, historically the events described in 48:1-22 lie between salvation from the exile in Egypt and before the punishment of Babel-Chaldea (48:14, 21) and before the Israelites went out of the exile in Babel (48:14; *cf* MacRae, 1976:101). According to Du Toit (1954:79) this view could be possible if it is accepted that the prophet could prophesy the salvation of Israel from Babel. Such prophecy is possible (for discussion see 2.4.5 above).

6.2.5.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל'*

The Holy One of Israel is YHWH, God of Israel (48:1, 17).

Israel is described as the house of Jacob, those who come forth out of the waters of Judah, who swear by the name of YHWH the God of Israel and as those who call themselves as being of the holy city (48:1-2).

There is no description of the adjective 'holy' ('קָדוֹשׁ') of 'the Holy One of Israel' ('קְדוֹשׁ יִשְׂרָאֵל') and this adjective is also appended to the city in 48:2. According to Fey (1963:226) 'the Holy One of Israel' means the unknowable, the wholly other and the helper who is near. That 'the Holy One of Israel' could mean unknowable seems debatable because if the Holy One of Israel is unknowable how could the speaker then refer to him as 'the Holy One of Israel' (48:17).

The city is holy because it is a city of YHWH, hence the holiness of YHWH could be in his nature or character.

6.2.5.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The Holy One of Israel is the God of Israel and her redeemer who leads and teaches her (48:1, 17). He called, chose and refined (48:10, 12). Stuhlmueller (1970:277) maintains that 'your redeemer' ('גֹּאֲלֵךְ') in 48:17 has no direct reference to Israel. The probability that 48:16-19 could be an affirmation of YHWH's support for Israel and Israel's dependence on YHWH (*cf* Gitay, 1981:217), 48:17-19 could be reiterating covenant conditions (*cf* Stuhlmueller, 1970:159) and consequently suggests that 48:17 has direct reference to Israel (pace Stuhlmueller, 1970:277).

In these relationships the Holy One of Israel is active and superior while Israel is passive and subordinate because the Holy One of Israel calls, chooses, refines, teaches, leads Israel (48:10, 12, 17), and the Holy One of Israel is God while Israel is human (48:1, 2, 17). The leading, teaching, redeeming (48:17), calling (48:12), choosing and refining of Israel by the Holy One of Israel emphasize actions which the Holy One of Israel takes, while the redemption, holiness and Godhead

(48:17) emphasize the relationship of personal possession whereby the Holy One of Israel possesses Israel (*cf* Young, 1972:261).

6.2.5.3 Summary and remarks

48:1-22 narrates a prophetic vision of the punishment of Babel-Chaldea by the Holy One of Israel after Babel-Chaldea had punished Israel or a prophetic vision of future events which Isaiah ben Amoz saw.

The Holy One of Israel is YHWH, God and redeemer of Israel (48:1, 17). 'Israel' refers to the residents of the holy city, Jerusalem. Holiness of YHWH lies in his nature or character whilst the holiness of Jerusalem relates to her relationship with the Holy One of Israel.

6.2.6 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 49:7

6.2.6.1 Delimitation of the pericope

48:1-22 ends with 'there is no peace, said YHWH, to/for the wicked' ('אֵין שָׁלוֹם אָמַר יְהוָה לָרְשָׁעִים') (48:22) which loosely fits into 48:1-21. 48:21 that precedes 48:22 and fits into 48:1-20 reads 'and they did not thirst when he led them in the deserts; he made water flow for them from a rock and he split open a rock and water gushed out'. 49:1-26 starts with 'listen to me, isles, pay attention you peoples from far away. YHWH called me from inside the womb, from the inner parts of my mother he remembered my name' (49:1). In 49:1-26 the speaker is no longer addressing Israel that he addressed in 48:1-22 but the speaker is Israel herself addressing the isles (49:1, 3; pace North, 1956:106; Baltzer, 2001:314). Therefore Baltzer (2001:305) is correct to suggest that 49:1 begins a new scene.

A review of literature on 49:1-26 suggests a tendency to subdivide and question the authenticity of some of its units and a tendency to make additions to it. 1QIsa[a], for example, subdivides 49:1-26 as follows: 49:1-3 (V and P), 4 (P), 5-6 (V and P), 7 (P), 8-13 (V), 14-21 (V), 22-23 (P), 24-26 (V and P) (Parry & Qimron, 1999:80-83) whilst *BHS*[5] subdivides it as follows: 49:1-6 (ס), 7-13 (ס), 14-21 (פ), 22-23 (ס), 24-26 (ס) (Elliger *et al*., 1997:752-754).

Since Duhm ([1892]1968) there has been a general scholarly consensus that 49:1-6 is a Servant Song (*e.g.,* Lindblom, 1951; North, 1956:106; Baltzer, 2001:305), although there are also dissenting views (*e.g*., Mettinger, 1983). Because of the similarity of form of address between 49:6 and 49:7 Kissane ([1943]1960) and others regard 49:7 as belonging to 49:1-6 (*e.g.,* Lindblom, 1951:29; Scullion, 1982) whilst some scholars regard 49:1-9 as a unity (*e.g.,* Roodenburg, 1974). Koole (1998:3) maintains that an *inclusio* makes 49:1-6 a unity whilst 1QIsa[a] regards 49:7 as an independent unit (Parry & Qimron, 1999:80-83). Dion's (1970:26-28) literary analysis suggests subdivisions of 49:1-6, subtraction from and/or addition to 49:1-6 (*cf* Merendino, 1980:237-239;

Haag, 1983:163-164). Merendino (1980:237-239) regards 49:1, 2b, 3, 5aA, 6 as original and as referring to Koreš, but maintains that they were supplemented by 49:2a, 4a, 5a which relate 49:1-6 to the suffering prophet himself and which were finally supplemented by 49:4b, 5ac.b, 'and he said' ('וַיֹּאמֶר') in 49:6, and 'Israel' in 49:3 which in turn made it a speech by a personified Israel (Koole, 1998:4). Haag (1983:163-164) regards 49:1-3 (without 'Israel'), 4a, 5a, 6 (without 'and he said') as original and as referring to an anonymous person. According to Haag (1983:195; *cf* Koole, 1998:4) the perceived later additions would make the servant the people delivered from exile.

49:4 is an account of the process by the accused and 49:5-6 is an account of the task to take Jacob back to YHWH (Begrich, [1938]1963:55-56; Von Waldow, 1953:54; Melugin, 1976:69-71; Koole, 1998:5). 49:4 and 49:5 start with an adversative 'but' ('וְ') hence suggesting a link between 49:4 and 49:5, and between 49:4 and that which precedes 49:4. 49:1-4 is retrospection whilst 49:5-6 is the communication of a new divine word (Koole, 1998:5). Vogt (1960:783-784) argues that 49:5 is in the wrong place and he rearranges as follows: 49:8-9a, 5a, 6, 7 (see Baltzer, 2001:312 for similar demarcation). Koole (1998:5) considers 'and now' ('וְעַתָּה') in 49:5 as a logical conclusion (*cf* Van der Merwe *et al*., 2004:333) which indicates the turning-point of 49:1-6. Koole (1998:5) sees a regular structure in 49:1-6 and hence advises that transpositions in such a structure would not be advisable.

49:1-6 subdivides into two units: unit 49:1-4 where the foreign peoples are commanded to listen (49:1) followed by a reflection about the past (49:2-4), and unit 49:5-6 introduced by 'and now' ('וְעַתָּה') in 49:5 which is followed in 49:6 by allusions to the past, present and the future. In 49:1-6 Israel speaks to the isles, and the servant is set forth as the one who is to restore those who are in bondage. The reference to setting free those in bondage makes Baltzer (2001:314) to identify the servant as Moses. Duhm ([1892]1968) suggests that the original connection may be restored by lifting 49:1-6 from its present position. If the hypothesis of the Servant Song is sustained then it is Israel and not YHWH who sings the song about herself as the servant of YHWH in 49:1-6.

Elliger (1933:53-54) maintains that there is Trito-Isaiah's revision in 49:7 which starts after 'thus says YHWH' through to 'and I keep you and give you as a covenant of the people' in 49:8. Begrich ([1938]1963:13-14; *cf* Fohrer, 1964) regards 49:7 and 49:8-12 as two separate oracles of salvation, whilst Van Hoonacker (1932) considers 49:7-9a as the conclusion of 49:1-6 and 49:9b-13 as an announcement of a return. Von Waldow (1953:19-21) distinguishes three oracles: 49:7, 8-10 and 49:11-12. Rignell (1956) followed by Beuken ([1983]2001) maintains that 'thus says YHWH' in 49:8 does not introduce a new pericope but functions like 'and he said' in 49:6. For Melugin (1976:143-144) 49:7 is an oracle of salvation and 49:8-12 is not (for demarcation see also Eaton, 1979:65-66), whilst Beuken (1979) surmises that 49:7-12 is a proclamation of salvation to Israel: 49:7 describes the servant as a complainant, 49:8 starts as a pledge of YHWH's intervention for the servant's sake, and 49:9-12 is a proclamation of salvation to exiles. 49:9b does not have a stylistic form that indicates that it introduces a new pericope (Koole, 1998:28), and it also does not follow on from the

end of 48:1-22, as van Hoonacker (1932) suggests. According to Koole (1998:28) the water miracle would have to be mentioned twice (*cf* Dion, 1970:19-21), because as 49:12 shows 49:9-11 does not only talk about the return from Babel (48:20) but also of the entire diaspora (*cf* Feldmann, 1926). Koole (1998:28) argues that 49:7-12 forms a single speech which uses extended messenger formulas to link up with what goes directly before it. He further argues on the basis of the repetition of 'servant' in 49:7 (49:4, 5, 6) and 'salvation' in 49:8 (49:6), the final infinitives of 49:8 (49:5, 6), and the correspondence of the kings and princes mentioned in 49:7 with the nations addressed in 49:1 that 49:7-12 is not addressed to Israel but to the servant (Koole, 1998:28-29). YHWH's answer and help promised in 49:8 presuppose the futile work of the servant described in 49:4a and the servant's declaration of trust in 49:4b (Koole, 1998:29). In 49:7-12 someone speaks on behalf of YHWH (thus said YHWH [49:7, 8]) to him whom man despises (לִבְזֹה־נֶפֶשׁ), to him whom the nation abhors (לִמְתָעֵב גּוֹי), to a servant of rulers (לְעֶבֶד מֹשְׁלִים) (49:7). 49:7-9 as it stands in the MT forms no suitable introduction to a new section.

In Duhm's view ([1892]1968) 49:7-12 was originally related to Israel but was redactionally interpreted as a word about the servant of YHWH using elements from Isaiah 42 and 53 (*cf* Westermann, [1964]1981). Elliger (1933:53-54) thinks that this reinterpretation can link up with the similarity of this line to 49:6 and the indeterminateness of the personal suffixes and the infinitives in 49:8 which, according to Elliger (1933:53-54), were originally meant as gerundials. North (1964:191) and Koole (1998:29) maintain that 49:8ba could be a defective line (*cf* 2:2 metre) and a verbal repetition of 42:6b save 'for light of nations' ('לְאוֹר גּוֹיִם') (*BHS*[5]), hence North (1964:191) suggests that 49:7-13 could be smoothed out if 49:7 and 'thus says YHWH, in a time of favor I have answered you' in 49:8 are omitted. Vogt (1960:783-784) finds in 49:7-12, which he considers an addition to the original song, a more national and exemplary image of the servant. Schoors (1973:31) and others (*e.g.*, Whybray, 1975; Westermann, [1964]1981) place 'kings will see and rise … the Holy One of Israel who has chosen you' of 49:7 after 49:12. Volz (1932) transposes 49:12 to the middle of 49:18 (*cf* Westermann, [1964]1981). Fohrer (1964) regards 49:12 as secondary. In 49:7-12 YHWH has prepared the servant that he may bless the earth (*cf* Young, 1949:220). In 49:7-12 the servant-poem (*cf* 'you are my servant, Israel' [49:3]) is the basis of a series of consoling promises. Koole (1998:29) thinks that 49:7-13 does not confine itself to the liberation from Babel and that in 'the tribes of Jacob' (49:6) already suggests more than the return of just the Judean exiles.

There is an unsmooth transition from 49:9a (saying to the prisoners, come out, to those who are in darkness, show yourselves) to 49:9b (they will feed along the ways and their pasture will be on all the bare heights). Baltzer (2001:316, 317) argues that 49:7-13 has hints that suggest a dramatic presentation.

In 49:13 the speaker commands the heavens, earth and the mountains to sing in joy because YHWH has comforted his people and will have compassion on his afflicted ones (49:13). 49:13 is regarded as a song of thanksgiving (*e.g.*, Schoors, 1973:31), festive hymn (*e.g.*, Eaton, 1979:65-66) or an eschatological hymn (*e.g.*, Koole, 1998:30).

According to Koole (1998:50) 'and Zion said' in 49:14 introduces a relatively new section because Zion has not spoken before 49:14. But if 49:14 is put in the mouth of Zion (Koole, 1998:51) by the speaker, that is the speaker quoting Zion (so to speak), then 'and Zion said' in 49:14 cannot start a new section (pace Koole, 1998:50). In 49:15-26 the speaker responds on behalf of YHWH and says, 'as I live, says YHWH' (49:18), 'thus says a*donay* YHWH' (49:22), 'for I am YHWH' (49:23), 'for thus says YHWH' (49:25) and 'for I am YHWH' (49:26). In 49:15-26 YHWH speaks to Israel (49:26). Thus Koole's (1997:30) suggestion that 49:13 is the hymnic call that forms the end of the pericope beyond that of 49:1-13 and perhaps of 48:16b-49:13 cannot be sustained. Therefore 49:1-6 and 49:7-13 can be regarded as a unity (Koole, 1998:29).

A new section is construed to start at 49:14 and ends at 49:21 (*e.g.*, *BHS*[5]; 1QIsa[a]; Begrich, [1938]1963:25; Koole, 1998:48) and is referred to as a pronouncement of salvation (*e.g.*, Schoors, 1973:31), a pronouncement of salvation with elements of discussion (*e.g.*, Whybray, 1975), a disputational pronouncement of salvation (*e.g.*, Melugin, 1976:148-150), a discussion with elements of the pronouncement of salvation (*e.g.*, Beuken, 1979) or a disputation with programmatic rebuttal (*e.g.*, Graffy, 1984:92-94).

According to Koole (1998:51) 49:14 is put in the mouth of Zion, 49:15-17 is a divine answer, 49:18-19 is a sworn oath, 49:20 is spoken by Zion's children and 49:21 is spoken by Zion herself. According to Koole (1998:52) 49:14-20 is interwoven because 49:15 takes up 'forget' ('שְׁכֵחָנִי') from 49:14; 'destroy' ('מְהָרְסַיִךְ'), 'lay waste' ('מַחֲרִבַיִךְ') and the chiasmus of 49:17 returns in 49:18-19; 49:18-19 and 49:20 are linked by 'too narrow' ('תֵּצְרִי'), 'inhabit' ('יוֹשֵׁב') and by that Zion first saw her children (and see [וּרְאִי] [49:18]) before she could hear them (in your ears [בְּאָזְנָיִךְ] [49:20]). 49:14 is followed by YHWH's assurance in 49:15-16 that YHWH would turn mercifully to Zion and by the consequences of YHWH's intervention in 49:17-19. Merendino (1982:334-336, 364-366) argues that 49:18a does not link up with 49:17, because 49:18 does no longer refer to the Babylonian destroyers and the exiles but to the diaspora, and because 49:19a lacks a continuation whilst 49:19b follows properly on 49:17 (*cf* Koole, 1998:50-51). Merendino (1982:334-336, 364-366) therefore considers 'for your wasted places and desolate places and your devastated land' in 49:19a (and 49:26) as a first addition, 'as I live, says YHWH' in 49:18 and 49:20-21 as a second additions, and 'they all gather and come to you' in 49:18 (and 49:22-23) as later additions.

Duhm ([1892]1968), Elliger (1933:123-125) and Morgenstern (1961) consider 49:22-26 unauthentic because they consider humiliating subjection of the nations for the sake of an excessive glorification

of Zion in 49:22-23 and the cruel picture of the war of destruction in 49:26 to fit the nationalist thinking of Trito-Isaiah. Westermann ([1964]1981) maintains that 49:22-26 is a quotation from the wars of YHWH. Some form critics follow the *BHS*[5] and 1QIsa[a] subdivision of 49:22-26 as follows: 49:22-23 and 49:24-26 (*cf* Schoors, 1973:31 for a survey of the form-critical research) save Reiterer's research (1974:28, 98-99). Koole (1998:72) argues that 49:22 should be regarded as introducing a new section because 49:14-21 pays attention to Zion as a destroyed, rebuilt and as a overpopulated city whilst 49:22-26 would logically precede it in that the arrival of Zion's children described in 49:22-23 results in the overpopulation of Zion as described in 49:19-20, and the double fate of the nations is a new element in 49:1-26.

Graffy (1984:92-94) links 49:14-21 to 49:22-26 by arguing that 49:14-21 is a disputation with a programmatic rebuttal in 49:15 which is developed in 49:22-25. According to Koole (1998:71) 49:14-21 and 49:22-26 are linked not only because both use the 2nd person singular feminine ('-ךָ' [49:15-21, 22, 23, 25, 26]) but also because YHWH and Zion continue to speak to each other (*e.g*., and Zion said [49:14]; as I live, said YHWH [49:18]; and you will say in your heart [49:21]; thus said *adonay* YHWH [49:22]; for thus said YHWH [49:25]; and I shall feed those that oppress you with their blood [49:26]), the style of 49:24-25 recalls that of 49:14-15 and that the pronouncement of salvation is continued (*e.g*., and I, I shall not forget you [49:15]; your destroyers and devastators go out of you [49:17]; and I, I shall oppose your opponent and I, I shall save your children [49:25]). Although Steck (1990:36-46) considers 49:14-26 a literary unity he assumed a caesura after 49:21 (*cf* Koole, 1998:48).

There is 'thus he says' in 49:22 and 49:25. Although 49:22-26 describes the world's involvement in Zion's restoration (Koole, 1998:71) 49:22-24 uses 3rd person plural forms whilst 49:25-26 uses 1st person singular forms. 49:14-20, 21-23 and 49:24-26 deal successively with the "Anklage Gottes, Ich-Klage, Feindklage" which also occur in Psalms (*e.g.,* Ps 79:5, 4, 8b; 1-3, 7) (Westermann, [1964]1981:266-268).

Volz (1932) treats 49:7-26 as a single poem whilst 49:13-26 says that the grace of YHWH has been manifested and YHWH's enemies would be destroyed (Young, 1949:220). Muilenburg (1956) sees 49:1-26 as a single poem, "The Servant of the Lord: Called, Commissioned, and Comforted" in twelve strophes (North, 1964:193). The themes in 49:7-26 are related and progress to a climax towards 49:25-26 (North, 1964:193, 194). Graffy (1984:92-94) sees 49:14-21 as a disputation with programmatic rebuttal in 49:15 which is developed in 49:16-21, 22-23 and in 49:24-25.

Duhm's ([1892]1968) suggested link between 49:22-26 and 50:1-3 (*cf* Vitringa, 1714[1732]; Kissane, [1943]1960) is made questionable by the transition from 2nd person singular feminine suffix ('-ךָ' [49:15-21, 22, 23, 25, 26]) to 2nd person masculine plural suffix ('-כֶם' [50:1]; *cf* Koole, 1998:71). Consequently, 49:1-26 may be construed to be a unity.

6.2.6.2 Exegesis

6.2.6.2.1 Frames of reference

6.2.6.2.1.1 Literary frame of reference

In 49:1-26, Israel tells the isles, people from a distance, the message which YHWH told her (49:1, 3, 4, 5). YHWH tells Israel that she is his servant (49:3) who must (1) bring back Jacob to YHWH although Jacob is not gathered (49:5), (2) raise up the tribes of Jacob and restore the preserved of Israel (49:6), and (3) tell prisoners to come out of prisons (49:9). The narration is dramatic (*cf* Baltzer, 2001:316, 317) and vivid: YHWH points and says to Israel, lift up your eyes round about and see that all gather themselves [and] they come to you (49:18).

The surrounding peoples would bring Israel's sons in arms and Israel's daughters would be carried upon shoulders (49:22); and the waste and desolate places of Israel would be too narrow for the inhabitants (49:19). Israel would at a time say in her heart that she was desolate, a captive, and exiled and put away, and that she was left alone (49:21). YHWH would save the children of Israel (49:23-26).

6.2.6.2.1.2 Social frame of reference

There are desolate heritages (49:8), waste [places], desolate [places], destroyed land (49:19) and prisoners (49:9). Zion lost her children; she is left alone, desolate and a captive (49:21).

Israel is not yet gathered (49:5). YHWH's servant is yet to raise up the tribes of Jacob, restore the preserved of Israel, be a light to the peoples and be YHWH's salvation unto the end of the earth (49:6). The peoples have not yet brought the sons and daughters of Israel and kings and queens have not fostered the daughters and sons of Israel. The peoples have not yet come to Israel with their faces to the ground to bow down and lick the dust off the feet of Israel (49:22, 23).

Zion says that YHWH has forsaken and forgotten about her (49:14). But as YHWH comforts his people and says to Zion, Zion's sons and daughters are being brought to Zion and the surrounding peoples are gathering themselves together to go to Zion (49:13, 18).

6.2.6.2.1.3 Historical frame of reference

Since Duhm ([1892]1968) the general scholarly consensus has been that 49:1-6 is the Servant Song (*e.g.,* Lindblom, 1951; North, 1956:106; Baltzer, 2001:305) that refers to Koreš, a prophet or a personified Israel (Merendino, 1980:237-239; Koole, 1998:4). Merendino (1980:237-239) regards 49:1, 2b, 3, 5aA, 6 as original and as referring to Koreš but argues that they were supplemented by 49:2a, 4a, 5a which resulted in relating 49:1-6 to the suffering prophet himself. The final supplements by 49:4b, 49:5ac.b and 'and he said' in 49:6 and 'Israel' in 49:3 make 49:1-6 a speech by a personified Israel (Merendino, 1980:237-239; *cf* Koole, 1998:4). The suggested changes of historical frames of reference of 49:1-26 due to editorial changes do not form part of this study.

Lindblom (1951:28) argues that the situation described by 'to he who is despised, to him whom a nation abhors, to a servant of rulers' in 49:7 corresponds to the condition of Israel in the exile. Koole (1998:29) thinks that 49:7-13 does not confine itself to the liberation from Babel and that 'the tribes of Jacob' (49:6) suggests more than the return of just the Judean exiles. 49:13 is regarded as a song of thanksgiving (*e.g*., Schoors, 1973:31), a festive hymn (*e.g*., Eaton, 1979:65-66) or an eschatological hymn (*e.g*., Koole, 1998:30). Merendino (1982:334-336, 364-366) argues that 49:18a does not link up with 49:17 because 49:18 does not refer to the Babylonian destroyers and the exiles but to the diaspora (*cf* Koole, 1998:50-51). Duhm ([1892]1968), Elliger (1933:123-125) and Morgenstern (1961) maintain that 49:22-26 fits the nationalist thinking of Trito-Isaiah because of the humiliating subjection of the nations for the sake of an excessive glorification of Zion in 49:22-23 and the cruel picture of the war of destruction in 49:26, whilst Westermann ([1964]1981) writes that 49:22-26 is a quotation from the wars of YHWH. Koole (1998:71) surmises that 49:22-26 describes the world's involvement in Zion's restoration. All these accumulatively show that it is difficult to assign an historical frame of reference to 49:1-26, but at the same time suggest that 49:1-26 points to times other than the exile in Babel of 587/6 BCE.

At the time of the speech the tribes of Jacob were not yet raised and the preserved of Israel were not yet restored (49:6). There were desolate inheritances (49:8), wastes, desolates, land of destruction (49:19), prisoners (49:9), and Zion was saying at that time that YHWH had forsaken her and forgotten about her (49:14; *cf* 49:21). At a point in time YHWH would cause the Gentiles to bring the sons of Israel in [their] arms and the daughters of Israel would be carried upon the shoulders of the Gentiles. Kings would be the nursing fathers whilst queens would be the nursing mothers of the sons and daughters of Israel; and kings and queens would bow down to Israel with their faces toward the ground and lick up the dust from the feet of Israel (49:22, 23). As far as could be established none of the things referred to in 49:1-26, which were to happen, have happened.

6.2.6.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל* and '*יִשְׂרָאֵל*'

Although there are challenges relating to the denotations and senses of 'Israel' in 49:1-26 that arise out of its usages 'the Holy One of Israel' refers to YHWH (49:1-4, especially 49:4, 7). 'Israel' is used as follows: and he said to me: you are my servant Israel (49:3); says YHWH who formed me from a womb to be his servant to bring Jacob again to him, and/though Israel would not be gathered (49:5); …you should be my servant … to restore the preserved of Israel (49:6); YHWH, the redeemer of Israel and used in 'the Holy One of Israel' (49:7). 49:1 and 49:3 suggest that the speaker is Israel but this Israel is to bring Jacob to YHWH (49:5) and raise up the tribes of Jacob (49:6). 49:3 states that YHWH's servant is Israel. The challenge is: if Israel has to bring Jacob to YHWH (49:5), raise up the tribes of Jacob and restore the preserved of Israel (49:6) then the referent of 'my servant' of 49:3 is not the same as the referent of 'servant' of 49:5-6 because in the normal course of events Israel cannot raise herself as 49:3 although 49:5-6 seem to suggest that she would.

There could be references to an Israelite and the people of Israel in 49:1-26. 'Israel' in 49:3 could be understood as referring to the prophet in light of the conversation in 49:3-6 (said YHWH that formed me from a womb to be a servant for him [49:5]; …you should be my servant … to restore the preserved of Israel [49:6]). The literal understanding of 'from a womb he called me, from inner parts of my mother he remembered my name' in 49:1 would be key in this suggestion. But this suggestion is improbable with reference to 'and Israel would not be gathered' ('וְיִשְׂרָאֵל *לֹא (לוֹ) יֵאָסֵף') in 49:5.

'And the preserved of Israel' ('וּנְצוּרֵי (וּנְצִירֵי*) יִשְׂרָאֵל') (49:6), 'YHWH, the redeemer of Israel', 'the Holy One of Israel' (49:7), 'a servant of rulers' (49:7), '[self-]despised' ('לִבְזוֹה־נֶפֶשׁ' [49:7]) (*cf* LXX; Driver, 1935:401; North, 1964:190) and the content of 49:8-13 (North, 1964:191) and the reference to whom YHWH has 'answered', 'helped', 'protected', and whose task is to resettle the land and release the prisoners (49:9, 18-20, 22, 25, 26) could refer to both an Israelite and the people Israel. 'But Zion said, YHWH has forsaken me and *adonay* has forgotten me' in 49:14 suggest that 'Zion' is a personification of the Israelites hence 'Israel' could be construed to refer to the Israelites in Jerusalem.

The sense of 'the Holy One of Israel' could therefore be construed by implication to mean the God who is the exclusive God of both an individual Israelite and the nation Israel.

6.2.6.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The relationship between the Holy One of Israel and Israel in 49:1-26 is expressed by: 'he called me' (49:1), 'and he made my mouth like a sharp sword', 'he hid me', 'and he made me for a polished shaft' (49:2), 'my servant' (49:3), 'my God' (49:4), 'he that formed me' (49:5), 'for me a servant', 'and I gave you for a light', 'to be my salvation' (49:6), 'redeemer of Israel', 'his holy one', 'the Holy One of Israel', 'and he chose you' (49:7), 'I answered you', 'I helped you', 'and I shall preserve you', 'and I shall give you for a covenant' (49:8), 'YHWH comforted his people', 'and he will have mercy upon his afflicted' (49:13), 'and my lord[s]' (49:14), 'I shall not forget you' (49:15), behold, I have graven you on the palms of my hands, your walls are continually before me (49:16), 'and I shall contend with him that contends with you' (49:25), 'and I shall feed them that oppress you', 'I am YHWH your saviour', 'your redeemer', 'the mighty one of Jacob' (49:26). These could be summarized as relations of creation, continued providence, salvation and redemption of Israel by the Holy One of Israel notwithstanding that Israel continually sinned. The relationship between the Holy One of Israel and Israel goes further than the usual relationship between a god and a people because the Holy One of Israel is the maker of Israel (49:5).

A redeemer (49:7) suggests an inherent blood relationship between the Holy One of Israel and Israel with reference to the work of redemption and not necessarily referring to the exile in Babel. It merely suggests that the Holy One of Israel is not only the God of Israel but also a blood relative of Israel (*cf*

Stuhlmueller, 1970:277; Young, 1972:277). According to Dijkstra (1980:432) the qualities of redemption and holiness with which YHWH is praised in 49:7 express the righteousness and faithfulness of YHWH (*cf* 45:21).

