ABSTRACT

A RHETORICAL ANALYSIS OF ISAIAH 56–66

by

Curtis W. Fitzgerald

Dallas Theological Seminary

Readers: R. B. Chisholm, E. H. Merrill, R. B. Allen

This study examines the continuity and cohesiveness of the prophecies comprising Isaiah 56–66, or Third Isaiah (TI). The method used is rhetorical criticism, a discipline set forth by James Muilenburg in his address before the Society of Biblical Literature in 1968. Because of the doubts concerning the authenticity of some of the prophecies in TI, and skepticism from some scholars about an overall theme in TI, the need for studies of TI from a rhetorical perspective are warranted. Using the method initiated by Muilenburg and developed by many able scholars in recent years, this limited examination of TI from a rhetorical perspective was performed.

The first chapter of this study is an examination of the history of interpretation of Isaiah 56–66. It demonstrates that the interpretation of TI has gone through four stages. This chapter examines these stages and shows that the current state of the critical studies of Isaiah views TI as a literary unity, though not as an authorial unity. It then describes rhetorical criticism and the method and procedure used.
Chapter two examines the continuity and cohesiveness of TI from a rhetorical perspective. It demonstrates that there is an overall structure and central message of the prophecies in TI, as well as setting forth an overall concentric design in chapters 56–66. Also contained in the chapter is a presentation of how all of the various prophecies are linked together to set forth the prophet's overall message.

Chapters three through five are studies of the three major sections of TI, 56–59, 60–62, and 63–66. These chapters examine the rhetorical devices that Isaiah uses to structure the messages and to highlight or emphasize the theme he is setting forth. Included in these chapters are translations, discussions on the unity of the various sections, the strophic structure of the major prophecies, and verse analyses of each section. Chapter six is a conclusion of the overall study.
A RHETORICAL ANALYSIS OF ISAIAH 56-66

A Dissertation
Presented to
the Faculty of the Department of
Old Testament Studies
Dallas Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Curtis W. Fitzgerald
August 2003
Accepted by the Faculty of the Dallas Theological Seminary in partial fulfillment of the requirements for the degree Doctor of Philosophy.

Examining Committee

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<tr>
<td>AB</td>
<td>Anchor Bible</td>
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<tr>
<td>AJSL</td>
<td><em>American Journal of Semitic Languages and Literature</em></td>
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<td>AnBib</td>
<td>Analecta Biblica</td>
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<tr>
<td>ASTI</td>
<td><em>Annual of the Swedish Theological Institute</em></td>
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<tr>
<td>AV</td>
<td>Authorized Version of the Bible</td>
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<tr>
<td>BA</td>
<td><em>Biblical Archeologist</em></td>
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<tr>
<td>BBET</td>
<td>Beiträge zur biblischen Exegese und Theologie</td>
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<td>BETL</td>
<td><em>Bibliotheca ephemeridum theologicarum lovaniensium</em></td>
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<td>Bib</td>
<td><em>Biblica</em></td>
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<td>BHS</td>
<td><em>Biblica Hebraica Stuttgartensia</em></td>
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<td>BibOr</td>
<td><em>Biblica et orientalia</em></td>
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<tr>
<td>BSac</td>
<td><em>Bibliotheca Sacra</em></td>
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<td>BSC</td>
<td>Bible Student's Commentary</td>
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<tr>
<td>BTB</td>
<td><em>Biblical Theological Bulletin</em></td>
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<tr>
<td>BWANT</td>
<td>Beiträge zur Wissenschaft vom Alten und Neuen Testament</td>
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<td>BZAW</td>
<td>Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</td>
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<td>CBC</td>
<td>Cambridge Bible Commentary</td>
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<td>CBQ</td>
<td><em>Catholic Biblical Quarterly</em></td>
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<tr>
<td>CBQMS</td>
<td><em>Catholic Biblical Quarterly—Monograph Series</em></td>
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<td>ConB</td>
<td><em>Coniectanea biblica</em></td>
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<td>CTR</td>
<td><em>Criswell Theological Review</em></td>
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<td>CTJ</td>
<td><em>Calvin Theological Journal</em></td>
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<td>DBI</td>
<td><em>Dictionary of Biblical Imagery</em></td>
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<td>DI</td>
<td>Deutero Isaiah</td>
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<td>DSS</td>
<td>Dead Sea Scrolls</td>
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<td>Ebib</td>
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<td>ExpTim</td>
<td><em>Expository Times</em></td>
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<td>FCI</td>
<td>Foundations of Contemporary Interpretation</td>
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<tr>
<td>GKC</td>
<td>Gesenius' Hebrew Grammar, 2d English Edition</td>
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<td>HKAT</td>
<td>Handkommentar zum Alten Testament</td>
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<td>HSM</td>
<td>Harvard Semitic Monographs</td>
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<td>HTR</td>
<td><em>Harvard Theological Review</em></td>
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<td>HUCA</td>
<td>Hebrew Union College Annual</td>
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<td>IB</td>
<td>Interpreter's Bible</td>
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<td>Int</td>
<td>Interpretation</td>
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<td>ITC</td>
<td>International Theological Commentary</td>
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<td>International Theological Library</td>
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<td>JAOS</td>
<td><em>Journal of the American Oriental Society</em></td>
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<td>Abbreviation</td>
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<tr>
<td>JBL</td>
<td><em>Journal of Biblical Literature</em></td>
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<td>JOLT</td>
<td><em>Journal of Literature and Theology</em></td>
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<td>JNES</td>
<td><em>Journal of Near Eastern Studies</em></td>
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<td>JQR</td>
<td><em>Jewish Quarterly Review</em></td>
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<td>JSOT</td>
<td><em>Journal for the Study of the Old Testament</em></td>
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<td>JSOTSup</td>
<td><em>Journal for the Study of the Old Testament—Supplement Series</em></td>
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<td>JSS</td>
<td><em>Journal of Semitic Studies</em></td>
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<td>JTS</td>
<td><em>Journal of Theological Studies</em></td>
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<td>KAT</td>
<td><em>Kommentar zum Alten Testament</em></td>
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<td>LXX</td>
<td>Septuagint</td>
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<td>MT</td>
<td>Masoretic Text</td>
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<td>NASB</td>
<td>New American Standard Bible</td>
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<td>NBD</td>
<td><em>New Bible Dictionary</em></td>
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<td>NCB</td>
<td>New Century Bible</td>
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<td>NEB</td>
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<td>NIBC</td>
<td>New International Biblical Commentary</td>
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<td>New International Commentary on the Old Testament</td>
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<td>NIDOTTE</td>
<td>New International Dictionary of Old Testament Theology and Exegesis</td>
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<td>New International Version of the Bible</td>
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<td>OBT</td>
<td>Overtures in Biblical Theology</td>
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<td>OrAnt</td>
<td><em>Oriens antiquus</em></td>
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<td>Abbreviation</td>
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<tr>
<td>OOTT</td>
<td>Overtures to an Old Testament Theology</td>
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<td>OTG</td>
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<td>OTL</td>
<td>Old Testament Library</td>
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<td>OTM</td>
<td>Old Testament Message</td>
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<td>OTS</td>
<td><em>Oudtestamentische Studiën</em></td>
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<td>PTMS</td>
<td>Pittsburg Theological Monograph Series</td>
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<td>Q</td>
<td>Qumran Manuscripts</td>
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<td>RB</td>
<td><em>Revue biblique</em></td>
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<td>RevExp</td>
<td><em>Review and Expositor</em></td>
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<td>RSR</td>
<td><em>Recherches de science religieuse</em></td>
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<td>RSV</td>
<td>Revised Standard Version of the Bible</td>
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<td>SBL</td>
<td>Society of Biblical Literature</td>
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<td>SBLDS</td>
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<td>ScrHier</td>
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<td>Sem</td>
<td><em>Semitica</em></td>
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<td>SJT</td>
<td><em>Scottish Journal of Theology</em></td>
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<td>Sr</td>
<td>Syriac Version of the Old Testament</td>
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<td>SSN</td>
<td>Studia Semitica Neerlandica</td>
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<td>TBC</td>
<td>Torch Bible Commentaries</td>
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<td>TDNT</td>
<td>Theological Dictionary of the New Testament</td>
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<td>Tg</td>
<td>Targum Version</td>
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<td>TI</td>
<td>Third Isaiah</td>
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<td>TOTC</td>
<td>Tyndale Old Testament Commentaries</td>
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<td>TSK</td>
<td>Theologische Studien und Kritiken</td>
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<td>TWOT</td>
<td>Theological Wordbook of the Old Testament</td>
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<td>UF</td>
<td>Ugarit-Forschungen</td>
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<td>Vg</td>
<td>Vulgate Version of the Old Testament</td>
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<td>VT</td>
<td>Vetus Testamentum</td>
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<td>VTSup</td>
<td>Vetus Testamentum—Supplements</td>
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<td>WBC</td>
<td>Word Biblical Commentary</td>
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<td>WC</td>
<td>Westminster Commentaries</td>
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<tr>
<td>WMANT</td>
<td>Wissenschaftliche Monographien zum Alten und Neuen Testament</td>
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<tr>
<td>ZAW</td>
<td>Zeitschrift für die alttestamentliche Wissenschaft</td>
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Chapter 1
INTRODUCTION

For many years Isaiah 56–66, or Third Isaiah, suffered at the hands of source critics who saw many different authors in this section.¹ Because of the preoccupation with uncovering the historical settings behind the various oracles and the few definite historical references in TI, no general consensus could be formed concerning authorship of the individual oracles. Thus, the unity and cohesiveness of TI were ignored. Frustration born out of the inability to make definitive statements concerning authorship and historical setting brought about the use of modern literary techniques and rhetorical criticism in the study of the Old Testament, which resulted in a renewed focus on the unity of the section entitled TI. This unity has nothing to do with an acceptance of Isaianic authorship, as will be seen below, but at least there is movement toward viewing not only TI, but the entire Book of Isaiah as a literary unity.

