

**THE ROLE OF METAPHORS IN THE INTERPRETATION OF A  
PROPHETIC DISCOURSE:  
A LINGUISTIC ANALYSIS ON ISAIAH 40–55**

By

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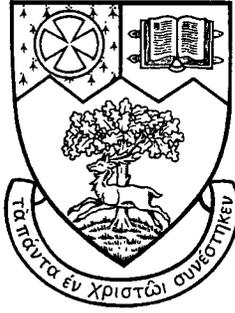
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## ABSTRACT

“The Role of Metaphors in the Interpretation of a Prophetic Discourse: A Linguistic Analysis on Isaiah 40–55”

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Isaiah 40–55 deals with various important themes related to Israel’s salvation. However, in spite of the great number of works on these chapters, there are still many unsolved debates. This is because chs. 40–55 are written in excellent poetic language, which, although terse, is full of imagery, parallelism, personification, and rhetorical questions. These poetic and rhetorical devices were very effective for communicating to the original audience but often prevent readers in modern times from understanding the meaning of the text. In particular, when these devices are approached from purely historical-critical perspectives, continued misunderstanding and increased debate is often the result.

Taking these concerns into consideration, this project has employed a linguistic approach which deals with mental frames and cognitive metaphors which are based on the cognitive world of the ancient people. In interacting with God, who is the main speaker, the three closely related metaphors, “Jacob-Israel,” “Servant,” and “Zion,” play a very important role in the rhetorical development of chs. 40–55. This project has tried to integrate these metaphors within the frame “the relationship between God and his people.” While this frame is fundamental in the Bible, there are also various sub-frames

such as king/subject, parents/children, husband/wife, judge/litigant, master/servant, shepherd/sheep, and potter/pottery. Within chs. 40–55, by employing these various sub-frames with three main metaphors, “Jacob-Israel,” “Servant,” and “Zion,” the prophet tries to communicate and persuade the addressees, the exiles, to accept God’s message. While the three metaphors are the main figures in the text, each of them has different connotations. In addition, they are closely related to the addressees themselves (the exiles); thus, the prophet seeks to make them identify the three figures with themselves. By observing, criticizing, and comforting these three figures, the prophet responds to the potential complaints of the exiles and persuades them to return to God.

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## Abbreviations

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i>
AnBib	Analecta biblica
ANET	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> , ed. J. B. Pritchard. 2 <sup>nd</sup> ed. Princeton: Princeton University Press.
AL	<i>Applied Linguistics</i>
AOTC	Abingdon Old Testament Commentaries
Aq	Aquila
ASTI	<i>Annual of the Swedish Theological Institute</i>
BBR	<i>Bulletin for Biblical Research</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BDB	Brown F., S. R. Driver, and C. A. Briggs, <i>Hebrew and English Lexicon of the Old Testament</i> . Repr. Oxford: Clarendon, 1959.
BI	<i>Biblical Interpretation</i>
Bib	<i>Biblica</i>
BHRG	Van der Merwe, Christo H. J., Jackie A. Naudé, and Jan H. Kroeze, <i>Biblical Hebrew Reference Grammar</i> . Sheffield: Sheffield Academic Press, 1999.
BHS	<i>Biblia Hebraica Stuttgartensia</i>
BIS	Biblical Interpretation Series
BLS	Bible and Literature Series
BSac	<i>Bibliotheca Sacra</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBET	Contributions to Biblical Exegesis and Theology
CBQ	<i>Catholic Biblical Quarterly</i>
CL	<i>Cognitive Linguistics</i>
CP	<i>Cognitive Psychology</i>
DBI	<i>Dictionary of Biblical Imagery</i> , ed. L. Ryken, J. C. Wilhoit, and T. Longman III. Grand Rapids: Zondervan, 1998.
DDDB	<i>Dictionary of Deities and Demons in the Bible</i> , ed. K. van der Toorn, et al. Leiden: Brill, 1995.
DELTA	<i>Documentação de Estudos em Lingüística Teórica e Aplicada</i>
DP	<i>Discourse Processes</i>
DR	Discourse and Religion

<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>EvTh</i>	<i>Evangelische Theologie</i>
FAT	Forschungen zum Alten Testament
FCI	Foundations of Christian Interpretation
FOTL	The Forms of the Old Testament Literature
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
FThL	Forum Theologiae Linguisticae
<i>GKC</i>	<i>Gesenius' Hebrew Grammar</i> . Edited by E. Kautzsch. Translated by A. E. Cowley. 2 <sup>nd</sup> ed. Oxford: Clarendon, 1910.
<i>HALOT</i>	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Edited by W. Baumgartner, et al. Translated and edited by M. E. J. Richardson. 4 vols. Leiden: Brill, 1994-1999.
<i>HBT</i>	<i>Horizons in Biblical Theology</i>
HCOT	Historical Commentary of the Old Testament
<i>HS</i>	<i>Hebrew Studies</i>
HSM	Harvard Semitic Monographs
HSS	Harvard Semitic Studies
<i>IBHS</i>	Waltke B. K. and M. O'Connor, <i>An Introduction to Biblical Hebrew Syntax</i> . Winona Lake: Eisenbrauns, 1990.
ICC	International Critical Commentary
<i>IB</i>	<i>Interpreter's Bible</i>
<i>IDB</i>	<i>Interpreter's Dictionary of the Bible</i>
<i>IEJ</i>	<i>Israel Exploration Journal</i>
<i>Int</i>	<i>Interpretation</i>
ITC	International Theological Commentary
<i>JAAR</i>	<i>Journal of the American Academy of Religion</i>
<i>JAL</i>	<i>Journal of Applied Linguistics</i>
<i>JANES</i>	<i>Journal of the Ancient Near Eastern Society</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
JB	Jerusalem Bible
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JES</i>	<i>Journal of Ecumenical Studies</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JHS</i>	<i>The Journal of Hebrew Scriptures</i>
<i>J-M</i>	Joüon, Paul. <i>A Grammar of Biblical Hebrew</i> . Translated and revised by T. Muraoka. Rome: Editrice Pontificio Istituto Biblico, 1996.

<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JNSL</i>	<i>Journal of Northwest Semitic Languages</i>
<i>JP</i>	<i>Journal of Pragmatics</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JR</i>	<i>Journal of Religion</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
KJV	King James Version
LHB/OTS	Library of Hebrew Bible/Old Testament Studies.
LXX	Septuagint
MNTS	McMaster New Testament Studies
MT	Masoretic Text
NCB	New Century Bible
<i>NDBT</i>	<i>The New Dictionary of Biblical Theology</i> . Edited by T. Desmond Alexander and B. S. Rosner. Downers Grove: InterVarsity Press, 2000.
<i>NIB</i>	<i>The New Interpreter's Bible</i>
NICOT	New International Commentary on the Old Testament
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i> . Edited by W. VanGemeren. 5 vols. Grand Rapids: Zondervan, 1997.
NIV	New International Version
NJPS	New Jewish Publication Society
NIVAC	NIV Application Commentary
NRSV	New Revised Standard Version
OTL	Old Testament Library
<i>PP</i>	<i>Pastoral Psychology</i>
<i>PSB</i>	<i>The Princeton Seminary Bulletin</i>
<i>RB</i>	<i>Revue biblique</i>
RSV	Revised Standard Version
<i>SBJT</i>	<i>Southern Baptist Journal of Theology</i>
SBL	Studies in Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
SBLSP	SBL Seminar Papers
SBTS	Sources for Biblical and Theological Study
<i>SEAJT</i>	<i>The South East Asia Journal of Theology</i>

SHS	Scripture & Hermeneutics Series
<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
STL	Studia theologica Lundensia
Sym	Symmachus
Syr	Syriac (or Peshitta)
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . 10 vols. Edited by G. Kittel and G. Friedrich. Translated by G. W. Bromiley. Grand Rapids: Eerdmans, 1964.
<i>TDOT</i>	<i>Theological Dictionary of the New Testament</i> . 14 vols. Edited by G. J. Botterweck and H. Ringgren. Translated by G. W. Bromiley et al. Grand Rapids: Eerdmans, 1974–2004.
Tg	Targum
Th	Theodotion
<i>TMSJ</i>	<i>The Masters Seminary Journal</i>
<i>TrinJ</i>	<i>Trinity Journal</i>
<i>TWOT</i>	<i>The Theological Wordbook of the Old Testament</i> . Edited by Harris, et al. Chicago: Moody, 1980.
<i>TynB</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
Vg	Vulgate
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum Supplements
WBC	Word Biblical Commentary
WEC	Wycliffe Exegetical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>ZAH</i>	<i>Zeitschrift für Althebräistik</i>
<i>ZThK</i>	<i>Zeitschrift für Theologie und Kirche</i>

## **Part I: Methodology**

## CHAPTER 1: INTRODUCTION

The Bible contains rich metaphorical expressions, because many biblical themes deal with spiritual affairs that are abstract and cannot be easily explained in univocal language. Indeed, while figurative language like metaphor and simile is considered the hallmark of poetry in all languages, in the Old Testament we have a significant portion of poetic texts which include, among others, Psalms, Job, and the prophetic books. Isaiah 40–55 in particular, so-called Deutero-Isaiah, is written in excellent poetic form and contains many metaphors and images. Robert Alter in his book *The Art of Biblical Poetry* calls the author of Isa 40–55 “one of the most brilliant of prophetic poets.”<sup>1</sup> However, in spite of the highly structured poetic character of Isa 40–55, until recent years little attention has been paid to metaphorical aspects of its figures and contents because most scholars have concentrated their studies on the actual identity of the figures and the historical background of the contents rather than their poetic connotations.<sup>2</sup> Thus, this project will focus on the metaphorical aspects of chs. 40–55’s figures and contents.

### 1.1. Three Metaphors and their Problems in Isa 40–55

In Isa 40–55, there appear three important related figures, which actually are metaphors. First of all, the most famous figure is “the Servant of the LORD.” Since Bernhard Duhm in his Isaiah commentary in 1892 identified the four servant songs in chs. 42, 49, 50, and 53 and treated them as secondary parts within the overall context

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<sup>1</sup> Alter, *Biblical Poetry*, 137.

<sup>2</sup> Recently some changes have begun to appear. For examples, see Brettler, “Incompatible Metaphors”; Darr, *Isaiah's Vision*; Dille, *Mixing Metaphors*; Lund, *Way Metaphors*.

of Isa 40–55,<sup>3</sup> research on “the Servant” has been dominated by historical critical approaches. Scholarship using this approach tried to reveal the actual identity of the figure and the historical background of the contents apart from their immediate context within Isa 40–55. However, these studies have not led to fruitful results but rather to unsolvable questions and extremely diverse opinions. When North’s well-known standard work on the “Servant Songs” was first published in 1948, he could claim with some confidence that there were four major opinions on the identity of the servant: (1) an anonymous contemporary of Second Isaiah; (2) Second Isaiah himself; (3) a group (whether all Israel, ideal Israel, a remnant, or the prophets); (4) the expected Davidic Messiah.<sup>4</sup> However, one generation later when Clines and Kruse summarized the situation in their respective writings, they observed that there were more views which gave new twists to traditional ‘individual’ or ‘collective’ opinions.<sup>5</sup> These diverse results of historical criticism have caused uncertainty in biblical study and led scholars to search for new approaches.

Thus, from the beginning of the second half of 20<sup>th</sup> century, there appeared strong reactions against historical-critical methods that isolated the Servant Songs from their context, even among German critical scholars such as W. Zimmerli, H. W. Wolff, and C. Westermann.<sup>6</sup> Paying attention to the character of the intentionally vague language of the Servant Songs, some scholars have especially argued that the Songs are deliberately ambiguous in order to point to a future fulfilment and that the Songs focus not on the identity of the Servant but on his mission. In light of this, Westermann

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<sup>3</sup> Duhm, *Das Buch Jesaja*.

<sup>4</sup> North, *Suffering Servant*, as summarized in Childs, *Literary Approach*, 25.

<sup>5</sup> See Clines, *I, He, We and They*, 25–33; Kruse, “Interpretive Trends,” 3–27.

<sup>6</sup> See Kruse, “Interpretive Trends,” 3–27. After summarizing 18 articles that were published since 1948 when North published *The Suffering Servant in Deutero-Isaiah*, Kruse, 24, notes, “there is a strikingly widespread return to the view that the Servant Songs belong with the rest of Deutero-Isaiah.”

notes, “The cryptic, veiled language used is deliberate... The veiled manner of speaking is intentional, and to our knowledge much in them was meant to remain hidden even from their original hearers.”<sup>7</sup> This change of scholarly tendency, which focuses on the literary context and the poetic character of the language, became clearer in the next generation of scholarship. Thus, during the last quarter of the 20<sup>th</sup> century, with the advance of literary criticism, most scholars of the new generation have tended to accept that the Servant Songs are not isolated from their context but are integral parts of the compositional structure of Isa 40–55.<sup>8</sup>

One more distinct development with relation to literary criticism in Deutero-Isaianic scholarship is an increasing attention to figurative language in Isa 40–55. In fact, the title “the Servant of the Lord” can be considered as a metaphor. First, it is because the title “the Servant of the Lord” is a relational term between God and his people which is basically spiritual and cannot be explained without metaphors. Besides, although this title had already been used for a long time in the Old Testament for various individuals who were faithful to God,<sup>9</sup> “the Servant of the Lord” in Isa 40–55 is not identified with any of those people. Rather, with intentionally ambiguous language, “the Servant of the Lord” is described in terms of his mission. Thus, the metaphor “the Servant of the Lord” contains the connotations which can be expected

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<sup>7</sup> Westermann, *Isaiah 40–66*, 93.

<sup>8</sup> See Mettinger, *Farewell to the Servant Songs*; Laato, *Servant of YHWH and Cyrus*; Laato, “Composition of Isaiah 40–55,” 207–28; Seitz, ““You are my Servant,” 117–34; Goldingay, “Arrangement,” 289–99; Spykerboer, “Structure and Composition”; Gitay, *Prophecy and Persuasion*; Clifford, *Fair Spoken and Persuading*.

<sup>9</sup> Cf. for the Israelites, Lev 25:55; Deut 32:36, 43. For the individual in prayer, Pss 27:9; 31:17; 35:27; 69:18; 86:2, 4, 16; 89:51. For the individual such as patriarch (Deut 9:27; Ps 105:6, 42), prophet (Josh 1:7, 13; 8:31; 11:12; 2 Kgs 18:12; 21:8, 10; 24:2; Ezra 9:11; Jer 7:25), king (2 Sam 3:18; 1 Kgs 1:13; 8:24; 11:13).

from a faithful servant, especially from those who are called “the Servant of the Lord,” such as Abraham, Moses and David.

Second, recently in studies on Isa 40–55, biblical scholars have begun to recognize another important figure, “Zion.” In fact, Zion is one of the most important religious symbols in ancient Israel.<sup>10</sup> It is a metaphor not only for Jerusalem but also for the whole nation. Zion is likened to a wife, daughter, and mother, as a city is commonly likened to a woman in other ancient Near Eastern literature.<sup>11</sup> In addition, there are many parallels between the two metaphors, Zion and the Servant. Jeppesen correctly notes, however, that although they are closely related they are different from each other in Isa 40–55:

The imagery that speaks of Zion and the people and the imagery that speaks of the Servant and the people are twisted into each other, but we have also seen that they are not identical... The Servant is the one who has the call on Yahweh’s behalf to save the people. When he has set the exiles free and sent them on their way back, it is never said that he leads them directly to Zion, and, when the people come back to Zion, it is never said that they are led there by the Servant. And the people that the Servant has freed are never called by the name Zion. The two groups of metaphors run parallel and never cross each other’s line.<sup>12</sup>

In fact, as Jeppesen mentions, Zion and the Servant are central figures placed side by side in Isa 49–55, as clearly seen in the subtitles of the contents of Goldingay’s commentary:

- The Servant’s Testimony and Its Implications (49.1–13)
- Yhwh’s Response to Abandoned Zion (49.14–50.3)
- The Awakening of Yhwh’s Servant (50.4–11)
- The Awakening of Yhwh and of Zion (51.1–52.12)
- The Fruitfulness of the Servant’s Ministry (52.13–53.12)

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<sup>10</sup> Cf. Ollenburger, *City of the Great King*; Porteous, “Jerusalem-Zion,” 235–52.

<sup>11</sup> See Frymer-Kensky, *Wake of the Goddesses*, 171–72; Darr, *Isaiah’s Vision*, 126–27; Abma, *Bonds of Love*, 20–23; Kim, “Daughter Zion,” 5–10.

<sup>12</sup> Jeppesen, “Mother Zion, Father Servant,” 124. However, he does not explain the reason why they do not cross each other’s line in the text.

- The Renewing of the Abandoned Woman/City (54.1–17a)
- The Broadening of the Covenant Commitment (54.17b–55.13)<sup>13</sup>

As Sawyer comments, however, this important female figure has been ignored in contrast to the Servant.<sup>14</sup> Thus, the Servant texts should be studied with Zion texts in their context. Recently, studies on Isa 40–55 have begun to examine these two figures together;<sup>15</sup> however, these studies have not succeeded in revealing what kind of relationship these two figures have in the context of Isa 40–55 or what kind of connotations these two metaphors have.

Finally, there is another important figure, “Jacob,” who is the main addressee in Isa 41–48.<sup>16</sup> Although “Jacob” is the name of the ancestor of the Israelites, it is also used metaphorically for the people of Israel, often in parallel with the other name “Israel.” However, this use only appears in poetic texts.<sup>17</sup> Although the title “Jacob” seems to be often employed without any different connotation as a simple poetic device for parallelism, it contains some metaphorical connotations in some examples.<sup>18</sup> Especially in Isa 41–48 where “Jacob” is used as the main addressee, “Jacob” is consistently described as a singular man with some exceptions. “Jacob” is called “my servant” by God;<sup>19</sup> however, God calls “Jacob” the blind and deaf servant who does not serve him properly (Isa 42:19). In addition, although the title “Jacob” is not directly connected to the ancestor Jacob, there are many instances in which this title is

<sup>13</sup> Goldingay, *Isaiah 40–55*, v–vi. Usually scholars divide Isa 49–54 into 7 parts: 49:1–13 (Servant); 49:14–50:3 (Zion); 50:4–11 (Servant); 51:1–16 (People); 51:17–52:12 (Zion); 52:13–53:12 (Servant); 54:1–17 (Zion), as seen in Willey, “Servant of YHWH,” 273.

<sup>14</sup> Sawyer, “Daughter of Zion,” 89.

<sup>15</sup> For the various approaches to the relationship between two figures, see Sawyer, “Daughter of Zion,” 89–107; Willey, “Servant of YHWH,” 267–303; Wilshire, “Servant-City,” 356–67; Van der Woude, “Can Zion Do without the Servant?,” 109–16.

<sup>16</sup> Polliack, “Typological Use of Jacob,” 72–110.

<sup>17</sup> Cf. Deut 33:10; Pss 14:7; 22:23; 78:5, 71; 81:4; 105:10; 135:4; Jer 30:10; 46:27.

<sup>18</sup> The clear example is in the book of Hosea in which Israel is called “Jacob” and Israel’s sinfulness is connected to the ancestor Jacob (Hos 12:3–5).

<sup>19</sup> Cf. Isa 41:8–9; 43:10; 44:1–2, 21; 45:4.

metaphorically connected to various connotations taken from the characteristics of their ancestor Jacob. This metaphorical use of the title “Jacob” is clearer by a contrast between Jacob in Isa 41–48 and Zion in Isa 49–54. In contrast to the metaphor “Jacob,” which is usually negatively described as an unfaithful servant, in Isa 49–55 the main addressee, the metaphor “Zion,” is described sympathetically as God’s wife and Israel’s mother who has lost her children. This transition of the main addressee, who represents the character of Israel, is very important in the understanding of the structure of Isa 40–55. In addition, it is also very important to the understanding of the relationship between “Jacob” in Isa 41–48 and “the Servant” in the first Servant song (42:1–9), because both are called “the Servant of the Lord.” Thus, in order to properly interpret Isa 40–55, it is necessary to consider the meanings and roles of these metaphors and their relation.

Thus, while mainly focusing on the texts where these metaphors occur, this project will examine the meaning of these metaphors in the text, the relations between them, and their roles for forming the coherence of the whole text of Isa 40–55. By this examination, this project will show how these metaphors effectively work together to enhance the delivery of the message of Isa 40–55 to its readers. To this end, this project will first employ the theories of conceptual metaphor and of frame semantics from the field of cognitive linguistics. These theories will help to reveal the connotations of the metaphors in the text and their relation to each other in the context of Isa 40–55 as a whole. Then, in order to achieve a more detailed and exact analysis of the text, we will employ some concepts of cohesion from the field of functional linguistics. These methodologies will permit us to analyze various cohesive ties by which the structure of the text and the meaning of the metaphors can be discerned,

because metaphors can effectively work only through interacting with other linguistic elements of the text. In addition, I hope to make some contributions throughout this dissertation to the development of interpretive methods of prophetic discourse.

## **1.2. The Organization of the Dissertation**

After chapter 1 introduces the main issue in this project, its goal, and its organization, chapter 2 explains the methodology of this project. First, a general definition of linguistic approaches will be given. Then, the concept of cohesion and various cohesive relations will be explained. Next, because cognitive linguistic theories relate to the issue of textual coherence, the term “coherence” will be defined. Finally, the general history of frame theory and metaphor theory and their basic principles will be summarized, including how these theories can be applied to the text.

Chapter 3 will begin the application of our methodology. We will explain the concept of a basic frame and its sub-frames from data gathered from the OT and other ancient Near Eastern literature. First, because “the relationship between God and his people” is a frame that subsumes the metaphors Servant, Jacob, and Zion as its sub-frames, we will establish the basic elements of the frame “relationship between God and his people” and classify its sub-frames in the OT. Gathering information from the OT and other ancient Near Eastern literature, we will define the basic meaning of the metaphors “Servant,” “Zion,” and “Jacob” and then classify their various connotations.

Based on the knowledge of the metaphors and the frame from the previous chapters, Chapter 4–8 will deal with the interpretation of the text of Isaiah 40–55. First, we will analyze the overall structure within Isaiah 40–55. Then, choosing four sections

that are bounded by each “Servant Song” and applying various linguistic methods, we will analyze mental frames, metaphors, and structural development within each section. Then, through this examination, we will find the connotations and effect of metaphors in each section.

In the final chapter we will summarize the results gained by this study. This conclusion will show how effectively the biblical writer communicates by using related metaphors. Also it will demonstrate the relation between the three metaphors within Isa 40–55 and the development of its rhetorical structure. Finally, this study will evaluate our methodology as a new tool for the study of prophetic texts.

## CHAPTER 2: RESEARCH METHODOLOGY

### 2.1. Introduction

The application of modern linguistic theories to biblical studies is recently increasing among the young generation of biblical scholars. Based on language universality, scholars consider these theories to be very useful tools for biblical studies, although there are differences between modern languages and ancient biblical languages. The pioneering role in this new wave was played by biblical translators.<sup>1</sup> Because of its potential as a new method in biblical studies, the adoption of various linguistic theories is rapidly spreading. While discourse analysis is a general term for a number of approaches to analyzing written, spoken, signed language use or any significant semiotic event,<sup>2</sup> some functional approaches within discourse analysis are often employed in the analysis of narrative texts within OT studies.<sup>3</sup> Within studies of prophetic texts, however, it is “conceptual metaphor theory” that is most often employed, because prophetic texts are mostly written in poetic form and contain many metaphors.<sup>4</sup> Although interest in biblical metaphors from the perspective of cognitive linguistics has recently increased, there has been a lack of exegetical consideration about the relationship among metaphors and between metaphors and other linguistic

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<sup>1</sup> Among various groups of translators, the SIL (Summer Institute of linguistics) has made a great contribution. Cf. the SIL Bibliography found at <http://www.ethnologue.com/bibliography.asp>.

<sup>2</sup> Cf. Brown and Yule, *Discourse Analysis*, viii–x; Bodine, “Discourse Analysis,” 1–5.

<sup>3</sup> Cf. Bergen, *Biblical Hebrew and Discourse Linguistics*; Bodine, *Discourse Analysis of Biblical Literature*; Dawson, *Text-Linguistics and Biblical Hebrew*; Blokland, *In Search of Text Syntax*; Eskhult, *Studies in Verbal Aspect*; Heimerdinger, *Topic, Focus and Foreground*; Longacre, *Joseph, A Story of Divine Providence*; Niccacci, *Syntax of the Verb*.

<sup>4</sup> Cf. Abma, *Bonds of Love*; Nielsen, *There is Hope for a Tree*; Brettler, *God is King*; Korpel, *Rift in the Clouds*; Galambush, *Jerusalem*; Stienstra, *YHWH is the Husband of His People*; Baumann, *Love and Violence*; Dille, *Mixing Metaphors*; Moughtin-Mumby, *Sexual and Marital Metaphors*; Bergmann, *Childbirth as Metaphor for Crisis*; Jindo, *Biblical Metaphor Reconsidered*; Lund, *Way Metaphors and Way Topics*; Van Hecke, *Metaphor in the Hebrew Bible*; Kamionkowski, *Gender Reversal*.

items within their wider context.<sup>5</sup> However, by using frame theory together with conceptual metaphor theory, we can provide the opportunity to consider the interaction of metaphors within a frame.

Conceptual metaphor theory and frame theory have been developed in the field of cognitive linguistics. These linguistic theories focus on the ability of human cognition in the process of reading rather than on the text itself. Thus, because of their common interest in human cognition, although these theories have been developed separately, they can be easily used together.<sup>6</sup> While the main focus of conceptual metaphor theory is usually limited to issues directly related to each metaphor, frame theory focuses more broadly on the related situation or context within which various related metaphors are placed.

Although our study is mainly related to approaches from cognitive linguistics, we also will employ an approach concerning cohesive ties developed by Halliday and Hasan.<sup>7</sup> This is because the actual connotations of metaphors are evoked and developed by linguistic items of which texts are composed. In addition, our text is an ancient document whose cognitive world is quite different from the present time and can be known only from a few remaining ancient documents. This means that detailed textual analyses are necessary. Nevertheless, because our text is written in excellent poetic form whose characteristics are terseness, absence of connecting particles and explanatory phrases, and intense and imaginative language, cohesive ties are used only

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<sup>5</sup> For some exceptions, see Hayes, *Pragmatics of Perception and Cognition*; Jindo, *Biblical Metaphor Reconsidered*.

<sup>6</sup> Cf. Evans and Green, *Cognitive Linguistics*, 163–69; Geeraerts, “Introduction,” 2–16.

<sup>7</sup> Halliday and Hasan, *Cohesion in English*.

to a limited extent.<sup>8</sup> Thus, the search for cohesive ties has only partial value helping to understand the mental frames and the structure within the text. Therefore, to properly interpret these metaphors, we have to analyze our text by using approaches from both cognitive and functional linguistics. Because the search for cohesion is important to understand the basic structure of the text, we will first define the term cohesion and deal with its value in our study.

## 2.2. Cohesion

According to Halliday and Hasan, “a text is best regarded as a SEMANTIC unit: a unit not of form but of meaning... A text does not consist of sentences: it is realized by, or encoded in, sentences.”<sup>9</sup> That is, the primary determinant of whether a set of sentences does or does not constitute a text depends on cohesive relationships within and between the sentences. Cohesive relationships mean semantic relations between two or more elements in a text which are independent of structure, such as a relation between the personal pronoun ‘he’ and antecedent proper noun ‘John.’<sup>10</sup> A cohesive tie is a term used to refer to a single instance of cohesion: “Cohesion occurs where the interpretation of some element in the discourse is dependent on that of another.”<sup>11</sup> Thus, by finding cohesive ties between our metaphors and other textual elements, we can understand not only the meaning of the text, but also the specific connotations of each metaphor in the text. Since Hebrew prophetic texts usually do not

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<sup>8</sup> For descriptions of biblical poetry, see Schökel, *Manual of Hebrew Poetic*; Alter, *Biblical Poetry*; Watson, *Hebrew Poetry*; Berlin, “Hebrew Poetry”; Berlin, *Dynamics of Biblical Parallelism*; Kugel, *Idea of Biblical Biblical Poetry*.

<sup>9</sup> Halliday and Hasan, *Cohesion in English*, 2.

<sup>10</sup> Groom, *Linguistic Analysis*, 138.

<sup>11</sup> Halliday and Hasan, *Cohesion in English*, 4.

have clear discourse markers that indicate the boundaries of paragraphs,<sup>12</sup> the detailed analysis of cohesive ties can provide a useful tool for identifying these pericopae. A brief summary of various cohesive relations is as follows.<sup>13</sup>

### 2.2.1. Reference

Reference is a semantic relation in contrast to substitution, which is a grammatical relation. This semantic relation occurs when one item in a text points to another element for its interpretation. Thus, what characterizes reference is the specific nature of the information that is signalled for retrieval. The cohesion is in the continuity of reference, by which the same thing is repeated in the discourse. There are three types of reference: Personal reference, Demonstrative reference, and Comparative reference:

Personal reference is reference by means of function in the speech situation, through the category of PERSON. Ex) At home, my father is himself. He relaxes and acts in *his* normal manner.

Demonstrative reference is reference by means of location, on a scale of PROXIMITY. Ex) We question why they tell us to do things. *This* is part of growing up.

Comparative reference is indirect reference by means of IDENTITY or SIMILARITY. Ex) The older generation is often quick to condemn college students for being carefree and irresponsible. But those who remember their own youth do so *less* quickly.<sup>14</sup>

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<sup>12</sup> Wendland, *Hebrew Prophetic Literature*, 3–9. Stuart and Fee explain this situation well: “Most of the time what the prophets said is presented in their books in run-on fashion. That is, the words they spoke at various times and places over the years of their ministry have been collected and written down together without any divisions to indicate where one oracle ends and another begins” (*How to Read the Bible*, 158).

<sup>13</sup> I will follow Groom’s revised version of Halliday and Hasan’s items, as seen in *Linguistic Analysis*, 138–40.

<sup>14</sup> Halliday and Hasan, *Cohesion in English*, 37.

The notion of reference is important for determining the boundary of each section in Isa 40–55, because each section can be distinguished by the unity of identity of addresser or addressee, or other referential items.

### **2.2.2. Substitution**

Substitution refers to a relation between linguistic items, which can be nominal, verbal or clausal. There are two sub-categories: parallelism and ellipsis. Parallelism repeats the structure but fills it with new elements; ellipsis can be interpreted as that form of substitution in which the item is replaced by nothing.<sup>15</sup>

Parallelism is especially common in biblical poetry, because parallelism is a characteristic of poetic language.<sup>16</sup> Halliday and Hasan define this as a grammatical relation, a relation in the wording rather than in the meaning.<sup>17</sup> However, biblical parallelism is a special type of parallelism that refers to the correspondence which occurs between the phrases of a poetic line. This parallelism forms not only the cohesive ties of the text but also it is an important rhetorical device in the biblical poetry. Thus, Berlin in her book *The Dynamics of Biblical Parallelism* recognizes parallelism not only as a syntactic relation but also as a semantic and phonologic relation.

### **2.2.3. Collocation**

Collocation refers to lexical cohesion, which is created by the reiteration of the same word, synonym, super-ordinate, or general word and by the collocation of related

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<sup>15</sup> Groom, *Linguistic Analysis*, 139.

<sup>16</sup> Cf. Berlin, *Dynamics of Biblical Parallelism*.

<sup>17</sup> Halliday and Hasan, *Cohesion in English*, 88–89.

lexical items which belong to the same lexical domain or commonly occur together, such as antonymy, meronymy, and hyponymy. It shows “that discourse does not wander at random from one topic to another but runs on reasonably systematic lines with a certain consistency of topic and predictability of development.”<sup>18</sup> It is well documented in several empirical studies that metaphors usually occur with other metaphorical expressions which are coherent and share a cognitive root.<sup>19</sup> Therefore, lexical cohesion helps us not only to find the relation between each linguistic item in a paragraph, but also to identify the connotations of metaphors more accurately. In fact, as mentioned below, lexical cohesion closely relates to frame theory, because a lexical domain of those metaphors, which shares a cognitive root, can be identified with a frame.<sup>20</sup>

#### **2.2.4. Junction**

Junction is a semantic connection between elements in a text. “Conjunctive elements are cohesive not in themselves but indirectly, by virtue of their specific meanings... [T]hey express certain meanings which presuppose the presence of other components in the discourse.”<sup>21</sup> Markers, which indicate this cohesive relationship, are classified into four types by Halliday and Hasan: i) Additive: and, or, furthermore, similarly, in addition; ii) Adversative: but, however, on the other hand, nevertheless; iii) Causal: so, consequently, for this reason, it follows from this; iv) Temporal: then,

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<sup>18</sup> Halliday and Hasan, *Cohesion in English*, 288. See also Hoey, *Patterns of Lexis*.

<sup>19</sup> See Cameron and Stelma, “Metaphor Clusters”; Kimmel, “Metaphors.”

<sup>20</sup> Cf. 2.3. Frame Theory.

<sup>21</sup> Halliday and Hasan, *Cohesion in English*, 226.

after that, an hour later, finally, at last.<sup>22</sup> Although the frequent omission of conjunctions is one of the features of Hebrew poetry, conjunctive or disjunctive items can still be very useful clues for identifying the structure of text.<sup>23</sup>

### 2.2.5. Verb Form and Word Order

Cohesion is further supported by verb forms.<sup>24</sup> Although there are still some debates as to whether Biblical Hebrew has a tense or an aspect system, the Hebrew verbal system is an important item for forming cohesive relations in the biblical text.<sup>25</sup> Especially in narrative discourse, the Hebrew verbal system is one of the most important items for forming cohesion in the text. In the surface structure of the text, *wayyiqtol* verbs produce a cohesive relationship not only by aspectual and temporal effect, but also morphological and even phonological effect through their clause initial *waw*. Although in Hebrew poetry the Hebrew verbal system is not as consistent as in narrative, the verb form and word order can still give clues not only for providing cohesive ties but also for deciding the information structure of the text.<sup>26</sup>

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<sup>22</sup> Halliday and Hasan, *Cohesion in English*, 242–43.

<sup>23</sup> For features related to terseness and omission in Hebrew poetry, see Longman and Dillard, *Introduction*, 26–27; Waltke, *Proverbs*, 38; Berlin, “Hebrew Poetry,” 303. Waltke argues that in biblical poetry terseness is achieved by omitting the definite article, the accusative marker, the relative pronoun, and conjunctions, and by gapping whole words or phrases (*Proverbs*, 1:38).

<sup>24</sup> de Beaugrande and Dressler, *Text Linguistics*, 69–70.

<sup>25</sup> For a short summary of the diverse opinions, see *BHRG*, §19.1.

<sup>26</sup> There are an increasing number of studies that try to analyze the Hebrew verbal system and word order by information structure theory that has been developed by Lambrecht, *Information Structure*. Cf. Heimerdinger, *Topic, Focus and Foreground*; Van der Merwe, and Talstra, “Biblical Hebrew Word Order”; Floor, “Information Structure”; Shimasaki, *Focus Structure*; Lunn, *Word-Order*; Holmstedt, “Word Order.” As van der Merwe and his colleagues argue, in most biblical Hebrew grammar, when the verb is preceded by the subject or any other constituent, the semantic function of emphasis is attributed to this so-called marked construction without further classification (*BHRG*, 336). However, this new information structure approach tries to develop a more nuanced view of biblical Hebrew word order.

### 2.3. Coherence and Frame Theory

According to de Beaugrande and Dressler, while cohesion concerns how the components of the surface text are mutually connected, coherence is formed by the continuity of senses within the knowledge activated by the expressions of the text.<sup>27</sup> In other words, coherence is about how components of the textual world, that is, the configuration of concepts and relations that underlie the surface text, are mutually accessible and relevant. A text does not make sense by itself, but by the interaction between text-presented knowledge and people's stored knowledge of the world. In other words, text-presented knowledge that relates to cohesion plays a large role in helping readers to establish coherence. Thus, coherence is nowadays often defined in relation to the reader's role in a discourse. Readers need to know what a text is about in order to understand it.<sup>28</sup> Because cognitive linguistic theories usually focus on the ability of human cognition in the process of reading rather than on the text itself, the coherence of the text becomes the main issue in the application of these theories to the text.<sup>29</sup> Coherence in a text can be achieved by different means. Frame theory is one of the theories that explain how readers can understand the coherence of a text.<sup>30</sup>

#### 2.3.1. History and Definition

Broadly speaking, frame theory deals with our knowledge of the world. In a definition, "a frame can be regarded as a mental knowledge structure which captures

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<sup>27</sup> de Beaugrande and Dressler, *Text Linguistics*, 84–86.

<sup>28</sup> Groom, *Linguistic Analysis*, 133.

<sup>29</sup> Brown and Yule, *Discourse Analysis*, 233–56.

<sup>30</sup> There have been some works which apply frame theory to biblical texts. Cf. Hoyle, *Scenarios, Discourse, and Translation*; Park, *Mark's Memory Resources*; Jindo, *Biblical Metaphor Reconsidered*.

the ‘typical’ features of the world.”<sup>31</sup> Since its introduction, the concept of frames has interested researchers from various fields and backgrounds. Thus it has developed with different terms and emphases drawn from various disciplines. This study, however, will follow Fillmore in regarding a frame as “a general cover term for the set of concepts variously known, in the literature on natural language understanding, as ‘schema,’ ‘script,’ ‘scenario,’ ‘ideational scaffolding,’ ‘cognitive model,’ or ‘folk theory.’”<sup>32</sup>

The beginning of frame theory is often related to Minsky’s work in artificial intelligence.<sup>33</sup> His definition of frames is now quite famous and often cited in works on linguistics:

Here is the essence of the frame theory: When one encounters a new situation ... one selects from memory a structure called a frame. This is a remembered framework to be adapted to fit reality by changing details as necessary. A frame is a data-structure for representing a stereotyped situation like being in a certain kind of living room or going to a child’s birthday party. Attached to each frame are several kinds of information.... Some is about what one can expect to happen next.<sup>34</sup>

A famous example is the “restaurant” frame. If someone says “We found a rather good new restaurant in town last week,” this sentence will activate a frame in hearers which allows them to imagine several likely features of the event: that the restaurant contained tables and chairs, menus, waiters and other diners, and that there was a chronological sequence of events, with obligatory items such as ordering, eating, asking for the bill, and paying. Thus, in this situation, a first reference to a waiter or a food can use a definite article, even if no waiter or food has been mentioned before.

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<sup>31</sup> Bednarek, “Frames Revisited,” 685–86.

<sup>32</sup> Fillmore, “Frame Semantics,” 111. For the overview of various approaches, see Tannen, “Frame,” 15–21; Hoyle, *Scenarios, Discourse, and Translation*, 18–25.

<sup>33</sup> Actually, its original idea can be found in Bartlett, *Remembering*. Cf. Evans and Green, *Cognitive Linguistics*, 223; Brown and Yule, *Discourse Analysis*, 249.

<sup>34</sup> Minsky, “Frame-System Theory,” 355.

This explains why some discourse seems coherent, even though there are no explicit linguistic markers of textual cohesion. It is clearly seen in this example: “A: We went to that new restaurant last night; B: Was the food good?”<sup>35</sup> This conversation is easily understood without further explanation about the restaurant because this “restaurant” frame is stable and widely recognized. Although this frame theory has been developed from various related fields with different interests, we can summarize some basic principles.

## **2.3.2. Basic Principles of Frame Theory**

### **2.3.2.1. Types and Components (Sub-frames)**

Frames can be divided into several types, such as scene, person, event, or story.<sup>36</sup> Each frame consists of several components which are also called “sub-frames,” “attributes,” “terminals,” “slots,” and so on.<sup>37</sup> A component is a concept that describes an element within a frame.<sup>38</sup> First, scene frames refer to the arrangement of objects in space. Each frame contains the collection of our knowledge that objects should be arranged in certain ways. A famous example is the face frame. People expect parts of the face to be in certain places. Its basic components are two eyes, two ears, one nose, one mouth, and so on. The face frame also includes various functions related to each component. Second, people frames often relate to social stereotypes and are used as a basis for predicting likely action. These social stereotypes contain various ethnic,

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<sup>35</sup> Stubbs, “Inference Theories,” 440–41.

<sup>36</sup> For the detailed analysis of types of frame, see Schank and Abelson, *Scripts*, 61–66; Mandler, *Schema Theory*, 17–30; Hastie, “Schematic Principles,” 54–75. According to scholars, there are different classifications of types of frames. Although scholars often combine the scene and person frames together into one frame, we will distinguish between the two, because of the importance of the person frame in our work.

<sup>37</sup> For various terms, see Barsalou, “Frames,” 30; Minsky, “Frame-System,” 355–56;

<sup>38</sup> Evans and Green, *Cognitive Linguistics*, 224.

social, and occupational groups, such as Korean, Chinese, Japanese, politicians, workers, teachers, and students. Their components include motivations, interests, personal traits, and so on. Finally, event frames usually relate to events that happen in sequence, such as going to a restaurant, visiting to a hospital, and a birthday party. As seen above in the example of the restaurant frame, each frame consists of various components, such as participants, circumstances of time and location, each scene of the event, and purpose. Story is also part of this type as a macro-level event that includes such components as setting, main characters, and episodes.<sup>39</sup>

In the text of Isa 40–55, three metaphors, “the Servant of the Lord,” “Zion,” and “Jacob,” are actually components that belong to the frame “the relation between God and his people.” In the OT, these three metaphors can function as personifications of Israel. Thus, as person frames, each metaphor has its expected personal traits that are related to its biblical background, emphasizing different aspects of Israel in her relationship with God. Therefore, in this project, the three metaphors can be better understood within the frame “the relation between God and his people.”

#### **2.3.2.2. Structural Invariants**

Barsalou argues that “[a]ttributes in a frame are not independent slots but are often related correlationally and conceptually ... a frame’s core attributes correlate highly, often appearing together across contexts.”<sup>40</sup> This means that components within a frame are related to one another in consistent ways. For example, in most examples

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<sup>39</sup> Scholars often tend to deal with story frames separately from other event frames. This is because the story frame is not only related to psychological or sociological study but also to literary study. Actually, there is a new approach in narrative study called cognitive narratology. This new approach is an application of frame theory to narrative genre. See Herman, “Cognitive Approaches to Narrative Analysis”; Jahn, “Cognitive Narratology.”

<sup>40</sup> Barsalou, “Frames, Concepts,” 35.

of the frame “car,” it is the “driver” who controls the speed of the “engine.” This relation is consistent, regardless of the changes of the sub-types involved. Thus, this relation is represented in the frame as a “structural invariant.”<sup>41</sup> In the frame “the relation between God and his people,” God’s covenant and the people’s obedience are the controlling factors which are “structural invariants.”<sup>42</sup> Therefore, although Jacob/Israel is God’s servant who has been chosen by him, if he is not faithful to his mission that is carried out by observing God’s covenant, he cannot be called “the servant of the Lord.” This will prove to be an important point in explaining the relation among three metaphors in Isa 40-55.

### 2.3.2.3. Cultural Dependence

As seen in the restaurant example, another important element of frame theory is the cultural dependency of a frame. Frames as “knowledge structure are not innate but acquired through socialization, ‘constructed’ out of experience (out of our own experience or accounts of experiences by others etc.), and are hence both diachronically and culturally dependent.”<sup>43</sup> However, our text is an ancient document that was written approximately 2500 years ago. In fact, our understanding of ancient Israel’s conceptual world is very limited. Therefore, in order to understand the frame

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<sup>41</sup> Evans and Green, *Cognitive Linguistics*, 225. Chaffin analyzes “structural invariance” in detail and concludes that the part relation, which integrates a wide variety of attributes in frames, decomposes into attributes for functionality, separability, homeomeronomy, and spatio-temporal extent. Functionality reflects whether a part’s function in the whole determines its location. Separability reflects whether a part can be separated from the whole. Homeomeronomy reflects whether all parts are the same kind of thing as the whole. Spatio-temporal extent reflects whether the position of a part in space or time is more salient (“Concept of a Semantic Relation”).

<sup>42</sup> This will be dealt with in detail in the next chapter.

<sup>43</sup> Bednarek, “Frames Revisited,” 690. The fact that a frame is culture-specific is emphasized by most scholars, because each culture has different cognitive frames formed by their experiences. Nevertheless, there are global cultural frames because human life has some common elements through history and across cultures.

“the relation between God and his people,” we have to gather related data from the OT and ancient Near Eastern literature with caution.

### 2.3.3. Frame and Discourse

A frame in a discourse, which a writer and reader share, helps readers find cohesive ties that create textual coherence. Most good discourses contain these frames. Thus, frame theory can offer some valuable insights for interpreting a discourse.

First, frames provide the cognitive basis by which the reader divides a discourse into semantic units, because a frame not only communicates clusters of related information, but also integrates clusters of related information into a single semantic unit. Through this process, frames help the reader to correctly identify elements of the text and link them within a proper frame where they belong.<sup>44</sup> Although our text consists of many prophecies written in poetic form and does not have a storyline, it still has a logical development and can be divided into smaller units.

Second, while a frame is evoked by the title or its some elements,<sup>45</sup> they also help the reader track participants, identify lexical cohesion, disambiguate reference, and interpret idioms and metaphors. Thus, frames enable the reader to perceive semantic coherence in the text, even when semantic relations are not explicitly marked.<sup>46</sup> Our text is written in poetic form that does not have enough cohesive ties.<sup>47</sup> Thus, cognitive frames are very useful for connecting linguistic items and identifying coherence.

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<sup>44</sup> Bower et al., “Scripts in Memory,” 184–88; Hoyle, *Scenarios, Discourse, and Translation*, 67.

<sup>45</sup> See Hoyle, *Scenarios, Discourse, and Translation*, 59–62; Park, *Mark’s Memory Resources*, 100–9.

<sup>46</sup> See Hoyle, *Scenarios, Discourse, and Translation*, 74–79.

<sup>47</sup> As mentioned above, terseness that is achieved by various omissions is a hallmark of Hebrew poetry. A good application of frame theory to biblical poetry text is found in Jindo’s *Biblical Metaphor Reconsidered*.

Third, frames provide information as to what is expected and unexpected in the development of the discourse. Thus, a story containing too much unexpected information would make it hard for the reader to follow the plot. However, when unexpected information occasionally occurs in a discourse, it would indicate a significant event.<sup>48</sup> Our three metaphors belong to person frames that have their own typical traits. Therefore, during the reading process, the reader may expect what will happen in regard to these metaphors. However, if unexpected things occur, it could give a shock to the reader and indicate significant events.

#### **2.3.4. Frame and Form Criticism**

Gunkel, to whom the origin of form criticism is often traced back, argued that OT poetry and prose no longer were considered a product of literary activity, the work of authors, redactors, and publishers, but the fruit of long processes of transmission. Gunkel tried to search for the oral stages which were behind biblical texts. Thus, from the beginning form criticism is understood not only as affording insight into the biblical text by isolating pre-literary stages in its growth, but also as a tool in reconstructing the social life and institutions of ancient Israel.<sup>49</sup> Form criticism effectively revealed many patterns and genres in narrative, prophetic writings, and psalms, such as myth, folktale, saga, history, legend, hymn, lament, messenger speech, and prophetic word. However, because form criticism focuses on common speech patterns, it often ignores individual and specific features in narrative and psalms. Form

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<sup>48</sup> Similarly, Hastie argues that unexpected events are “hypothesized to receive the greatest amounts of comprehension resources and would be relatively well-remembered” (“Memory,” 78). See Schank, “Interestingness”; Sanford and Garrod, *Understanding*, 81–82; Bower et al., “Scripts in Memory,” 209–10.

<sup>49</sup> See Barton, *Reading the Old Testament*, 31; Mowinckel, “Psalm Criticism,” 15–16.

criticism is sometimes accused of abstract idealisation and logical circularity.<sup>50</sup> In fact, it is questionable whether the short, pure forms reconstructed by form criticism ever existed, because individual genres are often complex and mixed. In addition, to reconstruct the life setting from form and to explain the form by an appeal to its life setting can easily ignore the possibility that a particular form may be transmitted in a variety of different settings.

Considering these problems in traditional form-critical approaches, Newsom recently anticipated that cognitive frame theory will be a promising approach for the study of genres, because she considered the genres to be mental categories.<sup>51</sup> Actually, there are some similarities and differences between form-critical approach and frame theory.<sup>52</sup> As a form-critical approach, frame theory also searches for repeated patterns in biblical texts. However, this is clearly different from form criticism. Those patterns are important in frame theory, because through them the audience can easily recognize a certain mental frame to which they belong. Consequently, it does not care about the original pure form or the oral stages which were behind biblical texts. Rather, it focuses on the mental frame, which the audience of the biblical texts would share together. As often noticed in biblical studies, the original setting and form of a certain genre no longer relate to its actual use or meaning in biblical texts. Thus, genres should be understood in the context of the OT, because they already became part of the cognitive world of the ancient Israelites, regardless of their origin.

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<sup>50</sup> Muddiman, "Form Criticism," 241–42.

<sup>51</sup> Newsom, "Spying Out the Land," 442–44. She argues that "because genres are categories of speech or literature, they function in much the same way as other mental categories. The key insight of the cognitive theory of categories is that conceptual categories are not best thought of as defined by distinctive features possessed by every member of the group but, rather, by a recognition of prototypical examples that serve as templates against which other possible instances are viewed" (442).

<sup>52</sup> For relation between form criticism and frame theory, see Park, *Mark's Memory Resources*, 34–37; Jindo, *Biblical Metaphor Reconsidered*, 255–60.

In addition, although form critics try to find a genre and its elements, only some elements appear in most cases. This makes it difficult to define and classify the genre of a certain text. However, when these cases are approached by frame theory, they can be better understood. It is because a mental frame can be evoked by only some elements.<sup>53</sup> Besides, some elements of a certain frame often appear with other items relating to other frames. It is because those frames belong to a bigger mental frame.<sup>54</sup> Therefore, frame theory can give a better understanding about the issue of genre.

## 2.4. Conceptual Metaphor Theory

### 2.4.1. History

Following Aristotle, metaphor has often been understood to be a substitution for literal language for rhetorical or poetic reasons.<sup>55</sup> However, I. A. Richards in 1936 and Max Black in 1954–55 challenged this traditional view.<sup>56</sup> Richards argued that metaphor is not a substitute but rather is irreplaceable, “[F]undamentally it [metaphor] is a borrowing between an intercourse of *thoughts*, a transaction between contexts. *Thought* is metaphoric, and proceeds by comparison, and the metaphors of language derive therefrom.”<sup>57</sup> He distinguished between the tenor and the vehicle of a metaphor. The tenor is “the underlying idea or principal subject,” and the vehicle the figurative

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<sup>53</sup> See Jindo, *Biblical Metaphor Reconsidered*, 258–59. As Jindo argues, “Literary genres are conventional modes of communication, which involve cultural assumptions, expectations, and values that are assumed to be known by the intended audience; hence, they are not articulated in a text. This means that to identify and fully explicate this unexpressed information is a substantive task of genre criticism” (258). Actually, understanding this unexpressed information is not a simple task because the mental frame of the intended audience in the Bible can be found only in a few remaining ancient documents.

<sup>54</sup> See Jindo, *Biblical Metaphor Reconsidered*, 258.

<sup>55</sup> Stiver, *Religious Language*, 113. For the fuller account see Ricoeur, *Rule of Metaphor*, 8–64.

<sup>56</sup> Richards, *Rhetoric*, 48–62; Black, “Metaphors,” 63–82.

<sup>57</sup> Richards, *Rhetoric*, 51. Italics are the author’s.

language describing the tenor.<sup>58</sup> Following Richards, Black suggested that a metaphor occurs not just at the level of a word but also at the level of a sentence, and he described it in terms of the “interaction” between two parts. In his interaction theory, metaphor calls up “the associated commonplaces” of the different words involved, so that among two parts one filters and transforms the standard configuration of the other.<sup>59</sup>

Although there have been many earlier works in this new direction of metaphor research, it was Lakoff and Johnson’s work, *Metaphors We Live By*, that extended the scope of the discussion on metaphor from verbal metaphors to conceptual metaphors on which everyday literal language is based.<sup>60</sup> According to them, these conceptual metaphors, although they are not usually recognized as metaphor, help to structure our perception of reality. Lakoff and Johnson argued for the systematicity of metaphorical concepts.<sup>61</sup> The metaphor “Argument is War” is used as an example. According to them, “expressions from the vocabulary of war (for example, attack a position, indefensible, strategy, new line of attack, win, etc.) form a systematic way of talking about the battling aspects of arguing.”<sup>62</sup> The very systematicity that makes one understand some aspects of a concept in terms of another will necessarily hide other aspects of the concept.<sup>63</sup> Therefore, metaphor has the character of “highlighting and hiding.” In addition, these conceptual metaphors are culture-dependent.<sup>64</sup> Other

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<sup>58</sup> Richards, *Rhetoric*, 53.

<sup>59</sup> Stiver, *Religious Language*, 115. See Black, “Metaphors.”

<sup>60</sup> Lakoff and Johnson, *Metaphors We Live By*, 3–4.

<sup>61</sup> Lakoff and Johnson, *Metaphors We Live By*, 7–9.

<sup>62</sup> Lakoff and Johnson, *Metaphors We Live By*, 7.

<sup>63</sup> Lakoff and Johnson, *Metaphors We Live By*, 10.

<sup>64</sup> Lakoff and Johnson, *Metaphors We Live By*, 22–24.

cultures may conceive of a metaphor in completely different ways, because people in other cultures may have a different concept of the reality used in the metaphor.

The cognitive theories of metaphor have further developed. Although there are some different nuances among these scholars in their approaches, one can discern foundational principles that can form the basis of a method for the present study. Therefore, following the examples of Olaf Jäkel and Lakoff, we will define conceptual metaphor theory.<sup>65</sup>

## **2.4.2. Basic Principles**

### **2.4.2.1. Ubiquity**

A metaphor is not an exceptional matter of poetic creativity or excessive rhetoric but it is used in ordinary everyday language. This is a basic concept on which cognitive theories are built. Lakoff and Johnson in particular developed this through the theory of conceptual metaphor. They said, “Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature,” even though we use metaphor unconsciously and automatically.<sup>66</sup> In doing so, metaphor shapes our thoughts. Thus, metaphor is an important phenomenon in our everyday language. This is also true in the Bible, which contains much content about the relationship between God and his people which is hard to explain in univocal language.

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<sup>65</sup> Jäkel, “Prospects and Problems, 56–8; Lakoff, “Contemporary Theory,” 202–51.

<sup>66</sup> Lakoff and Johnson, *Metaphors We Live By*, 3.

### 2.4.2.2. Domain

Most metaphorical expressions consist of the systematic connection of two different conceptual domains, “one (source domain), which provides language and images (the structure or frame), and the other (target domain), which is the actual concept being considered.”<sup>67</sup> For example, in the metaphor Man is a Wolf, Man is the target domain, and Wolf is the source domain. Both domains, however, do not always appear as in the form “A is B.” More often, the target domain is only implied within the context. For example, in Isa 50:1, God says, “Where is your mother’s certificate of divorce with which I sent her away?” In this sentence, each domain does not appear in the form “A is B.” However, God clearly uses family language which implies that God is their father and their mother is Zion. Therefore, whether or not both domains are mentioned in the metaphor, the target domain is explained by the image and language of the source domain.

### 2.4.2.3. Conventional Metaphor

A “conventional metaphor” or “extended metaphor” indicates a metaphor which “has gained sufficient stability and scope so as to present a pattern for relatively comprehensive and coherent explanation.”<sup>68</sup> However, it does not mean that these stable metaphors are ineffective. In fact, there has been a misunderstanding of conventional metaphor, which is influenced by the dead metaphor theory.<sup>69</sup> The dead metaphor theory did not distinguish “between conventional metaphors, which are part

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<sup>67</sup> DesCamp and Sweetser, “Metaphors for God,” 220.

<sup>68</sup> McFague, *Models of God*, 34.

<sup>69</sup> See Lakoff and Turner, *More Than Cool Reason*, 128–31; DesCamp and Sweetser, “Metaphors for God,” 123–24; Soskice, *Metaphor*, 71–83.

of our live conceptual system, and historical metaphors that have long since died out.”<sup>70</sup> This mistake derives from a basic confusion that assumes that metaphor should be recognized in our cognition. On the contrary, most alive and powerful metaphors are often so automatic as to be unconscious and effortless.<sup>71</sup> Therefore, these conventional metaphors “provide a frame for our literal language.”<sup>72</sup> In Isaiah 40–55, Jacob, Servant, and Zion could be classified as conventional metaphors which already had become important parts of Israelite religious language.

#### **2.4.2.4. Creativity**

Richards boldly argued, “Metaphor can say what has not been said before and cannot be said in any other way.”<sup>73</sup> It means that metaphor cannot be replaced by univocal expositions without loss, since a metaphor creatively interweaves two domains. In Ricoeur’s words, it can be called “semantic shock” and new “semantic pertinence.”<sup>74</sup> For example, in “All flesh is grass” (Isa 40:6), “the incongruity of the literal meaning of the words (flesh and grass) is a cue to build up a new meaning out of the tension between the two frames of meaning.”<sup>75</sup> This creation of a new meaning by “semantic shock” can be achieved only in metaphor.

#### **2.4.2.5. Focusing**

When the basic structure of the source domain is transferred into the target domain, certain features of the target domain are suppressed, and others are highlighted.

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<sup>70</sup> Lakoff and Turner, *More than Cool Reason*, 128–29.

<sup>71</sup> Lakoff and Turner, *More than Cool Reason*, 129.

<sup>72</sup> Soskice, *Metaphor*, 63.

<sup>73</sup> Richards, “Rhetoric,” 55.

<sup>74</sup> Stiver, *Religious Language*, 116.

<sup>75</sup> Stiver, *Religious Language*, 116.

In other words, the target domain is understood only by means of the elements present in the source domain.<sup>76</sup> “It is this focusing that makes the difference between alternative metaphors for the same target domain.”<sup>77</sup> Finding the focus, however, demands a careful look at the available data, i.e., slots, relations, properties, and knowledge in the source domain and target domain.<sup>78</sup> Especially, the detailed textual study of cohesive ties is needed to find this focusing.

#### **2.4.2.6. Coherence**

Lakoff and Johnson argue for coherence between seemingly inconsistent metaphors. According to them, because a conceptual metaphor focuses on one aspect of the concept, in order to highlight more than one aspect of the concept, two or more metaphors are needed.<sup>79</sup> That is, in order to express multiple aspects of one’s subject, which is the target domain, multiple metaphors are necessary. They explain: “It is this overlap of entailments between the two metaphors that defines the coherence between them and provides the link between the amount of ground the argument covers and the amount of content it has.”<sup>80</sup> In other words, multiple metaphors acquire coherence by means of the one mental frame in which they can be contained. This explanation is useful for this study, because Isa 40–55 uses multiple metaphors.

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<sup>76</sup> DesCamp and Sweetser, “Metaphors for God,” 222.

<sup>77</sup> Jäkel, “Religious Metaphor,” 58.

<sup>78</sup> See Lakoff and Turner, *More than Cool Reason*, 63–65.

<sup>79</sup> Lakoff and Johnson, *Metaphors We Live By*, 95.

<sup>80</sup> Lakoff and Johnson, *Metaphors We Live By*, 94.

#### **2.4.2.7. Metaphor and Discourse**

Although a conceptual metaphor works on the level of human thought, it is actually realized by linguistic items in the text. Thus, in order to reach a full understanding of metaphor, it is necessary to approach the phenomenon taking into account the real communicative contexts in which it occurs and which it helps to structure.<sup>81</sup> According to some empirical approaches to metaphorical language use, it is argued that metaphor clusters in a discourse fulfill three kinds of functions.<sup>82</sup> First, they are attention-grabbing and thus a relevance-producing device. Second, clusters of figurative language including metaphors are bound up with the main topics and are used to shed light on complex and unfamiliar subject matters. Thus, Cameron and Stelma similarly claim that metaphor clusters are the sites of “intensive interactional work linked to the overall purpose of the discourse.”<sup>83</sup> Finally, metaphor clusters connect and dynamize discourse. Therefore, in order to find the connotations and functions of metaphor, we have to identify a frame within which metaphor clusters belong together and to analyze the cohesive ties within our text.

### **2.5. Summary**

As seen above, the notion of a frame allows us to understand the three metaphors in Isa 40–55 as components/sub-frames within the frame “the relation between God and his people.” As sub-frames, these metaphors are important religious terms in the Old Testament and main figures in Isa 40–55 which enable readers to make basic predictions as to how these characters would act and work. Therefore,

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<sup>81</sup> Caballero, “Metaphor and Genre,” 146.

<sup>82</sup> Kimmel, “Metaphors,” 98.

<sup>83</sup> Cameron and Stelma, “Metaphor Clusters,” 133–34.

when we consider these metaphors as related components of a frame in the text, we can attain a better understanding of the development of the content of Isa 40–55 and the relation between these three metaphors.

Using conceptual metaphor theory we will gather data about basic connotations which these three metaphors could have evoked to the first readers. Then, applying our linguistic approach, we will analyze the structure and cohesive ties within each text. However, because our poetic text does not have enough cohesive elements, identifying frames in each paragraph helps us analyze the structure and cohesive ties. Through these processes, we will explain which connotations are in focus and what kind of relations these metaphors have, and will also show how these metaphors effectively work for the whole content of Isa 40–55.

## CHAPTER 3: MAIN FRAME AND METAPHORS IN ISAIAH 40–55

### 3.1. Main Frame: Relationship between God and People

A frame is defined as a mental knowledge structure which captures the typical features of a world, and “the relationship between God and his people” is a frame which is one of the most important mental knowledge structures found in the biblical world. Because the Bible primarily deals with matters between God and his people, the Bible contains various components of this frame. In addition, this frame is deeply based on what the ancient Israelites experienced in their daily life. Thus, this spiritual relationship between God and his people is metaphorically described in terms of human social relationship. This is because this relationship between God and his people is abstract and spiritual in reality and cannot be easily explained in univocal language.

In the Old Testament, the most popular designation for this relationship is called *בְּרִית* (covenant).<sup>1</sup> The word *בְּרִית* occurs most frequently among several words describing covenantal relationship, such as *אֲמָנָה* (Neh 9:38), *חֶזֶה* (Isa 28:15, 18), and *עֲרוּת* (Ex 25:22; 2 Kgs 11:12).<sup>2</sup> Covenant is often defined as: “an elected, as opposed to natural, relationship of obligation established under divine sanction.”<sup>3</sup> As many scholars have often pointed out, however, this term is drawn from the world of suzerainty treaties

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<sup>1</sup> Although there are many arguments about the proper translation of *בְּרִית*, I will consistently use the word ‘covenant’ for *בְּרִית* because of its common use in Christian literature. For the suitability of ‘covenant’ as the translation of *בְּרִית*, see Nicholson, *God and His People*, 105–106. For a comprehensive summary of the term *בְּרִית*, see Weinfeld, “*בְּרִית b'rîth*,” 253–279; Nicholson, *God and His People*, 83–117.

<sup>2</sup> For the various terms related to the covenantal relationship, see Kalluveetil, *Declaration and Covenant*, 17–56.

<sup>3</sup> Hugenberger, *Marriage as Covenant*, 11.

in the ancient Near East at many points, with God in the role of suzerain and Israel in the role of vassal.<sup>4</sup> In this case, covenant is considered as a metaphor likening the relationship between God and Israel to the ancient suzerainty treaty.<sup>5</sup> In fact, however, biblical writers frequently use metaphorical expressions that occur from common experiences in ancient Israelite society in order to explain the various aspects of the relationship between God and Israel. Thus, in the following section we will deal with various sub-frames belonging to the main frame “the relationship between God and his people.”

### 3.2. Sub-Frames (Metaphors)

Caird mentions five popular metaphors for the relationship between God and his people: “In the Bible the five metaphors in most common use to express God’s relationship with his worshipers are king/subject, judge/litigant, husband/wife, father/child, and master/servant.”<sup>6</sup> Interestingly, most of these metaphors appear as designations of the covenantal relationship not only in the Bible but also in extra-biblical texts of the ancient Near East.<sup>7</sup> However, it does not mean that covenant is a root metaphor that covers all implications of this relationship. In fact, there are some minor metaphors that are related not to covenant but to the daily life of ancient Israel, such as farmer/vineyard, shepherd/sheep, and potter/vessels. Thus, whether they relate to the

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<sup>4</sup> For a comparison between the covenant and the suzerainty treaties, see McCarthy, *Treaty and Covenant*, 157–276; Nicholson, *God and His People*, 56–82; Kline, *Treaty*, 13–44.

<sup>5</sup> Covenant has seldom been regarded as a metaphor by scholars, but I will regard it as a metaphor following Baumann, Eynde, and *DBI*. See Baumann, *Love and Violence*, 57; van den Eynde, “Daughters of Abraham,” 49–50; *DBI*, “Covenant,” 176–77.

<sup>6</sup> Caird, *Language and Imagery*, 177.

<sup>7</sup> Hugenberger, *Marriage as Covenant*, 176–80, shows that all these metaphors except husband/wife are used as the designation of the covenantal relationship in extra-biblical texts. Also see Kalluveetil, *Declaration and Covenant*, 93–105.

covenant or not, all these metaphors can be called the sub-frames or components of the frame “relationship between God and people.”

Although these metaphors belong to the same frame, these metaphors are not interchangeable, but rather each metaphor has its own semantic field within the frame.<sup>8</sup> It is because, throughout Israel’s cultural and historical development, each metaphor developed with its own implications, although they often had influence on each other.<sup>9</sup>

For example, the metaphor king/subject has only a few references in texts from Genesis to Judges, the period before Israel had an actual human king.<sup>10</sup> The first clear reference is found in the song of Moses: “The LORD will reign (יְהוָה יִמְלֹךְ) forever and ever” (Ex 15:18). Gideon also confesses God as King, as found in Judg 8:23: “Gideon said to them, ‘I will not rule over you, and my son will not rule over you; the LORD will rule over you.’” After the period of the Israelite monarch, however, this metaphor developed to a great extent, especially in Psalms and most of the major and minor Prophets, because the existence of human kings and the kingdom provided much raw material for this metaphor. Examples include: “Listen to the sound of my cry, my King and my God, for to you I pray” (Ps 5:2); “Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts” (Isa 44:6); “Is the LORD not in Zion? Is her King not in her?” (Jer 8:19); “for I am a great King, says the LORD of hosts, and my name is revered among the nations” (Mal 1:14).<sup>11</sup>

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<sup>8</sup> DesCamp and Sweetser, “Metaphors for God,” 228–29, show various semantic fields of metaphors for God in the Old Testament.

<sup>9</sup> Baumann, *Love and Violence*, 65–66.

<sup>10</sup> Cf. Exod 15:18; 19:5–6; Num 23:21; Deut 33:5; Judg 8:22–23. Although there is some ambiguity about the time of the final editing, according to the popular assumption that the basic materials used for these books are from the pre-monarchy period, it can be argued that these passages reveal the tendency of the pre-monarchy period.

<sup>11</sup> Quotations are from NRSV (1989) unless otherwise indicated.

On the other hand, when these metaphors appear in the biblical text, they are not used in isolation from one another, but rather often stand side by side or are mixed together in one discourse, as found in Isa 45:9–10:

Woe to you who strive with your Maker, earthen vessels with the potter! Does the clay say to the one who fashions it, ‘What are you making?’ or ‘Your work has no handles?’ Woe to anyone who says to a father, ‘What are you begetting?’ or to a woman, ‘With what are you in labour?’<sup>12</sup>

In this passage the metaphors potter/vessels, father/child, and mother/child are found together. Although different metaphors are used together, Israelites could understand the meaning of the text because all these metaphors belong to a same frame in their cognitive world.

The present work will show the general description of five metaphors (or sub-frames)—king/subject, husband/wife, judge/litigant, father/child, and master/servant—because of their relevance to this project. Thus, each metaphor will be classified and its own semantic field will be described. First of all, the king/subject relationship is one of basic metaphors for the relationship between God and Israel.<sup>13</sup> The kingship of gods was very common theme in the ancient Near Eastern religions.<sup>14</sup> Thus, while sharing some common elements with the neighbouring nations, Israel develops her own implications in this metaphor. The initial references in the OT are found in the Pentateuch: “The LORD will reign forever and ever” (Exod 15:18); “The LORD their God is with them, acclaimed as a king among them” (Num 23:21).<sup>15</sup> In the voices of Gideon and Samuel,

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<sup>12</sup> Dile, *Mixing Metaphors*, shows the cases of mixing metaphors in Isa 40–55.

<sup>13</sup> For the detailed research of the metaphor “God is King,” see Brettler, *God is King*. There are several scholars who consider Yahweh’s kingship and his kingdom to be the central theme in the OT. See Mowinckel, *Psalms*, 1:106–92; Kline, *Kingdom Prologue*; Eichrodt, *Theology of the Old Testament*, 1:25–33; Waltke, *Old Testament Theology*, 143–169.

<sup>14</sup> As Smith, “God/the Gods as King,” shows, the concept of gods as king was popular in the ancient Near East.

<sup>15</sup> Cf. Exod 15:18; 19:5–6; Num 23:31; Deut 33:5.

this metaphor is proclaimed more clearly.<sup>16</sup> Through the enthronement of David and establishment of the Davidic covenant (2 Sam 7:9–16), the king/subject metaphor became central to the Zion tradition, because Zion is described as the abode of God, the great King.<sup>17</sup> After the ruin of the southern kingdom of Judah in 587 B.C., the metaphor was connected to the future hope for a restored kingdom and a king.<sup>18</sup> This metaphor focuses on the sovereign authority and dominion of God over his people and the world,<sup>19</sup> which will be dealt with in detail in the next chapter.

Secondly, the husband/wife relationship is often called “the marriage metaphor” (or family frame). This metaphor is not used for the covenantal relationship in extra-biblical texts, but is used only in biblical texts.<sup>20</sup> Although several recent works about the relationship between covenant and the marriage metaphor have questioned whether the marriage relationship is covenantal or not, most scholars agree that there are many common elements between the two.<sup>21</sup> Besides, as mentioned above, a metaphor does not need to signify the same content as the object that it implies. Rather, a metaphor focuses

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<sup>16</sup> Cf. Judg 8:22–23; 1 Sam 8:7. As the stories of Gideon and Samuel reveal, in terms of the human king’s role there is difference between Israel and their neighbouring nations. God is only true king in Israel and the institution of the human king was not introduced in Israel yet. As Smith, “God/the Gods as King,” 33, shows, in the neighbouring nations, the human king was deified and integrated and harmonized the human being with the natural world, as was the case in Egypt and Mesopotamia. In addition, the Israelite king did not serve in the cultic drama which re-enacted a divine battle in the New Year’s festival and he was not considered as a mediator between God and the human, which was different from the neighbouring nations.

<sup>17</sup> Cf. Pss 46:4; 48: 2; 76:2; 132:13; Isa 2:3. Zion tradition is a complex of ideological or theological motifs which came to be applied to Zion after David’s conquest of the city, as defined in Renz, “Zion Tradition,” 79–80. Later it will be dealt with in detail.

<sup>18</sup> Cf. Ps 146:10; Isa 44:6–7; 52:7–8; Ezek 43:1–7; Zech 9:1–17; 14:16–17.

<sup>19</sup> Cf. *DBI*, “King, Kingship,” 476–78. Also see Brettler, *God is King*, 160–66. Brettler shows various associated commonplaces between God and human king and also mentions that “it is the predominant relational metaphor used of God in the Bible” (160). He does not, however, show his awareness of the importance of this metaphor for the relationship between God and his people in the Old Testament.

<sup>20</sup> See Patterson, “Metaphors of Marriage,” 690. He argues that this difference happens because in the other ancient Near Eastern nations there is polytheism which negated the use of metaphors relative to marriage to express a human relationship with the gods.

<sup>21</sup> Cf. Hugenberger, *Marriage as a Covenant*; Adler, *Background for the Metaphor*; Abma, *Bonds of Love*, 23–25. Also cf. Prov 2:17; Mal 2:14.

on only some elements between the source domain and target domain. Thus, it is enough for metaphor to possess some common elements.

As the other metaphors, the marriage metaphor is based on one of the most common relationships in the ancient Near Eastern society, that is, the relationship between a husband and a wife. Thus, in this metaphor, God is a husband and Israel is a wife. Between them, there is a permanent bond made by a covenant and a loving relationship. As a husband, God is a guide and protector of his wife, Israel. Although there are many connotations in the metaphor, this metaphor usually focuses only on some elements, containing both positive and negative aspects. Thus, it highlights the faithfulness and love of God on the positive side, and the unfaithfulness and spiritual adultery of his people on the negative side.<sup>22</sup> Even though the full description of this metaphor occurs only in the prophetic texts,<sup>23</sup> it is already implied in the depiction of the establishment of the Sinai covenant. It is especially seen in the use of words like קַנָּן (jealous) and הִזְנֶה (to play the harlot), as found in Ex 20:5, “you shall not bow down to them or serve them; for I the LORD your God am a *jealous* God,” and 34:16, “their daughters *play the harlot* after their gods and make your sons *play the harlot* after their gods.”<sup>24</sup>

An issue that should be mentioned here is the confusion between metaphors “nation (or city) as wife” and “nation (or city) as daughter.”<sup>25</sup> For example, Fitzgerald

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<sup>22</sup> Cf. *DBI*, “Marriage,” 537–39; *DBI*, “Wife,” 947–48; *DBI*, “Husband,” 413–15; Abma, *Bonds of Love*, 257–60. Also see Darr, *Isaiah’s Vision*, 85–123. She shows various implications which relate to various women images.

<sup>23</sup> Cf. Isa 50:1–3; 54:1–10; Hos 1–3; Jer 2–3.

<sup>24</sup> Italics are mine.

<sup>25</sup> Differently from the marriage metaphor, daughter metaphors usually appear in fixed expressions, such as “daughter Zion,” “daughter my people,” and “daughter Babylon.” Traditionally בַּת־צִיּוֹן is translated as “daughter of Zion,” which could imply “a daughter living in Zion.” However, biblical scholars usually recognize this expression as a metaphor related to Zion, which likens Zion to a daughter of God (see

and Galambush identify these two metaphors because they assume that both the marriage metaphor and personification of cities as female originated from the West Semitic idea that the capital city could be married to the patron deity of the city.<sup>26</sup> This theory, however, has been criticized for lack of evidence.<sup>27</sup> In addition, there is a clear difference between the contexts of the two metaphors. The “daughter” metaphor does not occur in the context of the marriage metaphor, and she is not described as a wife. Some scholars are aware of these differences, yet they do not distinguish these two metaphors by their functions.<sup>28</sup> In the prophetic texts, the marriage metaphor usually focuses on the unfaithfulness and punishment of Israel, while the “daughter” metaphor focuses on different aspects, that is, the vulnerability and preciousness of his people.<sup>29</sup> Therefore, although expressions related to violence are found in the contexts of both metaphors, “daughter” metaphor should be treated as a different metaphor from the marriage metaphor.

Thirdly, the father/child relationship is another important metaphor for the relationship between God and Israel.<sup>30</sup> This metaphor occurred in Israel’s neighbouring

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NRSV and NJPS). Thus, they translate this as “daughter Zion.” For detailed discussion of the meaning of this Hebrew expression, see Stinespring, “No Daughter of Zion”; Kim, “Daughter Zion,” 5–11; Dearman, “Daughter Zion”; Berlin, *Lamentations*, 10–13; Maier, *Daughter Zion*, 61–74. In spite of this general scholarly agreement, there are still debates about the origin and meaning of this expression: see Dobbs-Allsopp, “Syntagma of *bat*”; Floyd, “Welcome Back”; Dearman, “Daughter Zion.”

<sup>26</sup> Fitzgerald, “Mythological Background”; Fitzgerald, “*BTWLT* and *BT*”; Galambush, *Jerusalem*, 20–27; Biddle, “Figure of Lady Jerusalem.” Cf. Abma, *Bonds of Love*, 20–23.

<sup>27</sup> See Day, “Personification of Cities,” 283–302; Bouzard, *We Have Heard*, 163–69; Berlin, *Lamentations*, 10–11; Kim, “Daughter Zion,” 5–11; Maier, *Daughter Zion, Mother Zion*, 61–69.

<sup>28</sup> Although Baumann, *Love and Violence*, 175–77, notes that “daughter Zion” does not occur in the context of the marriage metaphor, she does not distinguish it from the marriage metaphor because her interest is in the marriage metaphor and the violence of women. Abma, *Bonds of Love*, 22, also recognizes that there are some differences, but distinguishes between “the nation as partner of Yhwh” and “the city as partner of Yhwh,” instead of husband/wife and father/daughter. His grouping, however, does not work well, because Zion does not always mean “city” but also could mean “Israel” (or nation).

<sup>29</sup> See Darr, *Isaiah’s Vision*, 96–98. She explains the different aspects that two metaphors focus on. Also see Follis, “Holy City as Daughter,” 173–84; Frymer-Kensky, *Wake of the Goddesses*, 169.