In 49:7 the Holy One of Israel occurs in the context of the election-covenant (49:7, 8; Holmgren, 1973:114; Knight, 1984:132). This demonstrates the close interrelatedness which exists between election and salvation. The elements inherent in choice, covenant and in the Holy One of Israel suggest a god-man relationship.

Therefore the relationship between the Holy One of Israel and Israel expressed in 49:1-26 is that of an intimate god-people relationship.

6.2.6.3 Summary and remarks

In 49:1-26 'Israel' could be construed to refer by implication to the chosen one of YHWH (49:9) both an individual Israelite and the nation Israel whilst 'the Holy One of Israel' refers to YHWH (49:1-4, especially 49:4, 7). The relationship between the Holy One of Israel and Israel is characterised by an intimate god-man relationship that includes creation and redemption; hence holiness as it relates to the Holy One of Israel would include a special relationship of YHWH to Israel.

49:1-26 is probably a prophetic vision that was uttered by Isaiah ben Amoz or someone else after YHWH aborted the siege of Jerusalem by Sennacherib before Israel could leave Babel for Zion (49:12, 18). The waste and desolate places would then refer to the state of the cities that surrounded Jerusalem after Sennacherib had destroyed them.

6.2.7 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 54:5

6.2.7.1 Delimitation of the pericope

54:1-17 starts with 'shout with joy, barren woman who did not bear; break forth in joy and cry aloud you who have not been in labour. For many [would be] the children of the desolate woman more than the children of a married woman, says YHWH' (54:1). 53:1-12 ends with, 'therefore I shall allot him a portion among the great and he will divide the spoil with the strong under whom he poured out his life for death; and he was numbered with the transgressors yet he lifted up the sin of many and for the transgressors he make an entreaty' (53:12). The theme of 54:1 and that of 53:12 suggest that 54:1-17 and 53:1-12 are separate (Oswalt, 1998:413).

Scholars read 54:1-17 as a unity in form and content (*e.g*., Elliger, 1933:138-139; Lack, 1973:190-192; Westermann, [1964]1981) or as consisting of independent units (*cf* the survey in Porúbčan, 1958:139; Melugin, 1976:169 footnote 80). The subdivisions range from two units (*e.g*., 54:1-6, 7-17 [Beuken, 1979]; 54:1-10, 11-17 [Koole, 1998:344-345, 376; Oswalt, 1998:414, 415]), three units (*e.g*., 54:1-6, 7-10, 11-17 [Golebiewski, 1976:38]), four units (*e.g.,* 54:1-3, 4-6, 7-10, 11-17 [Begrich,

[1938]1963]) through to five units (*e.g*., 54:1-3, 4-6, 7-8, 9-10, 11-17 [Fohrer, 1964]). *BHS*[5] subdivides 54:1-17 into 54:1-8 (ס), 9-10 (ס), 11-17 (ס) (Elliger *et al*., 1997:760-761) whilst 1QIsa[a] subdivides it into 54:1-10 (V), 11-17 (V and P) (Parry & Qimron, 1999:88-91). A caesura is perceived to occur either after 54:13a (*e.g*., Westermann, [1964]1981), 54:13b (*e.g*., Bonnard, 1972), 54:14a (*e.g*., Duhm, [1892]1968; Köhler, 1923; Fohrer, 1964; Beuken, [1983]2001), 54:14b (*e.g*., Koenig, 1982; Reiterer, 1974:31) or after 54:15 (*e.g*., Kissane, [1943]1960; Muilenburg, 1956) (Koole, 1998:379). According to Koole (1998:379) the proposal of Mowinckel (1931:110 footnote 2) to subdivide 54:11-17 into three quatrains: 54:11-12, 13-15 and 54:16-17 assumes the loss of stichs in 54:12-13 because Koole (1998:379) sees 54:11-14a as tristichal, 54:14b-15 as distichal, 54:16-17a as tristichal and 54:17a as a concluding distich.

Although Koole (1998:378) argues that the connection between 54:1-10 and 54:11-17 needs to be considered with some reserve there are links between the two sections. Three times an imperative is followed by 'for/because' ('כִּי' [54:1, 2-3, 4-5]) and the substantiation of the imperative in 54:4-5 is extended over 54:6-10 (Oswalt, 1998:415, 419). 54:1-10 constantly returns the motif of change from misery to salvation.

54:11-17 links up with 54:1-10 by addressing the 'miserable one' leading to the description of the new future. 54:1-10 uses 'said …' and 54:11-17 concludes with 'the declaration/utterance of YHWH' (54:17) (*cf* Koole, 1998:347). 54:9-10 uses the oath which YHWH has sworn to Noah as a proof that YHWH would keep his oath of neither to be angry with nor rebuke this barren woman. 54:11-17 elaborates on what would happen in relation to the barren woman on the basis of YHWH's oath regarding her. 'Behold I am' in 54:11, '[behold] I am' ('אָנֹכִי (הִנֵּה)') in 54:16, 'in/with righteousness' in 54:14 and 'and their righteousness' in 54:17 could be construed to suggest the unity of theme in 54:11-17 (*cf* Koole, 1998:378; for unity of 54:11-17 see *BHS*[5] and 1QIsa[a]) although these recurrences cannot be conclusive.

54:1-10 is addressed to a barren woman (54:1). In 54:1 the barren woman's sons are referred to as sons of a desolate (בְּנֵי־שׁוֹמֵמָה) whilst in 54:13 they are just referred to as all your sons (*cf* Baltzer, 2001:429 footnote 239). In 54:4 the barren woman is told that she should not be afraid because she would not be ashamed, whilst in 54:14 the barren woman is told that she would not be afraid because oppression would be far from her. 54:10 says that the covenant of YHWH's peace would not be removed from the barren woman because YHWH has sworn so, whilst 54:13 says that great would be the peace of the barren woman's sons because they would be taught of YHWH. In 54:11-17 the metaphor of the widow who never bore a child (54:1-10; *cf* עֲקָרָה לֹא יָלָדָה [barren woman who did not give birth]; שׁוֹמֵמָה [deflowered or deserted woman] [54:1]) changes to a metaphor of an afflicted city tossed by tempest (עֲנִיָּה סֹעֲרָה) (54:11). The wordplay between 'שׁוֹמֵמָה' ('deflowered or deserted woman') and 'עָרִים נְשַׁמּוֹת' ('desolate cities') (54:3) hints on the similarity of the referent of

the metaphor of the deflowered widowed (אַלְמְנוּתַיִךְ [your widowhoods] [54:4]) grieved in spirit woman (עֲזוּבָה וַעֲצוּבַת רוּחַ) (54:6) who never gave birth and that of the desolate deserted city. Paul alludes to 54:1-3 when he compares Jerusalem in exile with Hagar (Gal 4:22-25) and the heavenly Jerusalem with Sarah (Gal 4:22, 26-27).

The description of the misery of the deflowered widowed 54:4) grieved in spirit woman (54:6) who never gave birth is contrasted with the depiction of her redemption and many children throughout 54:1-17 (54:1-3, 4-10, 11-17). 54:1 and 54:6 have quotations introduced by 'he said' (*e.g*., 54:6) by with added extensions in 54:8 and 54:10. For example, 'YHWH said' of 54:1 assumes an intimate relationship in 54:6 by 'your God said', in 54:8 by 'said your redeemer, YHWH' and in 54:10 by 'said he who has compassion on you, YHWH'. 'Your redeemer' of 54:5 is repeated in 54:8, 'abandoned woman' of 54:6 is repeated in 54:7 ('I abandoned you'). 'I shall gather you' of 54:7 is parallel to 'a married woman' ('בְּעוּלָה') of 54:1 and of 54:5 ('your husband' ['בֹּעֲלַיִךְ']). 'For' ('כִּי') dominates 54:1-10 (54:1, 3, 4, 5, 9, 10) and is repeated in 54:14. YHWH speaks in 3rd person forms in 54:5-6 (*cf* also 54:13, 17) whilst 54:7-9 uses 1st person forms.

Consequently 54:1-17 is tied together into a unity by the imagery of the woman (54:1, 4, 5, 6, 13) and literary devices.

6.2.7.2 Exegesis

6.2.7.2.1 Frames of reference

6.2.7.2.1.1 Literary frame of reference

The literary frame of reference of 54:1-17 is the misery of the deflowered widowed (54:4) grieved in spirit woman (54:6) who never gave birth which is contrasted with the depiction of her redemption and many children throughout 54:1-17 (54:1-3, 4-10, 11-17). Her redeemer will be the Holy One of Israel (54:5). This woman will forget the same of her youth and will no longer remember the reproach of her widowhood (54:4). Her children will be many and will inherit the Gentiles and make the desolate cities to be inhabited (54:1-3). Whoever will stir up strife with her will fall for her sake (54:15).

The cities were desolate (54:3), but there was a promise of redemption (54:1-5, 8 with 54:5 as the climax), mercy (54:8, 10) and reconciliation (54:6-17, 5 with 54:10 as the climax). Nothing will prosper against the promised city (54:17).

6.2.7.2.1.2 Social frame of reference

Widows in Jewish communities were often humiliated, ashamed (54:4), forsaken and grieved in spirit (54:6) and oppressed (54:14). Widows who did not have sons like the one in Isaiah 54 were usually

'dispossessed' and poor and their situation would only be improved by a redeemer (גֹּאֵל) (*cf* Lev 25; 27; Ruth 3-4).

Calvijn (1900:659) writes that 'your redeemer' in 54:5 could be drawing an analogy from their redemption from Egypt but in 54:5 it refers to their redemption from Babel hence YHWH would not only be the Holy one Israel but would also be God of the whole earth. While agreeing with Calvijn's (1900:659) Egypt analogy, Whitehouse (1908:212) disagrees with Calvijn that 'your redeemer' in 54:5 refers to redemption from Babel. For Whitehouse (1908:212) 54:1-17 refers to the early period of the affliction of Israel in Egypt and subsequently to the time of her humiliation by the Assyrians. Whitehouse (1908:212) further maintains that the reproach of widowhood in 54:4 refers to the period of the exile in Babel when YHWH withdrew from Israel but did not forget about Israel. There is neither explicit reference to Egypt, Assur, nor Babel in 54:1-17 but only reference to the waters of Noah (54:9) hence references to Egypt and Babel by Calvijn (1900:659) and to Egypt, the Assyrians and Babel by Whitehouse (1908:212) cannot be sustained.

6.2.7.2.1.3 Historical frame of reference

Beuken (1979) considers 54:1-6 as a prophetic speech and 54:7-17 as a proper divine speech. The contrasts (54:6-7a in contrast to 54:7b; 54:8a in contrast to 54:8b; 54:9a in contrast to 54:9b; 54:10a in contrast to 54:10b) and the grammatical Imperfects suggest that the Israelites were in exile (54:3; *cf* Oswalt, 1998:421) and that redemption was in the future (תִּירְאִי; תֵּבוֹשִׁי; תִּכָּלְמִי; תַּחְפִּירִי; תִּשְׁכָּחִי; תִּזְכְּרִי [54:4]; יִקָּרֵא [54:5]; אֶקַבְּצֵךְ [54:7]; יָמוּשׁוּ; תְּמוֹטֶנָה; יָמוּשׁ; תָּמוּט [54:10]; תְּכוֹנָנִי; תִּירָאִי; תִּקְרַב [54:14]; יָגוּר; יִפּוֹל [54:15]; יוּצַר; יִצָלָח; תָּקוּם; תַּרְשִׁיעִי [54:17]). The time span YHWH abandoned the barren woman because the barren woman angered YHWH in a brief moment (בְּרֶגַע קָטֹן [54:7, 8]).

According to Oswalt (1998:414) although 54:1-17 uses images of physical restoration, the main concern of 54:1-17 is restoration to the favour of YHWH (54:5-10). Oswalt (1998:414) is aware that 54:11-17 uses an apocalyptic imagery. The recurring emphasis on the condition of the people (54:13-14, 17) and lack of specific historical background suggest that 54:1-17 is not about the actual physical (re)building of Jerusalem, but about the restoration of the people in YHWH's care: the beauty of the city (54:11-12), blessedness of the city's inhabitants (54:13-14) and security and stability of the city's inhabitants (54:14-17) (*cf* Oswalt, 1998:426). Consequently the historical frame of reference of 54:1-17 cannot be determined with certainty.

6.2.7.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל*'

'The Holy One of Israel' refers to the redeemer of the addressee, God of the whole earth (54:5), YHWH (54:8). 'The Holy One of Israel' in 54:5 implies that YHWH is a next of kin who redeems

Israel whilst he is also the God of the whole earth (54:5). Holiness of the Holy One of Israel implies therefore a close relatedness between YHWH and Israel.

If the barren woman is meant to be a metaphor for the remnant of Israel whilst the afflicted is meant to be a metaphor for the city of Zion, then 'Israel' refers to the descendants of Israel (*cf* Oswalt, 1998:415).

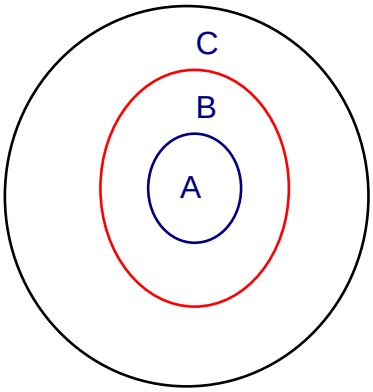
6.2.7.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

In 54:1-17 the relationship between the Holy One of Israel and the barren woman is expressed by 'he who marries you' ('בֹּעֲלַיִךְ'), 'he who makes you' ('עֹשַׂיִךְ''), 'the Holy One of Israel', 'YHWH has called you' ('קֹרָאֵךְ יְהוָה'), 'your God', 'I have mercy on you', 'your redeemer', 'I shall not be angry with you', 'I shall not rebuke you', 'my kindness will not depart from you', 'a covenant of peace will not be removed' and 'YHWH who has mercy on you' (54:5, 6, 8, 9, 10). The Holy One of Israel is the superior one whilst the barren woman is the inferior one.

First, the relationship is explained by both marriage and religious metaphors your husband, your master (54:5, 10) and your redeemer (54:5; Beek, 1978:21). Skinner (1917:153) maintains that your husband, your master and your maker are written after the analogy of 'God of' in 'God of the whole earth he is called'. Although the yôdh in 'עֹשַׂיִךְ' ('your maker') can be better explained as original to 'עשׂי' (GK §93 ss) and the suffix in 'בֹּעֲלַיִךְ' ('your husband') could have been assimilated to it for assonance North (1964:246) suggests that 'your' ('-יִךְ') in 'your husband' ('בֹּעֲלַיִךְ') and in 'your maker' ('עֹשַׂיִךְ') in 54:5 could also be *plurales excellentiae* (GK §124 k footnote 4) (*cf* Oswalt, 1998:412 footnote 8). 'Your redeemer' suggests that YHWH is Israel's relative charged with the obligation to redeem (Holmgren, 1973:82).

Second, the relationship is also explained by exclusively religious metaphors your maker, YHWH *tseba'ot*, the Holy One of Israel, God of the whole earth and your God (54:5, 6). Parallel to 'your husband [is] your maker' is 'your redeemer [is] the Holy One of Israel'. Each of these expressions points out the relationship YHWH sustains with Israel. He who redeems Israel is the one who is in control of the whole earth (54:5; *cf* 40:21-24, 26; 45:7, 12; 49:13). Hence 'your redeemer' is correlated to 'your maker' (54:5; Stuhlmueller, 1970:280). YHWH is not only the redeemer and creator of Israel (54:5; Stuhlmueller, 1970:282) but also the Holy One of Israel (54:5) hence stressing separateness rather than the closeness that marriage would entail (Young, 1972:364). 'the Holy One of Israel' and 'God of the whole earth' (54:5) suggest that YHWH is both a national God and a universal God (Holmgren, 1973:116). 'The Holy One of Israel' and 'YHWH *tseba'ot*' imply that only Israel finds redemption (54:1-5, 8), mercy (54:8, 10) and reconciliation in YHWH (54:6-17).

The proximity of the relationships between the Holy One of Israel and the barren woman in 54:1-17 could be diagrammatically represented as follows (C = close; B = closer; A = closest):



The circle marked A represents the first four relationships in order of proximity starting from the closest (*i.e*., your maker, your husband, your redeemer, and the last relationship (*i.e*., he who has mercy on you) whilst the circle marked B represents the Holy One of Israel and the circle marked C represents YHWH *tseba'ot* and God of the whole earth. 'Hosts' attached to 'YHWH *tseba'ot*' is presumed to refer to the hosts of Israel in this representation. So, the intimate relationship between YHWH and the one represented by the woman in 54:1-17 has A as the centre and C as the periphery: it is YHWH of you (A), (YHWH) of Israel (B), (YHWH) of the earth (C).

Consequently, the relationships portrayed in 54:1-17 are on a personal (54:5, 6, 8, 10), national (54:5, 6) and on a universal level (54:5).

6.2.7.3 Summary and remarks

In 54:1-17 'the Holy One of Israel' is an epithet for YHWH (54:8), the redeemer of the addressee and God of the whole earth (54:5) whilst 'Israel' denotes and connotes the descendants of Israel. The relationship between the Holy One of Israel and Israel in 54:1-17 is on a personal (your maker, your husband, your redeemer, your God [54:5, 6, 8, 10]), national (your God, the Holy One of Israel, YHWH *tseba'ot* [54:5, 6]) and on a universal level (God of the whole earth [54:5]). Holiness of the Holy One of Israel entails personal and national relationship between YHWH and Israel. The historical frame of reference of the speech in 54:1-17 stood between the desolate cities and the waste places (54:1-10) and looked forward to the restoration of Jerusalem by YHWH in the indefinite future (54:11-17).

6.2.8 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 55:5

6.2.8.1 Delimitation of the pericope

1QIsa[a] links 55:1-13 to 54:1-17 by considering 'this [is the] heritage of the servants of YHWH and their vindication from me, says YHWH' of 54:17 to be part of 55:1-5 and subdivides as follows:

54:17b-55:5 (V), 6-13 (V an P) (Parry & Qimron, 1999:90-93). 54:17 reads, 'every weapon that is fashioned against you will not prosper and every tongue that rises against you for judgment you will confute. This [is the] heritage of the servants of YHWH and their vindication from me, says YHWH' (54:17) whilst 55:1-13 starts with '*hôy* everyone who thirsts, come to the waters; and you who have no money, come, buy and eat, and come buy without money and without price wine and milk' (55:1). '*Hôy*' suggests that 55:1 could be read without linking it to 54:17. *BHS*[5] subdivides 55:1-13 into two divisions: 55:1-5 (ס), 6-13 (ס) (Elliger *et al*., 1997:761-762).

There seems to be a general consensus to subdivide 55:1-13 into 55:1-5 and 55:6-13 (*e.g*., *BHS*[5]; Koole, 1998:400, 423) while some scholars (*e.g.,* Volz, 1932; Beuken, [1983]2001) subdivide 55:1-5 into: 55:1-3a and 55:3b-5. Volz (1932) considers 55:1-3a as a proclamation from an independent eschatological promise, while Beuken ([1983]2001) surmises that 55:1-3a displays a concentric composition. According to Beuken ([1983]2001) 55:1-5 consists of three strophes of three lines each: 55:1-2a, 2b-3, 4-5. Koole (1998:403) objected to this strophic analysis by maintaining that 55:1 and 55:2 are linked by concatenation ('כָּסֶף' [55:1], 'כֶּסֶף' [55:2]) and repeated 'for that which … not' ('בְּלוֹא') whilst 55:2 is linked to 55:3 by repeated 'to me' ('אֵלַי') and 'your soul' ('נַפְשְׁכֶם'). 'Witness' ('עֵד') in 55:4 takes up 'covenant' ('בְּרִית') in 55:3b since covenants are witnessed whilst 55:4 and 55:5 form a chiastic structure because both start with 'behold' ('הֵן') whilst the exhortation 'come' ('לְכוּ…') in 55:1 leads to the negative consequence 'why would you spend money on that which is not bread and your toil for no satisfaction' in 55:2. Koole (1998:403) suggests a close syntactic connection between 55:3a and 55:3b by arguing that 55:3b continues the pledge with which 55:3a closes, and 55:4-5 motivates and states salvation pledged to Zion's children in 55:3 whilst 'because of' ('לְמַעַן') and 'he has glorified you' ('פֵּאֲרֶךָּ') in 55:5 suggests that 55:5 is a final line (Koole, 1998:402). Hence 55:1-5 is a unity with possible subdivisions.

Fohrer (1964) subdivides 55:6-13 into 55:6-7, 8-9, 10-11, 12-13, although these subdivisions are not shared by others (Koole, 1998:426). Mowinckel (1931:111 footnote 2) notes from a point of view of genre-criticism that 55:7-9 is a unity because reproachful formulation of 55:8-9 corresponds to the wrong way of life referred to in 55:7. In support of the unity of 55:6-11 Volz (1932) suggests that 55:6-9 is a synagogal preaching whilst 55:10-11 is the divine word which wants to convince the prophet of the success of his work (*cf* Koole, 1998:426). Contrary to Mowinckel (1931) and Volz (1932), Köhler (1923) and Baltzer (1971:120-121) argue that 55:8-9 does not link up well with 55:6-7 because the admonition abruptly switches into a promise and the notions of ways (your ways; my ways) and thoughts (my thoughts; your thoughts) in 55:8-9 have a different value from the ones in 55:6-7.

Some scholars consider 55:7 as secondary (*e.g.,* Budde, 1922; Duhm, [1892]1968; Spykerboer, 1976:184) or both 55:6 and 55:7 as secondary (*e.g.,* Schoors, 1973). They argue that 55:7 forms

the obverse of 55:6 (Koole, 1998:427). Elliger does not see a reason to eliminate 55:7 because 55:6 and 55:7 refer to the same attitude of unbelief towards the message of salvation (Koole, 1998:427). The two comparisons in 55:9 and 55:10-11 make Baltzer (1971:122-123) concludes that the meaning of 55:8-11 in 55:8 is difficult to understand. Melugin (1976:86-87) followed by Westermann ([1964]1981) and Scullion (1982) regards the content of 55:8-11 as a motivation for the content of 55:6-7. According to Koole (1998:426) some caesuras that Fohrer (1964) assumes are so evident that 55:6-13 cannot be considered a unity.

55:8, 9, 10 and 55:12 each starts with 'for' ('כִּי') while 55:11 starts with 'thus, so' ('כֵּן'). This suggests that the discourse in 55:8-12 is linked by these literary devices while 'for' of 55:8 links that which is in 55:8 to that which precedes it (Koole, 1998:426). The repetition of 'ways' and 'thoughts' of 55:7 in 55:8-9, 'heavens' and 'earth' of 55:9 in 55:10 and the echo of ways and thoughts of 55:7-9 in 55:11 suggest a progressive train of thought from 55:7 through to 55:11 (Koole, 1998:526). 55:12-13 continues the theme of the way (going out): the jubilation (55:12) and the splendidness of the way (55:13). 'Eat' ('אכל') and 'bread' ('לֶחֶם') of 55:1-2 return in 55:10 and 'everlasting' ('עוֹלָם') and 'make a covenant' ('כרת') of 55:3 return in 55:13; 'behold' ('הֵן') is repeated in 55:4-5 and 'for' ('כִּי') in 55:8, 9, 10 and 55:12. All theses suggest the unity of 55:1-13 (*cf* Koole, 1998:426, 427).

'Behold, a witness to the people I gave him, a leader and a commander to people' in 55:4 suggests that the speaker is YHWH and 'our God' in 55:7 suggests that the speaker is someone else other than YHWH. *BHS*[5] (Elliger *et al*., 1997:761, 762) and the 1QIsa[a] do not have any sign of textual corruption (Parry & Qimron, 1999:90, 91) that could change the suggestion on the speaker. The interrelatedness of 55:1-13 suggests that the messenger is a prophet addressing his audience with YHWH's message and now and then quoting YHWH directly (55:8, 9, 11). Sometimes the messenger distances himself from his audience (*e.g*., YHWH, your God [55:5]) whilst at other times he associates himself with them (*e.g*., unto our God [55:7]). This is a rhetorical way of expressing the relationship among the messenger, audience and YHWH with a theological emphasis.

55:1-13 extends an invitation to everybody. The invitation is first marked by a pointed 'movement' towards the inviter in 55:1-5 (come [3X] [55:1], 3; listen surely unto me … and come unto me] [55:2-3]) and then a random 'movement' in 55:6-13 (seek YHWH; call upon him [55:6]). 55:7-10 is a discourse linked by 'for' ('כִּי') (55:8, 9, 10), while the content of 55:10-11 is linked by 'thus/so' ('כֵּן') and that of 55:11 to that of 55:12 by 'for/because' ('כִּי').

The eternal covenant of 55:3 is connected to the eternal 'covenant' sign of 55:13 because every covenant has a sign. In 55:3-5 YHWH's invitation is connected with the Davidic covenant: YHWH had promised David that the covenant will last forever (2 Sam 7:14-16), and YHWH's unfailing kindness guaranteed that Israel will continue as a nation and that eventually the Messiah will reign on David's throne (9:6-7). Acts 13:34 quotes 55:3 and shows that the resurrection of Christ is the

fulfilment of YHWH's promises to David (*cf* Wolf, 1985:221). The picture of the nations coming to Israel in 55:5 is similar to Isaiah's earlier descriptions (2:2-4; 45:14) of the nations being attracted to Jeruasalem and to the God of Israel. The Jewish people are addressed as a people in 55:1-3 while in 55:5 they are addressed as individuals (*cf* Whitehouse, 1908:218, 219). Consequently, 55:1-13 forms a unity.

6.2.8.2 Exegesis

6.2.8.2.1 Frames of reference

6.2.8.2.1.1 Literary frame of reference

In 55:1-13 YHWH invites everyone who is thirsty and/or hungry to come to him so that he can buy food and drink without money (55:1, 3, 6, 7). YHWH is the Holy One of Israel who glorified the invitee (55:5). He invites the invitees because he wants to make an everlasting covenant with the invitee (55:3).

6.2.8.2.1.2 Social frame of reference

The invitees are thirsty and hungry people (55:1). YHWH invites the hungry and the thirsty while he is still near them (55:6). People could go out with joy and be led forth in peace (55:12).

6.2.8.2.1.3 Historical frame of reference

At the time of the address YHWH, the God of the addressee, had already glorified the addressee and because of this glorification the addressee would call a nation that did not know the addressee and nations that did not know the addressee would run to the addressee (55:5). The addressee would go out in joy and be led back in peace; the mountains and the hills would burst into song before the addressee and all the trees of the field would clap their hands (55:12). In light of this two questions that arise. The first is: When in history did YHWH glorify the addressee? The second is: Out of what or from where would the addressee go out in joy?

The general scholarly consensus is that 40–55 refers to the situation of the exiles in Babel between 587/6 and 539/8 BCE. This consensus suggests that going out in joy and being led back in peace in 55:12 means that the addressees are to go out in peace from where Sennacherib exiled the people he captured from the fortified cities of Judah according to 36.1 (2 Kgs 18:13) or out of their uncaptured Jerusalem where Hezekiah is left like a bird in a cage (37:36-38) because YHWH had glorified the addressees (55:12). 2 Kings 18:13 reads, 'in the fourteenth year of King Hezekiah, King Sennacherib of Assur came up against all the fortified cities of Judah and captured them' whilst Isaiah 36:1 reads, 'it came to pass in the fourteenth year of King Hezekiah, King Sennacherib of Assur came up against all the fortified cities of Judah and captured them'. Ahlström (1994:690-691) concludes "that the information in 2 Kgs 18.13 and Isa. 36.1 is either a mistake, or is written in such

a way that it has been chronologically misunderstood”. There are also several biblical traditions, hence there could be other interpretations of the information in 2 Kings 18:13 and Isaiah 36:1.

After YHWH aborted the siege of Sennacherib (37:36-38) and after Hezekiah was miraculously healed by YHWH (38:1-9) King Merodach-baladan son of Baladan of Babel, sent envoys with letters and a gift to Hezekiah because Merodach-baladan heard that Hezekiah was sick and recovered (39:1-2; 2 Kgs 20:12-13; 2 Chr 32:31). Ahlström (1994:691) writes that in 721 BCE a Chaldean prince Marduk-apla-idinna (Merodach-baladan in 2 Kgs 20:12 and Isa 39:1) came to the throne in Babel and managed to unite several tribes in Babel. According to Ahlström (1994:691, 692; *cf* also van der Spek, 1977-1978:56-66) Merodach-baladan lost the initiative against Sargon II of Assur and most of Merodach-baladan’s territories were taken by Sargon’s Assyrian army around 709 BCE and Merodach-baladan fled to the marshlands in the Persian Gulf.

6.2.8.2.2 Denotations and connotations of ‘*קְדוֹשׁ יִשְׂרָאֵל* and ‘*יִשְׂרָאֵל*’

The solution to the referent of ‘the Holy One of Israel’ lies in the perceived connotations of ‘YHWH your God and for the Holy One of Israel because he has glorified you’ in 55:5. The perceived connotations are in turn dependent on the answers given to two fundamental questions: (1) of the referent of ‘your’ (‘ךָ-’) of ‘your God’ (‘אֱלֹהֶיךָ’) and (2) of the referent of ‘you’ (‘ךָ-’) of ‘he has glorified you’ (‘פֵּאֲרָךְ’).