One of the more recent methods used by scholars to determine the structure and texture of a particular section of scripture is rhetorical criticism. Rhetorical criticism can also help

¹For this study the initials TI will be used to represent the third major section of Isaiah, which is designated as Third Isaiah, or Trito-Isaiah, by critical scholars. This designation by this writer has no relevance as to the authorship of TI, since it is the supposition of this writer that Isaiah, the eighth century prophet, was the author of the entire book of Isaiah.
demonstrate unity in passages at one time thought not to be unified. An examination of the present state of scholarship in the study of TI demonstrates that while there have been a few rhetorical studies on TI, no one has conducted an examination of the entire section to determine the indicators of unity. In attempting to meet this need, this study provides a rhetorical analysis of the entire text of TI that is now lacking in present scholarship. By demonstrating rhetorically that TI is a unity and has continuity, the real purpose of the message of the text as it now stands is better understood. This first chapter initially looks at the history of interpretation of Isaiah as a whole, including an examination of recent studies on Isa 56–66. This is followed by an analysis of the rise of rhetorical criticism and the method rhetorical critics use. Finally, the major rhetorical devices used in TI to indicate unity and cohesiveness are examined.

History of Interpretation

The interpretation of Isaiah has gone through several stages. In some respects it has come full circle, from unity to fragmentation and back to unity. This section examines the evolution of the interpretation of Isaiah from the standpoint of authorial unity, to one of multiple authorship and basically a disunity, to a redactional and editorial unity. Modern studies of TI are also examined.

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2 Rhetorical studies are listed below in the section on rhetorical criticism.
Isaianic Authorship

The first stage through which the interpretation of Isaiah passed was the general acceptance that the eighth century prophet Isaiah, the son of Amoz, wrote the book attributed to him in several passages (e.g., 1:1; 2:1; 8:1). The assumption throughout the first eighteen centuries of the Christian era was that Isaiah was the author. This position was supported biblically by the identification of him as the author in Isa 1:1 and by the numerous references to the Book of Isaiah in the New Testament attributing the sayings to Isaiah the prophet (e.g., Matt 3:3; 4:14).

The earliest extra-biblical attestation to Isaianic authorship was by the Talmudic traditions. Baba Bathra 15a refers to "Hezekiah and his company" as editing or compiling Isaiah. Harrison notes that the Talmud assigns authorship of the oracles to Isaiah and the compiling of the oracles in final form to the men of Hezekiah (cf. Prov 27:1). Scholars who hold or have held to Isaianic authorship for the entire book include Alexander, Allis, Archer, Harrison, Margalioth, Miller, and Young.


4Harrison, Introduction, 765.

5Ibid.

Deutero-Isaiah

Isaianic authorship of the entire sixty-six chapters of Isaiah was first questioned during the eleventh century. Ibn Ezra, a Jewish commentator who lived from 1092 to 1167, noted that Moses ben Samuel Ibn Gekatilla, an eleventh-century Jewish author, wrote a commentary on Isaiah and attributed the prophecies in the early chapters to Isaiah ben Amoz but attributed the subsequent prophecies to someone in the period of the Second Temple.7

With the publication of J. C. Döderlein's commentary on Isaiah, the modern critical examination of the prophecies of Isaiah began.8 Döderlein saw a marked division between chapters 1–39 and 40–66 and wrote his commentary with this view in mind. While essentially holding to Isaianic authorship of the first section, he proposed that the second section was written by a Judahite in Babylonian exile.9 Closely following Döderlein's commentary was that of J. G. Eichhorn, in which he embraced the same position,


8J. C. Döderlein, Esaias (Norimbergaeet Altdorfi: Monath, 1789).

9Ibid.
maintaining that much of the material in chapters 40–66 was written in the exilic period by someone other than Isaiah.\(^\text{10}\)

These two commentaries by noted scholars opened the doors for further examination and proposals of critical theories concerning the authorship of Isaiah. B. S. Childs summarizes the arguments that formed the critical basis for dividing the Book of Isaiah into two sections.\(^\text{11}\) First, there is an exilic, Babylonian perspective in chapters 40–66, as contrasted to the Palestinian perspective maintained in chapters 1–39. Second, there are marked and distinct differences in the language, style, and concepts in the two divisions of the book. Third, there is the critical concept of the role of the Hebrew prophet as a spokesman for the people of his own day rather than as a messenger speaking to people 150 years into the future.\(^\text{12}\) Initially, the general consensus was that the second section (40–66) was essentially the work of one author. Francisco, Gesenius, Haran, James, Kissane, Murtonen, Smart, and Torrey represent some of those who see two basic divisions.\(^\text{13}\)


\(^{11}\) For a summary of these arguments see Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1979), 316-17.

\(^{12}\) Ibid. Speaking of Döderlein, Archer states: "He reasoned that since the eighth-century prophet Isaiah could not have foreseen the fall of Jerusalem (in 587) and the seventy years of captivity, he could never have penned the words of comfort to exiled Judah which appear in chapter 40 onward," *Survey*, 330. This view dismisses the possibility of predictive prophecy.

Trito-Isaiah

The third stage through which the critical analysis of the unity of Isaiah passed was the division of chapters 40–66 into two separate sections (40–55 and 56–66). Bernard Duhm was the first critic to propose that there were more than two authors who composed chapters 40–66 and that chapters 56–66 were composed by a third author who arose after the exile.\(^\text{14}\) He identified the author of chapters 40–55 as Second Isaiah, a prophet who wrote during the Babylonian exile around 540 B.C., and the author of chapters 56–66 as Third Isaiah, a Jerusalem prophet who wrote his prophecies around 450 B.C., just prior to the ministry of Nehemiah.\(^\text{15}\)

Along with Duhm several critics hold to one author for TI. These

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include Bonnard, Elliger, Hamlin, Jones, Knight, Odeberg, McCullough, and Scullion.  

After Duhm's basic thesis was examined and accepted by the main stream of critical scholarship, attention was then directed toward the question of the literary unity of TI and the dating of the individual oracles. Duhm continued to maintain his position of the unity of TI based on the evidence in TI. This evidence indicates a long-established community because the city and temple had been rebuilt, and that the community suffered many internal problems. But many other scholars understood TI as containing material of too diverse a nature as to be written by only one prophet. Volz, for example, argued that there were thirteen oracles in TI, dating from the seventh century (56:9–57:5; 57:6-13) to the third century B.C. (66:3-7, 5-6; 66:7-24). Part of Volz's argument is that the prophet

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17Schramm, Opponents, 13.

18Duhm, Jesaia, 418; Schramm, Opponents, 13.

who portrays Yahweh as a bloody warrior (63:1-6) could not be the same as the psalmist who portrays Yahweh as dwelling with the humble (59:15). Based on these types of arguments, the belief that TI was written by several different authors became the standard critical assumption. Driver, Westermann, Cheyne, Skinner, Smith, Hanson, and Schramm represent some of the critics who find multiple authors in TI.

Redaction Studies

After nearly one hundred years of progressively fragmenting the text in search of the original historical situation and thus assigning an author to each oracle, scholars began to abandon the historical source-critical approach. The result of the historical and source-critical approach was that the text was fragmented beyond recognition and there was nothing resembling a consensus on the various sources or divisions. Thus, much of critical scholarship

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20Ibid.

abandoned fragmenting the text and began to consider the text of Isaiah 1–66 as a literary unity. A position of single authorship was no longer the criterion for seeing a unified text, but rather literary and theological reasons were now cited as evidence of a unified Isaiah.\textsuperscript{22}

Source criticism, which focused attention on the historical situation behind the original oracles in a particular section, fostered the growth of redaction criticism, the purpose of which was to discover the redactor who put the sections together in their final form.\textsuperscript{23} Originally, redaction critics viewed Isaiah as the work of a redactor who merely collected the different prophecies of Isaiah and mechanically placed them together without any strategy for producing a book with an integrated structure.\textsuperscript{24} Thus, the role of the redactor was more mechanical than synthetic.


\textsuperscript{24}Conrad, \textit{Reading Isaiah}, 13.
Modern redaction critics are now viewing the redactor as more of an editor or author than a collector.\(^{25}\) Because of the freedom exercised by the redactor in reshaping and smoothing out a text by his own additions, the text assumes an entirely different meaning than the one designed by the original author.\(^{26}\) The redactor compiled and edited the prophecies to meet the needs of the community during his time.

The first step taken by redaction critics was to discover evidence of unity in the entire Book of Isaiah. One of the first treatments of Isaiah from a redactional point of view was that of D. R. Jones.\(^{27}\) He held to a unified Isaiah by attributing the final form of the book to a school of disciples allegedly referred to in Isa 8:16. This school of disciples collected the prophecies of Isaiah and reshaped them by updating and adding to them in order to meet the needs of

\(^{25}\)Ibid.


their historical community. The unity and cohesiveness demonstrated in Isaiah were a product of the labors of this school of disciples.