<sup>30</sup> Cf. Fensham, “Father and Son,” 121–35; McCarthy, “Notes,” 144–47; Patterson, “Parental Love,” 205–16. These works argue for the close relationship between the father/child metaphor and God’s covenant.

nations.<sup>31</sup> However, while this metaphor was employed between their gods and kings in other ancient Near Eastern nations, in Israel this metaphor usually appear between God and his people. This metaphor first occurs in the Pentateuch, indicating the special relationship between God and Israel:<sup>32</sup> “Israel is my firstborn son, I said to you, ‘Let my son go that he may worship me’” (Ex 4:22–23); “Do you thus repay the LORD, O foolish and senseless people? Is not he your father, who created you, who made you and established you?” (Deut 32:6). The metaphor is also employed for the relationship between God and Davidic kings in the Davidic Covenant<sup>33</sup> and is further developed in the prophetic texts, which usually describe God as a loving father and Israel as an undutiful son in the context of Israel’s apostasy.<sup>34</sup> The father/child metaphor focuses on four aspects: the intimate relationship between God and his people, God as the loving father, his people as the rebellious children, and his people as the dependent children.<sup>35</sup>

In the book of Isaiah, there is an interesting development between the three metaphors, king/subject, husband/wife, and parent/child.<sup>36</sup> As we will see in the section of Zion, Zion tradition is closely related to the concept “God is the great king who dwells in Zion and rules over the world.” In line with this, not Israel, but Zion is described as a wife of God, her king. In addition, Israel is likened to the rebellious

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Although the father/child metaphor is more popular in the OT, the mother/child metaphor is also found. See Gruber, “Motherhood of God,” 351–59; Schmitt, “Motherhood of God”; Zannoni, “Feminine Language,” 3–15; Raja, “God as Mother,” 107–17; Foster, “Motherhood of God,” 93–102; Dille, *Mixing Metaphors*.

<sup>31</sup> See Fensham, “Father and Son,” 121–35; McCarthy, “Notes,” 144–47; Patterson, “Parental Love,” 205–16.

<sup>32</sup> Cf. Deut 1:31; 14:1.

<sup>33</sup> Cf. 2 Sam 7:14; Ps 2:7; 89:27. Although Davidic kings are called the son of God, none of them declared themselves to be divine, as happened in other neighbouring nations. Thus, Lohse argues that “Israel took good care lest the designation son of God might be falsely linked to the physical divine sonship which was so widely spoken of in the ancient Orient” (Lohse, “υἱός,” 8:360).

<sup>34</sup> Cf. Isa 9:6; 43:6; 63:16; 64:8; Jer 3:4, 19; 31:20; Hos 11:1; Mal 2:10.

<sup>35</sup> See Darr, *Isaiah’s Vision*, 47–55; *DBI*, “Child,” 141–43; *DBI*, “Father, Fatherhood,” 273–75; Patterson, “Parental Love,” 208–16.

<sup>36</sup> Isa 49:14–50:2; 52:1–12; 54:1–10.

children of the father God and the mother Zion. Employing this family frame which includes three metaphorical relationships, Isaiah tries to communicate more effectively its message.<sup>37</sup> Thus, through the interpretive process of our text, we will deal with these metaphors and the family frame in detail.

Fourthly, the judge/litigant relationship is a very common metaphor (or frame) in prophetic books, which appears in dispute scenes between God and his people. The background of this metaphor is found in Deuteronomy where God announces covenantal blessing and curse and the heavens and earth are summoned as witnesses to God's covenant with his people.<sup>38</sup> Because of Israel's covenantal breaking, Israel is summoned in divine court. According to biblical scholars who use form critical method, some dispute scenes are named "prophetic lawsuit," which contains cognates of the root ריב or a typical dispute scenario between God and his people. Its usual scenario follows this order: call to witnesses to hear and testify, introductory statement of the case, an account of the plaintiff's benevolent acts and indictment, and sentence and warning.<sup>39</sup> However, there are still debates about the form and origin of this genre, "prophetic lawsuit."<sup>40</sup> First, many scholars pose a question about the adequacy of the term "lawsuit." Although these scenes are called "prophetic lawsuit," as K. Nielsen notes, none of the oracles that contain the root ריב correspond exactly to the form of the lawsuit. Many do not contain a judgment speech, and none contain a defence speech.<sup>41</sup> In addition, while this term supposes a complex of legal procedures, those dispute scenes are so general that they

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<sup>37</sup> For the use of the family frame in the book of Isaiah, see Darr, *Isaiah's Vision*; Dille, *Mixing Metaphors*; Kim, "Relational Metaphors for Israel." Also see Dearman, "YHWH's Household."

<sup>38</sup> Cf. Deut 4:26; 30:19; 31:28–29; 32:1.

<sup>39</sup> Cf. Isa 1:2–3, 18–20; Jer 2:4–13; Mic 6:1–8; Hos 4:1–3.

<sup>40</sup> Cf. Limburg, "Prophetic Lawsuit"; Nielsen, *Yahweh as Prosecutor and Judge*; de Roche, "Prophetic Lawsuit"; Daniels, "Prophetic Lawsuit"; Dijkstra, "Lawsuit, Debate."

<sup>41</sup> Nielsen, *Yahweh as Prosecutor and Judge*, 25.

can apply to any quarrel that may arise out of daily life in ancient Israel.<sup>42</sup> Thus, many scholars argue that the term “lawsuit” is not adequate for those prophetic dispute scenes.<sup>43</sup>

Second, concerning its origin, three proposals have been suggested: the sphere of the court at the gate, the cult, or international treaty.<sup>44</sup> Each proposal has some connections with biblical dispute scenes. In spite of some common elements between them, however, it is usually argued that there is no conclusive evidence that directly links these dispute texts with any of three proposals. It is because, as mentioned above, those dispute scenes are so general that they can apply to any quarrel. Thus, it is usually assumed that these similarities come from their common origins that are rooted in ancient Near Eastern legal forms and practice.

As often seen in historical critical approaches, these approaches tend to ignore the metaphorical character of these dispute scenes. The dispute occurs between God and his worshipers, Israelites. Thus, this is a spiritual issue based on Israel’s covenantal relationship with God. In fact, this dispute happens because of Israel’s covenant-breaking, apostasy, and idol worship that are recurring objects of God’s warning. Therefore, covenantal, religious, and cultic elements are inevitable in these dispute scenes. Although this dispute is spiritual in character and thus metaphorical in

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<sup>42</sup> De Roche, “Prophetic Lawsuit,” 564. In spite of similar observation, Nielsen does not want to abandon the term “prophetic lawsuit.” (23–26).

<sup>43</sup> Cf. de Roche, “Prophetic Lawsuit”; Daniels, “Prophetic Lawsuit”; Dijkstra, “Lawsuit, Debate.” De Roche argues that lawsuit is a modern term referring to a specific trilateral means of resolving a dispute. However, none of the prophetic lawsuits are trilateral. None fits the definition. They remain on a personal, bilateral level. Thus, he concludes that the term “lawsuit” should be abandoned (573–74). Daniels even argues that “in the absence of structural and /or contentious features which group these texts together and distinguish them from other texts, not only should the term ‘prophetic lawsuit’ be abandoned but also the underlying conception that these texts belong to a single genre” (360).

<sup>44</sup> For the theory of the court at the gate, see Boecker, *Redeformen des Rechtslebens*; for the cult origin, see Würthwein, “Der Ursprung”; for the theory of international treaty, see Huffmon, “The Covenant Lawsuit.”

description, the use of legal language makes this issue more serious. This legal language is metaphorically brought from Israel's daily life. In the daily life of the ancient Near Eastern society including ancient Israel, people could easily watch a trial happening at the gate of a town.<sup>45</sup> Thus, the legal dispute would belong to one of familiar mental frames for the ancient Near Eastern people. In addition, in ancient Israel religious life and daily life are inseparable from each other so that legal frame and covenantal frame may be easily mingled together. Thus, when ancient Israelites heard some elements in dispute frame, they could easily notice that they were listening God's dispute scene. In this metaphor (frame), God's justice and Israel's disobedience are mainly focused.

Finally, the master/servant metaphor is primarily used for Israelite leaders, such as kings and prophets, as the representatives of Israelites. Among them, Moses and David are most frequently called "Servant of the Lord."<sup>46</sup> Because of God's greatness, this title is considered to be honourable. Later, this title is used for the nation of Israel (Isa 41:8; Ps 136:22). As expected from the relationship between a human master and servant, God's servants are required to have an attitude of respect towards their God, to obey God's word, and to serve God's work rather than to follow their own thoughts and advantage. Thus, this metaphor implies God's blessing to his faithful servants but also God's judgment to his unfaithful servants as seen in many prophetic passages. Because of the importance of the servant metaphor in Isa 40–55, in the following section we will deal with this in detail.

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<sup>45</sup> See de Vaux, *Ancient Israel*, 142–57. Cf. Gen 23; Deut 21:18–21; Amos 5:10; Job 29:7–17; Ruth 4.

<sup>46</sup> For Moses, Josh 1:7; 8:31; 2 Kgs 18:12; for David, 2 Sam 3:18; 1 Kgs 1:13; 8:24.

As seen above, these metaphors (or sub-frames) for the relationship between God and his people have both similarities and differences. Thus, on one hand, each of these metaphors possesses its own distinct focus on the relationship between God and his people. On the other hand, each develops by being interwoven with other metaphors in the biblical text. Therefore, while remembering the general outline of the main frame and components described above, the detailed focus will be given to three metaphors found in Isa 40–55, which belong to this frame.

### 3.3. Three Metaphors

#### 3.3.1. Servant (עֶבֶד)

The most famous character in Isa 40–55 is “the Servant of the Lord.” The word עֶבֶד (servant) is a very common word in the Old Testament, which occurs 799 times.<sup>47</sup> This word is a general term for a male slave who is the economic asset, legal property, and complete responsibility of his owner.<sup>48</sup> The sources of slaves vary; they may be obtained by capture (war prisoners), debts, birth, self-sale and so on.<sup>49</sup> The term “slave” frequently appears in the law portions of the Pentateuch.<sup>50</sup> In addition, in political situations or as polite self-effacement, this word is used for one who is subject to those in higher positions. Thus, because this designation was used for most subordinate relationships, members of various groups can fulfill this role, for example: officials,

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<sup>47</sup> See *HALOT*, “עֶבֶד,” 2:774; Carpenter, “עֶבֶד,” *NIDOTT* 3:306; Byrne, “Servant,” 88.

<sup>48</sup> Cf. Exod 21:2, 22; Lev 25:44, 46; Eccl 2:7. For slavery in the Old Testament, see Mendelsohn, *Slavery*; van der Ploeg, “Slavery,” 72–87; de Vaux, *Ancient Israel*, 80–90.

<sup>49</sup> See Dandamayev, “Slavery,” 63–64.

<sup>50</sup> Cf. Exod 21:2–11, Deut 15:12–18, and Lev 25:39–55

military commanders, and even vassal-kings.<sup>51</sup> Finally, this word denotes the worshiper in the relationship with God. In this work, because the main issue in Isaiah is the relationship between God and people, the research will be limited to the last usage.

### 3.3.1.1. Meaning

When “servant” is used for a human’s relationship to God, as mentioned above, this word is metaphorically used, because it denotes a spiritual relationship between God and his people. In this usage, the application of this word can be divided into three sub-categories. First of all, in the OT all Israelites are God’s servants because God liberated them from their slave condition in Egypt.<sup>52</sup> Thus, only God has ownership of them. No other nation can possess Israelites as its slaves. Ideally, no Israelite could become the slave of another Israelite, although it happened in reality.<sup>53</sup> For example, God said, “Because the Israelites are my servants, whom I brought out of Egypt, they must not be sold as slaves” (Lev 25:42). Therefore, the basic implication of this use is God’s exclusive ownership of Israel, which does not allow any room for other owners (or gods) between God and Israel. The further implication is the necessity for Israel’s loyalty to God. For example, in the text of the Ten Commandments God says, “Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day” (Deut 5:15). Thus, Israel’s disobedience to God’s commandments or their following of other masters evokes God’s anger. Even

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<sup>51</sup> Cf. 2 Sam 9:2; 14:19; 15:34; 1 Kgs 16:9; 2 Kgs 19:5; 17:3 (vassal relationship). For the various uses of the term “slave” in the OT and ancient Near East, see Carpenter, “עבד”; Callender, “Servants.”

<sup>52</sup> For the slave condition in Egypt, see Lev 26:13; Deut 5:15; 6:21; 15:15; 24:18. For Israel as God’s servant, see Lev 25:55; Deut 32:36, 43; Isa 41:8; 44:1; 45:4.

<sup>53</sup> Cf. Exod 21:7–11; Lev 25:39–41.

when the Israelites required that Samuel give them a king to lead them, it meant they had abandoned God as their master. Thus, God said to Samuel, “They have rejected me from being king over them” (1 Sam 8:7) and Samuel warned the Israelites, “You shall be his slaves” (1 Sam 8:17). Worshiping other gods is also the antithesis to serving God. It results in people being punished by God, their true master. The warning of God’s punishment as a result of Israel’s disobedience occurs repeatedly throughout the OT, especially in the so-called Deuteronomic-Deuteronomistic writings.<sup>54</sup> However, when they are faithful to God, their identity as God’s servants gives them great confidence in God’s help and deliverance in any dangerous situation.

Secondly, the word עֶבֶד is used as a self-designation of the righteous before God. This use mostly occurs in Psalms, especially in laments of the individual (especially in petitions), and sometimes in a thanksgiving hymn.<sup>55</sup> Thus, when the righteous call themselves “your servant” in their prayers to God, they are usually entreating God to see their concern and to offer help, and are hoping to portray themselves as those belonging to God deserving of God’s intervention. Furthermore, this designation, “your servant,” often assumes the fact that they are God’s faithful servants who keep God’s law, as demonstrated in Psalm 119. Therefore, the term is used by faithful persons in the OT, such as Abraham, Moses, Samuel, David, Solomon, and other prophets, showing the result of their strong confidence in God.

Finally, in the OT, some individuals are called God’s servant not only by God himself but also by biblical writers.<sup>56</sup> We can distinguish these servants into four groups:

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<sup>54</sup> Cf. Deut 4:1–9; 6:11–25; 28:15–68; Josh 24:19–21.

<sup>55</sup> Cf. Pss 27:9; 31:17; 35:27; 69:18; 86:2, 4, 16; 89:51; 109:28; 119:17, 23, 38, 49, 65.

<sup>56</sup> Cf. Zimmerli and Jeremias, “παῖς θεοῦ,” 5:663–65; Byrne, *Servant*, 151–76; Goldingay, *Isaiah 40–55*, 478–81.

Patriarchs, Moses, kings, and prophets.<sup>57</sup> The first group, the Patriarchs, includes Abraham, Isaac, and Jacob. When three patriarchs are called the servant of Lord, the usual focuses are on God's choice and promise. For example, God said to Isaac, "I am the God of your father Abraham; do not be afraid, for I am with you and will bless you and make your offspring numerous for my servant Abraham's sake" (Gen 26:24). Moses also mentions the three patriarchs' names in association with God's promise, "Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, 'I will multiply your descendants... I will give to your descendants, and they shall inherit it forever'" (Exod 32:13).<sup>58</sup>

The second is Moses who is called 'servant' (עֶבֶד) forty times in the Old Testament.<sup>59</sup> As the servant of the Lord, Moses is most frequently described as a lawgiver and mediator of God's commands.<sup>60</sup> He is also a prophet who surpasses all other prophets and the mediator of revelation par excellence, as seen in Num 12:6–8: "I the LORD make myself known to them in visions...in dreams. Not so with my servant Moses... With him I speak face to face." Therefore, the designation "the Servant of the Lord" (עֶבֶד יְהוָה) focuses on his special relationship with God as a mediator between God and his people, for one of the important images of Moses is that of an intercessor on

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<sup>57</sup> Besides four major groups, there are two more figures to be called the servant of the Lord: Joshua and Job. However, because these two figures' images overlap with other servants of the Lord, I will omit the two figures here. For this classification, see Zimmerli and Jeremias, "παῖς θεοῦ," 5:664. In addition to this, there is an argument that, although they are not clearly called God's servant, the priests also can be included in the group of God's servants. Hugenberger, "Servant of the Lord," 118, argues that the priests are chosen and ordained by God to serve him in his temple and he also mentions Zech 3:18 interpreting this verse as indicating that Joshua the high priest and his friends are said to prefigure "my servant the Branch." However, in spite of Hugenberger's argument, the priestly aspect usually does not belong to this frame, because there is not enough usage in the OT. See Boda's comment on Zech 3:8 (*Haggai, Zechariah, 255–57*).

<sup>58</sup> Cf. Deut 9:27; Ps 105:6, 42; Ezek 28:25; 37:25.

<sup>59</sup> Cf. Zimmerli and Jeremias, "παῖς θεοῦ," 663.

<sup>60</sup> Cf. Josh 1:7, 13; 8:31; 11:12; 2 Kgs 18:12; 21:8; 1 Chr 6:34; Neh 1:7; 9:14; Mal 3:22.

behalf of the people of God.<sup>61</sup> His suffering as an intercessor is often caused by the people's disobedience and is effectively described in the denial of his request to be allowed to accompany Israel into the promised land (Deut 3:23–28).<sup>62</sup> Therefore, the major images of Moses are as a leader who commands God's word, a prophet who proclaims God's law, and an intercessor who prays for the sin of his own people.

The third group to be called the Servant of the Lord consists of kings. Although the king rules over Israel, the Israelite king is nevertheless the servant of God, as seen in Deut 17:14–20.<sup>63</sup> They should be chosen by God, write a copy of the law for themselves, and read and obey it. Furthermore, one of their duties is to save God's people from their enemies (2 Sam 3:18). Among kings who are called the Servant of the Lord, King David is the most distinctive figure. He is called "the Servant of the Lord" sixty times.<sup>64</sup> When David receives this designation, the context almost always involves God's election of his dynasty and God's promise about its perpetual continuation, as seen in 1 Kgs 11:13, "I will not, however, tear away the entire kingdom; I will give one tribe to your son, for the sake of my servant David and for the sake of Jerusalem, which I have chosen."<sup>65</sup> David's faithfulness to God is also emphasized twice with this title (1 Kgs 11:34; 14:8). Because of God's promise and election, the Davidic king later becomes the image of the messianic king, as seen Ezek 34:23, "I will set up over them one shepherd, my servant

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<sup>61</sup> Cf. Ps 90. There are five occasions when Moses worked as a intercessor: the worship of the golden calf (Exod 32:11–13, 30–32; 34:8–9), the rebellion of Miriam and Aaron (Num 12:11–13), the return of the spies (Num 14:13–20), the rebellion of Korah (Num 16:22), and the fiery serpents (Num 21:7). Some scholars have doubts about Moses' function as intercessor because they consider it as the result of the redaction of the Deuteronomistic tradition (see Janowski, "Vicarious Suffering," 8–13). However, their criteria of redaction are not very convincing. For some problems with redactional criticism in the OT, see Barton, *Method*, 45–60.

<sup>62</sup> See Byrne, "Servant," 154.

<sup>63</sup> See *DBI*, "David," 194–96; Byrne, "Servant," 169–76.

<sup>64</sup> Byrne, "Servant," 169.

<sup>65</sup> Cf. 2 Sam 3:18; 1 Kgs 1:13; 8:24; 11:13, 32, 34, 36; 2 Kgs 19:34; 2 Chr 6:15; Ps 89:3; Isa. 37:35; Jer 33:21f, 26.

David, and he shall feed them: he shall feed them and be their shepherd.”<sup>66</sup> However, only two other kingly figures are called the Servant of the Lord, because very few faithfully followed the law of the Lord. In the line of David, Hezekiah is only the king who is called the Servant of the Lord (2 Chr 32:16) and in the post-exile period, the descendant of David, Zerubbabel, is called the Servant of the Lord (Hag 2:23; Zech 3:8). Therefore, the prominent connotation in the image of king-servant is God’s election and the role of the messianic king.

The fourth group is the prophets who are called by God in order to deliver the word of the Lord. In the Old Testament, prophets are collectively called “the servants of the Lord” seventeen times.<sup>67</sup> This title is also used for several individual prophets: Ahijah of Shiloh (1 Kgs 14:18; 15:29); Elijah (2 Kgs 9:36; 10:10); Jonah son of Amittai (2 Kgs 14:25); and Isaiah (Isa 20:3).<sup>68</sup> Prophets warn Israel and her kings, who do not obey the law of the Lord their Master, of God’s punishment. As Vriezen describes, they “are thrown by God into the struggle for the salvation of the people; they are not merely preachers, but also witnesses, martyrs, and for that reason they have to struggle for the people.”<sup>69</sup> In fact, whatever God commands, they have to obey. Thus, they often had to perform symbolic actions and had to endure sadness and pain. The prominent image for prophets as the servants of the Lord is the proclamation of God’s word and their struggle for the people as intercessors.

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<sup>66</sup> Cf. Jer 33:26; Ezek 34:24; 37:24.

<sup>67</sup> Cf. 2 Kgs 9:7; 17:13, 23; 21:10; 24:2; Ezra 9:11; Jer 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Ezek 38:17; Dan 9:6, 10; Amos 3:7; Zech 1:6.

<sup>68</sup> In addition to these names, although they are not clearly named as the servants of the Lord, we may include Samuel, Elisha, Jeremiah, and Ezekiel, to name but few.

<sup>69</sup> Vriezen, *Outline of Old Testament Theology*, 233.

### **3.3.1.2. Connotations**

As seen in this research, the basic connotation of the Servant of the Lord is God's sovereign election of them and their loyalty to God. Because of their faithfulness to their Master, they often experience various sufferings. Besides these common connotations, each group of the servant of the Lord has specific ones. With respect to patriarchs, the usual foci are on God's choice and promise. Moses is described as a leader who commands according to God's word, a prophet who proclaims God's law, and an intercessor who prays for the sin of his own people. After Moses, the metaphor "the Servant of the Lord" develops into two distinctive images: king-servant and prophet-servant. With king-servant, however, the new image of messianic king as an ideal ruler appears and with prophet-servant the proclamation and intercession are continually focused. Within Isa 40–55, the metaphor of the servant is a central motif, directly connecting the first half, Isa 40–48, to the second half, Isa 49–55. Therefore, it is important to pay attention to the relationship between the servant in the first half and the servant in the second half and to transitions between their connotations.

### **3.3.2. Jacob (Israel)**

#### **3.3.2.1. Meaning**

Jacob is actually the name of an ancestor of the Israelites, from whom the name of the nation of Israel is derived. The Bible explains that his Hebrew name יַעֲקֹב (Jacob) originates from his birth event in which he held on to Esau's heel (עָקַב) with his hand (Gen 25:26). However, many scholars consider this name to be the short form of אֱלֹ-

יעקב which means “God will protect” or “May God protect.”<sup>70</sup> This and other similar Semitic names are widely found outside the Bible from ancient Near Eastern documents.<sup>71</sup> Although the name Jacob could have some connection with Semitic names such as יעקב-אל, in the OT there is no hint of it. Rather, throughout the Jacob story (Gen 25:19—35:29) his life and characteristics fit well with his birth event by which the OT explains his name’s origin. With his shrewdness and strong desire for possession, he actually deceives his brother, father, and uncle. Although he is a deceiver, several times during important moments of his life God appears before him, encourages him, and confirms him as the partner of the covenant.<sup>72</sup> Later as an heir of the covenant Jacob blesses his descendants with God’s blessing (Gen 48:1—49:33). During the most critical meeting with God at the Jabbok River, however, God gives Jacob a new name, “Israel” (Gen 32:28), which is usually assumed to mean “God fights.”<sup>73</sup> This new name, which signifies his new identity,<sup>74</sup> later becomes the name of the kingdom of his descendants. Although Jacob is renamed Israel, the new name appears only in Gen 35:21–22 within the whole Jacob story. In the Joseph story (Gen 37:1—50:26), however, both the names

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<sup>70</sup> Freedman, “Original Name,” 125–26; Zobel, “יעקב,” 185–91.

<sup>71</sup> Hamilton, *Genesis*, 178–79.

<sup>72</sup> Cf. Gen 25:23; 28:13–15; 31:3; 32:24–30; 35:1.

<sup>73</sup> See Wenham, *Genesis 16–50*, 296–97. Although the text itself relates this name to the verb שרה (“to fight”), some scholars try to find the original meaning of this name. For example, Geller, “Struggle at Jabbok,” following the Greek translators and Vg, relates this name to שרר “to rule, be strong”; Albright, “Names ‘Israel’ and ‘Judah,’” suggests that it was related to Ethiopic and Arabic stems meaning “to heal”; Coote, “Meaning of the Name Israel,” argues that this word could mean “El rules” relating to the noun משרה (“government”). However, as Ross, “Israel at Peniel,” observes, “these other suggestions are no more compelling than the popular etymology given in the text of Genesis. In addition, as Wenham, *Genesis 16–50*, 297, argues, “it should be remembered that popular etymologies in the Bible generally take the form of a play on a name rather than a precise historical etymology.”

<sup>74</sup> See Hamilton, “Jacob/Israel”; Motyer, “Israel.” Wenham, *Genesis 16–50*, 297, argues that, whenever his descendants heard this name (Israel), or used it to describe themselves, “they were reminded of its origin and of its meaning, that as their father had triumphed in his struggle with men... and with God, so they too could eventually hope to triumph.”

Jacob and Israel are used. This is in contrast to the case of Abraham, who, after receiving his new name (17:5), is never again called the old name “Abram.”<sup>75</sup>

Beyond Genesis, Jacob is often associated with Abraham and Isaac as those with whom God made a covenant.<sup>76</sup> However, in poetic texts the name Jacob is more frequently used as a title for his descendants, the Israelites, mostly in parallel with the other name Israel: “O that the deliverance of Israel might come from Zion! When the LORD restores the fortunes of His people, Jacob will exult, Israel will rejoice” (Ps 14:7). As a rhetorical poetic device, this parallel use of Jacob and Israel is first found in Jacob’s prophecy for his sons (Gen 49:7) and then in Balaam’s prophecies (Num 23:7, 10; 24:5, 17). Psalms and Isaiah in particular contain numerous examples of it.<sup>77</sup> In this use, Jacob can signify various groups who belong to Jacob’s descendants, although it is often not easy to discern one from another: the united nation of Israel; Israel, the northern kingdom; Judah, the southern kingdom; or Israel in a broader, ethnoreligious sense.

### 3.3.2.2. Connotations

In the stories of Genesis, Jacob evokes various images: the sibling rivalry, the younger child who supplants the elder, the deceiver, the wanderer, the worshiper, and the partner of the covenant. However, outside of Genesis, as mentioned above, Jacob does not appear much but only as a title for his descendants. At first glance, its use in poetic texts does not seem to have any specific implication because of its common use in

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<sup>75</sup> Hamilton, “Jacob/Israel,” argues that this difference is because the name “Jacob” probably represents his human side related to suffering, sinfulness, and agony, while “Israel” underscores his office and role as progenitor of the chosen nation. Although this implication does not appear in narrative texts, it fully develops in poetry texts including Psalms and Prophets.

<sup>76</sup> Cf. Exod 2:24; 3:6, 15–16; 4:5; 6:3, 8; 33:1; Lev 26:42; Num 32:11; Deut 1:8; 6:10; 9:5, 27; 29:13; 30:20; 32:9, 15; 33:4, 10; 34:4.

<sup>77</sup> Cf. Pss 14:7; 22:23; 53:6; 78:5, 21, 71; 81:4; 105:10, 23; 114:1; 135:4; 147:19; Isa 9:8; 10:20; 14:1; 27:6; 29:23; 40:27; 41:8, 14; 42:24; 43:1, 22, 28; 44:1, 21, 23; 45:4; 46:3; 48:1, 12; 49:5–6; Jer 2:4; 10:16; 30:10; 31:7; 46:27; Lam 2:3; Ezek 39:25; Mic 1:5; 2:12; 3:1, 8, 9; Nah 2:2.

poetic texts.<sup>78</sup> With more careful investigation, however, we can notice that in some texts this title is used as a metaphor which is related to the ancestor Jacob. In particular, within Isa 40–48 Jacob usually occurs with Israel in parallel and both titles can be considered together as a mixed metaphor. Within Isa 41–48 where “Jacob-Israel” is used as the main addressee, “Jacob-Israel” is consistently described as a singular man with some exceptions. “Jacob-Israel” is called “my servant” by God;<sup>79</sup> however, God calls “Jacob-Israel” the blind and deaf servant who does not serve him properly (Isa 42:19). In addition, although the title “Jacob-Israel” is not directly connected to the ancestor Jacob, there are many instances in which this title is metaphorically connected to various connotations taken from the characteristics of their ancestor Jacob. This metaphorical use of the title “Jacob-Israel” becomes clearer by a contrast between Jacob-Israel in Isa 41–48 and Zion in Isa 49–54. In contrast to the metaphor “Jacob-Israel,” which is usually described as his chosen one as well as an unfaithful servant, in Isa 49–55 the main addressee, the metaphor “Zion,” is described sympathetically as God’s wife and Israel’s mother who has lost her children. This transition of the main addressee, who represents the character of Israel, is very important in the understanding of the structure of Isa 40–55.

Based on this observation, it can be argued that, while Jacob implies his old identity as the deceiver, Israel implies his new identity as God’s chosen and blessed one.<sup>80</sup> Interestingly, among 18 occurrences Jacob always stands first before Israel in this

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<sup>78</sup> Polliack argues that “Perhaps the identification of Jacob with Israel, so common a biblical rhetoric, makes it easier to disregard the specific contours of his persona in Deutero-Isaiah’s allusions, whereas the references made to Abraham, Sarah and Noah seem more evident” (“Typological Use,” 76).

<sup>79</sup> Cf. Isa 41:8–9; 43:10; 44:1–2, 21; 45:4.

<sup>80</sup> See Motyer, “Israel (Nation).” He describes the whole history of Israel as their wrestling with God who seeks to wrestle Israel back into faithfulness, that is, from Jacob, their old identity (deceivers and idolaters), to Israel, their new identity (God’s chosen people).

parallel, except one occasion (Isa 41:8), probably implying their present condition as resembling Jacob. Because of the mixed implications of this metaphor, there is emphasis on both sides of positive and negative implications.

Most passages that contain the parallel terms Jacob and Israel are related to God's judgment, which is prophesied against both divided kingdoms, or which has already happened to both kingdoms. In the context of God's judgment, the metaphor "Jacob" with the parallel name Israel often reminds the Israelites of God's initial choice of Jacob their ancestor, not of the terrible memory related to the destruction of two kingdoms. Thus, the metaphor "Jacob-Israel" also functions as a metaphor for Israel's faith in God's covenant made with their ancestors, by which they could hope for God's salvation.<sup>81</sup> This implication is shown particularly clearly in Isa 40–55: "But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend" (Isa 41:8); "But now hear, O Jacob my servant, Israel whom I have chosen! Thus says the LORD who made you, who formed you in the womb and will help you: Do not fear, O Jacob my servant, Jeshurun whom I have chosen" (Isa 44:1–2).<sup>82</sup>

The parallel Jacob-Israel shows not only positive connotations but also negative connotations related to the ancestor Jacob. When the metaphor "Jacob" is used alone, it clearly refers to the sinful character of Jacob who symbolizes the origin of the guilt for

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<sup>81</sup> See Kratz, "Israel in the Book of Isaiah," 111–13. He argues that "it focuses the spotlight on the formation and re-formation of Israel as the people of God. After the catastrophe of 587 BCE in which the kingdom and the temple were destroyed, and consequently also the relationship which these institutions secured to Yhwh, as the God of Israel and Judah, Jacob represents a new beginning" (113). Also see Polliack, "Typological Use," 77. Zobel also comments that "this name is obviously chosen because there is no danger of its being misunderstood in a political sense; none of the political manifestations of Israel throughout the course of history was ever called Jacob" ("יַעֲקֹב," 204).

<sup>82</sup> Williamson argues that Isaiah uses the name 'Jacob' in chs. 40–55 and in passages such as 2:5 "for the empirical Israel of his day." It refers to "the people in their dispirited and depressed condition rather than as the Israel full of faith, which the prophet holds out before them and towards which he encourages them to move" (*The Book Called Isaiah*, 145).

which God punishes Israel, notably in Hos 12:2–4: “The LORD has an indictment against Judah, and will punish Jacob according to his ways... In the womb he tried to supplant his brother, and in his manhood he strove with God. He strove with the angel and prevailed; he wept and sought his favour.”<sup>83</sup> In this passage God clearly identifies the ancestor Jacob’s sinfulness with the nation Israel’s sin. However, this identification is not based on the pure imputation of Jacob’s sin upon the nation Israel, but on the similarity of their sinfulness, which the ancestor Jacob and his descendants share. Thus, Jacob is used as an archetype of a sinner.<sup>84</sup> In addition, Isa 43:27 is often considered to refer to Jacob’s sinfulness: “Your first ancestor sinned, and your interpreters transgressed against me.”<sup>85</sup> Therefore, in the metaphor “Jacob,” the people of Israel are illuminated by the human character of their ancestor Jacob. That is, in this metaphor, the relationship between God and Israel is likened to the relationship between God and Jacob their ancestor.

In fact, Isaiah 40–55 contains many examples which evoke negative connotations for the mixed metaphor “Jacob-Israel”: “Who gave up Jacob to the looter and Israel to the plunderers? Was it not the LORD, against whom we have sinned, in whose ways they would not walk, and whose law they would not obey?” (42:24); “Yet you did not call upon me, O Jacob; but you have been weary of me, O Israel” (43:22). Thus, when the metaphor Jacob-Israel is used in Isa 40–48 for God’s people who were the

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<sup>83</sup> See Polliack, “Typological Use,” 76–78; Kratz, “Israel in the Book of Isaiah,” 116.

<sup>84</sup> *DBI* explains that “an archetype is an image or pattern that recurs throughout literature and life. Archetypes are the universal elements of human experience.” For the detailed discussion of the term “archetype,” see *DBI*, “Archetype.”

<sup>85</sup> See Polliack, “Typological Use,” 77–78; Whybray, *Isaiah 40–66*, 93; Westermann, *Isaiah 40–66*, 133; Goldingay, *Isaiah 40–55*, 225; Childs, *Isaiah*, 341. As Goldingay mentions, the term “the first ancestor” and other terms “interpreters” and “leaders” can imply the author’s intentionally ambiguous use in order to broaden the boundary of application. This use of ambiguous language is a characteristic of Isaiah. For the ambiguous language in Isaiah, see Kim, *Ambiguity, Tension, and Multiplicity*.

descendants of the ancestor Jacob, committed sins against God, and went into exile, this metaphor evokes both the positive and negative connotations. Because in Isa 40–48 the connotations of the metaphor “Jacob-Israel” develop from its positive side to the negative, it is important to give attention to its development and its relation to the metaphor “Zion” which is a main addressee in Isa 49–55.

### 3.3.3. Zion

Zion is often used as a synonym of Jerusalem. As many scholars have already noted, “Zion” is a metaphorical expression.<sup>86</sup> Thus, the metaphor “Zion” can mean more than simply the physical Jerusalem, the capital city of Israel.<sup>87</sup> Zion could signify not only God’s abode and God’s dwelling among Israel, but also the people of Israel. The metaphorical character of Zion is also confirmed by the fact that the word “Zion” usually occurs in poetic texts where figurative speech dominates.<sup>88</sup> Because of this metaphorical characteristic, the meaning of Zion in a certain text is often decided by considering its various connotations and related motifs in each context.<sup>89</sup>

In this section, the semantic range of Zion will first be investigated. Then the various connotations of Zion will be discussed and outlined with a particular focus on two sub-types in the metaphor “Zion,” that is, the royal metaphor, which describes Zion

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<sup>86</sup> For the detailed discussion of Zion as a metaphor and as a theological theme, see Ollenburger, *City of the Great King*; Maier, *Daughter Zion, Mother Zion*; Porteous, “Jerusalem-Zion,” 235–52.

<sup>87</sup> Cf. Porteous, “Jerusalem-Zion, 235–52.

<sup>88</sup> The proper name צִיּוֹן occurs 152 times in the Old Testament: 93 in the prophetic writings, 53 in the poetic writings and only 6 in the narrative writings (Otto, “צִיּוֹן,” 343).

<sup>89</sup> As *DBI*, xv, defines, “A motif is a pattern that appears in a written text. At its most rudimentary, such a pattern is something that we notice in an individual biblical text.” “A complex of ideological or theological motifs which came to be applied to Zion after David’s conquest of the city” is often called the Zion tradition (Renz, “Zion Tradition, 79–80).

as the abode of God, the great King, and the female metaphor, which depicts Zion as a woman.

### 3.3.3.1. Basic Meaning

Although many have sought to discover the etymology of צִיּוֹן (Zion), there is no consensus regarding it.<sup>90</sup> Furthermore, for its supposed original meaning, which is usually considered to have some connection to “hotness,” there is no clue in the Bible or extra-biblical documents. This word only appears as the name of a place. As a metaphor, Zion’s meaning gradually grows in close connection with historical circumstances.<sup>91</sup> Jon D. Levenson classifies the meaning of Zion into four categories according to its historical development.<sup>92</sup> First of all, it denotes the name of a fortress, which David captured from the Jebusites (2 Sam 5:7) and called “the city of David” (2 Sam 5:9). Second, after Solomon built the temple and brought up the Ark of the Covenant from Zion, the City of David, to the Temple Mount (1 Kgs 8:1; 2 Chron 5:2), Zion designated the Temple Mount on which the temple of God was placed: “Remember Mount Zion, where you came to dwell” (Ps 74:2).<sup>93</sup> Third, because the temple was of great significance in Jerusalem, through synecdoche, Zion became a synonym for Jerusalem itself: “For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem” (Isa 2:3).<sup>94</sup> Finally, because of the significance of Jerusalem in Israel, by a process of metonymy, the meaning of Zion was extended to the people or land of Israel,

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<sup>90</sup> See Otto, “צִיּוֹן,” 342–43; *HALOT*, 3:1022.

<sup>91</sup> Cf. Porteous, “Jerusalem-Zion,” 235–52.

<sup>92</sup> Levenson, “Zion Traditions,” *ABD* 6:1098. For a similar classification, see *HALOT*, 3:1022. Cf. Hoppe, *Holy City*, 40–41.

<sup>93</sup> Cf. Isa 8:18; 10:12; 18:7; 24:23; Joel 3:5; Mic 4:7; Ps 74:2; Lam 5:18.

<sup>94</sup> Cf. Isa 10:24; 12:6; 33:20; 51:3, 11; Jer 3:14; Mic 3:12; Pss 51:20; 87:2.

as found in Isa 51:16: "...stretching out the heavens and laying the foundations of the earth, and saying to Zion, 'You are my people.'"<sup>95</sup>

In many texts, however, it is not easy to grasp the exact meaning, because Zion is usually personified in the poetic texts and is used in a metaphorical sense.<sup>96</sup> Thus, a careful study of the context is necessary. As a result of its importance in Old Testament theology, Zion becomes one of the central metaphors of Israelite religion. The metaphorical uses of Zion can be divided into two: royal metaphor and female metaphor.

### **3.3.3.2. Royal Metaphor for Zion: Background and Connotations**

As mentioned above, the metaphor Zion has been developed in close connection with the Davidic covenant and the Temple. Thus, while based on Israelite covenant tradition, Zion's implications interact with various Israelite religious traditions and counteract ancient Canaanite mythical tradition. In the metaphorical use of Zion, the central theme is "The LORD is the great King and Zion is His city."<sup>97</sup> This is most frequently found in the Psalms, for example, Ps 48:3 (ET 48:2): "It is beautiful in its loftiness, the joy of the whole earth. Like the utmost heights of Zaphon is Mount Zion, the city of the Great King" (NIV)."<sup>98</sup> This royal metaphor for Zion has been usually treated in studies on the Zion tradition, which refers to a complex of ideological and theological motifs related to Zion. Although such studies have focused on the diachronic

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<sup>95</sup> Cf. Isa 1:27; 46:13; Zeph 3:14; Zech 2:7.

<sup>96</sup> Cf. Porteous, "Jerusalem-Zion," 239–44. He argued that in Israel's history "Zion" becomes a symbol through the way that the great hopes associated with the chosen people are linked with the fate of a city, and that Zion "could be regarded as uniting the two streams of tradition, that concerning the Exodus and that concerning the monarchy" (239).

<sup>97</sup> See Roberts, "Zion in the Theology," 94–99; Roberts, "Enthronement," 675–86; Ollenburger, *City of the Great King*, 23–52; Strong, "Zion," 1314–21. For the explanations of the gods as king in the ancient Near East, see Smith, "Gods as King," 19–38.

<sup>98</sup> Cf. Pss 47:2, 7–9; 48: 2; 74:12; 84:4; 93:1; 96:10; 97:1; 99:1.

development of the Zion tradition, their results show the various connotations of the metaphor Zion.<sup>99</sup> Modern research on the Zion tradition generally mentions five motifs which were summarized by Edzard Rohland and H. Wildberger.<sup>100</sup>

### 3.3.3.2.1. The Five Motifs

The first motif is that Mount Zion is “the highest mountain” on which God dwells. In this motif Zion is identified with Mount Zaphon in Canaanite mythology, where Baal dwells. This is found in Ps 48:2: “fair-crested, joy of all the earth, Mount Zion, summit of Zaphon (יִרְכָּתִי צָפֹן), city of the great king” (NJPS).<sup>101</sup> Zaphon is the name of the mountain in the Ugaritic texts on which the god Baal dwells and rules over the other gods.<sup>102</sup> Therefore, although Mount Zion is not a high mount,<sup>103</sup> the psalmist proclaims that Mount Zion is the highest mountain and the true Zaphon, for the Great King dwells there. This King is not Baal, but the Lord, God of Israel.<sup>104</sup> Thus, while using Canaanite mythical language, the psalmist changes the content appropriately to fit the thought of Israelite religion. Therefore, this adoption of a Canaanite motif is actually the refutation of Canaanite religious tradition. In addition, Mount Zion is contrasted with the mountains that are not chosen as the place for God’s abode: “O mighty mountain,

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<sup>99</sup> See Ollenburger, *City of the Great King*, 22. Although he recognizes the limitations of earlier studies and reveals the various connotations of the metaphor Zion, his study still uses the historical traditional approach as its basic methodology.

<sup>100</sup> Edzard Rohland, *Die Bedeutung der Erwählungstraditionen Israels für die Eschatologie der alttestamentlichen Propheten* (D.Theol. dissertation, University of Heidelberg, 1956), 142, as cited in Roberts, “The Davidic Origin,” 329; Wildberger, “Die Völkerwallfahrt zum Zion,” 62–81. Cf. Clements, *Isaiah and the Deliverance of Jerusalem*, 74; Strong, “Theology of Zion,” 1314; Hoppe, *Holy City*, 25–33.

<sup>101</sup> Many other versions (KJV, RSV, NASB, and NRSV) translate “summit of Zaphon (יִרְכָּתִי צָפֹן)” as “in the far north” but I follow NJPS and NIV. For this translation issue, see Roberts, “Davidic Origin,” 334; Craigie, *Psalms 1–50*, 353.

<sup>102</sup> See Roberts, “Davidic Origin,” 334–6; Clifford, *Cosmic Mountain*, 142–44. Another occurrence of Mount Zaphon in the Bible is in Isa 14:13.

<sup>103</sup> Zion is generally considered as a hill on the eastern side of the city. Cf. Hoppe, *Holy City*, 25.

<sup>104</sup> See Craigie, *Psalms 1–50*, 353.

mountain of Bashan; O many-peaked mountain, mountain of Bashan! Why do you look with envy, O many-peaked mountain, at the mount that God desired for his abode, where the Lord will reside forever?” (Ps 68:16–17). Therefore, the first motif emphasizes that the Lord, God of Israel, is the Great King and that God has chosen Zion for his residence.

The second motif is that the river of paradise flows out of Zion, for example, Ps 46:5 (ET 46:4): “There is a river whose streams make glad the city of God, the holy habitation of the Most High.”<sup>105</sup> This is similar to the Canaanite mythical motif that portrays El’s abode in the midst of two rivers.<sup>106</sup> El is the supreme god of the Canaanite pantheon.<sup>107</sup> Therefore, in this motif, the God of Israel is compared with the supreme god of the Canaanites. Jerusalem, however, does not have a river, but only a small spring, Gihon. Therefore, the psalmist adopts this Canaanite motif to emphasize the kingship of God and the significance of Zion.<sup>108</sup>

This motif is also related to the four rivers that flowed in the Garden of Eden, among which is the river Gihon. Thus, this motif is often called the river of paradise motif.<sup>109</sup> This motif develops to the extent of describing Zion as the centre of all life and the universe, from which living waters originate, for example, “On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter” (Zech 14:8).<sup>110</sup> Therefore, this

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<sup>105</sup> Cf. Pss 29:10; 36:9–10; Isa 33:21–23; Ezek 47:1–12; Joel 3:18; Zech 14:8.

<sup>106</sup> Clifford, *Cosmic Mountain*, 38–41; Roberts, “Davidic-Solomon Empire,” 100–1; Ollenburger, *City of the Great King*, 51–52.

<sup>107</sup> Cf. Herrmann, “EL,” 522–33; Oden, Jr., “BA’AL ŠAMĒM and ’ĒL,” 457–73; Kapelrud, “Creation,” 1–11; Pope, “Status of El,” 219–30. The relationship between El and Baal is still under debate. Although Baal, who is a young and powerful god and King of the Earth, appears in the position of supreme god of the Canaanite pantheon, El, who is old, the Creator of Creatures, and Lord of Heaven, seems not to be suppressed by Baal.

<sup>108</sup> See Hoppe, *Holy City*, 28; Ollenburger, *City of the Great King*, 51–52.

<sup>109</sup> See Hoppe, *Holy City*, 28; Meyers and Meyers, *Zechariah 9–14*, 434–39. Block, *Book of Ezekiel*, 696–703. For the various implications of ‘river’ image in the Bible, see *DBI*, “River,” 729–31.

<sup>110</sup> Cf. Isa 33:21–23; Ezek 47:1–12; Joel 3:18; Zech 14:8. For detailed explanation for the motif of living

motif implies that the Great King as Creator, who is the origin of all life, will control and rule over every creature. Relating to this motif, God is often described as King-Creator, as found in the Psalms: “The LORD is king, he is robed in majesty ... He has established the world; it shall never be moved” (93:1).<sup>111</sup> The image of King-Creator for God continually appears to be mixed with the image of King-Warrior in the third and fourth motifs.

The third and fourth motifs are closely related to each other. The third motif is the victory of the Creator God over the unruly waters of chaos, and the fourth is God’s victory over rebellious nations and their rulers, which is celebrated in the gate of Jerusalem. In relation to the third motif, the ancient Near Eastern creation accounts describe “the creation of the world as the consequence of a god’s struggle with chaotic forces, symbolized by primordial waters that the god’s power is able to contain.”<sup>112</sup> Thus, while the third motif refers to the chaotic natural forces opposed to God, the fourth motif refers to political forces: nations and their rulers. In light of this, the third and fourth motifs can be considered together as the motif of God as King-Warrior against his enemies.<sup>113</sup> These motifs contend that no rebellious forces can be successful against God and conquer Zion where the Great King dwells. Rather, God, the Great King-Warrior, will rule over the entire world. Through these motifs, the Zion tradition shows great confidence in God. Thus, Levenson comments, “The Temple mount is ... a bulwark and

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waters, see Meyers and Meyers, *Zechariah 9–14*, 434–39.

<sup>111</sup> Cf. Pss 24: 1–2; 29: 10; 65: 7–10; 74: 12–17; 89:12–13; 96:5–13. Cf. Ollenburger, *City of the Great King*, 54–58, who regards the image of God in the Psalms as the King-Creator and mentions the parallel story of the Enuma Elish, in which “the creation, accomplished through Marduk’s victory over Tiamat, is crowned by the creation of Babylon and the temple Esagila, the dwelling-place of Marduk” (55–56).

<sup>112</sup> Hoppe, *Holy City*, 29–30. Also see Roberts, “Davidic-Solomon Empire,” 102–3; Levenson, *Sinai and Zion*, 151–54; Longman and Reid, *God is a Warrior*, 83–4.

<sup>113</sup> Cf. Pss 48:5–7; 65:6–7; 76:6–8; 89:9–13; 104:1–9. See Longman and Reid, *God is a Warrior*, 13–26. This book explains the Warrior-God as the central concept in the Bible.

a guarantee against chaos. Only the waters of life flow there.”<sup>114</sup> As mentioned above, the motif of God as King-Warrior is found in ancient suzerainty treaties, which may have exerted a great influence on the formation of the covenants of Israel,<sup>115</sup> and the Zion tradition is based on Israelite covenant tradition. Thus, as a result, the Zion tradition also describes God as King-Warrior who protects his faithful vassals and defeats his enemies.

The fifth motif, “pilgrimage to Zion,” portrays the future of Zion.<sup>116</sup> This motif is in sequence with the other four motifs which describe God as the universal Great King. All the people who recognize God’s authority will come to Zion, God’s holy place, from all over the world, as found in Isa 2:2–4: “In days to come the mountain of the Lord’s house shall be established as the highest of the mountains...; all the nations shall stream to it. Many peoples shall come and say, ‘Come, let us go up to the mountain of the Lord...’”<sup>117</sup> This motif is analogous to a stipulation within the ancient suzerainty treaty in which the vassal kings made regular journeys to the city of the great king to render their homage and reaffirm their loyalty.<sup>118</sup> In the Zion tradition, this motif is used to make clearer the imagery that God is the Great King over the whole world.

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<sup>114</sup> Levenson, *Sinai and Zion*, 154.

<sup>115</sup> See Dumbrell, *Covenant and Creation*, 93–98. He notes “A treaty gave the vassal the right to expect protection by the Hittite king against external threats and domestic enemies” (96). Also see McCarthy, *Treaty and Covenant*, 80–81.

<sup>116</sup> Contra Ollenburger, *City of the Great King*, 15–16, who considers the fifth motif as post-exilic addition. Although many scholars consider Isa 2:2–4 (Mic 4:1–3) as the post-exilic text and this motif usually occurs in post-exilic texts, I would consider this motif to be pre-exilic, because this motif fits well with other motifs in the Zion tradition, is found in some of Zion songs (Ps 76:11–13), and Isa 2:2–4 fits well with the context within Isaiah 1–39 (Wildberger, *Isaiah 1–12*, 85–97); also see Von Rad, *Old Testament Theology*, 155–69, 294–95.

<sup>117</sup> Cf. Pss 65:2–3; 86:9–10; Mic 4:1–5; Zech 8:20–23; 14:16–17.

<sup>118</sup> Cf. Merrill, “Pilgrimage and Procession,” 261–72. In ancient Near Eastern religions, pilgrimage to a central temple was a common feature (Hoppe, *Holy City*, 32). Although pilgrimage was a common feature in ancient Near Eastern religions, this pilgrimage motif in the Zion tradition is different from other neighbour religions. In the ancient Near Eastern religions, a god is a national patron, who protected the interests of that nation, and pilgrimage was usually limited to the people’s nationality. This pilgrimage

### 3.3.3.2.2. Other Connotations

As seen above, these five motifs show the Israelites' confidence in their God who dwells in Zion. Israel's God, the LORD, is the Great King who created all creatures and still rules over them. The Great King-Warrior will fight for Zion, protect it, and establish it as the centre of whole world. This image of the Great King necessarily evokes the connotation of "security and refuge" for Zion as the Great King's abode.<sup>119</sup> In fact, security and refuge are fundamental elements which people expect from their human king. For example, when the Israelites want Samuel to appoint a king to lead them, they expect that their king will fight for them and protect them against enemies, as the kings of other nations do (1 Sam 8:4–22). This is displayed throughout the Psalms: "God is in the midst of the city; it shall not be moved; God will help it when the morning dawns" (Ps 46:6); "The LORD is a stronghold for the oppressed, a stronghold in times of trouble" (Ps 9:10).<sup>120</sup> Therefore, Zion as God's abode signifies security and refuge for the Israelites. However, there are negative connotations which are opposed to these positive connotations.

The royal metaphor implies an exclusive relationship between God and Zion. That is, as seen above, God exercises exclusive kingship over Zion (or Israel) and Zion is the only chosen abode of God.<sup>121</sup> In response to God's exclusive choice for Zion, Zion should be faithful to God; in fact, this is essential for the existence of Zion. Therefore, the royal metaphor focuses on the faithful God who will eventually fulfill his promises in history, highlighting the kingship of God. This exclusive relationship between God

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motif in the Zion tradition contains people from all over the world (Hoppe, *Holy City*, 36–37).

<sup>119</sup> See Ollenburger, *City of the Great King*, 66–80.

<sup>120</sup> Cf. Pss 20:2–3; 48:9–15; 53:7; 76:3–4; 87:5–6; 97:10.

<sup>121</sup> Cf. Pss 48:2–4; 68:17; 78:67–69; 84:2–6; 99:1–2, 9; 132:12–14; Isa 14:32; 28:16–17.

and Zion, however, implies what will happen to Zion if Zion is not faithful to God, the Great King.<sup>122</sup> That is made explicit in the female metaphor which focuses on the sinful people who are the objects of God's love as well as his anger.

### **3.3.3.3. The Female Metaphor for Zion: Connotations**

The tradition which personifies the city as a woman was popular in ancient West-Semitic literature, although the origin of the tradition is still under debate.<sup>123</sup> In ancient Mesopotamia, Akkadian and Sumerian terms for city were used in the masculine and neuter, but in the West-Semitic languages of Levant, common nouns for city were feminine in gender, possibly facilitating or reflecting the personification of cities as females.<sup>124</sup> Therefore, the biblical writers draw on a long literary tradition when they use the metaphor of a woman for Zion. In the Old Testament, however, not only cities but also the people of Israel are personified as a woman, as found in the book of Hosea and Ezekiel. This personification of Israel appears as a metaphor which is based on Israel's covenantal relationship with God. Thus, in this metaphor, Israel is depicted as the wife of God. Therefore, this personification of a city should be considered a tradition which is possibly influenced more dominantly by Israelite religious traditions than by ancient Near Eastern cultures.

The female metaphor for Zion is especially prominent in Isaiah and Lamentations. This metaphor is not limited to one kind of woman, but denotes various kinds of women

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<sup>122</sup> Cf. Jer 7:1–15; Mic 3:8–12.

<sup>123</sup> For various discussions about the origin of this phenomenon see the previous marriage metaphor section. Also see Maier, *Daughter Zion, Mother Zion*, 61–74; Frymer-Kensky, *Wake of the Goddesses*, 171–72; Darr, *Isaiah's Vision*, 126–27; Abma, *Bonds of Love*, 20–23.

<sup>124</sup> Darr, *Isaiah's Vision*, 127.

including wife, mother, widow, and daughter.<sup>125</sup> In these metaphors, there is a wide range of connotations with different nuances according to each particular passage. The majority of female metaphors, however, carry negative connotations. For example, Zion likens herself to a bereaved and barren mother: “The children born in the time of your bereavement ... ‘Who has borne me these? I was bereaved and barren, exiled and put away—so who has reared these? I was left all alone ...’” (49:20–21). Also, she is an abandoned wife: “For the LORD has called you like a wife forsaken and grieved in spirit, like the wife of a man’s youth when she is cast off, says your God” (Isa 54:6). In Lamentations, where the writer grieves over the destruction of Zion, Zion is likened to a widow: “How lonely sits the city that once was full of people! How like a widow she has become ...” (1:8). Although it is rare, Zion is identified as a whore to be devoured by swords: “How the faithful city has become a whore!” (Isa 1:21).

Although this metaphor usually appears with negative connotations, it is sometimes used in a positive sense, usually in Israel’s restoration. For example, Zion is a mother giving birth without pain: “Before she was in labour she gave birth; before her pain came upon her she delivered a son ... as soon as Zion was in labour she delivered her children” (Isa 66:7–9). Zion is likened to a mother whose sons are aroused as warriors by God: “I will arouse your sons, O Zion, against your sons, O Greece, and wield you like a warrior’s sword” (Zech 9:13).

By using these female metaphors, the biblical writers tried to evoke the common associations with which these metaphors were linked in ancient Israel.<sup>126</sup> Generally

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<sup>125</sup> Cf. Darr, *Isaiah’s Vision*, 128–134; *DBI*, “Zion,” 981.

<sup>126</sup> Darr, *Isaiah’s Vision*, 86, focusing on the text of Isaiah, identifies Israel’s associations with women: “Subordination and dependence; vulnerability; haughtiness and vanity; submissiveness; limited knowledge and competence; familial and conjugal love; fertility and reproduction; maternal devotion,

speaking, in ancient Israel women depended on adult males such as fathers and husbands, “for physical protection, social status, legal standing, and economic support... Sociological, as well as physiological, forces subordinated women to men.”<sup>127</sup> Thus a woman in the Bible was identified as the daughter of her father, the wife of her husband, or the mother of her son: Lot’s daughters (Gen 19); Jephthah’s daughter (Judg 11:34ff); Job’s daughters (Job 42:15); Cain’s wife (Gen 4:17); Noah’s wife (Gen 6:18); Manoah’s wife (Judg 13:2); Moses’ mother (Ex 2:8); Sisera’s mother (Judg 5:28). Therefore, in the female metaphors in which Zion is described as a wife or daughter, Zion’s dependence is one of the most prominent associations, for example, “But Zion said, ‘The LORD has forsaken me, my Lord has forgotten me’” (Isa 49:16); “There is no one to guide her among all the children she has borne; there is no one to take her by the hand among all the children she has brought up” (Isa 51:18).<sup>128</sup> In addition, these metaphors often show that Zion does not have any protection and is in danger of a great destruction, because her Defender has rejected her. This aspect of dependence in the female metaphor is a good match for the image of King-Defender in the royal metaphor.

With a close relation to dependence, vulnerability is also an important element in the female metaphors.<sup>129</sup> In the Bible, women are often depicted as the weak and vulnerable ones, physiologically as well as sociologically, especially when they do not have a defender who will protect them.<sup>130</sup> This is prominent in military scenes: “She

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compassion, and nurture; bereavement with its rituals of mourning and lament; and women’s sexuality as a source of danger and shame (menstrual pollution, prostitution, and adultery).”

<sup>127</sup> Darr, *Isaiah’s Vision*, 86. Also see Maier, *Daughter Zion, Mother Zion*, 72–74; Emmerson, “Women in Ancient Israel,” 371–94; Blenkinsopp, “Family,” 48–103; Block, “Marriage and Family,” 33–102.

<sup>128</sup> Cf. Isa 54:1–17; 62:4–5; Lam 1:1.

<sup>129</sup> See Frymer-Kensky, *Reading the Women*, 333–338; Shargent, “Living on the Edge,” 26–42.

<sup>130</sup> Recently many scholars have raised serious questions regarding the Bible’s violence and God’s association with it, often dealing with texts wherein God’s violence is associated with the female metaphor. See, e.g., feminist perspective: Galambush, *Jerusalem*; Weems, *Battered Love*; Gordon and Washington,

weeps bitterly in the night, with tears on her cheeks; among all her lovers she has no one to comfort her; all her friends have dealt treacherously with her, they have become her enemies” (Lam 1:2). Through the depiction of violence to women in the female metaphors, the biblical writers evoke strong emotional shock at the destruction of Zion which is a consequence of God’s judgment against the sin of Zion.

The positive dimension of female metaphors in the Bible presents women as the object of the love of a father and husband, such as a daughter in the story of Jephthah (Judg 11:34–35) and a bride in the Song of Songs.<sup>131</sup> Therefore, the close relationship between God and Zion (or the Israelites who are personified as Zion) is often described in the language of familial and conjugal love, as found in Isa 62:4–5: “[Y]ou shall be called My Delight Is in Her, and your land Married ... as the bridegroom rejoices over the bride, so shall your God rejoice over you.” Even after Zion was destroyed, the associations of the familial and conjugal love do not disappear in the female metaphors, but evoke the emotion of God’s fatherly compassion for Zion, for example, “Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you” (Isa 49:15).<sup>132</sup>

In the Bible, marriage is the primal human bond of society, the foundation of social life. Therefore, adultery was considered a serious sin, and the legal penalty for adultery was death for both offenders, as found in Deut 22:22: “If a man is caught lying with the wife of another man, both of them shall die, the man who lay with the woman

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“Rape as a Military Metaphor,” 308–25; non-feminist perspective: Fretheim, “Divine Violence,” 365–375; Ortlund, “The Harlot Metaphor,” 177–85.

<sup>131</sup> Cf. Block, “Marriage and Family,” 48–55; Longman, “Family,” 80–99.

<sup>132</sup> See Frymer-Kensky, *Wake of the Goddesses*, 169, who mentions “The name ‘Zion’ is never used in angry passages: it always stands for the beloved... Jeremiah uses the name ‘Jerusalem’ in anger, rebuking her for persistent rebellion ... But he uses the name ‘Zion’ in love, sorrow, and hope rather than in anger.”

as well as the woman. So you shall purge the evil from Israel.”<sup>133</sup> Adultery is used as an effective metaphor which expresses how serious Israel’s breaking of the relationship with God is, as found in Isa 1:21: “How the faithful city has become a whore! She that was full of justice, righteousness lodged in her—but now murderers!”<sup>134</sup>

A woman’s status as wife depended on her capacity in childbirth. While for a woman the greatest blessing of all was the birth of a son, the greatest curse was to have a barren womb, as found in the stories of Sarah (Gen 11:30), Rachel (29:31), and Hannah (1Sam 1).<sup>135</sup> Thus, the metaphor of a barren woman for Zion shows Zion’s miserable situation, which is a consequence of Israel’s sin and God’s rejection. However, the reverse of this metaphor implies the great joy of restoration when Zion is described as that of the barren woman who becomes pregnant, for example, “Sing, O barren one who did not bear; burst into song and shout, you who have not been in labor! For the children of the desolate woman will be more than the children of her that is married, says the LORD” (Isa 54:1).

As seen in these associations with women, the female metaphors reveal the complex emotions of God for Israel such as compassion, anger, love, and joy, and describe effectively the desperate situation which Israel will experience because of God’s rejection.<sup>136</sup> Therefore, while the dominant focus of the royal metaphor was on the faithful God, their King who promised a glorious future for Zion, the dominant focus

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<sup>133</sup> Cf. Matthews, “Marriage and Family,” 27–30. For adultery in the ancient Near Eastern society, he mentions, “in its violation of the marriage agreement, adultery also violated a taboo of society and angered the gods.”

<sup>134</sup> In the Old Testament, זנה (whore, or prostitution) and נאף (adultery) are used interchangeably as metaphorical terms for Israel’s apostasy. For the different sense between זנה (whore, or prostitution) and נאף (adultery), cf. Adler Goodfriend, “Prostitution,” 509. She mentions that, although adultery is more suitable for it, “prostitution” is the dominant term for Israel’s apostasy and suggests several reasons for this usage.

<sup>135</sup> Block, “Marriage and Family,” 72; *DBI*, “Barrenness,” 75; *DBI*, “Mother,” 570–72.

<sup>136</sup> Cf. Frymer-Kensky, *Wake of the Goddess*, 169.

of the female metaphor was on the sinful people who produced the piteous state of Zion by their disobedience to God. Thus, the shocking effect created by the female metaphor reveals their sins, leads them to repent, and eventually gives them the hope of restoration, that is, the fulfillment of the glorious Zion which was promised by God their King.

### **3.4 Summary**

As seen above, although the three metaphors, “the Servant of the Lord,” “Jacob,” and “Zion,” belong to the main frame “the relationship between God and his people,” they have not only common connotations but also some differences. Thus, all three metaphors can signify Israel, but with different connotations. For the Servant of the Lord, the main focus is on the Servant’s mission and on his faithfulness to the Master. The metaphor “Jacob” emphasizes the implications of God’s choice and Jacob’s sinfulness. Zion is God’s beloved and chosen city. Thus, she is likened to God’s daughter and wife, whom God loves and does not abandon. However, because of her people’s sin, she is ruined and then she is likened to a barren and forsaken wife. Therefore, while using these important metaphors and evoking various connotations, Isa 40–55 tries to communicate its message to the audience, God’s people who went into exile.

## **Part II: Application and Interpretation**

## CHAPTER 4: OVERALL STRUCTURE OF ISAIAH 40–55

The book of Isaiah is one of the most favoured books among the Prophets. This is because Isaiah contains various topics concerning Israel's history such as Israel's sin, God's judgment, Israel's restoration, the return to Zion, the Messiah's mission, and God's eschatological reign over the world. Isaiah is usually divided into three parts: Isa 1–39, 40–55, and 56–66. This project will apply our methodology to Isa 40–55. Although chs. 40–55 share many common elements with other parts of Isaiah, they also have their own uniqueness.<sup>1</sup> While Isa 1–39 contains both prose and poetry sections, Isa 40–55 and 56–66 are written in poetry only. In addition, the timeline of Isa 1–39 is extensive, covering from the contemporary accounts of the prophet Isaiah (about 739–730 BCE) to eschatological visions of the future. However, Isa 40–55 focuses on the exilic period in Babylon, while Isa 56–66 concentrates on the post-exile or eschatological period. Furthermore, Isa 40–55 has a clearer structure than the other sections. In this chapter, the overall structure of Isa 40–55 will first be analyzed and then the four sections related to Servant Songs will be examined in detail by applying our methodology.

### 4.1. The Overall Structure of Isaiah 40–55

As mentioned above, Isa 40–55 is written in poetic style; thus, the analysis of its structure should be different from that of prose. As do other prophetic discourses,

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<sup>1</sup> Recently with increasing interest in the similarity and unity between three parts, there have appeared many studies on this subject. See Clements, "Unity," 117–29; Clements, "Beyond Tradition History," 95–113; Brueggemann, "Unity and Dynamic," 89–107; Carr, "Reaching for Unity," 61–80; Clifford, "Unity," 1–17; Evans, "On the Unity," 129–47; Reventlow, "Composition," 146–69; Seitz, "Isaiah 1–66," 105–26; Webb, "Zion in Transformation," 65–84.

Isa 40–55 consists of many short poetic and prophetic speeches. Although these speeches do not have a clear plot development as in narrative, they are still thematically connected each other and have a logical development within them. As mentioned in the chapter 2, the structure of a discourse is related to the various elements of cohesion and coherence. Isa 40–55 as a poetic text does not have many linguistic items indicating surface structure; nevertheless, the macro-structure of Isa 40–55 is easily identified by means of two basic criteria: the change of the addressee and addresser and the change of topic.<sup>2</sup> As observed by many scholars, while the main addresser is God in Isa 40–55, the main addressee is Jacob-Israel in Isa 40–48 and Zion in Isa 49–55.<sup>3</sup> In addition, with the shift of each addressee the tone and topic of the speeches are also changed. Thus, in terms of addressee and topic, the structure can be divided into four parts: Isa 40:1–11 (Prologue); 40:12—49:13 (Servant and Jacob-Israel); 49:14—54:17 (Servant and Zion); 55 (Epilogue). In this section, we will briefly deal with the overall structure of Isa 40–55. Then, many detailed issues will be analyzed in the next section.

#### **4.1.1. The Prologue (40:1–11)**

The prologue consists of God’s commissioning of Isaiah. God wants to send the message of restoration to his people in Exile: “Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that

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<sup>2</sup> For the detailed discussion of the boundary makers of Hebrew poetic texts, see Wendland, *Hebrew Prophetic Literature*, 29–46; Callow, “Units and Flow,” 462–64.

<sup>3</sup> Cf. Jacob-Israel passages: 40:27; 41:8, 14; 42:24; 43:1, 22, 28; 44:1, 2, 5, 21, 23; 45:4; 46:3; 48:1, 12, 20; 49:5; Zion-Jerusalem passages: 40:9; 49:14; 51:3, 11, 16; 52:1, 2, 7, 8; (54). In 41:27, Zion is not a speaker, nor a hearer. Thus it is omitted in the list. In ch. 54, although Zion is not mentioned, Zion is clearly the audience. Servant passages appear throughout Isa 40–55. Cf. Servant passages: 41:8, 9; 42:1, 19; 43:10; 44:1, 2, 21, 26; 45:4; 48:20; 49:3; 49:5, 6, 7; 50:10, 13; 53:11.

her penalty is paid, that she has received from the LORD's hand double for all her sins" (40:1–2).<sup>4</sup> This opening to Isa 40–55 not only links well with ch. 39 in which Judah's destruction by Babylon is prophesied, but also introduces the main theme of Isa 40–55: Israel's restoration. In addition, the prologue sets up the time period for the implied addressee of this message: the exile. In this message, while the identity of the messenger is not specified, the receiver of the message is called "my people" and "Jerusalem/Zion";<sup>5</sup> thus, "my people" is identified with "Jerusalem/Zion" who has been afflicted by God but will also be comforted by God. In addition, Zion is the place where God will return, effecting Israel's restoration. In this prologue, therefore, Zion signifies not only God's people who have gone into exile but also His abode which was once abandoned but in which God and his people will dwell again and forever. These positive connotations of Zion again appear in Zion sections in 49–55.

#### **4.1.2. Servant and Jacob-Israel (40:12—49:13)<sup>6</sup>**

In this long section, no response to God's commissioning in 40:1–11 appears. Actually, Zion's response is delayed until the beginning of the next section (Isa 49:14). The main addresser of this Jacob section is God, while the main addressee is Jacob-

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<sup>4</sup> Bible citation is mine, unless otherwise noticed.

<sup>5</sup> There have been various views about the identity of this receiver who is often called Jacob-Israel or Zion-Jerusalem in Isa 40–55: the exilic community in Babylon, a certain group in the exilic community, or the Jerusalem community. For detailed discussion of this issue, see Goldingay and Payne, *Isaiah 40–55*, 30–44; Tiemeyer, *For the Comfort of Zion*, 1–51. As Goldingay, *Isaiah 40–55*, 66, says, the term Jacob-Israel or Zion-Jerusalem could be the totality of Israelite community after the ruin of Judah until their return around 540 B.C.E. The message of Isa 40–55 actually concerns both Zion's restoration and the return of the exiles. Moreover, the poetic, metaphoric, and dramatic style of Isa 40–55 makes the specific identity of Jacob-Israel harder to discern. It is often argued that there is intentional ambiguity about the actual identity of this character. Thus, various groups, who identify themselves with Israel, could recognize this message to be written for them. For the ambiguity of the identity, see Goldingay and Payne, *Isaiah 40–55*, 35. Also Cf. Kim, *Ambiguity, Tension, and Multiplicity*; Clines, *I, He, We and They*.

<sup>6</sup> The last section, Isa 49:1–13, is usually classified with Isa 49–55. However, this is a transition between Jacob section and Zion section. In addition, Zion section begins with her complaint in Isa 49:14. Thus, it seems better to attach this section to Jacob section. See Boda, "Walking in the Light of Yahweh," 67–69.

Israel who complains of God's abandonment. Cyrus is not a main character in this section but an assistant character by means of whom God proves his power over the nations and their gods (44:24—47:15).<sup>7</sup> Jacob-Israel is chosen to dispute with God because the image of Jacob-Israel fits well with the character of a disputer. As explained above, Israel's ancestor, Jacob, is called "the Servant of the Lord" whom God has chosen and with whom God has made a covenant. Throughout his life Jacob is also a sinner and wanderer who struggles with God in order to get God's blessing. Jacob's character therefore fits well with the exiles in Babylon, who have doubts about their identity as God's chosen people and about their God's power. This whole section can be considered a response to Jacob's complaint in 40:27 ("My way is hidden from the LORD, and my right is disregarded by my God").<sup>8</sup> Through this response, God proves his incomparable power and wisdom and accuses his servants, the Israelites, of their sinfulness and unfaithfulness. This long section can be divided into 6 parts: God's Incompatible Power and Wisdom (40:12–31); Divine Response to Israel's Lament (41:1—42:17); Divine Accusation against Israel (42:18—44:23); Israel's Return under Cyrus and Babylon's Destruction (44:24—47:15); The Last Disputation with Jacob-Israel (48:1–22); and The Faithful Servant of the Lord (49:1–13).

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<sup>7</sup> Some scholars have considered Cyrus to be the Servant of the Lord in Isa 42 and to be the main character in this section; see Knight, *Isaiah 40–55*; Watts, *Isaiah 36–60*; Gitay, *Prophecy and Persuasion*. However, Cyrus is never called the servant of the Lord, although he is called God's shepherd and anointed. This avoidance of the title "servant" for Cyrus is intentional because the term "servant" in Isa 40–48 has specific implications in relationship with God and he has a special mission which is fully developed in Isa 49–55.

<sup>8</sup> For the views which consider Isa 41–48 as the response to Israel's lament, see Goldingay, *Isaiah 40–55*, 80–81; Melugin, *Formation*, 92–93; Lund, *Way Metaphors*, 120–23. For the views which consider Isa 41–48 to be a series of disputations between God and Jacob-Israel, see Seitz, "Isaiah 40–66," 346–49; Watts, "Consolation or Confrontation." This will be fully analyzed in the next section.

### **4.1.3. Servant and Zion-Jerusalem (49:14—54:17)**

Although the last verse of the previous section anticipates the theme of comfort in this section, this section differs from the previous section (Isa 40:12—49:13) in some respects. The main addressee is Zion-Jerusalem; Jacob-Israel disappears after a transitional part in 49:1–13. This means that there is no disputation related to Israel’s complaint, which was the main theme in the previous section. Rather, this section is related to Zion’s complaint in 49:14 (“The LORD has forsaken me, my Lord has forgotten me”), and can be seen as the response to this complaint. However, there is no accusation of Zion because she is God’s precious city, likened to a wife and daughter, and is therefore described as the object of love and comfort. Thus, this section focuses on two issues: the restoration of Zion and the mission of the Servant of the Lord. Actually, these two issues are related to each other and have been anticipated in the previous section through the failure of the servant Jacob-Israel and the theme of return. This section is divided into four parts: God’s Response to Zion’s Complaint (49:14—50:3); The Awakening of the Servant and Zion (50:4—52:12); The Mission of the Servant (52:13—53:12); The Restoration of Zion’s Family (54:1–17).

### **4.1.4. Epilogue: The Returning of the Nations (55:1–13)**

This section is the conclusion of Isa 40–55.<sup>9</sup> It consists of two parts: God’s invitation to participate in an everlasting covenant and God’s irresistible word. Following the joyful reunion of Zion’s family in the previous chapter (ch 54), a joyful

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<sup>9</sup> Following Oswalt, I assume that the whole of chapter 55 is the conclusion of Isa 40–55 (Oswalt, *Chapters 40–66*, 434). Some scholars think that 55:6–13 is the conclusion of Isa 40–55, on the basis of the similarity to 40:1–11. See Whyray, *Isaiah 40–66*, 192; Melugin, *Formation*, 86–87; Spykerboer, “Structure and Composition,” 182–85.

invitation is sounded. While the speaker is not clear, the voice invites people to eat good food for free.<sup>10</sup> In the last section, the speaker urges people to find God whose real wisdom is different from human wisdom (vv. 7–9). Then, the speaker praises God’s word which will not return to him empty but will accomplish his purpose (vv. 10–11). It is parallel to the prologue of the book in 40:1–11. As usual in Isa 40–55, the hymn of praise concludes this chapter: “[I]t shall be to the LORD for a memorial, for an everlasting sign that shall not be cut off.”

## 4.2. The Sections of the Four Servant Songs

Because of the large size of Isa 40–55 and our study’s goal, which deals with the three main metaphors and the rhetorical structure of Isa 40–55, we will choose four sections which are based on four servant songs: 41:1—44:23; 48:1—50:3; 50:4—52:12; 52:13—54:17. These sections deal with the three metaphors not only as addressees but also as themes. Therefore, focusing on these three metaphors and the rhetorical structure of Isa 40–55, we will examine these texts section by section.<sup>11</sup>

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<sup>10</sup> Many scholars find similarities between this passage and wisdom’s invitation in Prov 9. See Childs, *Isaiah*, 433; Goldingay, *Isaiah 40–55*, 545; Whybray, *Isaiah 40–66*, 190.

<sup>11</sup> Although we will examine each section quoting directly most parts, we will omit some parts or treat them briefly as the context, because they are not directly related to three metaphors.

## CHAPTER 5: THE SECTION OF THE FIRST SERVANT SONG (41:1—44:23)

### 5.1. Context

After the prologue (40:1–11), two parties of disputation, God and Jacob-Israel, are introduced in 40:12–31, which will appear throughout Isa 41–48.<sup>1</sup> This section consists of a chain of rhetorical questions. God’s incomparable power and wisdom is forcefully argued in vv. 12–26; the nations and idols are rejected as nothing before Yahweh, who is the real God and Creator. The reason for this polemical voice is suggested by the complaint of Jacob-Israel in v. 27: “My way (דַּרְכִּי) is hidden from the LORD, and my right (צִדְקָתִי) is disregarded by my God.”<sup>2</sup> In this verse, Jacob-Israel is for the first time introduced as a speaker in the book of Isaiah, and the complaint shows the attitude and emotion of Jacob-Israel with whom God communicates throughout Isa 41–48. In addition, this complaint is often considered to be a real focus of 40:12–31, because the unspoken background situation of vv. 12–31 is revealed by this.<sup>3</sup>

In this complaint, two parallel sentences are used. The first sentence employs the “way” metaphor which is popular in the OT. This metaphor in particular is constantly used throughout Isa 40–55.<sup>4</sup> In a metaphorical sense “way” (דַּרְכִּי) often

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<sup>1</sup> See Goldingay, *Isaiah 40–55*, 33–35; Melugin, *Formation*, 90–92.