55:5 is explicit that the referent of ‘your God’ is YHWH, whilst it is most probable that the referent of ‘our God’ in 55:7 is YHWH, under the assumption that at least 55:5-7 forms a unity and the assumption that ‘unto YHWH and he will have mercy upon him’ and ‘unto our God for he will abundantly pardon’ in 55:7 are in apposition. If this analysis is correct, then it follows that the referent of ‘the Holy One of Israel’ would be YHWH, the God of Israel. It also follows on the basis of ‘your God’ in 55:5 and ‘our God’ in 55:7 that the speaker is an Israelite and the addressees are the Israelites.

The reference to the men sitting on the wall who would eat their excrement and drink their urine in 36:12 and the invitation to people who are thirsty and hungry in 55:1-2 do not exclude a reference to the dire need of water and food during the siege of Jerusalem by the army of Sennacherib in the days of Hezekiah because the springs and streams of water were blocked off at that time (2 Chr 32:2-4).

Consequently, ‘Israel’ will, in a broader sense, probably refer to the descendants of Israel/Jacob although in the narrow sense (delimited by ‘your God’ [55:5] and ‘our God’ [55:7]) it will refer to the Israelites ensnared together with Hezekiah and Isaiah in Jerusalem. Both connotations are equally probable in 55:1-13. There is no description of the root ‘קדשׁ’ (‘holy’) in 55:1-13, hence any suggestion will be a speculation.

6.2.8.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

The relationship between the Holy One of Israel and Israel is subordinate to the perceived understanding of the referent of ‘the Holy One of Israel’ and ‘Israel’. It suffices here to say that ‘the Holy One of Israel’ refers to YHWH the God of Israel, whilst ‘Israel’ refers to the Judahites who were saved from the hand of Sennacherib in the days of Hezekiah (for the detailed discussions *cf* 4.3.8.2.1 and 4.3.8.2.3 above). The relationship between the Holy One of Israel and Israel is expressed by: ‘I shall make with you an everlasting covenant’ (55:3), ‘YHWH your God’, ‘the Holy One of Israel’, ‘he has glorified you’ (55:5), ‘seek YHWH’, ‘call upon him’ (55:6), ‘and let him [the wicked] return unto YHWH’, ‘and he [YHWH] will have mercy upon him’, ‘and to our God for he will abundantly pardon’ (55:7).

Young (1972:379) maintains that the Messiah is addressed in 55:5. However, whether the Messiah is addressed is not apparent from the context of 55:5. If the preceding analysis of the frame of reference is correct, then both the speaker and the addressee(s) in 55 would be the people ensnared by Sennacherib within the walls of Jerusalem in the days of Hezekiah. It would mean that ‘כֶם-’ (‘you’) in ‘לָכֶם’ (‘for/with you’) (55:3), ‘ךָ-’ (‘you’) in ‘אֱלֹהֶיךָ’ (‘your God’), ‘ךָ-’ (‘you’) in ‘פְּאֶרְךָ’ (‘he has glorified you’) (55:5) should be understood to refer to the Israelites within the walls of Jerusalem and that the commands (seek, call upon him [55:6]) are given to these people. The third person references (‘and let him return’) and the grammatical direct object in ‘וִירַחֲמֵהוּ’ (‘and he [YHWH] will have mercy upon him’) (55:7) will therefore also refer to either some or all of the people ensnared within the walls of Jerusalem. In the reference ‘our God’ in 55:7 the speaker includes himself as also ensnared within the walls of Jerusalem. This speaker is probably Isaiah ben Amoz in the days of Hezekiah.

The people ensnared within the walls of Jerusalem are told that YHWH has glorified them (55:5) and he could have mercy on them. ‘פְּאֶרְךָ’ (55:5) means that YHWH either adorned, honoured, or aided Israel (Blue Letter Bible, 1996-2007). The last option is the most probable in the circumstances where Hezekiah and his people were protected; hence suggesting that YHWH is the helper of Israel. ‘וִירַחֲמֵהוּ’ means to behold with the tenderest affection, and to cherish and soothe in a gentle emotion of mind (Blue Letter Bible, 1996-2007). This would be caused by unfolding acts: because YHWH glorified them, they should therefore seek, call upon (55:6) and return to YHWH, and YHWH would then have mercy upon them (55:7) and make an everlasting covenant with them (55:3). Therefore the relationship between the Holy One of Israel and Israel in 55 is a god-man covenantal relationship.

6.2.8.3 Summary and remarks

In 55:1-13 YHWH invited the people to whom he is God to come to him (55:1, 3, 6-8). He would make an everlasting covenant with them and treat them with the same lovingkindnesses he had shown to David (55:3, 5). This probably happened in the days after YHWH aborted Sennacherib's siege of Jerusalem (37:36-38) before the exile in Babel of 587/6 BCE.

'Israel' in 55:1-13 could equally refer to both the descendants of Israel/Jacob and to the Israelites who were ensnared together with Hezekiah and Isaiah in Jerusalem (delimited by 'your God' [55:5] and 'our God' [55:7]). 'The Holy One of Israel' refers to YHWH and could probably be paraphrased as 'the exclusive God of the descendants of the patriarch Jacob/Israel or the exclusive God of the people ensnared in Jerusalem'.

6.3 SUMMARY AND REMARKS

As indicated 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') occurs explicitly in 41:14, 16, 20; 43:3, 14, 15; 45:11; 47:4; 48:17; 49:7; 54:5 and 55:5. The derivatives of 'קדשׁ' ('holiness') occurs six times in 40–55 (קָדוֹשׁ [holy one] [40:25; 43:15; 49:7]; עִיר הַקֹּדֶשׁ [city of the holiness] [48:2; 52:1]; זְרוֹעַ קָדְשׁוֹ [arm of his holiness] [52:10]). Holiness (קדשׁ) can thus be construed to suggest separateness (*e.g*., 45; 49:9).

'יִשְׂרָאֵל' ('Israel') occurs forty two times in 40–55 (40:27; 41:8, 14 [X2], 16, 17, 20; 42:24; 43:1, 3, 14, 15, 22, 28; 44:1, 5, 6, 21 [X2], 23; 45:3, 4, 11, 15, 17, 25; 46:3, 13; 47:4; 48:1 [X2], 2, 12, 17; 49:3, 5, 6, 7 [X2]; 52:12; 54:5; 55:5). 'Israel' is used sometimes interchangeably with 'Jacob' (41:8, 14, 20; 43:1, 22, 28; 48:1, 12, 17, 20). It connotes the descendants of Abraham through Jacob/Israel (*e.g.,* 41:8; 45:19), the descendants of the man called 'Israel' who constituted the Northern Kingdom and to those who constituted the Southern Kingdom, the deportees and the remnant of the Northern Kingdom and the residents of the Judah and Jerusalem (47:4), the house of Jacob that is out of waters of Judah and swears by the name of YHWH and call themselves as being of the holy city (48:1-2), an Israelite or the tribes of Jacob (*e.g.,* 49:3-6), all the people of Israel scattered all over the world or the unconquered Southern Kingdom and the remnants of the conquered Northern Kingdom (*e.g.,* 46:2; 49:3-13, 18-20, 22, 25, 26) and the descendants of Israel and/or the Israelites ensnared together with Hezekiah and Isaiah in Jerusalem (*e.g.,* 54:5; 55:5).

'The Holy One of Israel' describes YHWH, the God of Israel (*e.g*., 41:6, 10, 13, 14, 16, 17, 20; 42:6, 8; 43:3, 14, 15; 45:3, 11; 46:3, 4; 47:4; 48:1, 2, 17, 20; 49:3, 4, 7; 54:5; 55:5), the God of the whole earth (*e.g*., 42:5, 10-17; 45:5-8, 12, 18, 23; 48:12, 13; 54:5, 8), the creator and controller of the history of all nations including Israel (*e.g*., 41:2-4, 10-19, 29). 40–55 emphasizes that the Holy One of Israel (YHWH) is the only God and beside him there is neither God (*e.g.,* 43:10; 44:6; 45:5, 21,

22; 46:9) nor saviour (*e.g.,* 45:21). The Holy One of Israel is the eternal God (*e.g.,* 40:28; 41:4, 8, 13; 44:6). 'The Holy One of Israel' is used sometimes as a name (*e.g*., 47:4) and also in apposition to YHWH (*e.g*., 41:8-20, especially 41:16, 20). The Holy One of Israel is referred to as 'your holy' (*e.g.,* 43:15) and 'his holy' (*e.g.,* 49:7) and is depicted with some frequency as a redeemer (['גֹּאֵל'] – *e.g.,* 41:14; 44:6, 22, 23, 24; 47:4; 48:17, 20; 49:7, 26; 51:10; 52:3, 9; 54:8), saviour (['מוֹשִׁיעַ'] – *e.g.,* 43:3, 11, 12; 45:15, 17, 21, 22; 46:13; 47:13, 15; 49:6, 8, 25, 26; 51:6, 8; 52:7, 10) and warrior ('גִּבּוֹר' / ' אִישׁ מִלְחָמוֹת' – *e.g.,* 41:11-13; 42:13; 43:14-17; 45:1-2; 49:24-26; 50:2; 51:9; 52:12). 40–55 combines 'the Holy One of Israel' and 'redeemer' (*e.g.,* 41:14; 43:14; 47:4; 48:17; 49:7; 54:5) and sometimes 'YHWH *tseba'ot*' (*e.g.,* 44:6; 45:13; 47:4; 48:2; 51:15; 54:5).

The relationship between the Holy one Israel and Israel is of a superior-inferior nature wherein the Holy One of Israel is superior than Israel: redeemer-redeemed ([גאל] – *e.g.,* 35:9; 41:14; 44:6, 22, 23, 24; 47:4; 48:17, 20; 49:7, 26; 51:10; 52:3, 9; 54:8), husband-wife (*e.g.,* 54:5-6), master-servant (*e.g.,* 41:8, 9; 42:1, 19; 43:10; 44:1, 2, 21, 26; 45:4; 48:20; 49:3, 5, 6, 7; 52:13; 53:11; 54:17), God/king-people (*e.g.,* 41:21; 42:1-2; 43:20; 44:1-2, 6; 47:6; 51:4, 16; 52:7), saviour-saved (['מוֹשִׁיעַ'] – *e.g.,* 43:3, 11, 12; 45:15, 17, 21, 22; 46:13; 47:13, 15; 49:6, 8, 25, 26; 51:6, 8; 52:7, 10), creator/former/maker-created/formed/made (בּוֹרֵא יִשְׂרָאֵל / יֹצֵרְךָ / עֹשֶׂךָ) (*e.g.,* 43:1, 7, 15; 44:2), chooser-chosen (בְּחַרְתִּיךָ) (*e.g.,* 41:1, 8, 9; 43:10; 44:1; 49:9), caller-called (קְרָאתִיךָ) (*e.g.,* 42:6; 43:1) and lover-loved (*e.g.,* 43:4; 48:12, 14). Thus the redeemer-redeemed, master-servant, God/king-people and saviour-saved relationships are eminent in 40–55. The relationships of master-servant and God/king-people are respectively subsequent to the election (בחר, קרא), redemption (גאל) and salvation (ישע), and all these form the basis of YHWH's announcement of salvation to Israel (*e.g.,* 41 read together with 37:33-38; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; *cf* 43:1; 44:22, 23; 48:20; 52:9; 63:9).

Creation is an aspect or a characteristic subordinate to the work of redemption (40:28; 43:1, 7, 15; 44:2, 24), whilst the Holy one Israel is the foundation of the promise of redemption (*cf* the substantiation motif in 41:20; 43:3; 54:5; 55:5). There are signs for the salvation which is announced such as, 'instead of the thorn-bush a cypress will come up and instead of the brier a myrtle will come up; and it will be to YHWH for a name for a sign of eternity, it will not be cut off' (' תַּחַת הַנַּעֲצוּץ יַעֲלֶה בְרוֹשׁ תַּחַת **וְתַחַת הַסִּרְפַּד יַעֲלֶה הֲדַס וְהָיָה לַיהוָה לְשֵׁם לְאוֹת עוֹלָם לֹא יִכָּרֵת*') (55:13).

As indicated, 40–55 starts with YHWH commanding the addressee to comfort Jerusalem because Jerusalem's warfare is over (כִּי מָלְאָה צְבָאָהּ) (40:1, 2, 26; 45:12; *cf* 'YHWH *tseba'ot*' [44:6; 45:13; 47:4; 48:2; 51:15]), her transgression has been paid for (נִרְצָה עֲוֹנָהּ [its iniquity has been paid for]) (40:2)

and Israel's future protection, assistance (41:8-16; 43:1-8; 44:8, 21, 22; 45:17) and future redemption by YHWH (40:1-11; 41:8-20; 43:3, 11; 45:15; 54:4; 55:5, 12) is sure because Israel's God is the only God (40:28; 41:23; 44:6; 45:5, 14, 18, 21; 46:9). This comfort starts at 40:1 continues throughout 40–55 (see the explicit use of the root 'נחם' [comfort] [40:1 [2X]; 49:13; 51:3 [2X], 12, 19; 52:9; 54:11]).

The speaker addresses Jerusalem and/or her surroundings (*e.g*., 40:2, 9; 44:26, 28; 51:17; 52:1, 2, 9). 40–55 describes the superiority of YHWH over the idols of the nations (*e.g*., 43:10-13; 45:5, 21) because YHWH explains the past whereas the idols are unable to do so (*e.g*., 41:21-29; 44:6-8; 45:5-6, 21); YHWH tells the future while the idols cannot (*e.g*., 41:22, 23; 42:8-9; 45:11-17; 48:3, 16) and YHWH can do things that are radically new (*e.g*., 43:18-19) (*cf* Vasholz, 1980:389-394). 52:4-5 brings the past and the present together by saying, "For this is what *adonay* YHWH says: 'At first my people went down to Egypt to live; lately, Assur has oppressed them. And now what do I have here?' declares YHWH. 'For my people have been taken away for nothing, and those who rule them mock,' declares YHWH. 'And all day long my name is constantly blasphemed'". It concludes in 55:13 by calling upon the wicked of deeds (רָשָׁע) and of thoughts (אָוֶן) to return to YHWH so that YHWH can have mercy on them (וְיָשֹׁב אֶל־יְהוָה וִירַחֲמֵהוּ) (55:7), and it also says that YHWH will make an everlasting covenant with them and treat them with the lovingkindnesses of David (55:3, 5) (see also 55:1-13). This suggests that 40–55 is addressed to Jerusalem and/or her surroundings and not to the Israelites in the exile in Babel (pace main biblical scholarship [*e.g*., Duhm, [1892]1968; Ackroyd, 1974:329-352; Carroll, 1978:119-132; Auld, 1980:567-581]).

The references to an exilic setting are not sufficient to suggest the exclusion of prophetic announcements to the future exiles (*e.g*., announcement of Israel's future protection, assistance [41:8-16; 43:1-8; 44:8, 21, 22; 45:17]; future redemption by YHWH [40:1-11; 41:8-20; 43:3, 11; 45:15; 54:4; 55:5, 12]; Dan 11; Joel; Zechariah; Montgomery, 1927:59-60, 76-78) (pace Oswalt, 1998:5). The fundamental question is: Can that which is recorded in 40–55 be connected or detached (with certainty) from the prophecy of Isaiah ben Amoz in the days of Uzziah, Jotham, Ahaz and Hezekiah – to be specific – can it be connected or detached (with certainty) from the prophecy of Isaiah ben Amoz in the days of Hezekiah? The answer is: No.

For the Holy One of Israel to be both the God of Israel and the God of the whole earth implies that the Holy One of Israel has a special relationship with Israel which is characterised by holiness (קדשׁ). 'קְדוֹשׁ יִשְׂרָאֵל' ('the holy one Israel') is a construct chain comprising the adjective 'קָדוֹשׁ' ('holy') as the *nomen regens* / *status constructus* / pregenitive and the noun 'יִשְׂרָאֵל' ('Israel') as the *nomen rectum* / *status absolutus* / *postconstructus* / genitive (Kautzsch, 1910:247; Kittel *et al*., 1989:21; Waltke & O'Connor, 1990:137; Van der Merwe *et al*., 1997:147-155). According to Kautzsch (1910:247) the noun which is genitive (*nomen rectum*) serves to define more particularly an immediately preceding

nomen regens. This means that in the case of ‘קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy One of Israel’), ‘יִשְׂרָאֵל’ (‘Israel’) serves to define or delimitate ‘קָדוֹשׁ’ (‘holy’). So, the Holy one will be a general one – say the one for all the nations whilst the Holy One of Israel will be a particular one for only Israel. ‘The Holy one Israel’ is used in combination with the great power (41:16, 20; 42:13; 43:3, 14; 47:4; 49:26; 54:5), purity (48:17; 55:5) and with the purpose of YHWH which is turned toward Israel in grace (48:17; 49:7, 15).

Consequently, the usages of ‘קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy one Israel’) in 40–55 and the fact that ‘קָדוֹשׁ’ (‘holy of’) is the *status constructus* whilst ‘יִשְׂרָאֵל’ (‘Israel’) is the *postconstructus* suggest that the denotations and connotations of ‘קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy one Israel’) should be construed either as comprising severally the denotations and connotations of the individual words ‘קָדוֹשׁ’ (‘holy of’) and ‘יִשְׂרָאֵל’ (‘Israel’), or comprising inseparably joined denotations and connotations of the compound ‘קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy one Israel’) or of both the separate denotations and connotations of the individual words and of the inseparably joined denotations and connotations of the compound ‘ קְדוֹשׁ יִשְׂרָאֵל’ (‘the Holy one Israel’).

CHAPTER 7

קְדוֹשׁ יִשְׂרָאֵל IN ISAIAH 56–66

7.1 INTRODUCTION

In 56–66 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') is found explicitly only in 60:9 and 60:14. 56–66 starts with 'thus said YHWH, observe justice and do what is right for near is my salvation to come and my righteousness to be revealed' (56:1) and it ends with 'and they will go forth and see dead bodies of the men who have rebelled against me for their worm will not die and their fire will not be extinguished and they will be an abhorrence to every flesh' (66:24). Duhm ([1892]1968:8-10) and Marti (1892[1900]:40) convinced scholars that 56–66 is originated from Trito-Isaiah (Third Isaiah) in Palestine after 538 BCE. Torrey (1928:4-13) raises a debate on this hypothesis when he writes that 40–66 is an "indescribable chaos" consisting of fragments from different authors and from different historical periods.

As indicated under 6.1 above, studies on the composition of Isaiah (*e.g*., Clements, 1982: 117-129; Rendtorff, 1984: 295-320; Brueggemann, 1984:89-107; Seitz, 1988:105-126; Seitz, 1991) are not conclusive in their attempts to explain the relationships between the historical backgrounds of the events, the settings of the events, and the historical backgrounds of the writing of the events, because these three backgrounds may not necessarily be the same (*cf* Clements, 1985:96).

Although the division 56–66 is accepted by many scholars as a "standard" division of Isaiah (*e.g*., titles of the publications such as Oswalt, [1986]1994, 1998; Brueggemann, 1998a, 1998b; Korpel & De Moor, 1998; Baltzer & Machinist, 1999; Tucker, 2001; Baltzer, 2001) other scholars (*e.g*., Jeffreys, 1899; Lias, 1915; Allis, 1950; Margalioth, 1964; Sweeney, 1988; Clifford, 1993) argue for the unity of Isaiah. To date, the hypotheses of unity and disunity of Isaiah have continued alongside each other. But recent trends are towards a "unitary" reading of Isaiah (*e.g*., Seitz, 1993:261; Hauser, 2008:1-77).

The *status quaestionis* in this chapter is therefore, first, what is the origin of 'the Holy One of Israel', second, what are the denotations, connotations and frames of reference of 'the Holy One of Israel' in 56–66, third, whether or not the denotations and connotations of 'the Holy One of Israel' are analytic, synthetic or both analytic and synthetic in relation to the constitutive words 'קָדוֹשׁ' ('holy') and 'יִשְׂרָאֵל' ('Israel'), and, fourth, what the similarities and differences of the denotations, connotations and frames of reference of 'the Holy One of Israel' are in 56–66.

This inquiry starts with the delimitation of the pericope within which each 'the Holy One of Israel' occurs in 56–66 and subsequently proceeds onto the frames of reference within the pericope(s), the

relationship between the Holy One of Israel and Israel and their denotations and connotations, and concludes with a summary and remarks on the findings.

7.2 EXEGETICAL ANALYSES

7.2.1 קְדוֹשׁ יִשְׂרָאֵל : Isaiah 60:9, 14

7.2.1.1 Delimitation of the pericope

The suggestion by Budde (1891:242) that 56–59 and 61:1-11 are not authored by the author of 40–66 implies that 60:1-22 is separate from 59:1-21 and 61:1-11. According to Blenkinsopp (2003:208) there are features that set 60:1-22 apart from 59:1-21, 61:1-11 and from 62:1-12 (*cf* Volz, 1932:254-255). In spite of these features Blenkinsopp (2003:210) argues that the vivid expression of the coming of YHWH as Judge and Redeemer in 59:19-20 connects 59:19-20 to 60:1-22 because 60:1-22 is introduced abruptly. 60:1-22 starts by 'arise, shine for your light has come and the glory of YHWH has risen upon you' (60:1). *BHS*[5] does not subdivide 60:1-22 but puts one *setuma* (ס) at 59:21 and another *setuma* (ס) at 60:22 (Elliger *et al*., 1997:768-770), thereby suggesting a unity of 60:1-22 (Oswalt, 1998:535).

Muilenburg (1956:697) subdivides 60:1-22 into 60:1-3, 4-9, 10-16, 17-22. Based on redaction analysis, Steck (1991:49-96) argues that 60:1-9 and 60:13-16 constitute the original layer of 60:1-22 which was first expanded by 60:16-17 and the first expansion was followed by 60:17-22. Childs (2001:496) subdivides it into 60:1-9, 10-16, 17-22 whilst Blenkinsopp (2003:203-205) subdivides 60:1-22 into 60:1-3, 4-7, 8-9, 10-16, 17-20, 21-22. Ogden and Sterk (2011:1686) maintain that phrases and themes in 60:1-22 suggest only two subunits, namely 60:1-3 and 60:4-22.

Despite the consequences that 60:1-22 is subjected to *inter alia* form-critical analysis (*e.g*., Westermann, 1969:296-308), literary-critical analysis (*e.g*., Vermeylen, 1978:471-478), redaction analysis (*e.g*., Steck, 1991:49-96; Smith, 1995:22-49) and intertextuality analysis (*e.g*., Volz, 1932; Beuken, 1989:53-66; Koenen, 1990:137-157; Steck, 1991:49-79; Lau, [1994]2012:23-65) virtually everyone agrees that 60:1-22 is a unity by itself, although they would not agree on its organization and subdivisions (Oswalt, 1998:535; *cf* Blenkinsopp, 2003:209).

Blenkinsopp (2003:210) argues that 'אוֹר' ('light') and its corresponding verb 'אוֹרִי' (60:1), 'זָרַח' ('[he] dawned') and its corresponding verbs 'יִזְרַח' ('[he] will dawn') (60:2) and 'זַרְחֵךְ' ('your dawn') (60:3) and 'כְּבוֹד' ('glory') (60:1, 2) contrast with 'darkness' ('חֹשֶׁךְ') and 'deep gloom' ('עֲרָפֶל') in the middle in 60:2. The light and YHWH's glory which are referred to as being upon the addressee in 60:1 are contrasted to the darkness that covers [the rest of] the world and its people in 60:2 ('but on you' ['וְעָלַיִךְ']; *cf* Ogden & Sterk, 2011:1686). 'For behold' ('כִּי־הִנֵּה') in 6:2 suggests an emphasised

continuation of the thought in 60:1 and a logical connection between 60:1 and 60:2. 60:1-3 is structured with light (60:1, 2b-3) bracketing darkness (60:2a), and its theme is light (Ogden & Sterk, 2011:1686, 1687). The occurrence of 'אוֹר' ('light') and root 'זרח' (risen, arise, rising) in 60:1 and 60:3 forms a literary *inclusio* for 60:1-3 (Ogden & Sterk, 2011:1686). All these suggest a literary unity of 60:1-3.

The Qal imperative feminine singular in 60:1 (קוּמִי [arise]; אוֹרִי [shine]) and in 60:4 (שְׂאִי [lift up]; רְאִי [see]) suggests that Jerusalem is being addressed. It thus suggests the continuity of what starts in 60:1 and runs through to 60:4. 60:4 calls upon Jerusalem to look around and see the people gathering and bringing their wealth with them to Jerusalem and the Jerusalem's sons and daughters and to see how things around Jerusalem will be. The theme of seeing connects 60:4 (and see [וְרָאִי]) and 60:5 (then you will see [אָז תִּרְאִי]).

'For' ('כִּי') in 60:5 logically connects and introduces the reason for the people's joy: because the abundance of the sea will be turned over to you, wealth of the nations will come to you (60:5b-7) (*cf* Ogden & Sterk, 2011:1692). 60:4-9 narrates the movements of the people with their wealth towards Jerusalem. The deletion of 60:6c, as suggested by Pauritsch (1971:103-106), is unnecessary within the context of 60:5-7. In 60:9 'for' ('כִּי') logically connects and indicates a purpose as well as a result: for me the isles will wait ... because he has glorified you (*cf* Ogden & Sterk, 2011:1697). The third person pronoun 'his' used for YHWH, for example, in 60:2 'and on you YHWH will dawn and his glory will appear upon you' changes to first person pronoun 'I', for example, in 60:7 'rams of Nebaioth will serve you; they will go up in acceptance on my altar and I shall be glorified by the house of my splendour' (*cf* Ogden & Sterk, 2011:1696). These thus directly connect 60:2 to 60:9 and indirectly connect 60:1-3 to 60:4-9.

60:10-21 describes what will happen in relation to the city (60:13-21), its walls (60:10) and gates (60:11). In 60:12 we read that the nation that will not serve Jerusalem will perish. Although the content of 60:12 summarises the content of 60:10-21 some commentators think that 60:12 is a scribal addition (Childs, 2001:494; Blenkinsopp, 2003:209). Pauritsch (1971:103-106) suggests that 60:14a should be deleted because of its nationalism (Childs, 2001:494).

According to Ogden and Sterk (2011:1705) 60:15-16 and 60:17-18 are two separate stanzas. Each stanza starts with 'under'/'for' ('תַּחַת') (60:15, 17) which introduces a former situation which will be replaced or reversed (Ogden & Sterk, 2011:1705) (for the meaning and usages of 'תַּחַת' see Van Der Merwe *et al*., 2004:293-294). In 60:15-16 the former situation is that Jerusalem was forsaken, hated and no one passed through her, but this will be reversed because YHWH will make Jerusalem an exaltation of perpetuity for generation after generation (60:15) and Jerusalem will suck the milk of nations and the breasts of kings (60:16) (*cf* Ogden & Sterk, 2011:1690). YHWH will replace bronze

with gold, iron with silver, wood with bronze, stones with iron, and YHWH will appoint Peace in the place of overseer and Righteousness in the place of taskmaster, instead of violence, devastation or destruction in the land, the walls will be called Salvation and the gates Praise (60:17-18). Although 60:15-18 focuses on what YHWH will do (*cf* Ogden & Sterk, 2011:1705) Pauritsch (1971:103-106; *cf* Childs, 2001:494) suggests that 60:17b should be deleted because it has traces of nationalism in 60:1-22. 60:15-18 is linked to the rest of 60:1-22 by 'nations' ('גּוֹיִם') (60:3, 5, 11, 12, 22) and 'kings' ('מְלָכִים') (60:3, 10, 11) in 60:16 and by 'gold' ('זָהָב') (60:6, 9) and 'silver' ('כֶּסֶף') (60:9) in 60:17 (Ogden & Sterk, 2011:1705).

Although 60:19-20 picks up the theme of light and brightness found in 60:3 in a slightly different sense because in 60:19-20 YHWH will replace the sun and the moon, some scholars (*e.g.*, Smith, 1995:24-25) doubt whether 60:19-20 is part of the original poem (Blenkinsopp, 2003:209). Ogden and Sterk (2011:1711) think that the sun and the moon will not be replaced but will still be there and eternal light of YHWH will be added unto them.

Pauritsch (1971:103-106) suggests deletion of 60:19c because Pauritisch thinks that any trace of nationalism in 60:1-22 is spurious (*cf* Childs, 2001:494). 'For' ('כִּי') in the middle of 60:20 logically connects that which follows it with that which precedes it. 60:21 is linked to 60:7, 9, 13 by the words with the root 'פאר' ('beautify, glorify') (Ogden & Sterk, 2011:1714). 60:22 expands the promise of growth from a shoot referred to in 60:21 (Ogden & Sterk, 2011:1715) as referring to a growth in numbers (עָצוּם [numerous, mighty] [60:22]). YHWH will speed up the events to happen at their appointed time (60:22). 60:5-22 describes what they are invited to see and the significant theme is the coming of the foreign nations and their leaders with their wealth to Jerusalem (Ogden & Sterk, 2011:1690).