In his commentary on Isaiah 56–66 Jones maintains that TI exhibits a Palestinian perspective and deals with the problems experienced by the exiles returning from Babylon. The different oracles of TI represent the various problems the returning exiles encountered. Concerning the author of TI, he states that it is difficult to decide whether one or more prophets were involved in the writing of the various oracles, but "it is certain and clear that a prophetic editor has been responsible for the collecting and careful arranging of them.

Peter Ackroyd was also one of the first critical scholars to argue for the literary integrity of Isaiah 1–66. In his published study of Isaiah 1–12 he argues for a connection between the first twelve chapters of Isaiah and the rest of the book. To support his thesis that chapters 1–39 should not be separated from the whole of the book, he cites a number of links between the two parts of the book. One of the linking devices he notes is the occurrences of "the Holy One of Israel" in both sections of the book. Furthermore, he points to

30 Ibid., 27.
how chapter 12 is a presentation of the prophet ministering in a post-exilic community.\textsuperscript{32}

Ronald E. Clements was one of the first scholars to maintain that Isaiah is a literary unity, but that this unity is not based on authorship.\textsuperscript{33} Instead, he argues for a redactional unity of Isaiah based on literary considerations.\textsuperscript{34} He accepts the fact that there is more than one author to the book but argues that the book shows evidence of editorial planning and should be interpreted and read as a whole.\textsuperscript{35} Thus, he maintains that a study of the book should focus on its editorial history and not merely on the individual units apart from the larger context.\textsuperscript{36}

Clements cites several examples of unity between First (1–39) and Second Isaiah (40–66). He maintains it is obvious that chapters 36–39 have been taken from 2 Kings 18–20, and that they form a bridge from the "Assyrian" part of the book (1–35) to the "Babylonian" part of the book (40–66). Furthermore, concerning chapter 35 he says, "Its theme of the transformation of the wilderness and the appearance of a highway in it for the return of Yahweh's people to Zion, is basically a summarized 'digest' of the main content of the prophecies of chapters 40–55. In other words it

\textsuperscript{32}See also Sweeney, \textit{Isaiah 1–4}, 47-49.


\textsuperscript{34}Clements, "Unity," 120.

\textsuperscript{35}Ibid., 121.

\textsuperscript{36}Clements, "Beyond Tradition History," 100.
makes a suitable conclusion for the first half of the book by introducing an abbreviated summary of the message of hope which occupies the second half."\(^{37}\) Other connections between the two divisions of Isaiah include the development of the themes of blindness and deafness (see Isa 6:9-10; 42:18-20; 43:8). Also, the "former things" mentioned in 42:9, 48:3, and in other passages possibly refer to earlier prophecies of judgment delivered by the eighth century prophet in chapters 1–35. Finally, Clements believes that the "comfort" and "promises" of chapter 40 following the announcement of Jerusalem's destruction in chapters 1–39 indicate an intentional editorial shaping to ensure the "threat" is followed by the "promises" found in chapters 40–66. The occurrences of the passages that assure a return to Zion (11:12-16; 19:23; 27:12-13 and 40ff.) and other passages that indicate that Ethiopia will bring gifts to Zion one day (18:7; 45:14) are further evidence of editorial planning.\(^{38}\)

Rolf Rendtorff is another modern critic who finds evidence of editorial activity that indicates unity in Isaiah. One of the indicators of this unity is the occurrence of key terms such as מָנוּרָה ("to comfort") and יִתְנָשָׁב ("iniquity") in Isaiah 40.\(^{39}\) These terms, he notes, also occur in key passages in First and Third Isaiah. His complex theory of composition states that Second Isaiah is the main


\(^{38}\)Ibid., 121.

\(^{39}\)Rendtorff, "Komposition," 296.
part of the book and that First and Third Isaiah were formed later. He differs from Clements in that Clements views First Isaiah as the prominent section from which Second Isaiah was developed.

Marvin Sweeney is one of the more recent writers to declare the redactional unity of Isaiah. He states the following:

These scholars have raised a number of considerations which support the view that the Book of Isaiah is a redactional unity. Not only do their studies indicate that chapters 40–66 build upon themes, concepts, and languages from chapters 1–39, but also that the first part of the book is presented in such a way as to anticipate the concerns of the second. In other words, the two parts of the book can only be properly understood as two inter-related components of a redactionally unified whole.

Some who consider Isaiah a literary unity are not ready to abandon the historical situation that lies behind the text. Brueggemann suggests that there is a "social dynamic" behind the text that was important to the development of the text, and that importance still stands. By merging Childs' canonical criticism with his "social dynamic," Brueggemann concludes the three major sections are related in this manner: (1) Isaiah 1–39: a critique of

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40Ibid., 305-14.
41Sweeney, Isaiah 1–4, 5.
ideology; (2) Isaiah 40–55: a public embrace of pain which leads to hope; and (3) Isaiah 56–66: a release of social imagination. 43

Hanson is a recent scholar who studies TI with a primary focus on the historical and social situation behind the prophecies. 44 He believes that TI reflects a struggle between the visionary group of DI and the hierocratic group of TI. The visionary disciples were committed to the program of restoration described in Isa 60–62. On the other hand, the hierocratic group supported the program of restoration described in Ezekiel 40–48. The result was a conflict between the two groups. The hierocratic group gained the influence; the visionary group's power waned. Because of their loss of power, the visionary group abandoned the language depicting Yahweh acting in the historical/political realm and chose to describe His activity in the language of "the cosmic realm of the divine warrior and his council." 45 Hanson labeled this new way of depicting Yahweh's activity in the cosmic realm as apocalyptic eschatology. 46 This label was used to distinguish it from the prophetic eschatology that

43 Ibid., 102.
44 Hanson, Dawn, 32-46.
46 Hanson's definition: "Apocalyptic eschatology we define as a religious perspective which focuses on the disclosure (usually esoteric in nature) to the elect of the cosmic vision of Yahweh's sovereignty—especially as it relates to his acting to deliver his faithful—which disclosure the visionaries have largely ceased to translate into the terms of plain history, real politics, and human instrumentality due to a pessimistic view of reality growing out of the bleak post-exilic conditions within which those associated with the visionaries found themselves"; Dawn, 11-12.
depicted Yahweh's activity in the historical and political realm.47 Hanson states the following:

When the problem is approached historically, three primary factors can be identified which account for the development of apocalyptic eschatology from earlier prophetic roots: (1) the self-identification of its protagonists with the classical prophetic tradition, (2) their following the lead of Second Isaiah in appropriating archaic league and royal mythopoetic material, but beginning to interpret it with a literalness which was carefully avoided by Second Isaiah, (3) a setting in a crisis-ridden post-exilic community struggling to adjust to the loss of nationhood and tremulous under the threat to the unity of the community in the form of a growing schism between two factions, one visionary, the other hierocratic. These three ingredients already suggest our basic contention, that apocalyptic eschatology is the mode assumed by the prophetic tradition once it had been transferred to a new and radically altered setting in the post-exilic community.48

In his study of TI Pauritsch maintains that chapters 56-66 reinterpret the message of chapters 40-55 for the post-exilic community.49 He writes from a historical-critical perspective. Pauritsch divides TI into twelve literary units and builds upon the


48 Hanson, Dawn, 9-10.

historical critical study of Duhm. In the second part of his book, he discusses the *Sitz im Leben* of the individual units.\(^{50}\)

In Schramm's new book on TI he interacts with and refutes Hanson's claim that the conflict in the community of TI was between the Zadokites and the visionary disciples of Deutero-Isaiah.\(^{51}\) He also takes a historical-critical redaction perspective.\(^{52}\) He states affirmatively, "I contend that Hanson's prophet-priest dichotomy is basically useless when it comes to identifying who or what is being attacked in Third Isaiah."\(^{53}\) Rather, he proposes that TI was directed against the syncretistic tendencies of the people adhering to traditional Yahweh worship.\(^{54}\) One of Schramm's major contributions is an in-depth evaluation of Hanson's proposal. He also provides an examination of the background of the society of restored Judah and a proposal defining the conflict in the community.\(^{55}\)

Another significant work on TI from the redaction perspective is that of P. A. Smith.\(^{56}\) Smith examines TI not only from a redactional perspective, but also from a rhetorical viewpoint. His evaluation of TI is an attempt to curb some of the excesses of

\(^{50}\)Pauritsch, *Gemeinde*.


\(^{52}\)Ibid., 176.

\(^{53}\)Ibid., 53-80.

\(^{54}\)Ibid., 181.

\(^{55}\)Ibid. See especially 53-80 and 113-73.

\(^{56}\)Smith, *Rhetoric and Redaction*. 
redaction critics in assigning numerous authors to the section. On the other hand he uses redaction methods to show that there is more than one author in the section. Smith uses form, redaction, and rhetorical criticism in his study of TI.\textsuperscript{57} In his evaluation of certain passages in TI, his study is diachronic, and he limits his rhetorical analysis to the stylistic aspect.\textsuperscript{58} In employing rhetorical criticism he uses the stylistic devices of inclusio, chiasmus, refrain, keywords, and repetition to gain insight into the structural divisions and the delimitation of some of the passages in TI. In conjunction with rhetorical criticism he also examines poetic devices, meter and stress, speech formula, changes of speaker, addressee and subject matter, form criticism, and traditio-historical criticism in his study.\textsuperscript{59}

In his examination of chapters 56–59 and 65–66 Smith makes the following divisions: 56:1-8; 56:9–57:21; 58:1–59:20; 65:1–66:17. Furthermore, with the exception of 59:21, 63:7–64:11, and 66:18-24, he finds two levels of redactional work in TI.\textsuperscript{60} The first level, which is the work of the writer TI, is responsible for most of 60:1–63:6. The first-level writer of TI did his work in the early post-exilic period. The second strand is the work of TI2, who wrote 56:1-8; 56:9–57:21; 58:1–59:20; 65:1–66:17. The writer of the second strand composed his oracles after TI until 515 B.C. at the completion

\textsuperscript{57}Ibid., 7-21.
\textsuperscript{58}Ibid., 17.
\textsuperscript{59}Ibid., 17-20.
\textsuperscript{60}Ibid., 204.
of the second temple. This paper now focuses on the various new works that interpret TI.