<sup>2</sup> Some scholars find some similarities between this complaint and laments in Psalms, Job and Lamentations. See Goldingay, *Isaiah 40–55*, 67; Westermann, *Isaiah 40–66*, 59–60; Whybray, *Isaiah 40–66*, 58; Melugin, *Formation*, 35.

<sup>3</sup> See Westermann, *Isaiah 40–66*, 48–50; Goldingay, *Isaiah 40–55*, 63–68.

<sup>4</sup> Cf. 40:3, 14, 27; 41:3; 42:16, 24; 43:2, 16–21; 45:13; 48:15, 17–22; 49:9–12; 51:10–11; 52:11–12; 53:6; 55:6–9, 12–13.

means the conduct of a person's life and the results of that conduct.<sup>5</sup> However, in this text, the "way" metaphor signifies his future in a life that is guided by God.<sup>6</sup> Thus, the complaint that "my way is hidden from God" implies Israel's misery which is derived from spiritual separation between God and Israel. In other words, it indicates Israel's desperate situation in which they cannot reach God nor find any hope of salvation in the future.

The second sentence in Jacob's complaint also implies their hopeless situation. The keyword "my right" is the translation of an important word, *מִשְׁפָּט*, which is often used in complaints or laments about the absence of justice.<sup>7</sup> The word *מִשְׁפָּט* can be variously translated as justice, judgment, ordinance, custom, or manner. Beuken argues that it should be understood in a broader sense as "a fully theological term, which covers the course of history as far as in it is decided upon God's sovereignty, Israel's destiny and the pretensions of the nations."<sup>8</sup> Although a word cannot be a theological term without the context, this word frequently indicates a crucial term for correct understanding of government, whether in the kingdom of humanity or God, including its legislative, executive, and judicial functions.<sup>9</sup> In light of this, the claim that "my justice (*מִשְׁפָּט*) is disregarded by my God" is a complaint that Israel has been unjustly afflicted, an accusation that God has judged them wrongly, and even a doubt as to

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<sup>5</sup> For detailed discussions about various connotations of the way metaphor, see *DBI*, "Path," 630–32; *DBI*, "Walk, Walking," 922–23; Lund, *Way Metaphors*, 54–61.

<sup>6</sup> Cf. Pss 23:3; 32:8; 50:23; 119:105; 139:3. As seen in many Psalms, God leads his people into the way of life and salvation. In addition, "the way of the righteous" and "the way of the wicked" are often compared with their opposite ends, life and death. Cf. Pss 1:6; 139:24; 146:8–9; Prov 2:12–15; 4:14–19; 12:26. This motif of two ways can be traced back to Moses' message in Deuteronomy (Deut 11:26–28; 30:15–20).

<sup>7</sup> Cf. Job 27:2; 34:5–6; Pss 17:2; 35:23; Lam 3:59; Mic 7:9.

<sup>8</sup> Beuken, "First Servant Song," 14. Although "justice" does not cover the whole range of the meaning of *מִשְׁפָּט*, I will use it constantly for *מִשְׁפָּט* for the sake of convenience. For the detailed discussion of the meaning of *מִשְׁפָּט*, see Beuken, "First Servant Song," 1–30.

<sup>9</sup> *TWOT* 948.

whether or not Israel's God has any real power against other pagan gods. Therefore, this complaint demands God's response.<sup>10</sup> In this regard, an increasing number of scholars have recently argued that Isa 41–48 is a response to Jacob-Israel's complaint (or lament).<sup>11</sup> This structure of complaint and response is especially clear in light of a comparison with Zion section (49:14—54:17) in which Zion laments (or complains) in 49:14 (“The LORD has forsaken me, my Lord has forgotten me”) followed by God's response.<sup>12</sup> In addition, this complaint shows the attitude of Jacob-Israel with whom God communicates throughout Isa 40–48. God's response in Isa 41–48 usually appears in the form of dispute in order to persuade Israel.

Thus, the first Servant Song section (41:1—44:23) is regarded as the first part of God's response to Israel's lament deploring the disregarding of his “justice” (צִדְקָתוֹ). This section is divided into two parts: divine response to Israel's complaint (41:1—42:17) and divine accusation against Israel (42:18—44:23). In this section the court (or dispute) frame is frequently employed in the argument against Jacob's complaint.<sup>13</sup> As mentioned in chapter 3, in this court frame, the main components are God, acting as judge and plaintiff, and Israel, acting as a defendant. In addition, peoples or nations, representing human beings, and heaven, earth, and coastlands, representing the natural phenomena, appear as witnesses.<sup>14</sup> They signify the totality of the world which has been created and is still controlled by God. The main issue is Israel's unfaithfulness,

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<sup>10</sup> Similar complaints appear in the book of Job in which Job demands God's response and justice: “Behold, I cry out, ‘Violence!’ but I am not answered; I call for help, but there is no justice. He has walled up my way, so that I cannot pass, and he has set darkness upon my paths” (Job 19:7–8). Also see 9:19; 13:18; 23:1–7; 27:2; 31:35; 40:8.

<sup>11</sup> For the views which consider Isa 41–48 as the response to Israel's lament, see Goldingay, *Isaiah 40–55*, 80–81; Melugin, *Formation*, 92–93; Lund, *Way Metaphors*, 120–23.

<sup>12</sup> This is especially emphasized by Boda, “Walking in the Light of Yahweh,” 67–69.

<sup>13</sup> For the summary of scholarly discussion about court scenes in Isa 40–55, see Nielsen, *Yahweh as Prosecutor and Judge*, 62–73; Schoors, *I am God Your Saviour*, 176–89.

<sup>14</sup> Cf. Isa 1:2; Jer 2:12; Mic 6:1–2.

that is, covenant-breaking, apostasy, and idol worship. Thus, depending on the issue, idols and foreign nations may also appear in this frame.<sup>15</sup> In addition, because God’s judgement often involves war, the war frame is often used together with the dispute frame. While the majority of these scenes in Isaiah are related to impending judgements upon Israel, dispute scenes in Isa 40–55 are related to Israel’s restoration, because God’s judgement is assumed to have already happened.<sup>16</sup> Thus, the two main issues in our text are Israel’s justice in situations caused by past judgement, and God’s power in the future restoration, both of which are questioned by Israel’s complaint (41:27).

## 5.2. Divine Response (41:1—42:17)

This section is easily divided thematically into two trial speeches (41:1–7, 21–29), followed by two servant speeches (41:8–20; 42:1–9), and a concluding speech (42:10–17), which contains a hymn (42:10–13).<sup>17</sup> Most of this section except the hymn is God’s direct speech. This section is the first part of God’s response to Israel’s complaint. Thus, different from the following sections in which the sinfulness of Jacob-Israel is pointed out by God, God’s voice encourages Jacob-Israel. Firstly, employing the court frame God shows that he still holds “justice” (מִשְׁפָּט) over the world, including the nations and idols. Secondly, using encouragement frame<sup>18</sup> and

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<sup>15</sup> For the issue of idols, see Isa 41:24; 42:17; 43:12; 44:21; 46:8; 48:5.

<sup>16</sup> Nielsen, *Yahweh as Prosecutor and Judge*, 70–71.

<sup>17</sup> For the division of the structure, I usually follow Goldingay, “Arrangement of Isaiah 41–45,” 289–99. Goldingay tries to show structural parallelism within Isa 41–45. However, although in this section (41:1–42:17) his explanation works well, in the next section structural parallelism is not as clear as Goldingay argues. Also see Melugin, *Formation*, 93; Clifford, *Fair Spoken and Persuading*, 89–93; Beuken, “First Servant Song,” 11–23.

<sup>18</sup> Isa 40–55 contains several occurrences of a “prophetic encouragement” frame. Cf. 41:8–13, 14–16; 43:1–7; 44:1–5; 51:12–13; 54:4–6. Later we will deal with it in detail.

servant metaphor God repeatedly confirms his election of Israel as his servant, encourages Jacob-Israel to have hope for the future salvation, and emphasizes the mission of his servant to the world.

### 5.2.1. First Trial Cycle (41:1–20)

#### 5.2.1.1. First Trial Speech (41:1–7)

This section consists of two parts: God’s speech about his justice (vv. 1–4) and the people’s terrified response (vv. 5–7). In this court frame, even though Israel is not mentioned, God is the judge and plaintiff and the defendant must be Jacob-Israel, because this section is the response to Israel’s complaint about the justice (משפט) in 40:27. In this section, the prophet<sup>19</sup> uses this trial scene as a literary device to attract people’s attention.<sup>20</sup> Thus, the legal language in the text is metaphorically used for effectual argument.

<p><sup>1</sup> Be silent to me, O coastlands; and O peoples, let them renew power; let them come forward; then let them speak;<sup>21</sup> Let us come together for judgment. <sup>2</sup> Who stirred up one from the east whom<sup>22</sup> in righteousness He calls at his step? He gives up nations before him, so that he tramples kings underfoot; he makes them like dust with his sword, like driven stubble with his bow. <sup>3</sup> He pursues them and passes on safely, by a way he had not gone with his feet. <sup>4</sup> Who has performed and done this,</p>	<p>הַחֲרִישׁוּ אֵלַי אַיִם<sup>1</sup> וְלְאֻמִּים יַחְלִיפוּ כֹחַ יָגִשׁוּ אִזְ יִדְבְּרוּ יַחְדוּ לְמִשְׁפָּט נִקְרְבָה: מִי הָעִיר מִמִּזְרַח<sup>2</sup> צִדְקָה יִקְרָאָהוּ לְרַגְלוֹ יִתֵן לְפָנָיו גּוֹיִם וּמַלְכִים יִרְדֶּ יִתֵן פֶּעֶפֶר חֲרָבוֹ פָּקֵשׁ נִדְף קִשְׁתּוֹ: יִרְדֶּפֶם יַעֲבֹר שְׁלוֹם<sup>3</sup> אֲרַח בְּרַגְלָיו לֹא יָבוֹא:<sup>4</sup></p>
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<sup>19</sup> Although there are many opinions about the identity of the author, I use the singular term ‘the prophet’ because of the canonical unity of Isaiah 1–66 under the name prophet Isaiah and my preference for a synchronic reading in this project.

<sup>20</sup> See Goldingay, *Isaiah 40–55*, 81–82; Childs, *Isaiah*, 317. As mentioned above, this frame is frequently employed in Isa 41–48 in order to persuade Jacob-Israel.

<sup>21</sup> As seen in many English versions, three successive verbs are considered to be used in jussive.

<sup>22</sup> Although the object (a demonstrative pronoun) of the verb (“stirred up”) is omitted, this clause is considered an independent relative clause that modifies the object, as often used in poetic texts. Cf. *GKC*, §155n.

<p>calling the generations from the beginning?  I, the LORD, am first, and with the last; I am he.  <sup>5</sup> The coastlands have seen and are afraid,  the ends of the earth tremble;  they have drawn near and come.  <sup>6</sup> Each one helps the other,  saying to one another, “Take courage!”  <sup>7</sup> The artisan encourages the goldsmith,  and the one who smoothes with the hammer  (encourages) the one who strikes the anvil,  saying of the soldering, “It is good”;  and they fasten it with nails  so that it cannot be moved.</p>	<p><sup>4</sup> מִי־פֶעַל וְעָשָׂה קָרָא תְהִרֹת מֵרֵאשִׁית  אֲנִי יְהוָה רֵאשִׁוֹן וְאַתְּ־אַחֲרָיִם אֲנִי־הוּא:  <sup>5</sup> רְאוּ אַיִם וַיִּירָאוּ  קִצּוֹת הָאָרֶץ יִחַדְדוּ  קָרְבוּ וַיִּאֲתִיּוּן:  <sup>6</sup> אִישׁ אֶת־רֵעֵהוּ יַעֲזֹרוּ  וְלֹאֲחִיו יֹאמֵר חֲזַק:  <sup>7</sup> וַיְחַזֵּק חָרָשׁ אֶת־צֹרֶף  מִחֲלִיק פְּטִישׁ אֶת־הוֹלֵם פְּעַם  אָמַר לְדָבֵק טוֹב הוּא  וַיְחַזְּקוּהוּ בְּמַסְמְרִים לֹא יִמוּט: ס</p>
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The first verse clearly shows the beginning of the new section by a command summoning the “coastlands” (אַיִם) and the “peoples” (לְאֻמִּים).<sup>23</sup> Although they are already mentioned in the previous section,<sup>24</sup> they are employed here as witnesses for a trial.<sup>25</sup> As mentioned above, these witnesses are part of the court frame. Both “coastlands” and “peoples” represent the world, both the natural and human. A summoning scene such as this is often used as the opening of prophetic dispute scenes. Thus, when ancient Israelites heard this summoning, it would open the dispute frame in the listeners’ minds. Consequently, this change from the general argument (40:12–31) to the dispute scene indicates the beginning of a new section. In this scene their role is to witness not just what they observe, but what they actually experience. In the last verse of the previous chapter (40:31) it is announced that only those who wait for the Lord will renew their strength. Thus, when the peoples believe in God, they will experience the renewing of their strength, and then come near and witness their

<sup>23</sup> Wendland, *Hebrew Prophetic Literature*, 41–43, argues that various forms of exclamatory utterance in initial position including the use of an imperative can indicate the opening of a new paragraph.  
<sup>24</sup> Although “peoples” (לְאֻמִּים) is not mentioned in the previous section, the word “nations” (גוֹיִם) that belongs to the same semantic domain is used with “coastlands” (אַיִם) in 40:15. In this section, however, because the word “nations” (גוֹיִם) is used with a more specific meaning, the common synonym “peoples” (לְאֻמִּים) is used. Cf. Gen 25:23; Pss 2:1; 44:3; 105:44; 149:7; Isa 34:1; 43:9.  
<sup>25</sup> Cf. Isa 34:1; 49:1. In the book of Isaiah both of them are often used for witnesses to God’s events.

experience.<sup>26</sup> Therefore, God's commands in v. 1, such as demanding silence, renewing the power, coming forward, speaking, and coming together for judgment, not only show the process of a trial, but also anticipate what will happen in the future.

In this trial scene the most important word is "justice" (מִשְׁפָּט) because the pericope is the response to Israel's complaint about the justice (מִשְׁפָּט).<sup>27</sup> The word "justice" (מִשְׁפָּט) in v. 1 is often interpreted as indicating the court or the place of judgment; in fact, this word conveys the sense of "the court" in this text. As a term for God's governing principle, however, "justice" (מִשְׁפָּט) should also be understood in connection with other occurrences of this word.<sup>28</sup> Therefore, in this dispute scene, God seeks to prove that he still maintains his justice (מִשְׁפָּט) and does not ignore Israel's justice. Another important word is "righteousness" (צְדָקָה), which belongs to the same semantic domain as "justice" (מִשְׁפָּט).<sup>29</sup> Actually "righteousness" (צְדָקָה) and "justice" (מִשְׁפָּט) are often mentioned together as the ruling principles of God's kingdom.<sup>30</sup> Thus, although the word "righteousness" (צְדָקָה) in v. 2 is often translated as victory or salvation, it should be understood in the broader sense in Isaiah, in line with the case of the term "justice" (מִשְׁפָּט).<sup>31</sup> This word refers to an ethical and moral standard which

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<sup>26</sup> See Smith, *Isaiah 40–66*, 127–28; Goldingay and Payne, *Isaiah 40–55*, 1:140–41.

<sup>27</sup> See Beuken, "First Servant Song," 14. It is a very important term in Isaiah. Cf. Isa 1:17, 21, 27; 3:14; 4:4; 5:7, 16; 9:6; 10:2; 16:5; 26:8f; 28:6, 17, 26; 30:18; 32:1, 7, 16; 33:5; 34:5; 40:14, 27; 41:1; 42:1, 3, 4; 49:4; 50:8; 51:4; 53:8; 54:17; 56:1; 58:2; 59:8, 9, 11, 14f; 61:8.

<sup>28</sup> Cf. Isa 40:14, 27; 42:1, 3; 49:4. See Goldingay, *Isaiah 40–55*, 85.

<sup>29</sup> Although there is not much research about Hebrew semantic domains, these two words belong to the domain "justice," which includes "all terms relating to justice and just behaviour in government, court, and human relations." See United Bible Societies, "Contextual domain."

<sup>30</sup> Cf. 1 Kgs 10:9; Pss 89:14; 97:2; Isa 1:21, 27; 16:5; 26:8–9; 28:17; 32:1; 33:5; 41:1–2; 42:4; 51:4–5; 56:1; 58:2; 59:9.

<sup>31</sup> Cf. Isa. 1:21, 26; 11:4–5; 16:5; 26:9–10; 32:1; 41:2, 10; 42:6, 21; 45:8, 13, 19; 51:1, 5, 7; 58:2, 8; 59:4; 61:3; 62:1–2; 64:4.

represents the nature and will of God.<sup>32</sup> Moreover, the Hebrew usage tends to signify not just the proper inward disposition but rather the practical outcome of a contention or lawsuit. Because this word can refer to a quality, the action that embodies it, and the consequences of such an action,<sup>33</sup> it is variously translated such as righteousness, justice, deliverance, salvation, vindication and victory.<sup>34</sup> Thus, although “righteousness” (צִדְקָה) and “justice” (מִשְׁפָּט) are often used together and it is often hard to distinguish their difference, it can be argued that “righteousness” (צִדְקָה) is more relational and concrete than “justice” (מִשְׁפָּט).<sup>35</sup> In addition, within Isa 40–55 this word and its related words usually describe what God performs in order to save Israel.<sup>36</sup> Thus, this word “righteousness” (צִדְקָה) in v. 2 indicates that “stirring up a conqueror” is an action that is in accordance with God’s righteous will.<sup>37</sup> Since “righteousness” (צִדְקָה) and “justice” (מִשְׁפָּט) are the central principles of God’s kingdom, Israel’s unfaithful actions that are opposite to God’s “righteousness” (צִדְקָה) and “justice” (מִשְׁפָּט) are always the main causes in God’s dispute scenes. However, within Isa 40–55 it is repeatedly announced that their salvation is fulfilled because of God’s righteousness.<sup>38</sup>

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<sup>32</sup> The masculine צִדְקָה occurs 118 times and the feminine צִדְקָה 156 times. The two forms are usually treated as the same in meaning.

<sup>33</sup> Goldingay, *Isaiah 40–55*, 87.

<sup>34</sup> See Johnson and Ringgren, “צִדְקָה,” 250–57.

<sup>35</sup> Cf. Judg 5:11; Ps 40:10–11; Isa 51:6–8.

<sup>36</sup> See Oswalt, “Righteousness,” 185–87. Also see Scullion, “Sedeq-Sedaqah.” As they argue, within Isa 1–39 the word “righteousness” is differently used from within Isa 40–55. Thus, in the former section this word usually refers to the actions of people, but in the latter section it refers to the actions of God. While in 1–39 people are accused of their unrighteousness, within 40–55 they are saved because of God’s righteousness.

<sup>37</sup> Cf. Isa 42:6; 45:13.

<sup>38</sup> Cf. Isa 41:2; 42:6; 45:8, 13, 19, 21, 24–25; 46:13; 51:1, 5–8; 54:14.

In this dispute frame, the first proof that God brings into the court is an action of “stirring up a conqueror.” This action begins the warfare scene which consists of a sub-frame in this dispute frame. In the book of Isaiah, the verb “stir up” (עורר) in v. 2 is often used in scenes in which God stirs up the conquerors indicating his control over the human history.<sup>39</sup> Thus, as the proof of God’s justice, God argues that he stirs up a person, who is from the east, and conquers the nations with a great power. Although the identity of this person has been much discussed, the focus of the text is actually not on his identity but on his mission as God’s agent. Thus, the text does not give any actual clue about his identity. He is only described by typical language about a great conqueror threatening the nations with a sword and bow. Because of this ambiguity, it is possible to infer God’s control over every conqueror who has appeared against the nations in the course of history, even though the closest candidate might be Cyrus.<sup>40</sup> In this scene of the conqueror, the most important fact is that God is the cause of his victory.

In light of this, this warfare scene has some common elements with the frame of God’s holy war in the Old Testament. The phrase “He gives up nations before him” (גוים יתן לפניו) is very similar to phrases which are used when Israel conquers Canaan.<sup>41</sup> It serves to emphasize God’s complete control over the war. In addition, in v. 4, God again confirms that it is God who has performed this by establishing conquerors from the beginning. In this verse, God’s answer to his own rhetorical question uses very emphatic phrases: “I, the Lord, am first, and with the last; I am he.” The first phrase “I, the Lord”

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<sup>39</sup> Cf. Isa 10:26; 13:17; 41:2, 25; 42:13; 45:13.

<sup>40</sup> For the discussion of the identity of “the victor,” see Goldingay, *Isaiah 40–55*, 88–91; Koole, *Isaiah III*, 1:135–36. Goldingay also indicates the possibility of intentional multiple interpretations.

<sup>41</sup> Cf. Deut 2:31, 33; 7:2, 23; 23:14; 31:5; Josh 10:12; 11:6; Judg 11:9.

(אֲנִי יְהוָה) is repeatedly used in the book of Isaiah.<sup>42</sup> It is formally a self-introduction asserting the mighty active presence of Yahweh.<sup>43</sup> This phrase often prefaces “the divine self-assertion with which Yahweh answers the preceding trial questions” (43:11: 45:18; 48:12).<sup>44</sup> In those texts, Yahweh usually argues that he is the only God and there are no other gods. This phrase is paralleled by the last phrase “I am he” (אֲנִי־הוּא) which is found only in Isaiah, except on one occasion.<sup>45</sup> Thus, by this repetition Yahweh’s self-assertion is more emphasized. The second phrase “first, and with the last” (אֶחָד־רִנִּים וְאֶחָד־רִנִּים), which is placed between two parallel phrases, stresses the fact that God is the only creator and judge in this world, who began it and will end it.<sup>46</sup> In a more concrete sense, which is implied by the preposition אֶת in the phrase “with the last,” it may signify the endurance of God’s relationship with Israel from the beginning of Israel’s history until her future restoration. Thus, these phrases intensify God’s self-assertion. This does not require any other response from Israel; therefore, in this trial frame, God acts not only as the plaintiff but also as the judge.

The second proof of God’s justice and power is from the witnesses. While watching the great conquering, personified natural elements like the coastlands and the ends of the earth, as well as the peoples, are terrified. In addition, while encouraging each other, craftsmen hurry to fix and fasten idols securely, in the hope of receiving help from them. However, if they are gods, they should support their worshipers, not vice versa. Thus, the action of the craftsmen is sarcastically described, emphasizing the idols’

<sup>42</sup> Cf. Isa 27:3; 41:4, 13, 17; 42:6, 8; 43:3, 15; 45:3, 5, 18, 21; 48:17; 49:23, 26; 60:16, 22; 61:8.

<sup>43</sup> See Goldingay, *Isaiah 40–55*, 91–92; Zimmerli, *I Am Yahweh*, 19–20.

<sup>44</sup> Zimmerli, *I Am Yahweh*, 19–20.

<sup>45</sup> Cf. Deut 32:39; Isa 41:4; 43:10, 13; 46:4; 48:12; 52:6.

<sup>46</sup> For similar uses, see Isa 44:6; 48:12.

uselessness and the people's fear. Within Isa 41–48, this is the first occurrence dealing with the issue of idols and their uselessness.<sup>47</sup> In this dispute frame, therefore, God effectively demonstrates his power and control over the world and the creatures in it, responding to Israel's complaint. Based on this, God begins to persuade Jacob-Israel his failed servant, to believe the certainty of their salvation in the following section

#### **5.2.1.2. First Servant Speech (41:8–20)**

This section begins by addressing Israel-Jacob, marking a topic transition from the previous section from threatened nations to God's chosen people, from dispute frame to encouragement frame. Thus, in contrast with the fear of the nations in the previous section, God proclaims the certainty of Israel's salvation in this pericope (41:8–20). This pericope is often argued to belong to the "war oracle" or "salvation oracle" genre;<sup>48</sup> however, debates about the origin of this genre are still not settled and texts in this genre appear to have diverse structures and contents. It will therefore be argued that this section does not belong to a specific genre but to the prophetic encouragement frame, and before the actual analysis of the text we will deal with issues concerning this frame.

#### ***Prophetic Encouragement Frame***

The so-called "salvation oracle" genre is usually considered to consist of these elements: (1) a direct address to the audience, (2) assurance of salvation with the encouragement "fear not," (3) a reason for assurance, and (4) the consequence and

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<sup>47</sup> For the theme about the idols, see Isa 41:4–7, 23–26; 42:17; 43:10–13; 44:6–20; 45:20–21; 46:3–11.

<sup>48</sup> For the various discussions of this genre, see Begrich, "Heilsorakel," 81–92; Conrad, "Priestly Oracle," 234–46; Harner, "Salvation Oracle," 418–34.

God's purpose.<sup>49</sup> Although similar phrases appear widely in the Old Testament, the full form of this structure appears only rarely. Following Begrich, Westermann identifies some texts in Isa 40–55 as “the promise of salvation (oracle of salvation).” He argued that this genre was an Isaianic adaptation of “the oracle of salvation,” which was originally proclaimed by priests in cultic circumstances as an answer to the prayer (or lament) of an individual in need, especially the king in a war situation.<sup>50</sup> Biblical scholars have also found some similar structures and content in extra-biblical materials in which “fear not” passages are used as divine oracles given to kings who are usually in some military crisis.<sup>51</sup> This fact proves that the “fear not” phrase was widely used in the ancient Near East.

However, as Conrad contends, although it has been argued that the origin of this genre is from answers to laments in the Israelite cult, this genre does not appear in the Psalter.<sup>52</sup> Although scholars have claimed that some lament psalms belong to this genre, they do not have the essential elements such as the “fear not” phrase and direct personal address.<sup>53</sup> In addition, there are many “fear not” passages which are not answers to prayer or lament;<sup>54</sup> for example, “fear not” messages are given to the ancestors of Israel who were not praying but were experiencing various troubles.<sup>55</sup> In

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<sup>49</sup> Although depending on each scholar there is some difference in detail, these elements are generally assumed as the basic contents in this genre. See Westermann, “Das Heilswort bei Deuterijosaja,” 355–73. Also see Begrich, “Heilsorakel,” 81–92; Harner, “Salvation Oracle,” 418–34; Schoors, *I am God Your Saviour*, 39–45.

<sup>50</sup> *Prophetic Oracles*, 42; idem, *Isaiah 40–66*, 67–69. While Begrich identifies 24 passages in Isaiah 40–55 as the priestly oracle of salvation, Westermann restricted the number of its occurrences to 6 passages (41:8–13; 44:1–5; 51:12–13; 54:4–6).

<sup>51</sup> For the examples of “fear not” phrase in extra-biblical materials, see Harner, “Salvation Oracle,” 418–34; Conrad, *Fear Not Warrior*, 56–62.

<sup>52</sup> See Conrad, “Priestly Oracle,” 234–46.

<sup>53</sup> Cf. Pss 12:5; 21:8–12; 60:6–8; 75:2–3; 81:6–16; 91:14–16; 95:8–11. These passages are suggested by F. Kuchler, “Das priesterliche Orakel in Israel und Juda,” 289–99, cited in Conrad, “Priestly Oracle,” 239.

<sup>54</sup> See Conrad, “Priestly Oracle,” 234–46; Goldingay and Payne, *Isaiah 40–55*, 1:155–58.

<sup>55</sup> Cf. Gen 15:1; 26:24; 46:3; Num 21:34; Deut 3:2; Josh 10:8.

addition, examples in extra-biblical materials do not support the cultic origin of this genre.<sup>56</sup> Even Israelite leaders like Moses, Joshua, David, and the prophets use similar phrases for encouraging their people.<sup>57</sup> “Fear not” passages in Isaiah also appear with various contents which are not typical of the general structure of this genre. Thus, we can assume that the “fear not” phrase was very familiar with ancient Israelites in their daily life and that it was easily used for encouraging people who are disheartened because of various troubles, regardless of the origin of this genre. In fact, the structure of the biblical passages containing “fear not” is diverse and is not so specific that it can be called a genre. Therefore, it is better to call this type of passage a “prophetic encouragement frame.” When ancient Israelites hear the “fear not” phrase by God’s agent, they almost immediately expect the message of divine assurance which usually begins with the causal conjunction כִּי (because). Therefore, this message evokes the theme of divine salvation and protection for his people, which is based on Israel’s covenantal relationship.

**Isa 41:8–13**

<p><sup>8</sup> But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend,<sup>58</sup>  <sup>9</sup> you whom I took from the ends of the earth, and called from its far corners, and saying to you, “You are my servant, I have chosen you and not cast you off.”  <sup>10</sup> Fear not, for I am with you; be not dismayed,<sup>59</sup> for I am your God;</p>	<p><sup>8</sup> ואתה ישראל עבדי יעקב  אשר בחרתיך זרע אברהם אהבי:  <sup>9</sup> אשר החזקתיך מקצות הארץ  ומאציליה קראתיך  ואמר לך עבדי אתה  בחרתיך ולא מאסתיך:  <sup>10</sup> אל-תירא כי עמדי אני</p>
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<sup>56</sup> Harner, “Salvation Oracle,” 418–34; Conrad, *Fear Not Warrior*, 56–62; “Priestly Oracle,” 234–46. Conrad argues that this genre is not originated from the *Sitz im Leben* of answering to laments, but rather from war situation. However, materials including “fear not” phrase show various situations.  
<sup>57</sup> Cf. Exod 14:13; Num 14:9; Josh 10:25; 2 Sam 9:7; 13:28; 2 Kgs 6:16; 1 Chr 28:20; 2 Chr 20:15; 32:7.  
<sup>58</sup> The phrase אהבי is a participle form meaning “one who loves me.” However, this phrase idiomatically refers to “friend.” Cf. 2 Chr 20:7; Esth 5:10, 14; Ps 88:19; Jer 20:4, 6.  
<sup>59</sup> The verb שחע is used twice in Hebrew Bible (41:23). Previously this verb has been seen as the verb

<p>I strengthen you, I help you, and I uphold you<sup>60</sup> with my righteous right hand.  <sup>11</sup> Behold, all who rage against you shall be shamed and humiliated; those who contend with you shall be as nothing and shall perish.  <sup>12</sup> You shall seek those who strive against you, but you shall not find them; those who war against you shall be as nothing and as not-existence.  <sup>13</sup> For I am the Lord your God, who holds your right hand; who says to you, “Fear not, I am the one who helps you.”</p>	<p>אֶל־חֲשָׁתֶּעַ כִּי־אֲנִי אֱלֹהֶיךָ  אֲמַצְתִּיךָ אֶף־עֲזָרְתִּיךָ  אֶף־תִּמְכָתִיךָ בַיָּמִין צְדָקָי:  <sup>11</sup> הֵן יִבְשׁוּ וַיִּכְלְמוּ כָל הַנִּחְרָדִים בְּךָ  יִהְיוּ כְאִין וַיֵּאבְדוּ אַנְשֵׁי רִיבְךָ:  <sup>12</sup> תִּבְקָשֶׁם וְלֹא תִמְצָאֵם אַנְשֵׁי מִצְתְּךָ  יִהְיוּ כְאִין וְכֹאפֶס אַנְשֵׁי מִלְחַמָּתְךָ:  <sup>13</sup> כִּי אֲנִי יְהוָה אֱלֹהֶיךָ מִחֲזִיק יְמִינְךָ  הָאֲמַר לְךָ אֶל־תִּירָא אֲנִי עֲזָרְתִּיךָ: ס</p>
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The first two verses (vv. 8–9) of this pericope correspond to “the address” in this encouragement frame, which is longer here than usual. While the addressee is clearly called Jacob-Israel, for the first time in Isaiah, Jacob-Israel is called “my servant” (עֶבְדִּי). As mentioned in the previous chapter, Israelites were often called God’s “servants” because God liberated them from their slave condition in Egypt.<sup>61</sup> Thus, the basic implication from this use is God’s exclusive ownership of the people of Israel. When used of the people, the word “servant” (עֶבֶד) is used in a plural form. In the text of Isa 40–55, however, Israel is named “Jacob,” their ancestor, and the word “servant” (עֶבְדִּי) is always used in a singular form. In addition, when Israel’s patriarchs are called God’s “servant,” the main implication is God’s choice and promise.<sup>62</sup> In vv. 8–9 Israel is not only called “Jacob” but also “the offspring of Abraham.” By this

שַׁעָה (to gaze). However, with the discovery of the cognate of the verb שָׁחַע in Arabic and Ugaritic, the verb שָׁחַע is considered to mean “to fear.” Actually, this meaning fits well in the context where the verb יָרָא (to fear) appears in parallel. See Goldingay and Payne, *Isaiah 40–55*, 1:163–64; Oswalt, *Chapters 40–66*, 86.

<sup>60</sup> Three verbs are used in suffix conjugation which usually indicates complete actions and thus past actions in narrative texts. Although Israel’s salvation will happen in the future, these verbs express God’s help as a complete action. Thus, the use of these verbs signifies the speaker’s confidence in God’s caring for them. Thus, these are translated in the present tense. See *IBHS*, §30.5.1e; *GKC*, §106m-n; *BHRG*, §19.2.5. We will deal with this issue in detail below.

<sup>61</sup> For the Israelites as God’s servants, see Lev 25:42, 55; Deut 32:36, 43.

<sup>62</sup> Cf. Gen 26:24; Exod 32:13; Deut 9:27; Ps 105:6, 42; Ezek 28:25; 37:25.

connection to the patriarchs, the text reminds the Israelites of God's initial choice and promise in Genesis. In fact, the verb בחר ("to choose") is used twice, once for Jacob and once for Abraham, intensifying the memory of the patriarchal period in which God initiated a special and intimate relationship with them.

While the first verse of the address (v. 8) does not have a main verb, this nominal clause consists of a series of titles (You, Israel, my servant, Jacob whom I chose, the offspring of Abraham, my friend), which gradually intensify the intimacy between God and Israel. The title "the offspring of Abraham" connects the current status of Israel to its first patriarch, Abraham, as the ends of a continuum. Thus, although the last phrase "my friend" (אֲהַבִּי, lit. "one who loves me") primarily seems to describe Abraham,<sup>63</sup> it is not conclusive, because of the ambiguity of the sentence. Thus, some scholars argue that because of intentional ambiguity the implication of this title can cover his descendants as well.<sup>64</sup> This ambiguity actually strengthens the message of comfort. The rhetorical use of ambiguity becomes clearer when Abraham's experience with God is used as the foundation of Israel's confidence in v. 9. Thus, it gives assurance to Israel that, just as God called Abraham from the ends of the earth, he will bring Israel back from Babylon to Zion.

After the long address in vv. 8–9, God's assurance is introduced by the "fear not" message and a causal clause beginning with a conjunction כִּי in v. 10. The message "fear not" is often given to individuals, such as prophets, kings, and patriarchs. In our text, the people of Israel are personified by their ancestor Jacob and then,

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<sup>63</sup> Based on two other biblical occurrences (2 Chr 20:7; Jas 2:23), it is traditionally assumed that this title is used for Abraham. In addition, according to Hebrew grammar, a noun is usually related to the nearer one.

<sup>64</sup> About this ambiguity, see Goldingay and Payne, *Isaiah 40–55*, 1:161–62.

throughout Isa 40–55, they are described in terms of the character of Jacob.<sup>65</sup> This makes the “fear not” message a very personal form of comfort. Although the “fear not” message is usually delivered to someone in a very dangerous impending situation, in our text the fearful situation is not only in the future but also already present. As a future event, it is related to a conqueror’s coming from the east, which makes the nations tremble. As seen in Jacob’s complaint in 40:27, however, Israel’s present anxiety is also related to their concern that their God has forsaken them and that even he has no power to rescue them against pagan gods in whose country they are currently living. Thus, God comforts Jacob by saying, “for I am with you... for I am your God.” This assurance shows that God has never forsaken them and is with them so that they need not be afraid of anything.

In the prophetic encouragement frame, one of the most interesting features is the frequent use of pronouns in the 1<sup>st</sup> and 2<sup>nd</sup> person singular, not only as subject but also as object: the first person (the addresser: God) and the second person (the addressee: Jacob). Therefore, this use stresses not only the close relationship between addresser and addressee, but also the strong will and assertion of the speaker, God.<sup>66</sup> Especially, each of two causal clauses contain the first person nominative pronoun אֲנִי. In Hebrew, the nominative pronoun does not usually appear separately because the subject is included in the verb form. As a result, the use of this pronoun intensifies God’s willingness for Israel’s salvation.

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<sup>65</sup> In a similar perspective, Westermann notes that “When Deutero-Isaiah directs to the people as a whole the reassuring words ‘Fear not,’ originally meant for an individual, he is personifying the people and intensifying the oracle as a message of comfort. His personal message derives its direct appeal to the human heart from these assurances of deliverance” (*Salvation in the Old Testament*, 42).

<sup>66</sup> Goldingay and Payne, *Isaiah 40–55*, 1:163, notes the unparalleled frequency of the first person pronoun for God in Isa 40–49.

Three verbs (to strengthen, to help, and to uphold), which are successively used, detail the meaning of God’s presence in Israel. While the three verbs have similar meanings, all of them are used in the suffix conjugation, which usually signifies a complete action.<sup>67</sup> Thus, the use of the suffix conjugation again demonstrates God’s strong will which considers these supporting actions to be complete, unchangeable, and essential.<sup>68</sup> In addition, working as correlatives, the two occurrences of the particle **וְ** placed between the verbs increasingly intensify the sense of support. The last phrase, “my righteous right hand,” symbolizes the image of divine help. As easily found in most other cultures, the predominance of right-handedness provides very positive image for “right hand” or “right side” in the Ancient Near East. In the social relationship, “oaths and agreements were affirmed with the right hand (Gen 14:22; Ezek 17:18; Dan 12:7), expressions of fellowship were sealed with a right-handed handshake (Ezra 10:19), and giving and receiving were done with the right hand (Ps 26:10).”<sup>69</sup> In line with this, in biblical imagery, when referring to God, the “right hand” (**יְמִינֵי**) often signifies intense power and strength.<sup>70</sup> Most frequently it is used of God who rescues and sustains by means of his mighty “right hand.”<sup>71</sup> In this phrase,

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<sup>67</sup> According to Comrie, verbal aspect is distinguished into two categories, perfectivity and imperfectivity. In explanations of the term perfectivity, there has been some confusion between the meanings of “completed action” and “complete action.” Comrie explains the difference between two: “...despite the formal similarity between the two words, there is an important semantic distinction which turns out to be crucial in discussing aspect. The perfective does indeed denote a complete situation, whereas the use of the perfective puts no more emphasis, necessarily, on the end of a situation than on any other part of the situation, rather all parts of the situation are presented as a single whole” (Comrie, *Aspect*, 18). According to this definition, in biblical Hebrew the suffix conjugation expresses perfectivity, which relates to a complete action, while the prefix conjugation imperfectivity.

<sup>68</sup> As mentioned above, while indicating a complete action, the suffix conjugation (or perfect form) can refer not only to past events, but also to present or future events. It is often hard to identify differences between them. This use can be called “performative perfective,” “persistent perfective,” or “perfective of confidence.” See *IBHS*, §30.5; *GKC*, §106m-n; *BHRG*, §19.2.

<sup>69</sup> *DBI*, “Right, Right Hand,” 727.

<sup>70</sup> *DBI*, “Hand,” 360–62; *DBI*, “Right, Right Hand,” 727–28.

<sup>71</sup> Cf. Exod 15:6, 12; Pss 17:7; 18:35; 21:8; 118:15–16; 138:7.

“righteous” (צַדִּיק) is the same word as “righteousness” in v. 2. As demonstrated above, this word refers to an ethical and moral standard which represents the nature and will of God. This word also refers to one of God’s governing principles over the world. Thus, the prepositional phrase “with my righteous right hand” indicates that God still holds control over the world and will help Israel according to his righteous will and power.

As the last essential part in this frame, the “consequence” of God’s action is explained in vv. 11–12. The main contents point out that, because God is with Jacob and he is Israel’s God, he will destroy all Jacob’s opponents. This part consists of four parallel clauses that gradually intensify the description of the annihilation of Israel’s enemies. In the first clause, two verbs refer to the enemies’ shame (בוש) and humiliation (כּלם). These words are often used to describe a terrible situation caused by a war or by God’s judgement.<sup>72</sup> The second clause claims disappearance and downfall of the enemies. The last two clauses go so far as to declare their non-searchableness and not-existence, that is, their total extermination. Therefore, the fate of Jacob is contrasted with that of his enemies.

Verse 13 is not a new element, but a repetition of the “fear not” phrase and assurance in v. 10. Thus, this verse reinforces the assurance of God’s help and salvation for Jacob-Israel. Interestingly, in this verse, there is one thing different from v. 10. While God’s right hand holds his servant in v. 10, here God holds his servant’s right hand. As mentioned above, while “right hand” signifies positive implications, “right hand” or “right side” in the human relationship often signifies one of

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<sup>72</sup> Cf. Isa 42:17; 44:9, 11; 45:16–17; Jer 50:12; 51:47. These passages argue that those who worship idols or depend on other than God will be put to shame but those who faithfully worship God will not be shamed.

prominence or in a favoured position.<sup>73</sup> Thus, in this context, this image of holding Jacob’s right hand seems to mean God’s favour.<sup>74</sup> God wants to encourage Jacob and to assure him that God is with him and will continually help him.

**Isa 41:14–16**

<p><sup>14</sup> Fear not, O worm Jacob, O men<sup>75</sup> of Israel! I help you, declares the LORD; your Redeemer, the Holy One of Israel. <sup>15</sup> Behold, I make<sup>76</sup> of you a threshing sledge, a thresher,<sup>77</sup> new, and having teeth<sup>78</sup>; you shall thresh the mountains and crush them, and you shall make the hills like chaff; <sup>16</sup> you shall winnow them, and the wind shall carry them away, and the tempest shall scatter them. And you shall rejoice in the LORD; In the Holy One of Israel you shall glory.</p>	<p><sup>14</sup> אֶל-תִּירָאֵי תוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֹזְרֵתִיךָ נְאֻם-יְהוָה וְנִאֲלַךְ קָדוֹשׁ יִשְׂרָאֵל: <sup>15</sup> הִנֵּה שֹׁמְתִיךָ לְמוֹרֵג חֲרוּץ חֲדָשׁ בְּעַל פִּיפְיוֹת תְּדוֹשׁ הָרִים וְתִדְק וְנִבְעוֹת כַּמּוֹץ תִּשִּׂים: <sup>16</sup> תִּזְרַם וְרוּחַ תִּשָּׂאם וְסִעְרָה תִּפְיֵץ אוֹתָם וְאֶתָּה תִּגְיֵל בַּיהוָה בְּקָדוֹשׁ יִשְׂרָאֵל תִּתְהַלֵּל: פ</p>
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Isaiah 41:14–16 is the second “fear not” message within Isa 40–55. Although this passage also belongs to the prophetic encouragement frame, it is slightly different from the previous “fear not” passage. First of all, the structure is different. In the

<sup>73</sup> DBI, “Hand,” 361. The noun יָמִין means “right hand,” “right,” “right side,” and “south.”  
<sup>74</sup> As Goldingay argues, in the ancient Near Eastern culture, “to take someone’s right hand is publicly to identify with them, to identify the acts of their right hand as one’s own” (*Isaiah* 40–55, 112). See Keel, *Symbolism*, 258–59. Although this image does not appear in the Bible, this interpretation indicates God’s favour and support to Jacob.  
<sup>75</sup> The noun מֵת (man) is often emended according to attempts assimilating to the parallel phrase “worm Jacob.” Thus, IQIs<sup>a</sup>, Aq, Th, and Vg read the word as a participle from the verb מוֹת (to die). However, the MT and the LXX support the present text.  
<sup>76</sup> Although translated into the future in most English versions, two verbs עֹזֵר (“to help”) in v. 14 and שִׂים (“to make”) in v. 15 are used in the suffix conjugation (perfect form) indicating complete actions. Thus, these verbs indicate the prophet’s confidence in God’s help and his plan.  
<sup>77</sup> Many English versions read חֲרוּץ as an adjective (sharp) derived from the verb חָרַץ (to cut). However, we will take this word as a noun meaning a thresher following the LXX. Thus, this word is a synonym of a “threshing sledge” (מֹרֵג).  
<sup>78</sup> Literally, the phrase (בְּעַל פִּיפְיוֹת) means “the master of teeth.” However, because the noun בְּעַל is often used in idiomatical phrases referring to characteristics possessed by a person or object, this expression means “having teeth.”

encouragement frame, a causal clause usually follows after a “fear not” phrase. However, this passage does not have a causal clause but immediately proceeds to the result of God’s help, probably because the people have already heard the reason in the previous encouragement message and do not need to hear it again. Another interesting difference in this “fear not” message is that, while in the previous one Jacob is called “servant” emphasizing God’s choice, here Jacob is called “worm” (תולֵעָה). In the Bible, the word “worm” is always used in a negative sense. Thus, a worm is often related to the condition of a dead body<sup>79</sup> and sometimes represents people who have been reduced to something less than human.<sup>80</sup> In our text, this title signifies Israel’s weakness and feebleness before their powerful enemies. This image also indicates Israel’s lack of power for returning to Zion. The contrast between God’s image as the Redeemer and the image of Jacob as a “worm” emphasizes God’s mighty power that makes Israel’s return possible. In order to make this contrast more intense, continuing the feminine gender of the noun “worm,” Jacob-Israel is addressed in the feminine throughout vv. 14–15a.

The divine title “your Redeemer” (גֹּאֲלֶךָ) is the first one among 13 occurrences within the book of Isaiah.<sup>81</sup> The noun גֹּאֲלֵךָ (“redeemer”) is a participle form of the verb גָּאַל (“to redeem”). The primary meaning of this verb relates to do the part of a kinsman and thus it usually means to redeem his kin from difficulty or danger.<sup>82</sup> Consequently, this participle form has usually been translated as “kinsman-redeemer” or as “kinsman.”

<sup>79</sup> Cf. Isa 14:11; 66:24. For the similar use of a synonym רִמָּה, see Job 21:26; Isa 51:8.

<sup>80</sup> Cf. Job 25:6; Ps 22:6. The synonym רִמָּה is used in parallel in Job 25:6.

<sup>81</sup> This word occurs only within the second half of Isaiah. Cf. Isa 41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; 63:16.

<sup>82</sup> Cf. *TDOT* 2:350–55; *NIDOTTE* 1:789–94. Scholars often argue that “redeemer” and “servant” are related to each other in Isaiah, because God redeems Israel not just for freedom but for their service as God’s servant. Thus, God’s redeeming action is actually the action of restoration of Israel to its original status as God’s servant. Cf. Goldingay and Payne, *Isaiah 40–55*, 1:172–73. However, this connection is not convincing because there is no direct mention of this relationship.

In a metaphorical use, which appears in poetry sections such as the Psalms and prophets, God is often called Israel's "Redeemer" (גֹּאֲלֵנוּ) implying God's redeeming role as a kinsman of Israel.<sup>83</sup> Thus, the frequent use of this title in Isa 40–66 emphasizes the theme of Israel's restoration in the second part of Isaiah. In our text where Jacob-Israel is called "worm," this title implies that only God can change this hopeless situation and save Israel from it. This title is often used together with other divine titles such as "the Holy One of Israel," "the King of Israel," "the Lord of hosts," "your Saviour," and "the Mighty One of Jacob." The title "Redeemer" is most frequently used with the title "the Holy One of Israel"<sup>84</sup>; however, while "Redeemer" appears only within Isa 40–66, "the Holy One of Israel" is spread throughout the book of Isaiah.<sup>85</sup> Throughout Scripture, holiness is pre-eminently a characteristic of God himself. The term "holiness" usually signifies that God is completely other, distinct and separate from everything that he has made.<sup>86</sup> More importantly, as seen in ch. 6, God's holiness is the opposite of human's sinfulness. Thus, the frequent use of this title in Isa 1–39 implies that "the Holy One of Israel" will punish Israel because they have defiled God's holiness by their sinfulness. However, within Isa 40–55 this title is not connected to Israel's punishment. Rather, "the Holy One of Israel" is introduced as the Redeemer of Israel. As a result, it can be argued that there is a transition of the use of this title between Isa 1–39 and 40–55. In other words, "the Holy One of Israel" who punishes Israel within Isa 1–39 will save them because he is one who is wholly other, above and beyond what he has made.<sup>87</sup>

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<sup>83</sup> Except for Isaiah 40–66, this word occurs only five times in the poetry section of the Old Testament. Cf. Job 19:25; Pss 19:14; 78:35; Prov 23:11; Jer 50:34.

<sup>84</sup> Cf. Isa 41:14; 43:14; 47:4; 48:17; 49:7; 54:5.

<sup>85</sup> Cf. Isa 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11f, 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.

<sup>86</sup> See *TDOT* 12:521–45; *NIDOTTE* 3:877–87; *DBI*, "Holiness," 389–90.

<sup>87</sup> For the central thematic role of the expression "the Holy One of Israel" in Isaiah, see Anderson, "Holy

After this “fear not” phrase in v. 14, in order to assure Israel’s restoration, God announces his action and its consequences in vv. 15–16, using images related to threshing. This announcement is the promise that he will make Israel “a threshing sledge” (מֹרֶגֶת) that will thresh the mountains and hills.<sup>88</sup> Thus, Israel’s image changes from a worm to a threshing sledge, that is, from a powerless one to a powerful destroyer. Additionally, the threshing sledge (מֹרֶגֶת) is supplemented by a synonym, “a thresher” (תְּרֹזֵץ). It is also described as “new” (חֲדָשׁ) and “having teeth” (lit. “the master of teeth,” בַּעַל פִּיפְיוֹת). These words emphasize how powerful and sharp the threshing sledge is. The image of a threshing field is one of the most common scenes in the daily life of ancient Near Eastern people, and the image is often employed in the biblical scenes of a divine judgement in which God destroys the evil people.<sup>89</sup> Thus, it is a familiar and very effective metaphor for Israelites. However, there is a difference in this message from more typical judgement scenes. While in the usual scenes it is God who destroys the evil people, here it is Israel, God’s army, who does it. Actually, from the beginning of its history, Israel was considered to be God’s army whose mission was to conquer enemies and to reveal God’s glory over the world, even though they did not fulfill this task. Therefore, although there is a debate about the actual identity of the enemies that the mountains and hills represent,<sup>90</sup> it is clear in this image

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One of Israel,” 3–19; Roberts, “Isaiah,” 130–44.

<sup>88</sup> Although there are some disagreements about the function and shape of this tool, it is usually considered to be a wooden platform with sharp stones or metal embedded on the underside. It was used in the threshing process in order to separate the grain from the stalk or in order to break up the ground for ploughing. See Goldingay and Payne, *Isaiah 40–55*, 1:173; Oswalt, *Chapters 40–66*, 94; Smith, *Isaiah 40–66*, 137–38.

<sup>89</sup> See *DBI*, “Threshing, Threshing Floor,” 866–67. Cf. Job 21:18; Pss 1:4; 35:5; Isa 17:13; 29:5; Jer 51:33; Hos 13:3; Mic 4:11–13; Hab 3:12; Zeph 2:2.

<sup>90</sup> There are two main opinions about the identity of the mountains and hills. One is to take them as symbols of nations, their enemies, and the other is to understand them as symbols of obstacles to their return. Because the context does not clearly explain the terms, both interpretations can be possible. As

of the threshing floor that Jacob-Israel will overcome and destroy any enemy or obstacle which will come against them, because God makes Jacob-Israel strong.

However, this image of the threshing floor is not just a scene of divine judgement, but is part of God's restoration of Israel as well as the world. In addition, in the following section (41:17–20) God's plan of restoration is described by a miraculous scene in which the desert is transformed into a paradisaal place. Through this restoration work, God wants to make people know that Yahweh, the Holy One of Israel, is the Creator.

### **5.2.1.3. Implications of Frames and Metaphors**

In the first trial cycle, by means of the court frame and the encouragement frame, which were popular in ancient Israelite daily life, God tries to comfort and encourage Jacob-Israel. While both frames are frequently employed within Isa 40–55, they have different functions. The legal language within the court frame effectively draws the audience's attention and makes the mood of the audience more serious. In addition, the statement of God as a plaintiff and judge is heard truthfully. Although Israel is not directly mentioned, employing the imagery of a powerful conqueror and terrified nations God tries to persuade Israel to believe the fact that he still controls the justice and righteousness over the world and he has a power to save his people.

The prophetic encouragement frame tries to give comfort to the audience. In the first encouragement section (vv. 8–13), Israel, who was hopeless and complained against God about their miserable situation, is not only called Jacob-Israel but also “my

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often mentioned before, however, the focus of this image is not on the identity of the object but on Israel's transformation from a worm into a powerful threshing sledge. See Goldingay and Payne, *Isaiah 40–55*, 1:174–75; Oswalt, *Chapters 40–66*, 94.

servant.” In this metaphor, “my servant Jacob-Israel,” God’s favour to Jacob is the major focus because God chose Jacob and still loves him. This image is intended to give great comfort to the addressee, Jacob-Israel. Thus, Jacob-Israel is portrayed as an invincible people because God is with him. In the second encouragement section (vv. 14–20), Jacob-Israel is likened to a worm, an image of weakness. This metaphor is in contrast to God’s image as a Redeemer and the Holy One of Israel. Thus, the feebleness and weakness of Jacob is placed in contrast to God’s redeeming power. This makes the following image of Jacob, the powerful threshing sledge, all the more shocking. With God’s help, the worm Jacob becomes the powerful threshing sledge which can destroy his powerful enemies like mountains and hills. By means of these changes in Jacob’s image, God provides comfort to Israel.

### **5.2.2. The Second Trial Cycle (41:21—42:17)**

As mentioned above, this second trial cycle has a similar structure to the first one. Therefore, this second trial cycle consists of a trial speech (41:21–29), a servant speech (42:1–9) which is called the “Servant Song,” and a concluding speech (42:10–17) which contains a hymn (42:10–13).<sup>91</sup> As already noted, most of this section except the hymn consists of God’s direct speech. In this section, while focusing on the Servant Song, we will analyze the various implications of the metaphor “the Servant of the Lord” in the text.<sup>92</sup> Then, we will also show the rhetorical role of this servant metaphor as a frame in this context.

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<sup>91</sup> Mettinger, *Farewell to the Servant Songs*, 18–20, emphasizes the structural importance of hymns. Although some hymns are placed in the concluding position, not all hymns have that function. He discerns 8 hymns: 42:10–13; 44:23; 45:8; 48:20–21; 49:13; 51:3; 52:7–12; 54:1–3.

<sup>92</sup> For a similar structural analysis, see Oswalt, *Chapters 40–66*, 99; Melugin, *Formation*, 98–102;

### 5.2.2.1. The Context of the First Servant Song

The second trial speech (41:21–29) is clearly separated from the previous section, and begins with God’s commands to bring the case and proofs. In this speech, God acts as both judge and plaintiff and idols serve as the defendant. This trial speech has many similarities to the first one (41:1–5). It is not only followed by a servant speech but also it is a response to Israel’s complaint, as was the first one. The issues related to Israel’s complaint differ, however. The second one deals with the issue of idols, while the first one deals with the issue of God’s power and willingness for Israel’s salvation. God again announces that he will stir up one person from the north, who will trample on rulers as on mortar (v. 25).<sup>93</sup> The main purpose is to bring the case against idols. Therefore, God rebukes idols and requires them to bring their evidence since the Israelites believe that idols have some power. Whereas God has declared good news to Zion, idols do not declare any news about the future at all. Consequently, Jacob-Israel does not have to be concerned about foreign idols, because they are nothing. After responding to Israel’s concern in this dispute scene, God goes on to describe the anonymous servant’s mission, which is important for Israel to remember.

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Goldingay and Payne, *Isaiah 40–55*, 1:189–91; Motyer, *Isaiah*, 314–15.

<sup>93</sup> As mentioned in the discussion of v. 2, the text does not give any actual clue about his identity. Although the identity of this person has been much discussed, the focus of the text is actually not on his identity but on his mission as God’s agent. Thus, he is only described by a typical language about a great conqueror who will destroy and conquer the nations and their rulers.

### 5.2.2.2. The First Servant Song (Isa 42:1–9)<sup>94</sup>

This section is the first among the so-called Servant Songs and is divided into two parts: a servant song (42:1–4) and an elaboration (42:5–9). While belonging to the traditional first Servant Song section, the first part describes an anonymous servant in the third person introducing God’s servant to the audience. In the second part the servant is described in the second person and his calling is explained. Within 42:1–9, still responding to Israel’s complaint, God shows how he will achieve his justice (צדקו) through the mission of an anonymous servant. In this section, the mission of the servant is focused and developed in detail. Nevertheless, his actual identity is not clear, even though scholars have suggested various candidates.<sup>95</sup> In many respects, this figure is similar to the servant Jacob-Israel in 41:8. First, this Servant Song appears in the Jacob-Israel section (Isa 41:1—49:13) in which the servant Jacob-Israel is the main addressee.<sup>96</sup> As a result, this Servant Song is surrounded by sections involving the servant Jacob-Israel. Second, as we mentioned above, the first section of the servant Jacob-Israel (Isa 41:8–13) and this Servant Song belong to the two larger parallel structures, consisting of a trial scene and servant passage.<sup>97</sup> In addition, similar phrases are used in conjunction with both servants: “my servant,” (עַבְדִּי), “to choose” (בַּחֵר),

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<sup>94</sup> Although following Duhm many modern scholars consider Isa 42:1–4 to be the first Servant Song, many of them recognize the close relationship between vv. 1–4 and vv. 5–9. See Melugin, *Formation*, 64–69; Clifford, *Fair Spoken and Persuading*, 89–93. Oswalt, *Chapters 40–66*, 107–9; Goldingay and Payne, *Isaiah 40–55*, 1:208–11. In line with this, I will include 42:1–9 in this section because they thematically belong to the same unit.

<sup>95</sup> Scholars have argued for various candidates, such as Isaiah, a prophet, Hezekiah, Moses, Josiah, Zerubbabel, Cyrus, and a Messianic figure. We will not discuss this issue in detail, because our focus is not on the identity but the implication of the metaphor. For detailed discussion, see North, *Suffering Servant*, 2–103; Clines, *I, He, We and They*, 25–33; Kruse, “Interpretive Trends,” 3–27.

<sup>96</sup> Cf. Isa 41:8, 9; 42:19; 43:10; 44:1, 2, 21, 26; 45:4; 48:20. Within Isa 40–48, the servant is always Jacob-Israel except for two occurrences (42:1; 44:26).

<sup>97</sup> For this structural parallel, see Goldingay, “Arrangement.” Similarly, Childs argues that “chapter 41 remains unintelligible apart from chapter 42, and, conversely, the servant figure of chapter 42 is fully enigmatic apart from the larger context of chapter 41” (*Isaiah*, 324). Also see Goldingay, *Isaiah 40–55*, 149.

and “to uphold” (תָּמַךְ). In light of this, LXX freely translates v.1, “Jacob my servant (Ἰακωβ ὁ παῖς μου)...Israel my chosen (Ἰσραηλ ὁ ἐκλεκτός μου)...” However, when this passage is closely read, the intentional ambiguity of the servant’s identity is clear,<sup>98</sup> and therefore the different expressions used for the servant have continually evoked diverse opinions throughout interpretive history. Rather than revealing the servant’s identity, the text describes the servant by employing various images and expressions which further develop the servant metaphor.<sup>99</sup>

<p><sup>1</sup> Behold my servant, whom I uphold, my chosen one, in whom my soul delights;<sup>100</sup> I put my Spirit upon him; he will bring forth justice to the nations. <sup>2</sup> He will not cry aloud or lift up , or make his voice heard in the street; <sup>3</sup> a bruised reed he will not break, and a faintly burning wick he will not quench; faithfully he will bring forth justice. <sup>4</sup> He will not grow faint or be bruised until he has established justice in the earth; and the coastlands wait for his law.</p>	<p><sup>1</sup> הֵן עַבְדִּי אֶתְמַדְּבֹו בְּחִירִי רְצָתָה נַפְשִׁי נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא: <sup>2</sup> לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא יִשְׁמִיעַ בַּחוּץ קוֹלוֹ: <sup>3</sup> קָנָה רְצוּץ לֹא יִשְׁבֹּר וּפְשִׁתָּה כְּהָה לֹא יִכְבְּנָה לְאַמֶּת יוֹצִיא מִשְׁפָּט: <sup>4</sup> לֹא יִכְהָה וְלֹא יִרְוץ עַד־יִשִּׁים בְּאֶרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אַיִים יִחִילוּ: פ</p>
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<sup>98</sup> Recently, scholars have begun to recognize the intentional ambiguity of the identity. See Westermann, *Isaiah 40–66*, 93; Kim, *Ambiguity, Tension, and Multiplicity*, 73–88; Goldingay, *Isaiah 40–55*, 149–54. Cf. Clines, *I, He, We and They*. In this passage, the so-called first Servant Song, the focus is not the identity of the servant but the mission of the servant which brings forth God’s justice to the nations. Thus, Westermann, *Isaiah 40–66*, 93, argues that “The cryptic, veiled language used is deliberate... The veiled manner of speaking is intentional, and to our knowledge much in them was meant to remain hidden even from their original hearers... On principle, their exegesis must not be controlled by the question, ‘Who is this servant of God?’ Instead... The questions which should control exegesis are: ‘What do the texts make known about what transpires, or it to transpire, between God, the servant, and those to whom his task pertains?’”

<sup>99</sup> Goldingay, *Isaiah 40–55*, 153–54, suggests four possible meanings to the anonymity of the portrait in 42:1–4: (1) the servant is “a symbol, another tensive rather than steno-symbol...Israel is called to be the embodiment of the servant symbol”; (2) the description of the servant’s task hints that Jacob-Israel cannot fulfil this role; (3) the role that belongs to Jacob-Israel is thus open to being fulfilled in a variety of ways; (4) the anonymity of the portrait draws the hearers into its interpretation and invites them to involve in fulfilling the role of the servant.

<sup>100</sup> LXX reads “Jacob my servant (Ἰακωβ ὁ παῖς μου)...Israel my chosen (Ἰσραηλ ὁ ἐκλεκτός μου)...” However, all Hebrew texts and other ancient versions support the MT reading. This is also in harmony with the anonymity of the servant in other Servant Songs. In light of this, it seems that LXX freely translates this verse.

Beginning with an exclamation “behold” (הִנֵּה), the theme changes from the foreign idols to the servant. The first phrases in v. 1, “my servant, whom I uphold, my chosen one, in whom my soul delights” clearly remind the reader of the image of the servant Jacob-Israel described in Isa 41:8–13. Here, however, the clause “my soul delights” (רִצְתָהּ נַפְשִׁי) is a unique expression in the OT. The verb רִצָּה means “to take pleasure in.” This verb is often used in expressing God’s favour towards an offering or a person,<sup>101</sup> and here it expresses God’s favourable emotion towards his servant.<sup>102</sup> This brings to mind the title “my beloved one” (or friend) which is used in 41:8. Therefore, even though this expression “my soul delights” is unique, the image of God delighting in his servant and favouring him appears often in the OT.<sup>103</sup>

The phrase “I have put my Spirit upon him” (נָתַתִּי רוּחִי עָלָיו) represents God’s special recognition of his servant, and this action often accompanies special empowering, either physical or spiritual. This kind of event was performed with God’s servants such as an elder, a prophet, a judge, and a king.<sup>104</sup> The phrase is often identified with “anointing” which sets a person or thing apart as holy and consecrated and gives authority to the person who is anointed.<sup>105</sup> In the book of Isaiah this image is used for a Davidic king who appears in 11:1–5. While the phrase “to bring justice (לְבָרֵךְ) to the nations” is repeatedly mentioned as the most important mission of the

<sup>101</sup> For person, see 1 Chr 28:4; 2 Sam 24:23; Pss 147:11; 149:4. For offerings, see Lev 1:4; 7:18; 19:7; Jer 14:12; Ezek 20:41.

<sup>102</sup> Later, the NT writers directly or indirectly quote this phrase for Jesus in Matt 3:17; 12:18; 17:5; Mark 1:11; Luke 3:22.

<sup>103</sup> Cf. Num 14:8; Deut 30:9; Pss 22:8; 37:23; 41:11; Isa 62:4.

<sup>104</sup> Cf. Num 11:25; 24:2; Judg 3:10; 11:29; 15:14; 1 Sam 11:6; 16:13; 1 Chr 12:18.

<sup>105</sup> Cf. 1 Sam 10:1–9; 16:13; Isa 61:1. Also see *DBI*, “Anointing,” 33–34; *DBI*, “Holy Spirit,” 390–93; *DBI*, “Oil,” 603–4. In the OT, the anointing ritual was part of the ordination ceremony of a prophet, priest, and king.

servant in Isa 42:1–4, this is also the mission of the Davidic king.<sup>106</sup> Interestingly, the issue of “justice” (מִשְׁפָּט) is what Jacob-Israel complains about in 40:27 and what God proclaims that he still holds to in 41:1. As soon revealed below, however, this servant does not carry his mission as a worldly powerful conqueror but as a gentle king caring for the weak. As mentioned above, “justice” is the main governing principle of God’s kingdom. In addition, in terms of God’s kingdom, this phrase “to bring justice to the nations” is related to God’s covenants given to his servants, by which God seeks to bless the world through his kingdom.<sup>107</sup> Thus, “to bring justice to the nations” means the peaceful restoration of the order of the world according to God’s will. Therefore, for the Israelites who are in a desperate situation in Babylon, this mission of the servant is shocking because what they are expecting from God is not the restoration of the world but the restoration of Israel. However, this shocking mission of the servant reminds the Israelites of their original mission, their failure, and their problem. Although this mission was given to Israel, the Israelites have failed to fulfill their mission and now complain about the loss of justice in their lives.

In a different way from v. 1, in which the servant is described positively by common images related to a royal servant, and also from 41:15–16, in which the servant Jacob-Israel is likened to a sharp threshing sledge, vv. 2–3 portray the servant by unexpected images for a royal figure, using five negative clauses. These negative clauses show what the servant will not do in the process of establishing justice for the nations. Although the actual meanings of these five negative clauses are still under debate, it is

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<sup>106</sup> Cf. Isa 9:5–6; 11:1–5; 16:5. Outside of Isaiah, see 1 Sam 8:9–11; Ps 72:1–2; Jer 21:14; 22:3; 23:5.

<sup>107</sup> Cf. Gen 12:3; 22:18; Exod 19:6; Ps 72:17. Three main covenants (Abrahamic, Mosaic, and Davidic covenants) mention the restoration of divine blessing over the world as Israel’s mission. See *NDBT*, “Covenant,” 419–29.

generally agreed that they describe the servant's gentle approach to his task. The three clauses in v. 2 are parallel in meaning and are related to the action of "crying." For the meaning of this crying, there are three main opinions: the crying of those in anguish,<sup>108</sup> the proclamation of prophets,<sup>109</sup> and the declaration of kings (or judges).<sup>110</sup> As mentioned above, these diverse opinions appeared because of the intentional ambiguity of this servant's identity. The first verb צעק usually means "to cry for help" or "to cry in anguish," as in a desperate and agonizing situation.<sup>111</sup> While the second verb נשא basically means "to lift up" or "to carry," it also can mean "to lift up one's voice," either in joy or in anguish.<sup>112</sup> In the third clause, the phrase "make his voice heard in the street" could mean the proclamation of a teacher, a declaration of triumph,<sup>113</sup> or the expression of lament or of pain.<sup>114</sup> Thus, "not to cry out" in these clauses could imply that the servant is different from Jacob-Israel who complains in his anguish. Alternately, this could mean that the servant is different from other worldly conquerors who proclaim their victory and justice by their power, as described in the previous chapter (ch. 41). Thus, this anonymous servant is patient, humble, and gentle during his task. These clauses indicate that the servant should humbly and patiently carry out his mission that God, his master, has commanded. Although this can be consistent with the image of the faithful servant, this differs from the royal figure in v. 1 or other servants of the Lord

<sup>108</sup> See Koole, *Isaiah III*, 1:220–22; Goldingay and Payne, *Isaiah 40–55*, 1:216–17.

<sup>109</sup> See Whybray, *Isaiah 40–66*, 72–73; North, *Second Isaiah*, 108.

<sup>110</sup> More generally and traditionally this image of the servant in v. 2 is likened to a king, because of the servant's role that brings justice to the nation. See Westermann, *Isaiah 40–66*, 96; Baltzer, *Deutero-Isaiah*, 128; Oswalt, *Chapters 40–66*, 111.

<sup>111</sup> Cf. Exod 8:8; Num 12:13; Deut 26:7; Josh 24:7; Judg 4:3; Isa 19:20; 33:7; 46:7; 65:14. The by-form צעק also means "to cry for help" in Isaiah and other OT texts. See Isa 14:31; 15:4; 26:17; 57:13.

<sup>112</sup> For joy, see Isa 24:14; 42:11. For sadness, see Gen 27:38; Num 14:1.

<sup>113</sup> Cf. Prov 1:20; 2 Sam 1:20.

<sup>114</sup> Cf. Isa 24:11; 33:7; Amos 5:16.

such as the prophets who should proclaim God’s message. Thus, this sudden change of images from the royal figure in v. 1 could evoke the surprising response of the audience.

The two negative clauses in v. 3 similarly show the gentle image of the servant. The actual meaning of the metaphor “a bruised reed” (קִנְיָה רְצוּיָן) is still under debate. However, its main implication is weakness, suffering, and vulnerability. The noun “reed” (קִנְיָה) often symbolizes the weakness of Egypt, because the reed is popular in Egypt,<sup>115</sup> but in our text there is no hint of a reference to Egypt. The parallel phrase “a faintly burning wick” (פְּשֵׁתָה כֹּהֶה) has a similar implication. Consequently, these two parallel clauses show that the servant will not use violence in the process of bringing justice to the nations but rather will care for the weak. The last clause in v. 3, “faithfully he will bring forth justice,” repeats a similar image. The phrase “faithfully” (לְאֵמֶת) consists of a preposition לְ and the noun אֵמֶת which usually indicates God’s faithful character.<sup>116</sup> However, when this word is used to describe people, it means their faithfulness to God or another person.<sup>117</sup> As mentioned above, faithfulness is one of the main implications of the servant metaphor; therefore, this prepositional phrase means that the servant will “faithfully” fulfill his mission without abandoning his gentle attitude, whatever obstacles or troubles he encounters.

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<sup>115</sup> Cf. 2 Kgs 18:21; Isa 19:6; 36:6; Ezek 29:6. In connection with this, Kim, *Ambiguity, Tension, and Multiplicity*, 66, argues that “reed” and “wick” respectively refer to “Egypt and Babylon, those daunting oppressors who may be on the verge of decay by the rise of Cyrus.” Also see Kim, “Intertextual Reading.” Still there are some other scholars who argue that these terms refer to writing material and lamp by which the prophet records Israel’s literary legacy. Thus, broken pen and extinguished lamp signify the catastrophic destruction of Jerusalem. However, these opinions are criticized because of their lack of evidence. For the detailed discussion of the problems of these opinions, see Goldingay and Payne, *Isaiah 40–55*, 1:219; Koole, *Isaiah III*, 1:221. With some adjustment most other scholars support the traditional view in which “reed” and “wick” signify the weak and the oppressed. See Whybray, *Isaiah 40–66*, 73; Westermann, *Isaiah 40–66*, 96.

<sup>116</sup> Cf. Gen 24:27; Exod 34:6; Pss 25:10; 26:3; 30:10; 40:11; 43:3; 54:7; 71:22; 86:15; 115:1; Isa 38:18.

<sup>117</sup> Cf. Gen 24:49; 47:29; Josh 24:14; Judg 9:16; 1 Sam 12:24; 1 Kgs 2:4; Ps 85:11; Prov 3:3; 14:22; Isa 10:20; 38:3; 61:8; Jer 32:41; Zech 8:8.

This gentle and faithful image of the servant is further explained in v. 4. The two roots that describe the reed as “bruised” (רָצוּץ) and the wick as “faintly burning” (כִּהָה) in the previous verse are applied to the servant in this verse. Thus, this image implies that the servant will experience some suffering in the process of his mission.<sup>118</sup> In addition, while employing the same images from v. 3, these clauses now emphasize the servant’s persistence and faithfulness in his mission which brings God’s justice to the nations. The last clause in v. 4, “the coastlands wait for his law,” shows the positive response from the coastlands that signify the nations and intensifies the importance of the servant’s mission to them.<sup>119</sup> This phrase is another unexpected announcement for the Israelites in Babylon, because they consider that God’s law belongs to them, not to the pagan nations. While derived from the verb ירה (“to teach” in hi), the noun תּוֹרָה (“law”) refers to “teaching” of human teacher or God.<sup>120</sup> Although this word is often used for God’s law written in Pentateuch as God’s special teaching,<sup>121</sup> in the book of Isaiah this word usually signifies God’s word or teaching.<sup>122</sup> In addition, this is used in parallel with “justice” which is the ruling principle of God’s kingdom. Thus, as repeatedly mentioned in the previous verses, the significance of the servant’s mission

<sup>118</sup> See Smith, *Isaiah 40–66*, 163.

<sup>119</sup> As mentioned in 41:1, in the book of Isaiah the plural form, “the coastlands,” frequently signifies the nations or the world. Cf. Isa 40:15; 41:1, 5; 42:4, 10; 49:1; 51:5; 60:9.

<sup>120</sup> Job 22:22; Pss 37:31; 40:9; 78:1; Prov 1:8; 3:1; 4:2; 6:20; 13:14; 28:4; 31:26; Hos 4:6; Jer 2:8; 18:18; Ezek 7:26; Hag 2:11; Mal 2:6–9; Zeph 3:4.

<sup>121</sup> Cf. Deut 17:18; 28:61; 29:20; 30:10; 31:9, 24; Josh 1:7, 8; 8:31; 23:6; 1 Kgs 2:3; 2 Kgs 14:6; 22:8; 23:25; 2 Chr 23:18; 30:16; Ezra 3:2; 7:6; Neh 8:1–2.

<sup>122</sup> See *TDOT* 15:609–46; Sweeney, “Isaiah as Prophetic Torah.” Goldingay, *Isaiah 40–55*, 161, argues that, partially following Jensen’s argument in which this word is appropriated from the sages by Isaiah to express the claim that his prophetic insight was the real wisdom (*Use of tōrâ*), “occurrences in Second Isaiah suggest wise instruction or revelation in general rather than prophetic teaching in particular.” In fact, there have been many studies about the similarities between Isaiah (or prophets) and Wisdom writings. See Lindblom, “Wisdom in Old Testament Prophets”; Whedbee, *Isaiah and Wisdom*; Jensen, *Use of tōrâ*; Williamson, “Isaiah and the Wise.” However, as Williamson, “Isaiah and the Wise,” 138, argues, although Isaiah and Wisdom writings attest “an alternative means of God’s instruction to the commoner Mosaic torah, that does not make torah exclusively a wisdom term... the value of a comparison of Isaiah and the wise at this point is that it gives us valuable background information about the commonly accepted.”

is again broadened toward the global level, adding a new element to the eschatological picture shown in ch. 2: “the servant is the means of extending the teaching.”<sup>123</sup>

<p><sup>5</sup> Thus says God, the LORD,          who created the heavens and stretched them out,          who spread out the earth and what comes from it,          who gives breath to the people on it          and spirit to those who walk in it:  <sup>6</sup> I am the LORD;          I have called you in righteousness;          I will take you by the hand<sup>124</sup> and keep you;<sup>125</sup>          I will give you as a covenant for the people,          a light for the nations,  <sup>7</sup> to open the eyes that are blind,          to bring out the prisoners from the dungeon,          from the prison those who sit in darkness.  <sup>8</sup> I am the LORD; that is my name;          my glory I give to no other,          nor my praise to carved idols.  <sup>9</sup> Behold, the former things have come,          and new things I now declare;          before they spring forth I tell you of them.</p>	<p><sup>5</sup> כֹּה־אָמַר הָאֱלֹהִים יְהוָה בּוֹרֵא הַשָּׁמַיִם          וְנוֹטִיָּהֶם רִקְעַת הָאָרֶץ וְצִאֲצָאֶיהָ          נָתַן נְשָׁמָה לָעָם עָלֶיהָ          וְרוּחַ לַהֲלֹכִים בָּהּ:  <sup>6</sup> אֲנִי יְהוָה קְרָאתִיךָ בְּצִדִק          וְאַחֲזִיק בְּיָדְךָ וְאַצְרֶךָ          וְאַתְּנֶנְךָ לְבְרִית עִם לְאוּר גּוֹיִם:  <sup>7</sup> לְפָקַח עֵינַיִם עִוְרוֹת          לְהוֹצִיא מִמַּסְגַּר אֲסִיר          מִבַּיִת כְּלֵא יֹשְׁבֵי חֹשֶׁךְ:  <sup>8</sup> אֲנִי יְהוָה הוּא שְׁמִי          וְכִבוֹדִי לֹא־אֶתֵּן          וְחַהֲלֹתִי לְפִסִּילִים:  <sup>9</sup> הִרְאֵשׁוֹת הִנֵּה־בָאוּ          וְחִדְשׁוֹת אֲנִי מְגִיד          בְּטֶרֶם תִּצְמַחְנָה אֲשִׁמִּיעַ אֶתְכֶם: פ</p>
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The new paragraph begins with a messenger formula “Thus, he said” (כֹּה־אָמַר) in v. 5, which usually introduces the message of God or a person.<sup>126</sup> In this paragraph, in connection with the servant’s mission, God proclaims his sovereign power over creation. As usual in the messenger formulas in Isa 40–66, the divine title “God, the

<sup>123</sup> Goldingay, *Isaiah 40–55*, 161. This theme appears in Isa 2:3. For the close relationship between 41:1–4 and 2:1–4, see Goldingay, *Isaiah 40–55*, 160–61; Seitz, “Isaiah 40–66,” 363; Williamson, *Variations on a Theme*, 137–38.