The 2nd person singular feminine pronouns (you, your) are found throughout 60:1-22 (ךָ- [60:1-5, 7, 9-21]) while Qal feminine singular imperatives are found in 60:1 and 60:4. These literary devices interweave 60:1-22 into a literary unity (*cf* Ogden & Sterk, 2011:1686). The references to light (אוֹר) and brightness (נֹגַהּ) are also found throughout 60:1-22 especially in 60:1-3 and in 60:19-20; 'YHWH will be your everlasting light' is repeated in 60:19-20; reference to 'glory' runs through 60:1-22 (כָּבוֹד [60:1, 2, 13]; פאר [60:7, 9, 13, 19, 21]); reference to gold (זָהָב) and silver (כֶּסֶף) are found in 60:9 and 60:17; 'bringing gold' ('ביא זָהָב') occurs in 60:6, 9, 17; 'wealth of nations' ('חֵיל גּוֹיִם') is found in 60:5, 11; 'nations' ('גּוֹיִם') and 'kings' ('מְלָכִים') are parallel terms in 60:3, 11; 'your children from a distance' ('בָּנַיִךְ מֵרָחוֹק') is repeated in 60:4, 9; 'no ... more' ('לֹא ... עוֹד') dominates 60:18-20 and supports "replacement" theme which is in 60:15-17 (Ogden & Sterk, 2011:1685, 1686).

'Come' ('בוא') is a key word in 60:1-22 (60:1, 4 [2X], 5, 6, 9, 11, 13, 17 [2X], 20) (*cf* also 'gather' ['קבץ'] [60:4, 7] and 'go, walk, come' ['הלך'] [60:3, 14]). The key thought is that people, wealth, tranquillity and glory come to Zion: YHWH/Light (60:1, 2), Zion's children (60:4), nations (60:3, 9, 11, 14), kings (60:3, 11), wealth (60:5, 6, 7, 9, 10, 13, 15, 16, 17), peace and righteousness (60:17, 18, 21) and glory (60:18, 19, 20, 21, 22) come to Zion (Koole, 2001:217).

Consequently, all literary devices, features and thoughts interweave 60:1-22 into a unity (*cf* Ogden & Sterk, 2011:1686).

7.2.1.2 Exegesis

7.2.1.2.1 Frames of reference

7.2.1.2.1.1 Literary frame of reference

In 60:1-22 YHWH speaks to the city of Zion (60:14) regarding her current circumstances (60:1), circumstances that unfold as YHWH speaks (60:4) and on the circumstances in the future (60:5). YHWH tells Zion that Zion's circumstances will be better in the future (*e.g*., 60:5).

Zion's light has come and the glory of YHWH has risen upon Zion (60:1, 14). Zion should lift up her eyes and look around and see all those who gather themselves together [and] would come to her, and that Zion's sons would come from far and her daughters would be carried on the hip[s] (60:4).

Zion was forsaken and hated (עֲזוּבָה וּשְׂנוּאָה) (60:15) but there would be convoys that would come to Zion: YHWH would come upon Zion (60:1, 2), some of the children of Israel would return to Zion whilst others would be brought to Zion (60:4, 9), some of the nations would also come to Zion (60:14) and some riches would be brought to Zion (60:5-7, 9, 11, 13, 17) (*cf* Seitz, 2001:508). All these things would happen because YHWH would make Zion to be an exaltation of eternal joy for generation after generation (60:15).

7.2.1.2.1.2 Social frame of reference

No man passes through Zion (60:15). The glory of YHWH is upon Zion (60:1, 9) because although YHWH had smitten Zion in his wrath Zion has found mercy in YHWH's favour (60:10).

There are those who fly like a cloud and like doves (60:8). The nations are gathering themselves together to come to Zion and sons and daughters of Zion are also coming from far to Zion (60:4, 9).

7.2.1.2.1.3 Historical frame of reference

Volz (1932) suggests that the portrayal of the accumulation of material splendour in 60:9 derives from a crude postexilic nationalism. Vermeylen (1977-78:471-478; *cf* Blenkinsopp, 2003:209) reads 60:14-18 as constituting a re-lecture of the original Trito-Isaianic poem and takes parts of 60:4 and

60:9 that speak of nations repatriating Jews to be a distinct and later idea. Watts (1987:vii-ix) argues that 60:1-22 is about new heavens and new land for Zion's sake and dates 60:1-22 in the days of Artaxerxes (465-458 BCE). Koenen (1990:137-157; *cf* Blenkinsopp, 2003:209) takes the proclamation of the praises of YHWH in 60:6 and 60:9, and divine speech in 60:10 and 60:13 as betrayal of editorial activity and argues that 60:21 was added later to bind 60:1-22 and 61:1-12 together. Using redaction criticism, Steck (1991:14-19; *cf* Blenkinsopp, 2003:209) assigns 60:1-9 and 60:13-16 to the mid-fifth century BCE, 60:10-11 to the time of Nehemiah and 60:17-22 to the Hellenistic period. According to Childs (2001:497; *cf* Blenkinsopp, 2003:209) the suggestion that 60:1-22 passed through at least three stages of formation before arriving at its present form misses the theological point of 60:1-22 because Zion is understood as the restored divine city, its splendour is identified with the rendering of honour to YHWH.

Ogden and Sterk (2011:1685) argue that the contents and the close links of 60–62 with Haggai and Zechariah 1–8 suggest that 60–62 was compiled about the same time as Haggai and Zechariah 1–8. But the questions raised by Duhm ([1892]1968) remain unresolved and continue to occupy scholarly debate although the interest has shifted to the relation between 56–66, 40–55 and other sources (*cf* Childs, 2001:440; Ogden & Sterk, 2011:1687).

The expressions like 'arise, shine' (60:1), 'lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from far, and your daughters shall be carried in the arms' (60:4) suggest the situation of the returning exiles.

The wording of 60:4 is similar to that of 49:18. According to 49:22 the daughters will be carried on a shoulder (עַל-כָּתֵף תִּנָּשֶׂאנָה) while 60:4 says that they will be supported on a hip (עַל-צַד תֵּאָמַנָה) (Ogden & Sterk, 2011:1691). Ogden and Sterk (2011:1691) maintain that 49:18 refers to the people of Judah returning to the city from exile in Babel, but acknowledge that the context and referent of 60:4 are different because many exiles have already returned to Jerusalem as per 49:18. Vermeylen (1977-78:471-478; *cf* Blenkinsopp, 2003:209) maintains that the original nucleus of 60:1-22 reflects the euphoria of the first return of exiles to Judah in the final decades of the sixth century. For Ogden and Sterk (2011:1685) 60:1-22 reflects a period shortly after the exiles had returned to Jerusalem from Babel. So 60:4 promises the return of all the remaining exiles no matter where they are.

As is evident in the continuing disagreement among commentators (Childs, 2001:497) 'house of my splendour' in 60:13 and 'the glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will make the place of my feet glorious' in 60:13 are elusive and do not assist to date 60:1-22.

As already indicated it suffices to say that YHWH addresses the city of Zion in 60:1-22 (*e.g*., 60:14) regarding her circumstances (60:1), circumstances which are unfolding as YHWH speaks (*e.g*., 60:4) and the circumstances which would happen in the future (*e.g*., 60:5). The information relating to the circumstances and the unfolding events in 60:1-22 are also elusive and do not assist to date

60:1-22. The events which would take place in the future according to 60:1-22 have not yet taken place in the course of the human history. 60:1-22 describes the return of the Israelites from an exile (60:4, 9, 10, 14, 15) or exiles returning to Zion in the life hereafter (60:11, 12, 15, 17-22) or both. Consequently the content of 60:1-22 cannot be dated with certainty.

7.2.1.2.2 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל*' and '*יִשְׂרָאֵל*'

In 60:9 'the Holy One of Israel' is in apposition to 'name of YHWH': for the name of YHWH your God, and for the Holy One of Israel. In 60:14 'the Holy One of Israel' is in apposition to 'YHWH': they shall call you the City of YHWH, the Zion of the Holy One of Israel. 'To the name of YHWH your God' is a lead*phrase* and 'to the Holy One of Israel' is an appositive phrase (*cf* Waltke & O'Connor, 1990:227, 232, 233). These phrases agree in reference - they both refer to YHWH. 'To the name of YHWH your God and to the Holy One of Israel' can be read without YHWH and make sense, namely 'to the name of your God' or without 'your God', namely 'to the name of YHWH' and still makes sense. This is possible because syntactically 'YHWH' is the leadword or headword while 'your God' is the apposition or appositive (*cf* Waltke & O'Connor, 1990:226-234). The phrase is a *regens rectum* and 'YHWH' and 'your God' agree in reference (*cf* Waltke & O'Connor, 1990:227). This means that YHWH is not only YHWH but he is also the God of Zion (your God).

The addressee of 60:1-22 is not made explicit until 60:10 (your walls) and 60:14 (they shall call you the City of YHWH, the Zion of the Holy One of Israel). In 60:14 the grammatical subject is 'all those who despised you' while the direct object is 'City of YHWH, the Zion of the Holy One of Israel'. 'City of YHWH' is the leadphrase while 'Zion of the Holy One of Israel' is an appositive phrase (Waltke & O'Connor, 1990:227).

The 2nd person feminine singular (ךָ- [60:1-5, 7, 9-21]) refers to the city of Jerusalem and by extension the city and together with its people (*cf* Ogden & Sterk, 2011:1686). The sons and daughters of Zion (60:4, 9) are those who are either born in Zion or the children of those who are born in Zion. If this analysis is correct, then 'Israel' refers to those who resided and/or reside in Zion. 'Your sons' and 'and your daughters' of 60:4 refer to the returning exiles and not to the sons and daughters of those who had already returned. A person could refer to the residents of Zion interchangeably as the descendants of Israel or as the descendants of Jacob, because Israel and Jacob refer to the same son of Isaac (Gen 32:24-30, especially 32:28).

'The Holy One of Israel' is uttered within the context of the glorification of Zion (60:1-3, 6-22) and the redemption of Israel by YHWH (60:4-5). 'The Holy One of Israel' is YHWH, God of Zion (60:9 read together with 60:16) and Zion's saviour and redeemer (60:16). Consequently, the root 'קדשׁ' ('holy') means to separate or to set apart hence the sense of 'the Holy One of Israel' in 60:9 and 60:14 could be paraphrased as the one set apart or separated for the Israelites in Zion.

7.2.1.2.3 Relationship between *קְדוֹשׁ יִשְׂרָאֵל* and *יִשְׂרָאֵל*

60:1-22 does not refer to the relationship between YHWH and Israel as such but to the relationship between YHWH and the city Zion (60:14, 16, 22). In 60:1-22 the relationship between the Holy One of Israel and Israel is not alluded to, but it may be inferred indirectly from the perceived denotations and connotations of the addressee, 'Israel' in 'the Holy One of Israel' in 60:9 and 60:14 and of 'Jacob' in 60:16 and from the 2nd person references in 60:1-7 and 60:9-21.

The denotations and connotations of the 2nd person references 'you' and 'your' ('-ךָ') in 60:1-7 and 60:9-21 could be resolved by assuming that the city of YHWH Zion of the Holy One of Israel is the addressee throughout 60:1-22, and that 'Israel' and 'Jacob' are used interchangeably (Gen 32:24-30, especially 32:28). The city is personified (60:4, 5, 9, 16, 20).

In 60:1-22 the speaker is indirectly identified by the 1st person references (60:7, 9, 10, 13, 15, 16, 17, 21, 22) and directly and explicitly identified as YHWH (60:16, 22). These suggest therefore that the speaker is YHWH in at least 60:7, 9, 10, 13, 15, 16, 17, 21 and in 60:22. YHWH is by implication the Holy One of Israel in 60:9 and the mighty one of Jacob in 60:16.

Consequently, in 60:1-22 the relationship between the Holy One of Israel and Israel is expressed as the relationship between YHWH and the city of Zion and by implication the Holy One of Israel and Israel. Zion is the city of YHWH, the Holy One of Israel (60:14). When YHWH was angry with Zion he smote her (60:10) but later had mercy on her (60:10). In his mercy YHWH saved and redeemed Zion (60:16) and rose upon Zion and brought light, glory and abundance to Zion (*e.g.*, 60:1-7, 9-11, 13, 16). YHWH's saving act or condition (מוֹשִׁיעֵךְ) and redeeming (גֹּאֲלֵךְ) are unbroken continuous saving and redeeming respectively (*cf* Davidson, 1966:CCCLVIII; Knight, 1985:58). With salvation, redemption, glory and abundance in Zion YHWH ended the days of Zion's mourning (60:20). Therefore YHWH is God, judge and provider for the city of Zion.

7.2.1.3 Summary and remarks

60:1-22 narrates that which YHWH said to the city of Zion (60:1 read together with 60:14). It talks of the circumstances current to Zion at the time, events which were unfolding as YHWH spoke, and the events which would take place in the future. But the events mentioned are elusive and unhelpful in dating 60:1-22.

The relationship between the Holy One of Israel and Israel is implied in the relationship between YHWH and the city of Zion. Consequently the relationship between the Holy One of Israel (= YHWH) and Israel is inferred in the relationship between YHWH and the city of Zion because both YHWH and the city of Zion relate to the Holy One of Israel (= YHWH) and Israel. The relationship between the Holy One of Israel and Israel is by inference that the Holy One of Israel is God, judge and a provider to Israel (the Israelites in Zion) through the city of Zion. It follows therefore that the

sense of 'the Holy One of Israel' in 60:9 and 60:14 could therefore be paraphrased as 'the God who is set apart for the Israelites in Zion'.

7.3 ISAIAH 60:1-22 WITHIN 56–66

Duhm ([1892]1968) argues that 56–66 is a postexilic unified literary corpus authored by Trito-Isaiah in Jerusalem shortly before the days of Nehemiah and long after the return of the Jews from an exile (Childs, 2001:440). Subsequent debates over the nature of 56–66 have been reviewed in Old Testament introductions and other publications (*e.g*., Elliger, 1928; Elliger, 1931:112-141; Westermann, 1969:296-308; Pauritsch, 1971; Sekine, 1989).

The interest has shifted to the relation among 56–66 and 40–55 (Childs, 2001:440) and other biblical texts such as Haggai, Zechariah and Nehemiah. Beuken (1990:67-87) argues that the main theme of 56–66 is the servants of YHWH which is also found in 40–55. Ogden and Sterk (2011:1685) argue that the contents and the close links with Haggai and Zechariah 1–8 suggest that Isaiah 60–62 was compiled about the same time when Haggai and Zechariah 1–8 were compiled (Ogden & Sterk, 2011:1685).

Blenkinsopp (2003:30) maintains that the subject matter, tone and emphasis of 56–66 are distinct enough to warrant separate treatment, although they belong on the same continuum as 40–55. Ogden and Sterk (2011:1685) suggest that 60–62 is the centrepiece of 56–66. The questions Duhm ([1892]1968) raised continue to occupy scholarly debate and are still unresolved (Childs, 2001:440). The content of 56–66 is elusive and does not assist in dating it as is evident in the continuing disagreement among the commentators (Childs, 2001:497).

*7.3.*1 Isaiah 56–59

Torrey (1928:426-429) argues that 55:1–56:8 was originally a unity but 56:2-6 was inserted later. 56:1-12 does not bear a superscription or a title comparable to 1:1, 2:1 or 13:1. Blenkinsopp (2003:29) opines that 56–66 might originally have had titles comparable to those in Zechariah 9:1 and 12:1 which might have been removed when 1–66 was put under the name Isaiah (1:1) because he reckoned that 56:1-8 sounds a new note.

Beuken (1986:48-64) sees verbal parallels in 56–57. Steck (1987:228-246) argues that 55:1-13 and 56–59 are connected by 'near' ('קָרוֹב' [55:6; 56:1]) and the invitation to eat and drink in 55:1-3 which is sarcastically directed to the "wild animals" (*i.e*., Israel's enemies) in 56:9 (*cf* Child, 2001:29, 30). According to Rendtorff (1993:181-189) 55:1-13 recapitulates 1–54. Blenkinsopp (2003:30) maintains that 56:1-8 and 55:1-13 are explicitly connected by a "perpetual sign that shall not be cut off" in 55:13 which he perceived to be a modified version of 56:5. Blenkinsopp (2002a:367-373) maintains that 55:1-13 recapitulates 40–54 because 55:10-13 forms a literary *inclusio* with 40:3-5, 8 and because the theme of return from foreign lands and the permanent validity of the (prophetic) word of God are found in both 40:3-5, 8 and 55:10-13 (*cf* Blenkinsopp, 2003:30).

59:1-21 discusses salvation in light of the sins of the people as elaborated on in 58:1-14 (YHWH's hand is not shortened that it cannot save, neither his ear is heavy that it cannot hear; but your iniquities have separated between you and your God and your sins have hid [his] face from you that he will not hear [59:1-2; 59:3, 20]). 59:3-16 elaborates on these sins while 59:17-19 announces judgment on them. 59:20 promises a redeemer who would come to Zion. 59:21 describes the spirit of the covenant upon the speaker and the non-departure of the words YHWH spoke to the speaker. The imagery of the ear/hearing is continued in 59:2 and 59:13 whilst that of the hand/arm is continued is found in 59:16. This imagery links up 59:1-2 and 59:13. 59:1 and 59:2 are further linked by the contrasting 'but' ('כִּי אִם' [Kautzsch, 1910:500-501; Ross, 2002:322; Van der Merwe *et al*., 2004:303]) in 59:2. 'For' ('כִּי') in 59:3 logically links up 59:3 and 59:2 (Kautzsch, 1910:502; Waltke & O'Connor, 1990:663, 665; Van der Merwe *et al*., 2004:300) while the second person plural masculine suffix '-כֶם' ('you', 'your') also links up 59:2 and 59:3. 59:4 may stand on its own because clauses introduced by 'there is/are not' ('אֵין' [Ross, 2002:109]) are of a general nature, but 59:4 is probably linked to 59:3 because 59:3 and 59:4 share the thought of falsehood (your lips have spoken deception [שִׂפְתוֹתֵיכֶם דִּבְּרוּ־שֶׁקֶר] [59:3]; and he spoke emptiness [וְדַבֶּר־שָׁוְא] [59:4]) and their neighbourhood (59:1-8).

59:5-8 is couched in the third person plural while 59:9-13 is couched in the first person plural. 'Because of' or 'on account of' ('עַל־כֵּן') of 59:9 connects 59:9-13 to that which precedes it (Kautzsch, 1910:492; Van der Merwe *et al*., 2004:305 for the meaning and usage of 'עַל־כֵּן').

'וְ' ('and') in 59:14 connects that which precedes it to that which succeeds it (*cf* Kautzsch, 1910:484 for the use of 'וְ' as a *waw copulativum*). 59:14-15a is about lack of judgment, justice and truth (59:15b, especially 'וְ' in 'וַיַּרְא יְהוָה' [59:15b]) while 59:15-21 deals with the reaction of YHWH to that which was prompted by seeing the lack of judgment, justice and truth (see 3rd person singulars which refer to YHWH: 'וַיַּרְא בְּעֵינָיו'; 'וַיַּרְא יְהוָה' [59:15]; 'וַיַּרְא'; 'וְלוֹ'; 'וְזָרָעוֹ'; 'וְצִדְקָתוֹ'; 'סָמְכָתְהוּ' [59:16]; 'וַיִּלְבַּשׁ' [2X]; 'וַיַּעַט' [59:17]; 'יְשַׁלֵּם' [2X]; 'לְצָרָיו'; 'לְאֹיְבָיו' [59:18]; 'שֵׁם יְהוָה'; 'כְּבוֹדוֹ'; 'רוּחַ יְהוָה'; 'בּוֹ' [59:19]; 'נָאָם יְהוָה' [59:20]; 'אָמַר יְהוָה' [2X] [59:21]). Consequently, all these suggest that 59:1-21 is a unity and that the content of 57:1-21 is literarily linked throughout 58:1-14 to 59:1-21. 56–59 has no 2nd person singular feminine while 60:1-22 starts ('קוּמִי', 'אוֹרִי' [60:1]) and continued with 2nd person singular feminine (הּ- [60:1-5, 7, 9-21]).

'Arise, shine for your light has come and the glory of YHWH has risen upon you' ('קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ וּכְבוֹד יְהוָה עָלַיִךְ זָרָח') in 60:1 raises the question as to whom these singular feminine imperatives ('קוּמִי'

['arise'], 'אוֹרִי' ['shine']) and the suffixes second person singular feminine (see in 'אוֹרֵךְ' ['your light'] and 'עָלַיִךְ' ['on you']) refer. Usually in a written text when the author starts to use pronouns there is a presumption that he has already explicitly identified the entities to which the pronouns refer. This suggests therefore that the reader should read backwards looking for the addressee of 60:1-22 in 59:1-21, in 58:1-14 and so on.

The feminine singular imperatives in 60:1-22 refer back to Zion in 59:20 as already shown above. 59:20 reads 'and the redeemer shall come to Zion' while 60:16 reads 'and you shall know that I YHWH [am] your saviour and your redeemer, the mighty one of Jacob'. This therefore also suggests a link between at least 59:20 and 60:1 and 60:14 which in turn suggests a continuation of some parts of 59:1-21 in 60:1-22. 60:14 and 22 identify the addressee as the city of Zion while 60:16 and 60:22 identify the speaker as YHWH. Furthermore, a close-reading of 60:1-22 suggests that these singular feminine imperatives ('קוּמִי' ['arise'], 'אוֹרִי' ['shine']) and the suffixes second person singular feminine (see in 'אוֹרֵךְ' ['your light'] and 'עָלַיִךְ' ['on you']) refer to the city of Zion (60:14, 16, 22). So, the Zion which is spoken about in 59:20 is addressed in 60:1-22. Childs (2001:493, 494) maintains that 60:1-22 is synchronically editorially related to 59:1-21 because 59:1-21 introduces the voice of the faithful Israel in confession of sin and guilt and divine assurance by means of YHWH's covenant, while 60–62 spells out the effect of this enduring YHWH's promise. Consequently 57–62 is suggested to be a unity (Oswalt, 1998:535).

The קדשׁ and root related words are used in 56–59 with reference to a mountain (הַר קָדְשִׁי [mountain of my holiness] [56:7; 57:13]), name (קָדוֹשׁ שְׁמוֹ [holy is his name] [57:15]), place (קָדוֹשׁ [the holy one] [57:15]) and for a day (בְּיוֹם קָדְשִׁי [on a day of his holiness]; קְדוֹשׁ יְהוָה [the holy one of YHWH] [58:13]). The usages in 56:1-59:21 reflect primarily some relation to YHWH: the mountain or place where YHWH is worshipped (56:7; 57:13; 57:15), the name of YHWH (57:15) and the day on which YHWH would do something (58:13). Consequently and by implication 'the Holy One of Israel' would first and foremost suggest a relation between YHWH and Israel. 'Israel' refers to the banished of the Israelites (נְאֻם אֲדֹנָי יְהוִה מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל ע וֹד אֲקַבֵּץ עָלָיו לְנִקְבָּצָיו [thus said *adonay* YHWH who gathers the outcasts of Israel, 'I shall still gather others to his gathered ones] [56:8]).

7.3.2 Isaiah 60–62

There are suggestions either that 60:1-22 is linked to 59:1-21 (*e.g.*, Koole, 2001:219), that 60:1-22 continues into 61:1-11 (*e.g.*, 1QIsa[a]) or that 60:1-22 continues throughout 61:1-11 into 62:1-12 (*e.g.*, Oswalt, 1998:534) and doubts of such continuations. For example, Duhm ([1892]1968), Volz (1932) and Pauritsch (1971:104-106) doubted that 60:1-22 continues into 61:1-11. Muilenburg (1956) considers 61:1-11 and 62:1-12 as two self-contained poems. Contrary to Muilenburg (1956), Oswalt (1998:535) unites 61:1-11 and 62:1-12 and maintains that they are a unity speaking particularly of

the character of the people, while 60:1-22 stands by itself on the basis of its lyrical introduction of the themes. Oswalt (1998:534) also argues that 60–62, bracketed by 59:15b-21 and 63:1-6, forms the centrepiece of 56–66, and that 60–62 is characterised by unremitting promises of blessing and salvation.

The community is referred to in the 3rd person in 61:1-4 (Blenkinsopp, 2003:209). The speaker claims that the spirit of YHWH is upon him because YHWH anointed him (61:1). The reasons for the anointing are given in 61:1-3 and they are *inter alia* to provide blessings to them that mourn in Zion (61:3). The mourners are addressed directly in 61:5-6 or in 61:5-7 (Blenkinsopp, 2003:209). These mourners would *rebuild the ruined cities* (61:4) and the flocks of the mourners would be fed by the strangers (61:5). The sons of the aliens or strangers would be their ploughmen and vinedressers (61:5). The mourners in Zion would be called 'priests of YHWH' ('כֹּהֲנֵי יְהוָה') and 'ministers of our God' ('מְשָׁרְתֵי אֱלֹהֵינוּ') (61:6). 61:7 says that the mourners will receive double (reward) for their shame.

In 61:8-9 the speaker changes to speak directly as YHWH ('כִּי אֲנִי יְהוָה אֹהֵב מִשְׁפָּט' and 'וְנָתַתִּי' in 61:8) by speech in divine *oratio recta* (Blenkinsopp, 2003:209) and addresses the mourners in Zion in the third person ('פְּעֻלָּתָם' and 'לָהֶם' in 61:8; 'זַרְעָם', 'וְצֶאֱצָאֵיהֶם', 'כָּל־רֹאֵיהֶם', 'יַכִּירוּם' and 'הֵם' in 61:9). In 61:10 the speaker reverts to speaking in the first person ('אָשִׂישׂ', 'נַפְשִׁי', 'בֵּאלֹהַי', 'הִלְבִּישַׁנִי' and 'יְעָטָנִי'). In 61:11 the speaker switches back to talking of YHWH in the third person ('כֵּן ׀ אֲדֹנָי יְהוִה יַצְמִיחַ'). Blenkinsopp (2003:209) considered 61:10-11 to be a hymn.

'לְ' ('to') plus the infinitive constructs starting from 61:1 ('לִקְרֹא') through 61:2 ('לִקְרֹא', 'לְנַחֵם') to 61:3 ('לָשׂוּם', 'לָתֵת') binds together 61:1-3 literarily. The 'וְ' (and) of 61:4, 9 binds 61:4, 9 to the preceding while 'וְ' of 61:5 in turn binds 61:5 to that which precedes it (for the use of 'וְ' as *waw copulativum cf* Kautzsch, 1910:484; Waltke & O`Connor, 1990:648; Ross, 2002:403; Van der Merwe *et al*., 2004:298). 61:6 is also linked to what precedes it by 'וְ' (but) (for the use of 'וְ' as disjunctive *waw* to introduce a contrast/antithesis *cf* Kautzsch, 1910:485; Waltke & O`Connor, 1990:650-651; Ross, 2002:403). 'כִּי' (for) of 61:8, 11 introduces logical coordinates to that which precedes it (*cf* Kautzsch, 1910:502; Waltke & O'Connor, 1990:663, 665; Van der Merwe *et al*., 2004:299). 'תַּחַת' (in place of, instead of, in return for, on account of [Davidson, 1966:DCCLI]) of 61:7 introduces a cause (for the use of 'תַּחַת' to introduce a cause *cf* Waltke & O'Connor, 1990:641; Van der Merwe *et al*., 2004:293). All these literary junctives and constructives and the content in 61:1-11 suggest that 61:1-11 is a literary unity. 60:1-22 and 61:1-11 speak of the renewal of Zion: for example wealth, righteousness, justice and glory would be in Zion.

Blenkinsopp (2003:209) considers 62:1-9 to be an apostrophe to Zion and that 62:10-12 closes 60:1-62:9 with a summons to prepare the way for salvation. There are two 'לְמַעַן's (on account of, because of, for the sake of [Davidson, 1966:DCVI]) which introduce final clauses (for the discussion of 'לְמַעַן' as introducing final clauses see Kautzsch, 1910:504; Waltke & O'Connor, 1990:639; Van der Merwe *et al*., 2004:287) in 62:1. 'לְמַעַן' in 62:1 may either be construed to be limited to 'צִיּוֹן לֹא אֶחֱשֶׁה' or as encompassing clauses beyond 'צִיּוֹן לֹא אֶחֱשֶׁה' because there is another 'לְמַעַן' preceding 'יְרוּשָׁלִַם לֹא אֶשְׁקוֹט עַד־יֵצֵא כַנֹּגַהּ צִדְקָהּ וִישׁוּעָתָהּ כְּלַפִּיד יִבְעָר' (62:1). 'לְמַעַן' in 62:1 suggests continuity between 61:1-11 and 62:1-12. 'וּלְמַעַן' in 62:1 appears to be linked to the talk of the commitment of YHWH to see to it that the righteous of Zion go forth as brightness and the salvation thereof as a lamp that burns (62:1).