Modern Literary Methods

Brevard Childs is the modern scholar credited with prompting critical scholarship to view the text of Isaiah as a literary unit. His method of canonical criticism offered an alternative to the frustrated scholars who had employed source and historical criticism. Childs proposed that a text should be accepted and studied in its final form as found in the canon. The historical situations behind the text, as well as the history of transmission, editing, and redaction, are not to be a concern. The focal point is to be the form in which the text now stands. Instead of viewing the oracles from a historical perspective, Childs proposes viewing them as a continuing plan for God's people in all ages.

With the rise of the new literary criticism, many other critical scholars renounced the historical critical method of studying texts and began to rely heavily on the modern concept of studying

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61 Ibid.


Bible books as literature rather than as historical documents. This has led to various proposals and methods for interpreting Isaiah in general and TI in particular.

Edgar Conrad is one of the modern scholars who receives the text as it stands. He sets aside the historical-critical reading of the text, which seeks to find the meaning of a text with the discovery of authorial intent, and instead searches for the meaning of a text in the process of reading the text. Conrad embraces a facet of contemporary literary theory that proposes that the reader determines the meaning of a text, while "the author is seen to lose active control of meaning and recedes into the background."

Following the lead of Stanley Fish, Conrad embraces the idea of interpretive communities. Fish writes, "Interpretive communi-

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66 Ibid.

ties are made up of those who share interpretive strategies not for reading (in the conventional sense), but for writing texts, for constituting their properties, and assigning their intentions. In other words these strategies exist prior to the act of reading rather than, as is usually assumed, the other way around."68 His conclusion is that the interpretive strategies that readers bring to a text give rise to the meaning of the text, and not, as historical-critical scholars maintain, the other way around. According to Fish and Conrad, the meaning of the text is determined by the readers. Thus, the meaning of a text can change as the strategies of the interpretive communities change.

Christopher Seitz has edited a volume of essays that view Isaiah 1–66 as a literary and theological unity.69 Seitz holds to the basic threefold division of Isaiah.70 Paul Hanson, who wrote an article dealing with chapters 56–66, views the people in this section as a struggling community which recorded its theological legacy.71 After the return to Palestine by the edict of Cyrus, there were two struggling parties vying for leadership of the group. Because they could not reach a consensus, justice and righteousness could not prevail and the community could not be the light to the world that God desired.

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68Ibid., 171.

69Christopher Seitz, ed., Reading and Preaching the Book of Isaiah (Philadelphia: Fortress, 1988).

70Ibid., 13-22.

David Carr sounds an alarm against the tendency to find coherence in the final form of some Bible books, especially Isaiah.\textsuperscript{72} He warns against finding a macro-structural plan for the entire Book of Isaiah. Rather, he posits that several redactors have introduced their own overlying structure to the book and that no one structure adequately explains the inclusion of all of the material in Isaiah.\textsuperscript{73}

Beuken argues that one of the facts that demonstrates that the three principal parts of Isaiah were not composed independently of each other is "the servants of YHWH" motif\textsuperscript{74} He maintains that the theme of TI is the "servants of YHWH." The most common occurrence of "servant" in DI is in the singular, but the plural does occur once in DI in 54:17. He cites this verse as a demonstration that the author of DI is informing the reader of the form that will be followed in TI. Furthermore, the occurrence of the plural in 54:17 provides a connecting link between 53:10, where it states that the Servant "shall see offspring," and TI, where the servants of Yahweh become the main theme (e.g., 65:13-15). Two other themes cited by Beuken as supporting his thesis are "seeds" and "righteousness." The "seeds" theme occurs in 53:10 where the transition from "servant" to "servants" is made. As far as the term "righteousness" is concerned,


\textsuperscript{73}Ibid., 77.

\textsuperscript{74}W. A. M. Beuken, "The Main Theme of Trito-Isaiah: 'The Servants of YHWH,'" \textit{JSOT} 47 (1990): 67-87.
Beuken maintains that it is similar to the use of and transition to "servants." In DI God promises the Servant that He ("the Servant") will be very righteous and will transfer righteousness to those who will be His people so that righteousness will be the very essence of their life (53:11ff.; 54:17). Beuken traces these themes through the various divisions of TI.75

**Rhetorical Criticism**

An examination of the history of scholarship demonstrates that the conclusions one reaches in a study have much to do with his or her presuppositions and method. Thus, a short statement of this writer's presuppositions, followed by a more comprehensive examination of the methodology used in this paper, is now presented.

This writer assumes that there is one author for TI, and that this author had a unified message and purpose for constructing the material the way it is found in the MT. The writers who believe that TI fits in with the overall context of chapters 1–55 need to demonstrate clearly that TI has a central unified purpose. That is the goal of this rhetorical study. While this study does not and cannot prove that the same author wrote the entire sixty-six chapters, the conclusions will demonstrate the purpose of the section in the overall theology of the Book of Isaiah.

The methodology used in this paper is rhetorical criticism. Thus, it is necessary to present a summary history of rhetorical

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75Ibid.
criticism and to examine the major rhetorical devices used for structure and texture in TI.

Rise of Rhetorical Criticism

In "The Presidential Address" given at the annual meeting of the Society of Biblical Literature on December 18, 1968, James Muilenburg called for an approach to biblical studies that would go beyond form criticism. Muilenburg complimented the form critical method as practiced by Herman Gunkel, citing as its benefits the fact (1) that it "supplied a much-needed corrective to literary and historical criticism," (2) that it "addressed itself to the question of the literary genre represented by a pericope," (3) that it sought "to discover the function that the literary genre was designed to serve in the life of the community or of the individual," and (4) that form criticism "compared the literary types with other examples in the OT and even with examples from cognate languages." Muilenburg also listed the liabilities of an exclusive form critical approach. One of his major criticisms was that form criticism so overemphasizes the typical and representative characteristics of certain genres that the unique features of an individual text are often lost. Another criticism of form criticism is that the historical and biographical information in the text is

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77 Ibid., 2-3.
78 Ibid., 4-6.
79 Ibid., 4-5.
ignored.\textsuperscript{80} Thus, the text loses a major part of its theological significance.

Muilenburg then called for a method of Bible study that includes other features of the text beyond merely genre.\textsuperscript{81} His approach is primarily concerned with the composition of a text. This new approach examines the stylistic and structural characteristics of a text to determine how a text is composed as a unit. Of primary interest in rhetorical criticism are the structural patterns used to shape a literary unit and to identify the various devices used in shaping the scriptural passage into a unified whole. He labeled this method rhetorical criticism.\textsuperscript{82}

\textsuperscript{80}Ibid., 5.
\textsuperscript{81}Ibid., 8.
Muilenburg's approach has prompted debate and brought criticism over the definition of his approach as "rhetorical criticism."83 The basic objection is that his approach is not an authentic study of "rhetoric" as defined by classical scholars, but broadens considerably beyond the standard study of rhetoric to include such things as stylistics and structure.84

Method for Doing Rhetorical Criticism

In his address Muilenburg set forth a method for doing rhetorical criticism. This method is followed by most scholars and is the one followed in this paper.

The first step in rhetorical criticism is identifying the parameters of a literary unit. This is accomplished by determining the rhetorical devices used and why they are used. Muilenburg notes that by correctly identifying the pericope of a text, one is able to understand more clearly the writer's intent and meaning.85 He further notes that identifying the correct pericope of a literary text will show how the writer resolved the major motif of a passage. The motif is usually at the beginning of a literary unit.86 Muilenburg also states that "no rhetorical feature is more conspicuous and frequent

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83 For a discussion of the various objections to his definition, see Phyllis Trible, Rhetorical Criticism: Context, Method, and the Book of Jonah (Minneapolis: Fortress, 1994), 48-52.

84 Ibid.

85 Muilenburg, "Form Criticism," 8-9.

86 Ibid., 9.
among the poets and narrators of ancient Israel than the proclivity to bring the successive predications to their culmination."\textsuperscript{87}

There are several factors that help to identify the end of a literary unit. One indicator of the end of a unit might be the presence of "climactic or ballast lines." Muilenburg notes that these might appear elsewhere in the unit, but at the end they have a special emphasis which "bears the burden of the entire unit."\textsuperscript{88}

A second feature used to indicate the end of a pericope is a repetition of words or motifs that appear at the beginning and end of a section. The major rhetorical device used for this is called the inclusio. This is an envelope figure around a section.

After defining the delimitation of a section, the rhetorical critic turns his attention toward the structure of a composition. Items of interest in the structure are the rhetorical devices that are used to note the sequence and movement of a passage, the parts of the passage that are emphasized, and the development of the writer's thought and subject. An understanding of the rhetorical devices and their uses helps determine the flow of the passage and the thought of the writer.

**Rhetorical Devices**

This section examines the major structural devices used by the prophet in TI. This will include references to the major works that include studies for each device cited. Other minor structural

\textsuperscript{87}Ibid.

\textsuperscript{88}Ibid.
devices, as well as the stylistic devices, will be explained when encountered in the close study of TI in the following chapters.