<sup>124</sup> The verb וְאַחֲזִיק consists of a simple waw and jussive form which is unexpected and rare. With the following two verbs, LXX translates this with a future, while Vg, Tg, and Syr translate this as a past event, probably taking this as waw relative. However, because this passage deals with the servant’s mission that will be carried out in the future, the MT reading is preferred. *GKC*, §109k, explains this use of the jussive on rhythmical grounds. While the jussive usually “stands at the beginning of the sentence and hence removed as far as possible from the principal tone,” in others like in this case “it is immediately before the principal pause... and is then a simply rhythmical shortening due to the strong influence of the tone.”

<sup>125</sup> In the phrase וְאַצְרֶךָ the verb has two possibilities of interpretation: נָצַר (“to keep”) or יָצַר (“to form”). Although the opinions of the scholars are divided, the former is preferred because this clause refers to the future event.

<sup>126</sup> This messenger formula is very popular in the books of prophets. Within the book of Isaiah, see Isa 7:7; 8:11; 10:24; 18:4; 21:6, 16; 22:15; 28:16; 29:22; 30:12, 15; 31:4; 36:4, 14, 16; 37:3, 6, 21, 33; 38:1, 5; 42:5; 43:1, 14, 16; 44:2, 6, 24; 45:1, 11, 14, 18; 48:17; 49:7, 22, 25; 50:1; 51:22; 52:3; 56:1, 4; 57:15; 65:8, 13; 66:1, 12.

LORD” (הָאֱלֹהִים יְהוָה) is qualified by participial phrases which describe God as Creator of the world, including the heavens, the earth, people, and all living things.<sup>127</sup> This title, which is often considered to be the most transcendent of the OT terms for God, occurs elsewhere only in Ps 85:8.<sup>128</sup> While these participial phrases are usually applied to Israel, only here and in 45:18 they are applied to the world, continuing God’s concern for the nations from 42:1–4. Thus, this long messenger formula indicates not only the beginning of new paragraph but also the continuation of 42:1–4.

After this long messenger formula, two divine announcements, both of which begin with the introductory phrase “I am the LORD” (אֲנִי יְהוָה) in vv. 6 and 8, follow. The first one is related to the servant’s mission. In this passage the servant is no longer referred to in the third person, but in the second person. Although this announcement does not have the “fear not” phrase, it has very similar content to the first encouragement passage in Isa 41:8–13, which indicates God’s righteous calling of the servant and his consistent support and protection of him.<sup>129</sup> In spite of these similarities, the object of this encouragement is not Jacob-Israel, who complains of his hopeless situation, but the anonymous servant in 42:1–4, who will faithfully carry out his mission.

The most contentious subject in this passage is the interpretation of the parallel phrases “a covenant for the people” (בְּרִית עַם), and “a light for the nations (אֹרֶן גּוֹיִם),”

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<sup>127</sup> Cf. Isa 43:1, 14, 16; 44:2, 6, 24; 45:11, 18; 48:17; 49:5, 7; 54:8, 10; 57:15.

<sup>128</sup> The title “God” (אֱלֹהִים) is used in 40:18 in the context of assertions of Yahweh’s incomparability over against other so-called gods and their images. Here the definite article is added for emphasis. See Koole, *Isaiah III*, 1:225–26; Motyer, *Isaiah*, 321.

<sup>129</sup> Goldingay, *Isaiah 40–55*, 163, observes some similarities between this section and 41:8–10. Because he considers this servant to be Jacob-Israel, he uses these similarities for his argument. However, these similarities do not come from the same identity but from the fact that they belong to the same mental frame “the servant of the Lord.”

which occur again in 49:6, 8. Although the actual meaning of the phrase *עַם בְּרִית* is still under debate,<sup>130</sup> the context and the parallel phrase “a light for the nations” (*גוֹיִם אֹר*) indicate that *עַם בְּרִית* also refers to the servant’s mission to the nations which is already mentioned in 42:1–4. Although there are various attempts to interpret the phrase “a light to the nations,” this phrase seems to indicate that the gentile nations will share in Israel’s salvation by the servant mission. In addition, this meaning is confirmed by the elaboration of the same phrase in the third Servant Song (49:6).<sup>131</sup> The word “covenant” (*בְּרִית*) is used in the OT as a very important theological term that indicates the special relationship between God and his people.<sup>132</sup> Thus, the phrase *עַם בְּרִית* (lit. covenant of people) can be understood to mean that the servant plays the role of a covenant which creates a relationship between God and the nations who did not know God before or that he plays a role to bring the nations into a covenantal relationship with God. The theme of Israel’s mission for the nations is not new but already mentioned in the Abrahamic covenant (Gen 12:1–3) and the Mosaic covenant (Exod 19:5).<sup>133</sup> This interpretation becomes clearer in the following verse (v. 7) which elucidates what these two parallel phrases mean. However, although the general

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<sup>130</sup> For the various opinions about the phrase, see Hillers, “Emancipation of the People,” 175–82; Smith, “New Proposal,” 241–43.

<sup>131</sup> See Clements, “A Light to the Nations,” 68. In the Bible, “light” often refers to God or God’s way, which leads people into salvation. See Isa 42:16; 49:6; 50:10; 51:4–5; Pss 27:1; 37:6; 119:105; Mic 7:9. In particular, in the context of the coming of a messianic king, Isa 9:2 declares that the people in darkness will see a great light. For this connection, see Clements, “A Light to the Nations.” For the various attempts for explaining the phrase “light to the nations,” see Van Winkle, “Relationship of the Nations”; Davies, “Destiny of the Nations.”

<sup>132</sup> For the meaning of the word “covenant,” see the previous chapter.

<sup>133</sup> See Dumbrell, *Covenant and Creation*, 68–71, 84–90.

implication of this phrase is clear, how the servant will achieve his mission is not revealed yet.<sup>134</sup>

According to v. 7 the servant's mission, which is to play the role of "covenant for the people" (בְּרִית עַם), and "light for the nations (אֵיֹר לְגוֹיִם)," is to open the eyes of the blind and to bring out the prisoners from the dungeon and darkness. In the Bible, blindness often signifies a spiritual inability to know the truth and the true God.<sup>135</sup> In the book of Isaiah, this theme is frequently used for sinners who ignore God and worship idols.<sup>136</sup> Thus, God punishes them for not perceiving God's truth. In the last days, however, God in his mercy will open the eyes of the blind to see the truth;<sup>137</sup> therefore, the mission of the servant relates not only to Israel's restoration but also to God's eschatological plan. Similarly, as with the image of blindness, in the Bible darkness signifies ignorance, folly, death, and evil.<sup>138</sup> Thus, as in this text, the image of darkness readily associates with the image of prison, which is a place of darkness and bondage.<sup>139</sup> In our text, these images of blindness, prison, and darkness imply the opposite situation to being in light. While light usually signifies goodness, blessing, and truth that come from God,<sup>140</sup> here light is connected to God's justice, teaching, and covenant. Thus, the servant's mission is to bring the nations into the right relationship with God through God's teaching which gives a light to those who live in darkness. The themes of blindness and darkness are repeated in the following passage (42:16) in which God proclaims his future plan, judgement, and salvation. Thus, while those in

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<sup>134</sup> See Smith, *Isaiah 40–66*, 168.

<sup>135</sup> Cf. Deut 28:28–29; Jer 5:21; Ezek 12:2. Also see *DBI*, "Blind, blindness," 99.

<sup>136</sup> Cf. Isa 6:9–10; 29:9–10; 43:8; 44:9–10; 56:10.

<sup>137</sup> Cf. Isa 29:18; 35:5; 42:16.

<sup>138</sup> Cf. Job 10:21–22; Pss 82:5; 88:12; Prov 2:13; Eccl 2:13–14. See *DBI*, "Darkness," 191–93.

<sup>139</sup> Cf. Ps 107:10, 14; Isa 49:9.

<sup>140</sup> Cf. Job 24:3; 29:3; Pss 97:11; 119:105, 130; Prov 4:18; Isa 9:2; 60:19.

blindness and darkness will be delivered by God, those who follow idols will be punished.

### **5.2.2.3. Implications of Frames and Metaphors**

In this first Servant Song, the mission, not the identity, of the servant is in focus. Thus, the servant is described by various images related to the frame “the servant of the Lord.” As mentioned in the previous chapter, in the OT several groups of people are called the Servant of the Lord such as kings, prophets, and patriarchs, who are anointed by God. In this section, the anonymous servant is first depicted as chosen and favoured by God like the servant Jacob-Israel in Isa 41:8–13. Then, this servant is likened to a royal servant who is empowered by God’s spirit and will rule over the nations by God’s justice. However, this servant is surprisingly different from the worldly rulers who rule over the nations by power and violence, from the prophets who eagerly proclaim God’s message, and from the servant Jacob-Israel who complains about the miserable situation in the exile. Although the Israelites in Babylon would have expected a powerful servant of God, the servant in this section is humble, patient, and gentle in the process of carrying out his mission; therefore, he exemplifies the image of the faithful and gentle servant. Then, more surprisingly his mission is not just for Israel but also for the world and then God repeatedly emphasizes his servant’s mission for the nations. In addition, it is not restricted to a specific time or event in the history of Israel, but rather relates to an eschatological event in God’s plan. Finally, this servant’s mission is originally the one that the servant Jacob-Israel received from

God.<sup>141</sup> Thus, this Servant Song reminds Israel of not only what their original mission was, but also in what ways they have failed. This point is further explained in the following section.

### **5.3. Divine Accusation and Salvation (42:18—44:23)**

As mentioned above, this section is still part of the divine response to Israel's complaint in 40:27. This can be divided thematically into four sub-sections. Each section usually consists of two parts, a divine disputation speech and an encouragement speech.<sup>142</sup> As the cycles of disputation progress, the divine argument becomes more and more specific and God reveals his future plan in detail.

#### **5.3.1. The Deaf and Blind Servant (42:18—43:7)**

After the praise of God's power in 42:10–13 and God's concluding speech of the servant's mission in 42:14–17, in this section the main speaker is still God, but the audience is changed from the anonymous servant in 42:1–9 to the servant Jacob-Israel. More importantly, the tone of the divine speech changes from positive to negative. Whereas God tried to remind Israel of the original divine plan by explaining the servant's mission that would bring divine justice to the nations in the previous section, here God defends himself against the servant Jacob-Israel by pointing out Israel's sin. In spite of the sins of Israel, however, God still shows his willingness to save Israel.

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<sup>141</sup> See Wilcox and Paton-Williams, "Servant Songs," 88; Goldingay, "Arrangement of Isaiah 41–45," 292. Also see North, *Suffering Servant*, 31–35, who lists various opinions that consider the servant to be "the ideal Israel."

<sup>142</sup> See 1) 42:18–25; 43:1–7; 2) 43:8–13; 14–21; 3) 43:22–28; 44:1–5; 4) 44:6–20; 21–23. Cf. Goldingay, "Arrangement of Isaiah 41–45," 294; Melugin, *Formation*, 102–22.

### 5.3.1.1. Accusation against the Deaf and Blind Servant (42:18–25)<sup>143</sup>

This section is easily distinguished from the previous section by the change of audience and tone. Although there are many breaks in referential cohesion by sudden transitions of numbers and persons in verbs, this section still forms a unity connected by means of lexical cohesive ties and thematic consistency. The syntactical surprises and apparent unevennesses contribute to the rhetorical effect of this section. Although the section does not belong to a typical court frame, it is still part of a divine disputation whose tone and sentences are similar to 40:12–26. This passage contains many unexpected images of the servant which are opposite to the images of the anonymous servant in the previous section.

<p><sup>18</sup> You deaf, hear, and you blind, look and see!  <sup>19</sup> Who is blind but my servant,  or deaf as my messenger whom I send?  Who is blind as the covenanted one,<sup>144</sup>  or blind as the servant of the LORD?  <sup>20</sup> You see many things, but do not observe;  ears are open, but he does not hear.  <sup>21</sup> The LORD was pleased,  for his righteousness' sake,  to magnify his teaching and make it glorious.  <sup>22</sup> But this is a people plundered and looted;  all of them are trapped  in holes and hidden in prisons;</p>	<p><sup>18</sup> הַחֲרָשִׁים שָׁמְעוּ  וְהַעֲוִרִים הִבִּיטוּ לְרֵאוֹתָם:  <sup>19</sup> מִי עוֹר פִּי אִם-עַבְדִּי  וְחָרַשׁ כְּמַלְאֲכֵי אֲשֶׁלַח  מִי עוֹר כְּמִשְׁלָם וְעוֹר כְּעַבְדֵי יְהוָה:  <sup>20</sup> רָאִיתָ רַבּוֹת וְלֹא תִשְׁמַר  פִּקּוּחַ אֲזִנִּים וְלֹא יִשְׁמַע:  <sup>21</sup> יְהוָה חִפֵּץ לְמַעַן צְדָקוֹ  יַגְדִּיל תּוֹרָה וַיֵּאדָרֶה:  <sup>22</sup> וְהוּא עַם-בְּזוּז וְשֹׁסוּי  הֶפְתָּ בַחֲוָרִים כָּלָם</p>
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<sup>143</sup> As Goldingay and Payne, *Isaiah 40–55*, 1:253–57, show, this text has a number of syntactical surprises and apparent unevennesses, such as sudden transitions between singular and plural, finite verb and infinitive, second and third person verb, and first and third person verb. These have caused many emendations by ancient translations and modern English versions. However, they should be understood as rhetorical elements in Hebrew poetry. Also see Lund, *Way Metaphor*, 148–50; Goldingay, “Isaiah 42.18–25,” 44–48.

<sup>144</sup> For this translation, see Muilenburg, “Isaiah 40–66,” 476; Koole, *Isaiah III*, 1:269; Oswalt, *Chapters 40–66*, 128; Goldingay and Payne, *Isaiah 40–55*, 1:260. Although there are many other suggestions, it seems natural to go with “the covenanted one” because the word מְשַׁלֵּם is the Pual participle form of the verb שָׁלַם (to be complete, or to be in peace with). For other suggestions, see Uhlig, *Hardening*, 325–27; Goldingay and Payne, *Isaiah 40–55*, 1:259–60.

<sup>145</sup> The verb suddenly changes into first person plural expressing the prophet’s identification with his people. Since this is the only occurrence in this section, some scholars try to change this into third person plural following LXX. See JB, NJPS, Torrey, *Second Isaiah*, 233; and Blenkinsopp, *Isaiah 40–55*, 216–17. However, while most Hebrew texts follow the MT, the prophet’s identification with his people often appears in Isaiah: 40:3, 8; 41:21–24; 43:9, 26; 35:2; 36:7; 37:20; 47:4; 51:23; 53:6–12.

<p>they have become plunder with none to rescue, spoil with none to say, “Restore!”  <sup>23</sup> Who among you will give ear to this, will attend and listen for the time to come?  <sup>24</sup> Who gave up Jacob to the looter, and Israel to the plunderers?  Was it not the LORD, against whom we have sinned,<sup>145</sup> in whose ways they would not walk, and whose law they would not obey?  <sup>25</sup> So he poured on him the heat of his anger and the might of battle; it set him on fire all around, but he did not understand; it burned him up, but he did not take it to heart.</p>	<p>וּבְבִתֵּי כָּל־אֵימִן הַחֲבָאִי  הָיָה לָבֹז וְאֵין מְצִיל  מִשְׁפָּטָה וְאֵין־אֹמֵר הַשֵּׁב:  מִי בְכֶם יֵאָזֵן זֹאת<sup>23</sup>  יִקְשֹׁב וְיִשְׁמַע לְאַחֹר:  מִי־נָתַן לְמִשְׁפָּטָה יַעֲקֹב וְיִשְׂרָאֵל לְבָזוּיִם<sup>24</sup>  הֲלוֹא יְהוָה זֶה חָטְאָנוּ לוֹ  וְלֹא־אָבוּ בְּדַרְכֵי הַלֹּדֶף  וְלֹא שָׁמְעוּ בְּחֹרְתוֹ:  וַיִּשְׁפֹּךְ עָלָיו חֶמֶה אַפּוֹ וַעֲזָז מִלְחָמָה<sup>25</sup>  וַתִּלְהַטְהוּ מִסָּבִיב וְלֹא יָדַע  וַתִּבְעַרְבוּ וְלֹא־יָשִׁים עַל־לֵב: פ</p>
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Verse 18 begins with vocatives and commands, which indicate a change in paragraph.<sup>146</sup> Within this section, the audience changes from the second plural, to the second singular, again to the second plural. With vocatives and commands, the tone of divine reproach is strong. However, the actual reasons for the reproach are only revealed later.<sup>147</sup> As Goldingay argues, this change in number from singular to plural can remind the audience of their individual responsibility.<sup>148</sup> In addition, it makes the audience realize that the divine accusation is directly related to them and that this disputation is between God and themselves. They are called “the deaf” and “the blind.”<sup>149</sup> Ironically, God commands them to listen and to see, something which they can never do. This theme of blindness was used in the previous section for those who

<sup>146</sup> As Wendland, *Hebrew Prophetic Literature*, 41–43, argues, various forms of exclamatory utterance in initial position including the use of an imperative can indicate the opening of a new paragraph.

<sup>147</sup> Although most scholars consider this verse to be an accusation of Israel, following Duhm, Westermann, *Isaiah 40–66*, 109–11, argues that designations as deaf and blind for the servant do not mean reproach but a hidden promise, because blindness is not a sin but an affliction. However, in the book of Isaiah blindness signifies Israel’s spiritual ignorance and disobedience. In addition, the contrast between the anonymous servant in 4:1–9 and the servant Jacob-Israel in 42:18–25 makes this clearer. See Lund, *Way Metaphors*, 155–56; Uhlig, *Hardening*, 158–59.

<sup>148</sup> Goldingay, “Isaiah 42.18–25,” 48, argues that “the singular underlines the people’s corporate identity and oneness, while the plural urges them to individual responsibility.” For abrupt transitions from one person to another in a number of vigorous prophetic or poetic passages, see 1:29; 5:8; 22:16; 29:15; 31:6; 47:8; 48:1; 52:14; 54:1, 11; 61:7.

<sup>149</sup> For the theme of spiritual blindness and deafness, see 6:9–10; 29:18; 32:3; 42:7, 16; 43:8; 44:18; 48:4.

dwell in darkness and in prison and who are the object of the anonymous servant's mission.

In the following verse (v. 19), the identity of these blind and deaf people is surprisingly revealed as “the Servant of the Lord,” who is Jacob-Israel (v. 24). Thus, while employing the theme of blindness and deafness, God's message creates a contrast between the servant Jacob-Israel and the anonymous servant in 42:1–9.<sup>150</sup> In this verse, the servant is described four times by different titles. First, “my servant” (עבְדִי) is a familiar title in Isa 40–55, which implies God's special favour and support. As seen in the previous section, God's servant has a special mission to open the eyes of the blind and to be a light for the nations. Although Jacob-Israel is favoured by God, his master, now he is proclaimed as being blind, so that he cannot fulfill his mission. Second, he is called “my messenger” (מְלִאָכִי). The word מְלִאָךְ denotes one who is sent with special tasks to carry out. Messengers do not report their own message but the message of one who sends them. Their tasks include carrying a message, performing other specific commissions, and representing officially the one sending them.<sup>151</sup> However, this messenger is deaf, meaning that he cannot listen to God's message or perform any commission. Third, he is called “the covenanted one” (מְשָׁלֵם). The participle מְשָׁלֵם means one who is at peace with God or in a covenantal relationship with God.<sup>152</sup> As explained above, this relationship requires both parties to be sincerely committed to each other. However, here one covenantal partner is shown

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<sup>150</sup> Goldingay, *Isaiah 40–55*, 178–79; Spykerboer, “Structure and Composition,” 98–99. Stern, “Blind Servant,” argues that the blind servant in this passage is identified with the suffering servant in Isa 53. However, the blind servant in this text is Israel who committed sins, while the servant in Isa 53 is suffered not by his own sins but by others' sins.

<sup>151</sup> *TWOT* 464–65. For a detailed discussion of this word, see *TDOT* 8:308–25.

<sup>152</sup> Cf. Job 5:23; Isa 54:10.

to be blind and deaf and is consequently unable to commit oneself to the covenantal relationship. Finally, “the Servant of the Lord” repeats the first title, “my servant,” thus intensifying the surprise of this unexpected situation.

The following verse (v. 20) further explains this unusual situation. It indicates that the blindness and deafness in vv. 18–19 is not simply a matter of a physical disability, but rather a spiritual disability. This theme was already mentioned in 6:9–10: “Keep on hearing, but do not understand; keep on seeing, but do not perceive ... lest they see with their eyes ...”<sup>153</sup> In this passage, the blindness and deafness are a result not only of Israel’s spiritual ignorance and disobedience but also of God’s judgment upon the Israelites.<sup>154</sup> The two verbs שמע (“to hear”) and שמר (“to observe”) in v. 20 frequently appear in Deuteronomy in which Israel’s covenantal obedience is one of the main themes.<sup>155</sup> Since hearing and observing God’s word actually signifies covenantal obedience, the servant’s inability to hear and to observe in v. 20 indicates his disobedience to God.

The following two verses (vv. 21–22) indicate the results of the servant’s disobedience. As mentioned in the previous section (42:1–4), God’s desire is to bring his justice (משפט) and righteousness (צדק) to the nations by means of the servant’s mission. While justice and righteousness are the ruling principles of God’s kingdom,<sup>156</sup> תורה (teaching) is the actual means by which God establishes his justice and

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<sup>153</sup> For the subject of spiritual blindness and deafness, see Deut 28:28–29; Isa 29:9–10; 56:10; Jer 5:21; Ezek 12:2.

<sup>154</sup> For a detailed discussion, see Clements, “Beyond Tradition History,” 102–103; Evans, *To See and Not Perceive*, 43–45; Carroll, “Blindsight,” 80–93. Clements argues that this theme connects Isa 1–39 and Isa 40–66.

<sup>155</sup> Cf. Deut 4:1, 40; 5:1; 8:1; 12:1, 28; 13:5; 26:17; 28:1, 13, 15; 31:12.

<sup>156</sup> Throughout the book of Isaiah, these two terms are frequently mentioned together as the ruling principles of the divine kingdom. See Isa 1:27; 9:7; 16:5; 28:17; 32:16; 33:5; 56:1; 59:9.

righteousness. Even the coastlands eagerly wait for God's teaching (תּוֹרָה, 42:4). Therefore, to magnify and glorify God's teaching relates this text to the eschatological picture in Isa 2:1–4 in which all the people who recognize God's authority come to Zion from all over the world and are eager to learn God's teaching.<sup>157</sup> The following verse, however, shows that the servant not only fails to carry out his mission, but also becomes like those who are the object of his mission, the nations.

In v. 22, the singular “servant” becomes “people” (עַם), indicating that the deaf and blind servant is actually the people of Israel, the audience of the passage. As a result of their failure they become like plunders and prisoners with none to rescue them. Whereas previously the servant has been described in abstract images, now more concrete images are used for the servant, images which are directly related to Israel's actual situation. “Being plundered” is a very common result after losing a war in the ancient Near East. In addition, the image of “the plundered” is often used in scenes of God's judgement.<sup>158</sup> The phrase “trapped in holes” (הַפֶּחַ בַּחֲוִירִים) is an image from hunting, and in the OT, the image of a trap is often metaphorically employed for dangerous things or persons which catch or ensnare people.<sup>159</sup> Because here this phrase is parallel to “hidden in prisons,” both phrases signify Israel's captive situation in which they do not have any hope for salvation or for restoration. This is a striking image for the servant who originally was to save those who were in prison and darkness. With this shocking image God urges Israel to realize their problematic situation.

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<sup>157</sup> Cf. Pss 65:2–3; 86:9–10; Mic 4:1–5; Zech 8:20–23; 14:16–17.

<sup>158</sup> Cf. Ps 89:41; Isa 10:6; Jer 20:5; 50:10; Ezek 7:21; Nah 2:9; Zeph 1:13.

<sup>159</sup> Cf. Josh 23:13; Pss 69:23; 91:3; 124:7; Prov 22:5; Isa 8:14; 24:17; Jer 48:43; Hos 5:1; 9:8.

In the following verse (v. 23), there are rhetorical questions which begin with an interrogative מִי (“who”). Although the same interrogative is used, this question is different from v. 18. While the latter is a negatively accusing question, the former is a positively encouraging question. Thus, this question evokes a response from the people who are called deaf, using three imperfect verbs related to “listening” to urge them to open their ears.<sup>160</sup> With these verbs, the divine voice exhorts Israel to continually listen to two things. The first is described as ‘this’ (זֶה), which denotes the entire circumstances described in vv. 18–22. The second is for “the time to come” (אָחֻר), indicating the future in store for Israel. If they want to be saved, they should open their eyes and listen to God’s message. Thus, by employing an image that contrasts with the image of deafness, this verse effectively tries to evoke a response from Jacob-Israel.

The last two verses (vv. 24–25) clearly explain the reason why the servant Jacob-Israel becomes a captive in Babylon. Employing images of plunder, v. 24 for the first time in this paragraph directly mentions Jacob-Israel. Two rhetorical questions show that God is the one who causes the Israelites to be plundered by their enemies. However, the prophet confesses that the ultimate cause is their fault: “we have sinned against him.” Next, the prophet employs two parallel phrases, “walking in his way” and “listening to his law.”<sup>161</sup> While both frequently occur in Deuteronomy, the latter is a recurring notion in this passage and the former is a new one. By using two phrases, the prophet indicates Israel’s sin of covenant-breaking while at the same time

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<sup>160</sup> This imperfect form (prefix conjugation) signifies that this listening action is not limited to one time period. Rather, this should continue from the present time to the future.

<sup>161</sup> As the latter, the former also frequently appears in Deuteronomy. Cf. Deut 5:33; 8:6; 10:12; 11:22; 19:9; 26:17; 28:9; 30:16. “Walking in God’s way” is also important to kings: 1 Kgs 2:3; 3:14; 8:25; 11:38; 13:33; 15:26; 16:2, 19; 22:43; 2 Kgs 8:18, 27; 16:3; 21:21.

emphasizing that the only way for restoration is to walk in God’s way and to listen to his law.

The last verse (v. 25) explains the situation further. Israel’s captivity is the result of God’s outpouring of his anger, and God’s anger is likened to fire. Fire is a very common conventional metaphor for anger, not only in biblical Hebrew but also in most other languages.<sup>162</sup> In spite of God’s burning anger and Israel’s painful punishment, Israel does not realize the seriousness of the situation. This is closely related to the blind and deaf images in this passage. Thus, in this passage, the prophet continually indicates Israel’s ignorance and urges them to realize it.

### 5.3.1.2. Comfort for the Blind and Deaf Servant (43:1–7)

This section consists of two encouragement frames (vv. 1–4; 5–7) similar to Isa 41:8–16. In this passage, God is the speaker and Jacob-Israel is the audience. Jacob-Israel is, however, not called “servant.” In contrast to the previous passage in which God accuses the servant Jacob-Israel of being deaf and blind, that is, of their spiritual ignorance and inability, here God encourages Jacob-Israel as a father does his children.

<p><sup>1</sup> But now thus says the LORD, one who created you, O Jacob, one who formed you, O Israel: Fear not, for I have redeemed you; I have called<sup>163</sup> you by name, you are mine. <sup>2</sup> When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire</p>	<p><sup>1</sup> וְעַתָּה כֹּה־אָמַר יְהוָה בְּרֵאשִׁי יַעֲקֹב וַיִּצְרֶךְ יִשְׂרָאֵל אֶל־תִּירָא כִּי גִאֲלֹתִיךְ קָרָאתִי בְּשֵׁמִי לִי־אָתָּה: <sup>2</sup> כִּי־תַעֲבֹר בַּמַּיִם אֲתִדְּאֲנִי וּבְנְהַרֹת לֹא יִשְׁטַפּוּךְ כִּי־תֵלֵךְ בְּמוֹ־אֵשׁ לֹא תִפְּוֶה וְלֹקְבָה</p>
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<sup>162</sup> See *DBI*, “Anger,” 25–26. Cf. Gen 39:19; Exod 4:14; 2 Sam 11:20; 1 Kgs 14:22; Pss 78:21; 80:4; Isa 30:27, 30; 66:15; Jer 7:20; 15:14; 17:4; 32:29; Lam 2:3; 4:11; Ezek 22:20; Hos 7:6; Nah 1:6; Zeph 3:8.

<sup>163</sup> The verb קָרָאתִי (“I called”) does not have the second singular suffix. Thus, many English versions add the object “you” following ancient versions such as *LXX* and *Tg*. In line with this, *BHS* suggests the addition of the suffix. However, the object is not necessary because the context clearly supplies the object.

<p>you shall not be burned, and the flame shall not consume you. <sup>3</sup> For I am the LORD your God, the Holy One of Israel, your Saviour. I give Egypt as your ransom, Cush and Seba in exchange for you. <sup>4</sup> Because you are precious in my eyes, and honoured, and I love you, I give people in return for you, nations in exchange for your life. <sup>5</sup> Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you. <sup>6</sup> I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, <sup>7</sup> everyone who is called by my name, whom I created for my glory, whom I formed and made.</p>	<p>לֹא תִבְעַר-בְּךָ: <sup>3</sup> כִּי אֲנִי יְהוָה אֱלֹהֶיךָ קְדוֹשׁ יִשְׂרָאֵל מוֹשִׁיעֶךָ נָתַתִּי כַפְרָךְ מִצְרַיִם כּוֹשׁ וּסְבָא תַחֲתֶיךָ: <sup>4</sup> מֵאֲשֶׁר יִקְרָתָּ בְעֵינַי נִכְבַּדְתָּ וְאֲנִי אֶהְבַּתֶּיךָ וְאֶתֵּן אֶדְמַת תַּחֲתֶיךָ וְלְאֻמִּים תַּחַת נַפְשֶׁךָ: <sup>5</sup> אַל-תִּירָא כִּי אֶתֶּךָ-אֲנִי מִמִּזְרַח אֲבִיא זְרַעֲךָ וּמִמְעַרְב אֶקְבְּצֶךָ: <sup>6</sup> אֲמַר לְצָפוֹן תְּנִי וּלְתֵימָן אַל-תִּכְלְאִי הִבִּיאִי בְנֵי מִרְחוֹק וּבְנוֹתַי מִקְצֵה הָאָרֶץ: <sup>7</sup> כֹּל הַנִּקְרָא בְשֵׁמִי וְלִכְבוֹדִי בְרָאתִיו יִצְרָתִיו אֶף-עֲשִׂיתִיו:</p>
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While beginning a new paragraph, the first phrase “But now” (וְעַתָּה) indicates both a connection and a contrast with what precedes.<sup>164</sup> Instead of the address which usually constitutes the first part of the encouragement frame, the first part of v. 1 begins with a messenger formula: “thus says the Lord, one who created you (בְּרָאֲךָ), O Jacob, one who formed you (יִצְרָךָ), O Israel.” In this messenger formula, which is similar to the one used in 42:5, the relationship between God and Israel is described in terms of creation. Although God was previously depicted as the creator in Isa 40–55,<sup>165</sup> here for the first time God is mentioned as the creator of Jacob-Israel’s own being. The use of two participles, “one who created you” and “one who formed you,” can imply

<sup>164</sup> Cf. Isa 44:1; 47:8; 49:5; 52:5. While always connecting to the previous section, this phrase signals a new idea, a turning point, or an important announcement. See Koole, *Isaiah III*, 1:284; Goldingay and Payne, *Isaiah 40–55*, 1:272; Brongers, “Bemerkungen,” 289–99; Zenni, “Verwendung,” 5–12.

<sup>165</sup> Cf. Isa 40:26, 28; 41:18–20; 42:5.

the special intimate relationship which has begun with God's act of creation of Jacob-Israel.<sup>166</sup>

God again gives the message “fear not” to Jacob-Israel (43:1–7). “Fear” of God's judgement might be expected from Israel since God announced Israel's sinfulness and spiritual ignorance in the previous section (42:18–25). However, God gives a “fear not” message to Israel instead of a judgement message. As is usual in the encouragement frame, the causal clause beginning with a conjunction וְ comes after the phrase “fear not.” This causal clause has many similarities with the previous encouragement frame in 41:8–16: both encouragement frames emphasize God's initial calling of Israel as well as his continuing support of Israel. However, there are also some differences. While the previous encouragement is based on the future events, this encouragement is based on the past events. The first reason to “fear not” is because God has redeemed (גָּאֵל) Israel. While the verb גָּאֵל implies God's redeeming role as a kinsman of Israel (see 41:14), this word often indicates God's redemption of Israel from Egypt. Based on this event, God proclaims that the Israelites are his servants and his possession, as seen here.<sup>167</sup> The second reason to “fear not” is that God has called Israel by name. The expression “to call someone by name” usually means to give a name to someone.<sup>168</sup> Being in a position to name someone implies being in a position of authority similar to that exercised by parents, as seen in 40:26. Thus, this clause

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<sup>166</sup> For the similar participles, see Isa 42:5; 43:16; 44:2, 24; 45:7, 18. In Isa 40–48 God's character as the creator is usually described by participles. Because a participle form usually refers to a continuing action, the use of participles probably indicates that God's act of creation is not the completed action in the past, but still relevant to Jacob's situation. See Goldingay, *Isaiah 40–55*, 187; Koole, *Isaiah III*, 1:286–7. Goldingay argues that the use of the participle hints that creating and shaping apply without time limit so that they can apply to God's involvement with Jacob-Israel in the present or future as in the past. However, within Isaiah 40–55, because the participles are mainly used for the title of God, it seems to me that his interpretation goes beyond what the text intends to reveal.

<sup>167</sup> Cf. Lev 25:42; 26:13; Deut 5:6, 15; 6:21; 15:15; 24:18.

<sup>168</sup> Cf. Isa 7:14; 8:3; 48:1; 56:5; 62:2.

indicates that God has authority over Israel, because he is the creator and redeemer. In light of this, God announces that Jacob-Israel is his. For these reasons, Israel does not need to fear, even though they have committed sin against God's words.

Following the usual order in the prophetic encouragement frame, v. 2 provides the consequence of being God's possession: complete protection. In this verse two images, water and fire, are used for the hardship and difficulties which Israel will face. The image of waters or floods reminds the audience of the experience of Exodus through the Red Sea (Exod 14–15) and the Jordan River (Josh 3–4).<sup>169</sup> In addition, flood imagery is often used for the attack of enemies, not only in Isaiah but also in other OT passages.<sup>170</sup> Therefore, the memory of God's protection in past events strengthens Israel's confidence in his support during future difficulties.<sup>171</sup> As seen in 42:25, the image of fire or burning is associated with God's anger. Consequently, this image is used for God's punishment or for a situation of war.<sup>172</sup> God's protection through the fire is placed in opposition to his punishment of Israel by fire in 42:25. Thus, the use of these images in this encouragement message emphasizes the fact that,

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<sup>169</sup> Some scholars argue that the image of waters does not have any connection to the past experience of the Exodus, because the image is described in a general language and the tense of the verbs indicates the future. See Targum; Koole, *Isaiah III*, 1:289; Smith, *Isaiah 40–66*, 193. However, although the sentence in this verse indicates a future event, this image still can evoke the memory of a past event at the same time.

<sup>170</sup> Cf. Isa 8:5–8; 17:12–13; 28:2; Pss 18:17; 42:7; 66:12; 69:2–3, 16; 88:18; 124:4; 144:7; Jer 47:2. In the book of Isaiah, this image is specifically used for Assyrian attacks.

<sup>171</sup> Some scholars argue that the images of water and fire signify the event of the exile into Babylon. See Smith, *Isaiah 40–66*, 193; Motyer, *Isaiah*, 331. However, because the audiences are the exiles in Babylon, this verse should refer to the future events. Although most scholars agree with the fact that this verse refers to the future event, there are two different groups. One group argues that this verse specifically indicates the return of the exiles from Babylon to Jerusalem, while the other group argues more broadly that the images of water and fire signify various dangers that the people of Israel would experience in the future. For the various opinions, see Koole, *Isaiah III*, 1:289. Actually, in the context of the exile, the former can be the specific meaning of these images but the broader interpretation in the latter is also possible because Isa 40–55 often describe the eschatological events and God's protection and salvation is not a one time event. See Goldingay, *Isaiah 40–55*, 191.

<sup>172</sup> Cf. Isa 5:24; 6:13; 9:17–18; 10:16–17; 30:27–33; 47:14; 50:11; 54:16; 2 Kgs 25:9; Ps 18:6; Lam 2:3–5; 4:11.

although Israel will suffer many difficulties, they will survive because God is with them.

In vv. 3–4, the encouraging message includes the reasons and the consequences. The typical Isaianic noun clause, “I (am) the Lord your God, the Holy One of Israel, your Saviour,” not only confirms what is mentioned above, but also gives the reason for the following announcement. This clause declares that Yahweh is Israel’s covenantal God. In addition, the Holy One of Israel, who is totally good and entirely without evil, is announced as Israel’s saviour.<sup>173</sup> Thus, this clause emphasizes that God will certainly deliver Israel from her difficult situations.

In the following clauses in vv. 3–4, the ransom metaphor is employed, emphasizing God’s love for Israel. In v. 3 God announces that he will give (נתן) Egypt, Cush, and Seba as Israel’s ransom (כִּפּוֹר). The noun כִּפּוֹר (“ransom”) means “a payment of money, goods, or people in exchange for the release of another person from a debt, imprisonment, or punishment.”<sup>174</sup> Some versions relate this clause to past events, probably implying the Exodus event.<sup>175</sup> However, based on the fact that this encouragement aims at future events and that the parallel clauses in v. 4 indicate that God’s ransoming event happens in the future, it is most often argued that the actual historical background of this announcement is the Persian conquest of northern Africa

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<sup>173</sup> Cf. Isa 43:11; 45:15, 21; 49:26; 60:16; 63:8.

<sup>174</sup> Smith, *Isaiah 40–66*, 194. The verb form of this noun usually means “to make atonement,” or “to remove sins” in sacrificial texts (Exod 29:36; 30:10; Lev 4:20; 14:53; 19:22; Num 5:8). In a legal context this noun refers to the price paid to ransom a life (Exod 21:30; Job 33:24; Ps 49:8; Prov 13:8). For example, in Exod 30:12 this word indicates a half shekel given to God by every male above 20 years old.

<sup>175</sup> Because the verb נתן (“to give”) is used in the suffix conjugation (affix conjugation or perfect form), some ancient and modern versions (LXX, Vg, KJV, NASB, and NJB) translate this verb in the past tense. As mentioned above, however, Hebrew verbal system is an aspectual system which can refer to any time. Consequently, the context is an important fact for deciding on the tense. See Goldingay, *Isaiah 40–55*, 192–93; Smith, *Isaiah 40–66*, 194–95. Because the context is about the future salvation of Israel, the suffix conjugation should refer to future events expressing the strong conviction of the speaker.

which was carried out by Cyrus's son, Cambyses.<sup>176</sup> However, due to the historical uncertainty of this event, many scholars consider that it is not a literal but a poetic expression which includes not only the salvation of the exiles but also God's eschatological redemptive plan for his people.<sup>177</sup> In light of this, the countries Egypt, Cush, and Seba, can be understood to represent other nations, at whose expense God will save his people. This argument is strengthened by the more general description of the ransom metaphor in v. 4.

Using the ransom metaphor, causal clauses in v. 4 provide further reasons for God's exclusive redemptive plan. The first reason is because Israel is precious in the eyes of God. The verb יקר ("to be precious") and its derivatives are often used in reference to jewellery.<sup>178</sup> As in this text, the word is also metaphorically used for life and other spiritual values such as God's wisdom, love, and word.<sup>179</sup> The second reason is closely related to the first: Israel is honoured (כבוד) in the eyes of God.<sup>180</sup> The third is because God loves Israel. Thus, these causal clauses emphasize Israel's special value for God and encourage Israel to have great confidence in God's salvation. The terms אדם ("people") and לְאֻמִּים ("nations"), which represent other nations, are mentioned as a ransom for Israel's life. Although this description seems to reveal the partiality and cruelty of God who is willing to sacrifice other people for the sake of Israel, this ransom metaphor focuses not on the tendency of nationalist or anti-gentile, but on

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<sup>176</sup> See Koole, *Isaiah III*, 1:291–92; Baltzer, *Deutero-Isaiah*, 159; Westermann, *Isaiah 40–66*, 118.

<sup>177</sup> See Young, *Isaiah*, 3:143; Muilenburg, "Isaiah 40–66," 482–83; Whybray, *Isaiah 40–66*, 83; Oswalt, *Chapters 40–66*, 140; Childs, *Isaiah*, 334–35.

<sup>178</sup> Cf. 2 Sam 12:30; 1 Kgs 10:2; 1 Chr 20:2; 2 Chr 3:6; 9:1; Ezek 27:22; Dan 11:38.

<sup>179</sup> Cf. Pss 36:8; 116:15; 139:17; Prov 3:5; 20:15; 25:17.

<sup>180</sup> Similar to the previous verb יקר, the verb כבד means "to be heavy" (Exod 5:9; Judg 1:35; 1 Sam 5:6; 2 Sam 14:26; Neh 5:18; Ps 32:4; Isa 24:20) or "to be honoured" (Gen 34:19; Num 22:15; Deut 28:58; 1 Sam 9:6; 22:14; 2 Sam 23:19; Ps 149:9; Isa 3:5; 23:8; 49:5; Nah 3:10).

God's special love of Israel.<sup>181</sup> Therefore, v. 4 reinforces the concept of God's special care for Israel.

Verses 5–7 again consist of an encouragement frame which directly explains God's redemptive plan for Israel. After the “fear not” clause, God promises Israel that he will bring her children back from all over the world, from the east, west, north, and south, even from the ends of the earth. This promise reminds the audience of Moses' prophecy concerning the Israelites' return from captivity in Deut 30:3–6.<sup>182</sup> Although this promise seems to indicate Israel's return from Babylonian captivity,<sup>183</sup> the text does not clearly indicate the geographical locations but rather describes them in vague, figurative, and extravagant language. This vague language makes it possible to interpret this promise beyond the time and location of the intended audience. In addition, when this promise is understood together with other similar passages in the book of Isaiah,<sup>184</sup> it becomes clearer that God's restoration plan includes not only the physical or political return of Israel from Babylon and other places, but also the spiritual return of his people from all over the world.<sup>185</sup>

In this encouragement frame, there appear various titles for Jacob-Israel. In v. 5–6 the people whom God will bring back are called “you,” “your offspring,” “my sons,” and “my daughters.” These titles, linked with various locations, imply that God's plan for the return is applicable not just to one generation in one place but to

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<sup>181</sup> See Goldingay, *Isaiah 40–55*, 194. There are a few scholars who consider this text to show the nationalistic tendency of Isa 40–66. See Snaith, “Isaiah 40–66,” 259–60.

<sup>182</sup> For similar promises about Israel's return from diverse directions, see Isa 11:11–12; 27:12–13; 49:12; 60:1–10; 66:19–20; Jer 23:1–3; 31:1–14; 32:36–41.

<sup>183</sup> Many scholars tend to limit the meaning of the text to a return from Babylon and other locations of the Jewish Diaspora. See Koole, *Isaiah III*, 1:294–97; Westermann, *Isaiah 40–66*, 119.

<sup>184</sup> Cf. Isa 2:1–4; 60:1–10; 66:18–21.

<sup>185</sup> See Smith, *Isaiah 40–66*, 195–6; Goldingay, *Isaiah 40–55*, 195; Oswalt, *Chapters 40–66*, 141; Young, *Isaiah*, 3:144–45.

several generations in various places. In v. 6, using the father/child metaphor and advancing from “your offspring” to “my children,” the encouragement message clearly shows that God cares for Israel not like a mere master but like a father, and thus that he will surely fulfill his promise for Israel’s return. While repeating some themes from vv. 1–2, v. 7 makes clear whom he will bring and who belongs to him. In this verse, God confirms his special relationship with his people, Israel. They are not only his children in v. 6, but are also “all those” who are called by his name and created and shaped by him for his glory. These expressions in v. 7 do not have nationalistic or political implications but rather general and universal.<sup>186</sup> “To be called by his name” indicates that they belong to God. In the beginning and end of this paragraph, the repetition of the fact that he created, formed, and made them emphasizes God’s will and promise and gives great comfort to his people, Israel.

### **5.3.1.3. Implications of Frames and Metaphors**

While the anonymous servant in 42:1-9 is mainly portrayed by the images related to the frame “the faithful servant of the Lord” who will fulfill the divine mission for the world, the servant Jacob-Israel in 42:18–25 is described by the images of the unfaithful servant. The mission of the anonymous servant is to bring out the prisoners from the dungeon and bring a light to those who sit in darkness (42:6–7). However, in this section the servant Jacob-Israel is called blind and deaf (42:18–20) and is trapped in prison (42:22). The anonymous servant is faithful and righteous (42:6), but Jacob-Israel has sinned and has not obeyed God’s law (42:25). God was pleased with the anonymous servant, but he was angry with the servant Jacob-Israel.

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<sup>186</sup> See Smith, *Isaiah 40–66*, 196.

Thus, God punished Israel with his anger, although Israel did not understand their situation. By using these two opposite images of the servant, God rebukes Israel's complaint and seeks to make them realize the fact that their present situation is the result of their sins, not the result of God's indifference. In addition, these negative images of Jacob-Israel imply that they failed to fulfill their mission as God's servants.

The negative images of the servant Jacob-Israel in 42:18–25 change into the positive images of Jacob-Israel in 43:1–7. In this pericope two prophetic encouragement frames are used. Jacob-Israel is not called the servant, but the people are described as the beloved children of God. Thus, the mission of the servant Jacob-Israel and their failure are not mentioned any more. Rather, the intimate relationship between God and Jacob-Israel is expressed in the language of creation and covenant, reminding them of the experience of their ancestors. Jacob-Israel's future salvation in particular is likened to the Exodus events: passing through the sea and the river. In addition, God's consistent love for Israel is again confirmed by the ransom metaphor (vv. 3–4) and familial language (vv. 5–6). In this passage, therefore, evoking the memory of their ancestors' experiences to which the metaphor Jacob-Israel is often connected, the use of love and familial language emphasizes the intimate relationship between God and Jacob-Israel and gives them the assurance of their salvation.

### **5.3.2. The Deaf and Blind Witness and Babylon's Ruin (43:8–21)**

In contrast to the previous encouragement scene, this section begins with a dispute scene. As the previous section, this section consists of two parts, a divine disputation speech and an encouragement speech. In the first part (43:8–13), God disputes with the nations and their gods, which is a recurring theme within Isa 41–

48,<sup>187</sup> and, at the same time, he rebukes and comforts his people who are deaf and blind. The second part (43:14–21) is a promise about Babylon’s ruin and his people’s return from Babylon.

### 5.3.2.1. The Deaf and Blind Witness (43:8–13)

<p><sup>8</sup> Bring out<sup>188</sup> the people who are blind, but have eyes, who are deaf, but have ears!  <sup>9</sup> All the nations gather together, and the peoples assemble.<sup>189</sup>          Who among them can declare this, and proclaim us the former things?          Let them bring their witnesses to prove them right, and let them hear and say, “It is true.”</p>	<p><sup>8</sup> הוֹצִיא עִם־עוֹר וְעֵינַיִם יֵשׁ וְחָרְשִׁים וְאָזְנִים לָמוֹ:  <sup>9</sup> כָּל־הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וַיֵּאסְפוּ לְאֻמִּים          מִי בָהֶם יְגִיד זֹאת וְרֵאשֹׁנוֹת יִשְׁמִיעֵנוּ          יִתְּנוּ עֲדֵיהֶם וַיִּצְדְּקוּ וַיִּשְׁמְעוּ וַיֹּאמְרוּ אָמֵן:</p>
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<sup>187</sup> The theme emphasizing God’s uniqueness as compared to all the other gods is a recurring theme because Israel is not convinced in God’s power and often worshiped pagan idols. See 41:4–7; 23–26; 43:10–13; 44:6–20; 45:20–21; 46:3–11.

<sup>188</sup> The verb הוֹצִיא can be grammatically translated in three different ways: Hiphil suffix conjugation 3<sup>rd</sup> person singular of the verb יָצָא (to go out); an infinitive construct; and an imperative singular. LXX and Tg translate this verb as Hiphil suffix 1<sup>st</sup> person singular. IQIs<sup>a</sup> reads it as imperative plural (הוֹצִיאוּ) and IQIs<sup>b</sup> reads it as prefix conjugation first singular (אוֹצִיא). Vg and English versions translate this verb as the imperative. In light of the diversity of ancient versions, it seems best not to emend the MT and to follow Vg taking the form as an imperative.

<sup>189</sup> Of the two parallel verbs, קָבַץ (to gather) and אָסַף (to gather), the first one is used in suffix conjugation (perfect form) and the second is in prefix conjugation (imperfect form). Thus, while there are diverse opinions for the translation, versions usually follow one of two options: both as 3<sup>rd</sup> person imperative (KJV, NRSV, and NJB) or both as present (NIV, NJPS, and ESV). For the various opinions, see Goldingay and Payne, *Isaiah 40–55*, 1:284–85; Koole, *Isaiah III*, 1:304–5. In Hebrew poetry, this kind of parallel use of two different conjugations (suffix and prefix) is popular. See Berlin, *Dynamics of Biblical Parallelism*, 35–36. She argues that this parallel use of two conjugations “occurs not for semantic reasons but for what have been considered stylistic reason. But it is not just something vaguely ‘stylistic’; we can now recognize it for what it is—a kind of grammatical parallelism” (36). For the examples of this parallelism, see Job 6:15; Pss 24:2; 26:4; 29:10; Isa 14:25; 60:16. Thus, the context is the most important fact for deciding the tense. In this text, because a summoning in a court is described and suffix conjugation is barely used in jussive, the present tense seems to be proper in this context. See Oswalt, *chapters 40–66*, 142; Whybray, *Isaiah 40–66*, 84.

<sup>190</sup> While “my servant” (עֶבְדִּי) is singular, the parallel phrase “my witnesses” (עֲדֵי) is plural. BHS suggests the plural “my servants” following Syr. However, all other versions support the MT. In addition, “servant” is often collectively used for Israelites and the juxtaposed use of singular and plural forms for Israel frequently appears in Isa 40–66.

<sup>191</sup> The phrase “from a day” (בַּיּוֹם) has been variously translated. The most frequently mentioned one is “from the beginning” (LXX, Vg, Syr, Tg, NASB, NJPS, NIV); the other popular one is “from today” (ESV, NRSV). Although the decision is not easy, the context seems to support the first option, because v. 12 indicates God’s actions throughout history.

<p><sup>10</sup> You are my witnesses, declares the LORD, and my servant<sup>190</sup> whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. <sup>11</sup> I, I am the LORD, and besides me there is no saviour. <sup>12</sup> I declared and saved and proclaimed, and there was no strange god among you; and you are my witnesses," declares the LORD, and I am God. <sup>13</sup> Also from a day<sup>191</sup> I am he; there is none who can deliver from my hand; I work, and who can turn it back?"</p>	<p><sup>10</sup> אַתֶּם עֲדֵי נְאֻם־יְהוָה וְעַבְדִּי אֲשֶׁר בְּחַרְתִּי לְמַעַן תִּדְעוּ וְתִאֱמִינוּ לִי וְתִכְּנֹנוּ כִּי־אֲנִי הוּא לְפָנַי לֹא־נִוצַר אֵל וְאַחֲרַי לֹא יִהְיֶה: ס <sup>11</sup> אֲנֹכִי אֲנֹכִי יְהוָה וְאֵין מִבְּלַעֲדֵי מוֹשִׁיעַ: <sup>12</sup> אֲנֹכִי הִגַּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין בְּכֶם זֶר וְאַתֶּם עֲדֵי נְאֻם־יְהוָה וְאֲנִי־אֵל: <sup>13</sup> גַּם־מִיּוֹם אֲנִי הוּא וְאֵין מִיָּדַי מִצִּיל אֲפַעַל וּמִי יִשְׁבְּנָה: ס</p>
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This section begins with a dispute scene in which God summons his people. This summoning scene indicates the beginning of a new section. This scene has both similarities to and differences from the previous dispute in 41:1–7. While the latter happens between God and his people, this dispute is between God and the nations, representing the nations’ gods. As in other prophetic disputes, however, God plays the role not only of judge but also of plaintiff. In spite of the presence of some elements of a court scene, it does not have every element because this dispute is metaphorical. First, each party in this dispute is required to bring their own witnesses to prove who the real god is.<sup>192</sup> God’s witnesses are his people, but they are, ironically, deaf and blind even though they have ears and eyes (v. 8).<sup>193</sup> The theme of their deafness and blindness is already mentioned in 42:18–25, implying their spiritual inability to respond to God’s word. The fact that God’s witnesses are deaf and blind indicates that Jacob-Israel cannot function as a witness.

<sup>192</sup> In regard of summoning witnesses, while comparing with the Neo-Babylonian documents, Hertz, “Demand for Witnesses,” tries to explain further various elements in court frame.

<sup>193</sup> See Goldingay, *Isaiah 40–55*, 199–202.

As an opposite party, the nations also gather (v. 9). They are asked who among them can declare “this” (זֶה) and show us “the former things” (רֵאשִׁיטוֹת). Although some scholars try to limit the meaning of “this” (זֶה) to events related to Israel’s restoration,<sup>194</sup> “this” is ambiguous and is not clearly defined in the text. In the neuter sense, the demonstrative pronoun “this” (זֶה) refers to an action or circumstance vaguely defined.<sup>195</sup> The parallel phrase “the former things” (רֵאשִׁיטוֹת) gives another clue for understanding “this,” because “the former things” indicates past events. Thus, this question concerns a connection between a prophecy and its fulfillment because only the true god can make the connection happen. The nations and their gods are asked to bring their witnesses in order to prove that they are true gods. However, there is no response from the side of the nations because they cannot provide proof.

Notwithstanding the lack of response from the nations, God suddenly announces Jacob-Israel as his witnesses and his chosen servants (v. 10), even though Jacob-Israel cannot carry out their role as witnesses and servants due to their blindness and deafness. In this verse, the reason for God’s choice of Israel is not to prove who the true God is or to bring divine justice to the nations. Rather, it is in order that Jacob-Israel themselves may know and believe God and understand that he is the true God. Thus, this verse shows that, although they are chosen as God’s witnesses as well as servants, God’s first purpose for choosing them is not to give a special mission for the nations, but to make Jacob-Israel believe that Israel’s God is the only true God who is the first and the last in history.

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<sup>194</sup> For example, Goldingay and Payne, *Isaiah 40–55*, 1:284, suggest that “this” indicates the first stage of Cyrus’s victory. Also see Koole, *Isaiah III*, 1:308.

<sup>195</sup> See *IBHS*, §17.4.3. “The true demonstratives can refer to an action or circumstance vaguely defined. This neutrum pronoun is usually feminine.” For the neuter use of the demonstrative pronoun, also see *GKC* §136; *J-M* §152.

Verses 11–13 emphatically reaffirm the theme which appeared in the dispute frame of vv. 8–10. In v. 11, the doubling of the first person pronoun “I” (אֲנִי) emphasizes that Israel’s God is Yahweh and the only saviour.<sup>196</sup> Two verbs (“to declare” and “to proclaim”) among three verbs in the first sentence in v. 12 are already used in the questions of v. 9. Thus, the sentence that God “declared, saved, and proclaimed” is a response to the questions in v. 9. This fact indicates that other pagan gods did not correctly predict anything about Israel’s history; only God gave true prophecies and saved Israel throughout their history, because Israel’s God, Yahweh, is the only true God.<sup>197</sup> In addition, three verbs in suffix conjugation point out that they have actually experienced the truthfulness of God’s word in their history. Thus, Jacob-Israel can be true witnesses for God before the nations. At the same time, the contrast between the two facts that they are blind and deaf and that they experienced the truthfulness of God reminds Jacob-Israel of their sins and their failure. While extending the theme of v. 10, v. 13 emphasizes that from the first day of their history Yahweh was God, and he alone controls the history.

### 5.3.2.2. The Ruin of Babylon and a New Thing (43:14–21)

After emphasizing that he is the creator and only saviour in vv. 8–13, God foretells what he will do in the future (vv. 14–21). For the first time in Isa 40–55,

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<sup>196</sup> The repetition of the first person pronoun אֲנִי appears only in three Isaianic passages (Isa 43:25; 51:12). Most scholars agree that this repetition of the first person pronoun אֲנִי is an emphatic expression of God’s oneness. See Smith, *Isaiah 40–66*, 203; Koole, *Isaiah III*, 1:311; Goldingay and Payne, *Isaiah 40–55*, 1:287. For detailed research on the rare form אֲנִי and the common form אֲנִי, see Revell, “Two Forms,” 199–217.

<sup>197</sup> In connection with this interpretation, Tg refers the three verbs to God’s promise to Abraham, deliverance from Egypt, and teaching at Sinai. However, as Goldingay, *Isaiah 40–55*, 204, argues, “In affirming YHWH’s activity in the past and its evidential value, the line stresses YHWH’s speaking of events before they took place, as happened at the exodus, the fall of Jerusalem, and the fall of Babylon.”

directly naming Babylon, God proclaims its destruction for the sake of Israel’s belief (vv. 14–17).<sup>198</sup> Then, he introduces the picture of new things which will happen in the future.

<p><sup>18</sup> “Remember not the former things, nor consider the things of old. <sup>19</sup> Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will also make a way in the wilderness and rivers<sup>199</sup> in the desert. <sup>20</sup> The wild beasts will honour me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, <sup>21</sup> the people whom I formed for myself that they might declare my praise.</p>	<p><sup>18</sup> אֶל-תִּזְכְּרוּ רֵאשִׁנוֹת וּקְדַמְנֵיּוֹת אֶל-תִּתְּבַנְנוּ: <sup>19</sup> הֲנִי עֹשֶׂה חֲדָשָׁה עֲתָה חֲצַמְתָּ הַלֹּא תִדְעוּהָ אִף אֲשֵׁים בַּמִּדְבָּר דְּרָדָד בִּישְׁמוֹן נְהָרוֹת: <sup>20</sup> תִּכְבְּדוּנִי חַיַּת הַשָּׂדֶה תַּנִּים וּבְנֹת יַעֲנָה כִּי-נָתַתִּי בַּמִּדְבָּר מַיִם נְהָרוֹת בִּישְׁמוֹן לְהַשְׁקוֹת עַמִּי בְּחִירֵי: <sup>21</sup> עַם-זֶה יְצַרְתִּי לִי תִהְלְתִי יִסְפְּרוּ: ׀</p>
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Beginning with v. 18, God commands his people not to remember the former things, but to see the new thing which he will accomplish. Although the “former things” mean the events of salvation, which have been performed by God, the “new thing” is also the event of salvation, which will be performed in the future. This future event is described by means of an eschatological picture which uses the images of making a way in the wilderness and rivers in the desert, reminding the audience of so-called “exodus images.”<sup>200</sup> In this eschatological picture, wild animals in the desert also honour God, as often seen in prophetic texts describing a new eschatological era.<sup>201</sup> The miraculous event of creating water and rivers in the desert is performed in

<sup>198</sup> Because vv. 14–17 do not deal with the metaphor “Jacob-Israel,” we will omit these verses.  
<sup>199</sup> IQIsa<sup>a</sup> reads “rivers” (נְהָרוֹת) as “paths” (נְתִיבוֹת/נְתִיבוֹת). This reading matches the word “a way” in the parallel clause. However, ancient versions support the MT. In addition, rivers in the desert appear in v. 20.  
<sup>200</sup> As scholars have argued, the image in this eschatological picture is taken from the image of the exodus event in which the ancestors of Jacob-Israel left Egypt and traveled through the desert. The memory of God’s miracles and protection gives confidence to Jacob-Israel for their restoration. However, the images in this text go beyond exodus images, because these images are not just related to passing through the desert but to the transformation of the desert into a paradise-like place. See Smith, *Isaiah 40–66*, 210–11; Koole, *Isaiah III*, 1:333–36; Whybray, *Isaiah 40–66*, 89; Westermann, *Isaiah 40–66*, 128–29.  
<sup>201</sup> Cf. Isa 11:1–16; 35:1–7; 41:18–20.

order to give drink to God's chosen people. Finally, God explains that he formed his people in order that they might declare his praise. Therefore, in terms of the eschatological picture, God shows that his final goal for his chosen people is that he be honoured and praised by them. This also implies that he will never give up his chosen people until that goal is achieved.

### **5.3.2.3. Implications of Frames and Metaphors**

In this section (43:8–21), the dispute frame and other related metaphors are used in order to encourage God's people. At the beginning, the image of blindness and deafness is employed for Jacob-Israel from the previous chapter (42:18–25), calling to mind Jacob-Israel's spiritual inability to respond to God's word. In spite of this inability, however, God summons Jacob-Israel as his witnesses; this ironical situation implies God's love for his servant and urges Jacob-Israel to respond to God's love and grace. In addition, the inability of Jacob-Israel is contrasted with God's ability which Jacob-Israel has experienced through the history. Thus, although the dispute occurs between God and the nations, this dispute frame emphasizes that Israel's God, Yahweh, is the only saviour and creator who can control history, not the gods of the nations.

In this frame, this blind and deaf Jacob-Israel is not only called the "witnesses" but also the "chosen servant" (v. 10). This fact implies that in spite of God's election they have failed to fulfill their role. Thus, their role as witnesses or a servant is no longer mentioned; rather, they are described as those who should be convinced that Israel's God is the only true God by experiencing God's events of salvation. Actually, this conviction is necessary in order for Jacob-Israel to become God's witness and servant. In addition, the emphasis on this conviction shows that God is primarily

interested in his people, not their mission. After prophesying Babylon’s ruin, the eschatological picture, in which the desert is changed into a paradise, reveals that God’s eventual concern is his people’s happiness and that the final goal of all his actions is that he be honoured by his people. Thus, in this section, although Jacob-Israel’s sinfulness is again mentioned, God’s love and concern for his servant is continually emphasized.

### 5.3.3. Israel’s Sins and God’s Salvation (43:22—44:5)

As in Isa 42:18—43:7, this section also consists of two parts: a disputation speech (43:22–28), which indicates Israel’s sin and the result, and an encouragement speech (44:1–5), which promises Israel’s restoration.

#### 5.3.3.1. Israel’s Sins (43:22–28)

<p><sup>22</sup> And you did not call upon me, O Jacob; but<sup>202</sup> you have been weary of me, O Israel!  <sup>23</sup> You have not brought me the sheep of your burnt offerings, or honored me with your sacrifices. I have not burdened you with offerings, or wearied you with frankincense.  <sup>24</sup> You have not bought me sweet cane with money, or satisfied me with the fat of your sacrifices. But you have burdened me with your sins;<sup>203</sup> you have wearied me with your iniquities.  <sup>25</sup> I, I am he who blots out your transgressions</p>	<p><sup>22</sup> וְלֹא־אֲתִי קָרָאתָ יַעֲקֹב  כִּי־יָנַעַתָּ בִּי יִשְׂרָאֵל:  <sup>23</sup> לֹא־הֵבִיאתָ לִי שֶׁהַ עֲלֹתֶיךָ  וּזְבָחֶיךָ לֹא כִבְדֹתַנִּי  לֹא הִעֲבַדְתִּיךָ בְּמִנְחָה  וְלֹא הוֹנַעְתִּיךָ בְּלִבְנָה:  <sup>24</sup> לֹא־קָנִיתָ לִּי בַכֶּסֶף קָנָה  וְחָלַב זִבְחֶיךָ לֹא הִרְוִיתַנִּי  אֲךָ הִעֲבַדְתַּנִּי בַחֲטָאוֹתֶיךָ  הוֹנַעְתַּנִּי בְּעֹנֹתֶיךָ: ׀  <sup>25</sup> אֲנִכִּי אֲנִכִּי הוּא מַחֵה פְשָׁעֶיךָ לְמַעַנִּי</p>
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<sup>202</sup> The conjunction כִּי usually functions as a causal conjunction but sometimes following negative clause works as a disjunctive conjunction. However, the parallel between two clauses seems to support the latter. For various opinions, see Goldingay and Payne, *Isaiah 40–55*, 1:307–8; Koole, *Isaiah III*, 1:341–42. For the various uses of the particle כִּי, see Schoors, “Particle כִּי.”

<sup>203</sup> The LXX renders two verbs by a single verb προέστη σου (“I stood before you”), not following the MT which makes God be a servant. However, this reading seems to follow the LXX’s theological tendency. Also see Tg’s rendering (“You multiplied your sins”). See Oswalt, *Chapters 40–66*, 156; Goldingay and Payne, *Isaiah 40–55*, 1:311.

<p>for my own sake, and I will not remember your sins. <sup>26</sup> Put me in remembrance; let us argue together; recount that you may be right. <sup>27</sup> Your first father sinned, and your mediators<sup>204</sup> transgressed against me. <sup>28</sup> Therefore I will profane the princes of the sanctuary, and deliver Jacob to utter destruction and Israel to abuse.</p>	<p>וְחִטְּאֲתִידָךְ לֹא אֶזְכֶּר: הִזְכִּירְנִי נִשְׁפָּטָה יַחַד<sup>26</sup> סִפֵּר אֶתְּהָ לְמַעַן תִּצְדָּק; אֲבִיד הָרִאשׁוֹן חָטָא<sup>27</sup> וּמְלִיצִידֶיךָ פָּשְׁעוּ בִּי: וְאֶחְלַל שְׂרֵי קֹדֶשׁ<sup>28</sup> וְאֶתְנֶה לְחֶרֶם יַעֲקֹב וְיִשְׂרָאֵל לְגִדּוּפִים:</p>
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The conjunction waw (ו) at the beginning of this pericope indicates a connection with the previous section. The main speaker is still God and the audience is Jacob-Israel. In this pericope Jacob-Israel is described as an unfaithful worshiper. Thus, God accuses Jacob-Israel of their sins by which they have burdened and wearied God. Israel's disobedience to cultic demands is especially emphasized by seven negative clauses (43:22–24).<sup>205</sup> In the first clause, “to call (קרא) God's name” refers to worship such as prayer or praise,<sup>206</sup> responding to God's calling.<sup>207</sup> The word order of the object “me” (אני), which immediately follows the negative particle לא, indicates that the main problem of Jacob-Israel is to worship not Israel's God, but pagan gods. In the parallel clause the verb יגע conveys two basic meanings: (1) “to work hard” and (2) “to become weary.”<sup>208</sup> In our text, the context supports the latter. Thus, this verb means

<sup>204</sup> Ancient versions variously translate this word as “your mediators” (מליציד): “princes” (LXX), “teachers” (Tg), and “interpreters” (Vg). The term “your mediators” (מליציד) is assumed to be a Hiphil participle from a verb ליץ which means “to speak boastfully” or “to scoff.” Cf. Ps 1:1; Prov 1:22; 3:34; 9:7, 12; 13:1; 14:6; 15:12; 19:25; 20:1; 21:11; 24:9; Isa 28:22; 29:20. In the Proverbs, this verb is employed as an opposite term to “wisdom.” However, this participle form has a distinctive meaning from the verb. The participle is used for those who mediate between God and humanity, or between one nation and another nation, such as an interpreter (Gen 42:23), mediator (Job 33:23) or ambassador (2 Chr 32:31).

<sup>205</sup> For a detailed discussion of these negative clauses, see Booij, “Negation,” *ZAW* 94 (1982) 390–400.

<sup>206</sup> Cf. 2 Sam 22:4; Pss 14:4; 116:2. Most commentators agree with that this phrase refers to worship.

<sup>207</sup> In Isa 40–55, the subject of the verb קרא is usually God. Cf. Isa 41:4, 9; 42:6; 46:11; 48:15; 49:1; 51:2; 54:6.

<sup>208</sup> For the meaning “to work hard,” see Isa 49:4; 57:10; Job 9:29; Prov 23:4. For the meaning “to become weary,” see 2 Sam 23:10; Isa 40:28, 30; Jer 45:3; Pss 6:7; 69:4.

that Jacob-Israel “became tired” of God’s ways. As worshipers, Jacob-Israel’s attitudes signify their unfaithfulness to God.

In the worship of Israel, the most important part is to offer sacrifice. The accusation that Israel has not brought God their offerings is strongly emphasized by the repetition of negative clauses. However, this does not mean that Israel did not offer sacrifices in the pre-exilic period at all.<sup>209</sup> Rather, as mentioned in Isa 1:11–14,<sup>210</sup> this accusation is against Israel’s unfaithful heart, because the essential part of the sacrificial system is not just bringing sacrifices but obeying God’s words with their heart. Consequently, to simply bring the sacrifices without obeying his words makes God be weary (v. 23). In fact, God has not burdened Israel with offerings because the sacrificial system is based on the unconditional covenantal relationship between God and Israel, which is not compulsory but voluntary. However, they have not obeyed God’s words and have burdened him with their sins and have wearied him with their iniquities. These sinful actions have caused Israel’s ruin.

In spite of their unfaithfulness, God is willing to forgive Jacob-Israel’s sin (v. 25). The certainty of this forgiveness is guaranteed by the emphatic self-introductory formula, “I, I (am) he” (אֲנֹכִי אֲנֹכִי הוּא). However, this forgiveness is not based on Israel’s repentance. Rather, this occurs purely by God’s grace, as expressed by the phrase “for my own sake” (לְמַעַנִּי). This is clearly revealed in the divine covenant made with Abraham. Before Abraham did anything, God chose him as his servant and

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<sup>209</sup> Some scholars argue that this refers to worship during exilic period when Israel could not offer sacrifices. See Goldingay, *Isaiah 40–55*, 219–22. However, the Isaianic context and other prophetic texts support Motyer’s opinion that God would not condemn them for not sacrificing during the exilic period when the temple was in ruins. See Motyer, *Isaiah*, 338. For similar opinions, see Oswalt, *Chapters 40–66*, 158–9; Smith, *Isaiah 40–66*, 214.

<sup>210</sup> For similar prophetic accusations against Israel’s worship, see Isa 66:3; Jer 7:5–10; Hos 6:6; Amos 4:4–6; Mic 6:3–8.

blessed him and his descendants (Gen 12:1–3). Then, based on his promise, God repeatedly made covenants with Abraham and his descendants. According to his will, God initiated a special relationship with Israel and acted faithfully according to his own promises. Therefore, his forgiveness is based on his will and his promises.

Although God is willing to forgive Jacob-Israel’s sin, he wants to hear their confession. As a result, God seeks to persuade them to realize how sinful they are (vv. 26–28). At first, using court language in three parallel imperative clauses, God urges people to seek to prove that they are right (v. 26). The first clause of v. 26, “make me remember!” (הִזְכִּירֵנִי), is ironic in contrast to the end of the previous verse, “I will not remember” (לֹא אֶזְכֶּר). This reuse of the last word זָכַר (“to remember”) of the previous verse signifies divine challenge to those who do not repent of their sins. That is, if they cannot recognize their sins, they should prove that their past actions were right. As usual, without any response from the people, God directly proceeds to indicate the sins of their ancestor and leaders (v. 27). In order to indicate the sins of Jacob-Israel, the text employs intentionally ambiguous terms: “first father,” “mediators,” and “princes of the sanctuary.”<sup>211</sup> Although the meaning of the phrase “the first father” (הָרִאשׁוֹן) is still under debate,<sup>212</sup> the implication of this phrase is clear. “The first father” indicates that the sins of Jacob-Israel are rooted in the beginning of their history. As mentioned above, the term “your mediators” (מְלִיצֵיךָ) is used for those who intercede

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<sup>211</sup> Because of the use of three ambiguous terms, these figures could cover their all ancestors and leaders. See Goldingay, *Isaiah 40–55*, 225.

<sup>212</sup> There have been various candidates for the identity of “the first father,” such as Adam, Abraham, and Jacob. However, it is generally assumed that the expression refers to Jacob. This assumption is based on several facts. First, the first fathers of Israel are Abraham, Isaac, and Jacob. Second, among them the one who is related to sinful actions is Jacob. Finally, Jacob is directly mentioned as the sinful original ancestor of the Israelites. See Goldingay and Payne, *Isaiah 40–55*, 1:314–15; Koole, *Isaiah III*, 1:350. Although Jacob is the most likely candidate, as mentioned above, the use of this ambiguous term intentionally broadens the identity of “the first father.”

between God and humanity, or between one nation and another, such as an interpreter (Gen 42:23), mediator (Job 33:23) or ambassador (2 Chr 32:31). Thus, this text points out the sins of Israel’s leaders who have mediated between God and their people through their history.

As the result of the sins of their ancestor and leaders, God announces his punishment, which is imposed on Jacob-Israel (v. 28).<sup>213</sup> The term “the princes of the sanctuary” (שָׂרֵי קֹדֶשׁ) indicates the leaders of the priests in the temple (1 Chr 24:5). It emphasizes that even the leaders of the priests cannot escape this punishment. Finally, it is announced that Jacob-Israel will be given over to destruction and abuse. Therefore, in this pericope, Jacob-Israel is described not only as unfaithful worshipers, but also as those whose sins are forgiven by God. In addition, Jacob-Israel is described as those whose sins are rooted in the sins of their first ancestor and leaders and as those who are punished by God.

### 5.3.3.2. Encouragement Speech (44:1–5)

<p><sup>1</sup> But now hear, O Jacob my servant, Israel whom I have chosen! <sup>2</sup> Thus says the LORD who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshurun whom I have chosen. <sup>3</sup> For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring,</p>	<p><sup>1</sup> וְעַתָּה שָׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ: <sup>2</sup> כֹּה-אָמַר יְהוָה עֹשֶׂה וְיִצְרֵךְ מִבֶּטֶן יְעֻזְרָךְ אֶל-תִּירָא עַבְדִּי יַעֲקֹב וְיִשְׁרוּן בְּחַרְתִּי בּוֹ: <sup>3</sup> כִּי אֶצְקֶמֶם עַל-צָמָא וְנִזְלִים עַל-יִבְשָׁה אֶצְק רֹחֲמִי עַל-זֶרְעֶךָ וּבִרְכָתִי עַל-צִאצְאֶיךָ:</p>
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<sup>213</sup> The form of verbs changes from suffix conjugation (perfect) in v. 27 to prefix conjugation (imperfect) in v. 28. This change indicates that the punishment in v. 28 happens as the result of their sins in v. 27. Although some versions (LXX, Vg, Syr, NRSV, and NJPS) read two verbs in v. 28 as referring to the past actions, the MT and some other versions (Tg, ESV, NIV, and NASB) clearly read these as future events. See Oswalt, *Chapters 40–66*, 157; Smith, *Isaiah 40–66*, 157

<p>and my blessing on your descendants.  <sup>4</sup> They shall spring up among the grass<sup>214</sup>  like willows by flowing streams.  <sup>5</sup> This one will say, “I am the LORD’s,”  another will call on the name of Jacob,  and another will write on his hand,  “The LORD’s,”  and name himself by the name of Israel.</p>	<p>וְצִמְחוּ בְּבֵין הַצִּיר<sup>4</sup>  כְּעֵרְבִים עַל-יַבְלֵי-מַיִם:  זֶה יֹאמֵר לַיהוָה אֲנִי<sup>5</sup>  וְזֶה יִקְרָא בְשֵׁם-יַעֲקֹב  וְזֶה יִכְתֹּב יָדוֹ לַיהוָה  וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה: פ</p>
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Beginning in the same way as 43:1–7 with the typical transitional phrase “But now” (וְעַתָּה),<sup>215</sup> this encouragement frame with the typical “fear not” speech shows a transition from the accusation of Israel’s sin (43:22–28) to the encouragement of their restoration (44:1–5). In spite of Israel’s sins and God’s punishment, this pericope emphasizes that there is still an intimate relationship between God and Jacob-Israel. This is well described in the familiar epithets for the people in v. 1 (“Jacob my servant, Israel whom I have chosen”)<sup>216</sup> and the familiar messenger formula in v. 2 (“the Lord who made you, who formed you from the womb”).<sup>217</sup> This initial description of the relationship using the language of creation and election reveals the strong divine will for fulfilling his promises. In addition, the last phrase in v. 2 (“O Jacob my servant, Jeshurun whom I have chosen”) forms a chiasmic structure within vv. 1–2 and reemphasizes God’s favour to Jacob-Israel. The name “Jeshurun” (יִשְׁרוּן), which is

<sup>214</sup> The LXX renders the phrase “among the grass” (בבין הציר) as “as grass between brooks” (ὡσεὶ χόρτος ἀνὰ μέσσοι ὕδατος). 1QIsaa reads כבין הציר (“as between the grass”). In addition, the combination of two prepositions ב and בין is the only occurrence in the OT and the following prepositional phrase “like willows” (כְּעֵרְבִים) is also suggestive for this correction. Thus, based on the LXX and 1QIsa<sup>a</sup> and clues from other close languages such as Arabic and Akkadian, some scholars try to suggest new interpretations. For example, Allegro, “Meaning of בין,” translates it as “like a green ben-tree”; Guillaume, “Meaning of בין,” translates it as “like a broad field of grass.” While these suggestions make the text more sense, there is no support of versions. In addition, the MT is supported by many versions and it is understandable. Thus, the MT reading is preferred.