62:1-12 is either interwoven together by literary devices or by content or by both. 62:2 is linked to 62:1 by 'וְ' (and) in 'וְרָאוּ', and 62:2 is in turn linked to 62:3 by 'וְ' (and) in 'וְהָיִיתְ' and the references to the second person singular feminine verbal forms or suffixes (*cf* 'צִדְקֵךְ', 'כְּבוֹדֵךְ', 'לָךְ' in 62:2; 'וְהָיִיתְ' and 'אֱלֹהָיִךְ' in 62:3) which continue through 62:4, 5, 6 (*cf* 'לָךְ' [2X], 'וּלְאַרְצֵךְ' [3X] and 'בָּךְ' in 62:4; 'יִבְעָלוּךְ', 'בָּנַיִךְ', 'עָלַיִךְ' and 'אֱלֹהַיִךְ' in 62:5; 'חוֹמֹתַיִךְ' in 62:6). 62:4 and 62:5 are probably further linked by the idea of marriage ('יִקָּרֵא חֶפְצִי־בָהּ וּלְאַרְצֵךְ תִּבָּעֵל' in 62:4; 'כִּי־יִבְעַל בָּחוּר בְּתוּלָה יִבְעָלוּךְ בָּנָיִךְ ' in 62:5) and 'כִּי' (for) at the beginning of 62:5 (*cf* Kautzsch, 1910:502; Waltke & O'Connor, 1990:663, 665). The second person singular feminine suffix in 62:6 refers to Jerusalem. The righteousness in 62:1 is linked to Jerusalem. Hence, the righteousness in 62:3 is most probably the righteousness of Jerusalem. If the suggestion about the righteousness in 62:1, 2 is correct, which is most probable, then the second person singular feminine verbal forms and suffixes refer to Jerusalem, hence, suggesting that 62:1-6 is a unity.

The call to give no rest to YHWH in 62:6 is continued in 62:7 while 'and' ('וְ') in 62:7 also joins the content of 62:6 and that of 62:7 (for the use of 'וְ' as *waw copulativum cf* Kautzsch, 1910:484; Waltke & O'Connor, 1990:648; Ross, 2002:403; Van der Merwe *et al*., 2004:298). The contents of 62:8 and 62:9 are contrasted by 'but' ('כִּי') at the beginning of 62:9 (*cf* Kautzsch, 1910:500; Waltke & O'Connor, 1990:671; Van der Merwe *et al*., 2004:300 for the use of 'כִּי' as antithesis after negative sentences). This restrictive use of 'כִּי' is evident in 'if I shall give your grain again for food to your enemies' ('אִם־אֶתֵּן אֶת־דְּגָנֵךְ עוֹד מַאֲכָל לְאֹיְבַיִךְ') of 62:8 in contrast to 'but those who garner it shall eat it' ('כִּי מְאַסְפָיו יֹאכְלֶהוּ') in contrast to 'and those who gather it will drink it' ('וּמְקַבְּצָיו יִשְׁתֻּהוּ') of 62:9.

Although it is difficult to establish a link between 62:9 and 62:10-12 *BHS*[5] suggests that 62:10-12 is a unity. The Imperative plural masculines 'pass pass' ('עִבְרוּ עִבְרוּ'), 'make clear' ('פַּנּוּ'), 'build up build up' ('סֹלּוּ סֹלּוּ'), 'clear' ('סַקְּלוּ'), 'raise' ('הָרִימוּ') in 62:10 and 'say' ('אִמְרוּ') in 62:11 link up 62:10 and 62:11. The 3rd masculine 'לָהֶם' ('to them') and the noun masculine plural construct 'גְּאוּלֵי' ('redeemed of') in ' וְקָרְאוּ לָהֶם עַם־הַקֹּדֶשׁ גְּאוּלֵי יְהוָה' ("and they will call them 'the holy people, the redeemed of YHWH'") of 62:12 and the content of 62:12 suggest that they refer to the redeemed in Zion. If this suggestion of reference is correct, then the redeemed are in contrast to the Gentiles of 62:2 and the new name referred to in 62:2 is the new name mentioned in 62:12. Hence, suggesting that 62:1-12 forms a unity.

According to Blenkinsopp (2003:209, 210) 60–62 is "an assemblage of different types of material, ... bearing in one way or another on the central theme of God's decisive intervention on behalf of Jerusalem and the faithful core of the people". Throughout 60–62 there is a positive note of "salvation" for all who wish to accept it. 60–62 lacks any condemnation of the people and their sins (Ogden & Sterk, 2011:1685). 60–62 begins (60:1-3) and ends (62:11) with the coming of the saving YHWH to Zion (Blenkinsopp, 2003:210). The idea of mourning is present in 60–62 (Ogden & Sterk, 2011:1713).

Besides in 60:9 and in 60:14 where the adjective 'קָדוֹשׁ' ('holy') is used in combination with 'יִשְׂרָאֵל' ('Israel') and refers to YHWH, while 'קדשׁ' root related words are used in 60–62 with reference to courts in the temple (בְּחַצְרוֹת קָדְשִׁי [in the courts of my holiness] [62:9]) and the people (עַם־הַקֹּדֶשׁ [people of the holiness] [62:12]). עַם־הַקֹּדֶשׁ (people of holiness) is described as גְּאוּלֵי יְהוָה ([the] redeemed of YHWH) (62:12). In 62:12 the people in Jerusalem are referred to as 'the holy people' and 'the redeemed of YHWH' whilst the daughter Zion is referred to as 'sought out' and as 'a city not forsaken'. The usages in 60–62 reflect primarily a relationship to YHWH. Consequently and by implication 'the Holy One of Israel' suggests first and foremost suggest a relationship between YHWH, the God of Israel, and the descendants of Israel.

*7.3.*3 Isaiah 63–66

The content of 63:1-6 is sometimes described as an apocalyptic vision (see discussions by Westermann, 1969:382; Whybray, 1975:252; Watts, 1987:317-319). Blenkinsopp (2003:247, 248) maintains that the content of 63:1-7 lacks apocalyptic characteristics and suggests that it should be considered a mere literary work.

63:1-6 has thematic links with 59:15-20 but not with 60–62 (Blenkinsopp, 2003:248; pace Smith, 1995:38-49): YHWH's advent in the guise of a warrior, righteousness (צְדָקָה), salvation (יְשׁוּעָה) and

vengeance (נָקָם) on enemies without human agency (כִּי־אֵין אִישׁ [for there was no man] [59:16]; אֵין עֹזֵר [there was no helper]; אֵין סוֹמֵךְ [there was no sustainer] [63:5]) (59:16, 17, 20; 63:1-6) (for demonstrations of chiastic arrangement within 56–66 see for example Bonnard, 1972:318 and Polan, 1986:14-16). According to Koenen, 1990:84) and Blenkinsopp (2003:248) 59:15b-20 and 63:1-6 were deliberately placed on either side of 60–62 as a redactional framework for 60–62 and deliberate and meaningful arrangement for the material in 56–66. 59:15b-20 and 63:1-6 are connected to 60–62 by the theme of vengeance (נָקָם) or the day of vengeance (יוֹם נָקָם) (59:17; 61:2; 63:4). Steck (1991:30-34) argues that 63:1-6 together with 56–59 were added to the "Greater Isaiah" book in the early Hellenistic period (323 BCE – 31 BCE) (Simonin, 2011). It is difficult to prove this redaction history of Steck (1991:30-34), and the analyses of structural parallels of literary work (*e.g*., Bonnard, 1972:318; Polan, 1986:14-16) lack linguistic and structural specificities to persuade (Blenkinsopp, 2003:248, 249).

According to Blenkinsopp (2003:258) 63:7–64:11 has features of communal lament psalms (*e.g*., Pss 44, 60, 74, 79, 80, 83, 85, 89, 90, 94): it has historical recital of YHWH's great deeds on behalf of Israel together with Israel's insufficiency (63:7-14); it describes deplorable conditions wherein Israel finds herself as a result of unfaithfulness (63:18, 19; 64:5-7); and it expresses lament and complaint (63:15-19; 64:1-4, 8-11); but it has no assurance of a hearing with which the psalms invariably conclude (*e.g*., 60:12; 79:13; 85:8-13; 94:22-23).

63:7–64:11 refers to foreign occupation, destruction and profanation of the temple (*e.g*., 63:18; 64:9-11) and other destruction in Jerusalem and in other Judean settlements (your holy cities have become a wilderness, Zion [is] a wilderness, Jerusalem [has become] a desolation [64:9]). 36:1 and 37:36-37 say that in the days of Isaiah ben Amoz during the reign of Hezekiah, Sennacherib of Assur conquered the fortified cities of Judah but he did not enter or conquer Jerusalem. The occupation of Jerusalem by Ptolemy 1 in 302/301 BCE was not widespread as is assumed in 64:9-10 and the temple was not burnt down (Blenkinsopp, 2003:259). According to Josephus (*Jewish Antiquities* 12:4-10; *Against Apion* 1.210; pace Steck, 1989:398-400; Steck, 1991:38-39) Ptolemy 1 took the city by guile and was liberal toward the Jewish people. The reading of the passage as a Samaritan or Proto-Samaritan (Samarian?) complaint against the *gôla* Jews has long been abandoned (Blenkinsopp, 2003:259). Nehemiah 1:3 refers only to the damage to the city wall, the gates and the people who were in great affliction and reproach (pace Duhm, [1892]1968:470; Watts, 1987:331). According to Blenkinsopp (2003:258, 259) the only situation prior 70 CE that corresponds to the description of 63:7–64:11 is the one that resulted from the Babylonian punitive campaign in 589-586 BCE. Blenkinsopp (2003:263) suggested that the "lament for the ruined temple dates the composition sometime after 586 and before 520, but probably closer to the latter than the former".

The arguments that suggest that there is a lack of correspondence between these destructions presume that the author(s) of each source were expected to give all details surrounding these events; therefore this assumption is untenable. Like any communal lament psalms the content of 63:7–64:11 is elusive and is not helpful in dating it.

To date 63:7–64:11 by using the reference to YHWH as father of the speaker: 'for you are our father because Abraham would not know us and Israel would not acknowledge us; you, YHWH, are our father, our redeemer from antiquity is your name' (63:16) and 'and now, YHWH, you are our father; we are the clay and you are our potter; we are all the work of your hands' (64:7) (*cf* Blenkinsopp, 2003:260) is also not helpful because dating a literary work based on usage of words is fraught with challenges inherent in dating the literary work itself. The fact that the usage of a word in a specific period in history was unattested in the literary work of that period does not necessarily logically follow that that word was never used during that period (pace Duhm, [1892]1968:466; Fischer, 1939:191; Westermann, 1969:385; Whybray, 1975:257). Similarly it is a logical fallacy to argue that the appearance of a word in the literary work of a specific period in history necessarily entails that that word was used for the first time during that period (for some possible explanations 63:16 see Blenkinsopp, 2003:262-263).

Given its psalm-like character, 63:7–64:11 could have been composed as a recital (חַסְדֵי יְהוָה_ אַזְכִּיר תְּהִלּוֹת יְהוָה כְּעַל כֹּל אֲשֶׁר־גְּמָלָנוּ יְהוָה וְרַב־טוּב לְבֵית יִשְׂרָאֵל אֲשֶׁר־גְּמָלָם כְּרַחֲמָיו וּכְרֹב חֲסָדָ יו [I shall remember the covenant loyalties of YHWH the praises of YHWH as on all YHWH dealt us and great goodness to the house of Israel which he dealt them like [such as] his compassion(s) and like [such as] the greatness of his covenant loyalties] [63:7]) probably after the cities had become a desert, Zion and Jerusalem had become a desolation, the house of YHWH had been burnt down by fire and all the pleasant places had become ruins (64:10, 11) (*cf* Williamson, 1990:48-58). 63:7–64:11 could have been composed and/or sung at any time after the destruction it alludes to. Because the destruction 63:7–64:11 alludes to is elusive, it suffices to say that it cannot be dated with certainty, hence there is disagreement among commentators.

As far as 65–66 is concerned, form-critics such as Elliger (1931:112-140) and others (*e.g*., Pauritsch, 1971:171-218; Sekine, 1989:165) construe it to comprise a variety of smaller units reflecting different genres and settings, whilst Hanson (1975:134-186) and others (*e.g*., Beuken, 1991:204-221; Smith, 1995:128-172) maintain that form-critical analyses unduly fragmented 65–66 and argue for larger literary units comprising 65–66. Beuken (1991:204-221), for example, argues for a threefold editorial closure: first of Third Isaiah alone, then of Third Isaiah together with Second Isaiah, and finally the editorial closure of the book of Isaiah as a whole. This resulted in historicizing the enemy into rival sectarian groups (*e.g*., Hanson, 1975:134-186), or in identifying the adversary with the Samaritans or with later Hellenistic controversies. Redaction critics agreed that they wanted to recover the continuity between developing horizontal layers but ended up with redactional schemata that were far apart, whilst for Childs (2001:532-4) the crux of the exegesis must be to

analyse the "*effect*" of the editorial layering on the final form of the text although the compositional process may sometimes be not clear. Childs was sceptical on the redactional theories' dating of 65–66 and dating by appealing to the presence or absence of a rebuilt temple (*e.g.*, 66:1) because, according to him they did not provide adequate source for dating. The characterization does not suggest (full) agreement when it comes to the analysis of details and interpretation.

'נִדְרַשְׁתִּי לְלוֹא שָׁ אָלוּ נִמְצֵאתִי לְלֹא בִקְשֻׁנִי אָמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי לֹא־קֹרָא בִשְׁמִי ' ('I let myself be sought out by those who did not ask, to be found by those who did not seek me, I said, 'Here I am, here I am' to a nation which did not call on my name') in 65:1 reflects a decidedly disputational response over against the complaint of 64:11 which says that YHWH is silent by emphasising that YHWH is accessible suggesting a continuity of 64:11 into 65:1 (*cf* Childs, 2001:535).

Childs argues that it is not of great importance whether one considers 65:1-16 as a unit or subdivides it into 65:1-7 and 65:8-16 based on 'כֹּה־| אָמַר יְהוָה' ('thus said YHWH') in 65:8 (*cf* also 'לָכֵן כֹּה־אָמַר־| אֲדֹנָי יְהוִה' [therefore thus said *adonay* YHWH] [65:13]). YHWH is the speaker in the 1st person singular throughout 65:1-16 and 65:1-16 is a narrative unity ('תִי-' ['I...'] [65:1, 2, 6, 7, 9, 12]; 'י-' ['me', 'my'] [65:3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16]). The subdivision into two oracles based on 'כֹּה־| אָמַר יְהוָה' ('thus said YHWH' [65:8]; *cf* also 'לָכֵן כֹּה־אָמַר־| אֲדֹנָי יְהוִה' ['therefore thus said *adonay* YHWH] [65:13]) and the shift of the addressee from the apostate Jews (65:1-7) to the servant of YHWH (65:8-16 [65:8, 9, 13, 14, 15]) is probably less strong than the narrative unity and the elements binding 65:1-7 and 65:8-16 together (Childs, 2001:534).

65:17-25 introduces the creation of a new heaven and a new earth but only elaborates on the envisioned new order in Jerusalem. 65:17-25 is a narrative unity. According to Childs (2001:537) 'ברא' ('create') is not only used to designate God's initial creation of the heavens and earth but is also a promise of the creation of new heavens and a new earth that would replace former things ('כִּי־הִנְנִי בוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזָּכַרְנָה הָרִאשֹׁנוֹת וְלֹא תַעֲלֶינָה עַל־לֵב [for behold I am creating new heavens and a new earth and the former things will not be remembered and will not come to heart] [65:17]; עַתָּה נִבְרְאוּ וְלֹא מֵאָז וְלִפְנֵי־יוֹם וְלֹא שְׁמַעְתָּם [they are created now and not from long ago and before (to)day you did not hear of them] [48:6]). ' כִּי הִנְנִי בוֹרֵא אֶת־יְרוּשָׁלַ ִם גִּילָה וְעַמָּהּ מָשׂוֹשׂ ('for behold I am creating a rejoicing Jerusalem and her rejoicing people') in 65:18 suggests that that 'ברא' ('create') in 65:17-18 must be understood to designate the changing of an old state of an already created and extant Jerusalem into a new state of a rejoicing Jerusalem and a rejoicing people. Hanson (1975:134-186) suggested that the current order was to be "expurged to purge the human sphere and to usher in a new apocalyptic vision of a supernatural divine order". The imagery of 65:17-25 is understood by Hanson "as an eschatological return to the primordial age (*Endzeit wird Urzeit*)" (Childs, 2001:537). 65:17-25 says that it would be an old Jerusalem which would be transformed

into a new Jerusalem (*e.g.*, וְגַלְתִּי בִירוּשָׁלַ͏ִם וְשַׂשְׂתִּי בְעַמִּי וְלֹא־יִשָּׁמַע בָּהּ עוֹד קוֹל בְּכִי וְקוֹל זְעָקָה [I will rejoice in Jerusalem and delight in my people and in her a sound of weeping and a cry of distress will no more be heard] [65:19]).

66:1-24 gives the impression of being a loose collection of sayings introduced or rounded off with a variety of rubrics (כֹּה אָמַר יְהוָה ['thus said YHWH'] [66:1, 12]; נְאֻם־יְהוָה [declared YHWH] [66:2, 17, 22]; שִׁמְעוּ דְבַר־יְהוָה [hear the word of YHWH] [66:5]; אָמַר אֱלֹהֶיךָ [your God said] [66:9]; אָמַר יְהוָה [YHWH said] [66:20, 21, 23]) (*cf* Blenkinsopp, 2003:292). Because of this impression, 66:1-24 has attracted several subdivisions. For example, Duhm ([1892]1968:481-490) subdivided it into 66:1-4, 5-11, 12-17, 18-22, 23, 24 on the basis of rubrics and meter, whilst Torrey (1928:471-472) construes 66:1-24 to be a unity. Muilenburg (1956:757-773) considers 66:1-24 to be a poem comprising seven strophes (66:1-16) and an eschatological summary (66:17-24) (for variations in this respect see Kissane, [1943]1960:314-320; Hanson, 1975:161-163) whilst Westermann (1969:411-429) subdivides it into 66:1-4, 5, 6-16, 17, 18-24. Whybray (1975:279-294) construed 66:1-24 to comprise 66:1-4, 5, 6, 7-14, 15-16, 17, 18-24 whilst Webster (1986:93-108; Oswalt, 1998:665) subdivides it into 66:1-6, 7-14, 15-24 with the help of key words and concentric arrangements. *BHS*[5] subdivides 66:1-24 into 66:1-4 (ס), 5-9 (ס), 10-11 (ס), 12-24 (ס) (Elliger *et al*., 1997:777-779). The beginnings of the subdivisions are characterised by 'כֹּה אָמַר יְהוָה' ('thus said YHWH') (66:1), 'שִׁמְעוּ דְבַר־יְהוָה הַחֲרֵדִים אֶל־דְּבָרוֹ' ('hear the word of YHWH [you] trembling at his word') (66:5), 'שִׂמְחוּ אֶת־יְרוּשָׁלַ͏ִם וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים עָלֶיהָ' ('rejoice with Jerusalem and be glad in/for her all you who love her; rejoice with her in joy all you mourners on/over her') (66:10) and 'כִּי־כֹה_ אָמַר יְהוָה' ('for thus said YHWH') (66:12) respectively. Although Blenkinsopp (2003:292-293) sees interconnections among the individual segments of 66:1-24 he read 66:1-24 as comprising 66:1-6 (vindication of the true worshippers of God) and 66:7-24 as comprising 66:7-14 (an epilogue to 56–66), 66:15-21 (an epilogue to 40–66) and 66:22-24 (an epilogue to 1–66) (agreeing with Beuken, 1991:204-221). Ogden and Sterk (2011:1833) consider 66:1-24 to be a unity comprising 66:1-6, 7-16, 17-24. According to Ogden and Sterk (2011:1833) the major issues that lead to the difference of opinion are whether or not 66:5-6 belong with 66:1-6 and whether or not 66:17 is an independent unit.

According to Blenkinsopp (2003:292) the impression of 66:1-24 being a loose collection of sayings makes it comparable to Zechariah 14:1-21 with an equally impressive apocalyptic scenario. Apocalypse is a disclosure or a revelation of knowledge, that is the lifting of a veil or a revelation (*cf* Macdonald, [1972]1981:57). Zechariah 14:1-21 says that a day is coming on which several things would happen (הִנֵּה יוֹם־בָּא לַיהוָה וְחָלַ ק שְׁלָלֵךְ בְּקִרְבֵּךְ [behold, a day comes for YHWH and/when your

plunder in your midst will be divided] [Zech 14:1]; בַּיּוֹם־הַהוּא [on that day] [Zech 14:4, 6, 8, 9, 13, 20, 21]).

66:1 starts with ' כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי ' ('thus said YHWH, 'The heaven(s) [is] my throne and the earth [is] the footstool of my feet. Not this [is the] house which you will build for me and not this [is the] place of my rest') and ends abruptly with ' וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר ' ('and they will go out and look at the corpses of the men who have rebelled against me for their worm will not die and their fire will not be extinguished and they will be an abhorrence to all flesh') (66:24). 66:1, 66:6 and 66:24 suggest a setting not far away from the temple (אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְ נוּחָתִי ['not this [is the] house which you will build for me and not this [is the] place of my rest'] [66:1]; קוֹל שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו [a voice of uproar from a city, a voice from a temple, a voice of YHWH repaying recompense to his enemies] [66:6]; וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי ['and they will go out and look at the corpses of the men who have rebelled against me'] [66:24]). The messenger of YHWH is the speaker (כֹּה אָמַר יְהוָה ['thus said YHWH'] [66:1, 12]; אָמַר אֱלֹהָיִךְ [your God said] [66:9]; אָמַר יְהוָה [YHWH said] [66:20, 21, 23]; נְאֻם־יְהוָה [declared YHWH] [66:2, 17, 22]).

The messenger of YHWH quotes YHWH in the 1st person singular throughout 66:1-24 ('תִי-' ['I...'] [66:2, 4, 9, 12, 13, 18, 19, 21, 22]; 'י-' ['me', 'my'] [66:1, 2, 4, 5, 18, 19, 20, 24]). The addressee is either referred to using 2nd person masculine plural verbal forms (תִּבְנוּ [you will build] [66:1]; שִׂמְחוּ [rejoice], גִּילוּ [be glad], שִׂישׂוּ [exult] [66:10]; תִּינְקוּ [you will suck], וּשְׂבַעְתֶּם [and you be satisfied], תָּמְצוּ [you will drain out], וְהִתְעַנַּגְתֶּם [make sport of] [66:11]; וִינַקְתֶּם [and you will suck], תִּנָּשֵׂאוּ [you will be lifted], תְּשָׁעֳשָׁעוּ [you will be fondled] [66:12]; תְּנֻחָמוּ [you will be comforted] [66:13]; וּרְאִיתֶם [and you will see] [66:14]), 2nd person masculine plural suffix ('כֶם-' ['your'] [66:5, 13, 14, 20, 22]) or identified as הַחֲרֵדִים אֶל־דְּבָרוֹ (those trembling at his [YHWH's] word) (66:5), כָּל־אֹהֲבֶיהָ (all who love her [Zion]) and as כָּל־הַמִּתְאַבְּלִים עָלֶיהָ (all those who mourn on/over her [Zion]) (66:10). According to Ogden and Sterk (2011:1832, 1840) 66:1-24 was addressed to the people of Judah who returned to Jerusalem after 538 BCE after the exile in Babel.

The 'קדשׁ' and root related words are used in 63–66 with reference to the spirit of YHWH (רוּחַ קָדְשׁוֹ [spirit of his holiness] [63:10, 11]), the heaven where YHWH dwells (הַבֵּט מִשָּׁמַיִם וּרְאֵה מְזְבֶל קָדְשְׁךָ [look down from heaven and see from the lofty abode of your holiness] [63:15]), YHWH's people (עַם־קָדְשֶׁךָ

[people of your holiness] [63:18]), cities (עָרֵי קָדְשֶׁךָ [cities of your holiness] [64:9]), the temple (בֵּית קָדְשֵׁנוּ וְתִפְאַרְתֵּנוּ [house of our holiness and [of] our splendour] [64:10]), a person (הָאֹמְרִים קְרַב אֵלֶיךָ אַל־תִּגַּשׁ־בִּי כִּי קִדַּשְׁתִּיךָ [those who say, 'keep to yourself; do not approach me for I have sanctified you'] [65:5]; הַמִּתְקַדְּשִׁים וְהַמְטַהֲרִים [those who sanctify themselves and those who purify themselves] [66:17]) and with reference to YHWH's mountain (הַר קָדְשִׁי [mountain of my holiness] [65:11, 25; 66:20]). The usages in 63–66 reflect primarily a relationship to YHWH, but secondarily reflect a relationship to a god (65:5; 66:17). Consequently, and by implication, 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') would first and foremost suggest a relationship between YHWH and Israel.

'Israel' refers to the people who descended from Israel (בֵּית יִשְׂרָאֵל [house of Israel] [63:7]; כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה יְהוָה אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ [for you are our father because Abraham did not know us and Israel did not acknowledge us; you, YHWH, are our father, our redeemer from perpetuity is your name] [63:16]; כַּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה [as the children of Israel bring the grain offering in a clean vessel to the house of YHWH] [66:20]).

*7.3.*4 Summary and remarks

To justify the delimitation of 56–66, either 56:1-2 was considered an editorial prologue to 56:3–66:24 (*e.g.*, Volz, 1932:203-204) or 56:1-8 was interpreted as signaling a new departure from 40–55 (see Oswalt, 1998:3) or 56:1-12 was construed to be forming an *inclusio* when read together with 66:15-24 (*e.g.*, Blenkinsopp, 2003:131). 66:7-14 is considered to be an epilogue to 56–66 and 66:15-21 an epilogue to 40–66 and 66:22-24 an epilogue to 1–66 (*e.g.*, Beuken, 1991:204-221; Blenkinsopp (2003:292-293). 56–66 was construed to be chiastically arranged with 56:1-59:21 which begins with a discussion of the foreign converts (56:1-8) and ends with a description of a warrior who battles alone for his people (59:15-21) while 63–66 begins with a description of a warrior (63:1-6) and ends with the treatment of the foreign converts (66:18-24) (*e.g.*, Oswalt, 1998:593). 56:8–59:15 and 63:7–66:17 deal with the inability of the people to produce the ethical righteousness for which YHWH called (Oswalt, 1998:593). According to Blenkinsopp (2003:210) the presentation of YHWH as a warrior God in 59:15-21 and in 63:1-6 provides a literary *inclusio* and a vision of final judgement that corresponds to the salvation as presented in 60–62 suggesting that 63:1-6 should not be considered as part of 60–62 (pace Smith, 1995:38-44). 63–66 was perceived to return to many of the themes of 56–59 (*e.g.*, Oswalt, 1998:593). According to Ogden and Sterk (2011:1577, 1578) 56–66 has its own individual history which is different from 40–55 and 56–66 deals chiefly with life in Jerusalem after the exiles returned from Babel in 538 BCE. But breakdown of 56–66 into smaller units culminated in a consideration of one verse as an independent unit (*e.g.*, 66:5 [Westermann, 1969:411-429; Whybray, 1975:279-294]; 66:6 [Whybray, 1975:279-294]) and the conclusion by

Torrey (1928:4-13) that 40–66 is an "indescribable chaos" consisting of fragments from different authors and from different historical periods.

The content of 60:1-22 suggests that it is a prophetic vision of the coming glory of קְדוֹשׁ יִשְׂרָאֵל (the Holy One of Israel) to Zion and the sons and daughters of Israel and the riches of nations being brought to Zion, multitudes of nations and their kings coming to Zion to serve Israel (*e.g*., 60:1-7, 13-15, 17-22). 56–66 extends the connections of קְדוֹשׁ יִשְׂרָאֵל (the Holy One of Israel) to the prophecy about the coming salvation (*e.g*., 56:1, 2), the creation of the new heavens and the new earth (*e.g*., 65:17, 18) and the new life on the new earth and on the created Jerusalem (*e.g*., 65:17-19). The walls of Jerusalem would be standing (וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמֹתַי [and I shall give to them in my house and in my walls] [56:4-5]). Sons of the estranged/foreigner (בֶּן־הַנֵּכָר [56:3]), eunuchs (הַסָּרִיס [56:3]) and outcasts of Israel (נִדְחֵי יִשְׂרָאֵל [56:4-8]) who joined themselves to YHWH to minister and to love his name and to serve him would be in YHWH's house and their burnt offerings and their sacrifices would be accepted on YHWH's altar (56:3-8). YHWH would give eunuchs a better and everlasting name (56:3-7). This is directly against the prescriptions of Deuteronomy 23:2-9 which prescribe (1) that no man who has been castrated or whose penis has been cut off may be included among YHWH's people, and (2) that no one born outside wedlock or any descendant of such person, even in the tenth generation, may be among YHWH's people. Foreigners were never allowed in the temple in the days after the exile in Babel (*e.g.*, Ezra 10:2-4, 10-16; Neh 9:1-3). Therefore at least 56:3-7 makes the hypothesis of the Deuteronomistic revision untenable and it suggests that at 56:3-8 cannot refer to the days after the exile in Babel but might have referred to the days after Ezra and Nehemiah. No general consensus has been reached on the breakdown of 56–66 into smaller units and the dating of any individual units save the dating of 56–66 after 538 BCE but before 520 BCE. Although the subject matter in 56–66 is elusive there is the tendency to date some units as either historical, Deuteronomistic (*e.g*., Blenkinsopp, 2003), prophetic (*e.g*., 'רוּחַ אֲדֹנָי יְהוִה עָלָי' [the spirit of *adonay* YHWH is upon me] [61:1]), apocalyptic or eschatological (*e.g*., 'וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה' [and they would go out and see bodies of those who rebelled against me, their worm would not die nor would their fire be extinguished] [66:24]).