**Inclusio**

One of the major rhetorical devices used in TI to set apart different sections is inclusio. An inclusio is a structural device that frames a passage.\(^8^9\) Parunak notes that inclusios can be used to divide textual sections of similar importance or to set apart secondary material.\(^9^0\) There are two different types of inclusios used for these purposes: the internal and external inclusio. He maintains that internal inclusios usually set apart material of similar importance, while external inclusios set apart material which is of secondary importance. He contends that external inclusios are often unconscious resumptive repetition, while "others are more deliberate and may represent formalizations of this phenomenon."\(^9^1\)

Martin Kessler notes that inclusio demands verbal identity, which is not required in chiasmus.\(^9^2\) In inclusio a key word may be found at the beginning and at the end of a section; in keyword the


\(^{90}\) Parunak maintains that the inclusio, especially the external inclusio, is used to set off material that is peripheral to the course of the argument; H. Van Parunak, "Oral Typesetting: Some Uses of Biblical Structure," *Bib* 62 (1981): 162.

\(^{91}\) Ibid.

\(^{92}\) Kessler, "Inclusio," 44.
key words are distributed throughout the poem or pericope. He notes that the four basic uses of the inclusio are for framing a unit, for stabilizing material within the section, for emphasizing by virtue of repetition, and for establishing a nexus with the intervening material for rhetorical effect.

Watson maintains that a term used for inclusion occurs only twice in a text marked off by inclusio. The function of the envelope figure is for delimitation. He says that the frame words are not always identical but are often synonymous or from the same root.

Chiasm

Another major rhetorical device used in TI is chiasm. Chiasm is the poetic device composed of a series of key words or ideas in a bicolon, sentence, or extended poetic section, which are inverted within the same literary unit (e.g., ABC:CBA). The importance of

93 Ibid.
94 Ibid., 48.
95 Watson, Classical Hebrew Poetry, 283.
96 Ibid., 285.
chiasm in Hebrew poetry has long been appreciated, but the significant uses of chiasm are still being examined and articulated. One of the important uses of chiasm is for structuring individual verses, strophes, and even entire poems. The chiastic elements function to bracket all of the text included in a certain portion.

One important work that shows the importance of chiasm in structuring entire poems is that of Jack Lundbom. He takes five examples from portions of Jeremiah and demonstrates how chiasm and key words can be used to identify the structure and meaning of these examples.

A second function of chiasm is emphasis. A chiasm can put particular emphasis on a certain element in the poem. According to Watson chiasm can also be used to demonstrate merism (Isa 56:9), reversal of existing state (Zeph 3:19), negation or prohibition (Prov 25:6), or antithesis (Prov 10:3).

In recent years chiasm has been used to outline extended portions of scripture. With this extended use of chiasm has come various abuses. Blomberg proposes nine criteria to be used to judge whether an extended chiasm is warranted in some portions of scripture:


98 Lundbom, *Jeremiah*.

1. There must be a problem in perceiving the structure of the text in question, which more conventional outlines fail to resolve.
2. There must be clear examples of parallelism between the two "halves" of the hypothesized chiasmus, to which commentators call attention even when they propose quite different outlines for the text overall.
3. Verbal (or grammatical) parallelism as well as conceptual (or structural) parallelism should characterize most if not all of the responding pairs of subdivisions.
4. The verbal parallelism should involve central or dominant imagery or terminology, not peripheral or trivial language.
5. Both verbal and conceptual parallelism should involve words and ideas not regularly found elsewhere within the proposed chiasmus.
6. Multiple sets of correspondences between passages opposite each other in the chiasmus as well as multiple members of the chiasmus itself are desirable.
7. The outline should divide the text at natural breaks which would be agreed upon even by those proposing very different structures to account for the whole.
8. The center of the chiasmus, which forms the climax, should be a passage worthy of that position in light of its theological or ethical significance.
9. Finally, ruptures in the outline should be avoided if at all possible.

**Keyword**

Another rhetorical device that plays an important function in TI is keyword. Keywords are repeated terms throughout a section that play a significant role in the subject of the section. Watson notes that the term "keyword" can be understood in three ways. A keyword may be (1) a dominant word which is crucial for an understanding of a poem, (2) a word, other than a general word, which occurs frequently, or (3) a thematic word used in a series of

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100 Watson, *Classical Hebrew Poetry*, 287.
synonyms which emphasizes a dominant theme.\textsuperscript{101} Keywords may fall into one or all of these categories.\textsuperscript{102}

Watson notes that there are several uses of the keyword in poetry. Keywords are used to indicate the theme of certain poems; they are indicators of the structure of some poems, and they are used to link certain verses or stanzas in a poem.\textsuperscript{103} Muilenburg also notes the importance of the keyword. He states that in conjunction with being an effective mnemonic device, the keyword "may often guide us in our isolation of a literary unit, which gives to it its unity and focus, which helps us articulate the structure of a composition, and to discern the pattern or texture into which the words are woven."\textsuperscript{104} Furthermore, he notes that these repetitions occur more frequently in crucial texts.\textsuperscript{105} In TI keywords play a very important part.

\textit{Wordplay}

Wordplay is a poetic device based on lexical ambiguity, with a writer using words that can have more than one meaning ("polyvalence").\textsuperscript{106} This lexical polyvalence can be categorized as

\textsuperscript{101}Ibid., 288.
\textsuperscript{102}Ibid.
\textsuperscript{103}Ibid.
\textsuperscript{104}Muilenburg, "Form Criticism," 17.
\textsuperscript{105}Ibid.
either homonymy, words that sound the same but have different meanings, or polysemy, the same word having multiple meanings. Various types of wordplay include:

1) Turn - repetition of a root (for ambiguity);
2) Rootplay - used for alliterative transpositions;
3) Polysemantic pun - double meaning;
4) Punning repetition - appears to be same term occurring twice in succession;
5) Paronomasia - deliberate choice of two terms that sound alike;
6) Complex wordplay - several types of wordplay are present;
7) Wordplay on names - e.g., Isa 63:1-2 and the name Edom.

Watson lists several functions of the wordplay. These include to amuse and sustain interest, to assist composition, to lend authenticity, to link a poem or its parts, to denote reversal (of fortune), to show appearance can be deceptive, or to equate two things.

Conclusion

The text of TI has gone through a history of interpretation whereby it has been separated from the other two major sections, chapters 1–39 and 40–55. Eventually, TI was considered an appendage of miscellaneous prophecies mechanically attached to the end of Isaiah 1–55. With the rise of rhetorical criticism, scholars are now studying parts of TI to see how the author, or the redactor as


Watson, Classical Hebrew Poetry, 245-46.
some would pose, structured the section to make it a unity. The attention of this paper now focuses on a rhetorical study of TI.
Chapter 2

COHESIVENESS AND CONTINUITY IN THIRD ISAIAH

Introduction

This chapter demonstrates the rhetorical cohesiveness and continuity of Isaiah 56–66. The first section is a study of the delimitation of the text of TI. Of special importance is the place chapter 55 occupies in the overall structure of Isaiah 1–66. Particularly, the arguments are presented which are used to link chapter 55 with chapters 40–54 or with 56–66. Finally, in this section the rhetorical arguments are presented for excluding chapter 55 from 56–66 and leaving it as the conclusion of 40–54.

The examination of chapter 55 is followed by a study of the overall structure of TI. This includes an examination of the proposals set forth by critical scholars. The various proposals demonstrate the complexity of the issue. This is followed by a presentation of this writer's proposal and supporting evidence of an overall structure of TI.

Following this section is a presentation of the major rhetorical devices that link the various sections together, along with a discussion of how each independent section ties together with the ones preceding and following. Here, the argument of TI is traced through the major sections, with special attention given to the devices that link the various sections of TI together.
Parameters of Third Isaiah

In spite of a general acceptance of Duhm's proposal that TI comprises chapters 56–66, his proposal is not accepted by everyone. In several recent studies critics include chapter 55 with 56–66. Thus, when discussing the delimitations of the text of TI, an examination of how chapter 55 figures in is necessary.

The Place of Isaiah 55

Two primary options are available when examining the function of chapter 55 within the overall context of Isaiah. Many scholars take all or part of chapter 55 to be the epilogue of chapters 40–54.¹ Others consider it to be the introduction to chapters 56–66.²

Melugin holds to the position that chapter 55 belongs to 40–54. He notes that the final part of the chapter (55:6-13) forms a


"kerygmatic unity and constitutes the epilogue of the collection."³ He further notes that there are several devices linking chapter 55:1-6 with chapter 54. Cited as evidence is the concept of the "eternal covenant" in 55:1-5, which renews the language of the covenant in chapter 54 (54:10, הביחת ופלת יבביהו).⁴ He observes that this evidence is strengthened because the covenant theme is not merely a mechanical device to link the two chapters, but rather is the "theological principle of organization."⁵ Chapter 55 has also been described as containing the characteristics of an epilogue.⁶

Melugin also sees Isa 55:6-13 and 40:4-8 as forming an inclusio around Isaiah 40-55. There are several lines of evidence supporting this thesis. First, the theme of returning to Yahweh, who is merciful (55:6-7), finds its counterpart in 40:1-2, which says that Jerusalem has been punished for her sins. Second, allusions to the Exodus from captivity occur in 40:3-5 and 55:11-12. Third, a comparison between Yahweh's faithfulness and man's weakness can

³Melugin, *Formation*, 172.

⁴Ibid., 174. Melugin maintains that the reason that the covenant with reference to "David" is mentioned is because it demonstrates the covenant people's influence over the nations.