<sup>215</sup> For a detailed discussion of this phrase, see a note in 43:1.

<sup>216</sup> Cf. Isa 41:8, 9; 43:10.

<sup>217</sup> Cf. Isa 43:1, 7, 21; 44:21, 24.

used in the place of the name “Israel,” occurs only four times in the OT.<sup>218</sup> Although the meaning of the name “Jeshurun” (יִשְׁרֹון) is not clear, as seen in the LXX and other ancient versions, it is plausible that this name evokes a positive implication for Israel.<sup>219</sup> Thus, the use of this name instead of “Israel” also emphasizes the intimate relationship between God and his people.

Beginning with a causal conjunction כִּי, v. 3 belongs to “a reason for assurance” in this encouragement frame. The reasons for this “fear not” encouragement are not based on past events but on future events. In v. 3, two pairs of parallel clauses are used. The first pair of clauses contains metaphorical expressions and the second pair contains direct expressions; the metaphorical expressions in the first pair are interpreted by the second pair. “Water” (מַיִם) and “streams” (נְזָלִים) in the first pair<sup>220</sup> match “my spirit” and “my blessing” in the second pair. “The thirsty land” (צָמָא) and “the dry ground” (יִבְשָׁה)<sup>221</sup> parallel “your descendants” and “your offspring.” The metaphors of “the dry ground” and “water” are very familiar in the daily life of the ancient Israelites, because drought is an actual threat in their life and finding enough

<sup>218</sup> Cf. Deut 32:15; 33:5, 26.

<sup>219</sup> Scholars usually assume that “Jeshurun” (יִשְׁרֹון) is derived from the root ישר (“upright”). Some ancient versions also support this assumption (Aq, Th, Sym, and Vg), while the LXX translates this as “beloved one” (ὁ ἠγαπημένος). In addition, because the name “Jeshurun” (יִשְׁרֹון) occurs only in poetic texts, this word is considered to be a poetic name of Israel, designating its ideal “upright” character. Thus, in light of its positive connotations, this name is in contrast with the name “Jacob” which has negative connotations. For this argument, see Koole, *Isaiah III*, 1:359; Goldingay, *Isaiah 40–55*, 229; Motyer, *Isaiah*, 342; Young, *Isaiah*, 3:166. Therefore, although the evidence is poor, it is possible to consider that this name implies a positive meaning for Israel. For the full description of the noun יִשְׁרֹון, see *TDOT* 6:472–77.

<sup>220</sup> The two words are often used together as synonyms. Cf. Exod 15:8; Ps 78:16; Song 4:15; Prov 5:15; Jer 18:4.

<sup>221</sup> Words related to the root of “the dry ground” (יִבְשָׁה) are often used for divine judgement upon Israel and the nations. Cf. Isa 15:6; 19:5–7; 42:15; Jer 50:38; 51:36; Joel 1:20; Zech 10:11. In addition, in the OT drought is related to the motif of covenant blessings and curses. In contrast to covenant blessings which involve bringing the Israelites into a land flowing with milk and honey, the covenant curse is to bring scorching heat and drought upon the covenant breakers (Deut 28:22). In other words, drought is a sign of God’s call to repentance (Joel 1–2). In the same way the removal of drought is an image depicting God’s blessing.

water is their annual goal. In this text, “the dry ground” signifies Jacob-Israel’s descendants who are punished by God and whose spiritual condition is desolate like the desert. “Water” signifies God’s blessing which will revive the descendants of Jacob-Israel from their physical and spiritual desolation, as water makes the dry land fertile.<sup>222</sup> In addition, the blessing poured out on the descendants reminds the audience of God’s initial promises to Israel’s ancestors, Abraham, Isaac, and Jacob.<sup>223</sup> Consequently, these reasons provide certainty for Jacob-Israel that God is faithful to his election and promise, even though they have been continually unfaithful to God throughout history.

Verses 4–5 explain the consequence in this encouragement frame, the consequence of God’s blessing for the descendants of Jacob-Israel. Although v. 4 contains some difficult expressions, the general meaning of the text is clear. Thus, v. 4 likens the prosperity of the descendants to the image of tree growing by streams, one which often appears in OT poetic texts.<sup>224</sup> Verse 5 shows the result of Israel’s spiritual renewal mentioned in v. 3. The descendants of Jacob-Israel, who sinned against God and were punished by God, identify themselves as Yahweh’s. This is emphasized by parallel clauses in which they confess their faith in God, calling themselves both Jacob

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<sup>222</sup> Scholars argue whether this verse refers to the return from the exile or to the eschatological restoration. However, the interpretation of this verse should not be limited to one or the other. Rather, this restoration can imply various divine events from the exilic period to the last days, because prophetic messages are often applied beyond one specific time period. See Goldingay, *Isaiah 40–55*, 229.

<sup>223</sup> Cf. Gen 12:2–3; 22:17–18; 26:3–4; 28:14.

<sup>224</sup> Cf. Ps 1:3; Jer 17:8; Ezek 47:12.

and Israel.<sup>225</sup> Thus, this picture of the descendants provides a strong hope to Jacob-Israel for their future restoration.<sup>226</sup>

### 5.3.3.3. Implications of Frames and Metaphors

Within this section (43:22—44:5), there are two different images for Jacob-Israel. In the first part (43:22–28), in which God’s accusation against Jacob-Israel is dominant, Jacob-Israel is described as unfaithful worshipers, who become tired of obeying God’s words, burden him with their sins, and weary him with their iniquities. In line with the fact that the metaphor “Jacob” derives some connotations from Jacob the ancestor of Israel, Jacob-Israel is described as one whose sins are rooted in the sins of their first ancestor and leaders and as one who is punished by God. In spite of this fact, Jacob-Israel is also described as one whose sins are forgiven by God, because of his will. Through these images, God continually seeks to make Jacob-Israel turn back to him.

The second part consists of an encouragement frame. As in 43:1–7, Jacob-Israel is described by positive images of election and creation, using various terms, such as “my servant,” “chosen one,” and “one who is made and formed by God.” In addition, in order to assure Jacob-Israel of their restoration, the prophet employs the images of drought and rain, and of growing trees by streams. The blessings of the descendants of Jacob-Israel are described in terms of God’s promises to the patriarchs, Abraham, Isaac, and Jacob. Thus, in order to encourage Jacob-Israel, this section

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<sup>225</sup> The individual confession is often considered to be the response of proselytes. However, the context in 44:1–5 identifies these people with descendants, although the scope of the term “descendants” could be enlarged.

<sup>226</sup> See Childs, *Isaiah*, 342.

shows that the ancestors, Jacob-Israel, and their descendants are all identified with one another in God's eyes. Therefore, in spite of the negative images of Jacob-Israel in the first part, it is emphasized that Jacob-Israel is still favoured by God and that God will faithfully restore Jacob-Israel.

#### **5.3.4. Yahweh as only God and Salvation Hymn (44:6–23)**

Beginning with the messenger formula, this section concludes the first half of the section responding to Jacob-Israel's complaint, "My way is hidden from the LORD, and my right is disregarded by my God," in 40:27.<sup>227</sup> Following the usual pattern in this long section (41:1—44:23), which repeats an accusation and an encouragement, this last passage also contains two positive speeches (vv. 6–8; 21–23) and a long negative speech (vv. 9–20),<sup>228</sup> using court language. Although not directly mentioned, Jacob-Israel is still the implied addressee. Repeated from earlier passages, the falsehood of idols is the main subject in this section.<sup>229</sup> Jacob-Israel is again summoned to witness to Yahweh as the only God in their history (vv. 6–8), and God accuses idols and idolaters of falsehood in vv. 9–20. The process of idol making is illustrated in detail with a sarcastic tone. Through the mocking account, the falsehood of idols is revealed. Finally, Jacob-Israel is again addressed and named as God's servant (vv. 21–23).

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<sup>227</sup> See Smith, *Isaiah 40–66*, 223; Childs, *Isaiah*, 316–17; Goldingay, *Isaiah 40–55*, 80–81; Melugin, *Formation*, 92–93; Lund, *Way Metaphors*, 120–23.

<sup>228</sup> This section (vv. 9–20) has a somewhat prosaic style so that it may be distinguished from vv. 6–8 and vv. 21–23. Thus, some scholars even argue that this section has a different origin from the surrounding texts and was later inserted between vv. 6–8 and vv. 21–23 which formed an original text. For this argument, see Westermann, *Isaiah 40–66*, 139; Whybray, *Isaiah 40–66*, 96. Although this section is distinctive from the context, there are also many similarities between this section and the context in terms of theme and vocabularies. For the detailed discussion, see Baltzer, *Deutero-Isaiah*, 191–93; Goldingay and Payne, *Isaiah 40–55*, 1:328–36.

<sup>229</sup> Cf. Isa 40:18–20; 41:1–5, 21–29; 43:8–13.

### 5.3.4.1. Remembrance and Repentance (44:21–23)

<p><sup>21</sup> Remember these things, O Jacob, and Israel, for you are my servant; I formed you; you are my servant; O Israel, you will not be forgotten by me.</p> <p><sup>22</sup> I have blotted out your transgressions like a dark cloud and your sins like a cloud; return to me, for I have redeemed you.</p> <p><sup>23</sup> Sing, O heavens, for the LORD has done it; shout, O depths of the earth; break forth into singing, O mountains, O forest, and every tree in it! For the LORD has redeemed Jacob, and will be glorified in Israel.</p>	<p><sup>21</sup> זְכַר-אֱלֹהֵי יַעֲקֹב וְיִשְׂרָאֵל כִּי עֲבַדְתִּי אֹתָהּ יִצְרַתִּיךָ עֲבַד-לִי אֹתָהּ יִשְׂרָאֵל לֹא תִנְשָׁנִי:</p> <p><sup>22</sup> מִזִּחְתִּי כָעָב פִּשְׁעֶיךָ וְכַעֲנֹן חַטָּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶתִיךָ:</p> <p><sup>23</sup> רְנֹו שָׁמַיִם כִּי-עָשָׂה יְהוָה הֲרִיעֵנו תַּחְתִּיּוֹת אָרֶץ פָּצְחוּ הַרִים רְנָה יַעַר וְכָל-עֵץ בּוֹ כִּי-גָאֵל יְהוָה יַעֲקֹב וּבְיִשְׂרָאֵל יִתְפָּאֵר: פ</p>
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In summing up God’s favourite themes that are repeatedly used in order to encourage Jacob-Israel, vv. 21–23 conclude the long section that began with 41:1. The imperative clause “Remember these things” is God’s warning that Jacob-Israel should return from their rebellious activities to the position of God’s servant. As to the actual meaning of the pronoun “these” (אֵלֶּה), however, it is still disputed whether this word refers to what has just been mentioned or to what is about to be mentioned.<sup>230</sup> Although a good case can be made for either, as traditionally believed, the context seems to support the former,<sup>231</sup> because this is the conclusion of the whole section.<sup>232</sup> Thus, “these things” refers to the fact that Yahweh is the only God and pagan idols are nothing but human creations. Consequently, Jacob-Israel should remember that God is their only creator and master and they are his servants, not idols’ servants. As already

<sup>230</sup> For various opinions, see Oswalt, *Chapters 40–66*, 187; Koole, *Isaiah III*, 1:404; Goldingay, *Isaiah 40–55*, 246.

<sup>231</sup> As Oswalt *Chapters 40–66*, 187, argues, there are some clues. First, the verb זָכַר (“to remember”) usually refers to what has already been mentioned, unless there is the specific indication of the object. Second, vv. 21–22 form the conclusion of a section that began at 41:1.

<sup>232</sup> Some critical scholars argue that vv. 9–20 is an insertion and vv. 6–8 was originally followed by vv. 21–23. However, in the present text, textual clues for this opinion are hard to find. Rather, vv. 21–23 serves as a conclusion for the entire section of vv. 6–23. For this opinion, see Westermann, *Isaiah 40–66*, 138–39; Whybray, *Isaiah 40–66*, 96.

announced in the previous chapter,<sup>233</sup> because of this special relationship God has already blotted out Jacob-Israel's sin like clouds (or mist) that disperse with the rising of the sun in the morning.

After these announcements, God directly urges Jacob-Israel to return (שוב) to him. Although not directly expressed until this moment, this urging to return is the main goal of the divine speeches in the section 41:1—44:23. “Returning to God” means the repentance of Jacob-Israel, a repentance based on God's redemption. God announces that this redemption has already been fulfilled.<sup>234</sup> Founded on this truth, the hymn, which praises God's redemption and glory, concludes this section.

#### **5.3.4.2. Implications of Frames and Metaphors**

In this section, the court frame reinforces the truthfulness of God. In this frame, Jacob-Israel is summoned as witnesses and pagan idols are accused as false gods. Several metaphors which have previously been used for Jacob-Israel appear again in this section. In harmony with metaphors in which God is described as a creator and master, Jacob-Israel is described not only as witnesses (v. 8) but also as God's servant and possession (v. 21). Although Jacob-Israel was denounced as an unfaithful servant in the previous sections, with the metaphor “servant” it is not the mission of Jacob-Israel but the security and intimacy of the relationship with God that is repeatedly emphasized (vv. 21–22). On the other hand, the false relationship between idols and their makers is also accentuated (vv. 9–20). Thus, by means of this contrast between

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<sup>233</sup> Cf. 43:1; 43:24–25.

<sup>234</sup> The verb לָבַח (“to redeem”) is used in suffix conjugation (perfect form) which usually indicates a complete action.

two relationships, God seeks to encourage and to comfort Jacob-Israel for their future, so that they may repent and return to God.

#### **5.4. Summary**

Within chs. 40–44, God seeks to encourage his people in exile and to make them return to him. Beginning with ch. 40, God gives a message of comfort to his people. However, as seen in Jacob-Israel’s complaint (40:27), Israel has some issues that need to be solved: the loss of faith in God and the worship of pagan gods. In order to elucidate these problems, Isa 41:1—44:23 employs mental frames such as “dispute” and “encouragement” and various metaphors (sub-frames) related to frame “the relationship between God and Israel”; the people of Israel are mainly called Jacob-Israel in parallel and God’s servant. By employing these metaphors, the rhetorical plot in chs. 41–44 develops.

Using these frames and metaphors, each section within 41:1—44:23 contains both a negative and positive description of Jacob-Israel. In fact, the metaphor “Jacob-Israel,” which usually occurs in parallel, evokes both negative and positive connotations which are developed from the biblical stories of the life of the ancestor Jacob: Jacob represents the sinful human side of the ancestor Jacob and Israel represents his new identity as God’s chosen one. Thus, when negatively described, Jacob-Israel is likened to a worm (41:14), the deaf and blind servant (42:18–19; 43:8), plunderers and sinners (42:24; 43:25, 27; 44:22), and unfaithful worshipers (43:22–24). With these negative images, God tries to make Jacob-Israel realize that their exile has resulted from their own sins, not from God’s inability or the pagan gods’ power. At the same time, when

positively described, Jacob-Israel is encouraged by employing the language of creation, election, redemption, and familial relationship, which have been experienced through the history of Israel. Thus, using these positive images, God assures the Israelites of God's love for them and his power for the salvation, and he comforts them and gives them a hope for the future salvation.

As mentioned above, the main implications of the metaphor "the Servant of the Lord" are his faithfulness to God and his mission. These are effectively described in regard to the anonymous servant of God in the first servant song in 42:1–9. However, when Jacob-Israel is called God's servant, these connotations are not evoked because Jacob-Israel is unfaithful to God and is a blind and deaf servant. In regard to the metaphor servant two different aspects are used. First, in order to encourage Jacob-Israel, the emphasis lies on the divine election of Israel as the servant and their intimate relationship with God their master. Second, indicating the fact that Jacob-Israel is the blind and deaf servant, God repeatedly reminds Israel of their inability and sinfulness. By repeated use of these positive and negative images for the servant, God not only encourages his people but also leads them to realize their sins and their failure. In line with this, in the following section (chs. 45–48), the divine accusation of his people becomes more and more severe and at the same time the assurance of God's salvation is repeatedly emphasized.

## CHAPTER 6: THE SECTION OF THE SECOND SERVANT SONG (48:1—50:3)

### 6.1. The Context: Israel's Return through Cyrus and Babylon's Destruction (44:24—47:15)<sup>1</sup>

In this section, although the implied audience is still Jacob-Israel, the main themes refer to events relating to Babylon and Cyrus. This section consists of two subsections, referring to the specific events which carry out the actual divine plan for Israel: Cyrus's victory (44:24—45:25) and Babylon's destruction (46:1—47:15). This section is transitional from God's response to Israel's complaint to God's actual achievement in history, and from Yahweh's exclusive power and authority to a human agent and his activity. Although this section mainly deals with events happening in Babylon, God's concern does not disregard Israel's salvation.<sup>2</sup> In particular, with the prophecy of the humiliation of the Babylonian gods Bel and Nabo in ch. 46, Jacob-Israel is reminded of their sinfulness relating to pagan idols, which is a recurring theme.<sup>3</sup> In this scene God's accusation against Jacob-Israel is described with more intense language. Thus, while calling Jacob-Israel "transgressors" (v. 8) and "you stubborn-hearted, you who are far from righteousness" (v. 12), God indicates that Jacob-Israel has betrayed him and followed idols. In spite of these negative illustrations of Jacob-Israel, God again promises his salvation in 46:13, "I will put

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<sup>1</sup> Although this section deals with the important themes such as the Cyrus's victory and Babylon's destruction, this section is omitted because Jacob-Israel is not the direct addressee and they are not described in the metaphorical sense.

<sup>2</sup> See Brueggemann, *Isaiah 40–66*, 72–73; Childs, *Isaiah*, 348–52; Goldingay, *Isaiah 40–55*, 253.

<sup>3</sup> See Isa 41:4–7, 23–26; 43:10–13; 44:6–20; 45:20–21; 46:3–11.

salvation in Zion, for Israel my glory.” These two themes of Israel’s sin and salvation are more radically developed in ch. 48.

## **6.2. The Last Disputation with Jacob-Israel (48:1–22)**

In this section, the main addressee changes from Babylon to Jacob-Israel. In addition, many themes in chs. 41–48 make their final appearance in this chapter: the concern with Babylon and Cyrus, God as a creator, the focus on Jacob-Israel, the unfaithfulness of Israel, and the matter of idols. Through these themes, while summing up Isa 41–47, God calls Jacob-Israel to examine their situation, God’s power and faithfulness, and Israel’s failure as his servant, so that they may have the confidence in the future salvation. As often appeared in the previous sections, this section also consists of two parts, one negative and the other positive: God’s accusation (48:1–11) and God’s promise (48:12–22).<sup>4</sup>

### **6.2.1. God’s Accusation (48:1–11)**

This section is the last disputation scene between God and Jacob-Israel.<sup>5</sup> After the accusation against Babylon and the prophecy of her downfall, we might have expected the explicit promise of a corresponding restoration for Israel. However, this section follows up ch. 47 by confronting Jacob-Israel with a disputation. In fact, this

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<sup>4</sup> There are many disputes about the structure and composition of ch. 48 (see Koole, *Isaiah III*, 1:553–55). However, as Melugin, *Formation*, 40, argues, “whatever the history of the text may have been, we can interpret it now only in its present form.” In addition, Spykerboer, *Structure and Composition*, 156, argues that in order to grasp the meaning of vv. 1–11, which are often regarded as a separate unit, we have to consider them together with vv. 12–16. “The harsh words in the former section receive their significance in the light of the latter, for the critical words addressed to Israel stand in the context of a promise of salvation.”

<sup>5</sup> See Melugin, *Formation*, 41. He considers this section to be a free creation of Deutero-Isaiah, in which the style of prophetic invective (vv. 1–2) is combined with the style of disputation (vv. 3–11).

section has some comparable traits of Jacob-Israel with Babylon in the previous section.<sup>6</sup> As Goldingay argues, this implies that “it might need to be addressed in similar terms to those used for Babylon.”<sup>7</sup> In addition, although this section is different from the usual dispute frame, various elements related to the disputation, such as summoning and accusation, evoke the dispute frame from the mind of the audience.

<p><sup>1</sup> Hear this, O house of Jacob, who are called by the name of Israel, and who came from the waters<sup>8</sup> of Judah, who swear by the name of the LORD and invoke the God of Israel, but not in truth or righteousness.</p> <p><sup>2</sup> For<sup>9</sup> they call themselves after the holy city, and stay themselves on the God of Israel; the LORD of hosts is his name.</p> <p><sup>3</sup> The former things I declared of old; they went out from my mouth and I announced them; then suddenly I did them and they came to pass.</p> <p><sup>4</sup> Because<sup>10</sup> I know that you are obstinate, and your neck is an iron sinew and your forehead brass,</p> <p><sup>5</sup> I declared them to you from of old, before they came to pass I announced them to you, lest you should say, “My idol did them, my carved image and my metal image commanded them.”</p> <p><sup>6</sup> You have heard; now see all this; and will you not declare it? From this time forth I announce to you new things, hidden things that you have not known.</p>	<p><sup>1</sup> שְׁמַעוּ-זֹאת בֵּית-יַעֲקֹב הַנִּקְרָאִים בְּשֵׁם יִשְׂרָאֵל וּמִמֵּי יְהוּדָה יָצְאוּ הַנֹּשְׁבָעִים בְּשֵׁם יְהוָה וּבֵאלֹהֵי יִשְׂרָאֵל יִזְכְּרוּ לֹא בִאֱמֶת וְלֹא בִצְדָקָה: <sup>2</sup> כִּי-מַעִיר הַקִּדְשׁ נִקְרָאוּ וְעַל-אֱלֹהֵי יִשְׂרָאֵל נִסְמְכוּ יְהוָה צְבָאוֹת שְׁמוֹ: ס <sup>3</sup> הַרְאֵשְׁנוֹת מֵאִזְ הַנְּדַתִּי וּמִפִּי יָצְאוּ וְאֲשִׁמְיֵעִם פֶּתְאֵם עָשִׂיתִי וְחִבְאֵנָה: <sup>4</sup> מִדַּעֲתִי כִי קָשָׁה אֶתָּה וְנִיד בְרִזְל עֲרֻפְךָ וּמִצְחֶךָ נְחוּשָׁה: <sup>5</sup> וְאֲנִיד לְךָ מֵאִז בְּטָרֵם תְּבוֹא הַשְּׁמַעְתִּיךָ פֶּן-תֹּאמַר עֲצָבִי עָשָׂם וּפִסְלִי וְנִסְכֵי צֹוֹם: <sup>6</sup> שְׁמַעְתָּ חֲזוּה כָּלֵה וְאַתֶּם הֲלוֹא תִגִּידוּ הַשְּׁמַעְתִּיךָ חֲדָשׁוֹת מֵעַתָּה וּנְצֻרוֹת וְלֹא יָדַעְתֶּם:</p>
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<sup>6</sup> Uhlig shows several similarities between the traits of Babylon and Jacob (*Hardening*, 199).

<sup>7</sup> Goldingay, *Isaiah 40–55*, 339.

<sup>8</sup> Because the phrase “waters of Judah” (מִמֵּי יְהוּדָה) is unique, there have been various translations and interpretations: LXX, “from Judah; Tg “family”; and Syr, “loins.” Some scholars even suggest an emendation which changes מִמֵּי (“waters”) into מִמְעֵי (“bowels”), following Isa 48:19; 49:1 (NRSV). However, Hebrew manuscripts are consistent and do not support any emendation. For the detailed discussion, see Goldingay and Payne, *Isaiah 40–55*, 2:122.

<sup>9</sup> Because of the negative tone of the last clause in v. 1, the conjunction כִּי has been variously translated as “although,” “surely,” and “that.” However, as Goldingay and Payne, *Isaiah 40–55*, 2:124–25, argue, the usual meaning of the conjunction כִּי is linked not to the last clause in v. 1, but to the previous clauses which describe Jacob-Israel by positive statements.

<sup>10</sup> When the preposition מִן is connected with the infinitive, this can be used as a causal conjunction, meaning “because” (*J-M* §170i). Cf. Isa 50:2; Gen 16:10; Exod 15:23; Deut 7:8.

<sup>7</sup> They are created now, not long ago;  
before today you have never heard of them,  
lest you should say, “Behold, I knew them.”

עֲתָה נִבְרָאוּ וְלֹא מֵאִז׃  
וְלִפְנֵי־יְיָ וְלֹא שָׁמַעְתֶּם  
פִּי־הָאָמֵר הִנֵּה יִדְעֵתִין׃

This section begins with the command, “hear this” (שְׁמַעוּ־זֹאת), which signals the beginning of new dispute section and also indicates the change of the audience from Babylon (feminine singular) to Jacob-Israel (masculine plural). In this chapter, the verb שמע (“to hear”) is used eleven times also with similar expressions.<sup>11</sup> Thus, this chapter tries to draw the audience’s attention and emphasizes the significance of the message. In the first section (vv. 1–11), Jacob-Israel is not called “servant” but is negatively described. Verses 1–2 contain Jacob-Israel’s various descriptions, which not only show Jacob-Israel’s identity in relation to God but also imply a paradoxical situation because Jacob-Israel is not faithful to their true identity. First, the phrase, “O house of Jacob, who are called by the name of Israel,” is very close to the phrase in 46:3, “O house of Jacob, all the remnant of the house of Israel.” In both texts, Jacob-Israel is described in plural forms and is very sternly accused of their sins. One of the favourite titles for Jacob-Israel in the book of Isaiah, “the house of Jacob,” is a metaphor which likens the Israelites to a family and usually signifies the people of Israel as a whole.<sup>12</sup> Because the title Jacob already points to the empirical Israel of Isaiah’s day in their dispirited and depressed condition,<sup>13</sup> the use of the title “house of Jacob” and of plural forms for Jacob-Israel implies that the responsibility for Israel’s sin lies not on some part of the Israelites, but on all of them. The phrase “who are

<sup>11</sup> Cf. Isa 48:3, 5–8, 12, 14, 16, and 20. For similar phrases, see 48:8 (“to open your ear”), 18 (“to give attention”).

<sup>12</sup> Cf. Isa. 2:5, 6; 8:17; 10:20; 14:1; 29:22; 46:3; 48:1; 58:1.

<sup>13</sup> See Williamson, *The Book Called Isaiah*, 145. For more detailed analysis of the metaphor “Jacob,” see chapter 3.

called by the name of Israel” reminds the Israelites of the stories of their ancestor Jacob and his descendants. The name Israel signifies Jacob’s new status as God’s chosen people.<sup>14</sup>

Secondly, in the phrase “who came from the waters of Judah,” Judah is often used for the people of Israel as a whole, such as Jacob and Israel which are mentioned in this verse.<sup>15</sup> The name Judah originally refers to one of twelve sons of the ancestor Jacob, and he was blessed by his father Jacob as a leading figure among his brothers (Gen 49:8–12). Although for a while this name represented the name of a Israelite tribe or the southern kingdom of Israel, after the ruin of northern Israel the significance of the name Judah increases in that the name “Judah” is used for either the whole nation of Israel or the land. Although the actual meaning of “waters” is disputed, the phrase “waters of Judah” seems to refer to the origin of the people who received this message in Babylon, because descriptions in this verse reveal Jacob-Israel’s positive relationship with God.<sup>16</sup> Thus, these three titles related Jacob, Israel, and Judah remind the audience of their true identity as God’s chosen people.

Thirdly, the last two phrases in v. 1, “to swear by the name of the Lord” and “to invoke the God of Israel,” indicate the sincere attitude of the Lord’s worshipers. These descriptions seem to show Jacob-Israel’s original commitment to God; however, God

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<sup>14</sup> Hamilton, “Jacob/Israel,” argues that the name “Jacob” probably represents his human side which is related to suffering, sinfulness, and agony, while “Israel” underscores his office and role as progenitor of the chosen nation. Although this implication does not appear in narrative texts except Genesis, it is fully developed in poetry texts including Psalms and Prophets.

<sup>15</sup> Cf. Isa 40:9; 44:26; 65:9; Pss 76:1; 114:2; Zech 8:13; Mal 2:11.

<sup>16</sup> There are three major opinions for the meaning of the phrase “waters.” Firstly, as traditionally argued, “waters” means “fountain” or “semen” as a source of life (Num 24:7; Deut 33:28; Ps 68:26; Prov 5:15–18). Secondly, some scholars consider “waters” to be a metaphor for a destructive power (Isa 8:7; 43:2, 16; Ps 66:12; 69:2; Lam 3:54). Thirdly, as mentioned above, some scholars try to emend “waters” into “loins.” Most textual evidences seem to support the MT. In addition, the context, which deals with the people of Israel, supports the first interpretation. For the detailed discussion, see Koole, *Isaiah III*, 1:556; Goldingay and Payne, *Isaiah 40–55*, 2:122.

announces that this attitude of Jacob-Israel was not performed in truth or righteousness. The words אֱמֶת (“truth”)<sup>17</sup> and צְדָקָה (“righteousness”)<sup>18</sup> not only refer to God’s attributes but are also important attributes required of God’s people in relationship with him.<sup>19</sup> Thus, this verse accuses Jacob-Israel of their false religious activities in which their confession and their hearts are inconsistent. Finally, v. 2 provides the further reason of this accusation. They consider themselves to belong to Zion and God of Israel in v. 2. However, without a sincere heart toward God, these activities are meaningless before God, as has been mentioned in the very beginning of Isaiah (1:11–14; 43:22–24).

As mentioned already several times,<sup>20</sup> in vv. 3–5 God again announces the fact that he has given prophecy to Jacob-Israel and fulfilled it, proving that he is the true God. For the first time within Isa 41–48, however, God gives the reason for these activities. This reason is because he knows that they are obstinate, and their neck is an iron sinew and their forehead brass.<sup>21</sup> The three words, “stubborn” (קָשָׁה), “iron” (בַּרְזֶל) and “brass” (נְחוֹשֶׁת), are similarly employed for describing the hardness of people’s heart. Thus, these expressions signify their stubborn sinful nature, which does not listen and obey God’s words, but tries to follow their inappropriate desires by worshiping idols. Although God again mentions that he knew that they would surely deal treacherously and that from their birth they were called a rebel (v. 8), he wants to

<sup>17</sup> For “truth” as God’s attribute, see Gen 24:27; Exod 34:6; Pss 25:5; 31:6; Jer 4:2. For his people’s characteristics, see Exod 18:21; Neh 7:2; Ps 15:2; Zech 8:16.

<sup>18</sup> For “righteousness” as God’s attribute, see Deut 32:4; 2 Chr 12:6; Pss 11:7; 119:137; Jer 12:1; Lam 1:18. For his people’s characteristics, see Deut 6:25; 24:13; 1 Sam 26:23; 2 Sam 22:21; 2 Chr 6:23; Ezek 14:14, 20; Prov 10:2; 11:5, 18.

<sup>19</sup> Sometimes both words are employed together. See 1 Sam 26:23; 1 Kgs 3:6; Pss 85:10; 89:14; 96:13; 119:138; Isa 11:5; 16:5; Zech 8:8.

<sup>20</sup> Cf. Isa 41:22–23; 42:9; 43:9; 44:6–8; 45:21; 46:9–10.

<sup>21</sup> Cf. Exod 32:9; 33:3; 34:9; Deut 9:6, 13; 31:27.

announce a new message for Jacob-Israel, which they have never heard before.<sup>22</sup> Although the prophet does not explain what the new message is, it seems clear that the new message is related to Jacob-Israel's future salvation. In addition, God announces that he will not destroy Jacob-Israel for his name's sake and for his glory, because he is the faithful God of Israel (48:6–11). With this tension between the accusation of their sinfulness and God's new message for their future salvation, the prophet tries to persuade them to realize the significance of both their situation and God's love so that they may repent and return to God.

### **6.2.2. God's Promise (48:12–22)**

God again emphasizes his power and authority over the creation by establishing Cyrus as his agent (vv. 12–16). Although some scholars argue that this pericope is a disputation or court scene,<sup>23</sup> there is not enough evidence to support this argument. Rather, the pericope is like a final announcement after a long disputation;<sup>24</sup> in fact, it sums up several themes mentioned before and gives a concluding speech encouraging a return to Zion. In this pericope, the most disputed point is the sudden occurrence of

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<sup>22</sup> Although the text does not reveal clearly what the new message means, three major opinions can be found. First, some scholars consider the new message to refer to Cyrus's conquering event. See Whybray, *Isaiah 40–66*, 128; Childs, *Isaiah*, 375. Secondly, some others suggest a broad meaning including the servant's mission for the world which will be fulfilled at the end of days. See Delitzsch, *Isaiah*, 2:228; Kissane, *Isaiah*, 2:110. Finally, it is argued that this new message refers to the anonymous servant's mission for Jacob-Israel. Koole, *Isaiah III*, 1:566. As Koole argues, the first two options do not match with the fact that the new message has never been heard before, because Cyrus's conquering and the eschatological salvation of the nations have already been mentioned. In addition, a transition of the mission between the servant Jacob-Israel and the anonymous servant in ch. 49 supports the third opinion. Actually, this transition shows that the servant Jacob-Israel becomes the object of the anonymous servant's mission. However, contrary to Koole's opinion, "the new things" in 42:9 is not the same as in this text. This is because, while "the new things" in 42:9 indicates the salvation of the nations in 42:6–7, in this text "the new things" are what the people have never heard before.

<sup>23</sup> See Schoors, *I am God Your Savior*, 279–82; Melugin, *Formation*, 137.

<sup>24</sup> For similar opinion, see Smith, *Isaiah 40–66*, 325–26. He argues that "the absence of any disputing voices and the dominant use of the listen clauses indicate that this pericope is a unique instructional speech that persuasively calls for a response from the audience."

first person speech in v. 16b: “And now the Lord God has sent me and his spirit.”<sup>25</sup>

This clause is suddenly inserted within divine first person speeches, but although the occurrence is unexpected and seems not to fit in this context, the clause anticipates a new servant, who has a mission for Jacob-Israel and appears in 49:1–6.<sup>26</sup>

<p><sup>18</sup> Oh that you had listened to my commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea; <sup>19</sup> your offspring would have been like the sand, and your descendants like its grains<sup>27</sup>; their name would never be cut off or destroyed from before me. <sup>20</sup> Go out from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it out to the end of the earth; say, “The LORD has redeemed his servant Jacob!” <sup>21</sup> They did not thirst when he led them through the deserts; he made water flow for them from the rock; he split the rock and the water gushed out. <sup>22</sup> “There is no peace,” says the LORD, “for the wicked.”<sup>28</sup></p>	<p><sup>18</sup> לוא הקשבת למצותי ויהי כנהר שלוםך וצדקתך כגלי הים: <sup>19</sup> ויהי כחול זרעך וצאצאי מעריך כמעתי לא יפרת ולא ישמד שמו מלפני: <sup>20</sup> צאו מבבל ברחו מכשדים בקול רנה הנירו השמיעו זאת הוציאוה עדיקצה הארץ אמרו נאל יהוה עבדו יעקב: <sup>21</sup> ולא צמאו בחרבות הוליקם מים מצור הזיל למו ויבקע צור ויזכו מים: <sup>22</sup> אין שלום אמר יהוה לרשעים: ס</p>
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While using conditional clauses in vv. 18–19, God announces his future plan for Jacob-Israel, which would have already been accomplished if they had obeyed God’s words. In addition, by means of these conditional clauses God expresses his sadness about the present situation of the servant Jacob-Israel, who has received not

<sup>25</sup> Because this clause does not fit well in this context, many critical scholars consider this to be a secondary gloss. See Schoors, *I Am God Your Savior*, 281–82; Whybray, *Isaiah 40–66*, 132; Westermann, *Isaiah 40–66*, 203.

<sup>26</sup> For this view, see Spykerboer, “Structure and Composition,” 160–61; Childs, *Isaiah*, 377–78; Seitz, “Divine Council,” 245–46; Smith, *Isaiah 40–66*, 328–29; Koole, *Isaiah III*, 1:591–92; Goldingay, *Isaiah 40–55*, 354. Although they do not agree with the identity of the anonymous servant in 49:1–6, these scholars consider this first person speaker to be the anonymous servant in 49:1–6.

<sup>27</sup> In the phrase מעתי (“its grains”), the word מעה is the only occurrence in the Hebrew Bible. The assumed meaning is the grains of sand, because of the parallel word “sand” (חול). Thus, the third singular pronoun suffix in this word is considered to indicate “the sea” (ים) or “sand” (חול). See Smith, *Isaiah 40–66*, 331.

<sup>28</sup> This verse occurs again at 57:21. Thus, some scholars argue that this is an intentional editorial addition. See Westermann, *Isaiah 40–66*, 205; Whybray, *Isaiah 40–66*, 134. For opposite opinions, see Koole, *Isaiah III*, 1:604; Goldingay and Payne, *Isaiah 40–55*, 2:150.

God's blessing but his punishment. In these conditional clauses, the peace and righteousness of Jacob-Israel are likened to a river and a sea.<sup>29</sup> In fact, "peace" (שָׁלוֹם)<sup>30</sup> and "righteousness" (צְדָקָה)<sup>31</sup> are often used for the ideal condition of God's kingdom.<sup>32</sup> The images of "river" (נָהָר) and other associated words represent life-giving qualities including prosperity and blessing, because Israel was a dry land.<sup>33</sup> The image of "the waves of the sea" usually signifies a destructive power;<sup>34</sup> however, in this text, this image describes the power and abundance of righteousness. In the following verse, the multiplication of the offspring is likened to the sand of the sea, a familiar metaphor deriving from God's promise to the patriarchs (Gen 22:17; 32:12). Thus, these images in vv. 18–19 describe the ideal conditions of God's kingdom which God promised the patriarchs. Therefore, this text indicates that, if Jacob-Israel had obeyed God's commandments, his promises would have been fulfilled. In addition, it implies that there is still hope for the fulfilment of God's promise, in spite of his punishment which has fallen upon them.

This hope becomes clearer in the concessive imperatives in v. 20, by which God encourages Jacob-Israel to go out from Babylon and to proclaim the message of their salvation with joy. As Goldingay argues, although this situation has not happened

<sup>29</sup> "River" and "sea" are often used together. Cf. Isa 19:5; 50:2; Pss 24:2; 66:6; 80:12; 89:26; Job 14:11.

<sup>30</sup> The word "peace" (שָׁלוֹם) usually describes the state of fulfilment of God's promise or the state of well-being given by God's blessing and protection. Thus, this word is sometimes used for benediction or covenant. Cf. Isa 32:17; 54:10; Gen 26:29; Exod 4:18; Lev 26:6; Num 6:26; 25:12; Deut 2:26; Josh 9:15; 1 Sam 1:17; 1 Chr 22:9; Pss 4:9; 29:11; 119:165; Ezek 34:25; Mal 2:5.

<sup>31</sup> For the detailed discussion of this word, see my comment on 41:2.

<sup>32</sup> Although both words appear together only in Isa 37:17; 60:17; and Ps 72:3, each of them is used as an important characteristic of God's kingdom. See Goldingay, *Isaiah 40–55*, 358.

<sup>33</sup> Cf. Isa 44:4; Deut 9:21; Ps 42:1; Song 4:15; Jer 18:14; Ezek 17:5, 8. See *DBI*, "River," 729–30.

<sup>34</sup> Cf. 2 Sam 22:5; Job 9:8; Pss 42:7; 65:7; 88:7; 89:9; 93:3; 107:25, 29; Isa 51:15; 57:20; Jer 5:22; 31:35; 51:42, 55; Ezek 26:3; Jon 2:3; Hab 3:10.

yet, the use of imperative forms emphasizes God's strong will to fulfill his promise.<sup>35</sup> In addition, the message in vv. 20b–21 also adds certainty to the hope of future salvation for Jacob-Israel by employing suffix conjugations, which usually signify complete actions.<sup>36</sup> Familiar images from the Exodus events, such as “escaping from the captivity,” “redemption of his servant,” and “waters from the rock,” help Jacob-Israel to believe God's promise of salvation, just as it happened in the Exodus events. However, the last verse shows that, although God will redeem his people who repent of their sins and return to God, there will be judgment upon the wicked, because that is the principle of God's kingdom.

### 6.2.3. Implications of Frames and Metaphors

As the last disputation scene between God and Jacob-Israel, Jacob-Israel is summoned and is accused by some similar ways as Babylon in ch. 47. As mentioned above, many themes of chs. 41–47 make their final appearance in this chapter: the concern with Babylon and Cyrus, the focus on Jacob-Israel, the unfaithfulness of Israel, and the matter of idols. In line with this, while forming the dispute frame within vv. 1–11, the negative image of Jacob-Israel also reaches a final climax in this dispute frame. First, as in 46:3, Jacob-Israel is called “house of Jacob.” While describing the people of Israel as a family following the character of their ancestor Jacob, this title implies that the whole family has responsibility for the disputed issue, their sin. Within vv. 1–2,

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<sup>35</sup> Goldingay, *Isaiah 40–55*, 360. Although Watts, *Isaiah 34–66*, 178, believes that vv. 16–20 refer to “an expeditionary leader ready to begin a journey from Babylon to Jerusalem” and “this position of the Vision should fit the role of Sheshbazzar,” the context of Isa 40–55 does not support his theory of a late period. Some scholars consider this text to refer to the eschatological fulfillment of God's promise. See Westermann, *Isaiah 40–66*, 205; Childs, *Isaiah*, 378.

<sup>36</sup> As mentioned in 41:10, according to Comrie's definition, in biblical Hebrew the suffix conjugation expresses perfectivity, which relates to a complete action, while the prefix conjugation imperfectivity (Comrie, *Aspect*, 18).

although Jacob-Israel is described in connection with the positive religious attitudes of their ancestors, at the same time God accuses Jacob-Israel because their own actions were not performed with an attitude of truth or righteousness. In addition, concerning Jacob-Israel's stubbornness, God likens their neck to an iron sinew and their forehead to brass. This is the reason why he has given prophecies about the future through his prophets. Finally, he announces that he knew that Jacob-Israel would surely deal treacherously and that from before birth they were called a rebel. These sinful characteristics of Jacob-Israel are naturally harmonized with the connotations of the metaphor "Jacob," which represent the human side of the ancestor Jacob and which are repeatedly revealed in the life of the Israelites from the Exodus events to their destruction by Babylon. In spite of Jacob-Israel's sinful nature, God still announces that he will not cut them off for his name's sake and for his glory.

In the following section (48:12–22), although similar themes in the previous section are still used, this is not anymore the disputation, but rather God's announcement of Israel's salvation, which contains various images related to God's blessing. In addition, the audience is called Jacob-Israel for the last time in the book of Isaiah. In fact, in the following chapters (chs. 49–55), God's people are seldom accused but are usually comforted by God, being called a different name, Zion. In this section, after mentioning again God's power and knowledge controlling the history of the world, in vv. 18–19 God shows his sadness for Jacob-Israel's present fate, which they could have avoided if they had obeyed his commandments. At the same time, he reminds Jacob-Israel of the situation of the abundance of blessing, which God promised their ancestor Jacob, among others, such as the peach and righteousness like river and sea, and the offspring like the sand and grains. By employing the imagery of

blessing related to God's initial promise, the prophet not only indicates Jacob-Israel's failure but also encourages them to have hope for the future. Finally, using imperative forms and Exodus imagery (vv. 20–21), God affirms that he will redeem his servant Jacob. Here, interestingly, the parallel title "Israel" does not appear; only "Jacob," which represents the human side of the ancestor Jacob, is used.<sup>37</sup> Thus, the final use of the title "his servant Jacob" makes a connection to God's initial promise mentioned in the previous verse, and shows that in spite of Jacob's sinfulness this relationship, which had begun the patriarchs, will be never broken.

Within chs. 41–48, using the parallel names, "Jacob" and "Israel," each of which represents the ancestor Jacob's old identity as a sinful person and his new identity as God's chosen one, the prophet tries to show not only Jacob-Israel's sinfulness which caused their destruction, but also their special relationship with God as his chosen servants, which still gives hope for their future. Consequently, within chs. 41–48 there has been a tension between these two contrary messages related to the metaphor "Jacob-Israel." This tension is solved in the following section. The fact that Jacob-Israel failed to fulfill their mission as his servants leads to a consideration of the other servant who will carry out the mission for the nations. Thus, in the next chapter, there appear two different groups: an anonymous servant who has a mission for Israel and the nations, and Zion, which is comforted and delivered by God.

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<sup>37</sup> In the next section, the title "Israel" alone with a positive implication is used for the anonymous servant in 49:3. Thus, the use of the title "Israel" in ch. 49 is compared with the negative use of the servant Jacob in this text.

### 6.3. The Faithful Servant of the Lord (49:1–13)

This section is the so-called “Second Servant Song” and includes several changes from the previous section. In the two parts of this section, the main speaker of the first part (vv. 1–6) is an anonymous servant of God and of the second part (vv. 7–13) is God. While the main audience of the first part is not clear, the second part is addressed to the anonymous servant. This servant is clearly distinct from the servant Jacob, although the actual identity of this anonymous servant, who speaks in the first person, is not clear.<sup>38</sup> Additionally, as mentioned in the previous section, Jacob-Israel’s sinfulness, Cyrus’s conquering, and Babylon’s destruction are no longer mentioned.<sup>39</sup> Jacob-Israel is only named as the object of this servant’s mission. After this section, instead of Jacob-Israel, Zion appears as the main audience. In addition, within 49:14—54:17, the Zion section and the servant section follow each other. Thus, while closing the Jacob-Israel section (41:1—49:13), this is a transitional section from the servant Jacob-Israel to an anonymous servant and from the Jacob section to the Zion section. Although the identity of the servant is not clear, the message of this section is clear. It deals with the servant’s mission in a manner that is very close to the first servant song section in 42:1–9. However, there is an apparent difference between the two Servant Song sections. While the first describes the general mission of the Servant of the Lord for the nations in the context of the servant Jacob-Israel, in the second the servant’s mission includes not only the salvation of the nations but also the restoration of Jacob-

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<sup>38</sup> For the various arguments about the identity of the servant, see Kruse, “Servant Songs,” 3–27; North, *Suffering Servant*.

<sup>39</sup> On differences between the two sections of Isaiah 40–55, see Stuhlmüller, “Major Transitions,” 1–29; Wilcox and Paton-Williams, “Servant Songs,” 79–102; Blenkinsopp, “Prophet of Universalism,” 83–103.

Israel. Probably this difference occurs because the servant Jacob-Israel failed in his mission.

### 6.3.1. The Commissioning of the Anonymous Servant (49:1–6)

<p><sup>1</sup> Listen to me, O coastlands, and give attention, you peoples from afar. The LORD called me from the womb, from the body of my mother he named my name. <sup>2</sup> He made my mouth like a sharp sword; in the shadow of his hand he hid me; he made me a polished arrow; in his quiver he hid me away. <sup>3</sup> And he said to me, “You are my servant, Israel, in whom I will show my glory.” <sup>4</sup> But I said, “I have labored in vain; I have spent my strength for nothing and vanity; yet indeed<sup>40</sup> my justice is with the LORD, and my recompense with my God.” <sup>5</sup> And now said the LORD, who formed me from the womb to be his servant, to bring Jacob back to him, so that Israel might be gathered to him. And I am honored in the eyes of the LORD, and my God is my strength. <sup>6</sup> And he said: “It is too little for you to be my servant to raise up the tribes of Jacob and to bring back the preserved<sup>41</sup> of Israel; I will make you a light of the nations, to be my salvation to the end of the earth.”</p>	<p><sup>1</sup> שִׁמְעוּ אֵימִים אֵלַי וְהִקְשִׁיבוּ לְאֲמִים מֵרְחוֹק יְהוָה מִבֶּטֶן קָרָאֵנִי מִמְעַי אֲמִי הִזְכִּיר שְׁמִי: <sup>2</sup> וַיִּשֶׁם פִּי כַחֲרֹב חֶרֶדָה בְּצֵל יָדוֹ הִחְבִּיאֵנִי וַיִּשְׁמְנֵי לַחֲזִקְרוֹר בְּאִשְׁפָּתוֹ הִסְתִּירָנִי: <sup>3</sup> וַיֹּאמֶר לִי עַבְדֵי־אֲתָהּ יִשְׂרָאֵל אֲשֶׁר־בָּךְ אֶתְפָּאֵר: <sup>4</sup> וָאֲנִי אֲמַרְתִּי לְרִיק יִנְעַתִּי לְתֵהוּ וְהִבֵּל פְּחִי כִלְיָתִי אֲכֵן מִשְׁפָּטִי אֶתִּיהוּה וּפְעַלְתִּי אֶת־אֱלֹהִי: <sup>5</sup> וְעַתָּה אֲמַר יְהוָה יִצְרֵי מִבֶּטֶן לְעֶבֶד לֹא לְשׁוֹבֵב יַעֲקֹב אֵלָיו וַיִּשְׂרָאֵל לֹא יֵאֲסֹף וְאֶכְבֵּד בְּעֵינֵי יְהוָה וְאֱלֹהֵי הָיָה עֵינִי: <sup>6</sup> וַיֹּאמֶר נִקַּל מֵהוֹיֹתֶךָ<sup>43</sup> לִי עֶבֶד לְהִקִּים אֶת־שִׁבְטֵי יַעֲקֹב וּנְצוּרֵי יִשְׂרָאֵל לְהַשִּׁיב וּנְתִתֶיךָ לְאוֹר גּוֹיִם לְהִיּוֹת יְשׁוּעָתִי עַד־קֵצֵה הָאָרֶץ: ס</p>
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<sup>40</sup> The adverb אֲכֵן (“surely,” or “but indeed”) has a strong asseverative force and often emphasizes a contrast as in this text. See Isa 53:4; Job 32:8; Pss 31:23; 66:19; 82:7; Zeph 3:7.

<sup>41</sup> Both Kethiv נְצוּרֵי (adjective) and Qere נְצוּרֵי (Qal passive participle) are derived from the verb נָצַר (“to watch” or “to protect”) and mean “the preserved.” Although Goldingay and Payne, *Isaiah 40–55*, 2:165, reads this word as “shoots” following Syr, the LXX (“the dispersion”) and Tg (“the exiles”) seem to support the MT.

<sup>42</sup> While Kethiv, 4QIs<sup>d</sup>, and Vg read a negative particle לֹא (“no”), Qere, 1QIs<sup>a</sup>, LXX, Tg, and Syr read a prepositional phrase לֹא (“to him”). However, because of the parallel clause (“to bring Jacob back to him”), we follow Qere with most English translations (ESV, NIV, NRSV, NKJV, and NJPS).

<sup>43</sup> As traditionally translated (Vg, KJV, RSV, and NIV), the preposition מִן is used for comparative purpose (GKC, §133b). Although Goldingay and Payne, *Isaiah 40–55*, 2:163–64, consider this to be causative use (“because”), the context supports the traditional interpretation.

This pericope is an autobiographical report written in first person speech, and includes a quotation of what God previously said (vv. 3, 6). Verses 1–3 give a detailed description of the servant’s calling. The opening imperative “listen to me” is similar to God’s call to Israel or the nations.<sup>44</sup> Thus, the servant begins his speech with an authoritative summons to far-off nations and peoples. After this summons, God’s initial acknowledgement and special calling of the servant is illustrated by favourite phrases for the servant Jacob-Israel: “from the womb, from the body of my mother.”<sup>45</sup> In v. 2, the servant’s mission as a messenger is emphasized, likening his mouth to a “sword” and an “arrow.”<sup>46</sup> These images show the forceful power of God’s words that the servant proclaims.<sup>47</sup> At the same time, God protects him from his opponents.<sup>48</sup> In addition, even God calls him “my servant, Israel, in whom I will be glorified” (v. 3).<sup>49</sup> Until this point, the description of this servant is very close to the servant Jacob-Israel. However, because this servant’s mission is described as restoring Jacob-Israel and bringing God’s salvation to the nations in vv. 5–6, it is clear that, although this servant is called Israel, he is not

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<sup>44</sup> Cf. Isa 41:1; 44:1; 46:3, 12; 48:1, 12, 14, 16.

<sup>45</sup> Cf. Isa 42:2, 24; 46:3; 49:5; Jer 1:5. Some scholars consider these phrases to support individual understanding for the servant. Delitzsch, *Prophecies of Isaiah*, 2:235–36; Westermann, *Isaiah 40–66*, 209. However, because these two phrases are in parallel with each other and the first one is used for the servant Jacob-Israel in 42:2, 24 and 46:3, their arguments cannot be supported by these phrases (see Wilcox and Paton-Williams, “Servant Songs,” 91). Thus, this argument should find other evidence such as his job as a God’s messenger, his mission that saves Israel, or his complaint that he laboured in vain.

<sup>46</sup> Although some scholars try to connect these images of divine speech to the image of Yahweh as a warrior (see Baltzer, *Deutero-Isaiah*, 307), the emphasis of the text is not on the divine warrior but simply on the strong power of God’s words. Based on these images related to God’s messenger, Goldingay, *Isaiah 40–55*, 367–68, argues that the servant is the prophet who wrote Isaiah 40–55. However, the fact that these images are related to the activity of preaching does not guarantee that the servant is the prophet. Rather, it simply indicates that the mission of the servant includes delivering God’s messenger like a prophet.

<sup>47</sup> For the destructive power of God’s words, see Isa 11:4; Jer 23:29; Hos 6:5. For the aggressive power of general words, see Pss 59:7; 64:3; Prov 5:4; 12:18; 25:18; 30:14.

<sup>48</sup> There are two opinions about the image of hiding. The first one is protection from the attack of the enemy. See Muilenburg, “Isaiah 40–66,” *IB* 5:567; Westermann, *Isaiah 40–66*, 208. The second one is hiding for future use according to God’s plan. See Smith, *Isaiah 40–66*, 243; Oswalt, *Chapters 40–66*, 290. However, as Goldingay, *Isaiah 40–55*, 368, argues, the meaning of hiding can include both opinions at the same time.

<sup>49</sup> For the theme that God wants to be glorified in Israel, see Isa 42:8; 43:7; 44:23; 48:11.

the collective Jacob-Israel, but an individual who carries out the servant Jacob-Israel's initial mission, which is illustrated in 42:1–6.<sup>50</sup> The appearance of a new servant has been already anticipated in the previous section, because the servant Jacob-Israel disobeyed God's words and thus failed to fulfill their mission. In light of this, it can be argued that in this section the servant changes from the collective Jacob-Israel to an anonymous individual who belongs to Israel.<sup>51</sup>

In spite of God's commissioning and protection, this servant confesses the failure of his mission (v. 4). In his confession, two parallel clauses indicate that, although he worked very hard,<sup>52</sup> the result was nothing.<sup>53</sup> Nevertheless, unlike the servant Jacob-Israel, who disobeyed God's words<sup>54</sup> and complained about their situation in 40:27 ("My way is hidden from the LORD, and my justice is disregarded by my God"), the servant in this text still holds his confidence in God: "surely my justice is with the LORD, and my recompense with my God."<sup>55</sup> As mentioned above,

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<sup>50</sup> Because this servant who has to save "Jacob-Israel" is also called "Israel" in v. 3, many scholars have considered that there is a contradiction in this text and suggest their own solutions. For various opinions and their own problems, see Wilcox and Paton-Williams, "Servant Songs," 88–93; Smith, *Isaiah 40–66*, 343–46. There are four major approaches: text-critical approach, syntactical approach, literal approach, and metaphorical approach. First, the text-critical approach considers the word "Israel" to be a later addition (Westermann, *Isaiah 40–66*, 209; Whybray, *Isaiah 40–66*, 135–38). Secondly, literally following MT and taking seriously the accent *atnach*, Smith argues that the word "Israel" should be connected with the second half of v. 3 and thus does not refer to the servant but to the land or the people (*Isaiah 40–66*, 343–46). Thirdly, following MT literally, some early Jewish and Christian scholars consider "Israel" to refer to the nation Israel. Finally, as the traditional view, following MT but taking the word "Israel" metaphorically, many scholars consider "Israel" to refer to an individual or small group, who fulfill the mission of the servant of the Lord as a true Israel (Goldingay, *Isaiah 40–55*, 368–69; Koole, *Isaiah III*, 2:11–13).

<sup>51</sup> Some scholars recognize this transition between two servants but they usually identify the servant with the prophet. See Goldingay, *Isaiah 40–55*, 367; Seitz, "The Servant Songs," 117–34; Wilcox and Paton-Williams, "Servant Songs," 79–102. However, the emphasis of the text is not on the identity of the servant but on the mission of the servant.

<sup>52</sup> Two parallel verbal phrases, יגע ("to work hard") and כחי כלה ("to spend my strength"), emphasize the servant's effort to carry out his mission and also the difficulty of his work.

<sup>53</sup> Three synonymous nouns ריק ("vanity"), תהו ("emptiness"), and הבל ("vanity") emphasize that the servant's work was fruitless.

<sup>54</sup> Cf. Isa 42:18–25; 43:22–24; 46:5–12; 48:1–8.

<sup>55</sup> Goldingay and Payne, *Isaiah 40–55*, 2:161, observes a contrast between the servant Jacob-Israel in

“justice” (מִשְׁפָּט) signifies one of ruling principles of God’s kingdom, including its legislative, executive, and judicial functions. Thus, in spite of his failure, the servant does not give up his mission; rather he still has confidence in God’s justice, because God knows the servant’s endeavours and faithfulness and he will ultimately reward his servant. This theme is further developed in the third and fourth Servant Songs.

In the long introductory formula in v. 5, God is described not only as the creator of the servant but also as the one who commissioned the servant to bring Jacob-Israel back to God. Thus, the servant who was called “Israel” (v. 3) is clearly distinguished from the servant Jacob-Israel. In addition, this verse again shows not only that this servant clearly remembers God’s calling, but also that he has an unshakable faith in which he is honoured by God and his strength is from God. In the following verse, God’s message reminds the servant that he has a greater mission than simply bringing back Israel.<sup>56</sup> That mission is to be a light to the nations and to be God’s salvation to the end of the earth, which was designated as the mission of God’s servant in 42:1–6. Therefore, God causes the servant to remember the initial mission of God’s servant.

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40:27 and the anonymous servant in 49:4. Also see Klein, “Going Home,” 208, who observes “Obedient Israel of the future will gladly confess, ‘My right is with Yahweh’ (49:4), whereas disobedient Israel of the past and present complains, ‘My right is disregarded by my God’ (40:27). In a psalm of confidence (50:4–9) the servant expresses his trust in God even when his vocation brings opposition and persecution.”

<sup>56</sup> The phrase “the preserved” used for Israel implies that not all Israel will be saved but only some remnant among the Israelites. While the theme of the remnant frequently occurs within 1–39 (1:9; 4:2–3; 6:13; 10:20–21; 11:11; 28:5; 37:4; 37:31–32), this theme very rarely appears within 40–55 (46:3). The reason for this difference can be found in the fact that within the section of 40–55 Israel is collectively called Jacob-Israel or Zion-Jerusalem.

### 6.3.2. The Despised Servant and the Future (49:7–13)

<p><sup>7</sup> Thus says the LORD, the Redeemer of Israel and his Holy One, to one whose soul is despised,<sup>57</sup> to one abhorred<sup>58</sup> by the nation, to the servant of rulers: Kings shall see and princes shall arise; and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you. <sup>8</sup> Thus says the LORD: In a time of favour I will answer<sup>59</sup> you; in a day of salvation I will help you; I will keep you and give you as a covenant to the people, to establish the land, to apportion the desolate inheritances; <sup>9</sup> to say to the prisoners, “Go out,” to those who are in darkness, “Show yourself.” They shall feed along the ways;</p>	<p><sup>7</sup> כֹּה אָמַר יְהוָה גֹּאֲלֵי יִשְׂרָאֵל קְדוֹשׁ לְבֹזֵה נַפְשׁ לְמַתְעֵב גּוֹי לְעַבְדֵי מַשְׁלִיִּם מַלְכִים יִרְאוּ וְקִמּוּ שָׂרִים וַיִּשְׁתַּחֲווּ לְמַעַן יִהְיֶה אֲשֶׁר נֶאֱמַן קָדֵשׁ יִשְׂרָאֵל וַיִּבְחָרֶךָ: וּבְיָוִם יְשׁוּעָה עֲזַרְתִּיךָ <sup>8</sup> כֹּה אָמַר יְהוָה בְּעַת רְצוֹן עֲנִיתִיךָ וּבְיָוִם יְשׁוּעָה עֲזַרְתִּיךָ וְאֶצְרֶךָ וְאֶתְנַדֶּךָ לְבְרִית עִם לְהַקִּים אֶרֶץ לְהַנְחִיל נַחְלֹת שְׂמֻמּוֹת: <sup>9</sup> לֵאמֹר לְאִסּוּרִים צֵאוּ לְאֲשֶׁר בַּחֹשֶׁךְ הִגְלוּ עַל־דַּרְכֵיכֶם יִרְעוּ וּבְכָל־שָׁפְיִים מְרַעִיתֶם:</p>
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<sup>57</sup> The meaning of the infinitive clause לְבֹזֵה נַפְשׁ is difficult to understand. This can be translated in two ways, “for despising of soul” (נַפְשׁ is subject) or “for a soul that they despise” (נַפְשׁ is object). However, these two translations do not fit with their parallel clauses. In addition, 1QIs<sup>a</sup> and 4QIsd have a passive participle (בְּיוֹי) instead of the infinitive construct form (בֹּזֵה) in MT. Actually, many ancient versions (Syr, Tg, Aq, Sym, and Th) have a passive participle form and this makes sense in this context. Thus, many contemporary English translations (ESV, NASB, NIV, NRSV, and NJPS) also read a passive participle (“the despised one”).

<sup>58</sup> Although מַתְעֵב is a piel participle, ancient versions (LXX, Vg, Tg, Syr, Aq, Sym, and Th) read passive participle forms which probably refer to a pual participle (מַתְעֵב). In addition, the parallel clauses in the context support this passive reading. Thus, most English translations (ESV, NASB, NIV, NRSV, and NJPS) take the passive participle reading (“one abhorred by the nations”).

<sup>59</sup> In this verse, although the situation is identical, among the four verbs which refer to God’s response to the servant, the first two verbs are in suffix conjugation and other two verbs are in prefix conjugation. Thus, English versions show various tenses for these four verbs. However, in Hebrew poetry, suffix conjugation and prefix conjugation are often used in parallel as in this text. There are two distinctive uses. One is to describe an action as a complete action in the future emphasizing the future fulfillment and the other is a stylistic device as a grammatical parallelism, as Berlin, *Dynamics of Biblical Parallelism*, 36, argues. In this text, the context seems to support the former. Thus, because the context indicates a future event related to the mission of the servant, these suffix conjugation verbs seem to mean future events (NIV, NJPS, and NLT). In line with this, 1QIsa<sup>a</sup>, which often illustrates the late biblical Hebrew tendency for verbal forms to regularly match with tense, reads the first two verbs in prefix conjugation. For the development of the Hebrew verbal system and Hebrew language, see *IBHS*, §29; Joosten, “Classical and Late Biblical Hebrew,” 327-39; Saenz-Badillos, *History of the Hebrew Language*, 190–95.

<sup>60</sup> Because the word סִינִיִּים is the only occurrence in the OT, there have been many suggestions such as Persia, China, and Southern land. However, after finding 1QIsa<sup>a</sup>, most scholars accept its reading which reads this word as סִינִיִּים (“the people of Syene”). Cf. Ezek 29:10; 30:6. For the various opinions, see Koole, *Isaiah III*, 2:45–46.

<sup>61</sup> Two parallel verbs נָחַם “to comfort” and רָחַם “to have compassion” have different forms: the suffix conjugation and the prefix conjugation. As mentioned above, this kind of parallel often occurs in the biblical poetic texts (see Koole, *Isaiah III*, 2:47). In particular, in prophecy or eschatological hymns, this kind of parallel often indicates God’s strong will to fulfill his promise.

<p>on all bare heights shall be their pasture;  <sup>10</sup> they shall not hunger or thirst,  neither scorching wind nor sun shall strike them,  for he who has pity on them will lead them,  and by springs of water will guide them.  <sup>11</sup> And I will make all my mountains into a road,  and my highways shall be raised up.  <sup>12</sup> Behold, these shall come from afar,  and behold, these from the north and from the west,  and these from the land of Syenites.<sup>60</sup>  <sup>13</sup> Sing for joy, O heavens, and exult, O earth;  break forth into shouting, O mountains!  for the LORD comforts his people  and has compassion on his afflicted.<sup>61</sup></p>	<p><sup>10</sup> לֹא יִרְעָבוּ וְלֹא יִצְמָאוּ  וְלֹא יִיָּבֶם שָׂרֵב וְשֹׁמֵשׁ  כִּי־מִרְחֻמֵּי־יְהוָה  וְעַל־מְבוּעֵי מַיִם יְנַהֵלֵם:  <sup>11</sup> וְשִׂמְתִּי כָל־הָרִי לְדֶרֶךְ  וּמִסְלְתֵי יִרְמוֹן:  <sup>12</sup> הִנֵּה־אֱלֹהֵי מִרְחֹק יָבֹאוּ  וְהִנֵּה־אֱלֹהֵי מִצְפּוֹן וּמֵיָם  וְאֱלֹהֵי מֵאֲרֶץ סִינַיִם:  <sup>13</sup> רְנוּ שָׁמַיִם וְגִילֵי אֶרֶץ  וּפְצְחוּ הָרִים רִנָּה  כִּי־נָחַם יְהוָה עַמּוֹ וַעֲנִיו יְרַחֵם: ס</p>
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After the first person speech of the servant (vv. 1–6), the servant is described in the second person singular. The first part of v. 7 consists of a messenger formula which describes not only the speaker, God, but also the audience, the servant.<sup>62</sup> In opposition to the familiar and emphatic images of God who is described as the redeemer and the holy one of Israel,<sup>63</sup> the servant is described as one who is despised, abhorred, and enslaved by the nations. These images of the servant, which are repeated in the fourth servant song in 52:13–53:12, indicate that, in order to fulfill his mission, the servant would suffer many troubles. At the same time, the contrast between the images of God and his servant in this verse implies that these sufferings of the servant will be temporary, because he is the servant of the God who is the redeemer and the holy one of Israel.<sup>64</sup> In addition, the images of the suffering servant also imply the suffering of

<sup>62</sup> There is a dispute about the identity of the audience, the despised one. However, as mentioned before, the focus of this text is not on the identity of the servant but on his work.  
<sup>63</sup> Both titles occur together in Isa 41:14; 43:14; 47:4; 48:17. Proclaiming God’s salvation or judgment, these texts emphasize the power and sovereignty of God.  
<sup>64</sup> See Goldingay, *Isaiah 40–55*, 374. He recognizes the contrast between God’s positive images and the servant’s negative images and argues that this contrast reminds people that “it is impossible in the long run to accept a situation in which Israel is ‘a servant of rulers’ instead of a servant of Yhwh.” However, he identifies the audience with Jacob-Israel because the description in v. 7 does not fit with the prophet whom he considers to be the servant in 49:1–6.

Israel because the servant represents the true Israel as the Servant of the Lord.<sup>65</sup> However, the divine message in the second half of v. 7 indicates the reverse situation; the actions of seeing, arising, and bowing down express the astonishment and respect of kings and princes towards the servant whom they had despised and abhorred and who was even their slave. This reversal of the situation happens because of God, who is faithful and the holy one of Israel and who has chosen the servant. At the same time, this reversed picture of the servant implies a change in Israel's situation. Although two opposite situations related to the servant are described in v. 7, the actual historical background and the identity of each group are very vague. Thus, using vague language the text focuses on the future exaltation of the servant.

In addition, God gives a comforting message to the servant that God will help him to fulfill his mission in God's favoured time or on the day of salvation (vv. 8–9a).<sup>66</sup> In this message, as mentioned in 42:6, God announces that he will give the servant as a covenant to the people. "Being a covenant to the people" results in three actions which bring to mind the memory of the Canaanite conquest in Joshua.<sup>67</sup> These are "to establish the land," "to apportion the desolate inheritances," and "to say to the prisoners, 'Come out.'" These expressions are also closely related to the return of the exiles and their resettlement in Palestine, although the text does not indicate this historical detail at all. In addition, the following text develops this picture of the restoration into the eschatological establishment of God's kingdom by the servant's

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<sup>65</sup> See Oswalt, *Chapters 40–66*, 294–95.

<sup>66</sup> The phrase "a time of favour" (עת רצון) occurs in Ps 69:14, referring to a time when God answers the prayer for salvation. The similar phrase "the favourable year of the Lord" in Isa 61:2 refers to a time when the anointed one of God will proclaim the good news of salvation.

<sup>67</sup> For the association with Joshua, see Hamlin, "Joshua Tradition," 103–8.

mission which brings covenantal blessing to the nations.<sup>68</sup> By using the images of Exodus and shepherding, vv. 9b–12 describe how God will care for the people on their return way after coming out from prison and darkness, a reference to the spiritual condition of the nations. In the description, the desert is transformed into an Eden-like place where there is an abundance of food and water, but no scorching heat, hunger, or mountains.. This section is closed with a hymn that praises God’s salvation comforting his people (v. 13).<sup>69</sup> In this closing verse, the phrase “his people” and the verb נָחַם (“to comfort”) are directly connected to the opening verse in 40:1 (“Comfort, comfort my people”). In light of the fact that the verb נָחַם in this verse is the first occurrence since 40:1, it can be argued that this verse indicates that God’s commission is fulfilled by the mission of the anonymous servant in 49:1–9. At the same time, these phrases anticipate the following section in which Zion and God’s people are comforted.<sup>70</sup>

### 6.3.3. Implications of Frames and Metaphors

In this section, the frame “the faithful servant of the Lord” is employed, as seen in the 42:1–6. The main character is a metaphor “God’s servant,” who is called Israel but not Jacob-Israel. While the metaphor “Jacob-Israel” represents various positive and negative connotations related to the ancestor Jacob, the metaphor “the anonymous servant” in 49:1–6 has positive implications as the faithful servant of God, similar to

<sup>68</sup> See Oswalt, *Chapters 40–66*, 298; Smith, *Isaiah 40–66*, 354.

<sup>69</sup> As Mettinger, *Farewell to the Servant Songs*, 18–20, observes, several hymns are placed in the concluding position. Although he mentions eight hymns, only some hymns are placed in the concluding position. Cf. Isa 42:10–13; 44:23; 49:13; 52:7–12.

<sup>70</sup> The phrase “his people” or “my people” recurs at Isa 51:4, 16, 22; 52:4–6, 9; 53:8, while found only two times within 41–48 . The verbs “to comfort” and “to have compassion” frequently occur usually referring to Zion within 49–55. Cf. Isa 49:15; 51:3, 12, 19; 52:9; 54:8, 10–11. See Goldingay, *Isaiah 40–55*, 381; Spykerboer, *Structure and Composition*, 164–65; Boda, “Walking in the Light of Yahweh,” 69.

the description of the servant in 42:1–6. Although many scholars try to identify the servant with a historical figure, the description of the servant in this text is not concrete enough to be used for that purpose. Rather, the text focuses not on the identity of the servant but entirely on his mission. First, the servant is described as one whom God chose from his beginning. Secondly, he is described as God’s messenger whom God protects, whose mouth is powerful like a sword and an arrow. Finally, although he confesses that his hard work gained nothing, he shows great confidence in God and his support, which is contrary to the attitude of the servant Jacob-Israel. In addition, he knows that his mission is to save not only Jacob-Israel but also the nations. Thus, in this pericope, the servant reveals the various elements of the frame “the faithful servant of God.” Within 49:7–12, the servant is negatively described as one whose soul is despised, one abhorred by the nation, and one who is the servant of rulers. These images imply that the servant has to suffer many troubles in order to fulfill his mission. In addition, the servant’s important role as a covenant of the people relates to events to restore the land, to apportion the desolate inheritances, and to proclaim the message of salvation to prisoners.

In sum, in this section (49:1–13) there is a transition from the metaphor “the servant Jacob-Israel,” which represents the totality of Israel who went into exile, to the metaphor “the faithful servant of the Lord,” which represents an individual who belongs to Israel. In other words, this section shows the image of the faithful servant determined to fulfill his mission although the servant Jacob-Israel failed it. Actually, the metaphor “Jacob-Israel” in chs. 41–48 is used for a role that emphasizes not only Israel’s sinfulness but also underlines the necessity of a new servant who will fulfill the mission. Thus, as anticipated in the last verse of this section (49:13), from the

beginning of the following section, instead of Jacob-Israel, Zion, which evokes the connotations of God's choice and love for Israel, is employed as a main audience to whom God's message of comfort is delivered.

#### **6.4. Divine Response to Zion's Complaint (49:14—50:3)**

In this section, the main speaker is God and the main audience is Zion. Within Isa 49:14—54:17, the Zion sections and the servant sections alternate.<sup>71</sup> As mentioned above, Zion is often used as a synonym of Jerusalem, but in addition, "Zion" is a metaphorical expression which has various implications.<sup>72</sup> Thus, Zion can signify not only God's abode and God's dwelling among Israel, but also the people of Israel. Because of the importance of Zion as God's abode, Zion is the central symbol of the Israelite religion. Zion's sudden appearance is actually anticipated from the prologue (40:1–11), where the receiver of the message for salvation is called "my people" and "Jerusalem-Zion."<sup>73</sup> However, in the prologue an answer from the receiver does not appear; only the complaint of Jacob-Israel does. Thus, the sudden appearance of Zion can be explained as the answer from Zion who had received God's message of comfort.

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<sup>71</sup> Goldingay, *Isaiah 40–55*, v–vi, divides Isaiah 49–54 into six sections: The Servant's Testimony and Its Implications (49:1–13); Yhwh's Response to Abandoned Zion (49:14—50:3); The Awakening of Yhwh's Servant (50:4–11); The Awakening of Yhwh and of Zion (51:1—52:12); The Fruitfulness of the Servant's Ministry (52:13—53:12); The Renewing of the Abandoned Woman/City (54:1–17a). Usually scholars divide Isaiah 49–54 into 7 parts: 49:1–13 (Servant); 49:14—50:3 (Zion); 50:4–11 (Servant); 51:1–16 (People); 51:17—52:12 (Zion); 52:13—53:12 (Servant); 54:1–17 (Zion), as seen in Willey, "The Servant of YHWH," 273.

<sup>72</sup> For a detailed discussion of Zion as a metaphor, see Ollenburger, *City of the Great King*; Porteous, "Jerusalem-Zion," 235–52.

<sup>73</sup> As do Jacob and Israel, Zion and Jerusalem also often appear together in parallel in poetic texts. Cf. Pss 51:18; 102:21; 128:5; 135:21; 147:12; Isa 2:3; 4:3f; 10:12, 32; 24:23; 30:19; 31:9; 33:20; 37:22, 32; 40:9; 41:27; 52:1f; 64:10; Jer 26:18; 51:35; Lam 1:17; 2:10, 13; Joel 2:32; 3:16f; Amos 1:2; Mic 3:10, 12; 4:2, 8; Zeph 3:14, 16; Zech 1:14, 17; 8:3; 9:9.

In addition, this section can be considered to resume God's comforting message for Zion in the prologue, which was delayed because of Jacob-Israel's complaint.

In spite of the restricted use of the name Jerusalem within 41:1—49:13, the theme of returning within the section, including 49:9–12, reminds the Israelites of the existence of their land, Judah, and the centre, Jerusalem, where they should return.<sup>74</sup> In this text, as a metaphor for Jerusalem and the people of Israel,<sup>75</sup> Zion is personified as a woman, a wife and mother.<sup>76</sup> By means of these images for Zion, the prophet tries to communicate with the audience and persuade them to believe God's promise for Zion's restoration. In terms of rhetorical structure, Zion's complaint in 49:14 parallels Jacob-Israel's complaint in 40:27. Thus, as the complaint of Jacob-Israel was the starting point of Isa 41–48, Zion's complaint in 49:14 begins a new section.<sup>77</sup> Subsequently, God tries to communicate with Zion and comfort her, using the mental frames "marriage," "family," and "divorce" which relate to the relationship between God and Zion.<sup>78</sup> This section consists of two parts: God's response to Zion (49:14–26); God's response to her children (50:1–3).

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<sup>74</sup> The name Jerusalem only occurs three times within Isa 41–48 (41:27; 44:26, 28). The limited use of this title probably results from the subject of Isa 41–48 which focuses on Jacob-Israel. Nevertheless, the returning theme is reminiscent of the land of Judah and its central place, Jerusalem (43:5–8; 48:17–21).