63:7–64:12 is a prayer (of lament [*e.g*., Emmerson, 1992:20]) by a prophet or an Israelite who was concerned about what was taking place in his time (*e.g*., כֹּל אֲשֶׁר־גְּמָלָנוּ יְהוָה וְרַב־טוּב לְבֵית יִשְׂרָאֵל [all YHWH has done for us, the many good things he has done for the house of Israel] [63:7]; לָמָּה תַתְעֵנוּ יְהוָה מִדְּרָכֶיךָ [why, YHWH, do you make us wander from your ways] [63:17]; צָרֵינוּ בוֹסְסוּ מִקְדָּשֶׁךָ [the enemies had trampled down your sanctuary] [63:18]; the temple had been burnt down with fire (בֵּית קָדְשֵׁנוּ וְתִפְאַרְתֵּנוּ אֲשֶׁר הִלְלוּךָ אֲבֹתֵינוּ הָיָה לִשְׂרֵפַת אֵשׁ [64:10]) while 65–66 is an answer by YHWH to the

prayer in 63:7–64:12 (*e.g.*, נִדְרַשְׁתִּי לְלוֹא שָׁאָלוּ נִמְצֵאתִי לְלֹא בִקְשֻׁנִי אָמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי לֹא־קֹרָא בִשְׁמִי [I was sought out by those who did not ask I was found by those who did not seek me; I said, 'Here I am, here I am' to a nation which did not call upon my name] [65:1]; וּמָנִיתִי אֶתְכֶם לַחֶרֶב [and/but I shall destine you for a sword] [65:12]; גַּם־אֲנִי אֶבְחַר בְּתַעֲלֻלֵיהֶם [I shall also choose harsh treatment for them] [66:4]). The answer to the prayer is that YHWH would create the new heavens and a new earth (*e.g.*, כִּי־הִנְנִי בוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזָּכַרְנָה הָרִאשֹׁנוֹת [for behold new heavens and a new earth would be created]; וְגַלְתִּי בִירוּשָׁלַ͏ִם וְשַׂשְׂתִּי בְעַמִּי [I shall rejoice over Jerusalem and take delight in my people] [65:19]); the former things would not be remembered (65:17; 66:22); there would be noise in the temple (66:6) and the worm of the dead bodies of those who rebelled against YHWH would not die and their fire would not be extinguished (*e.g.*, וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה [and they would go out and see bodies of those who rebelled against me, their worm would not die nor would their fire be extinguished] [66:24]).

'Israel' refers either to the banished descendants of Israel (נְאֻם אֲדֹנָי יְהוִה מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל עוֹד אֲקַבֵּץ עָלָיו לְנִקְבָּצָיו [thus said *adonay* YHWH who gathers the outcasts of Israel, 'I shall still gather others to his gathered ones] [56:8]) or to the descendants of Israel (בֵּית יִשְׂרָאֵל [house of Israel] [63:7]; כִּי־אַתָּה אָבִינוּ תְּהוָה אָבִינוּ גְּאָלֵנוּ מֵעוֹלָם שְׁמֶךָ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה יְהוָה אָבִינוּ [for you are our father because Abraham did not know us and Israel did not acknowledge us; you, YHWH, are our father, our redeemer from perpetuity is your name] [63:16]) or the offspring of Israel (כַּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה [as the children of Israel bring the grain offering in a clean vessel to the house of YHWH] [66:20]). The relationship between קְדוֹשׁ יִשְׂרָאֵל (the Holy One of Israel) and יִשְׂרָאֵל (Israel) is primarily through the descendants of Abraham and Israel.

7.4 SUMMARY AND REMARKS

Although current Isaianic scholarship tends to accept 40–66 as an editorial unity based on the perceived continuity and similarities between 40–55 and 56–66 (*cf* Blenkinsopp, 2003:131) the division into 40–55 and 56–66 is still widely accepted as 'standard'. The unity of 56–66 is grounded on the view that it deals with the circumstances in Jerusalem between 538 BCE and 520 BCE, while its disunity is based on the hypothesis that it ïs comprised of fragments from different authors and from different historical periods. Subdividing 56–66 into smaller units tends to unduly fragment it, while the lack of consensus on its subdivisions and on the suggested continuity and the similarities between 40–55 and 56–66 suggest a degree of subjectivism. The reference by some scholars to some verses as 'fragments', historical, Deuteronomistic, prophetic, apocalyptic or eschatological

suggests the elusiveness of the content of 56–66 and the resultant difficulty to classify the material into genres and to date it.

'The Holy One of Israel' denotes YHWH, the covenant God of Israel. 'יִשְׂרָאֵל' occurs only six times in 56–66: five times as the *nomen rectum* / *status absolutus* / *postconstructus* / genitive (Kautzsch, 1910:247; Kittel *et al*., 1989:21; Waltke & O'Connor, 1990:137; Van der Merwe *et al*., 1997:147-155) (נִדְחֵי יִשְׂרָאֵל [banished ones of Israel] [56:8]; קְדוֹשׁ יִשְׂרָאֵל [the Holy One of Israel] [60:9, 14]; בֵּית יִשְׂרָאֵל [house of Israel] [63:7]; בְּנֵי יִשְׂרָאֵל [sons of Israel] [66:20]) and once as reference to the ancestor Israel (כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ [for you are our father because Abraham would not know us and Israel would not acknowledge us] [63:16]. According to Kautzsch (1910:247) the noun which is the *nomen rectum* ('יִשְׂרָאֵל' [Israel]) serves to define more particularly the immediately preceding *nomen regens* ('קְדוֹשׁ' ['holy of']). This means therefore that in the case of 'קְדוֹשׁ יִשְׂרָאֵל', 'יִשְׂרָאֵל' serves to define or delimitate 'קְדוֹשׁ'. In other words קְדוֹשׁ would be a general holy one – say the one for all the nations, while קְדוֹשׁ יִשְׂרָאֵל will be a particular holy one –the one for Israel alone. This suggests therefore that the denotations and connotations of 'קְדוֹשׁ יִשְׂרָאֵל' should not be construed as comprising only of individual words 'קְדוֹשׁ' and 'יִשְׂרָאֵל' but of rather both words severally and jointly.

Therefore, the construct chain with 'Israel' as the *nomen rectum* and the proliferation of the possessive feminine second person singular suffice 'you' ('-ךָ' [*e.g*., 60:1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21]) suggest that the Holy One of Israel is the national God of Israel (*cf* Sellin, 1970:384). YHWH is the Holy One of Israel because he is the personal God of each descendant of Israel and the national God of the nation Israel and only relates with the other nations for the sake of Israel.

The relationship between the Holy One of Israel and Israel is intimate, personal and continuous (*e.g*., 63:7). It is a father-child relationship (*e.g*., 63:8, 16; 64:7), blood-relative relationship (redeemer-redeemed relationship [*e.g*., 63:8]), god-man relationship (saviour-saved [63:8], chooser-chosen [65:9, 22, 23]), maker-made relationship (*e.g*., 64:7). YHWH is the Holy One of Israel because of the intimate, personal and continuous relationship between him and Israel. YHWH is also the Holy One of Israel because he is both distant and near, separate/apart, eternal and personal.

CHAPTER 8

COMPARISON OF קְדוֹשׁ יִשְׂרָאֵל' ACROSS THE DIVISIONS

8.1 INTRODUCTION

The (suggested) differences and similarities within and across 1–39, 40–55 and 56–66 were evident throughout Chapters 1 to 7 save Chapters 3 and 4. These differences and similarities need to be compared and consolidated lest the findings remain unintegrated and not rounded off. This is the aim of this Chapter 8.

The comparison and consolidation will highlight the similarities and differences of the topographical features of 1–39, 40–55 and 56–66, orthography, denotations and connotations of 'the Holy One of Israel' and its frames of reference across the divisions 1–39, 40–55 and 56–66. This chapter will conclude with a summary and remarks on the findings of the comparisons.

8.2 TOPOGRAPHICAL LAYOUT OF ISAIAH

A topographical layout study is a detailed study or description of features of a limited area (Macdonald, [1972]1981:1422), in the present instance, of a text. Such features include but are not limited to the spaces and absence thereof between words and between lines in a text, demarcations, punctuation marks and accents. These features follow underlying assumptions and understanding of how the author 'interpreted his text' and how he wanted his 'text' to be understood by its readers. Hence decoding topographical features of a text should be part of any exegetical endeavour and consequently an exegesis without topographical analysis would be incomplete.

Because there are various editions of Isaiah (*e.g.,* 1QIsa^a; *BHS*^{5}) and each edition has its own topographical features this means that each exegesis should focus itself on a specific edition. Since this thesis focused on the Masoretic Text of Isaiah, the topographical analysis here will be limited to the *BHS*^{5} and the 1QIsa^a with special focus on the *BHS*^{5}.

8.2.1 Similarities

The usage of the topographical features in the divisions 1–39, 40–55 and 56–66 in the photographed 1QIsa^a and in the transcribed 1QIsa^a is mostly consistently similar save a few minor insignificant differences (see Parry & Qimron, 1999:2-109). The same is true of the topographical layout of the *BHS*^{5} throughout 1–39, 40–55 and 56–66 (see Elliger *et al*., 1997:675-779).

The *BHS*^{5} places a *petucha* (פ) and a one line open space between 39:8 and 40:1 (see Elliger *et al*., 1997:734), and likewise a *setuma* (ס) and a one line open space between 55:13 and 56:1 (see

Elliger *et al*., 1997:762). A *setuma* (ס) at 36:16 may either be suggesting the middle of Isaiah based on words count or a liturgical demarcation.

8.2.2 Differences

Throughout 1–39, 40–55 and 56–66 the *BHS*[5] uses either a *setuma* (ס), *petucha* (פ) or a *sedār* (ס [= larger ס]) to demarcate a section (see Elliger *et al*., 1997:675-779) while the 1QIsa[a] uses a 'P' (=paragraph), 'no P' (= no paragraph) or a 'V' (= *vacat*) (see Parry & Qimron, 1999:2-109; *cf* below for a discussion). 1QIsa[a] uses 'P' to indicate a paragraph and 'no P' or a 'V' to indicate a portion which does not form a paragraph.

At the beginning of the book just before the name of the book, 'ישעיהו' ('Isaiah'), in the *BHS*[5] there is a three lines space (see Elliger *et al*., 1997:675) while at the end of the book there is a four line open space filled with five lines notes after 66:24 (see Elliger *et al*., 1997:779). As indicated above *BHS*[5] divides Isaiah by means of *sedārîm* (ס) 1–39 into fourteen divisions, 40–55 into seven divisions and 56–66 into four divisions. At 3:18 there is a *sedār* (ס) numbered 1 (סא) while at 40:1 there is a *sedār* (ס) numbered 15 (סה). At 55:13 there is a *sedār* (ס) numbered 22 (סכב). The spaces before the start of the Isaiah text and at the end of the text and the numerically sequentially calibrated *sedārîm* numbered 1 (סא) at 3:18 (Elliger *et al*., 1997:680) and ending with *sedārîm* numbered 25 (סכה) at 65:9 (Elliger *et al*., 1997:776) suggest that the editor(s) of the *BHS*[5] meant 1–66 to be read as a literary unity.

The editors of 1QIsa[a], Parry and Qimron, acknowledge that they interpreted the photographed 1QIsa[a] and used 'P' to indicate a paragraph and 'no P' to indicate the absence of a paragraph and 'V' where the spacing is not always clear (Parry & Qimron, 1999:VIII). At 1:1 in 1QIsa[a] there is no indication of either a P (= paragraph), no P (= no paragraph) or a V (= *vacat*) except a more or less two centimetres vertical space preceding 1:1 (see Parry & Qimron, 1999:2). Similar open spaces on the even pages of 1QIsa[a] occur throughout the scroll at its header and footer (see Parry & Qimron, 1999:2-108 [even pages]) except at the end of the book itself (66:23) where the end footer of the scroll has an open space of more or less nine and a half centimetres (see Parry & Qimron, 1999:108). These photographic open spaces on the photographed 1QIsa[a] scroll are not consistently reproduced on the adjacent odd pages (see Parry & Qimron, 1999:3-109 [odd pages]). The 1QIsa[a] divides Isaiah into two major divisions comprising 1–33 and 34–66 (see Parry & Qimron, 1999). The divisions 1–39; 40–55 and 56–66 are not evident in the 1QIsa[a] (*contra* Duhm, [1892]1968).

First, the differences between the photographed and the transcribed 1QIsa[a] (see Parry & Qimron, 1999:2-109) suggest that the editors of the transcribed 1QIsa[a], Parry and Qimron, interpreted the

photographed 1QIsa[a]. Second, the differences between the topographical features of the photographed and that of the transcribed 1QIsa[a] suggest that the editors of the *BHS*[5] edited the photographed 1QIsa[a] as they understood it or intended it to be understood as a literary unity. Third, some of the differences regarding the presence or absence of spaces between words and between lines in the *BHS*[5] and 1QIsa[a] are from an exegetical point of view debatable, hence discussions in Chapters 2 and 5–7 above warranted (further) exegetical delimitations which will not be rehearsed here.

8.3 'קְדוֹשׁ יִשְׂרָאֵל' ACROSS THE DIVISIONS

8.3.1 Orthography of and accents on 'קְדוֹשׁ יִשְׂרָאֵל'

Orthography pertains to the spelling (Macdonald, [1972]1981:931) of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') while accents have to do with the correct reading tradition and intonation of the words (Kelley *et al*., 1998:2).

Kelley *et al*. (1998:2) maintain that accent signs of the Masoretes preserved the correct reading tradition and intonation of the words. The disjunctive accents in the *BHS*[5] mark the length of pauses from the full-stop to various shades of shorter pauses while conjunctive accents control the text up to the disjunctive; they punctuates the text, hence are very important features in the syntactical analysis of a text (Waltke & O'Connor, 1990:29). According to Waltke and O'Connor (1990:30) it is at present best to consider the accents as an early and relatively reliable witness to a correct interpretation of the text (*cf* Zerbian, 2007:65-78). Hence, the accents would have little bearing on an earlier phase of the text, before the Masoretes added these signs

Because accents have to do with the correct reading tradition and intonation of the words (Kelley *et al*., 1998:2) and the Hebrew accent system is a very important feature in the syntactical analysis of a text (Waltke & O'Connor, 1990:29), accents on 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in 1–66 will only be reproduced in order to highlight similarities and differences across the divisions 1–39, 40–55 and 56–66.

8.3.1.1 Similarities

The accents of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in 1:4, 5:19, 10:20, 17:7, 29:19, 41:16, 41:20, 43:3, 43:14, 45:11, 49:7, 55:5, 60:9 and 60:14 are similar (קְדֹושׁ יִשְׂרָאֵל) while those in 30:12, 31:1 and 54:5 are also similar (קְדֹושׁ יִשְׂרָאֵל). Therefore accents on 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') are similar across the tripartite Isaiah in many instances.

8.3.1.2 Differences

'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in 1–66 is spelt with *ḥolem waw* (דוֹ) (קְדוֹשׁ יִשְׂרָאֵל), except for 'קְדֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in 49:7 which is written with a *ḥōlem* on the daleth (דֹ) (קְדֹשׁ יִשְׂרָאֵל).

The accents on 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in 5:24 ('קְדוֹשׁ־יִשְׂרָאֵל'), 12:6, 30:11, 37:23, 41:14 ('קְדוֹשׁ יִשְׂרָאֵל'), 30:15 ('קְדוֹשׁ יִשְׂרָאֵל'), 47:4 ('קְדוֹשׁ יִשְׂרָאֵל') and 48:17 ('קְדוֹשׁ יִשְׂרָאֵל') are different. Therefore differences of accents on 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') are evident only between 1–39 and 40–55.

Consequently, the layout of Isaiah is the same throughout the book while the accents on the twenty three occurrences of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') are different. The similarities and differences on accents on 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') suggest among others that the accents on 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') relate to its position in a sentence (Waltke & O'Connor, 1990:30). For example, in 1:4 the accents mêr^{e}kā' and ṭifḥa are under the dalet and after the ṣēre respectively in 'קְדוֹשׁ יִשְׂרָאֵל': הֹוי_ גֹּוי חֹטֵא עַם כָּבֵד עָוֹן זֶרַע מְרֵעִים בָּנִים מַשְׁחִיתִים עָזְבוּ אֶת־יְהוָה נִאֲצוּ אֵת־קְדוֹשׁ יִשְׂרָאֵל נָזֹרוּ אָחוֹר (*hôy*, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly. They have forsaken YHWH, they have despised the Holy One of Israel, they are utterly estranged). In 30:15 the accents mûnaḥ and rebî^{ac} are under the dalet and on top of the aleph respectively in 'קְדוֹשׁ יִשְׂרָאֵל': כִּי כֹה־אָמַר אֲדֹנָי יְהוִה קְדוֹשׁ יִשְׂרָאֵל בְּשׁוּבָה וָנַחַת תִּוָּשֵׁעוּן בְּהַשְׁקֵט וּבְבִטְחָה תִּהְיֶה גְּבוּרַתְכֶם וְלֹא אֲבִיתֶם (for thus said *adonay* YHWH, the Holy One of Israel, "In returning and rest you shall be saved; in quietness and in trust shall be your strength." And you would not).

8.3.2 Frames of reference

8.3.2.1 Literary frames of reference

8.3.2.1.1 Similarities

1:1 suggests that which follows is a vision which Isaiah ben Amoz saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah. The Hebrew word used for seeing a vision in 1:1 is the root 'חזה' and is used explicitly throughout the whole Isaiah (2:1; 13:1; 26:11 [2X]; 30:10 [2X]; 33:17, 20; 47:13; 48:6; 57:8). In the year Uzziah died Isaiah also saw a vision (6:1) but the root which is used there is 'ראה' which is also explicitly used throughout Isaiah (1:12; 5:12, 19; 6:1, 5, 9 [2X], 10; 9:1; 14:16; 16:12; 17:7, 8; 18:3; 21:3, 6, 7; 22:9, 11; 26:10; 28:4

[2X]; 29:15, 18, 23; 30:10, 20, 30; 32:3; 33:15, 17, 19, 20; 35:2; 37:17; 38:5, 11; 39:2 [2X], 4 [3X]; 40:5, 26; 41:5, 20, 23 [2X], 28; 42:18, 20 [2X]; 44:9, 16, 18; 47:3, 10; 49:7, 18; 52:8, 10, 15; 53:2, 10, 11; 57:18; 58:3, 7; 59:15, 16; 60:2, 4, 5; 61:9; 62:2; 63:15; 64:3; 66:5, 8, 14, 18, 19, 24). The dating such as 'in the year that King Uzziah died' (6:1) and 'in the fourteenth year of King Hezekiah' (36:1) relate to real life, while 'the vision of Isaiah ben Amoz which he saw' (1:1) and 'I saw YHWH sitting upon a throne, high and lifted up; and his train filled the temple' (6:1) relate to visions. All this suggests that there are visions and concrete events in Isaiah. This means therefore that anyone who tries to date everything in Isaiah as if they relate to concrete events will meet with a challenge of events difficult to date in relation to the history of Israel.

40–66 narrates a period of peace in YHWH's people, punishment of YHWH's enemies, reconstitution of the community of YHWH's people and the reconstitution of the temple service and allowing former outcasts and strangers to worship and serve in the temple of YHWH. 40–66 sketches a concurrent period of punishment and hardship for YHWH's enemies and peace for those who please YHWH.

The interconnectedness in Isaiah was brought to the fore by among others Ackroyd (1974:329-352) and Childs (1979:325-330). Ackroyd (1974:329-352) argues that 1–39 was structured in the knowledge of 40–55 and Childs (1979:325-330) is of the opinion that the editors of Isaiah "suppressed the historical settings of chs. 40–55 and 56–66 in order to strengthen the theological unity of the composition" (Oswalt, 1998:4, 6; *cf* Brueggemann, 1984:320; for review of Childs's proposals and criticisms see Brett, 1991).

Besides the occurrence of 'the Holy One of Israel' derivatives of the root 'צדק' (righteous) also occur throughout Isaiah (1:27; 5:7, 16, 23; 9:6; 10:22; 28:17; 32:16, 17; 35:5, 15; 45:8, 23, 24; 46:12, 13; 48:1, 18; 51:6, 8; 54:14, 17; 56:1; 57:12; 58:2; 59:9, 14, 16, 17; 60:17; 61:10, 11; 63:1; 64:5) (for research on 'צדק' see Beuken, 1989:7-18; Beuken, 1991:204-221; Rendtorff, 1993:146-169, 181-189; Steck, 1997:219-259).

Although 56–66 does not show the coherence that characterizes 40–55 there is much similarity between them (Dillard & Longman III, 1994:270). Notwithstanding that Childs (2001:442-443) concedes that the issue of intertextual references in Isaiah is not yet settled he suggests that citations and allusions to 40–55 by 56–66 serve to highlight continuity and the authoritative warrant of 40–55. Childs maintains that 56–66 assumes the prophetic message and authority of 40–55 and as such 56–66 offers support to 40–55 by using its material. He argues that 56–66 holds that a coming eschatological change will be "brought about by divine intervention into the created world and in direct continuity with" 40–55. The statement by Childs (2001:442-443) that coming eschatological change will be "brought ... in direct continuity" with 40–55 suggests mechanical workings of God's intervention which some biblical sources proved untrue (*e.g*., Jonah).

The argument that certain sources were using either oral tradition or written tradition as their sources would remain debatable because it is difficult to prove with certainty (pace Childs, 2001:442-443).

8.3.2.1.2 Differences

In 1–39 the frequency of 'the Holy One of Israel' is 0.33 per chapter while in 40–55 it is 0.69 per chapter. In 56–66 the frequency is 0.18 per chapter. Therefore the sixteen chapters of 40–55 have almost double the frequency of the thirty-nine chapters of 1–39.

There is general lack of exact verbal correspondence between 1–39, 40–55 and 56–66. According to Childs (2001:442) this is due to the difference of the content narrated, emphasis and historical contexts of the passages in Isaiah and due to the workings of the human memory. 56–66 does not show the coherence that characterizes 40–55. 1–39 is about impending punishment while 40–66 is about impending salvation.

The content of 1–39 suggests that it concerns Judah and Jerusalem and oracles (מַשָּׂא) against nations that surrounded them in the days Uzziah, Jotham, Ahaz and Hezekiah kings of Judah (*e.g.,* 1:1; 2:1; 13:1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; 30:6; 38:9). God's people would be punished by exile for their sins.

The content of 40–55 says that the people of YHWH must be comforted that their warfare is over and that their iniquity has been paid for and that they have received double for all their sins from YHWH (כִּי מָלְאָה צְבָאָהּ כִּי נִרְצָה עֲוֹנָהּ כִּי לָקְחָה מִיַּד יְהוָה כִּפְלַיִם בְּכָל־חַטֹּאתֶיהָ) (40:1-3). The message of comfort occurs only in 40–66 (40:1; 49:13; 51:3, 12, 19; 52:9; 54:11; 61:2; 66:13). In 40–55 YHWH boasts of his successes and that he is the only true God. He is God of Israel and God of the universe. He did former things and would do new things. 56–66 describes a period of peace for those who worship YHWH and trouble for those who reject him (66:21-24). YHWH commands people to do justice because YHWH's salvation and justice are near (56:1-2), and he invites everybody who is thirsty or hungry to come to YHWH.

Promises of redemption to Israel and Israel's mission to the world are the themes of 40–66 (Cross and Livingstone, 1974:716). According to Zimmerli ([1950]1969) 56–66 adjusted the concrete and the eschatological message of 40–55 by spiritualising and rendering it in metaphorical language so that it could be applied ethically by the postexilic community. The content of 40–55 says that Israel's struggle is over and Israel must be comforted. Childs (2001:442) is of the opinion that Zimmerli's ([1950]1969) conclusions were dictated by the assumptions regarding authorship, dating and assumed relation between 40–55 and 56–66.

Consequently, continuous unfolding of the visions in relation to Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (*cf* derivatives of 'חזה' in 1:1; 2:1; 13:1; 26:11; 30:10; 33:17, 20; 47:13; 48:6; 57:8) suggest that the final editor(s) of Isaiah intended at least 1–39 to

be read as a continuous chronological literary narrative relating to the days of Uzziah, Jotham, Ahaz and Hezekiah.

8.3.2.2 Social frames of reference

The addressees of 1–39 are the inhabitants of Judah and Jerusalem (*e.g.*, 1:1; 2:1; 3:1; 5:3; 6:9; 8:1; 12:6; 37:5, 6), heavens and earth (*e.g.*, 1:2), daughter of Gallim (*e.g.*, 10:30), and the nations (*e.g.*, 15:31; 34:1).

The addressees in 40–55 are Israelites (*e.g.*, 40:1, 9, 27; 41:8, 14; 42:18; 43:1, 22; 44:1, 2, 21; 45:4; 46:3; 48:1, 12, 20; 49:3, 5, 6; 51:4, 17; 52:1, 2, 7, 9, 11; 56:6; 57:3, 14; 58:1, 14; 60:14, 21; 61:6; 62:6, 12; 63:8, 11, 14, 17, 18; 64:9; 65:3, 19, 22), the coastlands (*e.g.*, 41:1; 49:1), heavens and earth, vegetation (*e.g.*, 43:6; 44:23; 45:8; 49:13), Koreš (*e.g.*, 45:1), city of Babel (*e.g.*, 47:1). While Israel and Zion awaited their redemption YHWH comforted (*e.g.*, 40:1; 51:12; 52:9; 57:18; 61:1; 61:3; 66:13) and told them not to be afraid (*e.g.*, 41:10; 41:14; 43:1; 43:5; 44:2; 54:4; 54:14) because their salvation was at hand (*e.g.*, 40:10-11; 46:13; 49:22-23; 56:1; 60:1-22; 61:1-9; 62:1-12). The destroyed walls and infrastructure were not rebuilt and the returnees were still returning (*e.g.,* 48:20; 58:12; 60). Isaiah reflects the conditions of the community of Israel in Palestine.

No major evil came upon Jerusalem and its inhabitants in the days of Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon and Jehoahaz kings of Judah except some sporadic exiles (2 Kgs 16–23; 2 Chr 26–36). The wrath of YHWH did not come upon the inhabitants of Jerusalem during the reign of Hezekiah (39:8; 2 Chr 32:26). Even Josiah did not see evil brought upon Jerusalem and its inhabitants (2 Chr 34:28). Consequently Judah and Jerusalem were never completely depopulated in the days of Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah and Jehoahaz.

Consequently, the social frames of reference of Isaiah suggest that the addressees of Isaiah are almost the same, and that the tripartite division of Isaiah would in this regard be debateable.

8.3.2.3 Historical frames of reference

8.3.2.3.1 Similarities

The superscription in 1:1 dates which follows it as a vision seen by Isaiah ben Amoz concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah. The names of these kings are distributed in the sequence given in 1:1 up until 39:8. The prophecy of Isaiah 39:6-7 which says that the days are coming when all that was in Hezekiah's house would be carried to Babel and some of Hezekiah's own sons would be made eunuchs in the palace of the king of Babel (*cf* 2 Kgs 20:18) might have been fulfilled in Daniel 1:1-6. Daniel 1:1-6 says that YHWH gave Jerusalem, Jehoiakim king of Judah and some Israelites into the hand of King Nebuchadnezzar of Babel in the third year of the reign of Jehoiakim. Some of the people of Israel, both of the royal family and of the nobility, were made to serve in the palace of Nebuchadnezzar.

This suggests that Isaiah ben Amoz saw in a vision how Nebuchadnezzar exiled King Jehoiakim of Judah, Daniel and some other Israelites (Dan 1:1-7; *cf* 2 Chr 36:5-21).

Consequently this implies that Isaiah ben Amoz might had seen more things in a vision than which happened in his days and things which would happen years after his death, not excluding things in 40–66.