⁵Ibid. However, in the same paragraph Melugin notes that this is only a loosely organized theme which does not appear in every section of 54-55. He attributes the unity of the section to the work of a collector.

be seen in 40:6-8 and 55:8-9, 10-11. Furthermore, he maintains that both 40:6-8 and 55:10-11 are used for disputational purposes.

In a more recent study Hanson argues that chapter 55 is part of 40–54 and that 56–66 comprises an individual unit based on metrical concerns. After analyzing the poetic meter he concludes that chapter 55 reflects the poetic style of the exilic period, while 56–66 exhibits the style of the post-exilic period. While an examination of the poetic, metrical analysis of TI is not the purpose of this paper, Hanson's conclusion does support the argument for the unity of TI from a different perspective.

Before proceeding to arguments for including chapter 55 with 56–66, the arguments of different style and vocabulary proposed by Duhm and others should be mentioned. It is beyond the scope of this paper to examine and compare the style and vocabulary of chapters 40–54 with chapter 55, but the fact that numerous scholars include chapter 55 with chapters 40–54 based on style and vocabulary indicates stronger connections between chapter 55 and chapters 40–54 than between 55 and 56–66.

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7Ibid., 87.

8Ibid., n. 57.


10Ibid., 47.

11See above on pp. 5-7.

12Studies on this subject can be found on p. 6, n. 12, in chap. 1.
However, there are some scholars who maintain that the many links between chapter 55 and chapters 56–66 indicate that it forms an introduction to the last major section of Isaiah. Sweeney, a redaction critic, has noted several links between chapters 55 and 56. The first line of evidence has to do with similarity of vocabulary. In 56:5 there is an "everlasting memorial" (שֵׁם נְעֵדָה) that shall "not be cut off" (יִהְיֶה לְךָ); in 55:13 there is "a memorial, an everlasting sign" (לְשֵׁם נְעֵדָה נְעֵדָה) that shall "not be cut off" (לְהִזֵּר לְךָ). The term "נְעֵד" (“near”) occurs in 55:6 and 56:1; the term "רָאָה" (“to please”) occurs in 56:4 and 55:11; the theme of joy occurs in 55:12 (יְהוָה יִצְרָא) and 56:7 (רָאָה רָאָה). These similarities demonstrate that the two sections (DI and TI) are linked together but not necessarily that chapter 55 is linked to 56 and not to 40–54.

A major argument Sweeney uses to link chapter 55 to 56 is the use of feminine singular imperatives to address Zion in chapter 54, while in chapters 55 and 56 the masculine plural imperatives are used to address people with relation to the covenant. Finally, Sweeney notes that in 55:6-13 the prophet exhorts the people to participate in Yahweh's covenant, while in the preceding section he speaks of the covenant being established without an exhortation.

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14Sweeney, Isaiah 1–4, 216-17.

15Ibid., 217.

16Ibid., 218.
O'Connell cites the hortatory nature of chapter 55 as a necessary connecting link of it with chapters 56-66.\(^\text{17}\) He views chapter 55 as "a necessary component of the appeal section within Isaiah's rhetoric of covenant disputation."\(^\text{18}\) In his view this final section (chaps. 55–66) is an appeal section based on the form of all 66 chapters constituting a covenant dispute. However, as will be seen below, his proposal does not account for the differences in style and rhetoric that distinguish chapters 55 and 56.

The preceding examination of arguments for the appropriate relationship of chapter 55 with chapters 40–54 or 56–66 indicates the nature of scholarly studies. Evidence can be cited to defend either proposal. However, there are several other lines of evidence that support the position that chapter 55 goes with 40–54 and not with 56–66.

The Place of Isaiah 56

Several arguments indicate that Isa 56:1 begins a new section. The first evidence is the initial occurrence of the prophetic formula, "Thus says Yahweh" (וַיֹּאמֶר יְהֹウェָה). This alone does not indicate a new section, since the phrase can occur in the middle of a section. But when considered with the other evidence, it supports the proposal that 56:1 begins a new section.

Sweeney is correct in observing that masculine plural imperatives occur in chapters 55 and 56, but this is not necessarily

\(^{17}\) O'Connell, *Concentricity*, 218.

\(^{18}\) Ibid.
evidence of a link between the two. The concepts denoted by the imperatives in each chapter indicate different subjects for each chapter. The two imperative verbs in 56:1, וּנֵיטַשְׁו and וּנְצִיתו ("Preserve!" and "Practice!"), are directed toward those who are presently keeping the covenant of Yahweh. This group includes both Jews and Gentiles. Isaiah 56:1-8, the introductory section of TI, addresses the faithful people, which includes Jews (implied), "the foreigner" (בֵּית הָיוָה; 56:3), and "eunuchs" (םְרוּת אִשָּׁי; 56:4).

Isaiah 55 addresses a different audience. The contrast is noted mainly between the two imperatives in Isa 55:6, "Seek!" (רָאָה) and "Call!" (חָנָה). There is a call for seeking Yahweh in lieu of His promises. In Isaiah 55 there are exhortations to the "wicked" (רַע) and the "unrighteous" (נֵחָשָׁתָא):

55:7 Let the "wicked" (רַע) forsake his way, and the "unrighteous man" (נֵחָשָׁתא) his thoughts.
56:4 "To the eunuchs" (םְרוּת אִשָּׁי) who keep my Sabbaths, And choose what pleases me, And hold fast my covenant.
56:6 "The foreigners" (רְבִּיא זַרְעָי) who join themselves to Yahweh, To minister to him, and to love the name of Yahweh, To be his servants, everyone who keeps from profaning the Sabbath, And holds fast his covenant.

The targets of these exhortations are different. Isaiah 55 contains exhortations directed to those not observing Yahweh's covenant, while the exhortation in chapter 56 is directed towards those who are.

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19Sweeney, Isaiah 1–4, 217.
Sweeney also refers to the occurrence of "covenant" ( Heb: בְּרִית) as an indication that chapters 55 and 56 are connected. However, different concepts of the term are presented. In 55:3 the reference is to a future covenant that Yahweh will make with those who accept His offer. The verb לְבָנָה ("I shall make") indicates a covenant not yet enacted. The references to "My covenant" ( Heb: בְּרִיתָם) in 56:4 and 6 are to a covenant already enacted. The "eunuch" and "foreigner" are exhorted to "hold fast" ( Heb: נְשָׁמַת) to the covenant. "Holding fast" means adhering to what is already enacted.

Another rhetorical reason for viewing chapters 56–66 as an individual unit is an inclusio which brackets the section. A full presentation of the inclusio is included below in the discussion on the overall structure of TI. But the repetition of such terms as יִברַע ("to gather," 56:8; 66:18), נָב ("to come," 56:1; 66:18), בְּרֵי ("house," 56:5; 66:20), נָבָע ("Sabbath," 56:2; 66:23), and נָנָה ("name," 56:5; 66:22) in both the beginning and ending sections of TI indicates a unity.

Based on the observations above, the conclusion of this writer is that chapter 55 should be placed with chapters 40–54 and that TI should be considered in the classic sense as composing chapters 56–66. Attention is now directed toward the overall structure of TI.

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20 Ibid.

21 It is conceivable that this inclusio could set chap. 55 apart as the introduction to TI. But all the evidence considered places chap. 55 with chaps. 40–54.
Studies on the Structure of Third Isaiah

Since the rise of the modern literary study of the Bible, many scholars have proposed an overall structure of TI. While there are various methodological approaches, each proposal strengthens the idea of a unified text.

Charpentier was one of the first scholars to propose that TI was concentric in structure. He suggested that TI was written in the form of a "fine Gothic Arch, with chapter 61 . . . forming the keystone." He proposed a concentric structure as follows:

A 56:1-8 Conditions for the entrance to the people of God
B 56:9-58 Reproaches to the unfaithful and promises to the faithful
C 59:1-14 Two psalms: confession of sin
D 59:15-20 Vengeance: the divine avenger
E 60:1-22 The New Jerusalem, God's promised bride
Axis 61:1-11 The Spirit of the Lord is upon me.
E' 62:1-12 The New Jerusalem, God's promised bride
D' 63:1-6 Vengeance: The divine avenger
C' 63:7-64:11 Two psalms: confession of sin
B' 65:1-66:1-17 Reproaches to the unfaithful and promises to the faithful
A' 66:18-24 Conditions for the entrance to the people of God

There have been several other proposals for an overall structure. Basically following Charpentier, though modifying his outline somewhat, are Bonnard, Tournay, Lack, and Emmerson.