<sup>75</sup> Goldingay, *Isaiah 40–55*, 384–85, shows that Zion in this text is a "plurivocal, tensive symbol" whose reference can move according to the context. Thus, he suggests various candidates such as the physical city of Jerusalem, a personification of the empty city, the city's continuing population, the former inhabitants who are now exiled.

<sup>76</sup> The image of Zion as daughter is contrary to the image of Babylon which is personified as a daughter in ch. 47. While in ch. 47 "daughter Babylon" is a metaphor which ironically emphasizes her destruction, "daughter Zion" is a metaphor which reveals God's love and care.

<sup>77</sup> See Boda, "Walking in the Light of Yahweh," 67–69; Goldingay, *Isaiah 40–55*, 383.

<sup>78</sup> For various familial metaphors in the Book of Isaiah, see Darr, *Isaiah's Vision*.

### 6.4.1. Zion's Complaint and God's Response (49:14–26)

<p><sup>14</sup> But Zion said, “The LORD has forsaken me; my Lord has forgotten me.”</p> <p><sup>15</sup> Can a woman forget her nursing child, without <sup>79</sup> having compassion on the child of her womb? Even though these may forget, yet I will not forget you.</p> <p><sup>16</sup> Behold, I have engraved you on the palms of my hands; your walls are continually before me.</p> <p><sup>17</sup> Your sons<sup>80</sup> make haste; your destroyers and your devastators go away from you.</p> <p><sup>18</sup> Lift up your eyes around and see; they all gather, they come to you. As I live, declares the LORD, surely you shall put them all on as an ornament; you shall bind them on as a bride does.</p> <p><sup>19</sup> Surely your waste and your desolate places and your devastated land, surely now you will be too narrow for your inhabitants, and those who swallowed you up will be far away.</p> <p><sup>20</sup> The sons of your bereavement will yet say in your ears: “The place is too narrow for me; make room for me to dwell in.”</p> <p><sup>21</sup> Then you will say in your heart: “Who has borne me these? I was bereaved and barren, exiled and put away, but who has brought up these? Behold, I was left alone; from where have these come?”</p>	<p><sup>14</sup> ותאמר ציון עזבני יהוה ואדני שכחני:</p> <p><sup>15</sup> התשכח אשה עולה מרחם בן-בטנה גם-אלה תשכחנה ואנכי לא אשכחך:</p> <p><sup>16</sup> הן על-כפיים חקתיך חומתיך נגדי תמיד: מהרו בנך</p> <p><sup>17</sup> מהרסוך ומחרבך ממך יצאו: שאי-סביב עיניך וראי כלם נקבצו באורך-חי-אני נאם-יהוה</p> <p>כי כלם כעדי תלבשי ותקשרים כפלה:</p> <p><sup>19</sup> כי חרבתיך ושמתתיך וארץ הרסתיך</p> <p>כי עתה תצרי מיושב ורחקו מבלעדיך:</p> <p><sup>20</sup> עוד יאמרו באזניך בני שפליך צר-לי המקום נשה-לי ואשבה:</p> <p><sup>21</sup> ואמרת בלבבך מי ילד-לי את-אלה ואני שכולה ונלמודה גלה וסודה ואלה מי גדל הן אני נשאתי לבדי אלה איפה הם: פ</p>
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This pericope suddenly begins with Zion's complaint: “The LORD has forsaken me, my Lord has forgotten me.” By means of this complaint, Zion shows her unbelief in God's comforting message in 40:1–11 and emphasizes her miserable

<sup>79</sup> GKC, §119v, argues that the preposition מן represents “both the idea of *distance, separation or remoteness* from something, and that of *motion away from* something, hence also *descent, origin from a place*.” Italic is author's.

<sup>80</sup> Although MT (Sym, KJV, NIV, and NJPS) reads “your sons” (בְּנֵיךָ), IQIsa<sup>a</sup> and many other ancient versions (LXX, Tg, Vg, Aq, Th) read “your builders” (בּוֹנֵיךָ). Thus, many English translations (ESV, NASB, NRSV) follow the latter. However, the context supports the former. See Goldingay and Payne, *Isaiah 40–55*, 2:188.

situation. This complaint also brings to mind Lamentations, in which Zion laments the destruction of Judah and Jerusalem, because there is no one to comfort her.<sup>81</sup> The following verses in this section are God’s response to this complaint. Using a rhetorical question and the most unimaginable example possible, in which a mother forgets her nursing child, God argues that his love for Zion is greater than a mother’s love for her nursing child (v. 15). Continually using the theme of “forgetting,” God argues that he has engraved Zion on the palm of his hand. Although it occurs only here in the OT, the image of engraving something on God’s hand effectively illustrates the fact that God will never forget Zion and cares for it tremendously.<sup>82</sup> According to the following parallel clause, it is the picture of Zion’s wall that God engraved on his palm. Thus, these images emphasize God’s faithfulness to Zion.

Verses 17–21 give the proof of God’s faithfulness: Zion’s children’s return. God proclaims that her children will come back soon and that her destroyers will withdraw from her (v. 17). However, because Zion does not believe that this will happen, God not only urges Zion to look up and actually see her children returning to her, but also swears that her children will be like valuable ornaments and she will be like a happy bride decorated with them (v. 18). Moreover, with three occurrences of an emphatic particle **כִּי**,<sup>83</sup> God repeatedly swears that the hopeless Zion, which is now a

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<sup>81</sup> Indeed, Lamentations 5:20 contains almost identical content: “Why do you forget us forever, why do you forsake us for so many days?” There are several studies about the relationship between the images of Zion in Isa 49–55 and Lamentations. See Linafelt, *Surviving Lamentations*, 65–79; Newsome, “Response to Norman K. Gottwald,” 73–78; Sommer, *Allusion in Isaiah 40–66*; Willey, *Former Things*; Mandolfo, *Daughter Zion*, 103–19.

<sup>82</sup> In 44:5, the action in which the descendants of Jacob-Israel write on their hands “the Lord’s” indicates their devotion to God. Thus, our text also similarly shows God’s devotional love to Zion.

<sup>83</sup> As in this verse, in the context of an oath, **כִּי** is used as an emphatic adverb (*GKC*, §159ee). Thus, in vv. 18–19 three instances of **כִּי** mean “surely.”

wasted, desolated, and destroyed land,<sup>84</sup> will be too small to accommodate her numerous children, that is, her inhabitants (vv. 19–21). The children, who say “the place is too narrow for me; make room for me to dwell in,” are called “the children of your bereavement” which contrasts Zion’s previous desolate situation with the unexpected return of her lost children (v. 20).<sup>85</sup> In v. 21, God predicts her astonishment which would be expressed by her mouth. These clauses show her amazement and incredulity on her children’s return. An interesting point is made by her saying, “I was bereaved and barren, exiled and put away.” The first two clauses “I was bereaved and barren” could apply to the situation of the city of Zion in Judah, because here she lost her children, that is, her people. The following two clauses, however, “I was exiled and put away,” are not applied to Zion as a city but rather to Zion as an exiled people. Thus, Zion is described as a mother who, although she has lost her children, still identifies herself with her lost children who are experiencing suffering in exile. However, the vivid descriptions of her children’s future return emphasize the certainty of God’s salvation for Israel.<sup>86</sup>

<p><sup>22</sup> Thus says the Lord GOD:  “Behold, I will lift up my hand to the nations,  and raise my signal to the peoples;  and they shall bring your sons in their bosom,  and your daughters shall be carried  on their shoulders.</p>	<p><sup>22</sup> כֹּה־אָמַר אֲדַנְי יְהוָה<sup>89</sup>  הִנֵּה אֲשָׂא אֶל־גּוֹיִם יָדַי  וְאֶל־עַמִּים אָרִים נָסִי  וְהִבִּיאוּ בְנֵיךָ בְּחֶזֶן  וּבְנִתֶיךָ עַל־כַּתְּפֵי תַנְשִׂאנָה:</p>
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<sup>84</sup> The three parallel phrases “your ruins”, “your desolate places,” and “your devastated land” emphasize the present situation of Zion.

<sup>85</sup> The noun שְׂכָלִים occurs only here in the OT. The verb form of this noun means “to become childless,” or “to be deprived of children.” Thus, this noun is assumed to mean “bereavement.” In this context, the phrase “the children of your bereavement” indicates that her children, whom she has once lost, returned to Zion.

<sup>86</sup> As Goldingay, *Isaiah 40–55*, 390, observes, Zion’s restoration and her children’s return is contrary to Babylon in ch. 47, who will lose her children and her pride. This contrast repeatedly appears in the description of Zion within chs. 49–54.

<p><sup>23</sup> Kings shall be your foster fathers, and their queens<sup>87</sup> your nursing mothers. With their faces to the ground they shall bow down to you, and lick the dust of your feet. Then you will know that I am the LORD; those who wait for me shall not be put to shame.” <sup>24</sup> Can the prey be taken from the mighty, or the captives of a tyrant<sup>88</sup> be rescued? <sup>25</sup> For thus says the LORD: “Even the captives of the mighty shall be taken, and the prey of the tyrant be rescued; I myself will contend with your adversaries, and I myself will save your children. <sup>26</sup> I will make your oppressors eat their own flesh, and they shall be drunk with their own blood as with wine. Then all flesh shall know that I am the LORD your Saviour, and your Redeemer, the Mighty One of Jacob.”</p>	<p><sup>23</sup> וְהָיוּ מְלָכִים אֲמוֹנִידִם וְשִׁרְתִּיהֶם מִיִּנְקֻתָיִךְ אֲפִים אֶרֶץ יִשְׁתַּחֲוּוּ לְךָ וְעִפְר רִגְלֶיךָ יִלְחֲכוּ וַיֵּדְעַת כִּי־אֲנִי יְהוָה אֲשֶׁר לֹא־יִבְשׁוּ קַיִן: ס <sup>24</sup> הֲיִקַּח מִגְבוּר מִלְּקוּחַ וְאִם־שָׁבִי עֲרִיץ יִמְלֹט: <sup>25</sup> כִּי־כֹה אָמַר יְהוָה גַּם־שָׁבִי גְבוּר יִקַּח וּמִלְּקוּחַ עֲרִיץ יִמְלֹט וְאֶת־יְרִיבְךָ אֲנֹכִי אָרִיב וְאֶת־בְּנֶיךָ אֲנֹכִי אוֹשִׁיעַ: <sup>26</sup> וְהֵאֲכַלְתִּי אֶת־מוֹנֶיךָ אֶת־בְּשָׂרָם וְכַעֲסִים דָּמָם יִשְׁפְּרוּן וַיֵּדְעוּ כָּל־בָּשָׂר כִּי אֲנִי יְהוָה מוֹשִׁיעַךָ וְגֵאֲלֶךָ אֲבִיר יַעֲקֹב: ס</p>
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Within 49:22–26, God gives a further explanation of how her children will return to Zion in order that she may put her hope in God. The first two verses show the reversed situation of Zion. The nations, who were the tool of God’s judgement upon Israel, bring Zion’s children back home with tender care (v. 22). The kings and queens of the nations, who killed and frightened the Israelites, now become the foster fathers and nursing mothers of Zion’s children. In addition, the kings and queens, who

<sup>87</sup> The noun שָׂרָה usually means “princess” or “noble lady.” However, in this text, because this word is in parallel with “kings,” this word is usually translated by “queens” (ESV, NIV, NRSV, NLT, and NJPS).

<sup>88</sup> While MT reads צַדִּיק (“righteous one”), 1QIsa<sup>a</sup> reads עֲרִיץ (“tyrant”). However, because the word “righteous one” does not make sense in this context, although Aq, Th, and Sym support MT, many modern translations (ESV, NIV, NASB, and NRSV) follow 1QIsa<sup>a</sup>. In addition, Vg and Syr also read with 1QIsa<sup>a</sup>. The next verse (v. 25), which contains parallel clauses, especially supports this reading. According to these facts, it is assumed that MT reading is a scribal error. For some attempts to make MT reading smooth, see Goldingay and Payne, *Isaiah 40–55*, 2:196–97; Koole, *Isaiah III*, 2:77–79.

<sup>89</sup> This combination of two titles for God (אֲדֹנָי יְהוָה, “the Lord GOD”) frequently occurs in the prophetic books (Isa 3:15; 7:7; 10:23, 24; 22:12, 14, 15; 25:8; 28:16, 22; 30:15; 40:10; 48:16; 49:22; 50:4, 5, 9; 52:4; 56:8; 61:1, 11; 65:13, 15). Literally the first one אֲדֹנָי means “my Lord” and the second one יְהוָה is the holy name of Israel’s God, which could not be named and thus lost the original pronunciation. Thus, this holy name, the Tetragrammaton, has been read according to the vocalization of אֲדֹנָי and thus has been traditionally translated as “the LORD.” However, because this combination has both words together, the word יְהוָה is vocalized according to the word אֱלֹהִים (God). Then, this combined title has been traditionally translated as “the Lord GOD” following the tradition of Vg.

humiliated Israel, now express their respect to Zion by bowing down. In these verses, Zion is described as the wife of God, who is the great king and conqueror. God predicts these situations so that Zion may know that God is the Lord who not only gives promises but also fulfills them. The last clause, “those who wait for me shall not be put to shame,” once again emphasizes the fact that Zion should put her hope in God.

Verses 24–26 explain that God has enough power to take Israel from the nations, in spite of the fact that Zion has doubts about it, as v. 24 illustrates: “Can the prey be taken from the mighty, or the captives of a tyrant be rescued?” God responds to Zion’s question with a firm answer (v. 25) in which two pairs of parallel clauses emphasize the fact that God will save Zion’s children from “the mighty” and “a tyrant.” While the first pair of clauses is a direct response to Zion’s doubt, the second pair of clauses shows God’s strong determination to save Zion’s children using first person pronouns (אֲנִי). Finally, the reversed fate of the oppressors is portrayed with metaphors of eating their flesh and drinking their blood (v. 26); the oppressors, who destroyed others, will destroy themselves. Finally, God again announces that through these events all humanity will recognize that the God of Israel is the great saviour and warrior.

#### **6.4.2. God’s Response to Zion’s Children (50:1–3)**

Although this section continues God’s response to Zion’s complaint in 49:14, it responds more directly to Zion’s children’s complaint as revealed in 40:27. Thus, this section confirms the fact that God has not given up Zion. While the main audience in 49:14–26 was Zion, now God disputes with her children in 50:1–3. Although Zion’s

children are not named, they are Jacob-Israel. This not only is supported from chs. 41–48 but is also implied from the last word “Jacob” in the previous verse. Thus, in contrast to God’s comforting words to Zion, God harshly accuses her children of their sins.<sup>90</sup> In addition, continuing from the previous sections, a marriage frame is employed for the relationship between God, Zion, and her children.

<p><sup>1</sup> Thus says the LORD:          “Where is your mother’s certificate of divorce,          with which I sent her away? Or which of my          creditors is it to whom I have sold you?          Behold, for your iniquities you were sold,          and for your transgressions          your mother was sent away.  <sup>2</sup> Why, when I came, was there no man;          why, when I called, was there no one to answer?          Is my hand too short to redeem?          Or have I no power to deliver?          Behold, by my rebuke I dry up the sea,          I make the rivers a desert;          their fish stink for lack of water and die of thirst.  <sup>3</sup> I clothe the heavens with blackness          and make sackcloth their covering.”</p>	<p><sup>1</sup> כֹּה אָמַר יְהוָה אֵי זֶה          סֵפֶר כְּרִיתוֹת אִמְכֶם אֲשֶׁר שָׁלַחְתִּיהָ          אוּ מִי מִנּוּשֵׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לֹ          הֵן בְּעוֹנֹתֵיכֶם נִמְכַרְתֶּם          וּבִפְשָׁעֵיכֶם שָׁלַח אִמְכֶם:  <sup>2</sup> מַדּוּעַ בָּאתִי וְאֵין אִישׁ          קָרָאתִי וְאֵין עֹנֶה          הֲקָצוֹר קַצְרָה יָדִי מִפְדּוּת          וְאִם־אֵין־בִּי כֹחַ לְהַצִּיל          הֵן בְּנִעְרָתִי אֲחַר־יָבִים          אֲשִׁים נְהָרוֹת מִדְּבָר          תִּבְאֵשׁ דִּגְתָם מֵאֵין מַיִם וְתָמַת בְּצָמָא:  <sup>3</sup> אֲלִבִּישׁ שָׁמַיִם קַדְרוֹת          וְשַׁק אֲשִׁים כְּסוּתָם: ס</p>
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The two rhetorical questions in v. 1 are a response to the children’s implied accusation that because God forsook them they went into exile. These two questions employ a marriage or family frame which describes God as a husband, Zion as a wife, and Jacob-Israel as their children.<sup>92</sup> The first question indicates the fact that the divorce between God and Zion did not actually happen. It is because there was no bill of divorce, although Zion was sent away.<sup>93</sup> This also implies that Zion did not commit

<sup>90</sup> See Goldingay, *Isaiah 40-55*, 396–97. He notices here that the image of the rebellious character of Jacob-Israel is present, although the name is not mentioned.

<sup>91</sup> Often leading the rhetorical question, the adverb מַדּוּעַ (“why”) has a double duty connected with two parallel clauses. See *GKC*, §150m.

<sup>92</sup> For the discussion of the marriage metaphor between God and his people in the OT, see Abma, *Bonds of Love*; Stienstra, *YHWH is the Husband of His People*; Darr, *Isaiah’s Vision*; Dille, *Mixed Metaphor*, 152–72.

<sup>93</sup> There is a dispute about whether or not the divorce between God and Zion really happened. However, it

any sin that could be written on the certificate of divorce. Still using the family frame, the second question uses the image of a father who has sold his children into a period of indentured labour because of his own debt.<sup>94</sup> However, the rhetorical question indicates the fact that Israel's being enslaved is not caused by a father's debt or wrong decision. After these questions which indicate that the responsibility for the present situation does not lie with the father, God, or the mother, Zion, God argues that their family's tragedy happened because of the sins of their children.<sup>95</sup>

Using four rhetorical questions, the accusation against his children continues in v. 2. While the first two questions refer to their sins that they refuse to respond to God's message, the following two questions refer to their unbelief in God's power to deliver them. Thus, using examples in which, with a rebuke, he dries up the sea and rivers and turns the heaven into darkness, God illustrates his power to control nature. By means of this accusation, God makes his children realize what their sins caused. After this accusation, the obedient servant is introduced in the following section.

#### **6.4.3. Implications of Frames and Metaphors**

In this section, Zion symbolizes not just the city of Jerusalem, but rather is described as the mother of the Israelites who often identifies herself with her children, the whole people of Israel. While God disputed with the rebellious servant Jacob-Israel

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should be remembered that we are dealing with rhetorical questions and figurative poetic texts. Thus, the focus of the text is on the fact that God did not completely forsake Zion and Zion did not commit sin, because the action of giving the bill of divorce usually implies the husband's decision to divorce and the wife's wrongdoing. For the text mentioning the bill of divorce, see Deut 24:1–4; Jer 3:1, 8. For the detailed discussion of this issue, see Moughtin-Mumby, *Sexual and Marital Metaphors*, 139–41; Dille, *Mixed Metaphor*, 162–66; Koole, *Isaiah III*, 2:88–89; Goldingay, *Isaiah 40–55*, 395–96. Later in 54:7–8, God mentions that he has forsaken Zion for a brief moment. However, he does not accuse Zion of her sin because this was the judgment upon Jacob-Israel's sin.

<sup>94</sup> Cf. Exod 21:7; 2 Kgs 4:1; Neh 5:1–5.

<sup>95</sup> See Darr, *Isaiah's Vision*, 65–66.

in Isa 41–48, here God communicates with his abandoned wife Zion, who has lost her husband and children. However, the two responses display a difference. While Jacob-Israel was the object of God’s response of the mixed emotion in anger and love, Zion is the object of God’s comforting response. This difference occurs because, whereas the metaphor “Jacob-Israel” evokes the mixed connotations of positive and negative related to the ancestor Jacob, the metaphor “Zion” mainly evokes positive connotations such as God’s choice and love.<sup>96</sup>

In vv. 14–26, although Zion is not clearly called God’s wife and Zion’s children are not called God’s children, various related vocabularies evoke the marriage (family) frame. With the repeated use of “to forsake,” “to forget,” and similar words in this section, it is emphasized that Zion recognizes herself as an abandoned wife. However, using images such as God as a nursing mother and God’s hand engraving a picture of Zion, God emphasizes that he did not forsake Zion. In addition, God promises that Zion’s children will return, employing the images of a bride who is decorated by the ornaments of her children, and of a mother who once lost all of her children but is now surprised by the sudden appearance of too many children who complain that their home is too narrow to dwell in. In addition, Zion is likened to a queenly person and her children to princes and princesses whom the kings and queens of the nations nurture, take care of, and bring home. Indeed, even they worship Zion. The family frame becomes clearer when God mentions the bill of divorce in 50:1. In this verse, God is likened to a husband whose wife was sent away and to a father whose children were sold away. God also rebukes his children because this miserable

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<sup>96</sup> Cf. Frymer-Kensky, *Wake of the Goddesses*, 169, who mentions “The name ‘Zion’ is never used in angry passages: it always stands for the beloved... Jeremiah uses the name ‘Jerusalem’ in anger, rebuking her for persistent rebellion ... But he uses the name ‘Zion’ in love, sorrow, and hope rather than in anger.”

situation is caused not by the wrongdoing of their father or mother but by their own sins.

In this family frame, by being described as a miserable wife and mother, the metaphor “Zion” evokes dependence and vulnerability among its various connotations.<sup>97</sup> In addition, Zion’s sad situation evokes God’s compassion so that he may proclaim Zion’s restoration. Therefore, in this section, the family (or marriage) frame, whose central elements are God as a father, Zion as a mother, and the Israelites as their children, is employed as an effective tool to comfort his people and to persuade them to realize their sins.

### 6.5. Summary

In this section (48:1–50:3), there are three main addressees: Jacob-Israel, the servant of the Lord, and Zion. The first title “Jacob-Israel” is predominant within chs. 41–48. This double title, “Jacob-Israel,” evokes two distinctive connotations and represents both the ancestor Jacob’s old identity as a sinful person and his new identity as God’s chosen one. While progressing towards the climax of the two mixed connotations in ch. 48, the prophet tries to show not only Jacob-Israel’s sinfulness which caused their destruction and exile, but also their special relationship with God as his chosen servants, which still gives hope for their future. In addition, within chs. 41–48, Jacob-Israel is called God’s servant, although they failed to fulfill their mission as God’s servants mentioned in 42:1–6. As a result, there is a tension between Jacob-Israel’s failure as God’s servant and the future salvation according to God’s promise. This leads to a consideration of the other servant who will carry out the mission for the

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<sup>97</sup> For the various connotations of Zion as a woman, see Darr, *Isaiah’s Vision*, 128–134; *DBI*, “Zion,” 981.

nations instead. In fact, a transition from the servant Jacob-Israel to the anonymous servant of the Lord appears in the second Servant Song (49:1–13). This new servant not only carries out the mission for the salvation of the nations but also of Israel. This servant’s mission is described further in the third and fourth Servant Song.

Because the second half of chs. 40–55 mainly focuses on a comforting message, instead of the metaphor “Jacob-Israel” that was an effective communicative tool within the first half of chs. 40–55, the new title Zion, which mainly evokes positive connotations about the relationship between God and his people, is introduced beginning in 49:14. While God responds to Jacob-Israel’s complaint within chs. 41–48, God responds to Zion’s complaint within 49:14—54:17. In 49:14—50:3, Zion is described as an abandoned wife and miserable mother, an image which evokes compassion, dependence, and vulnerability. The miserable situation of God’s valuable and beloved city leads to God’s proclamation of Zion’s restoration. Thus, the metaphor “Zion” is employed as an effective tool to comfort his people and to persuade them to repent.

## CHAPTER 7: THE SECTION OF THE THIRD SERVANT SONG

### (50:4–52:12)

In contrast to the previous section in which God responds to Zion's complaint and rebukes Zion's rebellious children, this section introduces the faithful servant (50:4–11) and the righteous people who listen to the voice of God (51:1–8). Following these, three successive awakening scenes involving Yahweh's arm and Zion appear, implying Zion's restoration and God's return (51:9–16; 51:17—52:12). There is no longer a rebuke for Israel, but only comfort and encouragement.

#### 7.1. The Third Song of the Servant of the Lord (50:4–11)

In the previous section (50:1–3), which uses the family frame and describes God as a father, Zion as a mother, and Israel as children, God's harsh voice is predominant against his children because they did not listen and respond to God's message. Using the confessional voice of the servant, however, this section employs the frame "the faithful servant of God" and introduces a servant who faithfully listens to the voice of his master. This section consists of two parts: the servant's confession (vv. 4–9)<sup>1</sup> and the divine advice (vv. 10–11).

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<sup>1</sup> Some scholars find connections between this text and the confession of Jeremiah (Jer 11:18–23), considering this text to belong to a lament. See Westermann, *Isaiah 40–66*, 226–27; Whybray, *Isaiah 40–66*, 151. Baltzer, *Deutero-Isaiah*, 339–40, connects this text not only with Jeremiah's confession but also with Moses in Deuteronomy. However, there are not only similarities but also differences between them. As mentioned above, the description of this servant focuses not on the identity of the servant but on the mission of the servant. In addition, because the images of the faithful servant in this text are drawn from the frame "the Servant of the Lord" in the OT, there are necessarily similarities between this servant and other servants in the OT.

### 7.1.1. The Confession of the Servant of the Lord (50:4–11)

<p><sup>4</sup> The Lord GOD<sup>2</sup> has given me the tongue of disciples,<sup>3</sup> to know how to sustain<sup>4</sup> the weary with a word. He awakens, morning by morning; he awakens my ear to hear as disciples.</p> <p><sup>5</sup> The Lord GOD has opened my ear, and I did not disobey; I turned not back.</p> <p><sup>6</sup> I gave my back to those who strike, and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting.</p> <p><sup>7</sup> But the Lord GOD helps me; therefore I am not disgraced;<sup>5</sup> therefore I set my face like a flint, and I know that I shall not be put to shame.</p> <p><sup>8</sup> He who vindicates me is near. Who will contend with me? Let us stand up together. Who is the man of my judgment?<sup>6</sup> Let him come near to me.</p> <p><sup>9</sup> Behold, the Lord GOD helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up.</p>	<p><sup>4</sup> אֲדָנִי יְהוָה נָתַן לִי לְשׁוֹן לְמוֹדִים לְדַעַת לְעוֹת אֲתִיעֵף דְּבַר יַעִיר בְּבִקְרָב בְּבִקְרָב יַעִיר לִי אֶזְנוֹ לְשִׁמְעַת כָּל־מוֹדִים: <sup>5</sup> אֲדָנִי יְהוָה פָּתַח־לִי אֶזְנוֹ וְאֲנֹכִי לֹא מָרִיתִי אַחֲוֹר לֹא נִסְוֹגְתִּי: <sup>6</sup> גִּוִּי נָתַתִּי לַמַּכִּים וּלְחַיִּי לַמְרִשִׁים פָּנָי לֹא הִסְתַּרְתִּי מִכְלָמוֹת וְרֶקֶת: <sup>7</sup> וְאֲדָנִי יְהוָה יַעֲזֹר־לִי עַל־כֵּן לֹא נִכְלַמְתִּי עַל־כֵּן שָׁמַתִּי פָנָי כַּחֲלָמִישׁ וְאֲדַע כִּי־לֹא אֲבוֹשׁ: <sup>8</sup> קָרוֹב מִצְדִּיקִי מִי־יִרְיֵב אֲתִי וְעַמְדָּה יַחַד מִי־בַעַל מִשְׁפָּטֵי יִגַּשׁ אֵלָי: <sup>9</sup> הֵן אֲדָנִי יְהוָה יַעֲזֹר־לִי מִי־הוּא יִרְשִׁיעֵנִי הֵן כָּל־ם כַּבְּגָד יִבְלוּ עֵשׂ יֹאכְלֵם:</p>
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<sup>2</sup> For the translation of the double title for God, see the note on 49:24.

<sup>3</sup> The word לְמוֹדִים is derived from the verb לָמַד (“to learn,” or “to teach”). Thus, this adjective is usually considered to mean “taught” or refers to the one who is taught, that is, a disciple. In this text, this word is used in plural form. Thus, some ancient versions (LXX, Vg, and Syr) translate this plural form as an abstract noun (see NIV, NJPS). However, according to other occurrences in Isaiah (8:16; 54:13), which are the only other occurrences of this word with this meaning, this word seems to refer to “disciples.”

<sup>4</sup> The verb עוֹזֵר occurs only once in the OT. An assumed cognate in Aramaic and Arabic means “to help” or “to sustain.” Vg and Aq also support this meaning. Thus, many English translations follow this: NIV, NRSV, ESV, and NASB. Although there are some other suggested meanings of this verb, they are not convincing. For example, LXX takes this word as a denominative from a noun עֵז (“time”). In addition, some MS of LXX and Tg connect this word with “speaking” or “teaching.” Some other scholars try to emend the text. For a detailed discussion, see Goldingay and Payne, *Isaiah 40–55*, 2:209; Koole, *Isaiah III*, 2:106–7.

<sup>5</sup> In this verse, while the first verb יַעֲזֹר (“he will help”) is in a prefix conjugation, the following two verbs, which describe results from the first verb, are in suffix conjugation. As mentioned above, in Hebrew poetry the prefix and suffix conjugations are often used in parallel. However, these suffix conjugations are not the examples of grammatical parallelism. Rather, in this verse suffix conjugations seem to be the examples of indicating the servant’s confidence in God’s helping, describing his actions as complete.

<sup>6</sup> In the phrase בַּעַל מִשְׁפָּטֵי (“the owner of my judgement”), as a status word, the noun בַּעַל (“owner”) is frequently employed in similar phrases, in which this word indicates the owner of an object which embodies his manner, his character or his occupation. Cf. Gen 37:19; 49:23; Exod 24:14; Deut 15:2; Prov 3:27; 17:8. Thus, in this text, this phrase signifies “the man who accuses me,” that is, the opponent of the servant. This translation is supported by the parallel clause.

The first person voice of the servant signals the beginning of a new section (vv. 4–9). Although the main frame is “the faithful servant,” his identity is not directly mentioned until the second part (v. 10). The content of this part is reminiscent of the servant’s voice in 49:1–6.<sup>7</sup> The title “the Lord GOD” (אֲדֹנָי יְהוִה) occurs four times in this section at the beginning of each verse (vv. 4, 5, 7, and 9). This title consists of two special titles for Israel’s God, אֲדֹנָי, which literally means “my lords” and signifies the master/servant relationship between God and Israel and יְהוִה, which is the personal name of God and his most frequent designation. The repeated use of this title in this section emphasizes the servant’s special relationship with God, his Master.<sup>8</sup> There are three dominant images for the servant: the obedient disciple, the suffering servant, and the accused that God will vindicate. Thus, in contrast to Zion’s disobedient children who did not listen and did not respond to God’s message (v. 2), this servant is described as a faithful disciple who listens to God’s voice and obeys his teaching faithfully (vv. 4, 5). In addition, he sincerely asserts that he did not disobey or turn back. He is also described as one who has a disciple’s tongue. While in 49:2 his tongue was likened to a sharp sword, probably in order to rebuke sinners, here his tongue is well trained by God in order to help the weary who could not wait for God’s response and complained.

However, it is soon revealed that his mission of helping the weary is not an easy task. Rather, as he confesses, this mission includes the experience of suffering and

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<sup>7</sup> As some scholars notice, there are connections among the human first person voices within Isa 40–50. Excluding two servant passages (49:1–6; 50:4–9), 48:16 is the only occurrence. In addition, this text (48:16) has the divine title “the Lord GOD” (אֲדֹנָי יְהוִה), which occurs four times in 50:4–9. Outside these texts this title occurs only three times (40:10, 51:22; 52:4). See Goldingay, *Isaiah 40–55*, 402; Berges, “Servant in Isaiah 40–55,” 34; Seitz, “You Are My Servant,” 125; Childs, *Isaiah*, 377–78.

<sup>8</sup> See Oswalt, *Chapters 40–66*, 323; Smith, *Isaiah 40–66*, 380; Koole, *Isaiah III*, 2:105.

humiliation (v. 6), which is already anticipated in 49:4, 7. In addition, as discussed in the metaphor “the Servant of the Lord,” as the intercessor between God and his people the faithful servant of God often suffers spiritual and physical pains because of the people’s rejection of God’s message. Thus, the image of the suffering servant is well illustrated in the cases of Moses, Elijah, Jeremiah, and other prophets.<sup>9</sup> Although scholars have often tried to discern the identity of the opponents implied by v. 6, the text does not mention them. This is because the focus of the text is not on the reason for the suffering or on the opponents, but rather on the servant’s endurance.<sup>10</sup> Thus, another difference between the servant and Zion’s children is that, while Zion and her children complain about their suffering, this person does not complain in spite of his innocent suffering. Rather, he has great confidence in God who will help and vindicate him (vv. 7–9).

Because of his confidence in God’s help and his intimate relationship with God, he can patiently endure these sufferings. Verse 7 emphatically expresses this confidence, the results of which are given by two clauses, each of which is introduced by an adverbial phrase, “therefore” (עַל־כֵּן). Each clause also contains a suffix conjugation verb describing his confident action that he would show during his suffering in the past and future. Thus, this verse emphasizes the servant’s belief that his suffering is only temporary and that God will help him and vindicate him. In addition, using court language and rhetorical questions, he boldly summons his accusers and

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<sup>9</sup> Cf. Deut 3:23–28; 1 Kgs 19:1–4; 22:13–28; Jer 37:13–16; Ezek 24:15–18.

<sup>10</sup> Some scholars try to identify who the opponents are. The usual candidates are the Babylonians and other Jewish people. See Goldingay, *Isaiah 40–55*, 407; Holmgren, “The Servant,” 352–58. However, the text does not focus on the identity of the opponents. In addition, the servant’s mission includes not only the salvation of Israel but also the salvation of the nations. Therefore, the candidates of the opponents cannot be limited to a specific historical event. See Koole, *Isaiah III*, 2:111; Smith, *Isaiah 40–66*, 381–82.

announces their miserable fate: to become like a garment eaten up by the moth (vv. 8, 9). This attitude of the servant also expresses his confidence in his unbreakable relationship with God and God’s vindication.

<p><sup>10</sup> Who among you fears the LORD and obeys the voice of his servant? One who walks<sup>11</sup> in darkness and has no light must trust<sup>12</sup> in the name of the LORD and rely on his God.  <sup>11</sup> Behold, all you who kindle a fire, who gird on firebrands! Walk by the light of your fire, and by the firebrands that you have kindled! From my hand this is for you: you shall lie down in torment.</p>	<p><sup>10</sup> מִי בְכֶם יִרָא יְהוָה  שָׁמַע בְּקוֹל עַבְדּוֹ  אֲשֶׁר הִלֵּךְ חֹשְׁכִים וְאֵין נֹגַהּ לּוֹ  יִבְטַח בַּשֵּׁם יְהוָה וְיִשָּׁעַן בְּאֱלֹהָיו:  <sup>11</sup> הֵן כָּלְכֶם קִדְחִי אֵשׁ  מֵאֲזֵרֵי זִיקוֹת  לִכְנוּ בְּאוֹר אֲשֶׁכֶם וּבְזִיקוֹת בַּעֲרֹתֶם  מִיָּדֵי הַיְחִיה־זֹאת לְכֶם  לְמַעַצְבָּה תִשְׁכַּבּוּן:</p>
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The main speaker changes from the servant to God in the last part of this section (vv. 10–11), which gives an additional explanation for the servant’s confession in vv. 4–9.<sup>13</sup> The identity of the main speaker in vv. 4–9 is identified as the Servant of the Lord in v. 10. The audience, expressed in second person plural, is described as those who walk in darkness without a light.<sup>14</sup> Their description is similar to those who are the object of the servant’s mission in 49:1–7. This part gives the divine advice concerning the two ways of life and death (vv. 10, 11). First, God positively

<sup>11</sup> Some versions connect the relative pronoun אֲשֶׁר to the servant (Vg, NRSV) or the interrogative “who” (Tg, KJV, NASB). However, this kind of long complex sentence is unusual in Hebrew poetry. Thus, LXX takes this as leading an independent relative clause (NIV, ESV, cf. *IBHS*, §19.3c.). See Goldingay and Payne, *Isaiah 40–55*, 2:216–17; Koole, *Isaiah III*, 2:127; Smith, *Isaiah 40–66*, 386. This option makes a good parallel with the next verse.

<sup>12</sup> Following Goldingay, Smith, and Koole, we take two prefix conjugations (יִשָּׁעַן, יִבְטַח) as obligatory use (“he must trust” and “he must rely”) rather than jussive (NIV, ESV, NJPS). See *IBHS*, §31.4g.

<sup>13</sup> According to their own standards, form-critical scholars often treat separately vv. 10–11 from vv. 4–9. For example, Westermann, *Isaiah 40–66*, 233–34, argues that there is a disturbance in the arrangement of the text because there is no hymn of praise at the end of the servant song, as seen in 42:10–13 and 49:13. However, as Smith, *Isaiah 40–66*, 385, argues, the Isaiah text does not usually follow the strict form of a genre, although there are some common elements which would be called a genre or a form.

<sup>14</sup> The description of the audience in vv. 10–11 is identified with the contents of the servant’s mission mentioned in chs. 42 and 49. While the main metaphors, “Jacob-Israel,” “the servant,” and “Zion-Jerusalem,” are tools for the effective communication of his message, these people in vv. 10–11 and the following section are the implied audience within chs. 40–55 because with his message God wants to persuade them to be Israel and to follow the servant.

recommends the audience to accept and follow the message of the servant in v. 10. Second, in v. 11 God strongly warns those who do not follow God's light but their own light that they will lie down in pain. The people who accept this advice appear in the following section. Thus, this section anticipates not only the faithful response of the righteous in 51:1–16 but also the mission of the suffering servant in 52:13—53:12.

### **7.1.2. Implications of Frames and Metaphors**

While the main frame of this section is “the faithful servant of God,” there are three dominant images for the servant: the obedient disciple, the suffering servant, and the accused one that God will vindicate. While this section has a close connection to the previous Servant Songs, in the immediate context the image of the servant is in contrast to Zion's children in the previous section (50:1–3). While Zion's children, Jacob-Israel, are blind and deaf so that they did not respond to God's message, this servant opens his ear and obey God's message, just as a disciple learns and follows a teacher's instruction. As the servant in the previous Servant Songs has a mission to the nations, this servant also has a mission to help the weary. Finally, this servant experiences suffering and humiliation. However, in contrast to Zion's children who complain that God has forsaken them, he never complains, but endures his sufferings because he believes in God's help and vindication. In addition to three dominant images, using court frame, like a judge the servant boldly summons his accusers and announces their miserable fate (vv. 8–11). Thus, through his bold confession, the servant shows his strong confidence in God. Therefore, using various images related to the servant and the servant's bold confession, this section tries to persuade the audience to accept the servant's message and obey God's word.

## 7.2. Context: God's Comfort for the Righteous (51:1–16)

The first section (51:1–8) is directly connected to the divine advice to accept the servant's message in the previous section (50:10). This becomes clear from the titles of the addressees in this section: "you who pursues righteousness," "you who seeks the Lord," "my people," "my nation," "you who know righteousness," and "people who have my teaching in your hearts." These phrases indicate that the addressees are those who responded to God's calling, as the servant did, and mean that they made themselves separate from the rebellious children of God.<sup>15</sup> God gives his comforting message to them. Whereas until now the addressee was named "Jacob-Israel," "Zion," or "Zion's children," each of which has different connotations, these people are actually the implied addressees within chs. 40–55, with whom God really wants to communicate. In this message, God reminds them of the blessings related to the servant's mission and to Zion's eschatological picture.<sup>16</sup> These blessings are God's initial promises to their ancestors, promises of Zion's restoration, the fulfillment of God's justice, and God's salvation to the nations and all generations. Thus, here we have a people who came out from darkness through the servant's mission, who share a vision of the servant for the nations, and who are eventually transformed into the role of a servant, the role which Jacob-Israel has failed to accomplish.<sup>17</sup>

The following section (51:9–16) begins with commands awaking "the arm of the Lord," which symbolizes the power of God.<sup>18</sup> This is the first among three

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<sup>15</sup> See Childs, *Isaiah*, 402. In connecting 50:4–11 and 51:1–8, he comments that "Isaiah 50:10–11 challenged those who fear God to come forward in an identification with the obedient servant, and thereby to set themselves apart from those who had heaped abuse on the servant for their own aggrandizement."

<sup>16</sup> Cf. Isa 2:1–5; 42:1–7; 49:1–6.

<sup>17</sup> Williamson argues that, within Isaiah 40–55, there is a paradigm of the relationship between God, the servant, and the people. See Williamson, *Variations on a Theme*, 156–66.

<sup>18</sup> Cf. Isa 40:10; 48:14; 50:2; 51:5; 52:10; 53:1. As Boda, *Severe Mercy*, 206, argues, "Alongside the

successive “awaking sections.” This section again gives God’s encouragement to the righteous who is the addressee in the previous section by his divine self-commissioning (vv. 9–11).<sup>19</sup> In building on this self-commissioning, God shows his authority and power as the Creator and the Saviour (vv. 12–16). In order to emphasize God’s power, mytho-poetic language (“Rahab” and “dragon”) and the motif of the Red Sea are employed.<sup>20</sup> Then, based on Israel’s past experience of God’s power, God promises not only the punishment of their oppressors, but also the protection and restoration of his people.

### **7.3. The Awakening of Jerusalem and Zion (51:17—52:12)**

This section consists of two awakening speeches (51:17–23; 52:1–12), which in many respects interact with ch. 47 in which the ruin of daughter Babylon is proclaimed.<sup>21</sup> While the previous awakening speech (51:9–16) refers to “the arm of the Lord,” which symbolizes God’s power, these two speeches deal with the awakening of Zion. The first awakening speech for Zion (51:17–23) refers to her arising from her miserable condition, which is caused by God’s judgement, and the second one refers to a movement from her arising condition to her re-enthronement, which is made possible

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progressive revelation of the servant figure in Isaiah 40–55 is the progressive revelation of the ‘arm of the Lord,’ a synecdoche for the military power of Yahweh.” Also see Boda, “Walking in the Light of Yahweh,” 71–72. For the general meaning of this phrase in the OT, see *DBI*, “Arm,” 43–44; Goldingay, *Isaiah 40–55*, 432–33.

<sup>19</sup> See Goldingay, *Isaiah 40–55*, 431. Some scholars consider this part (vv. 9–11) as a lament. See Westermann, *Isaiah 40–66*, 241; Childs, *Isaiah*, 403. However, as Goldingay argues, although the text takes the form of a lament, the context does not indicate the change of the speaker from the previous section and it is God who opens the subsequent subsections with the key verb “to wake” (51:17; 52:1). Therefore, this part should be considered to be God’s self-commissioning.

<sup>20</sup> For the detailed analysis about the implications of these images and their relationship with the Canaanite literature, see Hutton, “Isaiah 51:9–11,” 271–303. Also see Smith, *Isaiah 40–66*, 403–4; Oswalt, *Chapters 40–66*, 341–43. As Oswalt and others argue, allusions to Near Eastern myths in the Bible should be understood as a literary device in order to emphasize that God is the only creator.

<sup>21</sup> For a comparison between the two passages, see Darr, *Isaiah’s Vision*, 177. We will deal with this issue in detail.

by her king's return. Thus, within three awakening speeches, there are successive movements from the initial cause, the awakening of God's arm, to the result, Zion's restoration. This movement reaches a climax with Yahweh's victorious return as a king in 52:7–12.<sup>22</sup> This awakening call for Zion can be considered a continuation of God's comforting message for Zion in 49:14—50:3, which resumed the initial message of Zion's restoration in 40:1–11.

### 7.3.1. Zion's Awakening from Her Ruin (51:17–23)

<p><sup>17</sup> Wake yourself, wake yourself, arise, O Jerusalem, you who have drunk from the hand of the LORD the cup of his wrath, who have drunk and drained<sup>23</sup> the bowl, the cup of staggering.</p> <p><sup>18</sup> There is no one to guide<sup>24</sup> her among all the sons she has borne; there is no one to take her by the hand among all the sons she has brought up.</p> <p><sup>19</sup> These two things have befallen you: who will console you?— ruin and destruction, famine and sword— who will comfort you?<sup>25</sup></p> <p><sup>20</sup> Your sons have fainted; they lay at the head of every street like an antelope in a net; Full of the wrath of the LORD, the rebuke of your God.</p> <p><sup>21</sup> Therefore hear this, you who are afflicted, who are drunk, but not with wine:</p> <p><sup>22</sup> Thus says your Lord, the LORD, and your God who contends for his people: Behold, I take<sup>26</sup> from your hand the cup of staggering; the bowl, the cup of my wrath you shall drink it no more;</p> <p><sup>23</sup> and I will put it into the hand of your tormentors, who said to your soul,<sup>27</sup> “Bow down, that we may pass over”; and you have made your back like the ground and like the street for them to pass over.</p>	<p><sup>17</sup> הַתְּעוֹרְרִי הַתְּעוֹרְרִי קוּמִי יְרוּשָׁלַם אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת־כּוֹס חַמָּתוֹ אֶת־קַבְעַת כּוֹס הַתְּרַעְלָה שָׁתִית מְצִית:</p> <p><sup>18</sup> אֵין־מְנַהֵל לָהּ מִכָּל־בָּנִים יִלְדָה וְאֵין מַחְזִיק בְּיָדָהּ מִכָּל־בָּנִים גְּדֹלָה: <sup>19</sup> שְׁתֵּים הֵנָּה קָרָאתֶיךָ מִי יְנַדֵּךְ לְךָ הַשָּׂדֶה וְהַשֶּׁבֶר וְהָרֶעֶב וְהַחֶרֶב מִי אֲנַחֲמֶיךָ: <sup>20</sup> בְּנֵיךָ עָלְפוּ שָׁכְבוּ בְּרֹאשׁ כָּל־חֻצוֹת כְּתוּא מִכְמָר הַמְּלֵאִים חַמַּת־יְהוָה גְּעַרְת אֱלֹהֶיךָ: <sup>21</sup> לָכֵן שָׁמְעִי־נָא זֹאת עֲנִיָּה וְשָׁכַרְת וְלֹא מִיִּין: ס <sup>22</sup> כֹּה־אָמַר אֲדֹנָיךָ יְהוָה וְאֱלֹהֶיךָ יִרְיֵב עַמּוֹ הֵנָּה לָקַחְתִּי מִיַּדְךָ אֶת־כּוֹס הַתְּרַעְלָה אֶת־קַבְעַת כּוֹס חַמָּתִי לֹא־תוֹסִיפִי לְשָׁתוֹתָהּ עוֹד: <sup>23</sup> וְשָׁמְתִיָּהּ בְּיַד־מוֹנִיָּךְ אֲשֶׁר־אָמְרוּ לְנַפְשְׁךָ שְׁחִי וְנַעֲבְרָהּ וְחָשִׂמִי כְּאָרֶץ גֹּדֶד וְכַחֲזִין לְעֵבְרִים: ס</p>
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<sup>22</sup> See Goldingay, *Isaiah 40–55*, 463; Williamson, *Variations on a Theme*, 5; Muilenburg, “Isaiah 40–66,” 610; Westermann, *Isaiah 40–66*, 249–53; Mettinger, “Search of the Hidden Structure,” 143–54.

<sup>23</sup> For cases that mean “to drink to the dregs” by employing two verbs שָׁתָה (“to drink”) and מָצָה (“to

In this section, while God is still the main addresser, the main addressee changes from the arm of the Lord to Zion. As in the previous awakening speech, this section begins with two imperatives of the verb עור ("to awake"). After God's call for awakening, before mentioning Zion's restoration, Zion's present situation is described. This section again employs the family frame which describes Zion as a mother, God as a father, and Israel as their children. Various images for the mother, Zion, are employed in order to explain Zion's miserable situation from which she should escape. First of all, Zion is likened to a woman who appears to be drunk on alcohol and thus is staggering (v. 17). However, it is soon revealed that her drunkenness is not from the actual wine, but from the cup of God's wrath, which signifies God's judgment.<sup>28</sup> In addition, although she needs someone to guide her due to her drunkenness and staggering, she does not have anyone because her children are missing (vv. 18–19).<sup>29</sup> The cause of this terrible situation is indicated by four forms of calamity ("ruin and destruction, famine and sword"), emphasizing the totality and seriousness of the

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drain") together, see Ps 75:9; Ezek 23:34.

<sup>24</sup> Some ancient versions (LXX, Tg, Syr) read "comfort" instead of "guide," probably taking מנחם instead of מנחל in the MT. The MT is the more difficult reading. In addition, 1QIsa<sup>a</sup> supports the MT.

<sup>25</sup> Although the MT reads אֶנְחֵמֶךָ (first person singular), most other versions read this verb as third person (1QIs<sup>a</sup>, LXX, Vg, Sym, and Syr), which is an easier reading. In addition, the reading of the latter makes a good parallel in this verse. Thus, the latter is preferable. See NIV, NRSV, and Koole, *Isaiah III*, 2:202.

<sup>26</sup> The verb לִקְחָתִי ("to take"), which is in suffix conjugation, refers to a complete action in the immediate future. With the interjection הִנֵּה ("behold"), the suffix conjugation sometimes indicates the immediate action. This kind of suffix conjugation is often called "instantaneous perfective" or "performative perfective" indicating the speaker's confidence. See *IBHS*, §30.5.1d; *GKC*, §106m-n; *BHRG*, §19.2.3.

<sup>27</sup> Many English translations translate the phrase לְנַפְשֶׁךָ (lit. "to your soul") into a simple pronoun, "you." However, as Young and Koole argue, this phrase intensifies an implication that the tormentors imposed not just physical suffering on Zion but also spiritual suffering by insulting her, as is explained in the following saying of her enemies. See Alexander, *Isaiah*, 231; Young, *Isaiah*, 3:323; Koole, *Isaiah III*, 2:208.

<sup>28</sup> For the metaphorical use of "cup" about God's wrath and judgment, see Pss 60:3; 75:8; Jer 25:15–27; 49:12–13; Lam 4:21–22.

<sup>29</sup> Within family relationships during the OT period, sons are protectors and comforters for their mother in her old age. Thus, the fact that Zion does not have any one to guide her evokes the implication of Zion's vulnerability. See Darr, *Isaiah's Vision*, 86; Emerson, "Women in Ancient Israel," 371–94; Blenkinsopp, "Family," 48–103; Block, "Marriage and Family," 33–102.

disaster (v. 19). This fourfold expression of calamity brings to mind the initial message for Zion in 40:2, “she has received from the Lord’s hand double for all her sins.” In addition, her missing children are described both as those who fainted and lay down at the corner of every street and also as those who are trapped like an antelope in a net (v. 20). This image signifies the fact that they are hopeless and cannot escape from their miserable fate.

After explaining Zion’s miserable situation, God again calls the attention of Zion, who is afflicted and drunk, signalling the change of Zion’s status in v. 21.<sup>30</sup> In addition, in using various titles, “your Lord,<sup>31</sup> the LORD, your God who contends for his people” (v. 22), the text emphasizes the special relationship between God and Zion and implies God’s strong will to restore her situation. Thus, he announces that he will take from her hand the cup of staggering, so that she may not drink the bowl of God’s wrath any longer. This indicates that Zion’s change will be caused by God’s action. Additionally, he promises that he will put it into the hand of her tormentors, which has already been noted in ch. 47 which mentions the ruin of daughter Babylon. Thus, the images of Zion’s restoration, which are developed in more detail in the following section, contrast the images of daughter Babylon’s ruin in ch. 47.<sup>32</sup>

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<sup>30</sup> The imperative clause “hear this” indicates special attention to an impending change. Cf. Isa 47:8; 48:1, 16; Gen 37:6; Job 34:16; 37:14; Ps 49:1; Jer 5:21; Hos 5:1; Joel 1:2; Amos 3:1; 4:1; 5:1; 8:4; Mic 3:9. In addition, the prepositional phrase לְכֵן (“therefore”) intensifies the implication of a transition. For this implication, see Goldingay, *Isaiah 40–55*, 444; Oswalt, *Chapters 40–66*, 354–55; Koole, *Isaiah III*, 2:204–5. Especially, Oswalt argues that beginning with v. 21 and continuing into v. 22 is “a series of attention-getting devices.”

<sup>31</sup> The phrase “your Lord” (אֲדֹנָיְךָ, lit. “your lords”) is actually a plural form of the noun אֲדֹנָי (“lord”). Thus, this is considered to be an intensive form that is frequently applied to humans but rarely to God. This title can be applied to a husband, as seen in Isa 49:14–50:3. Thus, in this text, this title can imply the close relationship of a husband to a wife (cf. Gen 18:22; Ps 45:11; Amos 4:1). See Goldingay, *Isaiah 40–55*, 445; Koole, *Isaiah III*, 2:206; Baltzer, *Deutero-Isaiah*, 368; Young, *Isaiah*, 3:322.

<sup>32</sup> This will be fully explained in the next section. Also see Biddle, “Lady Zion’s Alter Egos,” 127–33; Goldingay, *Isaiah 40–55*, 316–37; Franke, “Function of the Satiric Lament,” 416–17.

### 7.3.2. Zion's Awakening for Her Enthronement (52:1–6)

<p><sup>1</sup> Awake, awake, put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city; for the uncircumcised and the unclean shall never come into you again.<sup>33</sup></p> <p><sup>2</sup> Shake yourself from the dust, arise, sit,<sup>34</sup> O Jerusalem; loose the bonds from your neck, O captive daughter of Zion.</p> <p><sup>3</sup> For thus says the LORD: “You were sold for nothing, and you shall be redeemed without money.”</p> <p><sup>4</sup> For thus says the Lord GOD: “My people went down at the first into Egypt to sojourn there, and the Assyrian oppressed them for nothing.</p> <p><sup>5</sup> And now what have I here,” declares the LORD, “for my people are taken away for nothing? Their rulers wail,”<sup>35</sup> declares the LORD, “and continually all the day my name is despised.</p> <p><sup>6</sup> Therefore, my people shall know my name; therefore, in that day that I am he who speaks; here am I.”</p>	<p><sup>1</sup> עורי עורי לבשי עוז ציון לבשי בגדי תפארתך ירושלם עיר הקדש כי לא יוסיף ובא־בך עוד עַרְל וְטָמֵא: <sup>2</sup> התנערי מעפר קומי שבי ירושלם התפתחי<sup>36</sup> מוסרי צוארך שביה בת־ציון: ס <sup>3</sup> כִּי־כֹה אָמַר יְהוָה חָנָם נִמְכַרְתֶּם וְלֹא בְכֶסֶף תִּגְאָלוּ: <sup>4</sup> כִּי כֹה אָמַר אֲדֹנָי יְהוִה מִצְרַיִם יִרְדֵּעֵמִי בְרֵאשֵׁנָה לְגֹר שָׁם וְאֲשׁוּר בְּאִפְסַ עֶשְׂקִי: <sup>5</sup> וְעַתָּה מִה־לִּי־פֶה נֹאֲמֵי־יְהוָה כִּי־לָקַח עִמִּי חָנָם מִשְׁלֵיו יִהְיִילוּ נֹאֲמֵי־יְהוָה וְתָמִיד כָּל־הַיּוֹם שְׁמִי מִנְאָץ: <sup>6</sup> לְכֵן יָדַע עַמִּי שְׁמִי לְכֵן בְּיוֹם הַהוּא כִּי־אֲנִי־הוּא הַמְדַבֵּר הַנְּנִי:</p>
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The second awakening speech follows the first one in logical sequence and there are interesting comparable points between the two speeches. While the end of Zion's punishment is promised in the first speech, here Zion's re-enthronement is

<sup>33</sup> The meaning “again” is doubly emphasized by the verb יסף (“to add”) and the adverb עוד (“again”). This emphasis indicates that the enemies will never attack Zion again and Zion will be secured by God's protection.

<sup>34</sup> Although all the ancient versions support the MT, some scholars argue that שבי, an imperative form of ישב (“to sit”), should be understood as a masculine singular noun שבי (“captive”). Their arguments are based on the fact that this change makes a good parallel with the second half of this verse (see NASB, NRSV, NJB). However, the expected form is not a masculine form but feminine שביה as seen in the second half. In addition, the MT reading “sit” makes a contrast with the “sit in the dust” addressed to daughter Babylon in 47:1. Thus, Zion's sitting can mean her enthronement in contrast with Babylon's dethronement. For the detailed discussion of this issue, see Holter, “Isa 52:2,” 106–7; Koole, *Isaiah III*, 2:219–20. In line with this, Tg translates this word into “sit on the throne of glory.”

<sup>35</sup> There are various translation options for the verb יהילילו (“they will wail”) and the subject משליו (“its rulers”), because of the ambiguity in the text. However, if we follow the MT reading, the verb is hiphil prefix third person plural of the verb ילל (“to wail”) and the subject “rulers” means “the Jewish rulers.” See Oswalt, *Chapters 40–66*, 358.

<sup>36</sup> While Kethiv התפתחו is hithpael imperative masculine plural of the verb פתח (“to open”), Qere התפתחי is imperative feminine singular. Thus, Qere fits well with the text.

announced. While the previous awakening speech refers to her standing up from lying down on the ground, this one indicates Zion's restoration from her humiliation to her previous honourable position as God's wife and queen. Within chs. 40–55, the only source of strength is God and thus the servant and others must get their strength from God.<sup>37</sup> After the arm of the Lord is urged to put on strength in the first awakening speech (51:9), here Zion is similarly urged to put on her strength, which implies that Zion's strength is empowered by God's strength. In addition, Zion's wearing of beautiful garments is in contrast to Babylon's nakedness in 47:2–3, which implies her humiliation and her dethronement. Thus, Zion's beautiful garments signify the restoration of her honour. This impression is intensified by the fact that Zion is again called a "holy city," which signals Zion's restoration as the city of "the holy one of Israel."<sup>38</sup> In line with this, the enemies are called "the uncircumcised" and "the unclean," designations which indicate that they cannot enter into the city.

Although Zion is again urged to rise up as in the previous awakening speech, this time she is urged not only to stand up but also to shake herself from the dust and to sit on the throne, in complete contrast to Babylon who was commanded to sit down in the dust without a throne (47:1).<sup>39</sup> The dust (עָפָר) often either signifies mourning or is

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<sup>37</sup> Cf. Isa 40:9, 29, 31; 41:1; 44:12; 45:24; 49:4, 5.

<sup>38</sup> Throughout the book of Isaiah, God's holiness is an important theme. Cf. Isa 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11f, 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.

<sup>39</sup> Although no word for "a throne" is used in this context, the royal image of Zion is noted in several occasions. First, God is king and his wife is Zion in 49:14—50:3. Second, this scene is in contrast with Babylon who steps down from her throne in 47:2. Third, in this scene the wearing of beautiful garments describes Zion as a queen-like woman, which is again in contrast with Babylon's nakedness. Finally, Zion's queenly image appears in Lam 1:1 and this image fits well with the image of God as a king. See Maier, *Daughter Zion, Mother Zion*, 169; Oswalt, *Chapters 40–66*, 361; Spykerboer, "Structure and Composition," 153–54, 172–73; Hermisson, "Frau Zion," 33–34; Steck, "Zion as Gelände und Gestalt," 276.

an expression of humiliation.<sup>40</sup> Thus, within vv. 1–2, Zion is likened to a queen who is restored to her previous position, overcoming her painful and shameful experiences. Zion is also likened to a captive woman who is urged to loose the bonds from her neck in v. 2.<sup>41</sup> Although the image of a captive woman does not seem to fit Zion’s situation but her people’s, in this metaphor “Zion” is identified with her people because there is a close relationship between her fate as God’s abode and the fate of her people as God’s people.<sup>42</sup> Actually, in the following verses, her people’s exiled situation is described (vv. 3–6).

Interestingly, this captive woman is called “daughter Zion” in v. 2, while Babylon is called “daughter Babylon” in 47:1.<sup>43</sup> The tradition which personifies the city as a woman was popular in ancient West-Semitic literature, although the origin of the tradition is still under debate.<sup>44</sup> When a city is likened to a daughter, this personification evokes some implications related to a daughter, such as “dependence,” “vulnerability,” and “preciousness” because of the social position and function of a daughter in ancient Israelite society.<sup>45</sup> Thus, there is a tension in the designation

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<sup>40</sup> For the signs of mourning, see Job 2:12; 42:6; Lam 2:10; Ezek 27:30. For the signs of humiliation, see Pss 7:6; 119:25; 1 Sam 2:8; 1 Kgs 16:2; Lam 3:29.

<sup>41</sup> Cf. Ps 116:16; Job 39:5; Jer 27:2. The command “Loose the bonds from your neck” means to free a prisoner.

<sup>42</sup> In fact, the last verse of the awakening speech of the arm of the Lord (51:16) identifies Zion with “my people,” anticipating the following Zion section.

<sup>43</sup> There has been debate on the interpretation of the phrase that consists of daughter (בַּת) and a city name; recent consensus is in favour of an appositional relation which identifies “daughter” with the city. See Kim, “Daughter Zion,” 1–22; Dearman, “Daughter Zion,” 144–59; Berlin, *Lamentations*, 10–12; Magnar Kartveit, “Daughter of Zion,” 25–41. As mentioned in ch. 3, in spite of this general scholarly agreement, there are still debates about the origin and meaning of this expression. For the different opinions, see Dobbs-Allsopp, “Syntagma of *bat*”; Floyd, “Welcome Back.”

<sup>44</sup> In West-Semitic languages, common nouns for cities were feminine in gender, possibly facilitating or reflecting the personification of cities as females. See Frymer-Kensky, *Wake of the Goddesses*, 171–72; Darr, *Isaiah’s Vision*, 126–27; Abma, *Bonds of Love*, 20–23. Therefore, the biblical writers draw on a long literary tradition when they use the metaphor of a woman for Zion or Babylon.

<sup>45</sup> For the detailed discussion about the implications of “daughter,” see Kim, “Daughter Zion,” 50–58. Cf. Darr, *Isaiah’s Vision*, 169–74.

“captive daughter Zion” (שְׁבִיָּה בַת־צִיּוֹן), because of the difference between the metaphor “captive,” which evokes negative connotations related to Israel’s miserable situation, and the metaphor “daughter Zion,” which evokes positive connotations related to the image of a royal woman in 52:1–2a and to the intimate relationship between God and his holy city. In light of this, as Koole mentions, the metaphor “captive” in this context “marks the gravity and also the intolerability of the situation.”<sup>46</sup> Thus, the mixed title “captive daughter Zion” evokes the mixed images of vulnerability, distress, humiliation, compassion, and preciousness, which lead to God’s proclamation for the deliverance of daughter Zion in the following text (52:3).

Although the speaker is still God, from v. 3 the audience changes from Zion to God’s people who actually went into exile as captives. Within vv. 3–6, the text does not use metaphorical language; God simply calls them “my people.” Just like an interchange between God and his prophet as the speaker often appears without notice, an interchange between Zion and God’s people as the audience looks very natural. It is not only because, as already mentioned, Zion’s fate is identical with her people, but also because Zion is described as Israel’s mother, who sympathizes with her children in their pains and horrible situation. In spite of ambiguous language in this part,<sup>47</sup> it is clear that God wants to restore his people, because he never intended to sell them and thus they still belong to him. This fact is emphasized by the repeated use of the title “my people” (vv. 4–6) and by the use of the similar phrases such as “for nothing” (לֹא־בְמָה, vv. 3, 5), “without money” (לֹא־בְכֶסֶף, v. 3), or “for nothing” (לֹא־בְמָה, v. 4).

<sup>46</sup> Koole, *Isaiah III*, 2:218–19.

<sup>47</sup> There are various ambiguities in the interpretation of the text. Although v. 3 clearly reveals the theme of the text, the historical background related to Egypt and Assyria is not mentioned clearly. In addition, because the details are not described and the text is too brief, there are often difficulties in translation as seen in versions and translations.

### 7.3.3. King's Return (52:7–12)

<p><sup>7</sup> How beautiful upon the mountains are the feet of him who brings good news, announcing peace, bringing good news of happiness, announcing salvation, saying to Zion, “Your God reigns.”<sup>48</sup></p> <p><sup>8</sup> The voice of your watchmen- they lift up their voice; together they shout for joy; for with their eyes<sup>49</sup> they see the return of the LORD to Zion.</p> <p><sup>9</sup> Burst and shout for joy together, O ruins of Jerusalem, for the LORD comforts his people; he redeems Jerusalem.<sup>50</sup></p> <p><sup>10</sup> The LORD will bare his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.</p> <p><sup>11</sup> Depart, depart, go out from there; touch no unclean thing; go out from the midst of her; purify yourselves, you bearing the vessels of the LORD.</p> <p><sup>12</sup> For you shall not go out in haste, and you shall not go in flight, for the LORD will go before you, and the God of Israel will be your rear guard.</p>	<p><sup>7</sup> מִהֲנָאוּ עַל־הַהָרִים  רַגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם  מְבַשֵּׂר טוֹב מִשְׁמִיעַ יְשׁוּעָה  אֹמֵר לְצִיּוֹן מְלֶכֶךְ אֱלֹהֶיךָ:  <sup>8</sup> קוֹל צִפְיָד נִשְׂאוּ קוֹל יַחְדָּו יִרְנְנוּ  כִּי עֵין בְּעֵין יֵרְאוּ  בְּשׁוֹב יְהוָה צִיּוֹן:  <sup>9</sup> פָּצְחוּ רְנְנוּ יַחְדָּו חֲרֻבוֹת יְרוּשָׁלַם  כִּי־נָחַם יְהוָה עַמּוֹ נָאֵל יְרוּשָׁלַם:  <sup>10</sup> חָשַׁף יְהוָה אֶת־זְרוּעַ קְדְשׁוֹ  לְעֵינֵי כָל־הַגּוֹיִם  וַיֵּרְאוּ כָל־אֲפְסֵי־אֲרֶץ  אֶת יְשׁוּעַת אֱלֹהֵינוּ: ׀  <sup>11</sup> סִירוּ סִירוּ צְאוּ מִשָּׁם  טָמֵא אַל־תִּגְעוּ צְאוּ מִתּוֹכָהּ  הִבְרֹו נִשְׂאֵי כָלֵי יְהוָה:  <sup>12</sup> כִּי לֹא בַחֲפוּזֹן תִּצְאוּ  וּבְמִנוּסָה לֹא תִלְכוּן  כִּי־הַלֵּךְ לִפְנֵיכֶם יְהוָה  וּמֵאִסְפְּכֶם אֱלֹהֵי יִשְׂרָאֵל: ׀</p>
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Corresponding to Zion’s re-enthronement in the previous section, this section describes Yahweh’s return as a king.<sup>51</sup> As in the last section the theme of the people’s return (vv. 3–6) followed Zion’s re-enthronement (vv. 1–2), in this section a joyful song of the return of the divine king, Yahweh (vv. 7–10), is followed by his urging of his people to return (vv. 11–12). The joyful song describes Yahweh’s return to Zion

<sup>48</sup> The verb מְלֶכֶךְ is used in suffix conjugation (perfect). However, as other suffix conjugation verbs in this song, this verb does not indicate past action but rather indicates the completeness of God’s action. Thus, it shows the speaker’s confidence in God’s imminent reign.

<sup>49</sup> The meaning of the phrase עֵין בְּעֵין is not clear. However, when we consider that the role of watchmen is to watch and witness what happens around the city, this phrase seems to mean “with their eyes.” See Goldingay and Payne, *Isaiah 40–55*, 267.

<sup>50</sup> As mentioned above, two verbs נָאֵל (“to redeem”) and נָחַם (“to comfort”) are used in the suffix conjugation. These suffix conjugations indicate the speaker’s confidence in the divine action.

<sup>51</sup> In the context referring to Zion, the description of God as a king fits well because the theme of a divine king who reigns in Zion is the main theme in the so-called Zion tradition. See Roberts, “Zion in the Theology,” 94–99; Roberts, “Enthronement,” 675–86; Ollenburger, *City of the Great King*, 23–52; Strong, “Zion,” 1314–21. For explanations of the gods as kings in the ancient Near East, see Smith, “Gods as King,” 19–38.

with a mental frame “a king’s victorious return.” Thus, as in the festivity of a real king’s return, in this song Yahweh’s return is emphatically celebrated by several witnesses, such as the messenger, the watchmen, the ruins, and the nations. As elements figuratively used in this mental frame “king’s return,” these witnesses are simply employed in order to emphasize the importance and delight caused by Yahweh’s return. This celebration of Yahweh’s return is first mentioned in 40:1–11. However, because of Jacob-Israel’s complaint in 40:27, the celebration is delayed. Now after God’s response to the complaints of Jacob-Israel and also of Zion, this celebration is mentioned again. The feet of the messenger are praised<sup>52</sup> and the messenger is described by several participles which indicate the implications of God’s return and his reigning as a king in Zion (v. 7).<sup>53</sup> There are three implications—peace, goodness, and salvation—which result from God’s reign. After the praise of the feet of the messenger, the song deals with the joyful voice of the watchmen who will see God’s return and proclaim the news (v. 8). Then, the song urges the ruins of Jerusalem to shout for joy. Although ruins cannot actually shout, they are personified in order to emphasize this joy. This joy is also caused by the fact that God comforted his people and redeemed them (v. 9). Finally, the nations are employed as witnesses for God’s power and salvation (v. 10). Thus, by using the frame “a king’s return,” this song gives

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<sup>52</sup> Although the foot is usually considered to be dirty, this praise for the feet of the messenger can ironically emphasize the importance of bringing the good news. See Oswalt, *Chapters 40–66*, 367–68.

<sup>53</sup> In the interpretation of the phrase *יְהוָה יִמְלֹךְ* (“your God reigns”), connecting with so-called enthronement psalms (Pss 93, 96, 97, 99), some scholars, especially from the Scandinavian school, follow Mowinckel’s theory of Yahweh’s enthronement festival. However, this theory received tremendous criticism by scholars, because it is built on a purely hypothetical idea and on the Babylonian religion, not on actual biblical evidence. Thus, it remains to be proven whether the references to Yahweh’s kingship point conclusively to an association with one festival rather than to other festivals or indeed to no festivals at all. For detailed discussion, see Clines, “Psalm Research,” 103–18; Ollenburger, *City of the Great King*, 24–33.

a vivid picture of Zion's restoration which is the culmination of the divine drama begun in ch. 40.<sup>54</sup>

Following this song, the prophetic voice urges the exiles to depart from their dwelling (vv. 11–12). Although the place of their departure is not directly mentioned, it is expressed in second person feminine form. In light of the comparison between “daughter Babylon” in ch. 47 and “daughter Zion” in ch. 52, this place is assumed to be Babylon.<sup>55</sup> The exiles are also urged to purify themselves and to carry the vessels of the temple. Thus, their departure implies not just their physical freedom from bondage but the restoration of their spiritual relationship with God. In addition, God promises them safety and protection on their return journey.

#### **7.3.4. Implications of Frames and Metaphors**

In these two sections in which Zion awakens, God, Zion, and the people of Israel are connected by the royal family frame. Within the first section, although Zion is called to awake, she is described by numerous negative images which indicate her miserable situation. She is likened to a staggering woman drunken by the cup of God's wrath, and to a mother who has lost her children and thus does not have anyone to guide and comfort her. Additionally, she is likened to a woman who lies down, making her back like the ground and like the street for her enemies to pass over. However, God promises her restoration from this miserable situation.

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<sup>54</sup> See Seitz, “Isaiah 40–66,” 441; Goldingay, *Isaiah 40–55*, 463; Childs, *Isaiah*, 406; Williamson, *Variations on a Theme*, 181.

<sup>55</sup> Although some scholars limit the place to Babylon, because of the anonymity, there occurs a possibility for broadening the application of the identity of the place into the eschatological sphere, as often observed in Isa 40–55. See Oswalt, *Chapters 40–66*, 371; Smith, *Isaiah 40–66*, 426.

Then, in the second awakening section, Zion is likened to a queen who is recovered from her shameful past. Thus, she is urged to put on her beautiful garments, to shake herself from the dust, and to sit on a throne. Although she is described as a captive, she is also urged to loose the bonds from her neck. The title “captive daughter Zion” reveals two mixed connotations of glory and shame together. Thus, the dramatic contrast of two opposite images for Zion in these two awakening sections evokes the audience’s sympathy for Zion’s restoration. In addition to this, the contrast between the enthronement of daughter Zion and the dethronement of daughter Babylon shows God’s justice and his steadfast love for his people.

Building on these images for Zion, God is likened to a king who returns to his city. Thus, using the frame “a king’s return,” various witnesses are employed in order to emphasize the joy and amazement of God’s return. In addition, God’s power and the certainty of his salvation are emphasized by the witnesses, such as the messenger, the watchmen, the ruins, and the nations. Therefore, the royal family frame and related metaphors comfort God’s people in their miserable situation and give them a hope of their salvation and a vision of God’s future kingdom.

#### **7.4. Summary**

This section, including the third Servant Song, contains three distinctive frames: the faithful servant (50:4–11), the righteous people (51:1–16), and the royal family (51:17—52:12). The servant song (50:4–11) introduces a faithful servant who is described as the obedient disciple, the suffering servant, and the accused one that God will vindicate. These images try to persuade the audience to accept the servant’s

message and obey God's word. Following this section, the righteous people who respond to God's calling are introduced. They are a people who came out from the darkness through the servant's mission, who share a vision of the servant for the nations, and who are eventually transformed into the role of the servant, a role which Jacob-Israel has failed to accomplish. Therefore, using the images of the faithful servant and the righteous people, God tries to persuade his people to accept God's message and follow the servant's mission.

There are four scenes describing Israel's restoration: three successive awakening scenes and a king's return scene. While the first awakening scene refers to Yahweh's powerful arm, the next two refer to Zion. Among two Zion scenes, the first one describes Zion as an abandoned mother and miserable woman, and the second one focuses on the image of the precious queen, in which Zion's restoration is emphasized. Finally, the scene of a king's return focuses on the great King, in which God's victorious power is demonstrated and his return is celebrated. Thus, the dramatic change of Zion's image from the miserable woman to the glorious queen signals the dramatic change of Israel's situation. In addition, King's return and Zion as God's queen emphasize the restoration of the relationship between God and his people. Thus, this royal family frame gives great comfort and hope to the people.

## **CHAPTER 8: THE SECTION OF THE FOURTH SERVANT SONG (52:13—54:17)**

This section consists of two parts: the mission of the suffering servant (52:13—53:12) and the restoration of the desolate woman (54:1–17). Thus, after reaching the joyful high point of chs. 40–55 in the previous section which deals with the King’s return,<sup>1</sup> this section brings closure to the themes of the servant and Zion.

### **8.1. The Mission of the Servant (52:13—53:12)**

Just as the previous Servant Songs often occur with a sudden transition from their context, the so-called fourth Servant Song, which is one of the most famous passages in the book of Isaiah, makes an abrupt transition from the previous section at v. 13 by suddenly drawing attention to the servant’s exaltation after exhorting the people to depart from their country of exile in vv. 11–12. In addition, the overall frame of the passage changes from the royal family frame, which describes the glorious future of Zion as God’s city, to the suffering servant frame, which describes a servant who suffers and dies for others. The suffering servant frame in this section employs some shocking imagery, which deviates from the frame “the Servant of the Lord.”

In spite of many differences from the preceding section, this segment has a logical connection to the previous sections within chs. 40–55. Although the physical restoration of Israel is achieved by Cyrus’s work in 44:24—47:15 and the prophecy of

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<sup>1</sup> As mentioned above, many scholars agree with the importance of this passage within the overall structure of Isa 40–55. See Goldingay, *Isaiah 40–55*, 463; Williamson, *Variations on a Theme*, 181.

Israel's restoration reaches its climax in the scenes of Queen Zion's re-enthronement and King Yahweh's return to Zion in 52:1–12, the matter of Israel's sins, which have caused their miserable situation, is not clearly solved.<sup>2</sup> Thus, this section offers the solution for spiritual restoration and describes the fulfillment of the servant's mission, which has already been mentioned in the previous Servant Songs. In addition, there are many thematic connections between this section and the previous sections.<sup>3</sup> For example, the servant's suffering has already been anticipated in the previous Servant Songs, even though this last one deals with the most serious and painful suffering of all. Furthermore, corresponding to the glorious picture of Israel in the previous section, this section also begins and ends with the glory of the servant. This section is usually divided into three parts: 52:13–15 (servant's exaltation; the first divine speech); 53:1–9 (servant's suffering; the confession of the "we"); and 53:10–12 (servant's prosperity; the second divine speech).<sup>4</sup>

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<sup>2</sup> See Gentry, "Atonement," 21; Goldingay, *Isaiah 40–55*, 465. Also see Motyer, *Isaiah*, 413. He argues that, while 51:13–52:12 explains the restoration of Israel and Zion, it also raises questions about how this will be accomplished: how has the wrath of God been removed? how has redemption been accomplished? and how is a new exodus possible? Then, in his opinion, 52:13–53:12 answers these questions.

<sup>3</sup> See Goldingay and Payne, *Isaiah 40–55*, 2:279–81; Koole, *Isaiah III*, 2:250–59; Melugin, *Formation*, 168–69.