8.3.2.3.2 Differences

There are references to some historical dates in 1–39 (1:1; 2:1; 3:1; 6:1; 7:1; 13:1; 14:28; 20:1-2; 36:1; 38:1; 39:1, 5) which are lacking in 40–66. As indicated the historical *terminus a quo* of the content of 1–39 is the days of Uzziah while its *terminus ad quem* is the days of Hezekiah (1:1; 39:8). The historical *terminus a quo* and *terminus ad quem* of the content of 40–66 could not be related to the historical background of Israel.

1–39 comprise chronological unfolding of the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah (1:1; 6:1; 7:1, 3, 10, 12; 14:28; 36:1, 2, 4, 7, 14, 15, 16, 18, 22; 37:1, 3, 5, 9, 10, 14, 15, 21; 38:1, 2, 3, 5, 8, 9, 22; 39:1, 2, 3, 4, 5, 8) (2 Kgs 16-20; 2 Chr 26-33). The content of 1–39 concludes wherein Hezekiah said to Isaiah ben Amoz, 'what you said is good for there will be peace and truth in my days' (39:8; *cf* 2 Kgs 20:19). This Hezekiah's statement insinuates that Hezekiah's days continued beyond which is narrated 1–39. As indicated the exile of Hezekiah's sons and the exile in Babel at the time of Daniel (1:1-7) and his three friends were in the future. Therefore at least the content of 40:1-3 does not historically immediately link up with Hezekiah's days.

In 40:2 God says that Jerusalem must be comforted with the message that her warfare is over and her iniquity is paid for and that Jerusalem has received for all her sins double from YHWH. But it is difficult to identify Jerusalem's warfare (צְבָאָה) and the double portion which are referred to in 40:2.

Isaiah saw the activities of Koreš (44:28–45:7, 11, 13) in a vision tens of years before Koreš could appear on the scene. 48:20 states explicitly that the house of Jacob (48:1) must go out of Babel. 52:9-12 says that Jerusalem is debris (52:9) and that the expatriated Israelites must leave not swiftly and not touching on the unclean things (52:11-12). The similarity between 39:6-7 and Daniel 1:1-7 suggests dating the exile of Hezekiah's sons by Nebuchadnezzar and the activities of Koreš (44:28-45:7, 11, 13) at the end of the exile in Babel (2 Chr 36:20-23) wherein Jehoiakim king of Judah, Daniel and some Israelites were exiled (Dan 1:1-7). In light of 39:6-7 and the comfort which starts around 40:1 and continues through into 66:24 so that if the historical *terminus a quo* of 40–66 can historically be attributed just around the end of the exile by Nebuchadnezzar or around the days of Koreš.

The sense of 'and some of your sons, who came out of you, who are born to you' ('וּמִבָּנֶיךָ אֲשֶׁר יֵצְאוּ מִמְּךָ אֲשֶׁר תּוֹלִיד') in 'and some of your own sons, who are born to you, shall be taken away; and they

shall be eunuchs in the palace of the king of Babel' ('וּמִבָּנֶיךָ אֲשֶׁר יֵצְאוּ מִמְּךָ אֲשֶׁר תּוֹלִיד יִקָּחוּ וְהָיוּ סָרִיסִים בְּהֵיכַל מֶלֶךְ בָּבֶל') in 39:7 (= 2 Kgs 20:18) when read with 'youths without blemish and handsome' ('יְלָדִים אֲשֶׁר אֵין־בָּהֶם כָּל־*מְאוּם **מוּם וְטוֹבֵי מַרְאֶה') in Daniel 1:4 (*cf* Dan 1:10) create a challenge. Manasseh, Amon, Josiah and Jehoahaz reigned for a total of eighty eight years after the death of Hezekiah before Jehoiakim could become king (2 Kgs 20–23; 2 Chr 33–36). The question is: How can sons of Jehoiakim be referred to as youth without blemish when taken to exile by Nebuchadnezzar when they would have been at least eighty eight years old (Is 39:7 = 2 Kgs 20:18)?

YHWH invited all thirsty and hungry people to come to YHWH (55:1, 6). YHWH commanded people to do justice because YHWH's salvation and justice were near (56:1-2). Zion would be glorified (66:7-13). There would be a period of peace for those who worship YHWH and trouble for those who reject him (*e.g.*, 66:6, 21-24). There would be a day of vengeance, new heavens and a new earth (*e.g.,* 65:10-25). Gentiles would become priests and Levites in the temple of YHWH (*e.g.,* 66:21) and the carcasses of persons with worms would not die (*e.g.,* 66:24). In 56–66 except for the challenge of dating the time of the new heavens and new earth (65:10-25) there is the challenge of dating the carcasses of persons with worms which did not die (66:24) in the history of Israel. Therefore dating some parts of 56–66 after 537 BCE would be untenable.

Regardless of Childs's (2001:443) proposal that 56–66 should neither be assigned to an individual historical personage nor to be rendered into a literary construct attributed to learned scribes but should be construed as a genuine prophetic response by a prophetic author (who keeps his identity anonymous) to, "Thus says Yahweh", the vestiges of Duhm ([1892]1968) suggestion that 56–66 was first delivered orally as independent oracles which were subsequently collected to form 56–66 still surface.

Childs (2001:444) argues that the information on the rebuilt temple, reconstructed cult and of warring factions should neither be used to establish absolute dating nor exact chronology (pace Smith, 1995:187). The sporadic references to the effect that the prophet had vision(s) (1:1; 2:1; 6:1; 13:1, *etc.*) and that the prophet was taken up by the spirit of YHWH (61:1) militate against the attempts to date at least the passages which are directly connected to these verses to historical circumstances in favour of construing these passages as vision(s). The content of 40–66 is elusive and difficult, if not impossible, to attribute dates in relation to the history of Israel (*cf* Childs, 2001:444). Dates scholars propose and the arguments they raised in relation to 40–66 are difficult to prove or disprove.

Consequently, it would be plausible to acknowledge that some content in Isaiah are vision(s) (חָזוֹן [vision], חָזָה [he saw in a vision] [1:1]). Although these visions were seen in the days of Uzziah, Jotham, Ahaz and Hezekiah they alluded to past, present and future events. As already evident in

Isaianic scholarship it is difficult and debatable to attribute some of these visions to historical circumstances.

8.3.3 Denotations and connotations of 'קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל'

8.3.3.1 Similarities

In Isaiah 'the Holy One of Israel' refers to YHWH, God of Israel. Besides 'the Holy One of Israel' there are similar phrases such as 'God of Israel/Jacob' ('אֱלֹהֵי יִשְׂרָאֵל / אֱלֹהֵי יַעֲקֹב' [*e.g.*, 2:3; 17:6; 21:10, 17; 24:15; 29:23; 37:21; 41:17; 45:3, 15; 48:1, 2; 52:12]), warrior of Israel ('אֲבִיר יִשְׂרָאֵל' [*e.g.*, 1:24; 60:16]), 'YHWH, your holy one' ('יְהוָה קְדוֹשְׁכֶם') and 'creator of Israel, your king' ('בּוֹרֵא יִשְׂרָאֵל מַלְכְּכֶם') (43:15). 'The Holy One of Israel' is used in the context of the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (1–39) and beyond these days (40–66). 'The Holy One of Israel' is neither defined, explained nor contrasted to anything. 'The holy' ('קָדוֹשׁ') occurs only in 40:25.

8.3.3.2 Differences

The emphasis of the Holy One of Israel in 1–39 is upon him being the Judge because Judah and Jerusalem had rebelled against him (*e.g.*, 1:4; 5:19, 24; 17:7; 29:23; 30:11-12, 15; 31:1; 37:29, 36). Except for 37:23 the passages whose genuineness is doubted (10:20; 12:6; 17:7; 29:19, 23; 37:23) refer to hope for salvation or salvation itself.

In 40–55 the emphasis of the Holy One of Israel is the assurance of salvation for Israel and coupled with intimate relationship between the Holy One of Israel and Israel (*e.g.*, 42:13; 43:1; Holmgren, 1973:112). 'The Holy One of Israel' occurs always in election-covenant-salvation contexts (*e.g.*, 43:14-15; 49:7; 55:4; *cf* Holmgren, 1973:113, 114). Salvation is expressed by 'redeemer' ('גֹּאֵל') (41:14-16 [twice]; 43:14-15 [twice]; 47:4; 48:17; 49:7 [twice]; 54:5) and once with the verb 'redeem' ('גָּאַל' [he redeemed] [43:1-3]). 40–55 prefers to combine both 'the Holy One of Israel' and 'redeemer' (41:14; 43:14; 47:4; 48:17; 49:7; 54:5; *cf* also 44:6) and sometimes YHWH *tseba'ot* also occurs in such contexts (44:6; 47:4; 54:5).

'YHWH *tseba'ot*' indicates the beneficial intention behind these predicates of holiness and power. 'YHWH *tseba'ot*' occurs fifty six times in 1–39, six times in 40–55 and 56–66 has none. Of the six instances of 'YHWH *tseba'ot*' in 40–55 four of them (*e.g.*, 47:4; 48:2; 51:15; 54:5) are a name with no action embedded. 1:24 combines 'YHWH *tseba'ot*' with other epithets as follows: 'the adon, YHWH *tseba'ot*, warrior of Israel' (הָאָדוֹן יְהוָה צְבָאוֹת אֲבִיר יִשְׂרָאֵל).

'גאל' ('redeem') root related words occur twenty five times in 40–66 (41:14; 43:1; 44:22, 23; 48:20; 51:10; 52:3, 9; 62:12; 63:3, 9) and only once in 1–39 (35:9). According to Dijkstra (1980) 40–66

incorporates redeemer (גֹּאֵל), saviour (מוֹשִׁיעַ) and the Holy One of Israel as summary and reinforcement of YHWH's announcement of salvation.

In 35:9 'redeem' ('גאל') (וְהָלְכוּ גְּאוּלִים [the redeemed will walk] [35:9]) occurs together with 'ransom' ('פָּדָה') (פְּדוּיֵי יְהוָה יְשֻׁבוּן [the ransomed of YHWH will return] [35:10]) with reference to the returnees who would walk on the way of holiness (דֶּרֶךְ הַקֹּדֶשׁ [35:8]) (35:8-10). 'Ransom' occurs in 1–39 (1:27; 29:22; 35:10 [= 51:11]) and in 40–55 (35:10 [= 51:11]), and not in 56–66.

In 1–39 'Israel' denotes the Israelites while in 40–66 it refers to the son of Isaac (*e.g.*, 63:16), offspring of Israel (*e.g.*, 63:11-14; 64:9) and those who accepted YHWH as their God. 'Israel' in 1–39 is either used with refer to the inhabitants of Judah and Jerusalem (*e.g.*, 1; 5; 10; 12; 17), the Northern kingdom and the Southern kingdom (*e.g.*, 10:17, 20, 22; 12; 37), inhabitants of Judah (*e.g.*, 10:20), inhabitants of Jerusalem (*e.g.*, 31), descendants of Israel (*e.g.*, 17; 29). In 1–39 and 40–55 'Israel' refers to the biological descendants of Israel residing in Judah and those scattered all over the whole world. From the birth of Israel YHWH is her maker/former (*e.g.*, 43:1, 15). In 56–66 it refers to those who accepted YHWH as their God. The Holy One of Israel is also the God of the whole earth (54:5).

The Holy One of Israel in 56–66 is, by inference, the God and judge of and the provider for the Israelites in Zion. Whether or not YHWH is a judge (1–39), a comforter, a redeemer and a saviour of Israel (40–55) or a reconstructor of Israel's life and a judge of his enemies (56–66) he is still the Holy One of Israel. 40–55 and 56–66 have therefore lifted the Holy One of Israel out of the oracle of threat (1–39) to make it a motif of the oracle of redemption and salvation for Israel.

In 1–39 holiness is used for the remnants of Israel because their impurities and sins were washed away (*e.g.*, 4:3), for YHWH because of his righteousness (*e.g.*, 5:16), glory and purity (*e.g.*, 6:3), for YHWH's generation because of their newness (bud) from oldness (stump) (*e.g.*, 6:13), for YHWH's mountain for there would be no sins and impurities (*e.g.*, 11:9), for a sanctuary of Moab (*e.g.*, 16:12), for a payment for prostitution which was holy because it would be for use by those before YHWH (*e.g.*, 23:18), for a mountain in Jerusalem where YHWH would be prayed (*e.g.*, 27:13), for separation or purification (*e.g.*, 13:3) and for a road in which the unclean would not trample (*e.g.*, 35:8). YHWH could be made holy by fearing him (*e.g.*, 8:14) while YHWH's holy name and the holy of Jacob could be made holy by glorifying them (*e.g.*, 29:13). Consequently, holiness (קדשׁ) suggests that in 1–39 YHWH's holiness was characterized by his righteousness (*e.g.*, 5:16), glory and purity (*e.g.*, 6:3-5; 11:9) while holiness of people related to their lack of impurity and sins (*e.g.*, 4:3), and separation (זֶרַע קֹדֶשׁ מַצַּבְתָּהּ [sowing of holiness in its stump] [*e.g.*, 6:13]). But things were holy (קדשׁ) by virtue of either consecration/sanctification/separation (*e.g.*, 13:3; 35:8) or relation to or separation for YHWH (*e.g.*, 13:3; 23:18; 27:13) or a god (*e.g.*, 16:12).

In Isaiah the binary of 'holiness-unclean' (טָמֵא-קָדוֹשׁ [6:5; 52:11]; טָמֵא-קֹדֶשׁ [35:8; 52:1]) and the synonymy of cleanliness/pure (טָהוֹר) with holiness (קָדְשִׁי [his holy]) (66:20) and of sins (עֲוֹנֵנוּ [our sins]) with uncleanliness (טָמֵא) (64:5) are attested. 'חֹל' (profaneness, commonness) does not occur in Isaiah (Lev 10:10; 1 Sam 21:5, 6; Ezk 22:26; 42:20; 44:23; 48:15). In 40–55 YHWH is 'the Holy one' (קָדוֹשׁ [40:25; 43:15; 49:7]), leaders are 'leaders of holiness' (שָׂרֵי קֹדֶשׁ [43:28]) and a city is 'a city of holiness' (עִיר הַקֹּדֶשׁ [48:2; 52:1]). The arm of YHWH is called 'arm of his holiness' (זְרוֹעַ קָדְשׁוֹ) because it has ability to save (חָשַׂף יְהוָה אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָל־הַגּוֹיִם וְרָאוּ כָּל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ [YHWH bared the arm of his holiness before the eyes of all the nations and all the ends of the earth will see the salvation of our God] [52:10]).

Except calling YHWH the Holy One of Israel in 60:9 and 60:14 there is no direct reference to the holiness of YHWH in 56–66. But holiness (קדשׁ) is used for YHWH's mountain (*e.g.*, 56:7; 65:11, 25), YHWH's mountainous land (*e.g.*, 57:13), YHWH's name and place (*e.g.*, 57:15), YHWH's day, Sabbath (*e.g.*, 58:13), YHWH's sanctuary (*e.g.*, 60:13; 63:18), YHWH's spirit (*e.g.*, 63:10, 11), YHWH's forecourts (*e.g.*, 62:9), the saved of YHWH as YHWH's nation (*e.g.*, 62:12; 63:18), heaven as YHWH's residence (*e.g.*, 63:15), Zion and Jerusalem as YHWH's cities (*e.g.*, 64:9), YHWH's temple as his house (*e.g.*, 64:10), servants of gods eating unclean food claiming to be holier than others (*e.g.*, 65:5), those who make themselves holy and purify themselves for the gardens (*e.g.*, 66:17), Jerusalem as YHWH's mountain (*e.g.*, 66:20). In 66:17 holiness suggests separation for a god and excludes purification (אַל־תִּגַּשׁ־בִּי כִּי קִדַּשְׁתִּיךְ [do not approach me because I have sanctified you] [65:5]). YHWH's day (58:13), people (62:12; 63:18), ghost (63:11), mountain (56:7; 57:13; 65:11, 25; 66:20) and YHWH's residence (63:15) are said to be holy. Consequently, holiness (קדשׁ) in 56–66 either expresses a relationship to YHWH (56:7; 57:13, 15; 58:13; 60:13; 62:9, 12; 63:10, 11, 15, 18; 64:9, 10; 65:11, 25; 66:20) or a relationship to a god (65:5; 66:17) and does not necessarily imply purity.

8.3.4 Relationship between 'קְדוֹשׁ יִשְׂרָאֵל' and 'יִשְׂרָאֵל'

8.3.4.1 Similarities

'The Holy One of Israel' implies by definition a relationship: Holy one relates to Israel. Israel has a special multi-faceted relationship with the Holy One of Israel which does not exist between the Holy One of Israel with any other nation. Therefore, 'of Israel' in 'the Holy One of Israel' is indicative of this special relationship.

Israel rebelled against the Holy One of Israel but the Holy One of Israel punished and reconciled himself with Israel. YHWH's holiness (קדשׁ) is revealed through his righteousness (צֶדֶק), and his

righteousness through his judgment (בַּמִּשְׁפָּט) of Israel and the city. YHWH used Assur as an instrument to punish Judah and Jerusalem, but he also became fed-up when Assur boasted that she punished Judah and Jerusalem because of her strength and wisdom.

The relationship between the Holy One of Israel and Israel in 56–66 is intimate, personal and continuous (63:7). It is a father-child relationship (63:8, 16; 64:7), saviour/redeemer-saved/redeemed relationship (63:8), maker-made relationship (64:7), chooser-chosen relationship (65:9, 22, 23). Over and above this the Holy One of Israel is the maker of the heaven and the earth (66:1-2, 22).

In 1–39 the Holy One of Israel could be interpreted as 'the righteous, magnificent and pure one of Israel'. In 40–55 the Holy One of Israel could therefore be interpreted as 'the consecrated and saving one of Israel'. Holiness (קדשׁ) in 56–66 is anchored on a relationship to YHWH (56:7; 57:13, 15; 58:13; 60:13; 62:9, 12; 63:10, 11, 15, 18; 64:9, 10; 65:11, 25; 66:20) or a relationship to a god (65:5; 66:17). Holiness of things in 56–66 suggests that it does not necessarily imply (ritual) purity or cleanness but a relationship.

In 1–39 'קדשׁ' root related words in 'קְדוֹשׁ יִשְׂרָאֵל' implies purity, glory (character), and righteousness, lack of sin (acts), while in 40–55 they entail purity and saving, but 56–66 adds that holiness does not necessarily entail purity and cleanness. Therefore the element of saving of Israel that which is not mentioned in 1–39 is alluded to in 40–55.

8.3.4.2 Differences

Israel paid lip service to the Holy One of Israel, served other gods, despised, sinned and rebelled against him (*e.g.,* 1:3, 11-17; 2:20; 3:8, 12, 15; 5:7) regardless of the rebuke by the Holy One of Israel (*e.g.,* 1:11-17; 48:1; 58:1-14). Consequently the Holy One of Israel punished Israelites (*e.g.,* 1:5-10, 24; 3:1; 5:13) but left a remnant of the Israelites (*e.g.,* 1:9; 4:2, 3). The Holy One of Israel vowed that the uncircumcised and the unclean will no longer enter the holy city, Jerusalem (52:1). 'He will repeat' ('יוֹסִיף') read with 'again' ('עוֹד') in 'put on your beautiful garments, O Jerusalem, the holy city; for there shall no more come into you the uncircumcised and the unclean' ('בְּגָדֵי תִפְאַרְתֵּךְ יְרוּשָׁלַם עִיר הַקֹּדֶשׁ כִּי לֹא יוֹסִיף יָבוֹא־בָךְ עוֹד עָרֵל וְטָמֵא') suggests that the uncircumcised (עָרֵל) and the unclean (טָמֵא) refer to those who invaded Jerusalem (יָבוֹא־בָךְ) (52:1) because the uncircumcised/forbidden (עָרֵל) and the unclean (טָמֵא) of the Israelites and of the aliens would have also resided permanently in the city (*cf* Ex 12:48; Jos 5:5-7). This means that the Holy One of Israel stopped the invaders from invading Jerusalem.

According to 1–39 and 56–66 (זָרִים [foreigners] [1:7; 25:2, 5]; בֶּן־הַנֵּכָר [son of the foreigner] [56:3]; בְּנֵי הַנֵּכָר [sons of the foreigner] [56:6; 60:10]; זָרִים / בְּנֵי נֵכָר [foreigners / sons of a foreigner] [61:5; 62:8]) and eunuchs (39:7; אַל־יֹאמַר הַסָּרִיס הֵן אֲנִי עֵץ יָבֵשׁ [the eunuchs will not say, 'I am here a dry tree'] [56:3]; 56:4) would be allowed in YHWH's worship (56:3-8) contrary to the stipulation of Deuteronomy 23:2: לֹא־יָבֹא פְצוּעַ־דַּכָּא וּכְרוּת שָׁפְכָה בִּקְהַל יְהוָה (one who he is wounded of/by crushing and/or cut off penis will not go into the assembly of YHWH). There is no reference to foreigners and eunuchs in 40–55. The debate as to whether or not to follow the stipulation in the Pentateuch was still rife in the days of Paul: for in Christ Jesus neither circumcision nor uncircumcision is of any force but faith working through love) (Gal 5:6; *cf* Gal 5). Therefore reading Deuteronomy 23:2, Isaiah 56:3-5 and Galatians 5 together makes one to wonder as to when foreigners and castrated persons were allowed into the assembly of YHWH. There was still formalism among the addressees (*e.g.,* 58:1-14). But the references to admission of foreigners and eunuchs and their sacrifices in the temple of YHWH undermines the historical basis of Isaiah in favour of vision(s) not necessarily *vaticinium ex eventu*.

The Holy One of Israel is a father, judge, redeemer and saviour who punishes his rebellious children, people who reside in Judah and Jerusalem (1–39). The Holy One of Israel is the only God and he is God over all nations, creator, master and the redeemer who saves the remnant of his creation, servants and redeemed people of Israel from exile and bring them back to Jerusalem (40–55). He glorifies and establishes his people Israel on Zion and makes all the nations of the world to come to serve his people Israel (56–66).

The relationship between the Holy One of Israel and Israel is that of 'parent-child' and 'god-people/nation'. The Holy One of Israel took good care of Israel, but Israel has turned away from the Holy One of Israel. The Holy One of Israel is a caring God with unfading love (1:3) but avenges himself on those who despise him (9:8-10; 10:4).

8.3.5 Summary and remarks

Notwithstanding all these the following hypotheses continue side by side to date: (1) Isaiah is a (dis)unity, (2) the identification of fragments alleged to be from different authors and various historical periods (*cf* Torrey, 1928:4-13), and (3) historical, theological and literary relations between the divisions 1–39, 40–55 and 56–66 (*e.g*., Vermeylen, 1977-78; Clements, 1985), the divisions 1–33 and 34–66 (*e.g*., Watts, 1985a, 1987; Walker, 1999); 1–39 and 40–66 (*e.g*., Oswalt, [1986]1994, 1998; Seitz & Saldini, 1999); 1–39, 40–55 and 56–66 (*e.g*., Korpel & De Moor, 1998). The general position of the current scholarship is that 1:1 is the superscription to the whole Isaiah (for a review of the other positions see Williamson, [2006]2007:14-21).

Key to the denotations and connotations of 'the Holy One of Israel' could be derived from the contrasts Isaiah makes between YHWH and himself and the people of Israel in 6:1-13 (*e.g*., and I

said, 'woe to me because I am lost for I am a man of unclean lips and I live among a people of unclean lips because my eyes have seen the king, YHWH *tseba'oť* [6:5]; behold this touched [on] your lips and removed your iniquity and your sin will be atoned [6:7]). But underlying the content Isaiah attached to the denotations and connotations of 'the Holy One of Israel' could have been shaped by the temple vision and usages (and his train filled the temple [6:1]; and the house would be filled with smoke [6:4]; he took with tongs a live coal from the altar [6:6]; even if a tenth part remains in it it will be burned like a terebinth and an oak whose sowing of holiness remains in when its stump is felled [6:13]). Isaiah ben Amoz probably derived 'the Holy One of Israel' (*cf* 'the Holy one of Jacob' [29:23]) from 'holy, holy, holy YHWH *tseba'oť* (6:3). Other authors (*e.g*., Jer 50:29; 51:5; 2 Kgs 19:22; Ps 71:22; 78:41; 89:19) could have taken over this designation from him.

8.4 SUMMARY AND REMARKS

The Holy One of Israel is YHWH, the God of Israel and the only living God in the whole universe. In 1–39 the Holy One of Israel is portrayed as a caring father, God and a judge, and in 40–66 he is a husband, redeemer, saviour and the God of Israel and of the universe. The Holy One of Israel avenges his enemies. The character of the Holy One of Israel moves, so to speak, from a malevolent God in 1–39 to a benevolent God in 40–66.

Israel is the offspring of the patriarch Israel in 1–39 but in 40–66 it also includes everyone who accepted YHWH as his God and even those who would be considered outcasts by the Israelites and would be prohibited by the offspring of Israel to serve in the temple of YHWH. According to 1–39 Israel rebelled and spurned the Holy One of Israel and YHWH would punish Israel for their sins by exile (*e.g*., 39:5-7). In 40–66 YHWH says that the offspring of Israel should be comforted (40:1; 49:13; 51:3, 12, 19; 52:9; 54:11; 61:2; 66:13) that her warfare is ended, that her iniquity is pardoned, that she has received from YHWH's hand double for all her sins (כִּי מָלְאָה צְבָאָהּ כִּי נִרְצָה עֲוֹנָהּ כִּי לָקְחָה מִיַּד יְהוָה כִּפְלַיִם בְּכָל־חַטֹּאתֶיהָ [40:2]). The message of comfort to Jerusalem and the children of Israel who are returning to Zion place 40–66 around the end of the exile of the Israelites in Babel and in the days of Koreš or after, but that the outcasts and the eunuchs were allowed to serve in the temple of YHWH makes such an attribution of 40–66 to a period in the history of Israel untenable.

Uzziah, Jotham, Ahaz and Hezekiah reigned for a total of one hundred and thirteen years (2 Kgs 15:1-3, 32-34; 16:1-4; 18:1-3). Uzziah, Jotham and Ahaz did not remove the high places and the Israelites burnt incense on the high places all the days of their reigns (2 Kgs 15:4, 35; 16:4). Hezekiah removed the high places (2 Kgs 18:4). This means that the Judahites continuously sinned against the Holy One of Israel for the period of the reign of the four kings and were not taken to the exile in Babel. Since 40:1-2 starts with the mention that Jerusalem has received from YHWH's hand double for all her sins. The theme of comfort which starts in 40:3 runs throughout 40–66 ('נחם' [comfort] [40:1; 49:13; 51:3, 12, 19; 52:9; 54:11; 57:6; 61:2; 66:13]). This implies that there is a period between 39:8 and 40:1-2 which is not accounted for in Isaiah.

Dating and demarcating Isaiah as if 'in the days of [בִּימֵי] Uzziah, Jotham, Ahaz and Hezekiah' (time frame in which an event or state of affairs needs to be positioned [Van Der Merwe *et al*., 2004:281]) mean 'concerning the days of [עַל־יְמֵי] Uzziah, Jotham, Ahaz and Hezekiah' in 1:1 allow for the attribution of the content of 40–66 to Isaiah ben Amoz. The changes in style, language, assumption that predictive prophecy is impossible (Oswalt, 1998:3, 5; *cf* Carroll, 1978:119-132; Auld, 1980:567-581) and subject matter alleged to begin at 40:1-2 neither prove nor disprove that the 'prophecies' in 40–66 come from different 'Isaiahs' while similarities suggest some unity of Isaiah. Although there is a general consensus among scholars that Isaiah comprises 1–39 (Proto-Isaiah of Jerusalem in the eighth century BCE), 40–55 (Deutero-Isaiah in Babel before 538 BCE) and 56–66 (Trito-Isaiah in Palestine after 538 BCE but before 520 BCE [Blenkinsopp, 2003:263]) (*e.g*., Duhm, [1892]1968:8-10; Westermann, 1969:8; Whybray, 1975:32-36), Goulder (2004:351-362) tries to refute the view that 40–55 represents the prophecy of someone who lived in Babel during the 587/6-537 BCE exile in favour of Deutero-Isaiah of Jerusalem. Currently "the idea of independent books of Isaiah" is in the eclipse and some scholars see this pointing to single authorship (Oswalt, 1998:4, 5).