Bonnard has proposed the following:

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23Ibid., 133.
A 56:1-8 Respect of the Sabbath; strangers come to the holy mountain
B 56:9-57:21 Reproaches: promises to the faithful
C 58 Reproaches
C' 59:1-15a Reproaches
D 59:15b-20 Return of the just God, vengeance and redemption
E 60:1-22 The glory of Jerusalem
   Axis: 61:1-11 The mission of the prophet
E' 62:1-12 The glory of Jerusalem
D' 63:1-6 The anger of a just God, vengeance and redemption
C'' 63:7-64:11 Prayers
B' 65:1-66:17 Reproaches: promises to the faithful
A' 66:18-24 Respect of the Sabbath; the nations come to the holy mountain

Tournay has proposed a different scheme. While not labeling all of the sections, his divisions are asymmetrical and demonstrate how diverse a structured outline can be. It is as follows:26

A 56:1-9
B 57:5ff.
C 57:15
D 57:18-19
   E 59[:1-15a] National lamentation
   F 59:15bff.
   G 60:1-22
      Axis: 61:1-11 Messianic oracle
   G' 62:1-12
   F' 63:1-6
   E' 63:7ff. National lamentation
B' 65:11

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Lack presents a brief concentric structure for TI:

60–62
59:15–21 63:1–6
59:1–14 63:7–64:11
56–58 65–66

O'Connell suggests a different and much expanded proposal. He views the entire Book of Isaiah as a "covenant disputation," with 55:1–66:24 as the rhetorical culmination of the entire book. He maintains that this last section is an attempt to get the people to confess their sins and return to covenant faithfulness to avoid the judgment coming on the unfaithful. O'Connell prefixes chapter 55 as an appeal component in the covenant disputation. He proposes "an asymmetrically concentric model of repetitions in chapters 55–66" represented as follows:

A 55:1–56:8 Invitation to renewed covenant benefits
Inset A - 57:14-15 Hortatory pivot
C 58:1-8 [9a] 9b–59:15a Accusation and appeal to repent as a condition for renewal of covenant benefits
Inset B - 58:9a Pivot

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27Lack, La symbolique, 125-34.
28O'Connell, Concentricity, 215.
29Ibid., 215.
30Ibid., 219.
D 59:15b-20 Prophecy of the arrival of Zion's vindicator
   Inset C - 59:21 Closing: Everlasting ratification of YHWH's covenant through his anointed
   Inset - A' 60:14-15 Pivot: "No one passing through"
   Axis/Inset - C': 63:1-3a Pivot: Proclamation of YHWH's year of favor/day of vengeance/ by his anointed
D' 60:21-22 [61:1-3a] 3b-11 Joyous announcement of YHWH's redemption of Zion
D" 62:1-9 [10] 11-12 Joyous announcement of YHWH's redemption of Zion
   Inset: - 62:10 Hortatory pivot: "Pass through," "Clear the way," "Build up"
C' 63:1-3 [4] 5-6 Portrayal of the arrival of Zion's vindicator
   Inset - C" Pivot: Arrival of YHWH, Zion's vindicator; "day of vengeance"/"year of redemption"
B' 63:7–64:11; [65:1] 2-7 Accusation, incitement to confession and petition for renewal of covenant benefits
   Inset - B' Closing: "Here am I"
A' 65:2-7 [?], 8–64:24 Ultimatum: Threat and invitation to renewed covenant benefits

Emmerson has proposed the following as a structure for chapters 56–66:31

A 56:1-8 Concerning Sabbath-keeping and admission to worship
B 56:9-12 Denunciation of leaders who "turn to their own way"
C 57:1–58:14 Denunciation of idolatry; promise to the faithful
D 59:1-15a Lament on behalf of the community
   E 59:15b-20 The divine warrior intervenes
   Axis 60–62 Promises of salvation
   E' 63:1-6 The divine warrior intervenes
D' 63:7–64:12 Lament on behalf of the community
C' 65:1-25 Denunciation of idolatry; promise to the faithful
B' 66:3-4 Denunciation of those who "choose their own ways"
A' 66:1-24 Concerning temple, sacrifice, admission to worship

The most recent proposal is by Oswalt.\textsuperscript{32} He is cautious in accepting detailed proposals but offers the following design based on general subject matter:

A 56:1-8; Foreign worshipers  
B 56:9-59:15a; Ethical righteousness  
C 59:15b-21; Divine Warrior  
D 60–62; Eschatological hope  
C' 63:1-6; Divine Warrior  
B' 63:7–66:17; Ethical righteousness  
A' 66:18-24; Foreign worshipers

Except for O'Connell's proposal, the preceding structures are based on casual observations of the text of TI without a rhetorical analysis demonstrating how corresponding panels in the concentric design are related. While including some rhetorical connections, the proposals rely mainly on thematic ties. The following section presents the proposal of this writer and an examination of the parallel panels to determine the rhetorical connections.

\textit{A Proposed Structure for Third Isaiah}

This section begins with a brief examination of the message of TI and an evaluation of some of the above mentioned proposals for a concentric structure of TI. This includes the basic philosophy used by this writer. A proposal follows for the structurally concentric design of TI and finally, the rhetorical devices that link the corresponding panels which make up the concentric design are examined.

\textsuperscript{32}Oswalt, \textit{Isaiah 40–66}, 465.
A casual reading of TI demonstrates that there is a mixture of promise and blessing, warning and judgment, reversal of fortune and rise to glory, abrupt transitions, and various types of oracles in the section. However, when viewed rhetorically, a coherent message and structure surface. The overall message of TI is to declare the return of Yahweh to Jerusalem. But this return includes several aspects. Yahweh is going to punish those who have disregarded His covenant (e.g., 59:16-18; 63:1-6). Yahweh is also going to deliver the righteous, those who have been faithful to the covenant (e.g., 56:3-8; 65:13-15). Also, Yahweh is going to exalt Jerusalem with glory and make her the central attraction in the earth (e.g., 60:4-22; 61:4-9).

That the main subject of Isaiah 56–66 is the impending salvation of Israel by Yahweh is best demonstrated by the occurrence of six major mission statements. The three pairs of statements form an inclusio around the three major sections. These six passages are linked together by the term קָנָא ("to come"):

Section 1: 56:1 For my salvation is about "to come" (עָבְרָה). 59:20 And a Redeemer "will come" (עָבְרָה) to Zion.

Section 2: 60:1 Arise, shine, for your light "has come" (علامة). 62:11 Behold, your salvation "comes" (علامة).

Section 3: 63:1 Who is this who "comes" (علامة) from Edom? 66:23 All mankind "will come" (علامة) and bow down.

The examination of these in the following sections demonstrates that these statements are rhetorically structured to declare the overall

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33This writer uses the designation "mission statements" to refer to the passages that describe the return of Yahweh to Jerusalem because they describe the mission He will carry out when He returns.
message of TI. Each pair of mission statements brackets a separate unit that is rhetorically structured to highlight different aspects of Yahweh's coming. The return statements in 56–59 bracket a section that rhetorically sets forth the indictment that precipitates Yahweh's return. The mission statements in 60–62 bracket the future reversal of fortune which Jerusalem and Israel will experience when Yahweh returns. The last two mission statements bracket the punishment that will come on those who disobey.

When divided by thematic concerns, the breakdown of TI is as follows:

A 56:1-8 Mission statement
B 56:9-59:8 Indictment
   C 59:9-15 Lament and Confession
   A' 59:16-21 Mission statement

   A 60:1-3 Mission Statement
   B 60:4-22 Reversal of Israel's fortune
      Axis: 61:1-3 Prophetic commission of Isaiah
      B' 61:4-62:9 Reversal of Israel's fortune
      A' 62:10-12 Mission statement

A 63:1-6 Mission statement
B 63:7-64:12 Lament and Confession
   C' 65:1-66:17 Indictment
   A' 66:18-24 Mission statement

This seems to be a legitimate structure for TI. First, it takes into account the major themes of the sections. Second, there is a correspondence between the opposite panels. Finally, this proposal does not make any unnatural divisions in the text. It does group together various forms of oracles, especially in the "B" panels. But even this grouping has a rhetorical purpose (see below).
This brings into question the validity of some of the proposals listed above. For example, Charpentier includes chapters 57–58 in the same panel. But he excludes 59:1-8, which is tied to 57–58 rhetorically and thematically. Instead, he groups 59:1-8, which is an indictment, with 59:9-15a, which is a lament or confession.34 Tournay and O'Connell have isolated certain verses and given them prominent status.35 Emmerson does the same thing in her "B" panels when she makes 59:6-12 and 66:3-4 major sections in her proposal.36 However, in a chiastic structure there should be major sections relegated to panels, not merely verses lifted from major sections.37

This writer proposes the following structure for TI:

A Yahweh will return; there will be a gathering (56:1-8)
B Israel guilty of sin; thus Yahweh absent (56:9–59:8)
C Israel confesses sin; notes Yahweh's absence (59:9-15)
D Yahweh will return to redeem and judge (59:16-21)
E Yahweh to return; His glory over Israel (60:1-3)
F Reversal of Israel's fortune (60:4-22)
   Axis: Prophetic commission of Isaiah (61:1-3)
F' Reversal of Israel's fortune (61:4–62:9)
E' Yahweh returns to bring salvation (62:10-12)
D' Yahweh's return for judgment (63:1-6)
C' Israel confesses sin; Yahweh's absence (63:7–64:12)
B' Israel guilty of sin; Yahweh will return to punish (65:1–66:17)
A' Yahweh returns; gathering nations for worship (66:18-24)

34Charpentier, Relevant, 118; also see Bonnard, Isaie, 317-18.
While the grouping of different types of oracles in the "B" panels is not the norm, this type of structure seems to best reflect what the author of TI intended. This proposal is explained in the following sections.

The "A" panels (56:1-8; 66:18-24) deal with the subject of Yahweh's return. The links between these sections are extensive and form an inclusio around TI.

There are several semantic parallels between the first mission statement (56:1-8) and the last one (66:18-24). The first parallel involves the "coming of Yahweh to Jerusalem" motif. The verb נָבָא is used in both sections with reference to Yahweh's coming. In 56:1 it is used to show that Yahweh's salvation is close to coming:

כְּרֵכֶת עֲשָׂרֵה יָשָׁעְתָי לְבָנִי
"My salvation is near ('to come')."

It is used in the hiphil in verse seven of Yahweh "bringing" (נָבָא) foreigners to His holy mountain.