<sup>4</sup> Some scholars argue that vv. 11b–12 should be separated from the previous section, because divine speech begins with v. 11b. Although the divine voice appears from v. 11b, we follow the traditional opinion which considers vv. 10–12 to be a concluding section, because from v. 10 the speaker deals with the servant's exaltation. In addition, as Smith, *Isaiah 40–66*, 443, argues, from v. 10 the tone of the speaker changes from the "we" group who confesses the servant's innocent suffering and "God's point of view pervades 53:10–12 even when he is not speaking in first person." For the former opinion, see Childs, *Isaiah*, 411; Westermann, *Isaiah 40–66*, 255–56; Goldingay, *Isaiah 40–55*, 469; Barré, "Textual and Rhetorical-critical Observations," 61; Clifford, *Fair Spoken and Persuading*, 175. For the latter opinion, see North, *Second Isaiah*, 234–46; Lindsey, "Career of the Servant," 313–14; Raabe, "Effect of Repetition," 77–78; Ceresko, "Rhetorical Strategy," 50–51; Motyer, *Isaiah*, 423–24; Muilenburg, "Chapters 40–66," 614.

### 8.1.1. The Introduction of the Servant's Ministry (52:13–15)

<p><sup>13</sup> Behold, my servant will prosper,<sup>5</sup> he will be high and lifted up and greatly exalted. <sup>14</sup> Just as many were astonished at you, so his appearance is a disfigurement<sup>6</sup> beyond any man and his form beyond the sons of men.<sup>7</sup> <sup>15</sup> Thus he will sprinkle<sup>8</sup> many nations, kings will shut their mouths because of him; for what had not been told them they will see, and what they had not heard they will understand.</p>	<p><sup>13</sup> הנה ישכיל עבדי ירום ונשא וגבה מאד: <sup>14</sup> כאשר שממו עליך רבים כן משחת מאיש מראהו ותארו מבני אדם: <sup>15</sup> כן יזה גוים רבים עליו יקפצו מלכים פיהם כי אשר לאספר להם ראו ואשר לאשמעו התבוננו:</p>
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God's speech in vv. 13–15 introduces the basic themes of the fourth Servant Song, the exaltation and humiliation of the servant. As in the second Servant Song

<sup>5</sup> There is a dispute about the meaning of the verb שכל. While most contemporary English translations translate this verb as “to prosper” following Tg, many other ancient versions, including LXX, Syr, and Vg, render it as “to understand.” In fact, “to understand” is the most common meaning of the Hebrew verb שכל in Hiphil. While the two meanings “to understand” and “to prosper” are closely related to each other, the rare meaning “to prosper” is preferred because of the consideration of its context.

<sup>6</sup> The word משחת is a *hapax legomenon*. While its meaning in Hebrew is not clear, most translations render it as a verb. LXX renders it into ἀδοξήσει and Vg into *inglorius*, both of which mean “to be without glory.” Similarly, Tg translates it as הנה חשוך (“to be darkened”) and Syr as *mḥbl* (“to be marred”). All these witnesses seem to relate the word משחת to the verb שחת (“to ruin”). Thus, many scholars try to change the vowels into משחת which is the form of Hophal ptc m sg of שחת. Although this change makes the word fit in the context, this is not necessary because the use of a substantive or an adjective in place of a participle is a characteristic of this poem (Oswalt, *Chapters 40–66*, 373). For a detailed discussion, see Joachimsen, *Identities in Transition*, 90; Keele, *Isaiah III*, 2:268–70. Depending on 1QIsa<sup>a</sup>, some scholars try to connect this word to the verb משה (“to anoint”). For this argument, see Goldingay and Payne, *Isaiah 40–55*, 2:291–92. However, because 1QIsa<sup>a</sup> does not have vowels, their argument is not the only possible translational option.

<sup>7</sup> In v. 14, the second person singular pronoun suffix (עליך) suddenly appears in the first sentence, which is followed by the third person pronouns. Ancient versions and Hebrew textual witnesses have variant readings except Vg and 1QIsa<sup>a</sup> which follow the MT. The LXX changes all the third person pronouns in this verse into the second person in order to harmonize with the first sentence. However, this does not fit well with the surrounding verses, all of which have third person singular pronouns. Syr and Tg change the second person pronoun into the third person, in order to harmonize it with other pronouns of the third person. With the support of Vg, 1QIsa<sup>a</sup>, and 1QIsa<sup>b</sup>, however, MT is preferred on the ground of *lectio difficilior*. In addition, the MT reading explains the reason why the variant readings of other translations have appeared.

<sup>8</sup> For the verb יזה (“he will sprinkle”), the LXX reads θαυμάσσονται (“they will be astonished”) which takes “many nations” (ἔθνη πολλά) as the subject. On the basis of the LXX, many commentators and contemporary translations (NRSV, NJPS) try to emend the verb in various ways, because the meaning “to be astonished” makes a good parallel with the following clause and fits well in the context. See Koole, *Isaiah III*, 2:272–73. However, all Hebrew textual witnesses and other ancient versions seem to agree with MT. In addition, MT is *lectio difficilior*. Thus, the MT should be preferred. Besides, the LXX reading can be understood as harmonizing the text to its context, avoiding the difficult reading of the MT.

(42:1), while signaling a change of the theme, the text suddenly begins with an interjection, “behold” (הִנֵּה), and draws attention to the servant. This attention in the first verse (v. 13) emphasizes the future exaltation of the Servant of the Lord, which is described by four successive verbs.<sup>9</sup> The exaltation of the servant is not unexpected. Rather, the Israelite readers are prepared for this exaltation not only from their previous reading in Isa 40:1—52:12 but also from their knowledge of the popular metaphor “the Servant of the Lord” in the OT. As mentioned above, the servant of the Lord is an honorific title in the OT whether it is used for an individual or Israel, because this metaphorical title indicates a special relationship with God. On the basis of the previous remark about the servant’s mission for Israel’s salvation (49:3, 5–6), the sudden appearance of the servant after the mention of God’s return to Zion is not surprising.

However, while in v. 13 the servant is promised future exaltation, v. 14 suddenly introduces the servant’s humble appearance. This change of the servant’s image is indeed surprising.<sup>10</sup> This sense of surprise is intensified by the shift of the pronouns<sup>11</sup> and by the repetition of similar comparative clauses. Groups appear within vv. 14–15 who observe the servant and are surprised at him, such as “many,” “many nations,” and “kings.” In this verse “many” is a vague term which indicates a very large group observing the servant.<sup>12</sup> The surprise of the “many” is perhaps closer to

<sup>9</sup> In this verse, the exaltation of the servant is intensified in the use of four verbs: “See, my servant shall prosper (וַיִּשְׁכַּח); he shall be exalted (וַיִּרְוַם) and lifted up (וַיִּשָּׂא), and shall be very high (וַיִּבָּהַר).” See Baltzer, *Deutero-Isaiah*, 394–98.

<sup>10</sup> See Goldingay, *Isaiah 40–55*, 490. Goldingay correctly explains the shift of reader’s feeling in response to the shift of metaphors, although he often deals with the text in too complicated manner in terms of the identity of the servant and the functions of metaphors.

<sup>11</sup> See Goldingay, *Isaiah 40–55*, 490–91; Laato, *Servant of YHWH*, 133. Goldingay argues that rhetorically the change of person in this verse functions to intensify the passage’s focus on the servant.

<sup>12</sup> In this servant song, there are many ambiguous characters, such as “many,” “we,” “I,” and “they.” For a

horror<sup>13</sup> due to the disfigurement of the servant's appearance. This fact is the opposite of the general expectation for the servant of God, because other great servants of the Lord are often described as good looking people: Joseph (Gen 39:6), Moses (Exod 2:2), and David (1 Sam 16:18). However, this negative description of his appearance serves to anticipate the servant's suffering and humiliation which are described in 53:1–9.

By contrast, however, the surprise of the kings in v. 15 is much more positive. The servant is described as a priest-like person who purifies many nations.<sup>14</sup> The sudden appearance of this priestly image is abrupt within the immediate context. Thus, as mentioned above, it has caused many scholars to suggest their own emendation of the text. However, Hugenberger argues that, although it is not frequently mentioned, the priestly group can be included within the frame “the Servant of the Lord.”<sup>15</sup> Some images related to the priestly group actually appear not only within the previous Servant Songs but also in this Song, which has caused some scholars to identify the servant with a priest or the order of the priests.<sup>16</sup> The “law” and the “justice” which are mentioned in the first Servant Song are closely related to the job of a priest as a judge

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detailed discussion, see Clines, *I, He, We and They*. In this verse, “many” (רַבִּים) could include all people who look at the servant whether nations or Israelites. See Goldingay, *Isaiah 40–55*, 491–94; Clines, *I, He, We and They*, 37–39.

<sup>13</sup> The sense of shock in the verb שָׁמַח usually relates to scenes of destruction and desolation. Cf. Lev 26:32; 1 Kgs 9:8; Job 17:8; Jer 2:12; 18:16; 19:8; 49:17; Ezek 26:26; 27:35; 28:19.

<sup>14</sup> In Leviticus and elsewhere, this verb is used for sprinkling water, oil, or blood over someone or something in connection with their dedication or cleansing. Although the sentence does not mention what he will sprinkle, ancient versions seem to assume its omission. Cf. Exod 29:21; Lev 5:9; 8:11; 14:7, 16; 16:14; Num 8:7; 19:18. See Goldingay, *Isaiah 40–55*, 492–93; Smith, *Isaiah 40–66*, 439–41.

<sup>15</sup> Hugenberger, “Servant of the Lord,” 118–9. He argues that the term “my servant” would be applicable to a priest in view of Zech 3:8, where Joshua the high priest and his associates are said to prefigure “my servant the Branch.” However, his interpretation on this verse does not seem to be correct, because Joshua the high priest and his associates are not identified with my servant the Branch which signifies a Davidic king. See Boda, *Haggai, Zechariah*, 255–57. While rejecting the idea that the prophet is collapsing the royal house into the priestly office, he argues that in this chapter “the instatement of the Zadokite priesthood foreshadows the ultimate arrival of a Davidic king and the era he will inaugurate” (Boda, “Oil, Crowns and Thrones”).

<sup>16</sup> See North, *Suffering Servant*, 20, 39, 41, 56; Treves, “Isaiah LIII,” 98–108. There have been several priestly candidates such as Jeremiah, Ezekiel, Ezra, Onias, or some other contemporary priest.

and a law-teacher.<sup>17</sup> However, because this priestly image of the servant is still rare in the OT and no priest is actually called my servant, this priestly image should be considered a new addition to the frame “the Servant of the Lord” which can cause the audience’s surprise. Within the song, this image develops further. The “guilt offering” and the servant’s intercessory work, which respectively appear at the end of this song in 53:10 and 53:12, are also part of the priestly work in the sacrifice. Thus, the servant in this song contains some priestly aspects.

Although the servant’s work for the nations was already mentioned in the previous Servant Songs, the kings are surprised that the servant’s mission extends even to the nations, because they did not expect the servant to do such work for them. In fact, their surprise becomes even greater due to the contrast between the disfigurement of his appearance and his glorious mission, causing them to become speechless. At the same time, the mention of “the nations” and “kings” clearly indicates that the servant’s mission extends beyond the limits of the nation Israel, as already noted in the previous Servant Songs. Therefore, the two parallel clauses indicate that, through their observation of the servant’s mission, they will come to know how God intends to fulfill his salvation. Nevertheless, the actual meaning of “sprinkling the nations” will only become clear in the later part of this song, because the immediate context does not provide enough clues to understand this sprinkling event.

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<sup>17</sup> See Isa 42:3–4. For the priest’s job as a judge and law teacher, see Deut 17:9; 2 Kgs 17:27; 2 Chr 19:8; Mal 2:6–9.

### 8.1.2. The Confession about the Suffering of the Servant (53:1–9)

Beginning in the second section (vv. 1–9) the speaker changes to the “we” group (vv. 1–6) and then to an individual who shares the confession of the “we” group (vv. 7–9). They are not only the observers of the servant’s suffering but also those who understand the meaning of his suffering and confess their sin.<sup>18</sup> Thus, this group is very similar to God’s people who, by responding to his servant’s message, pursue righteousness and seek the LORD in 51:1–8.<sup>19</sup> Like a narrator, the “we” speaker describes what has happened to the servant. In addition, this section employs some shocking images which deviate from the frame “the Servant of the Lord.” Thus, by using these images with the “we” speaker, this Song invites the reader to attend to the confession of the “we” group.

#### 8.1.2.1. His Humiliation (53:1–3)

<p><sup>1</sup> Who has believed our report? And to whom has the arm of the LORD been revealed? <sup>2</sup> For he grew up before him like a tender shoot,<sup>20</sup> and like a root out of dry ground. He has no form or majesty that we should look at him, nor appearance that we should desire him. <sup>3</sup> He was despised and forsaken of men, a man of sufferings and acquainted<sup>21</sup> with sickness; and like one from whom men hide their face he was despised, and we did not esteem him.</p>	<p><sup>1</sup> מי האִמין לִשְׁמֵעַתְנוּ וְזָרוּעַ יְהוָה עַל־מִי נִגְלָתָה: <sup>2</sup> וַיַּעַל כִּי־וַיִּנֶּק לִפְנָיו וְכַשְׂרֵשׁ מֵאֲרֶץ צִיָּה לֹא־תֵאָר לוֹ וְלֹא הָדָר וְנִרְאָהוּ וְלֹא־מְרֹאֶה וְנִחְמְדָהוּ: <sup>3</sup> נִבְזָה וְחִדְל אִישִׁים אִישׁ מִכְּאֲבוֹת וַיִּדְוַע חֲלִי וְכַמְסָתָר פָּנִים מִמֶּנּוּ נִבְזָה וְלֹא חֲשַׁבְנָהוּ:</p>
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<sup>18</sup> Scholars usually try to identify the “we” group with one among three candidates: the nations (kings), the disciples of the prophets, or Israel. See Smith, *Isaiah 40–66*, 42; Koole, *Isaiah III*, 2:275–76. However, the text does not focus on their identity but on their confession about the servant’s suffering. See Goldingay, *Isaiah 40–55*, 494–95.

<sup>19</sup> See Uhlig, *Hardening*, 242–43. He argues that the view of the “we” group concerning the servant parallels the change from those who are hardened and far from righteousness to those who know righteousness in 51:7. Thus, the speech of the “we” in 53:1–10 serves to validate the claim of Isa 51:7. Also see Blenkinsopp, *Isaiah 40–55*, 351.

<sup>20</sup> LXX translates כִּי־וַיִּנֶּק as “like a child” (ὡς παιδίου) along with Syr. While the feminine form (יִוִּנֶקֶת) is

By means of two rhetorical questions, v. 1 shows the people's disbelief in the servant's mission. Actually, they do not believe the report of the "we" group about the servant, nor accept the fact that the servant is "the arm of the Lord" who has been revealed for their salvation.<sup>22</sup> Symbolizing the power of God for the salvation of God's people, the phrase "the arm of the Lord" plays an important role within chs. 40–55 in emphasizing God's power and giving the exiles the assurance of their salvation.<sup>23</sup> Thus, the "we" group's question indicates that God's power of salvation appeared in the work of the servant. However, the people including the "we" group themselves could not believe the fact, because the appearance of the servant does not match what they expected. In line with this, v. 2 describes his appearance; he is likened to a tender shoot (יֹנֵק) and a root (שֹׁרֵשׁ) out of dry ground. In the OT, the word "a shoot" (יֹנֵק) is usually used for infants who cannot live without the protection of parents or guardians.<sup>24</sup> As

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used for the meaning "a shoot," this verse is the only occurrence of the masculine form (יֹנֵק) for this meaning. While "a child" is an alternative rendering of יֹנֵק, "a tender shoot" is preferred because it is paralleled with the following phrase כְּשֹׁרֵשׁ ("as a root") and is also supported by Vg and Tg. In addition, As Goldingay and Payne, *Isaiah 40–55*, 2:298–99, argue, the verb עלה ("to go up") is not used of human beings' growing. This word is used for plants' growing (Gen 41:22) and animals' growing (Ezek 19:3).

<sup>21</sup> 1QIsa<sup>a</sup> and the LXX read the passive participle וידוע ("and acquainted") as the active participle: וידוע and καὶ εἰδώς ("knowing"). The reading of 1QIsa<sup>a</sup> and LXX is followed by Vg and Syr. However, other Greek translations (Aq, Th, and Sym) have an adjective γνωστός ("known"), which denotes a passive meaning. In addition, as *GKC*, §30f, argues, Qal passive participle is sometimes found from intransitive verbs to denote an inherent quality or an abstract quality originating in the modification (also see *IBHS*, §37.4e). Thus, 1QIsa<sup>a</sup> can be considered as a correction or mistake. See Gelston, "Knowledge, Humiliation or Suffering," 126–41.

<sup>22</sup> There are several different opinions about the meaning of the second rhetorical question. Among them, three major opinions can be identified. The first considers "the arm of the Lord" to be "the power of the Spirit" and "whom" to be the people. This opinion focuses on the cause of the salvation. See Young, *Isaiah*, 3:341. The second considers "the arm of the Lord" to be the servant and "whom" to be the people. Motyer, *Isaiah*, 427; Oswalt, *Chapters 40–66*, 382. The last one considers "the arm of the Lord" to be the salvific power of God and "whom" to be the servant. See Goldingay, *Isaiah 40–55*, 495–96. Cf. Koole, *Isaiah III*, 2:277–78. Based on the immediate context where the description of the servant appears, the third one is preferred.

<sup>23</sup> Cf. Isa 40:10; 48:14; 51:5, 9; 52:10. As Boda, *Severe Mercy*, 206, argues, "Alongside the progressive revelation of the servant figure in Isaiah 40–55 is the progressive revelation of the 'arm of the Lord,' a synecdoche for the military power of Yahweh." Also see Boda, "Walking in the Light of Yahweh," 71–72.

<sup>24</sup> Cf. Deut 32:25; 1 Sam 15:3; 22:19; Song 8:1; Isa 11:8; Lam 4:4. Connecting to 11:1, some scholars try to find messianic implications in this word. See Gentry, "Atonement," 31–32. However, the context does

mentioned above, however, in this text this word refers to “a shoot” which is weak and whose life depends on the condition of the tree.<sup>25</sup> The negative implication of a shoot is supported by the following clause. The word “a root” (שֹׁרֵשׁ) is very common in the OT both in literal and figurative senses. Because a plant’s growth depends on a strong root system, the condition of the ground in which the root is embedded is very important. The spiritual condition or fate of Israel is often likened to the root of a plant.<sup>26</sup> In this context, the phrase “a root out of dry ground” emphasizes the weakness and insignificance of the servant, because a root that grows up out of dry ground is weak and undernourished.<sup>27</sup> Thus, this is a very shocking image for “the Servant of the Lord,” who should be a mighty redeemer for his people. In addition to this, the servant is described as one who has no form or majesty to cause his people to desire him.<sup>28</sup> Therefore, he does not receive the respect which the servant of the Lord deserves. Rather, he is despised and rejected by his people,<sup>29</sup> and even acquainted with sufferings and sickness (v. 3) which are frequently related to God’s punishment.<sup>30</sup> The

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not support this opinion.

<sup>25</sup> The feminine form (שֹׁרֵשׁ) of this word is usually used with the positive implication of vitality (Job 8:16; 14:7; Ps 80:12; Ezek 17:22; Hos 14:7), except Job 15:30 in which the wicked’s fate is likened to those whose shoots are dried up by God’s flame.

<sup>26</sup> For the wicked, see Job 5:3; 18:16; Isa 5:24; Hos 9:16; Mal 4:1. For the righteous, see Isa 27:6; Jer 17:7; Hos 14:5. For the various connotations of the word “root” in the Bible, see *DBI*, “Root,” 740–41.

<sup>27</sup> See Westermann, *Isaiah 40–66*, 261. Sometimes scholars try to find a connection between this verse and Isa 11:1–9, in which a root is associated with the messianic king, as seen in Baltzer, *Deutero-Isaiah*, 404. However, this verse does not have the connotation of the messianic king but implies the humiliation of the servant.

<sup>28</sup> As some scholars observe, this song contains several rhetorical devices of reiteration used to emphasize the main theme: the servant’s suffering and exaltation. See Raabe, “Effect of Repetition”; Barré, “Rhetorical-critical Observations”; Bergey, “Rhetorical Role of Reiteration.” Bergey finds five word pairs used in reiteration: “appearance/form”; “sickness/suffering”; “bear/carry”; “pierce/crush”; “transgressions/iniquities.”

<sup>29</sup> “Hiding the face” can be a gesture of respect (Exod 3:6), but it usually means an act of rejection (Isa 8:17; 54:8).

<sup>30</sup> There has been a translational issue concerning this word pair “sickness” and “sufferings.” Traditionally they have been rendered as “sorrows” and “grief.” Behind these translational options, there is a question as to whether the sufferings were caused by human opposition or by disease of some kind. The problem becomes complicated because both words can refer to both situations. However, on the basis of the

“we” group speaker also confesses that they were also among those who despised him. Thus, although the rejection of the servant often occurs in the OT, in this text the rejection is not because of his message, as is usual, but because of his appearance.

#### **8.1.2.2. His Suffering of Atonement and Obedience (Isa 53:4–9)**

This section reverses the situation of the previous segment. While introducing the servant’s suffering for atonement,<sup>31</sup> it describes this innocent suffering from two different aspects. Thus, the first part (vv. 4–6) highlights the “we” group’s confession of their wrong judgment concerning the servant’s suffering and humiliation. Using a singular speaker, the second part (vv. 7–9) explains the servant’s response during his suffering. While in the previous section his unexpectedly poor appearance was shocking to the “we” group, in this section it is a shock to them that this poor servant suffers not because of his own sins but because of their sins. Both facts are astonishing because they deviate from the general elements of the frame “the Servant of the Lord.” In this section, several images, including an afflicted slave worker and a slaughtered sheep, are employed for the servant in order to describe his suffering and death. In fact, within the image of “the servant of the Lord” as an intercessor, the servant’s suffering

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following verse, in which both words occur again and in parallel with the clauses “stricken, smitten by God, and afflicted,” it should be argued that they include the implication of suffering caused by other people. See Payne, “Servant of the Lord,” 134–36. Also see a further discussion in the following verse.

<sup>31</sup> Some scholars deny the traditional idea of vicarious suffering in which the servant suffered in the place of others. This is because they cannot find, either here or elsewhere in the OT, any justification for the concept of vicarious suffering and atonement. See Orlinsky, “Suffering Servant,” 246; Whybray, *Isaiah 40–66*, 175. However, this concept is familiar to the audience through the language of the entire sacrificial system, as argued by Oswalt, *Chapters 40–66*, 377; also see Blenkinsopp, *Isaiah 40–55*, 351. In addition, the arguments of Orlinsky and Whybray are based on their presuppositions from the historical-critical approach, in which prophecy should have clear meaning to the first audience and should be rooted in the historical background. This poem, however, should be interpreted by an approach which is sensitive to the metaphorical language of this poetic text, even though this is a prophetic text. This is because by means of poetic and metaphorical language the messages of the prophet can often be applied to multiple fulfillments. In addition, this text focuses on the mission of the servant, not on the identity of the servant. Cf. Clines, *I, He, We and They*.

is expected.<sup>32</sup> In addition, in the third Servant Song (Isa 50:4–9), the innocent suffering of the servant has already been described. However, in this text his suffering is more radical and far beyond the people’s usual expectation. Thus, his suffering of vicarious atonement is described in detail in vv. 4–9, progressing from his suffering to his death.

<p><sup>4</sup> However, our sickness he himself bore, And our sufferings he carried; Yet we ourselves considered him stricken, smitten by God, and afflicted. <sup>5</sup> But he was pierced for our transgressions,<sup>33</sup> he was crushed for our iniquities; The chastisement for our peace<sup>34</sup> was upon him, And by his wound we are healed.<sup>35</sup> <sup>6</sup> All of us like sheep have gone astray, each of us has turned to his own way; and the LORD has caused the iniquity of us all to fall upon him.</p>	<p>אָכֵן חָלִינוּ הוּא נָשָׂא <sup>4</sup> וּמַכָּאֲבִינוּ סִבְלָם וְאִנְחָנוּ חֲשַׁבְנָהוּ נִגְוַע מִכָּה אֱלֹהִים וּמַעֲנָה: וְהוּא מִחֻלָּל מִפְּשָׁעֵנוּ <sup>5</sup> מִדָּכָא מַעֲוֹנֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ עָלָיו וּבְחִבְרָתוֹ נִרְפָּא לָנוּ: כָּלֵנוּ כַּצֹּאֵן תָּעִינוּ <sup>6</sup> אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיְהִי הַפְּגִיעַ בּוֹ אֶת עוֹן כָּלֵנוּ:</p>
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This section begins with a strong asseverative particle אָכֵן (“however”) signalling the turning point of the story.<sup>36</sup> V. 4 is divided into two parts which represent the speakers’ present evaluation of the servant which is the main theme in this section (vv. 4–9) and their previous evaluation of the servant which was the main theme in the previous section (vv. 1–3).<sup>37</sup> The reversal of their evaluation is also

<sup>32</sup> In the history of Israel, many prophets experienced their people’s rejection and suffering. Cf. Deut 3:23–28; 1 Kgs 18:4, 13; Neh 9:26; Jer 11:21; 38:6; Mic 2:6. See Goldingay, *Isaiah 40–55*, 481–88; *DBI*, “Prophet, Prophetess,” 670–74.

<sup>33</sup> As seen in most English versions, in this verse, the preposition מִן is used in causal sense (because of).

<sup>34</sup> This use of the genitive explains the purpose for which something is intended. See *GKC*, §128q; *IBHS*, §9.5.2c.

<sup>35</sup> The passive verb נִרְפָּא (niph'al form) is used impersonally. Thus, in the translation, the indirect object “to us” (לָנוּ) becomes the actual subject of the sentence. See *GKC*, §121a; *IBHS*, §11.2.10g; *J-M*, §128ba.

<sup>36</sup> See *IBHS*, §39.3.5d, which argues that the particle אָכֵן has two main functions. One is to reverse or restrict what immediately precedes it. The other has a general emphatic sense, indicating a sudden recognition in contrast to what was previously assumed. Muraoka, *Emphatic Words*, 132–33, argues that the particle אָכֵן can indicate “a turning-point in the thought of the speaker and expresses the reality in opposition to his previous doubt or false presupposition.” Also see Goldbaum, “Two Hebrew Quasi-Adverbs,” 132–35.

<sup>37</sup> The phrase “yet we” (וְאִנְחָנוּ) begins the second clause. Thus, the contrast between two parts is

emphasized by the repetition of the word pair “sickness” and “sufferings” used in the previous verse. They previously thought that “sickness” and “sufferings” were caused by his own wrongdoings, because he was stricken, smitten, and afflicted by God. This thought is based on the traditional action-consequence principle.<sup>38</sup> However, in this verse they confess that the “sickness” and “sufferings” which the servant bore are “ours.” This confession implies that the servant suffered in their place. As mentioned above, however, there is a question as to whether the sufferings were caused by human opposition or by disease of some kind, because our text does not mention the direct cause of this suffering but focuses on the surprising confession that the servant suffered in the place of the “we” group.<sup>39</sup> Although the word pair “sickness” and “sufferings” can refer to both situations, the following verses seem to indicate human oppression. In addition, Jeremiah and Lamentations employ these words in order to describe the desolation of the land and the nation caused by foreign nations.<sup>40</sup>

This implication of human oppression is intensified by the image of a slave worker in this verse. In order to describe the servant’s suffering vividly, the image of a

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emphasized by *וְאֵנָּחֵנוּ* (“yet we”) consisting of the conjunction *waw* and the first person plural pronoun.

<sup>38</sup> See Westermann, *Isaiah 40–66*, 262. He argues that, mentioning the example of Job’s friends, “for the ancient world this attitude was the orthodox, correct, indeed the devout, one.” Also see Blenkinsopp, *Isaiah 40–55*, 352–53.

<sup>39</sup> Following Jerome, Duhm, *Das Buch Jesaja*, 397–98, argued that the servant was a leper, referring to the similar language used in priestly texts (Lev 13:8) and the account of King Azariah (2 Kgs 15:5). However, as Heskett, *Messianism*, 191, says, while the noun *נִגַע* indicates the leprosy (Lev 13–14), the verb form of *נָגַע* is never used for that meaning. Also see, Schipper, *Disability and Isaiah’s Suffering Servant*, who radically argues that the servant was a disabled person. However, the text does not clearly reveal what the real cause of the suffering is.

<sup>40</sup> For “sickness,” see Isa 1:5; Jer 6:7; 10:19. For “suffering,” see Jer 30:15; 51:8; Lam 1:12; 18. For the general discussion of the word “suffering” (*מִכְאוֹב*) as a specific word which usually occurs as a result of wrongdoing, see Heskett, *Messianism*, 188.

According to those who consider the servant to be some group in Israel or a prophet, this suffering is caused by Babylonian authorities or by the exiles themselves during the ministry of the group or the prophet for the exiles. This is based on notions that the direct audience of this message is the exiles and the servant’s suffering is related to the return of Israel. See Whybray, *Isaiah 40–66*, 175; Goldingay, *Isaiah 40–55*, 504–505. In addition, Goldingay also finds some tension between the announcement in 40:2 that they have already suffered twice for their failures and the message of the servant’s atonement in this passage.

slave worker, which is drawn from their ancestors' suffering in Egypt,<sup>41</sup> is employed. Israel's Egyptian experience is an important event in Israel's history, not only in terms of God's salvation but also of their shame and suffering. There are direct connections to their suffering in Egypt by the words "carrying,"<sup>42</sup> "affliction,"<sup>43</sup> and "servitude."<sup>44</sup> In fact, Israel was afflicted and forced to serve by carrying burdens as slave workers. In addition, the three passive participles "stricken," "smitten," and "afflicted" imply that his suffering was very severe.<sup>45</sup> This image evokes the audience's surprise, because the Servant of the Lord does not deserve this kind of severe hardship but God's honour and glory.

While the second half of v. 4 begins with the phrase וְאֵנָּחֵנוּ ("yet we"), signalling a contrast between the two halves of the verse, v. 5 begins with the phrase וְהוּא ("but he"), signalling a contrast to the thought of the "we" group in the second half of v. 4. With this contrast, the vicarious meaning of the suffering becomes clearer in vv. 5–6. As in the previous verse, two parallel clauses in v. 5 emphasize the severity of the suffering and its substitutionary character. The first participle מְחַלֵּל ("pierced")

<sup>41</sup> For this connection, see Ceresko, "Rhetorical Strategy," 48–50; Goldingay, *Isaiah 40–55*, 499–500; Westermann, *Isaiah 40–66*, 248.

<sup>42</sup> The related nouns to the verb סָבַל ("to carry") are found in the early chapters of Exodus or in the description of the Egyptian experience. For "labour" (סִבְלָה), see Exod 1:11; 2:11; 5:4–5; 6:6–7; for "burden" (סִבְלָה), see Ps 81:7.

<sup>43</sup> The verb עָנָה, which expresses the oppression, is used in Exod 1:11–12 describing the Egyptian's oppression on the Israelites: "Therefore they set taskmasters over them to afflict them with heavy burdens... But the more they were oppressed, the more they multiplied and the more they spread abroad." In this verse two other words of "oppression" intensify this impression.

<sup>44</sup> The related words to the noun "servant" (עֶבֶד) are found in texts referring to Israel's suffering in Egypt. For "enforced work" (עֲבָדָה), see Exod 1:14; 2:23; 5:9, 11; 6:6, 9.

<sup>45</sup> In a similar context, the first verb נָגַע usually means "to touch violently" or "hurt aggressively" (see Gen 32:26; Josh 9:19; 2 Sam 14:10; Job 1:19; Ps 104:32; Amos 9:5). The second verb נָכָה usually means "to smite" and often results in death or destruction (see Exod 2:12; 4:15; Deut 27:24; 2 Sam 10:18; 1 Kgs 22:34; 2 Kgs 15:16; Amos 3:15). The third verb means "to oppress" or "to humiliate" (Gen 15:13; 31:50; Exod 1:11; Lev 16:29; Num 24:24; Deut 26:6; 2 Kgs 17:20; Zeph 3:19). Thus, all three verbs contain the implication of violent power.

usually refers to a fatal wounding often caused by a sword.<sup>46</sup> The second participle מִדָּכָא (“crushed”) indicates a fatal crushing or a general oppression.<sup>47</sup> In active use of this verb (דָּכָא), the usual subject is God and God’s crushing action is applied to a person except on one occasion (Ps 89:11). In light of the parallel, the first meaning is preferred in this verse. Two parallel nouns “transgression” (פְּשָׁע) and “iniquity” (עֲוֹן) indicate that the servant’s suffering relates to God’s punishment that was caused by the sins of the “we” group. Thus, this verse evokes the image of one who is severely punished because of the sins of others. With this image, the speakers confess that the innocent servant was very severely wounded, or possibly even killed, because of their transgressions.<sup>48</sup> Beyond the simple surprise, this confession evokes the audience’s compassion for the servant’s innocent suffering and punishment.

In the second half of v. 5, while the image of the punished one is continually used, there is a new development concerning the effect of the servant’s suffering.<sup>49</sup> The speakers regard his suffering as giving them peace and healing. As in the first half of v. 5, the second half also consists of two parallel clauses. Thus, “chastisement” and “his wound,” and also “our peace” and “we are healed” are used in parallel respectively. In addition, “chastisement” is in opposition to “our peace” while “his wound” is to “we are healed.” The noun “chastisement” (מוֹסֵר) and its verb form (יָסַר) refer to correction

<sup>46</sup> Cf. Isa 51:9; Job 26:13; Prov 26:10; Jer 51:4; Lam 2:12; 4:9; Ezek 32:26.

<sup>47</sup> For the first meaning, see Ps 72:4; Job 4:19; 6:9; 34:25; Lam 3:34. For the second meaning, see Isa 3:15; Pss 94:5; 143:3; Prov 22:22.

<sup>48</sup> Although the text does not clearly state how seriously he was wounded, the expressions in vv. 4–5 already make the audience imagine the possibility of his death. See Smith, *Isaiah 40–66*, 450.

<sup>49</sup> Based on the following verses, some scholars understand that v. 5a already states the atoning suffering of the servant. See Heskett, *Messianism*, 192; Koole, *Isaiah III*, 2:294. However, up to this point, as Häggglund argues, although the text obviously states that the servant suffered because of the sins of the “we” group, it is still not clear whether the servant’s suffering atones for their guilt or not (Häggglund, *Isaiah 53*, 52–56). This song reveals the fact of the atoning suffering slowly and progressively with metaphorical expressions so that the audience may accept more emotionally and properly the atoning sacrifice of the servant.

resulting in education.<sup>50</sup> This word is most often used in God’s discipline of his people.<sup>51</sup> Although God’s discipline usually refers to oral instruction, it can be God’s punishment and include various disasters such as famine, drought, war, and exile.<sup>52</sup> In light of this, the image of God’s punishment is continually used. While there are still debates about the origin of the word, the noun “peace” (שָׁלוֹם) usually describes the state of fulfilment of God’s covenant or the state of well-being given by God’s blessing and protection.<sup>53</sup> Thus, the phrase “the chastisement for our peace” means that because of the servant’s suffering the “we” group recovered their peace, which they lost because of their covenant-breaking. The phrase “his wound” (חַבְרָחוֹ) is closely related not only to “the chastisement” in the parallel clause, but also to the clauses “stricken, smitten by God, and afflicted” in the previous verse. Thus, this clause also indicates that because of his suffering they are healed.<sup>54</sup> In a similar context the words “wound” and “healing” often refer to recovery from destruction, forgiveness of sins, or salvation from a dangerous situation.<sup>55</sup> Therefore, based on the comparison of these two parallel clauses, it can be argued that the peace and healing seem to refer to their spiritual recovery, that is, the restoration of their relationship with God. However, because in

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<sup>50</sup> This word is often used in Proverbs as the correction of wisdom. Cf. Prov 1:2, 3, 7; 3:11; 4:13; 5:12, 23; 6:23; 10:17; 12:1; 13:1; 15:5; 16:22.

<sup>51</sup> Cf. Prov 3:11; Jer 2:30; 5:3; 7:28; 17:23; 32:33; Hos 5:2; Zeph 3:2, 7.

<sup>52</sup> Cf. Lev 26:14–33. In this passage, as God’s discipline, the text lists various disasters which Israel would experience if they do not listen to God’s words. Also see Amos 4:6–11.

<sup>53</sup> Cf. Isa 32:17; 54:10; Gen 26:29; Exod 4:18; Lev 26:6; Num 6:26; 25:12; Deut 2:26; Josh 9:15; 1 Sam 1:17; 1 Chr 22:9; Pss 4:9; 29:11; 119:165; Ezek 34:25; Mal 2:5.

<sup>54</sup> Cf. Goldingay, *Isaiah 40–55*, 499–500. He argues that the description of the servant’s suffering reminds the audience of the sufferings which their ancestors experienced in Egypt as slaves.

<sup>55</sup> These terms are mainly used with the metaphorical sense in poetic or prophetic texts. See Job 5:18; Pss 6:3; 30:3; 41:5; Isa 6:10; 19:22; 57:18; Jer 3:22; 8:22; 17:14; 30:17; 33:6; Lam 2:13; Hos 5:13; 6:1; 7:1; 11:3; 14:4.

the Bible the people's spiritual relationship with God is usually related to their physical condition, the physical restoration cannot be excluded from consideration in this text.<sup>56</sup>

While it is already implied in vv. 4–5, the sinfulness of the “we” group is more clearly described in contrast to the servant's innocent suffering in v. 6.<sup>57</sup> The speakers are likened to sheep which have gone astray. The image of sheep for the people of God is from a popular metaphor “shepherd/sheep,” which belongs to the frame “the relationship between God and his people.”<sup>58</sup> While this metaphor often positively expresses the people's confidence in God for guidance, provision, and security, in this text it negatively focuses on his people's sinful nature. Without the guide of the shepherd, the sheep often wander around and encounter some dangerous situations. While in the Bible the sheep's scattering is often described as the shepherd's responsibility,<sup>59</sup> in this text it is sheep that have the responsibility of their going astray. Although the sheep's going astray can happen by chance, the second clause, “turning into his own way,” shows that the sheep deliberately turn into their own way, breaking away from the shepherd.<sup>60</sup> Thus, the image of sheep demonstrates that the “we” group

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<sup>56</sup> See Smith, *Isaiah 40–66*, 451. Also see Mayhue, “Isa 53:4–5”; Bokovay, “Physical Healing”; Wilkinson, “Physical Healing.” In his article which deals with the relationship between physical healing and atonement, Mayhue (121) argues that “the conclusion is that physical healing is not in the atonement, but rather comes through the atonement after resurrection, because only then does the atonement eliminate the moral cause of physical infirmities, which is sin in one's personal experience.”

<sup>57</sup> See Lindsey, “Career of the Servant,” 24. Emphasizing the vicarious suffering of the servant, he quotes Urwick's argument (*Servant of Jehovah*, 123) that “[n]othing can be stronger than the antithesis running through this verse, both between the pronouns he, him, his, on the one hand, and our, our, our, us, on the other; and that between the wounding, bruising, chastisement, stripes on the one hand, and the peace and healing on the other.”

<sup>58</sup> For the metaphor shepherd/sheep, see Gen 49:24; Pss 23:1–4; 28:9; 74:1; 79:13; 80:2; 95:7; 100:3; 119:176; Isa 40:11; 49:9; Jer 3:15; 23:1; 31:10; Ezek 34:2–31; Hos 4:16; Mic 2:2; 7:14; Zech 9:16. Also see *DBI*, “Sheep, Shepherd.”

<sup>59</sup> In the sheep/shepherd metaphor, God sometimes accuses the leaders of their sinfulness that made their sheep scatter and drove them into danger. Jer 10:21; 23:1–2; 50:6; Ezek 34:5–6.

<sup>60</sup> Koole, *Isaiah III*, 2:297, argues that the verb פנה (“to turn aside”) in this context indicates that “someone deliberately takes a certain direction and in doing so turns around. This verb implies an intentional breaking away from Yahweh.”

went astray from God’s way by their own choice.<sup>61</sup> In other words, this image implies the “we” group’s rebellious character and their own responsibility.<sup>62</sup> Along with this confession about their individual sin, the phrase כָּלָנוּ “all of us” used at the beginning and end of v. 6 emphasizes the rebellious character of the “we” group.<sup>63</sup> At the same time, with the word order making the verbal expression stand out rhetorically,<sup>64</sup> the speakers again repeat the fact that their sins were placed upon the servant by God and emphasize the atoning suffering of the servant.

<p><sup>7</sup> He was oppressed<sup>65</sup> and he was afflicted, yet he did not open his mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers,</p>	<p><sup>7</sup> נָגַשׁ וְהוּא נֶעְנָה וְלֹא יִפְתַּח פִּי כַּשֶּׁה לְטֹבַח יוֹבֵל וְכִרְחַל לְפָנָי גְּזוּיָה נֶאֱלָמָה וְלֹא יִפְתַּח פִּי:</p>
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<sup>61</sup> The verb תעה (“to go astray”) is often used in a context that indicates the people’s sinful nature going astray from God’s teaching or truth. See Pss 95:10; 107:4; Prov 21:16; Isa 3:12; 35:8; 63:17; Ezek 14:11; 44:15.

<sup>62</sup> See Koole, *Isaiah III*, 2:297.

<sup>63</sup> Goldingay, *Isaiah 40–55*, 504; Koole, *Isaiah III*, 2:298; Oswalt, *Chapters 40–66*, 389.

<sup>64</sup> See Rosenbaum, *Word-Order Variation*, 201–2.

<sup>65</sup> LXX omits the first word נָגַשׁ (“He was oppressed”) without any other textual support. Vg, Syr, Sym, and Tg link this word to נָגַשׁ (“to approach”), not נָגַשׁ (“to oppress”). However, the MT reading fits well with the context of the servant’s suffering.

<sup>66</sup> Although there are many opinions, when we consider the context in which the people misjudged the servant, this phrase should be translated as “as for his generation.” Thus, the particle אֵת functions as an emphatic particle which introduces the subject of a sentence. See *GKC*, §117m. In common usage, the noun דֹּר means a person’s contemporaries, which is the most common opinion. For a detailed discussion, see Koole, *Isaiah III*, 2:305–8.

<sup>67</sup> There are many variants of the last phrase נָגַשׁ לָמוֹ (literally, “a plague to him/them”): 1QIsa<sup>a</sup>, נִגַּשׁ לָמוֹ (“he was stricken to him/them”); LXX, ἤχθη εἰς θάνατον (“he was led to death”); Vg, *percussit eum* (“I struck him”); Syr, *qrbw lh* (“they struck him”); Sym, πλῆγη αὐτοῖς (“a plague to them”); Aq and Th, ἤψατο αὐτῶν (“he touched them”). These various readings may be produced by the difficulty of the MT reading. Their readings mostly disagree with one another about the subject of the stroke. It implies that their *Vorlagen* did not explain the subject’s identity. Therefore, MT reading, which is *lectio difficilior*, is preferred to 1QIsa<sup>a</sup> or other readings.

<sup>68</sup> While the MT reads וַיַּתֵּן (“and he made”), 1QIsa<sup>a</sup> reads וַיַּתְנוּ (“and they made”) and the LXX καὶ δώσω (“and I will give”). The LXX seems to be influenced by “my people” in v. 8. It is also consistent with the tendency of the LXX translator’s theological exegesis, which emphasizes God’s authority. As the reading of 1QIsa<sup>a</sup> implies, the reading of the MT can be understood as an impersonal construction. In addition, the impersonal plural form of the 1QIsa<sup>a</sup> reading is more common than the MT’s singular form. Thus, the scribe of 1QIsa<sup>a</sup> could change it easily into plural form. In addition, 4QIsa<sup>d</sup> and other ancient translations such as Vg, Syr, Sym, and Tg support the MT.

<sup>69</sup> In some cases, the preposition עַל functions as a conjunction which leads a concessive clause (Job 16:17). See *GKC*, §160.

and he did not open his mouth.

<sup>8</sup> By oppression and judgment he was taken away; and as for his generation,<sup>66</sup> who could consider that he was cut off out of the land of the living, for the transgression of my people, the stroke was to him?<sup>67</sup>

<sup>9</sup> And his grave was made<sup>68</sup> with wicked men, and with a rich man in his death, although<sup>69</sup> he had done no violence, and there was no deceit in his mouth.

<sup>8</sup> מַעֲצָר וּמִמְשָׁפֵט לָקַח  
וְאֶת־דֹּרוֹ מִי יִשׁוּחַח  
כִּי נִגְזַר מֵאֶרֶץ חַיִּים  
מִפֶּשַׁע עָמִי נִגַּע לְמוֹ:  
<sup>9</sup> וַיִּתֵּן אֶת־רַשְׁעִים קִבְרוֹ  
וְאֶת־עֲשִׂיר בְּמִתּוֹ  
עַל לֹא־חָמָס עָשָׂה  
וְלֹא מִרְמָה בִּפְּיוֹ:

Whereas in vv. 3–6 the people’s wrong judgment of the servant’s suffering was the focus, vv. 7–9 focuses on the servant’s silent obedience and his innocent death by the people’s unjust treatment.<sup>70</sup> In v. 7, the image of a sheep is again employed but this time it is applied to the servant with an opposite implication to the previous one. While the previous image of sheep describes the rebellious character of the sheep, this verse likens the servant to a silent and obedient sheep. The image of a sheep that is led to the slaughter describes a sheep that encounters a life-threatening situation but does not show any action of resistance or anxiety. The image of a sheep that is silent before its shearers also shows a sheep that quietly submits to the harsh treatment that happens in the process of its shearing.<sup>71</sup> Therefore, this verse creates a vivid contrast between the many rebellious sheep that were wandering astray in v. 6 and the obedient and silent sheep in the face of slaughter and harsh treatment in v. 7.<sup>72</sup> The central focus on the servant’s silence and obedience, even at the moment of his death, is also emphasized by the repetition of the same clause “he did not open his mouth.”<sup>73</sup>

<sup>70</sup> Some scholars argue that the servant did not actually die. See Driver, “Isaiah 52:13–53:12,” 90–105; Thomas, “Consideration of Isaiah LIII,” 119–26; Whybray, *Thanksgiving for a Liberated Prophet*, 79–105. Actually, because of poetic and metaphorical language, there is some ambiguity in the meaning of each expression. See Goldingay, *Isaiah 40–55*, 507–8; Clines, *I, He, We and They*, 28–29. However, the repeated phrases relating to the servant’s death within vv. 8–12 make the impression of the servant’s actual death stronger. See Payne, “Servant of the Lord,” 136–39; Oswalt, *Chapters 40–66*, 393.

<sup>71</sup> See Koole, *Isaiah III*, 2:302.

<sup>72</sup> See Smith, *Isaiah 40–66*, 452; Goldingay, *Isaiah 40–55*, 506.

<sup>73</sup> In Jer 11:19, Jeremiah uses the same image as here: “I was like a gentle lamb led to the slaughter.”

The sheep images are not necessarily related to ritual in this text; however, when considered together with the repeated references to the servant's atoning suffering and the term "a guilt offering" אֲשָׁם (v. 10), in the context these images create connotations of innocent sacrifice. In addition, these images related to the silence of the servant are different from other servants who, when they encounter trouble, become angry, complain, weep, or loudly proclaim about their miserable situations.<sup>74</sup> Although there are many servants of the Lord who faithfully endure their suffering and the previous Servant Songs imply the suffering of the servant (49:4; 50:6–7), this servant in this song shows an extreme example of the Servant of the Lord. Thus, this sheep image of the servant evokes the audience's compassion for him.

In v. 8, the voice of an individual repeats the "we" group's confession about the innocent death of the servant and people's misunderstanding about it.<sup>75</sup> While this verse consists of some unusual structures and difficult sentences, the general meaning is intelligible because of the repeated theme in the context. In the prepositional phrase "by oppression and judgment" (בְּעֶזְרַת וּבְמִשְׁפָּט), both nouns עֶזְרַת ("oppression")<sup>76</sup> and

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However, as Oswalt, *Chapters 40–66*, 392, argues, the main focus in Jer 11:19 is on the fact that the sheep does not know what is about to happen to it, not on his silent submission to what lies ahead, as in our text.

<sup>74</sup> See Goldingay, *Isaiah 40–55*, 505–6. As mentioned above, Jer 11:19 shows close verbal connection to 53:7–8. However, as Goldingay argues, although Jeremiah as a suffering prophet has some similarities to the suffering servant in Isaiah, Jeremiah was not silent in his trouble. In addition to this, there are many servants who complain in their miserable situations, such as Elijah (1 Kgs 19:1–18), Jonah (Jon 4:1–11), Habakkuk (Hab 1:2–17), and Job (3:1–26).

<sup>75</sup> Although it is not clearly mentioned in the text, the speaker changes from the "we" group to the prophet who sympathizes with the confession of the "we" group. This change is revealed by the phrase "my people," which indicates that the speaker is an individual who belongs to Israel. See Koole, *Isaiah III*, 2:309–10; Oswalt, *Chapters 40–66*, 396; Goldingay, *Isaiah 40–55*, 508. Although in this book this phrase ("my people") is usually spoken by God (Isa 1:3; 3:15; 40:1; 43:20; 47:6; 51:4; 52:4–6; 57:14), the prophet also uses this phrase (3:12; 5:13). However, it should be considered that in prophetic speech the change of speaker between God and his messenger often happens without notice. Thus, it is often hard to distinguish who the speaker is. In vv. 8–9, it seems that the prophet summarizes the confession of the "we" group.

<sup>76</sup> While there are many occurrences of the verb from the same root, there are only two occurrences of this noun other than in this verse. In Ps 107:39, indicating miserable misfortune, this noun refers to oppression.

מִשְׁפָּט (“judgment”)<sup>77</sup> are used in a negative sense. Thus, this phrase indicates the unjust legal process which the servant experienced.<sup>78</sup> Although the meaning of the verb “he was taken away” (לָקַח) is ambiguous, as many scholars contend, it seems to mean the death of the servant by unjust judgment, which is also supported by the second half of this verse.<sup>79</sup> Thus, in this verse the servant is described as one who is unjustly treated and killed.

In the following clause, there is much dispute about the meaning of the phrase “as for his generation” (אֶת־דְּוֹרוֹ).<sup>80</sup> This is an issue related to the interpretation of the whole second half of this verse. Although there are various opinions, when we consider the context in which the people misjudged the servant, it seems natural to take this word דְּוֹר to mean a person’s contemporaries<sup>81</sup> and the particle אֶת as an emphatic

In Prov 30:16, this word indicates the closure of a woman’s womb. Thus, the noun עֶצֶר refers to the state of restraint with implications of closure, oppression, or imprisonment.

<sup>77</sup> While the noun מִשְׁפָּט mainly refers to God’s justice within chs. 40–49 (40:14, 27; 41:1; 42:1, 3, 4; 49:4), this word usually indicates human judgment within Isa 50–55 (50:8; 54:17).

<sup>78</sup> With the interpretation of the phrase “by oppression and judgment,” there are three major opinions. First, taking the preposition בְּ as the cause or means of a situation (because of or by), scholars assume that this phrase refers to the unjust judgment: “because of (or by) oppressive judgment.” See Oswalt, *Chapters 40–66*, 392–3; Goldingay and Payne, *Isaiah 40–55*, 2:311–12. Second, taking the preposition בְּ in ablative sense, some consider this phrase to mean “from imprisonment and judgment.” See Westermann, *Isaiah 40–66*, 265; North, *Second Isaiah*, 241. In connection with this, Whybray considers this preposition to be used in a temporal sense: “after arrest and judgment” (*Isaiah 40–66*, 177). Finally, taking the preposition בְּ as a privative marker (“without”), which marks what is missing or unavailable, they argue that this phrase refers to the absence of the proper legal process: “without protection and judgment.” Koole, *Isaiah III*, 2:305. Although Westermann argues that the second interpretation makes a good connection with the previous verse in which the servant is likened to sheep to be led to the slaughter (*Isaiah 40–66*, 265), the first interpretation is preferred, because the context is filled with the repeated mention of the innocent suffering. See NIV, NJPS, NRSV, NASB, and ESV. In fact, there are various minority opinions. See Koole, *Isaiah III*, 2:303–5. The various use of the preposition בְּ see Williams, *Hebrew Syntax*, 125, 319, 321; *IBHS*, §11.2.11.

<sup>79</sup> The popular verb לָקַח can be used in various senses. However, in this context there are two main possibilities. First, this verb can indicate to take someone’s life, in the sense of causing death (Ps 31:14; 1 Kgs 19:4; Isa 57:13; Jer 15:15; Ezek 33:6; Jon 4:3). See Oswalt, *Chapters 40–66*, 393; North, *Second Isaiah*, 241. Secondly, this verb can mean to take a person away, in the sense of “translation,” as in the cases of Enoch (Gen 5:24) or Elijah (2 Kgs 2:3). However, as Baltzer argues (*Deutero-Isaiah*, 416), the context, in mentioning the grave, already excludes the second possibility.

<sup>80</sup> For a detailed discussion, see Koole, *Isaiah III*, 2:305–8.

<sup>81</sup> The noun דְּוֹר basically means “a period,” that is, a circle of a person’s lifetime (Gen 15:16; Deut 1:35;

particle introducing the subject of the sentence.<sup>82</sup> Thus, while leading the following object clause, the question “as for his generation, who could consider?” confesses their lack of awareness of the servant’s innocent death.<sup>83</sup> In addition, the object clause indicates the servant’s death by employing a metaphorical expression: “he was cut off from the land of the living.”<sup>84</sup> Thus, the speaker confesses that, although the servant has suffered and died through a process of unjust judgment, the people did not consider his death to be caused by their transgression.

The image of the servant as one who is unjustly judged and killed is further developed in v. 9 where “the wicked” (רָשָׁעִים) and “the rich” (עָשִׁיר) are used as closely related groups in parallel.<sup>85</sup> Although in the OT wealth is often a sign of blessing (Ps 112:1–3; Prov 10:22; 14:24), the rich are also warned about the dangers caused by

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2:14; 23:8) or “a certain time period” (Isa 51:9; Deut 32:7; Exod 3:15; Pss 45:17; 100:5; 102), which often indicates the eternal time. In addition, this word also indicates one group as related to another by natural descent (Gen 17:7, 9; Exod 12:14, 17; Judg 2:10; Job 42:16), contemporaries (Isa 53:8; Gen 6:9), or a group having a certain common character (Pss 14:5; 24:6; 79:13; Prov 30:11, 12, 13, 14; Jer 2:31; 7:29).

<sup>82</sup> See *GKC*, §117m.

<sup>83</sup> In fact, there is another popular opinion about this clause. As in NIV’s translation, Oswalt prefers to take מֵאֵרֶץ as the object marker and the noun דָּוָר to mean “his descendants.” Then, the following clause is not the object but a causal clause beginning with a causal conjunction כִּי (because). See Oswalt *Chapters 40–66*, 395. As he argues, this interpretation makes for clearer parallelism within each of the two bicola. However, as often happens in Hebrew poetry, this poem also often breaks the parallelism, as in the previous verse. In addition, although, as he mentions, the absence of the descendants is a shame in Israel, the immediate context does not deal with this issue. Rather, the context makes a contrast between the servant’s innocent suffering and the people’s sinfulness.

<sup>84</sup> Although there is some dispute about the meaning of this poetic expression, based on its close relation with Jer 11:19, in which being cut from the land of the living is a poetic expression for being killed, this clause should be understood as an expression for the servant’s death. See Dell, “Suffering Servant,” 126–27; Koole, *Isaiah III*, 2:308–9; Blenkinsopp, *Isaiah 40–55*, 353–54. Whybray argues that, because Jer 11:19 refers to plots against the prophet’s life which had failed, there is no implication that the servant was put to death (*Isaiah 40–66*, 176). However, Blenkinsopp argues, criticizing Whybray, that “it indicates the contrary, since it is clear that Jeremiah’s enemies intended his death” (*Isaiah 40–55*, 353).

<sup>85</sup> Although this interpretation is traditionally supported, many scholars consider that the two words do not match each other. Thus, although most ancient versions support the MT, some scholars often try to emend the word עָשִׁיר or to explain the two words as antonyms, connecting the word עָשִׁיר “the rich” to a rich man, Joseph of Arimathea in Matt 27:57. However, the structure of the two parallel clauses in the first half of this verse strongly supports the interpretation that the two words are same referents. In addition, the text in Matt 27 does not link Jesus’ burial with this verse. Therefore, both words should be treated as closely related group. For the various opinions, see Koole, *Isaiah III*, 2:314–15.

their wealth.<sup>86</sup> In fact, wealth is often associated with oppressive or wicked behaviour.<sup>87</sup> Thus, the servant's burial with the wicked/rich again serves to emphasize the fact that he was unjustly treated as one of the wicked, even though he was innocent. In insisting that the servant was innocent of any action of violence or any deceitful words, there is a contrast between the wicked and the servant who is innocent. Therefore, the second half of v. 9 intensifies the image of the servant who is innocent but humiliated in his death.

### **8.1.3. God's Plan and the Servant's Exaltation (53:10–12)**

In the previous verses of this song, the servant's vicarious suffering and death was gradually explained by the voices of the "we" group and of the prophet. In this concluding section of the song, God's purpose for the servant's suffering and death is revealed by means of God's voice or the voice of the prophet who proclaims God's message. Although this section deals with God's plan for the servant, God's direct voice in the first person appears from the second half of v. 11. This section shows a sudden transition from the servant's suffering and death in the previous section to his future exaltation. As is often the case in this song, this section also contains some unexpected elements in the frame "the Servant of the Lord." In order to explain the

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<sup>86</sup> According to the OT, wealth may lead to self-dependence rather than dependence upon Yahweh (Hos 12:8), may derive from deceit and treachery (Jer 5:27), may fly away with eagles' wings (Prov 23:4), and cannot redeem a soul (Ps 49:6). Thus, although wealth is often a sign of God's blessing, at the same time it can be the cause of misfortune. Therefore, Agur wisely prays "give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full and deny you and say, 'Who is the LORD?' or lest I be poor and steal and profane the name of my God" (Prov 30:8–9). For the various implications of "wealth," see *DBI*, "Prosperity," 675–76.

<sup>87</sup> Cf. Pss 49:6–7; 52:9; Prov 18:23; 28:6, 20; Jer 17:10; Mic 6:12. Interestingly, the poor is frequently described as one who is righteous and protected by God. See Isa 25:4; Pss 9:18; 12:5; 37:14; 40:17; 72:4. Thus, according to the OT, it can be argued that the poor is one who is more likely to be saved by God than the rich is.

servant's future exaltation, the images of one who is blessed by God and a conqueror who wins the war are employed for the servant in this section.

<p><sup>10</sup> But the LORD was willing to crush<sup>88</sup> him, he made him suffer.<sup>89</sup> When his soul makes a guilt offering,<sup>90</sup> he will see his offspring, he will prolong his days, and the will of the LORD will prosper in his hand. <sup>11</sup> Out of the anguish of his soul, he will see<sup>91</sup> and be satisfied by his knowledge<sup>92</sup>; the righteous one, my servant, will make the many righteous, and he will bear their iniquities. <sup>12</sup> Therefore, I will divide to him the many, and he will divide the numerous as booty,<sup>93</sup> because he poured out his soul to death, and was numbered with the transgressors; and he himself bore the sin of many, and he would intercede for the transgressors.<sup>94</sup></p>	<p><sup>10</sup> וַיְהוּה חָפֵץ דְכָאוּ הַחֲלִי אִם-חַשִּׁים אָשֵׁם נַפְשׁוֹ יִרְאֶה זֶרַע יֶאֱרִיךְ יָמִים וְחָפֵץ יִהְיֶה בְיָדוֹ יִצְלַח: <sup>11</sup> מִעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׁבַּע בְּדַעְתּוֹ יִצְדִיק צְדִיק עַבְדִּי לְרַבִּים וְעֹנֹתָם הוּא יִסְבֵּל: <sup>12</sup> לְכֵן אֶחְלַק לוֹ בְּרַבִּים וְאֶת-עֲצוּמִים יֶחְלַק שְׁלָל תַּחַת אֲשֶׁר הֵעֵרָה לְמוֹת נַפְשׁוֹ וְאֶת-פְּשָׁעִים נִמְנָה וְהוּא חָטָא רַבִּים נֶשְׂא וּלְפָשָׁעִים יִפְגִּיעַ: ס</p>
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<sup>88</sup> LXX and Tg translate the verb דכא “to crush” with its Aramaic sense “to cleanse.” It is likely that these translations follow a theological intention which avoids implicating God in the oppression and highlights God’s role in the salvation. See Goldingay and Payne, *Isaiah 40–55*, 2:319; Lust, “Demonic Character,” 11–13.

<sup>89</sup> While the MT reading החלי (“he made suffer”) is difficult, 1QIsa<sup>a</sup> and many ancient translations have variants: 1QIsa<sup>a</sup>, ויחללהו (“and he made him suffer”); LXX, τῆς πληγῆς (“from the blow”); Aq, τὸ ἄρρωσθημα (“the illness”); Sym, ἐν τῷ τραυματισμῷ (“by the injury”); Vg, *in infirmitate* (“by illness”). As seen from this list, except for 1QIsa<sup>a</sup>, most Greek and Latin versions seem to have the same consonant text as the MT, although they read their *Vorlagen* as the noun חלי (“sickness”), not the verb חלה (“to afflict”). In addition, 4QIsa<sup>d</sup> agrees with the consonants of the MT reading. Thus, the MT is preferred, because it is the difficult reading.

<sup>90</sup> This clause is difficult. The verb חשים can be translated in two ways: prefix second masculine singular or third feminine singular. The first option takes God as the subject (NRSV). The second option takes “his soul” (נפשו) as the subject (ESV). The first option is strange in the context in which God is referred in the third person. In addition, the word order is also strange because the direct object “his soul” is located at the end of the clause. Thus, the second option is preferred. See Goldingay and Payne, *Isaiah 40–55*, 2:319–20. Vg and Syr render the verb as third person masculine singular probably reading the verb as ישים. Following these versions, some scholars actually emend the verb (see NASB, NIV, and NJPS). The MT reading is preferred because it still makes sense although it is a difficult reading.

<sup>91</sup> After יראה (“he will see”), LXX, 1QIsa<sup>a</sup>, 1QIsa<sup>b</sup>, and 4QIsa<sup>d</sup> add the word “light” (אור; φῶς) which the MT does not have. Although the readings of the three Qumran scrolls and LXX make sense in this context, it seems that they insert this word in order to clarify the difficult MT reading. In addition, Tg, Vg, Syr, Aq, Th, and Sym do not have this word. As scholars point out, LXX Isaiah has a tendency of contextual exegesis which reads the passage at hand in the light of its context, often adding a word in a place where the meaning is not clear. See Ekblad, *Isaiah’s Servant Poems*, 250–51; Van der Kooij, “Isaiah in the Septuagint,” 513–19. In addition, LXX Isaiah frequently uses the word δόξα (“glory”) and words related to “brightness.” See Brockington, “Greek Translator of Isaiah,” 23–32. The readings of the three Qumran scrolls could be caused by the importance of the word “light” in the theology of the Qumran community. Tov, *Textual Criticism*, 266.

In contrast to the previous section, which deals metaphorically with the servant's innocent suffering and the people's misunderstanding, this section surprisingly reveals that the servant's suffering was caused by God's plan.<sup>95</sup> Thus, in order to emphasize God's will, two words from the same root, "to be pleased" (יִקְפֹּץ) and "pleasure" (תִּפְיֵץ), are employed. These words usually denote God's pleasure in something;<sup>96</sup> however, within chs. 40–55 the words signify God's purpose which he wants to pursue in the life of Israel.<sup>97</sup> In addition, it is explained that God's plan to crush the servant is related to making the servant a "guilt offering" (אֲשָׁם), which implies compensation for guilt.<sup>98</sup> Although the clause "his soul makes a guilt offering"

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<sup>92</sup> For the translation of the prepositional phrase בְּדַעַת there are two main issues. One is whether this phrase is connected with the preceding clause or with the following clause. The other is about the meaning of the word דַּעַת. Although MT connects this phrase with the following clause, according to the parallelism between the first two clauses in the first half of this verse it is better to connect this phrase with the preceding clause (NRSV and NJPS). See Koole, *Isaiah III*, 2:331–32; Heskett, *Messianism*, 205–7; Smith, *Isaiah 40–66*, 460; Oswalt, *Chapters 40–66*, 399. Although the word דַּעַת is traditionally related to the verb יָדַע ("to know"), some scholars consider this word to relate to the meaning "humiliation" derived from the verb יָדַע II ("to be humbled") which is conjectured from the Arabic cognate word. See Driver, "Isaiah 52:13–53:12," 101; Thomas, "Consideration of Isaiah LIII," 120, 126; Allen, "Isaiah LIII, 11," 24–28. However, Payne and Johnstone point out the weakness of the Arabic basis of the theory of the verb יָדַע II. See Johnstone, "YD' II," 49–62; Payne, "Old Testament Exegesis," 60–61. In addition, ancient versions support the traditional translation.

<sup>93</sup> There are two main translational options of these parallel clauses. The first is to take the two words בְּרַבִּים and אֶת־עַצְמוֹתֵיהֶם as prepositional phrases (NIV, NRSV, NASB, ESV). The second is to treat the two phrases as direct objects (NJPS). Although many English translations take these as prepositional, because the word "many" (רַבִּים) has been used for those who were justified by the mission of the servant, the second option is preferred. See Goldingay, *Isaiah 40–55*, 517–18; Koole, *Isaiah III*, 2:339; Smith, *Isaiah 40–66*, 462–63.

<sup>94</sup> The other variant reading in this sentence is for וְלַפְשָׁעִים ("for the sinners"). 1QIsa<sup>a</sup> reads it as לַפְשָׁעֵיהֶם ("for their sins") which agrees with the readings of 1QIsa<sup>b</sup>, 4QIsa<sup>d</sup> and LXX (διὰ τὰς ἀμαρτίας αὐτῶν). However, the MT reading is supported by most other ancient translations such as Aq, Sym, Th, Syr, and Tg. In addition, the MT reading is consistent with the MT tendency which usually uses simpler forms.

<sup>95</sup> This fact is emphasized by the phrase וַיְהִי which comes first in this verse and consists of the conjunction waw (ו) and the subject "the Lord" (יְהוָה). In this phrase, waw indicates the disjunction ("but") from the previous section and the subject "the Lord" emphasizes the fact that the real cause of the servant's suffering is God.

<sup>96</sup> Cf. 2 Sam 15:26; 22:20; 1 Kgs 10:9; Pss 37:27; 51:8; 73:25; 115:3; 135:6; Isa 1:11; 56:4; 62:4; Hos 6:6; Mic 7:18; Mal 2:17.

<sup>97</sup> Cf. Isa 42:21; 44:28; 46:10; 48:14; 55:11. See Goldingay, *Isaiah 40–55*, 509.

<sup>98</sup> The primary meaning of the verb אָשַׁם and the noun אֲשָׁם seems to relate to guilt, but moves from the act which brings guilt (the cause) to the act of punishment (the result). In any particular passage it is often

is ambiguous, the context, which repeatedly mentions the servant's vicarious suffering and death, indicates that the word "guilt offering" signifies compensation or reparation to God for other people's sins, including the "we" group. In other words, his death functions as a guilt offering, as an animal sacrifice does.<sup>99</sup> Although the idea of the servant as a guilt offering is strange, the song gradually develops this idea with various images. Thus, as mentioned above, the image of a guilt offering intensifies the priestly aspect in the frame "the Servant of the Lord."

As the result of being a guilt offering, the servant is promised a glorious future which is described by the images of the blessed one. Although the exaltation of the faithful servant is expected, it is surprising that, after mentioning his funeral and God's crushing him, his glorious future is suddenly promised. Consequently, there is some debate on the issue of the resurrection of the servant. However, as Goldingay argues, "As the vision incorporates no straightforward statement that 'he died,' so it includes no straightforward statement that 'he will be resuscitated from the dead.'"<sup>100</sup> This is because the effect of this announcement of the servant's exaltation is to emphasize not the mere facts but the significance of them.<sup>101</sup> Beginning with this sudden transition,

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difficult to decide which meaning the word has. The noun  $\text{זָבַח}$  usually denotes "guilt offering" which "seems to have been confined to offences against God or man that could be estimated and so covered by compensation" (*BDB*, 80). The ordinary guilt-offering is a ram, together with restitution and a penalty of a fifth of its value. Cf. Lev 5:2ff; 6:10; 7:1ff; 14:12ff; 19:21; 19:22 Num 5:6ff; 6:12; 18:9; Ezek 40:39; 42:13; 44:29; 46:20. For a detailed discussion of the meaning of this word, see Kellermann, " $\text{זָבַח}$ ," *TDOT* 1:429–37.

<sup>99</sup> See Smith, *Isaiah 40–66*, 485; Goldingay, *Isaiah 40–55*, 510–12. Interestingly, Goldingay connects this verse with the scapegoat on the Day of Atonement (Lev 16:21–22), which carries away the guilt of all the people on itself to a barren place. Although this text does not have a direct connection with the text of the scapegoat, the scapegoat event provides the OT background for understanding of the servant's vicarious death.

<sup>100</sup> Goldingay, *Isaiah 40–55*, 513.

<sup>101</sup> Also see Westermann, *Isaiah 40–66*, 267. He argues that, although the text clearly implies the resurrection of the servant, "no attempt is made to be precise or to explain. Instead, the concepts and expressions used to describe God's act of restoring the Servant and exalting him are simply taken from tradition, and none of them is really appropriate to what took place here." This is because the focus of the

two promises are mentioned: offspring and long life. Both are included in God's blessings in response to the covenantal obedience of Israel.<sup>102</sup> In particular, the matter of offspring is a key concern in the Jacob-Israel section (Isa 41:1–49:13), because the Israelites were taken away due to their sins.<sup>103</sup> In line with this, the existence of her children is also an important issue within the Zion songs.<sup>104</sup> Thus, in light of the servant's mission for Israel and the nations, the servant's offspring seems to relate to Jacob-Israel's descendants (43:5), Zion's children (49:18–23), the nations (52:15), and the servants (54:17), because this clause is related to his success in his mission, as mentioned again in the following clause.<sup>105</sup> It is surprising in this verse that the success of the servant is not caused by his preaching or other active actions, but by his suffering and death, that is, his passive obedience. Thus, this is a dramatic reversal within the story, because the servant's success is the opposite of the people's evaluation of the servant's suffering and death in the previous verses. This reversal is also a clear contrast between the previous image of the servant who is unjustly punished and killed and the present image of the servant who is promised a blessed future.

In the following verse (v. 11) the result of his mission is further explained both subjectively and objectively. On the subjective side, which is emphasized by two clauses, each beginning and ending with a prepositional phrase, he will see the result of

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text is on the success of the servant's mission. In other words, it simply emphasizes that "far from being cursed by God, this man will be the means of the Lord's promises of reconciliation coming true," as Oswalt, *Chapters 40–66*, 403, argues.

<sup>102</sup> For the promises of the abundant descendants to the patriarchs, see Gen 12:2–3; 22:17–18; 26:3–4; 28:14. For the covenantal blessings for long life and descendants, see Deut 4:40; 5:16; 6:2; 11:8–9; 30:15–20.

<sup>103</sup> Cf. Isa 41:8; 43:5; 44:3; 45:19, 25; 48:19.

<sup>104</sup> Cf. Isa 49:18–23; 51:18; 54:1–3.

<sup>105</sup> See Koole, *Isaiah III*, 2:324–325.

his vicarious death, which is mentioned in the previous verse,<sup>106</sup> and he will be satisfied by this experience. On the objective side of his mission, God's servant who is called the righteous one will justify many people. As mentioned above, "righteousness" is one of the ruling principles in God's kingdom; it originates from God and can be given to humans only by God.<sup>107</sup> Within chs. 40–55, it is clearly announced that "righteousness" belongs to God. Thus, God calls it "my righteousness," and establishes his servant in "righteousness."<sup>108</sup> In line with this, because of the faithful work of the servant, he can be called righteous. However, "many" are sinners. Thus, there is some debate on the meaning of this clause, because it is often argued that in the OT God justifies only the just.<sup>109</sup> "Righteousness" is often explained in terms of relationship with God. When the people are in the proper relationship with God, they become righteous before God.<sup>110</sup> Thus, when they commit sins, they are not righteous before God. However, as implied in the priestly images such as sprinkling, sheep, and

<sup>106</sup> As mentioned above, some scholars try to add "light" in this clause following Qumran scrolls and LXX. However, the actual meaning of "seeing" should be supplied from the context. Thus, the servant will see "his offspring," "his days," and the fact that "the will of the LORD shall prosper in his hand," which he has expected by fulfilling his mission. See Koole, *Isaiah III*, 2:328–29, who follows Beuken. Also see Goldingay and Payne, *Isaiah 40–55*, 2:323.

<sup>107</sup> As Johnson and Ringgren, 243–44, show, there are two different understandings about the word "righteousness" (צִדִּיק and its related words) in the OT. One is to consider the notion of צִדִּיק as relating to a legal context in which "righteousness" is a standard or norm. According to this norm, God distributes reward and punishment. The other is to understand the notion of צִדִּיק "as a relation with God rather than as related to a norm established by God. God's beneficent and saving intervention is then an expression of his righteousness rather than its opposite, and the notion of chastising divine righteousness is viewed at most as a secondary effect directed against those who would obstruct such divine intervention." These two different opinions come from the confusion between "righteousness" as God's standard ruling over the world and "righteousness" as God's faithfulness to his promise with the people. In fact, in the second view, God applies his standard to himself. In this sense, God's deliverance is an expression of God's righteousness.

<sup>108</sup> Cf. Isa 42:6, 21; 45:13, 23, 24; 46:13; 51:5–6, 8.

<sup>109</sup> The verb צִדִּיק is the hiphil form of the verb צָדַק ("to be righteous"). However, some scholars treat this verb as having an intransitive meaning (or internal causative), and translate as "to show himself as righteous." See Goldingay and Payne, *Isaiah 40–55*, 2:325; Westermann, *Isaiah 40–66*, 267; Whybray, *Isaiah 40–66*, 180–81. Their argument is based on the view that in the Bible God justifies only the just but not the unjust. However, as noticed above, because of the servant's vicarious suffering, the sinners receive some benefits. Besides, as Koole, *Isaiah III*, 2:333 argues, there is no intransitive use of the hiphil of this verb.

<sup>110</sup> Cf. Isa 45:25; 48:18; 50:8; 51:1, 7; 54:14.

guilt offering, the servant's work has analogy with the OT sacrificial system in which animal sacrifice makes the offerer's sin clean, although his role as a guilt offering is unique in the OT.<sup>111</sup> Consequently, because of the servant's bearing of their sins, the servant makes the many righteous before God.

The result of his success in the mission reaches a climax in v. 12. The first two parallel clauses describe the servant by means of an image of a victorious warrior who receives the many as his portion. The image of a victorious warrior is surprising in view of the humble images of "the Servant of the Lord" in the previous Servant Songs as well as the frame "the Servant of the Lord" in the OT. This image seems to be connected to an eschatological picture in which the nations come to seek God and to worship him in Jerusalem.<sup>112</sup> Next, four reasons for his exaltation are given which summarize the contents of vv. 1–9. The first two reasons are related to his humiliation revealed in his death, which was misunderstood by the people. The last two reasons are related to the real role of his suffering and death, by which he bore the sins of many and made intercession for the transgressors.<sup>113</sup> Thus, these reasons make clear the reason for his exaltation. It is not because he was humiliated and suffered unjustly, but because his suffering and death functioned as the bearing of the sins of others and intercession for the transgressors.<sup>114</sup>

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<sup>111</sup> The passages that deal with burnt offerings (Lev 1:1–17), guilt offerings (Lev 5:14–6:7) and sin offerings (Lev 4:1–5:13) show the concern about the issue of the atonement. In addition, The clearest expression of the imagery of atoning sacrifice appears in the legislation for the Day of Atonement (Lev 16:1–34; 23:27–32).

<sup>112</sup> Cf. Isa 2:2–4; 25:7; 55:5; 60:3–12; 66:23; Pss 22:27; 86:9; Jer 3:17; Zech 8:20–23; Hag 2:7.

<sup>113</sup> Although in Hebrew poetry the suffix and prefix conjugations are often used together without a difference in verbal aspect, the last verb is used in the prefix conjugation and is preceded by three verbs used in suffix conjugation. Thus, some scholars consider that the change of verbal form into prefix conjugation could signal the continuation of the servant's role of intervention. See Koole, *Isaiah III*, 2:342–43; Smith, *Isaiah 40–66*, 463–64. However, this change seems to be a simple device for the parallelism, because four verbs are used in parallel and they refer to actions already completed in the past.

<sup>114</sup> See Oswalt, *Chapters 40–66*, 407.