Although the orthography of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in Isaiah reflects similarity with trivial differences, the topographical layout of Isaiah suggests that the final editor(s) intended it to be read as a literary sequence. As indicated some scholars do not consider the sequence of Isaiah as self-evident hence attempts were made to rearrange its content (*e.g*., Sellin, 1970 [rearranged 1–39]). For example, Melugin (1968:i) suggested that 40–55 be rearranged whilst Baltzer (2001:2) did not consider the sequence 40–55 and 56–66 as self-evident. There is no consensus over where 56–66 begins: whether at 56:1 (*e.g*., Duhm, [1892]1968), at 58:1 or earlier (*e.g*., Dillard & Longman III, 1994:270) or at 54:1 (*e.g*., Seitz, 2001:323). Seitz (2001:323) explicitly joins 54 to 56–66 by adjusting the major literary divisions away from the orientation of 40–55 and 56–66 in favour of among others the delimitations 52:13–53:12 and 54–66. He considers 52:13–53:12 a transitional and a sharply independent section. These attempts to rearrange Isaiah and arguments for or against the sequence of Isaiah and the divisions 1–39, 40–55 and 56–66 are difficult to prove or disprove. Currently, there is a general tendency towards reading Isaiah as a redactional unity due to some literary interconnections which the book exhibits.

Sporadic references to the effect that the prophet had vision(s) (*e.g*., 1:1; 2:1; 6:1; 13:1) and that the prophet was taken up by the spirit of YHWH (61:1) militate against the attempts to date only the content of 1–39 in the days of Isaiah ben Amoz and the four kings to the exclusion of 40–66. The author(s) or editor(s) of Isaiah have done nothing explicit in Isaiah to exclude the content of 40–66 from Isaiah ben Amoz, or to confirm that there were at least two 'Isaiahs'. The comparison of 1–39, 40–55 and 56–66 suggests either that 40–55 is a prophetic vision of someone in Jerusalem who saw both Jerusalem and Babel in vision(s) and spoke as if he was physically in these two different places in different times, like in the case of Ezekiel in Babel.

Consequently, 'the Holy One of Israel' probably originated from Isaiah ben Amoz. The denotation of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') comprises the meaning of 'קְדוֹשׁ' ('holy of') and of 'יִשְׂרָאֵל' ('Israel') simultaneously severally and jointly.

CHAPTER 9

CONCLUDING SUMMARY AND REMARKS

9.1 INTRODUCTION

This study is a multi-dimensional study of 'the Holy One of Israel' in Isaiah on the basis of Elliger *et al*. (1997:675-779) (*BHS*[5]). The study comprises nine chapters. Chapter 1 presents the problem to be researched and its background, research methods and approaches, central theoretical arguments and presuppositions of the study. The central theoretical argument is that the origin, denotations, connotations and frames of reference of 'the Holy One of Israel' in Isaiah and within and across the tripartite Isaiah relate to YHWH in his specific relationship to the people of Israel. Collateral to this central theoretical argument is the underlying view that the text of the book called Isaiah and the underlying frames of reference of Isaiah suggest that Isaiah is intended to be read as a unity.

Chapter 2 gives a brief overview of the vistas of the studies on Isaiah and the milieu where it is done. Chapter 3 deals with the reading strategies, while Chapter 4 explains the presuppositions and methodological foundation for this study. Chapter 5 to 7 present the multi-dimensional readings of 'the Holy One of Israel' in Isaiah and the implications of the findings for literary and historical frames of reference. The chapters focus on, first, the origin of 'the Holy One of Israel', second, the referents, connotations and frames of reference of 'the Holy One of Israel' in the divisions 1–39, 40–55 and 56–66 severally, third, whether or not the referents, connotations and frames of reference of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') should be read analytically, synthetically or both analytically and synthetically in relation to its constitutive elements 'קְדוֹשׁ' ('holy of') and 'יִשְׂרָאֵל' ('Israel'). Chapter 8 highlights the similarities and differences with regard to origin, denotations, connotations and frames of reference of 'the Holy One of Israel' within and across the tripartite Isaiah.

In light of the central theoretical arguments and presuppositions of this study (Chapter 1), the milieu within which the studies on Isaiah takes place (Chapters 2–3), the reading strategy employed in the exegetical study of 'the Holy One of Israel' in Isaiah (Chapter 4), and the findings on the denotations, connotations and frames of reference of 'the Holy One of Israel' across the tripartite divisions of Isaiah (Chapters 5–8), it is now necessary in this Chapter 9 to make some concluding remarks in relation to central theoretical arguments and presuppositions, reading strategies and implications for future studies on Isaiah in particular and biblical research in general.

The task at hand in this Chapter 9 is therefore to summarize the findings of the study regarding, first, the origin of 'the Holy One of Israel', second, the denotations, connotations and frame(s) of reference of 'the Holy One of Israel' in Isaiah, third, whether or not the denotations, connotations and

frame(s) of reference of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') in the book should be determined either analytically, synthetically or both in relation to its constitutive elements 'קְדוֹשׁ' ('holy of') and 'יִשְׂרָאֵל' ('Israel'), fourth, the contribution of this study and the possible direction for future research.

9.2 THEORETICAL FOUNDATIONS

The tendency towards reading Isaiah as an editorial unity may be construed to create a façade in the tripartite hypothesis of Isaiah and to suggest movement towards acknowledgement of the superscription that this the vision of Isaiah ben Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (1:1).

9.2.1 Central theoretical arguments

This study corroborated the argument that the origin, denotations, connotations and frames of reference of 'the Holy One of Israel' in Isaiah relate to YHWH, God of Israel. It also confirmed that the words 'the Holy One of Israel' per definition imply an identity and a relationship between the Holy and Israel. The research established that that which is recorded in Isaiah refers to the past, present and future events in relation to the person of Isaiah ben Amoz. Underlying the theoretical arguments is the assumption that 'the Holy One of Israel' has denotation(s) and connotation(s).

9.2.2 Presuppositions of the study

The first presupposition is that the intention of the author can only be established if it can be established from the text itself (see the discussion of the intentional fallacy in Wimsatt & Beardsley, [1946]1954:468-488). In line with the first presupposition is the second presupposition which says that the text of Isaiah is autonomous and has life of its own, independent of its author(s) (for the reasons see the discussion of the relationship between the text and its author below). These presuppositions mean that there is a distinction between the author(s) and the text when the text is read.

The third presupposition is that each reader of Isaiah brings his presuppositions that influence his reading which is in turn influenced by the text he reads. This third presupposition relates and determines to an extent the research methodology of each reader.

The fourth presupposition is that that which is in Isaiah does not necessarily reflect any reality outside the text itself (for debates on whether or not a text records real events outside itself see for example Davies, 1992:11-20; Davies, 2000:24-27, 72; Dever, 2000:28-35; Thompson, 2000:36-37; Shanks, 2000a:22, 24-51; Shanks, 2000b:6, 63-64). This fourth presupposition means that Isaiah could be read as a fiction, historiography, prophecy, any other genre or as a combination of genres (see Davies, 1992:11-20 for these two reading possibilities). Demarcating Isaiah into clear-cut

genres proved difficult because delimitating a text into genres and a process of understanding a text are inseparably interwoven.

9.2.3 Research methodology

This study multi-dimensionally reads 'the Holy One of Israel' in Isaiah and follows any lead that identifies the origin, denotations, connotations and frames of reference of 'the Holy One of Israel' in the divisions 1–39, 40–55 and 56–66 severally and jointly. This is done to determine whether or not 'the Holy One of Israel' should be read analytically, synthetically or both analytically and synthetically in relation to its constitutive elements 'קְדוֹשׁ' ('holy of') and 'יִשְׂרָאֵל' ('Israel'). The multi-dimensional reading allows the reader to read from out of all angles and criticisms or strategies. It helps the exegete to curb fragmentation and compartmentalization of research methods and produces intermethodological and interdisciplinary integrated findings. Like interdisciplinary research multi-dimensional exegesis acknowledges the interconnectedness of phenomena in the universe.

Multi-dimensional delimitation of a pericope acknowledges that delimitation of pericope and text analysis or understanding a text are inseparably interwoven such that delimitation of a pericope is influenced and determine by a text analysis or an understanding a text and vice versa.

There are three readers[7] who are referred to as the reader of the first instance (R^1), the reader of the second instance (R^2) and the reader of the third instance (R^3) for convenience. Each of these three groups may comprise one person or more and can be referred to by either a personal or a generic name.

The inseparable relations among text and its origin and its reader mean that exegesis should incorporate diachronic, synchronic and reader response approaches in this exegetical analysis.

9.3 'קְדוֹשׁ יִשְׂרָאֵל' IN ISAIAH

9.3.1 Frames of reference

9.3.1.1 Literary frames of reference

The literary background of at least 1:1-31 and at most of 1–66 is governed by the referent and the sense of 'vision(s)' (חֲזוֹן) in 1:1. Regardless of lack of consensus among scholars regarding demarcation of pericopes, attribution of verses to literary genres and to historical periods, and lack of consensus regarding denotations and connotations of individual and/or groups words in Isaiah that the content of 1:1 is at least a superscription of 1–39 is evident (*cf* sequential distribution of kings mentioned in 1:1 throughout 1–39 [*e.g.*, 6:1; 7:1; 14:28; 39:5-8]). Using the no mention in 40–66 of the four kings mentioned in 1:1 and distributed throughout 1–39 as support for the divisions 1–39

and 40–66, *argumentum ab silentio*, neither prove nor disprove the division except stating the fact of non-mention.

The prophecy by Isaiah ben Amoz to King Hezekiah in 39:6-7 that days were coming when all that was in Hezekiah's house, and that which his fathers had stored up until that day would be carried to Babel and nothing would, and that some of Hezekiah's own sons, who were born to him, would be eunuchs in the palace of the king of Babel suggest that words of comfort that start in 40:1 could not have been said to Hezekiah. This collaborates the hypothesis that 1–39 comprises the prophecies of the eighth-century BCE prophet Isaiah ben Amoz (*e.g*., Moses ben Samuel Ibn Gekatilla; Duhm, [1892]1968).

The recurrent addressees throughout Isaiah are invariably Jerusalem, Judah, Israelites and those that surrounded them in relation to them. This collaborates the focus of 1:1 and in particular that that which follows after 1:1 is vision(s) (חֲזוֹן), but brings into tension the divisions 1–39 and 40–66.

9.3.1.2 Social frames of reference

That fact the addressees in 1–39 rejected the Holy One of Israel and were sinning and punishment by the Holy One of Israel by means of exile was imminent in contrast to comfort, promise of salvation and the returning exiles collaborates the hypothesis of the divisions 1–39 and 40–66.

9.3.1.3 Historical frames of reference

Any reconstruction of the historical frames of reference of the book would be fraught with discrepancies because there are some undated pericopes. Recent research indicates problems with regard to the historical reconstruction of how the book evolved (*cf* Williamson, [2006]2007:7) and there are also some scepticism as to re-aligning what the book purports to say with historical realities (*cf* Melugin, 1996:72); hence the attempted reconstruction in this study should be construed in this light.

Isaianic scholarship is divided regarding the historical reference of the events narrated in 1:1-31: refers to the reign of Uzziah, the period of the Syro-Ephraimitic war (*c.* 735 BCE) or the time of Sennacherib's invasion (*c.* 701 BCE). The reference to the year in which Uzziah died in 6:1 read with 1:1 suggests that the events narrated in 5:1-30, assuming that 1–6 is chronological (*cf* 'חָזָה' ['he saw [in a vision'] in 1:1 and 2:1), refer to the days of Uzziah. The word 'וָאֶרְאֶה' ('and I saw [while awake in real life]) in 6:1 contrary to the word 'חָזָה' ('he saw [in a vision']) in 1:1 and 2:1 suggests that at least that 6:1-13 and at most Isaiah may comprise both concrete events and visions. This implies that the possibility of interpreting a vision as an event is real life or vice versa exists.

Reading 10:1-34 closely suggests that the context of 10:1-34 is more probably a time when Assur had conquered several nations around Jerusalem till Nob (נֹב), which is probably a city next to Anatot

(עֲנָתוֹת) (*cf* Neh 11:32), but could not conquer Jerusalem. The date of the events narrated in 10:1-34 could not be determined with certainty. There are opinions that the references in 10:1-34 are to the captures of Carchemish in 717 BCE, Kalno (כַּלְנוֹ) in 738 BCE, Arpad (אַרְפַּד) in 740 BCE, Hamat (חֲמָת) in 720 BCE, Damascus (דַּמֶּשֶׂק) in 734 BCE and Samaria (שֹׁמְרוֹן) in 722 BCE, while reading 10:1-34 as narrating the events in relation to the days of Ahaz would be more probable if 10:1-34 is read assuming that 7–14 is chronological (*cf* 7:1-25 read with 14:28).

12:1-6 could be read as a reference to either the days of Ahaz after Ahaz and his people were saved from the coalition of Rezin and Pekah that marched to wage war against them, or to the days when Jerusalem was saved from the invasion by the Assyrians when they were stopped at Nob or to the days when the Israelites returned home after the Edict of Cyrus around 538 BCE. The most probable option is the days of Ahaz when he and his people were saved from the coalition of Rezin and Pekah.

The events alluded to in 17:1-14 have be understood to be events surrounding either the campaign by Sennacherib against Judah in 701 BCE (*cf* Gray, [1912]1980:304), the Syro-Ephraimitic war against Judah around 735 BCE (Delitzsch, 1890) or events around 723 BCE (Cheyne, 1895). It is probable that 17:1-14 might be referring to the events surrounding events in the days of Hezekiah if Isaiah is read as a redactional unity because Ahaz is said to have died in 14:28. The difference in attributing events described in Isaiah suggests that any attribution of events described in 17:1-14 might be debatable, uncertain and be a mere probability.

An oracle (מַשָּׂא) and the metaphoric use of 'on the animals of the Southland in a land of distress' ('מַשָּׂא בַּהֲמוֹת נֶגֶב בְּאֶרֶץ צָרָה'), the content and the addressee suggest that 29:1–30:5 could be probably taken as a unity (*cf BHS*[5]) within the broader context of 28–33. The content of 28–33 is probably addressed to the Judahites in Judah in the days between around 715 and 687/6 BCE.

36:1 dates the events of 36–39 as in the fourteenth year of Hezekiah's reign (בְּאַרְבַּע עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ חִזְקִיָּהוּ). Synchronizing 'in the fourteenth year of Hezekiah's reign' ('בְּאַרְבַּע עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ חִזְקִיָּהוּ') with BCE dating is fraught with similar challenges that face those who try to pinpoint the Second Coming of Jesus Christ on the basis of the dating of the biblical text; hence no attempt is made here. Therefore it suffices to write that the dating of Isaiah 1–66 may only be sufficiently dated to the days of Isaiah ben Amoz and to his contemporaries Uzziah, Jotham, Ahaz and Hezekiah kings of Judah.

9.3.2 Origin of 'קְדוֹשׁ יִשְׂרָאֵל

As already indicated 'the Holy One of Israel' ('קְדוֹשׁ יִשְׂרָאֵל') occurs also in 2 Kings 19:22 (= Is 37:23), Jeremiah 50:29, 51:5, Psalm 71:22 (Prayer of an unidentified old man), Psalm 78:41 (Maschil of

Asaph) and in Psalm 89:19 (Maschil of Ethan the Ezrahite) besides in Isaiah. Of all these occurrences only Psalm 78:41 and 89:19 can be considered to be possibly older than the historical prophet Isaiah ben Amoz although the dating of Psalm 89:19 depends on the question as to whether Psalm 89 is a unity or composed from several originally independent poems. Consequently it is more probable that Isaiah ben Amoz coined 'the Holy One of Israel' because of its frequency in Isaiah in relation to other sources and because of Isaiah's encounter with 'the Holy One of Israel' and the 'holy, holy, holy' singing in the temple vision.

9.3.3 Denotations and connotations of '*קְדוֹשׁ יִשְׂרָאֵל*' and '*יִשְׂרָאֵל*'

Massey (1975:60) is correct to suggest that holiness is both a subject and an experience. He writes that the writer(s) of Isaiah has/have therefore used a dynamic language system in writing about holiness as a subject and their own experience of holiness; and the statements, expressions, and prescriptions used in their language system vividly reflect the experiential stance, thought-categories, and intentions of this/these writer(s) with reference to that subject and/or experience. When the sentence units within his/their language system are analyzed in terms of functions to be served, then the basic connotations within what he/they wrote tend to become quite clear (*cf* Massey, 1975:60).

'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') is a genitive construction: 'קְדוֹשׁ' ('holy of') and 'יִשְׂרָאֵל' ('Israel'). The meaning of 'the Holy One of Israel' could therefore be determined either analytically, synthetically or both on the basis of its grammatical components, namely 'קְדוֹשׁ' ('holy of') and 'יִשְׂרָאֵל' ('Israel'). Analytically, in the sense that the meaning of 'the Holy One of Israel' lies in the meanings of 'קְדוֹשׁ' ('holy of') and 'יִשְׂרָאֵל' ('Israel') severally or synthetically in the sense that the meaning of 'קְדוֹשׁ יִשְׂרָאֵל' ('the Holy One of Israel') *in solidum* or both.

The investigation of 'the Holy One of Israel' in the context of the usages of 'Israel' and 'holy' ('קדשׁ') suggests that the usage of 'the Holy One of Israel' in Isaiah is both analytic and synthetic.

'Israel' was a religious rather than a political concept. 'Israel' refers to the descendants of Jacob/Israel residing either in Judah or scattered all over the world and those who accept YHWH as their God. It is so that for Isaiah 'the house of Israel' and 'the house of Jacob' were synonyms for the kingdom of Judah, but after the division of the United Monarchy Israel became the indication of an idealised unity of all the tribes, a theological concept for the people-of-YHWH. Words such as 'sons', 'house' and 'seed' are indications of Israel's common descent. 40–55 can be regarded as the originator of the spiritual idea of the 'people of God', of the 'spiritual Israel' or 'true Israel' and culminated in the acceptance of foreigners, uncircumcised and eunuchs as 'spiritual Israel' in 56–66. 'Sons/children of Israel' is accepted by 56–66 to indicate the community of believers, no more limited by descent boundaries.

YHWH is 'of Israel' because he stands in a special relationship to Israel in contrast to other nations: he is the husband, redeemer, saviour, god of Israel and he does what he does either to Israel or for the sake of Israel.

'The Holy One of Israel' refers to YHWH, God of Jacob/Israel and the only living god of the whole earth. Moreover we find the variant 'the holy one of Jacob' in 29:23; the variant is due to the fact that in the parallel hemistich 'the God of Israel' is mentioned. In 10:17 we find 'his holy one' as a parallelism for 'the light of Israel'. In 49:7 the same term occurs as a parallelism for 'the redeemer of Israel', and in 43:15, in an address to Israel, 'your holy one' is used as a parallelism for 'the creator of Israel'.

Sometimes the general idea of holiness is often quite far removed from the actual utterance in which 'the Holy One of Israel' is used by the prophet (29:22-24). The connotations of 'the Holy One of Israel' in 40–55 and 56–66, as well as in the additions to 1–39, present us with a curious dilemma. 'The Holy One of Israel' is identified with the divine names 'your redeemer' (41:14; 43:14), 'saviour of the captives' (43:3), and the creator (41:20; 45:11; *cf* also 45:5) or simply as a variant of 'the God of Israel' or of YHWH.

'The Holy One of Israel' is also used in its ontological, redemptive (redeemer, saviour), national (of Israel) and universal (of the whole earth and its hosts) sense. The holiness (קדשׁ) of YHWH is characterized by his righteousness, glory, purity and saving. YHWH is 'the Holy one' because he is ritually pure and morally upright in his judgements in contrast to the sinful Israel and nations. The meaning of 'the Holy One of Israel' could therefore be paraphrased as 'the righteous, magnificent, pure, consecrated and saving one of Israel'.

9.3.4 Relationship between קְדוֹשׁ יִשְׂרָאֵל and יִשְׂרָאֵל

The Holy One of Israel is the God of Israel (*e.g.,* 5:3-8; 37:21), maker, master and redeemer of Israel, YHWH *tseba'ot* and God of the whole earth (*e.g.,* 54:5).

The Holy One of Israel hates sin and punishes anyone who commit sin regardless of the relationship with him: he punished his people, Israel (*e.g.,* 1:18-24), and his enemy, Assur (*e.g.,* 10:5-16). He used agents to punish those who commit sin: he used Assur to punish Israel (*e.g.,* 8:4; 10:5-16). He is the only true God and saviour who exists (*e.g.,* 43:10, 11; 44:6; 45:5, 6).

9.4 (DIS)UNITY OF ISAIAH

Currently a wide variety of new issues, methodologies and interpretive perspectives that either refresh, challenge or add to the scope of the previous ones control the (dis)unity debate. The difficulty of identifying some edited pieces and the editorial process and the lack of consensus make the arguments for and against (dis)unity on the basis of history of formation is untenable whilst the transposable use of the 1st and 3rd person references in the Hebrew text itself compounds the

difficulty of identifying as to which pieces belong together. On the other hand intertextuality hypothesis is strapped up by the arbitrariness of its application. Arguments for and against (dis)unity of Isaiah from out of the smallest units to the whole and from out of the three Isaiahs hypothesis (see Hermeneutic circle in Kinsella, 2006) all prove to be inconclusive.

Notwithstanding such inconclusiveness the layout in the MT of Isaiah suggests that the Masoretes meant 1–66 to be read as a sequence and as a unity. Furthermore the sequential presentation of the events of the days of Uzziah, Jotham, Ahaz and Hezekiah suggests *mutatis mutandis* the continuity and unity of at least 1–39 if the content of 1:1 is taken as a basis. The days and activities of Isaiah ben Amoz, similarities within and between Isaiah and other prophetic books, biblical and extra-biblical traditions, references or allusions in Isaiah and of the Old and New Testament to Isaiah, and the nature of prophecy severally and jointly suggest that Isaiah comprises a glimpse of history interwoven with a hint of kerugma. Therefore the disguised divide between 1–39 and 40–66 which cannot be argued away mainly due to none occurrence of any of the names of the kings mentioned in 1:1 and due to the reference of 40–66 might be smoothen away by the acknowledgement that Isaiah comprises a glimpse of history interwoven with a hint of kerugma. Consequently, Isaiah is probably a unity rather than a disunity and could have probably originated from Isaiah ben Amoz of the eighth century BCE.

9.5 SUMMARY AND REMARKS

9.5.1 On this study

There are two challenges to this study. The first challenge is that the apparatus to Isaiah is so immense that anyone who handles it is in danger of not living long enough to come to grips with it (Arnold, 1883:10). The study of Isaiah is “a great and wearisome undertaking ... one which has challenged the skill and stamina of our precedessors” (Migne 24:18) and continues to challenge anyone who undertakes it. According to Blenkinsopp (2000:xi) this is because the text of Isaiah is metaphorically, textually, linguistically and exegetically “thickly overgrown as they are with hapax legomena, scribal emendations and various other inconcinnities”.

The second challenge has to do with a paradigm shift in Isaianic scholarship. In the last quarter of the century there is a growing dissatisfaction with the received tradition on the formation and with the tripartite Isaiah. Isaiah ben Amoz is considered to be the author of Isaiah in the same way the Pentateuch was assigned to Moses and the Psalms to David (Blenkinsopp, 2000:73). Few historical critical scholars on Isaiah today would feel justified in emulating Driver (1897) to write on “Isaiah, His Life and Times” whilst many would be uncomfortable with Gray’s ([1912]1980:xi) contention that it is the task of the commentator “to disengage the work of the prophet from the accretions which it has received” (Blenkinsopp, 2000:73). Consequently the interest in the person and personality of the historical Isaiah ben Amoz either receded or vanished (Blenkinsopp, 2000:73).

Nonetheless historical critics in recent decades assume that the book called Isaiah is essentially Second Temple compilations, literary constructs put together by the intellectual and religious elite in the sixth to the fourth centuries BCE (Blenkinsopp, 2000:73-74). This assumption may be justified by arguing that it is difficult, if not impossible, to put back sayings in 1:1; 2:1; 13:1 back into the time of the eighth century Isaiah ben Amoz (Blenkinsopp, 2000:73). But the challenge is that the historical critics themselves acknowledge that it is impossible to assign an absolute date to Isaiah texts and to reconstruct the historical formation of Isaiah (*cf* Blenkinsopp, 2000:86).

Some current biblical scholarship reads biblical texts within canonical setting (*e.g*., Childs, 1978b; 1979; 1985; 2004; 2006) while assuming intertextuality (Blenkinsopp, 2000:74-78; for discussion of intertextuality see Kristeva, [1969]1980; Moyise, 2002:418-431). The canonical approach, in contrast to historical critical approach, assumes the unity of the Old Testament (*e.g*., Old Testament as prophecy) and the New Testament (*e.g*., New Testament as fulfilment of the Old Testament prophecy). The application of the concept of intertextuality with reference to quotations, allusions and echoes in biblical texts is problematic because delimitating the minimum number of elements for intertextuality to be claimed may lead to *argumentum ad absurdum*. The consistent application of the hypothesis that the New Testament is the fulfilment of the Old Testament prophecy undermines the historical settings of some biblical texts in either of the Testaments (*cf* for example the discussion of the relationship between Is 7 and Matthew 1 under 4.3.2.3.1 above).

The structuring and organization of the materials in Isaiah while assuming their internal interconnectedness and intertextual links at the redactional level rather than on authorial level assume that Isaiah underwent successive restructuring and re-arrangements in the redactional history (Blenkinsopp, 2000:89, 90). This fails to identify the stages and the pieces of the alleged redactional process, hence no single hypothesis accounts conclusively for the present order of Isaiah (*cf* Blenkinsopp, 2000:83).

Consequently, in this study attempts have been made to navigate multi-dimensionally through these challenges circumspectly focusing on historical, theological, literary and exegetical issues that related to 'the Holy One of Israel'. Hence some gaps may have been left unfilled and some names unmentioned.

Nevertheless the visions referred to in 1:1 relates to events that took place in the history of Israel and events which did not take place. The Holy One of Israel is YHWH, the God of Israel and of the whole world. Its denotation comprises either analytically, synthetically or both of its grammatical components 'קְדוֹשׁ' ('the Holy one of') and 'יִשְׂרָאֵל' ('Israel') depending upon the context wherein it is used. Since the inhabitants of Judah and Jerusalem were only exiled by Nebuchadnezzar during the reign of King Jehoiakim at least eighty eight years after the reign of Hezekiah (39:6-7; Dan 1:1-6) at least eighty eight years elapsed between the days of Hezekiah that which is narrated from 40:1.

9.5.2 On future research

It should be evident by now from the review of the Isaianic studies and the biblical research milieu that there are broadly two shifts in emphases: (1) from historical-critical analysis to multi-dimensional reading strategies through text-immanent and reader response reading strategies both in Isaianic research and reading strategies, and (2) that textual interpretation has become entangled in epistemological, ontological, structural and phenomenological assumptions and/or views. The following titles are self telling: *Beyond form criticism* (Muilenberg, 1969), *Beyond tradition-history* (Clements, 1985), *The new literary criticism* (Clines & Exum, 1993), *Poststructuralism* (Moore, 1994), *Beyond synchrony versus diachrony* (Beuken, 1995), *Beyond synchronic/diachronic* (Clines, 1995), *The synchronic, the diachronic and the historical: a triangular relationship* (Barr, 1995), *Exclusivity and variety* (Jonker, 1996b) and *Reading Jonah multidimensionally: a multidimensional reading strategy for biblical interpretation* (Jonker, 1998). These titles imply either that the scholars were dissatisfied with a specific method/approach or single-dimensional reading of biblical texts. Hauser (2008:1) aptly summarizes the present milieu of biblical research and foresees the future research as follows:

> The historical-critical consensus that dominated scholarship well into 1970s no longer controls the agenda. Rather, a wide variety of new issues, methodologies, and interpretive perspectives have appeared on the scholarly landscape, refreshing and challenging the scope of the previous interpretive agendas. For some, the historical-critical perspective is no longer viable, and must give way to new and more promising approaches. For others, historical criticism remains a useful tool, but one which must become more pliable as it interweaves its insights with those of newer approaches. Whatever the view of individual scholars toward historical-critical methodology, it is clear that multi-faceted, interdisciplinary approaches to biblical interpretation are likely to be common for the foreseeable future.

Reading strategies are directly influenced by fields of study related to, for example epistemology, ontology and phenomenology, whilst issues are either raised by contemporary interests or by a need to give solutions to contemporary challenges. For example, McKnight (1999:371) is correct to argue that reader response criticism has been directly influenced by fields of studies intimately related to, for instance, epistemology and phenomenology. He argues that long before the advent of reader response criticism, hermeneutics transformed the question of interpretation into the question of epistemology (how do we know?) and the question of ontology (what is the mode of being of that being that only exists through understanding?) (McKnight, 1999:371).

This multi-dimensional study emphasises the origin of the text, text and the reader and their reciprocal interaction in producing the meaning of the text. Therefore, if the findings in this study are accepted and put to practice, then future biblical research would read biblical texts in a multi-dimensional/multi-faceted/multi-pronged and interdisciplinarily taking text-immanent reading as the starting point and attempts to address a wide variety of issues, while acknowledging, first, that each meaning construed from a text being read is the product of the reciprocal influential interaction between that reader at that specific moment and, second, that each reading strategy is undergirded

and influenced by the assumptions and theories being used and the explicit or implicit worldview of which the reading strategy theory or the reader is an integral part of. Future research would develop, who knows, towards describing the object of study from different angles rather than being prescriptive.

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