As Smith argues, this song does not speak explicitly of many themes such as “God’s love for the world, the servant’s act of atonement, God’s free grace, the imputation of righteousness, and the promise of resurrection from the dead.”<sup>115</sup> However, it clearly shows that God has a plan to deal with the matter of sin that separates people from himself. In addition, in light of the context which includes the King’s return to Zion (52:8–12) and Zion’s restoration (52:1–7; 54:1–17), it can be argued that the atoning work of the servant makes Zion’s restoration possible. Consequently, the exaltation of the servant gives the audience hope for their future.

#### **8.1.4. Implications of Frames and Metaphors**

This section, the so-called Suffering Servant Song, employs the frame “the Servant of the Lord” and other related images. The frame “the Servant of the Lord” would be very familiar to the Israelites, because this frame is popular in the entire OT as well as in chs. 40–55. It is an honourable title which shows the special relationship between God and his people. For that reason, there is an expectation for the Servant of the Lord and his exaltation in the first and last parts of this song is anticipated. However, this song also contains several surprising images for the servant. Therefore, this song develops the dramatic story of the servant through the contrast between the expectation of and the astonishment at the servant, and between the exaltation and the humiliation of the servant. This contrast is an effective tool to communicate the message of the prophet to the audience. Beginning with the exaltation of the servant in v. 13, the following verse surprisingly the negative image of his poor appearance, which evokes the astonishment and contempt of the many. Then, in contrast to this, a

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<sup>115</sup> Smith, *Isaiah 40–66*, 465.

positive image is followed, which is an image of his purification of the nations, astonishing the kings. This priestly image, which purifies the nations, is surprising because it is a new element in the frame “the Servant of the Lord.” This image is developed further in the next section. In this section, a group appears, which is observing the servant and responding to him, and which will develop into the “we” group in the following verses.

After a short introductory note concerning the “we” group’s surprise about the servant’s achievement in v. 1, the second section (vv. 1–9) reports the confession of the “we” group about the atoning suffering of the servant. In vv. 2–3 the servant is described by negative images in order to explain more effectively the reverse of the situation in the following verses. At first, the servant is likened to a tender shoot and a root out of dry ground which signify the weakness and vulnerability of the servant. In addition, he is again described as having a poor appearance. Because of his inferiority, which cannot be expected of the servant of the Lord, the “we” group considers that the servant deserved to be despised and rejected by humans, and to suffer and be smitten by God.

Later, however, employing the afflicted slave worker’s image, they confess their misunderstanding of the servant in vv. 4–5. They realize that the servant was innocent and was suffering for their sins so that they may be forgiven by God. This is shocking for them because of the reversal of the situation in which they receive peace and healing due to the servant’s suffering. In addition, the afflicted slave worker’s image, which reminds the audience of the suffering of Israel’s ancestors in Egypt, evokes the compassion of the audience. Vv. 6–7 employ the images of shepherding in two different ways. First, the “we” group likens themselves to sheep which have gone

astray, turning to their own way. Second, the servant is likened to a lamb that is led to the slaughter and to a sheep that is silent before its shearers. Thus, by employing two opposite images of rebellious sheep and obedient sheep, the “we” group emphasizes the servant’s silent obedience and innocence in contrast to their disobedience and sinfulness. Although there are many servants of the Lord who faithfully endure their suffering, the servant in this song shows an extreme example of the Servant of the Lord. Thus, this sheep image of the servant evokes the audience’s compassion on him. In addition, the confession of the “we” group gradually makes the audience identify themselves with the “we” group.

Following this, in vv. 8–9 the servant is described as one who is unjustly treated and killed. Although described in poetic and metaphorical language, his innocent death, which happened in place of the “we” group, is repeatedly emphasized by an individual voice which reflects both feelings of astonishment at his vicarious death and compassion for their wrong judgment of him. Besides these aspects, priestly elements are developed in this section by the repeated emphasis on vicarious suffering and the use of sheep image. In v. 10, when the servant’s death is identified with a guilt offering, this priestly aspect reaches a climax. Thus, the priestly aspect of the servant frame makes the impression of the atoning death stronger.

After the various images related to the vicarious suffering of the servant have been presented, the image of exaltation suddenly returns in vv. 10–12. In order to explain the servant’s future exaltation, the images of one who is blessed by God and a conqueror who wins the war are employed for the servant. Thus, the servant who was humiliated, suffered, and sacrificed as a guilt offering becomes the blessed one who lives a long life, sees offspring, and fulfills the will of the Lord. He even makes the

many righteous by bearing their sins. In addition, he is described as a victorious warrior who receives the many as his portion. Thus, the servant who appears *unacceptably inferior nevertheless fulfills the mission of the Servant of the Lord*. Therefore, by employing various shocking images which are far beyond the usual elements of the frame “the Servant of the Lord,” this song effectively shows how the mission of the servant would be achieved in unexpected ways. These images of the servant’s exaltation give the audience a hope for the future restoration.

At the same time, with the images of the servant’s humiliation and exaltation, the astonished and repenting voice of the “we” group makes the audiences identify themselves with the “we” group. This group is what God has been waiting for throughout chs. 40–52. In fact, not only the comforting message within Zion section (49:14—52:12) but also the disputing message within the Jacob section (41:1—49:13) has continually required the audience’s positive response. As a result, they are the people not only for whose sin the servant died, but also those who obey God’s command to return to him in 44:22, to come out from Babylon in 48:22 and 52:11, and to listen to God’s words in 51:1–8. In this way they will follow the servant, becoming his offspring and his portion in 53:10–12. In addition, they are related to Zion’s children who will return to her and crowd her in 49:20 and the following chapter. The relation between this group and Zion’s children will be explained further in the following section.<sup>116</sup>

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<sup>116</sup> See Van der Woude, “Can Zion Do without the Servant,” 113–15.

## 8.2. The Restoration of Zion's Family (54:1–17)

While God continues to be the main speaker, the main addressee changes into Zion, although Zion is not directly named.<sup>117</sup> This section is closely connected with the previous section, the fourth Servant Song.<sup>118</sup> As mentioned above, within chs. 49–54, Servant sections are followed by Zion sections, even though the connection between them is not clearly explained. While Zion is the object of God's comforting message, the servant is the one who will accomplish God's mission not only for the nations but also for Israel, whose fate is closely related to Zion. Consequently, it can be assumed that Zion's future is closely related to the servant's mission. Therefore, based on the success of the servant's mission, in this section Zion is comforted and her restoration is emphatically explained.

While the theme of Zion's restoration has previously appeared in 49:14–26 and 51:17–52:12, now it reaches a climax through the city's rebuilding plan. In addition,

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<sup>117</sup> See Jeppesen, "Mother Zion, Father Servant," 110–25; Willey, "Servant of YHWH and Daughter Zion," 270–96; O'Connor, "Speak Tenderly to Jerusalem," 281–92; Sawyer, "Daughter of Zion and Servant of the Lord," 89–107. While comparing between Zion sections and servant sections, these articles explain Isa 54 as a Zion section in the context of Isa 49–55. Cf. Goldingay, *Isaiah 40–55*, 521. Goldingay argues for the intentional anonymity of Zion. Sawyer more strongly argues for Zion's anonymity because of the comparison between Zion and the servant of the Lord. In line with this, he tries to emphasize the metaphorical character of this woman in vv. 1–10. Thus, Sawyer, "Daughter of Zion," 94, argues that "it is not a story about Jerusalem, any more than the servant songs are about Israel or Jesus or the prophet." He even says that "there is not a single word in it that refers exclusively to a city." However, we should interpret each female metaphor by remembering its two domains, target and source, that is, physical city and female character. While the female personification of a city is a concept well known in the West-Semitic region, the diversity of the female imagery in Isa 54 is because the metaphor Zion as a female associates with various female roles in order to evoke various connotations.

<sup>118</sup> Although there is little direct connection, there are at least some common items between two sections: seed, the many, righteousness, and peace. See Childs, *Isaiah*, 430; Lessing, *Isaiah 40–55*, 636–37; Maier, *Mother Zion, Daughter Zion*, 174. There are some scholars who identify the servant of the Lord with Zion. See Wilshire, "Servant-City," 356–67; Korpel, "Female Servant of the Lord," 153–67. However, Zion is the metaphor of the city which in the first place represents the physical city. Although Zion is sometimes identified with her people, its role is mainly passive, such as a weeping mother and an abandoned wife. Therefore, it does not fit with the active role of the servant.

the family frame (or marriage frame) is again employed in this section,<sup>119</sup> and Zion, as a spouse of God, is personified as a woman who experiences the surprising reverse of her situation from a barren and desolate woman to a mother who will have a lot of children, and from a widowed and abandoned wife to a beloved wife of God.<sup>120</sup> At the same time, this section contains some new elements: her children as conquerors, a city rebuilt with precious stones, and the heritage of the servants. Thus, as Goldingay mentions, this chapter begins “what is not merely a conclusion to chs. 40–55 in a formal sense but is the final act of the drama of deliverance, the outcome of the entire deliverance event.”<sup>121</sup> This chapter is thematically divided into three parts: urging the barren woman to sing (vv. 1–3), the encouragement of the abandoned wife (vv. 4–10), and the future restoration of the city (vv. 11–17). Because in the last section Zion is described mainly not as a woman but as a physical city, this last section will be treated briefly.

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<sup>119</sup> This frame occurs in Isa 50:1–2. However, this section contains various elements which deviate from this frame. Thus, more shocking elements occur in this section.

<sup>120</sup> These metaphorical expressions are seemingly incompatible with one another. Thus, scholars have attempted to solve these inconsistencies, most often by the approach of a corporate personality. For example, employing the concept of corporate personality formulated by H. Wheeler Robinson, Beuken, “Multiple Identity,” 29–70, argues that because of the anonymity of the identity the female figure represents multiple identity that signifies various phases of Israel’s history, from the barren matriarch Sarah (vv. 1–3) which refers to the age of Israel’s ancestors, to the forsaken wife (vv. 4–6) which refers to the present situation of the audience, and to the personified city (vv. 11–17) which refers to the future restoration. However, these approaches often ignore the fact that they are dealing with metaphors which focus on only some aspects of their target and source domains. Thus, the metaphors do not need to be consistent with one another but rather each metaphor evokes some distinct implications related to Zion, the target domain. When these mixed metaphors work together, they evoke “a powerful image of the utter bereavement and forsakenness of the city” (Tiemeyer, *Comfort of Zion*, 302). Similarly Moughtine–Mumby, *Sexual and Marital Metaphors*, 131, argues that “the procession of sexual and marital metaphorical language in 54:1–6 is not concerned with creating a consistent portrayal of Zion, as many presume. It is seeking to acknowledge Zion’s self-understanding and transform it.” Thus, she considers Zion to see herself as “barren,” “childless,” “widowed.” In addition, when these metaphors are treated within the family frame, these metaphorical expressions are more effectively understood without conflicting with each other. Also see Maier, *Daughter Zion, Mother Zion*, 172–73; Childs, *Isaiah*, 427. For problems with the concept of the corporate personality formulated by Robinson, see Porter, “Problems in the Language,” 33–36; Rogerson, “Hebrew Conception,” 1–16.

<sup>121</sup> Goldingay, *Isaiah 40–55*, 522.

### 8.2.1. The Barren Zion's Song (54:1–3)

<p><sup>1</sup> Sing, O barren one, who did not bear; burst into singing and shout, you who did not travail! For the sons of the desolate woman will be more than the sons of the married woman, says the LORD.</p> <p><sup>2</sup> Enlarge the place of your tent, and stretch out<sup>122</sup> the curtains of your dwelling; do not hold back; lengthen your cords and strengthen your pegs.</p> <p><sup>3</sup> For you will spread out to the right and to the left, and your offspring will dispossess the nations and will people the desolate cities.</p>	<p><sup>1</sup> רְנִי עֲקָרָה לֹא יָלְדָה פָּצְחִי רְגָה וְצַהֲלִי לֹא-חָלָה כִּי-רַבִּים בְּנֵי-שׁוֹמְמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָה: <sup>2</sup> הַרְחִיבִי מְקוֹם אֹהֶלְךָ וִירִיעוֹת מִשְׁכְּנוֹתֶיךָ יִטּוּ אֶל-תַּחֲשָׁכֶי הָאָרֶץ מִיִּתְרֶיךָ וִיתְדוֹתֶיךָ חֲזִקִי: <sup>3</sup> כִּי-יִמִּין וּשְׂמֹאל תִּפְרְצִי וְזָרְעֶךָ גּוֹיִם יִירֶשׁ וְעָרִים נְשׁוּמֹת יוֹשִׁיבוּ:</p>
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Signalling a change in addressee from the previous chapter, this chapter begins with successive imperative clauses encouraging a barren woman to sing because she has many children. The surprising change from the barren woman to the mother of many children in this verse immediately reminds the audience of the Zion section in 49:19–21, in which Zion is described as a woman who once lost her children, subsequently became barren, but later has abundant children. In Israel and among other ancient Near Eastern peoples, barrenness was generally the greatest misfortune of a woman as well as of a family.<sup>123</sup> In fact, in the OT the barren woman is considered to be cursed by God (Deut 28:1–4, 15–18). In line with this, prophets often employ the image of the barrenness of the land in order to express God’s judgement upon the people of Israel who break the covenant.<sup>124</sup> As mentioned in 49:19, the participle “the desolate one” (שׁוֹמְמָה) often

<sup>122</sup> The verb יָטּוּ is identical with the form of hiphil prefix masculine plural, although it is used in jussive. However, other verbs in this verse are imperative feminine singular. In addition, LXX, Vg, and Syr have imperative singular forms. Thus, some scholars try to emend the text. For a detailed discussion, see Koole, *Isaiah III*, 2:354–55. However, the MT reading can be understood as an impersonal construction. Many scholars still support this. See Koole *Isaiah III*, 2:354–55; Oswalt, *Chapters 40–66*, 411 (NRSV, ESV). This interpretation is also implied by the passive plural form in Greek versions (Aq, Th, and Sym). See Goldingay and Payne, *Isaiah 40–55*, 2:342.

<sup>123</sup> Block, “Marriage and Family,” 72; *DBI*, “Barrenness,” 75; *DBI*, “Mother,” 570–72.

<sup>124</sup> Because the barrenness belongs to a covenantal curse (Deut 28:1–4, 15–18), the prophets use the imagery of barrenness to accuse God’s people for their sin of disobeying the covenant (Isa 5:1–10; Joel

denotes Zion's miserable condition caused by God's judgement.<sup>125</sup> Thus, these titles basically point to Zion's ruined, miserable situation.<sup>126</sup> However, this verse actually indicates the reverse of this situation in which the barren woman will sing and rejoice because of an unexpected and abundant fertility. At the same time, the word "barren woman (עֲקָרָה)" reminds the audience of some miraculous examples of barren women who become pregnant by God's direct intervention, such as Sarah, Rebekah, Rachel, and Hannah.<sup>127</sup>

Subsequently, this miraculous reversal is further explained by using the image of the extension of a tent (v. 3). In tent living, it is common practice, when children are increasing, to extend the tent through making the roof larger and adding curtains.<sup>128</sup> These tent dwelling images vividly describe the fact that Zion's children have increased substantially. Along with the barrenness image in v. 1, which evokes the memory of Sarah and other mothers who experienced barrenness, the image related to tent extension in v. 2 recalls the life of the patriarchs who lived in tents and God's promise for their children.<sup>129</sup> V. 3 explains the reason why she should extend her tent: her offspring will spread out in all directions, again recalling God's initial promise to the patriarchs. For example, in Gen 28:14, God promised Jacob that his offspring would spread abroad to

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1:1–12; Hab 3:17).

<sup>125</sup> Cf. Isa 49:8, 19; Lam 1:4, 13, 16; 3:10; Ezek 36:4.

<sup>126</sup> Some scholars question why this woman is described as a barren one who never bore a child, because in earlier texts she had children (49:17–18; 50:1; 51:18, 20). For the various suggested answers, see Smith, *Isaiah 40–66*, 477; Koole, *Isaiah III*, 2:350–51. However, this kind of approach tends to interpret these images too literally. As Darr, *Isaiah's Vision*, 178, argues, "In order to fully appreciate this poem, however, the reader must take seriously its images. ... Simply decoding the imagery as interpretation progresses robs it of much of its power, pathos, and joy."

<sup>127</sup> Cf. Gen 11:30 (Sara); 25:21 (Rebekah); 29:31 (Rachel); Judg 13:2 (the wife of Manoah); 1 Sam. 2:5 (Hannah).

<sup>128</sup> See Wright, *Manners and Customs*, 13–19; Goldingay, *Isaiah 40–55*, 525–26.

<sup>129</sup> God's promise for the abundant children, see Gen 13:6; 15:5; 16:10; 22:17; 26:4, 24; 28:14; 32:12; 48:4. For the connection of this verse with patriarchs, see Goldingay, *Isaiah 40–55*, 523–25; Westermann, *Isaiah 40–66*, 271–73; Abma, *Bonds of Love*, 96–97.

the west and to the east and to the north and to the south.<sup>130</sup> An additional reason for the tent expansion is that her offspring will dispossess the nations and settle in desolate cities. While the phrase “offspring will dispossess” is an almost stereotypical phrase found in formulas of blessing in Genesis,<sup>131</sup> the phrase “dispossess the nations” is a favourite Deuteronomic phrase which denotes God’s promise to give Israel the land of Canaan.<sup>132</sup> The phrase “dwelling in desolate cities” refers to the reestablishment and resettling of ruined Israelite cities. Thus, while describing the restoration of Zion in connection with the fulfillment of God’s promise for the ancestors, this verse shows the complete restoration of Israel from its ruins.

### 8.2.2. God’s Steadfast Love for the Abandoned Wife (54:4–10)

Throughout this section God tries to persuade Zion, his abandoned wife, of his steadfast love. This section consists of two parts: vv. 4–6 and 7–10. The first part uses the “encouragement frame” which consists of a “fear not” clause and causal clauses. In this part, God is described in the third person. In the second part, God directly speaks in the first person and shows his love by using more concrete expressions.

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<sup>130</sup> Abma, *Bonds of Love*, 97, comments that, since the verb “spread” (פָּרֵץ) is rarely employed in the context of a promise, “the resemblance between the address to Zion in Isaiah 54 and to the patriarch Jacob is striking.” Based on various connections between Zion in this text and patriarchs in Genesis, Abma argues that “it seems that Zion is addressed here with images that are connected to the formation of Israel as a nation and to Israel as a whole. The phrasing of the promises to Zion is thus not just at random but alludes to images employed elsewhere within a blessing context.”

<sup>131</sup> Cf. Gen 24:17; 24:60; 28:14. These promises are given to Abraham, Rebekah, and Jacob respectively.

<sup>132</sup> Cf. Deut 9:1; 11:23; 12:29; 19:1; 31:3. There are some debates about the actual scope of the phrase “the nations.” While some argue that “the nations” refers to peoples who conquered the areas of Judah, others argue that this phrase refers to the old kingdom of David and Solomon. Still others understand this phrase in a broader sense in that, as mentioned in the Servant Songs, the nations are the object of the servant’s mission. See Koole, *Isaiah III*, 2:356–57. However, we should understand the metaphorical character of this poem. Thus, it seems that this expression describes the restoration of Zion in connection with the fulfillment of God’s promise for the patriarchs. Therefore, the text does not focus on the detailed meaning of each phrase but on the general implication of the metaphorical language.

**Isaiah 54:4–6**

<p><sup>4</sup> Fear not, for you will not be ashamed;          be not confounded,          for you will not be disgraced;          for you will forget the shame of your youth,          and the reproach of your widowhood          you will remember no more.  <sup>5</sup> For your maker is your husband,<sup>133</sup>          the Lord of hosts is his name;          and the holy one of Israel is your redeemer,          the God of all the earth he is called.  <sup>6</sup> For the Lord has called you          like a wife forsaken and grieved in spirit,          like a wife of youth when she is cast off,          says your God.</p>	<p><sup>4</sup> אֶל-תִּירָאֵי כִּי-לֹא תִבוּשִׁי          וְאֶל-תִּכְלָמֵי כִּי לֹא תִחְפִּירֵי          כִּי בִשְׁתַּעְלֹמִיךְ תִּשְׁכַּחֵי          וְחִרְפַּת אֶלְמִנּוּתֶיךָ לֹא תִזְכְּרֵי-עוֹד:  <sup>5</sup> כִּי בַעֲלֶיךָ עֲשִׂיךְ          יְהוָה צְבָאוֹת שְׁמוֹ          וְנֹאֲלֵךְ קְרוֹשׁ יִשְׂרָאֵל          אֱלֹהֵי כָל-הָאָרֶץ יִקְרָא:  <sup>6</sup> כִּי-כֹאשָׁה עֲזוּבָה וְעֲצוּבַת רוּחַ          קָרָאךְ יְהוָה          וְאִשְׁתֵּי נְעוּרִים כִּי<sup>134</sup> תִמָּאֵס          אָמַר אֱלֹהֶיךָ:</p>
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The “encouragement frame,” which begins with a “fear not” phrase, is often employed in chs. 40–55 in order to encourage the Israelites who have committed sins against God and have suffered due to God’s judgment.<sup>135</sup> In the first section, God tries to reconcile with his abandoned wife by using the “encouragement frame” in which the main issue is “the removal of her shame.” Repeating negative clauses five times, v. 4

<sup>133</sup> There are two issues related to the fact that the phrase “your husband” (בַּעֲלֶיךָ) is the participle of the verb בעל (“to marry”). One issue is caused by the masculine plural form in place of the expected singular form. Thus, some scholars try to change it into a singular form. However, this is usually explained as an honorific plural of excellence which is used for God’s title. See *GKC*, §124k; *IBHS*, §7.4.3d. In addition, “your husband” (בַּעֲלֶיךָ) is parallel with the other plural form, “your maker” (עֲשִׂיךָ). Cf. Judg 11:35; Job 35:10; Pss 118:7; 149: 2; Isa 22:11; 42:5. The other issue is related to the interpretation of the participle. Some scholars consider this participle to refer to the act of marrying which will happen in the future, translating this participle as “one who will marry you.” See Koole, *Isaiah III*, 2:361. However, this does not fit in the context in which the other participle “your maker” (עֲשִׂיךָ) indicates the past action of the creation. Therefore, this phrase seems to indicate that God is still her husband. See Moughtine–Mumby, *Sexual and Marital Metaphors*, 132.

<sup>134</sup> In this clause, the interpretation of the conjunction כִּי is problematic. This is because the basic meaning of כִּי, “because,” does not fit in this context. LXX, Syr, and Vg take this as a relative pronoun, which makes the translation smoother in this context. However, the conjunction כִּי is not used in this sense. Thus, it seems that these versions are paraphrasing this clause. Some scholars even treat this clause as a rhetorical question: “Can one cast off the wife of his youth?” See Koole, *Isaiah III*, 2:365–66; Smith, *Isaiah 40–66*, 483. However, when the conjunction כִּי introduces a question, it is usually accompanied by another particle or some other expression which points to its interrogative meaning, as Goldingay and Payne argue (*Isaiah 40–55*, 2:348). Thus, most contemporary English translations take this as temporal. In addition, following ancient versions, it is considered that the preposition כ in the phrase “like a wife” (כִּאִשָּׁה) performs a double duty.

<sup>135</sup> Cf. Isa 41:8–13; 14–16; 43:1–7; 44:1–5.

emphasizes that Zion will not be ashamed anymore. However, the actual reason for the shame is not mentioned. There are two kinds of shame: “the shame of your youth” and “the shame of your widowhood.” Although some scholars try to understand “your youth” and “your widowhood” as separate time periods,<sup>136</sup> within the previous verses (vv. 1–3) and Zion sections (49:14—50:3; 51:17—52:12) her shame and misery are always related to her present situation which God wants to transform. Thus, “the shame of your youth” and “the shame of your widowhood” should be treated together as closely related references to her present misery.<sup>137</sup> In addition, as Westermann argues, “with Israel and the nations round about her, suffering and shame went together as the outside and the inside of the same phenomenon. Thus, in the case of the childless woman’s suffering, it is not anything she does, such as behaving immorally, that involves her in shame, but childlessness as such.”<sup>138</sup> In line with this, Zion’s shame is not related to what she did before, but to how she is in the present, that is, a barren woman and forsaken wife. Although the meaning of the phrase “the shame of your youth” is not clear, it seems to indicate the ruin of Israel and Jerusalem, which is the beginning of the present situation.<sup>139</sup> In addition, this expression is connected with “a wife of youth when she is cast off” in v. 6.

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<sup>136</sup> While her widowhood is usually connected to the Babylonian exile, her youth is sometimes argued to be related to the time before the exile happened because “youth” can imply “unmarried” or at least a period before widowhood. See Koole, *Isaiah III*, 2:360; Muilenburg, “Chapters 40–66,” 635; North, *Second Isaiah*, 258; Schoors, *I am God Your Saviour*, 291; Whybray, *Isaiah 40–66*, 185. Thus, scholars mention various candidates such as a period in Egyptian bondage, the period of monarchy which caused Israel’s destruction, or the period of pagan worship of Baal. For a detailed discussion of the relation between shame and Baal worship, see Baltzer, *Deutero-Isaiah*, 438–39.

<sup>137</sup> See Abma, *Bonds of Love*, 97–98; Darr, *Isaiah’s Vision*, 179–80; Westermann, *Isaiah 40–66*, 273.

<sup>138</sup> Westermann, *Isaiah 40–66*, 273. For the issue of shame and its restoration in Isaiah 40–55, see Dille, “Honor Restored,” 232–50. Working from the perspective of a social scientific approach, she argues that “Many individual exiles undoubtedly felt internalized shame at their situation, but the focus is on shame ‘in the eyes’ of society—Israel itself and ‘the nations.’ Shame in this sense must be public—one is shamed in the eyes of others” (233).

<sup>139</sup> Besides the historical-critical approaches to the interpretation of the phrase “the shame of your youth,”

This view fits well with the parallel phrase “your widowhood,” which denotes Zion’s present miserable situation as a widow whose husband has died. A widow is one of the most vulnerable people in the ancient Near East, because a widow does not have her husband as her protector both physically and financially.<sup>140</sup> Thus, the image of a widow mainly evokes the vulnerability of being without a protector or provider.<sup>141</sup> Actually, from the first Zion section, Zion’s main concern has all along been the fact that she has been abandoned without any protector (49:14; 51:17–20). This concern is also reflected in this section by expressions such as “barren woman,” “desolate woman,” and “widowhood.” Therefore, her shame does not relate to a new element, but the ongoing fact that she is deserted and barren. However, now God repeatedly encourages her not to fear or to be humiliated, because she will not remember her past shame any longer.

However, shockingly opposite images of the miserable woman appear in vv. 5–6. In a series of causal clauses, God provides the reasons why her shame will be removed. Although she considers herself to be abandoned by God and God also admits the short abandoning period in v. 7, God announces that he is in reality still her husband, which proves to be a shocking message to the woman Zion. In addition, he utilizes for her

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there are some literal approaches, such as Abma and Darr. While rejecting historical-critical approaches, they argue that “youth” means a solitary woman before marriage while “widowhood” means a solitary woman after marriage. See Abma, *Bonds of Love*, 98; Darr, *Isaiah’s Vision*, 180. However, while the word עַלְיָוָיִם means “youth” or “the vigour of youth,” the words related to the meaning “youth” or “girl” do not have that implication in the Bible. Cf. Job 20:11; 33:25; Ps 89:46. Although it is not directly related to our text, when the period of youth is negatively described in the OT, it is a time characterized by waywardness, a time when people make mistakes that they regret later in life, as expressed in the phrase “the sins of my youth” (Ps 25:7; Job 13:26). For the shameful deeds of youth, see Jer 31:13; Ezek 23:21. In the OT young people are often warned for their mistakes and carelessness (Ps 25:7; Prov 7:6–27; Eccl 11:10). For a detailed discussion of the implication of the term “youth,” see *DBI*, “Young, Youth,” 975–76.

<sup>140</sup> Along with the orphan, the widow belongs to the group which should be protected by the community in ancient Israel. Cf. Exod 22:22; Deut 10:18; 14:29; 16:11, 14; 27:19; Job 31:18; Pss 94:6; 109:9; 146:9; Jer 7:6; 22:3; Ezek 22:7; Zech 7:10; Mal 3:5. Thus, “widowhood” is used as an image of loss and emptiness. Cf. Isa 47:8–9; Lam 1:1–2. See *DBI*, “Widow,” 946–47; Darr, *Isaiah’s Vision*, 180;

<sup>141</sup> Because of an implication of the word “widowhood,” that is, the death of the husband, many scholars try to answer the issue of the husband’s death. However, as mentioned before, this is a metaphor which focuses on only some implications of the source domain. For the various discussions about the interpretation of the word “widowhood,” see Moughtine–Mumby, *Sexual and Marital Metaphors*, 127–33.

various divine titles which were previously employed in order to encourage the servant Jacob-Israel within chs. 41–48.<sup>142</sup> Thus, as it was crucially important for the servant to know that his master is the powerful, true God and his saviour, so it is equally important for the woman to know that her husband is the creator, the Lord of hosts, the holy one of Israel, her redeemer, and the God of all the earth. These titles show that she has a husband who is powerful, unbeatable, dependable, and faithful. Verse 6 provides another reason why she should not fear. It is because her husband, the Lord, calls her back like a wife forsaken and pained in spirit and like a wife of his youth who was rejected. In fact, the images of “a forsaken wife” and “a wife of his youth” are connected respectively to “the shame of your widowhood” and “the shame of your youth” in v. 4. In addition, the word “forsaken” (עֲזוּבָה) is a word that was used by Zion in her lament in 49:14. This connection indicates that God understands Zion’s self-consciousness in which she considered herself to be a wife forsaken in her youth and that he knows the suffering and shame resulting from her being forsaken. In addition to this connection, the phrase “a wife of his youth” indicates a wife whom he married in his own youth, and has the connotation of one towards whom a husband should show love and faithfulness according to God’s covenant.<sup>143</sup> Thus, the fact that he calls her back like a wife of his youth denotes the restoration of God’s devotion and faithfulness to her.

**Isaiah 54:7–10**

<p><sup>7</sup> For a brief moment I deserted you, but with great compassion I will gather you. <sup>8</sup> In overflowing anger for a moment I hid my face from you, but with everlasting love</p>	<p><sup>7</sup> בְּרִנֵּעַ קִטְוֹן עֲזוּבָתִיךְ וּבְרַחֲמִים גְּדוּלִים אֶקְבְּצֶךָ: <sup>8</sup> בְּשִׂעָף<sup>145</sup> קִצְףִי הִסְתַּרְתִּי פָנַי רִנֵּעַ מִמֶּנִּי וּבְחֶסֶד עוֹלָם רַחֲמָתִיךְ</p>
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<sup>142</sup> Cf. Isa 41:14; 43:3, 14; 44:24; 48:17.

<sup>143</sup> Cf. Prov 5:18; Mal 2:14–15. See Abma, *Bonds of Love*, 100–1; Oswalt, *Chapters 40–66*, 421.

I will have compassion on you,  
 says the Lord, your redeemer.  
<sup>9</sup> For this is like the waters<sup>144</sup> of Noah to me:  
 as I swore that the waters of Noah  
 should no more go over the earth,  
 so I have sworn that I will not be angry with you,  
 and will not rebuke you.  
<sup>10</sup> For the mountains may depart  
 and the hills be removed,  
 but my steadfast love shall not depart from you,  
 and my covenant of peace shall not be removed,  
 says the LORD, who has compassion on you.

אָמַר גְּאֻלְךָ יְהוָה: ס  
 כִּי־מִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי  
 מֵעַבְר מִיַּנַּח עוֹד עַל־הָאָרֶץ  
 כִּן נִשְׁבַּעְתִּי מִקֶּצֶף עָלֶיךָ  
 וּמִגְעַר־בָּךְ:  
 כִּי הִהְרִים יִמוּשׁוּ  
 וְהִנְבְּעוֹת תִּמוּשְׁנָה  
 וְחֶסְדִּי מֵאֲחָד לֹא־יִמוּשׁ  
 וּבְרִית שְׁלוֹמִי לֹא תִמוּשׁ  
 אָמַר מִרְחַמֶּיךָ יְהוָה: ס

Verses 7–10 continue the theme of comforting Zion from vv. 1–6; however, there are differences from the previous section. First, while he spoke in the third person in the previous section, here God speaks in the first person, a technique which expresses God’s emotion more strongly. Second, while in the previous section his main effort is directed toward the removal of her shame, here God expresses directly his compassion and steadfast love for her and even admits his previous abandonment of Zion.<sup>146</sup> Interestingly, each of the four verses consists of two parallel clauses which usually have

<sup>144</sup> The Hebrew consonantal text כִּי־מִי can be read in two different ways. First, MT reads it as כִּי מִי (“For the waters”). Secondly, 1QIsa<sup>a</sup> and other ancient versions read it as כִּי־מִי (“Like the days”). Although the Jewish tradition usually follows the MT reading, most contemporary translations follow other versions, because this makes the reading smooth and textual supports are strong. However, while the conjunction כִּי often begins a subsection, in the book of Isaiah there is no case of a subsection beginning with the preposition כִּי as a simile. See Goldingay and Payne, *Isaiah 40–55*, 2:350; Koole, *Isaiah III*, 2:370.

<sup>145</sup> The word שִׁפְךָ (“overflowing”) is a *hapax legomenon*, resulting in two main different exegetical traditions. First, some ancient versions (LXX, Vg, Tg) seem to take the meaning of this word as “little,” connecting this word to the verb שָׁכַף (“to cut off”). Jewish exegetical tradition usually follows this (NJPS). Second, new exegetes take this as a by-form of the noun שִׁפְךָ (“flood”). See NASB, NRSV, NIV, ESV. See Koole, *Isaiah III*, 2:368–69.

<sup>146</sup> There has been scholarly debate about whether this abandonment means divorce or not. This should be understood on the basis of the previous Zion sections. In the first Zion section, God has already argued that the abandonment of Zion was caused by her children’s sin and he did not give her a divorce bill (50:1). In addition, the focus of the text is not on the issue of divorce but on the miserable situation of Zion. Thus, although there are various images of abandonment, such as “barren woman,” “desolate woman,” “widowed woman,” and “the wife of his youth who was rejected,” these images do not directly indicate a divorce between God and Zion. In line with this, Moughtine–Mumby, *Sexual and Marital Metaphors*, 135, argues that “the debates over whether 54:6 assumes a divorce between YHWH and Zion utterly disregard this revolutionary frame. In 54:1–6 the reader is confronted with a procession of sexual and marital metaphors and similes, which join forces to drive home *Isaiah* 40–55’s persistent emphasis on YHWH’s transforming power.”

opposite meanings. In the first two verses, God’s short abandonment in the past is in contrast to God’s everlasting love in the future. Verbs in vv. 7a and 8a, “to forsake” (עָזַב) and “to hide” (סָתַר), are actually words used in the complaints of Zion (49:14) and Jacob (40:27) respectively.<sup>147</sup> Thus, it can be argued that God here gives a positive answer to their complaints. Although Zion’s abandonment is already admitted by God in 50:1 (“for your transgressions your mother was sent away”) and this theme repeatedly appears in Zion’s self-consciousness, this direct admission of the abandonment and hiding shows his humble attitude in order to persuade Zion to believe his love for her.<sup>148</sup> Moreover, the significance of the period of her abandonment is diminished by the contrast between “for a brief moment” (בְּרִנָּה קָטָן) and “a great compassion” (גְּדֹלֵי־מִיָּם), and between “for a moment” (רִנָּה) and “with everlasting love” (בְּחֶסֶד עוֹלָם). In addition, “steadfast love” (חֶסֶד) and “compassion” (רַחֲמִים) are the most common

<sup>147</sup> In addition to this, there are many connections between Zion and Jacob-Israel, because they are both the receivers of God’s message. While within Isa 41–48 God responds to Jacob-Israel’s complaint (40:27), within Isa 49–54 God responds to Zion’s complaint (49:14). Thus, it can be argued that this section culminates the previous Zion sections as well as Jacob-Israel sections responding to both complaints. For examples of the connections between Zion sections and Jacob-Israel sections, the complaint of abandonment (49:14 and 40:27); “encouragement frame” (51:12–13; 54:4–10 and 41:8–13, 14–16; 43:1–7; 44:1–5); offspring (54:3 and 43:5; 44:3; 45:19, 25; 48:19); God as a Creator (54:5 and 43:1; 44:2); God as a Redeemer (52:9; 54:5, 8 and 44:6, 21; 48:20). See Maier, *Daughter Zion, Mother Zion*, 173–74.

<sup>148</sup> Some scholars argue that, while it is shocking that God actually admits his abandonment of Zion, God’s proposal of renewal of the relationship can be repudiated, because Zion could feel like a woman who has been abandoned for too long. Goldingay, *Isaiah 40–55*, 530–31. In addition, Mandolfo argues that “God never really answers the question of Lamentations: Why have you done this?” Then, she says “In terms of divine self-expression, the Bible is always theodic... Even his kindness is constrained by the demands of patriarchal hegemony” (*Daughter Zion*, 117–18). While I am not convinced of the argument that Isa 40–55 is a response to the pained speech of Lamentations, it seems to me that these approaches to the text miss the main point of Isa 40–55. In fact, Mandolfo admits that her approach is not an objective reading but an intentional reading that focuses on nondominant voices and ideologies. The metaphor “Zion” in Isa 40–55 is employed for a different purpose than in Lamentations. As I argued before, three metaphors, Jacob-Israel, Servant, and Zion, have different roles and connotations from one another. Employing the metaphors Jacob-Israel and Servant, the cause of Israel’s suffering is already answered within Isa 40–48. Thus, while Jacob-Israel is the partner of this dispute within Isa 41–48, Zion is the partner of God’s comforting communication within Isa 49–54. Therefore, God’s humble attitude as a husband in this text is not caused by his wrongdoing to Zion, but by his effort to comfort Zion.

words which express God's love for his people.<sup>149</sup> Within vv. 7–10, these words and their cognates repeatedly occur, emphasizing God's everlasting love for Zion.

Verse 9 compares this situation with the event of Noah's flood.<sup>150</sup> The main point of comparison is that the abandonment caused by God's anger will never happen again, as the flood would not happen again. Thus, the faithfulness of God's promise is emphasized by this comparison. In v. 10, God compares his love with the immovable mountains, and again emphasizes the faithfulness of his steadfast love for Zion. His covenant of peace is mentioned in parallel to his steadfast love as God promises that this covenant also will never be shaken.<sup>151</sup> While the actual meaning of this term "covenant of peace" is not clear in this verse, the following text in 55:3–4 gives more clues when the term "steadfast love" (חֶסֶד) occurs in parallel with the similar term "everlasting covenant" (בְּרִית עוֹלָם). These terms are related there to the promise given to King David, as in Ezek 34:25; 37:26. Because Zion and the Davidic covenant are closely related, within the context of 54:1–10, the phrase "my covenant of peace" seems to mean God's promise that he will never forsake Zion again and will give peace to her and her children through the restoration of his kingdom, which will then be fully explained in vv. 11–17.

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<sup>149</sup> Two words often occur together. Cf. Isa 63:7; Pss 25:6; 51:3; 69:17; 103:4; Jer 16:5; Lam 3:22, 32; Hos 2:21; Zech 7:9.

<sup>150</sup> Some scholars try to find a theological meaning in this comparison. For example, Westermann, *Isaiah 40–66*, 275, argues that as the Noah's flood is "the turning-point in primeval times that marked the end of catastrophic events involving the whole human race," so "the turning-point which he had to proclaim had a significance which far transcended Israel herself, and affected the whole world. This comparison is to be read in the context of the many passages in which Deutero-Isaiah emphasizes that Israel's redeemer is the creator." Although his argument could be true, the text does not mention it at all. Rather, this comparison works in the family frame used in order to comfort Zion. See Smith, *Isaiah 40–66*, 484.

<sup>151</sup> The term "the covenant of peace" occurs elsewhere only four times. Two occurrences refer to God's covenant with the Levitical priests (Num 25:12; Mal 2:5). Other occurrences in Ezekiel (34:25; 37:26) are very similar to this text. Thus, the texts in Ezekiel refer to the establishment of God's kingdom as the fulfillment of the Davidic covenant. See Batto, "Covenant of Peace," 187–211; Block, *Ezekiel 25–48*, 301–5.

### 8.2.3. The Context: The Glorious Restoration of Zion (54:11–17)

In this section, although Zion is still the addressee and is still called an afflicted one in v. 11, she is described from this point on not as a woman but as a city which has gates and walls. Thus, although her children are mentioned in v. 13, the “family frame” is not clearly used in this segment. The restoration plan of the city is explained from three perspectives. First, the various parts of the city will be constructed of precious stones such as antimony, sapphires, agate, and carbuncles. Secondly, the children will be taught by the Lord and the city will be established by God’s righteousness. Thirdly, God will protect the city so that the enemy’s attack will fail and no weapon will prevail. This picture of the city recalls the eschatological picture of God’s city in Isa 2:1–4. The second part of the last verse (v. 17) is the conclusion of this section: “This is the heritage (נַחֲלָה) of the servants of the Lord and their righteousness (צְדִקְתָּם) from me, declares the Lord.”<sup>152</sup> Although the word “heritage” (נַחֲלָה) can be connected to the restored land,<sup>153</sup> it should be more broadly understood as a term which covers not only the physical land but also God’s spiritual blessing, because Zion’s restoration indicates not only the physical city but also the relationship with God.<sup>154</sup> It is also supported by the parallel term “righteousness” that is also promised to Israel’s offspring, signifying God’s vindication and blessing.<sup>155</sup>

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<sup>152</sup> Although this clause traditionally belongs to ch. 54, following 1QIsa<sup>a</sup> some scholars treat this clause as the beginning of the following section. See Watts, *Isaiah 34–66*, 808–9; Goldingay and Payne, *Isaiah 40–55*, 2:363–64. However, most scholars agree that this clause rounds off the whole chapter. See Whybray, *Isaiah 40–66*, 190; Oswalt, *Chapters 40–66*, 431; Koole, *Isaiah III*, 2:379; Westermann, *Isaiah 40–66*, 279.

<sup>153</sup> The word “heritage” (נַחֲלָה) means a share in the land which can be passed on as an inheritance (Gen 31:14; Num 26:54; 32:18; Deut 4:38; 12:9; 20:16; Josh 11:23). In addition, in a metaphorical sense, Israel is mentioned as God’s inheritance (Deut 4:20; 9:29; Exod 34:9; Isa 19:25; 47:6). See *NIDOTTE*, 3:77–81

<sup>154</sup> Baltzer, *Deutero-Isaiah*, 462; Koole, *Isaiah III*, 2:397–98; Oswalt, *Chapters 40–66*, 431.

<sup>155</sup> See Oswalt, *Chapters 40–66*, 431. Beuken, “Main Theme of Trito-Isaiah,” 67–68, indicates that “righteousness” frequently occurs in God’s promise for Israel’s future community which is often identified with the term “offspring” and also related to the servant’s fulfillment within Isa 40–55 as well as 56–66.

In this clause, “the servants” (עֲבָדִים) suddenly appear in the place where Zion is expected. Because of the sudden appearance of the servants in the place of Zion, scholars often identify the servants with Zion or Zion’s children. While this identification is reasonable, the intentional use of the term “servants” instead of Zion indicates some important implications. Because the plural form “servants” (עֲבָדִים) is the first occurrence within chs. 40–55 and the singular form “servant” (עֲבָד) does not occur anymore within the book of Isaiah after ch. 53, it seems that the use of this plural form “servants” is connected to “servant,” an important character of chs. 40–55, as well as “servants,” an important character of chs. 56–66.<sup>156</sup> The intentional use of “servants” indicates that the message of Zion’s restoration does not simply the aim to rebuild the physical city but to persuade the people to return to God and serve him as his servants. In fact, through the central themes, such as the failure of the servant Jacob-Israel, the return of Jacob-Israel, the mission of the anonymous servant, and the promise of Zion’s restoration, the message of chs. 41–54 has continually required the response of the audience so that they may accept and follow God’s words which the servant of the Lord proclaimed (50:3—51:8), thus becoming the faithful servants of the Lord.<sup>157</sup> In addition, this response has already been expected in the voice of the “we” group in the suffering servant section (52:13—53:12). In line with this, the term “servants” used in the place of Zion indicates that the mission of the servant in Isa 53

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Cf. Isa 45:25; 48:18; 51:6; 53:11.

<sup>156</sup> See Childs, *Isaiah*, 430–31.

<sup>157</sup> See Adams, *Performative Nature*, 116; Darr, *Isaiah’s Vision*, 182; van der Woude, “Can Zion Do without the Servant,” 114. Van der Woude argues that the people change by the mission of the servant and they become the servant’s offspring and follow his footsteps. Similarly Darr argues that “In subsequent chapters, the single servant will become a plurality of servants who, though by no means historically blameless, have sincerely repented of their past transgressions, live in obedience to Yahweh’s instruction, and anticipate the complete fulfillment of Isaiah’s Vision.”

is closely related to Zion's restoration.<sup>158</sup> Based on these facts, it can be argued that the servants are identified not only with the offspring of Zion (54:3, 13) but also with the offspring of the servant (53:11).<sup>159</sup> Thus, as the suffering servant received his share as the result of his mission, so the servants also will receive their share in Zion's restoration. While the servant, God's righteous one, makes the many righteous, these servants will be justified by God. The servants continually occur within the last part of Isaiah (chs. 56–66).<sup>160</sup> After this message of Zion's restoration, the whole section of chs. 40–55, which began with comforting news, finishes with a joyful invitation to God's teaching and his covenant in Isa 55.

#### 8.2.4. Implications of Frames and Metaphors

Beginning with v. 1 the audience immediately realizes that they are dealing with the “family frame” used to describe the relationship between God and Zion, because they have already encountered this frame in the first Zion section (49:14—50:2). As in the previous Zion section, this section also employs this frame in order to restore the broken family relationship. In this frame, Zion is likened to various female images which usually evoke negative connotations. However, these negative female images are employed for emphasizing the reverse of her situation. The first part (vv. 1–3) contains two female images, “the barren woman” and “the desolate woman,” which

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<sup>158</sup> Although there is little direct connection, there are at least some common items between two sections: seed, the many, righteousness, and peace. See Childs, *Isaiah*, 430; Lessing, *Isaiah 40–55*, 636–37; Maier, *Mother Zion, Daughter Zion*, 174.

<sup>159</sup> See Beuken, “Main Theme of Trito-Isaiah,” 67–68; van der Woude, “Can Zion Do without the Servant,” 114; Lessing, *Isaiah 40–55*, 646; Adams, *Performative Nature*, 116. Adams indicates that Jacob-Israel is identified with Zion's children and they are also identified with the plural addressees who are called to return to Yahweh and to embrace the status of being his servant.

<sup>160</sup> For a detailed discussion of the servants in Isa 56–66, see Blenkinsopp, “Servants of the Lord,” 1–23; Beuken, “Main Theme,” 67–87; Berger, “Servants,” 1–18. Cf. 56:6; 63:17; 65:8, 9, 13, 15; 66:14.

evoke the connotations of hopelessness, vulnerability, and abandonment. Because in this frame Zion represents the city as a mother often identified with her children, the images of the barren woman and the desolate woman enable the audience to imagine the desolate and ruined city and the suffering exiles. However, images change from the miserable woman to the joyful woman who sings aloud and extends her tent because of the return of her children. This dramatic change is emphasized both by the image of the city crowded by the return of the children and by the image of her children conquering the nations. Thus, the transition between two opposing images evokes the audience's delight and hope for the bright future of Zion.

After this, using the "encouragement frame" (vv. 4–10), God gives them further hope for a glorious future. In the first part of the "encouragement frame" (vv. 4–6), there is a clash between two opposite image groups. First are the shameful images such as the widowed woman, the forsaken wife, and the rejected wife of his youth. Although used with negations, the several words related to shame in these images imply how deep and miserable was Zion's shameful feeling that was caused by her abandonment. Second are the powerful or glorious images of her husband who is creator, the Lord of hosts, the holy one of Israel, her redeemer, and the God of all the earth, who can completely remove her past shame. This contrast gives the audience the assurance of their salvation, because God is powerful, dependable, and truthful.

Following this, the second part of the "encouragement frame" (vv. 7–10) provides further reasons for this encouragement. In this part, while God's direct voice appears in the first person, the tone of the persuasion becomes more humble, earnest, and passionate. In order to persuade his abandoned wife, further examples of contrast and comparison are employed. First, God draws a contrast between the short period of

her abandonment and the greatness of his love and compassion for her. In this contrast, God is likened to a humble husband who admits his abandonment of his wife and his hiding from her and begs his wife's return with promises of his eternal love and compassion. In addition, in order to give her the assurance of her restoration, God employs the example of Noah's flood and promises that he will never abandon her again. Finally, comparing the abandonment of his love with impossible examples such as the removal of the mountains and the shaking of the hills, he assures her of the fidelity of his promise and love. These images are used by God both to persuade his once abandoned wife and convince the audience of their salvation. Following this passionate persuasion, vv. 11–17 introduce the restoration plan of God's city, not only in the physical sense but also in the spiritual sense. Closing this section, the term "servants of the Lord" appears in the place of Zion, connecting the fulfillment of the servant with the restoration of Zion. In this connection, Zion's offspring and the servant's offspring are integrated into the servants of the Lord, giving hope to the audience for the future restoration of Israel. In other words, Jacob-Israel, who is both the failed servant of God and the lost children of Zion, will return to Zion as the servants of the Lord, taking back their original mission and their relationship with God. Thus, this chapter tries to give the audience the comfort and assurance of their restoration and invites their response to return to God their father and saviour.

### **8.3. Summary**

The section of the fourth Servant Song (52:13—54:17) consists of two clearly separate subsections: the suffering servant section and the last Zion section. Both

sections have some similarities. They both culminate a series of songs which were developed throughout the previous sections. In addition, each section contains various unexpected images which are beyond the boundary of each frame. Through these unexpected images, the prophet tries to evoke the audience's proper response to God's message. In the final Servant Song, the servant of the Lord fulfills his mission for Israel and the nations, which the servant Jacob-Israel failed to do. However, the process of its fulfillment is beyond the expectation of the people, including both the Israelites and the nations. First, the images of the servant's humiliation and suffering are shocking. In addition, the fulfillment of his mission through his suffering and death is even more shocking. The "we" group's confession of his vicarious suffering and death makes the audience realize how sinful they are and how God can save them. Finally, his exaltation leads the people to accept the message of the servant and to follow him, becoming his offspring. Therefore, while Isa 41:1—49:13 shows the removal of the physical obstacle to the return of the exiles, Cyrus's victory over Babylon, Isa 49:14—53:12 shows the removal of the spiritual obstacle to their return, the forgiveness of their sins. Consequently, the final Servant Song section provides the foundation on which God can urge Zion to celebrate the return of her children and husband.

The final Zion section within chs. 40–55 culminates the previous Zion sections as well as the Jacob-Israel sections, responding to the complaints of both. As mentioned before, there are many similarities between the Zion sections and Jacob-Israel sections: the complaint of abandonment (49:14 and 40:27), "the encouragement frame" (51:12–13; 54:4–10 and 41:8–13, 14–16; 43:1–7; 44:1–5), the offspring (54:3 and 43:5; 44:3; 45:19, 25; 48:19), God as a Creator (54:5 and 43:1; 44:2), and God as a

Redeemer (52:9; 54:5, 8 and 44:6, 21; 48:20). These similarities are based on the fact that they share the same destiny. Zion as God's abode is always connected to Israel as God's people. Therefore, Israel's shame is Zion's shame, and Israel's restoration is Zion's restoration. For this reason, while she is actually a ruined and abandoned city, Zion is described as the miserable and abandoned mother of Jacob-Israel, the sinful people who went into exile. Based on this close relationship, Zion is sometimes identified with Jacob-Israel, being described as one who went into exile (51:16; 52:2; 54:7).

In the final Zion section, although the audience already knows of the destruction of Zion, the fact that God's glorious abode, Zion, became a barren and desolate woman is painful and discouraging. However, on the basis of the servant's fulfillment, God commands Zion to rejoice and prepare for the return of her children. Thus, the transformation of the barren woman into the mother of many children gives delight and hope to them. In addition, God encourages her not to remember her past shame because he will recover her with eternal love. Thus, Zion's transformation from a widowed woman and abandoned wife to the beloved wife of God who is the creator, redeemer, and God of all the earth gives them assurance of their salvation. At the same time, the connection between the servant's mission and Zion's restoration leads the people to accept God's message and invites them to be his servants.

## CHAPTER 9: CONCLUSION

Chs. 40–55 deal with various important themes related to Israel’s salvation. However, in spite of the great number of works on chs. 40–55, there are still many unsolved debates. This is because chs. 40–55 are written in excellent poetic language which, although terse, are full of imagery, parallelism, personification, and rhetorical questions. These poetic and rhetorical devices were very effective to the original audience but often prevent readers in modern times from understanding the meaning of the text. In particular, when these devices are approached from purely historical-critical perspectives, continued misunderstanding and increased debate is often the result.

Taking these concerns into consideration, this project has employed a linguistic approach which deals with mental frames and cognitive metaphors which are based on the cognitive world of the ancient people. As observed above, in interacting with God, who is the main speaker, the three closely related metaphors, “Jacob-Israel,” “Servant,” and “Zion,” play a very important role in the rhetorical development of chs. 40–55. This project has tried to integrate these metaphors within the frame “the relationship between God and his people.” While this frame is fundamental in the Bible, there are also various sub-frames such as king/subject, parents/children, husband/wife, judge/litigant, master/servant, shepherd/sheep, and potter/pottery. Within chs. 40–55, by employing these various frames with three main metaphors, “Jacob-Israel,” “Servant,” and “Zion,” the prophet tries to communicate and persuade the addressees, the exiles, to accept God’s message. While the three metaphors are the

main figures in the text, they are closely related to the addressees themselves; thus, the prophet seeks to make them identify the three figures with themselves. By observing, criticising, and comforting these three figures, the prophet responds to the potential complaints of the exiles and persuades them to return to God.

### **9.1. Jacob-Israel**

In Isa 41:1—49:13, which responds to Israel's complaint in 40:27, the main addressee is the servant Jacob-Israel. Both Jacob and Israel are the names of Israel's ancestor. As metaphors, however, each of them has different connotations: Jacob represents the sinful human side of the ancestor Jacob and Israel represents his new identity as God's chosen one. Through using the double title Jacob-Israel, the prophet can evoke both positive and negative connotations. In addition, the metaphor "Servant" implies that Jacob-Israel should be faithful to God and has a mission to fulfill. In reality, however, the servant Jacob-Israel went into exile because of their own sin. Thus, in order to make them realize that their exile results from their own sin and convince them that God has the power to control the world and to make them return to Zion, the prophet employs two main mental frames, "dispute" and "encouragement" which were popular in the daily life of the ancient Israelites.

Within the dispute frame, which includes most of the content of the Jacob-Israel section except the Servant Songs, God first tries to confirm his power as the Creator and the Redeemer. Thus, in order to prove his power, he introduces Cyrus as his anointed one and his tool for judgement, who will conquer Babylon and give freedom to the exiles (41:2–3, 25; 44:24—45:7; 45:13; 48:14–15), and proclaims the

destruction of daughter Babylon (47:1–15). In addition to this, God accuses Jacob-Israel of their sins; Jacob-Israel is negatively likened to a worm (41:14), the deaf and blind servant (42:18–19; 43:8), the plundered (42:22), sinners (42:24; 43:25, 27; 44:22), and unfaithful worshipers (43:22–24). Whereas he usually employed metaphorical expressions for Jacob-Israel within chs. 41–44, in the following section (chs. 45–48) that announces Cyrus’s conquest and Babylon’s destruction, the prophet directly accuses Jacob-Israel of their idol worship and their stubbornness and sinfulness by more literal and intensive language. By these negative images and description, God tries to make Jacob-Israel realize that their exile has resulted from their own sins, not from God’s inability or the pagan gods’ power. These sinful characteristics of Jacob-Israel are naturally harmonized with the connotations of the metaphor “Jacob,” which represents the human side of the ancestor Jacob, and which are repeatedly revealed in the life of the Israelites from the Exodus events to their destruction by Babylon. In spite of Jacob-Israel’s sinful nature, God still announces that he will not cut them off, for his name’s sake and for his glory.

At the same time, employing the “encouragement frame,” Jacob-Israel is positively encouraged by the language of creation, election, redemption, and familial relationship, which are closely related to historical events experienced through the history of Israel. Thus, using these positive images, God assures the Israelites of his love for them and his power to save them, and he comforts them and gives them a hope for their future salvation. Thus, as the divine accusation by his people becomes more and more severe through chs. 41–48, so the assurance of God’s salvation is repeatedly emphasized. The connotations of the metaphor “Jacob-Israel” are developed by interweaving it with the metaphor “Servant.” As mentioned above, the main

implications of the metaphor “the Servant of the Lord” are his faithfulness to God and his mission. These are effectively described in regard to the anonymous servant of God in the first servant song in 42:1–9. However, when Jacob-Israel is called God’s servant, these connotations are not evoked because Jacob-Israel is unfaithful to God, being a blind and deaf servant. In regard to the metaphor “Servant,” two different aspects are developed. First, in order to encourage Jacob-Israel, the emphasis lies on the divine election of Israel as the servant and their intimate relationship with God their master. Secondly, indicating the fact that Jacob-Israel is the blind and deaf servant, God repeatedly reminds Israel of their inability and sinfulness. By repeated use of these positive and negative images for the servant, God not only encourages his people to believe their salvation but also leads them to realize their sins and their failure.

Within Isa 41:1—49:13, using the parallel names, “Jacob” and “Israel,” each of which represents the ancestor Jacob’s old identity as a sinful person and his new identity as God’s chosen one, the prophet demonstrates not only Jacob-Israel’s sinfulness which caused their destruction, but also their special relationship with God as his chosen servants, which still gives hope for their future. Consequently, within Isa 41:1—49:13, there is a tension between these two contrary messages related to the metaphor “Jacob-Israel.” Although after their suffering they are saved by Cyrus from their physical bondage, the matter of Israel’s sins which have caused their miserable situation is not clearly solved. The solution of this tension is achieved by the servant sections. In addition, the fact that Jacob-Israel failed to fulfill their mission as his servants led to a consideration of the other servant who will carry out the mission for the nations as well as Israel. Along with the servant sections, the Zion sections continually provide God’s comfort and assurance for salvation.

## 9.2. Servant

Belonging to the frame “master/servant,” in which God is usually the master and Israel is the servant, the metaphor “the Servant of the Lord” is an honourable title of a person who is faithful to God and has a special mission given by God. In the OT, several groups of people are called the Servant of the Lord, such as kings, prophets, and patriarchs, who are anointed by God. In each Servant Song, the servant is anonymous and the main focus is not on his identity but on his mission. Although the four Servant Songs similarly describe the faithfulness of the servant and his special relationship with God, there are different emphases depending on their context.

The first Servant Song (42:1–9) occurs in the middle of the Jacob-Israel sections. Consequently, this servant is compared with the servant Jacob-Israel and the rulers of the world. Although the servant is depicted as one chosen and favoured by God and as a royal servant who is empowered by God’s spirit and who will rule over the nations by God’s justice, this servant is surprisingly different from the worldly rulers who rule over the nations by power and violence, from the prophets who eagerly proclaim God’s message, and from the servant Jacob-Israel who complains about the miserable situation in the exile. This servant is humble, patient, and gentle in the process of carrying out his mission. In addition, God repeatedly emphasizes his servant’s mission for the nations, although Jacob-Israel does not remember it. Thus, this Servant Song not only surprises Jacob-Israel but also reminds Jacob-Israel of their original mission as God’s servant. However, the importance of this song in the context is revealed in the contrast between this anonymous servant and the servant Jacob-Israel in the following section. While the mission of the anonymous servant is to bring out

the prisoners from the dungeon and bring a light to those who sit in darkness, the servant Jacob-Israel is called blind and deaf (42:18–20) and is trapped in prison (42:22). The anonymous servant is faithful and righteous (42:6), but Jacob-Israel has sinned and has not obeyed God’s law (42:25). Thus, this contrast intensifies God’s accusation against Jacob-Israel.

The second Servant Song (49:1–12) closes the Jacob-Israel section and develops further the theme of the anonymous servant. Following the first Servant Song, the anonymous servant is compared with the servant Jacob-Israel. First, as the servant Jacob-Israel, the servant is described as one chosen by God from his beginning. Secondly, he is described as God’s messenger whom God protects, whose mouth is powerful like a sword and an arrow. Finally, although he confesses that his hard work has gained nothing, he shows great confidence in God and his support, which is contrary to the attitude of the servant Jacob-Israel. In addition, his mission is to save not only the nations but also Jacob-Israel. Thus, this section shows a transition from the metaphor “the servant Jacob-Israel,” which represents the totality of Israel who went into exile, to the metaphor “the faithful servant of the Lord,” which represents an individual who belongs to Israel. Alongside the images of the faithful servant, the images of suffering servant appear within 49:7–12. The servant is described as one whose soul is despised, one abhorred by the nations, and one who is the servant of rulers. These images imply that the servant has to suffer many troubles in order to fulfill his mission. In addition to these images, the servant’s role to bring a covenant to the people relates to events to restore the land, to apportion the desolate inheritances, and to proclaim the message of salvation to prisoners. Thus, while continuing the basic

themes of the first Servant Song, the second Servant Song introduces themes that develop in the final two Servant Songs.

The third Servant Song (50:4–11) comes between Zion sections. Thus, this section is compared with the other Servant Songs as well as the Zion sections. As in the previous Servant Songs, the main frame is “the faithful servant of God.” In this section, there are three dominant images for the servant: the obedient disciple, the suffering servant, and the accused one that God will vindicate. While Zion’s children, Jacob-Israel, are blind and deaf, and cannot respond to God’s message, this servant opens his ear and obey God’s message, just as a disciple learns and follows a teacher’s instruction. As the servant in the previous Servant Songs has a mission to the nations, this servant also has a mission to help the weary. Finally, this servant experiences suffering and humiliation. However, in contrast to Zion who complains, he never complains but endures his sufferings because he believes in God’s help and vindication. Showing his strong confidence in God, the servant boldly summons his accusers and announces their miserable fate (vv. 8–11).

The so-called Suffering Servant Song brings to culmination the series of Servant Songs which were presented throughout the previous sections, especially in regard to the themes of a suffering servant and the servant’s mission. This section also contains various unexpected images which are beyond the boundary of the frame “the Servant of the Lord.” While beginning with the exaltation of the servant, the first section (52:13–15) introduces the contrast between his poor appearance, which evokes the astonishment and contempt of the many, and his purification of the nations, which surprises the kings. In addition, this section introduces the priestly aspect of the servant

frame, which causes the purification of the nations, and which is developed further in the following verses.

The second section (vv. 1–9) contains the surprising confession of the “we” group’s misunderstanding about the servant’s suffering and achievement. In vv. 2–3 the servant is likened to a tender shoot and a root out of dry ground which signify the weakness and vulnerability of the servant. Because of his inferiority, the “we” group considered that the servant deserved to be despised and rejected by humans, and to suffer and be smitten by God. Later (vv. 4–5), however, employing the image of the afflicted slave worker, they surprisingly confess that the servant was innocent and was suffering for their sins. Vv. 6–7 employ the images of shepherding in two different ways. First, the “we” group likens themselves to sheep which have gone astray, turning to their own way. Secondly, the servant is likened to a lamb that is led to the slaughter and to a sheep that is silent before its shearers. By employing two different images for sheep, the “we” group emphasizes the servant’s silent obedience and innocence in contrast to their own disobedience and sinfulness. Following this, although described as one who is unjustly treated and killed in poetic and metaphorical language, his innocent death in place of the “we” group is repeatedly emphasized by an individual voice (vv. 8–9). Besides these aspects, the priestly elements that appeared in 52:15 are developed in this section by the repeated emphasis on vicarious suffering and the use of sheep imagery. In v. 10, when the servant’s death is identified with a guilt offering, this priestly aspect reaches a climax. Thus, the priestly facet of the servant frame makes the impact of the atoning death stronger.

After the various images related to the vicarious suffering of the servant, the image of exaltation suddenly returns in vv. 10–12. Thus, the servant who was

humiliated, suffered, and sacrificed as a guilt offering is described as the blessed one who sees offspring, lives a long life, and fulfills the will of the Lord. He even makes the many righteous by bearing their sins. In addition, he is described as a victorious warrior who receives the many as his portion. Therefore, by employing various shocking images which are far beyond the frame “the Servant of the Lord,” the song effectively shows how the servant achieves the mission in unexpected ways.

In explaining how the servant fulfills his mission, these Servant Songs have two important implications. First, while the Jacob-Israel section usually focuses on the removal of the physical obstacle to the return of the exiles and Cyrus’s victory over Babylon, the Servant Songs show the removal of the spiritual obstacle to their return, the forgiveness of their sins. Thus, these songs give the audience assurance that their sins are forgiven and their relationship with God has been recovered. Secondly, as the astonished and repenting voice of the “we” group shows, the Servant Songs continually invite the audience to realize their sins, to return to God and to be his true servants. Consequently, the final Servant Song section provides the foundation on which God can urge Zion to celebrate the return of her children and husband.

### **9.3. Zion**

As an important religious symbol in ancient Israel, Zion can signify not only God’s abode, but also the people of Israel. While God disputes with the rebellious servant Jacob-Israel in the Jacob-Israel section (Isa 41:1—49:13), God comforts Zion who takes the place of Jacob-Israel in Isa 49:14—54:17. Moreover, God’s two responses display different attitudes. While Jacob-Israel was the object of God’s mixed

response of anger and love, Zion is the object of God's comforting response. This difference occurs because, whereas the metaphor "Jacob-Israel" evokes both positive and negative connotations, the metaphor "Zion" mainly evokes positive connotations such as God's choice and love. Within Isa 49:14—54:17, there are three Zion sections.

In the first Zion section (49:14—50:3), Zion symbolizes not just the city of Jerusalem, but rather is described as both Israel's mother who has lost her children and the forsaken wife of God. As a result, the marriage (family) frame is employed. Although Zion complains that God forsook her, God emphasizes that he did not forsake Zion, using images such as God as a nursing mother and God's hand engraving a picture of Zion. In addition, God promises that Zion's children will return, employing the image of a bride who is decorated by ornaments representing her children, and also the image of a mother who had lost all of her children but is now surprised by the sudden appearance of too many children who complain that their home is too narrow to dwell in. Zion is also likened to a queenly person whose children the kings and queens of the nations nurture, take care of, and bring home. In 50:1–3 God is likened to a husband whose wife was sent away and to a father whose children were sold away. God also rebukes his children because their miserable situation is caused not by the wrongdoing of their father or mother but by their own sins. In this "family frame," by being described as a miserable wife and mother, the metaphor "Zion" evokes dependence, vulnerability, and compassion. Consequently, the fact that her miserable situation results from Israel's sin invites the audience to realize their own sin. In addition, the contrast between Zion's miserable situation and God's promise of her glorious future gives the audience hope for their own glorious future.

The second Zion section consists of two awakening scenes. In this section, God, Zion, and the people of Israel are connected by the royal “family frame.” Within the first scene, Zion is described by numerous negative images which indicate her miserable situation. She is likened to a staggering woman drunken on the cup of God’s wrath, and to a mother who has lost her children and thus does not have anyone to guide and comfort her. Additionally, she is likened to a woman who lies down, making her back like the ground and like a street for her enemies to pass over. However, God promises her restoration from this miserable situation. In the second awakening scene, Zion is likened to a queen who has recovered from her shameful past. She is urged to put on her beautiful garments, to shake herself free of dust, and to sit on a throne. Although she is described as a captive, she is also urged to loose the bonds from her neck. Thus, the dramatic contrast between these two awakening sections evokes the audience’s sympathy for Zion’s restoration. In addition to this, the contrast between the enthronement of daughter Zion and the dethronement of daughter Babylon shows God’s justice and his steadfast love for his people. Building on these images for Zion, God is likened to a king who returns to his city. Thus, using the frame “a king’s return,” various witnesses are employed in order to emphasize the joy and amazement of God’s return. Therefore, the “royal family frame” and related metaphors comfort God’s people in their miserable situation and give them a hope for their salvation and for God’s future kingdom.

The last Zion section also employs the “family frame” in order to emphasize the restoration of the broken family relationship. In this frame, although Zion is likened to various miserable female images, these images are employed for emphasizing the reverse of her situation. The first part (vv. 1–3) contains two female

images, “the barren woman” and “the desolate woman,” which evoke connotations of hopelessness, vulnerability, and abandonment. However, the images change from the miserable woman to the joyful woman who sings aloud and extends her tent because of the return of her children. Thus, the transition between two opposing images evokes their delight and hope for the bright future of Zion. After this, using the “encouragement frame” (vv. 4–10), God gives her the confidence never to remember her past shame, because he will recover her with eternal love. Thus, Zion’s transformation from a widowed woman and abandoned wife to the beloved wife of God, who is the creator, redeemer, and God of all the earth, gives the audience assurance of their salvation. In vv. 7–10, in order to persuade his abandoned wife, even God is likened to a humble husband who admits his abandonment of his wife and his hiding from her and begs for his wife’s return based on his eternal love and compassion. Following this passionate persuasion, vv. 11–17 introduce the restoration plan of God’s city, not only in the physical sense but also in the spiritual sense. Closing this section, the term “servants of the Lord” appears in the place of Zion. This connects the fulfillment of the servant with the restoration of Zion. In this connection, Zion’s offspring and the servant’s offspring are integrated into the servants of the Lord, giving a hope to the audience for the future restoration of Israel.

As an important religious symbol, Zion usually has positive connotations such as God’s choice and love. Thus, Zion is employed in the place of Jacob-Israel so that God may comfort Israel. Because of her positive aspects, when Zion is likened to the negative images of the barren woman and forsaken wife, which imply the shame and suffering of the exiles, these images evoke not sinfulness or accusation but compassion and sadness. In addition, when the reverse of the situation is explained by the positive

images of a restored queen and a mother who has a lot of children, both implying the glorious future of Israel, it is convincing to the audience. The female images for Zion effectively communicate the prophet's message to its addressees.

#### **9.4. The Application of Linguistic Approach in Isa 40–55**

While various metaphors within chs. 40–55 have troubled scholars who seek to interpret the meaning of the text clearly, our linguistic approach effectively demonstrates how those metaphors work together in the text. With frame theory, we can connect various metaphors within a broad mental frame. In ancient Israel, the mental frame “the relationship between God and his people” and its sub-frames such as king/subject, parents/children, husband/wife, judge/litigant, master/servant, shepherd/sheep, and potter/pottery were a bank of stored knowledge in the mind of the people. Thus, although incompatible metaphors related to several sub-frames occur together, the Israelite audience could understand the message, finding coherence among various metaphors. For example, the dispute frame, which is popular within chs. 40–48, is related to the frame “judge/litigant.” Within this frame, Jacob-Israel is often called the servant of God (41:8–9; 43:10; 44:1–2, 21, 26; 45:4; 48:21) and God is described as “King” (41:21; 43:15; 44:6). In addition, within the Zion sections, the royal frame and family frame occur together. Within the servant section, the servant frame and the shepherd/sheep frame also occur together. In spite of the mixed frames, the message is clearly delivered to the audience, because they understand these mixed frames and metaphors within the larger frame “the relationship between God and his people.”

In the frame “the relation between God and his people,” God’s covenant and the people’s obedience are the controlling factors which are “structural invariants.” Because of the covenant-breaking of the Israelites, the miserable situation of Israel occurs, and because of the covenantal love of God, they are recovered. Although God’s judgement may be seen as God’s cruelty and indifference from the perspective of the modern age, it is acceptable from the covenantal perspective of the ancient Israelites; therefore, God’s passionate message for reconciliation with his wife Zion is convincing to them.

As mentioned above, a frame in a discourse which is shared by a messenger and audience helps the audience find cohesive ties that create textual coherence. Consequently, by recognizing frames, our text could be divided into smaller units and we were able to find the rhetorical development, although it consists of various speeches and does not have a clear storyline. On the contrary, finding cohesive ties helps find frames. First, in the prophetic texts that consist of many speeches, a reference such as an addressee (Jacob-Israel, Servant, or Zion) or addresser (God, prophet, or Servant) is an important item that can signal the continuity or the change of a frame or a section. Secondly, lexical cohesion is also important to form a frame. Lexical cohesion is indicated by the reiteration of the same word, synonym, super-ordinate, or general word and by the collocation of words which belong to the same lexical domain. Thus, each frame, such as dispute, encouragement, family, Jacob-Israel, servant, and Zion, often consists of various words that belong to the same lexical domain or a related lexical domain.

In addition to this, frames provide information as to what is expected and unexpected in the development of the discourse. Thus, if unexpected things occur, it

could shock the reader and indicate significant events. First, although Jacob-Israel is called the servant of God and has a mission for the nation to save them from the dungeon and bring light to those who sit in darkness (42:7), the servant Jacob-Israel fails and instead is called blind and deaf (42:18–20) and is trapped in prison (42:22). This contrast is shocking because this negative description is unexpected and does not fit within the frame “the Servant of the Lord.” Secondly, the miserable images of Zion, which was originally God’s precious abode and Israel’s pride, are shocking. Finally, the vicarious suffering and death of the faithful servant is an unexpected thing. These shocking images evoke an emotional response in the audience and make them consider these events more seriously.

According to cognitive metaphor theory, Jacob, Servant, and Zion can be classified as conventional metaphors which had already become important parts of Israelite religious language. However, as seen above, when they are used in conjunction with various other images, they evoke creative and powerful connotations, enabling the prophet to persuade his audience. In addition, an important element in cognitive metaphor theory is the principle of focusing. When the basic structure of the source domain is transferred into the target domain, certain features of the target domain are suppressed, and others are highlighted. For example, there are various images of Zion such as an abandoned wife, a mother who has lost her all children, a barren woman, a mother of many children, and a widow. If we try to harmonize all these images, they merely become a bizarre conglomerate; meaningful harmonization is impossible. However, the original audience could understand these incompatible metaphors simultaneously because they focus on only certain limited aspects of the target domain Zion. In addition, because a conceptual metaphor focuses on one aspect

of the concept, in order to highlight more than one aspect of the concept, two or more metaphors are needed. Thus, since they have coherence in regard to the common target domain Zion, these various metaphors are effectively employed together.

As observed above, three metaphors, “Jacob-Israel,” “Servant,” and “Zion,” are closely related to one another but evoke different connotations. Thus, the prophet employs them separately within chs. 40–55. At first, although Jacob-Israel evokes both positive and negative implications, Jacob-Israel is positively depicted as the servant of God. However, because they failed to fulfill their mission and went into exile, God confronts them with their sinfulness. After this severe accusation within the Jacob-Israel section (chs. 41–48), Jacob-Israel becomes the object of the mission of the servant of the Lord in the second Servant Song. Following this, Zion appears in the place of Jacob-Israel. Because Zion is God’s precious abode which signifies God’s love and choice of Israel, there is no accusation in the Zion sections, but only comfort and encouragement. Although Zion is likened to various miserable women, these images evoke not God’s accusation but his compassion. Thus, God’s comforting message to Zion is convincing. Along with this, the faithful servant fulfills his mission through his vicarious suffering and death. Thus, through the fulfillment of his mission, Zion’s restoration is announced, and her children, Jacob-Israel, return to Zion as well as to God and become God’s servants. Therefore, these metaphors are employed as effective communicational tools in order to persuade the audience.

### **9.5. Some Suggestions for Future Study**

This study has showed the effectiveness of this linguistic approach for revealing the relationship between three metaphors, their connotations, and their roles in the rhetorical development within Isa 40–55. In particular, the new understanding of the three metaphors within the frame “the relationship between God and his people” provides a good foundation for further study. With this cognitive approach of the mental frames and metaphors, we can extend our research to other parts of Isaiah: Isa 1–39 and 56–66. In fact, the transition from the servant Jacob-Israel to the anonymous servant within Isa 40–55 to the servants is further developed in Isa 56–66. In addition, within Isa 56–66 the restoration of Zion is continually described and Israel is more positively and more frequently mentioned as my people. Therefore, when we study Isa 56–66 from the perspective of our project, we would gain more consistent and fruitful results.

In terms of an interpretive approach, because prophetic texts contain many poetic and metaphorical expressions, this linguistic approach can be fruitful for the study of prophetic texts. However, because this linguistic field is still developing, we should pay attention to any new developments in the discipline. In addition, this approach reminds us that it is very important for proper interpretation to understand the cognitive world of the ancient Israelites. Because we have only a limited number of ancient Near Eastern documents, without the careful research, we may commit a mistake by imposing our modern mindset on the ancient text.

As seen in this project, although form-critical approaches have made many contributions to OT study, because of uncertainty regarding the proper setting of each

composition in real life (*Sitz im Leben*), there have been diverse opinions about each genre's origin and development. Besides, some so-called genres in form-critical approaches seem to be part of everyday language in the OT regardless of their origin, as seen in the cases of "dispute frame" or "encouragement frame." Thus, in many cases, when genres in form criticism are examined by frame theory, which does not concern the origin and details of the form (or genre) but more generally its elements and their implications based on the ancient Israel people's cognitive knowledge, the text can be interpreted more effectively within its context.

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