In the last mission statement the term נָבָא is used in 66:18 of the time "coming" (נָבָא; "it comes") to gather all nations and of all nations "coming" (נָבָא; "and they will come") to see Yahweh's glory. In verse 23 it is used of all mankind "coming" (נָבָא, "[mankind] will come") to bow down before Yahweh. In verse 20 it is used in the hiphil of the nations "bringing" (נָבָא, "and they will bring") the

exiles of Israel to Jerusalem. Thus, the term is used of movement toward Jerusalem by Yahweh and other people.

Another key term that links the two panels together is "to gather":

56:8 (3 times): לֵגָהְפַּיָּרִים
66:18 (1 time): לֵגָה יְי

Both verses refer to a "gathering" of people to Jerusalem when Yahweh returns. In 56:8 the Gentiles are "gathered" along with the Israelites, and in 66:18 the "gathering is from all nations and tongues," which also refers to Gentiles. Thus, the motif of "gathering" others to Jerusalem links the two mission statements.

References to the city of Jerusalem and the house of Yahweh also connect both sections. Jerusalem is referred to as "My holy mountain" (יוֹם נְבוֹת) in 56:7 and 66:20. In 66:20 it is in apposition to the proper name "Jerusalem" (יְרוּשָׁלַיִם). In each instance it speaks of a time when people will have access to Yahweh in Jerusalem to worship Him.

Yahweh's "house" (בֵית יְהֹוָה) is also a prominent feature in both sections. In 56:5 it is used of Yahweh making a memorial for faithful eunuchs "in His house" (בֵית הַנּוֹר; "in My house"). It is used in 56:7 three times to refer to Yahweh's "house of prayer" (בֵית הַרְפָּא). In 66:20 it is used of the "house of Yahweh" (בֵית יְהוָה). Again, both sections occur in a text that promises that joyful days are ahead for the people of Israel.
Another connection between the two panels is the threefold occurrence in 56:1-8 and fourfold occurrence in 66:18-24 of phrases attributing direct discourse to Yahweh:

- 56:1 ἀγώνα ὁ Ἰσραήλ καὶ τοῦ Ἰωάννης
- 56:4 ἢ ἐκ πόλεω ἐλέυθερος ἤσυχος πρὸς τοὺς ἐν θεοτόκῳ
- 56:8 ἢ ἐκπέμπων ἐξ Ἰωάννης τὸν ἐν φωνῇ τῷ λαῷ
- 66:20 ἀγώνα ὁ Ἰσραήλ καὶ τοῦ Ἰωάννης
- 66:21 ἢ ἐκ πόλεω ἐλέυθερος πρὸς τοὺς ἐν θεοτόκῳ
- 66:22 ἢ ἐκπέμπων ἐξ Ἰωάννης τὸν ἐν φωνῇ τῷ λαῷ
- 66:23 ἀγώνα ὁ Ἰσραήλ καὶ τοῦ Ἰωάννης

More pointedly, each section contains one occurrence of the term נָאִים ("to declare"), which is more intensive than מָר. The significance of these declarations is that in panel "A," one is in a command and the two others are in a promise verse. In panel "A" all three are in promise statements.

The "Sabbath" (יָיִן) observance is also a strong rhetorical connecting link. The term occurs in 56:2 in an exhortation to "keep the Sabbath" (קדשׁ יָיִן). It occurs also in verses four and six as a symbol of keeping the covenant stipulations (v. 4, יִשָּׁמְרוּ אֵת-כְּשָׁמְיוֹן; v. 6, יִשָּׁמְרוּ כְּשָׁמְיוֹן). In chapter 66 it occurs two times in verse 23 and refers to the habitual practice of all mankind worshipping Yahweh in Jerusalem on the "Sabbath" (קדשׁ בְּשָׂמָה). What is commanded in chapter 56 will be a worldwide observance when Yahweh restores Jerusalem.

A final unifying factor between the two sections is the "name" (שם) that Yahweh will give to people other than the Jews. In 56:5 the eunuchs will receive an "everlasting name" (שם וּלְיָשָׁם) from Yahweh. In 66:22 it says "your offspring and your name will stand" (יִנְּמֶר וּרְעָם לְשֵׁם). There is a distant inclusio between "sons and daughters" in 56:5 and "your seed" in 66:22. The terms occur in
similar contexts of an enduring name. Thus, what is promised in the mission statement in 56:1-8 is emphasized through repetition of key terms in the final mission statement.

The "B" panels (56:9–59:8; 65:1–66:17) describe Israel's sins. These two panels are problematic in that each contains various forms of oracles such as promises to the faithful, warning to the unfaithful, and declaration of judgment on the ungodly. Critics point to this mixture of forms for evidence of varied authorship of the oracles and for a redactor or editor who collected and positioned the oracles. However, a mixture of various forms does not have to indicate disunity if there is a rhetorical purpose for the mixture. That appears to be the case in TI.

When section two of TI (chapters 60–62) is omitted, there is still symmetry between the two outer sections:

A 56:1-8 Mission statement
B 56:9–59:8 Indictment and denunciation
C 59:9-15 Lament and Confession
D 59:16-21 Mission statement
D' 63:1-6 Mission statement
C' 63:7–64:12 Lament and Confession
B' 65:1–66:17 Indictment and denunciation
A' 66:18-24 Mission statement

There are several links between the "B" panels. One of the strongest connections between these two sections is the occurrence of the terms נַעַלְיָה ("to call") and נַעַלְיָה ("to answer") together in the same context:

58:9 Then "you will call" (נַעַלְיָה) and Yahweh "will answer" (נַעַלְיָה). 65:12 Because "I called" (נַעַלְיָה), but "you did not answer" (נַעַלְיָה).
65:24 Before "they call" (ָלַה), "I will answer" (לְ).  
66:4 Because "I called" (לְ), "but no one answered" (לְ).  

The term רָשָׁע ("to be silent") also links the two panels together. This term speaks of the lack of response from Yahweh to Israel because of her sins:

57:11 Was I not "silent" (רָשָׁע) for a long time?
65:6 "I will not keep silent" (רָשָׁע).  

Yahweh's silence because of Israel's sins (57:11) will one day be over and He will punish her (65:6). Yahweh's temporary "silence" in 65:6 indicates that He will eventually deal with Israel because of her sins.

The location of Israel's unfaithful worship also ties the two panels together. The term רַע ("mountain") is the site for idolatrous worship in each section:

57:7 Upon a high and lofty "mountain" (רַע).
65:7 They have burned incense on "the mountains" (רַע).  

References to the "holy mountain" (רַע) also occur in each panel (57:13; 65:1; 65:25).

The occurrence of לְוֵי ("sacrifice") in contexts of idolatrous worship is also a rhetorical link between the two sections:

57:7 You went up there "to offer sacrifice" (לְוֵי).  
65:3 "Offering sacrifices" (לְוֵי) in gardens.
66:3 "He who sacrifices" (לְוֵי) a lamb.  

Another term that connects both sections is רַע ("way"). It is significant because the references mentioned below speak of the unfaithful lifestyle chosen by the covenant people:

56:11 All of them have turned "to their own way" (רַע).  
57:10 You were wearied by "your way" (רַע).
57:17 He kept on turning away, "in the way" (הָלָה) of his heart.
57:18 I have seen "his ways" (הָלָה). 58:13 By not going "your own ways" (יָדְכֵּךְ). 59:8 The way (ֶפֶת) of peace they have not known.

65:2 Who walk in "the way" (הָלָה) not good. 66:3 They have chosen "the way" (ֶפֶת) of peace they have not known.

The occurrences of the terms mentioned above in both panels indicate a link rhetorically and thematically.

The "C" panels (59:9-15a; 63:7–64:11) are both laments and confessions of sin. It is immediately apparent that these two sections have similar themes and are symmetrical in their respective positions in the overall structure of TI.

One of the problems with these panels is that there are no apparent rhetorical devices such as keywords that link the two sections. However, the rhetorical function of each individual section within its own part of TI, which is discussed below, explains the apparent lack of connections. The first section, 59:9-15a, focuses on the moral condition of Israel. Thus, there is a concentration of terms such as גֵּיאת ("transgression," vv. 12, 13), יָעָשׂ ("iniquity," v. 12), וְאָסְפִי ("sin," v. 12), and lack of צְדָקָה ("justice," 59:9, 11, 14, 15). On the other hand, the themes of lament and confession in 63:7–64:11 focus on allusions to the Exodus and the great works Yahweh performed then. This is followed by a summons for Him to make His presence felt in Israel again by delivering His people. Thus, there is the use of

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39See Emmerson, Isaiah, 19.
rhetorical questions and allusions to Yahweh's presence. While having similar forms, the subject matter is varied. But each functions within its individual section of TI to elicit agreement from the hearers or readers about Yahweh's absence from Israel and about the reason for His absence.

The "D" panels (59:15b-21; 63:1-6) are mission statements which are foreboding and ominous in tone. They speak of the vengeance Yahweh will execute on those who do not know Him. The rhetorical connections are very extensive. The two panels link sections one and three together and form an external inclusio around the center section (60–62).

Isaiah links these two panels by the repetition of several terms. One of these terms is the verb נָא (“to come”), which links all of the mission statements together:

59:19
כִּי יְהֹוָה בּוֹנֵה בֵּר
For He "will come" as a rushing stream.
59:20
וּפֶלֶת לְפָנָיו מִזְאוֹל
And a Redeemer "will come" to Zion.

63:1
מי יִהוָה בֵּא מַאֲרָה
Who is this who "comes" from Edom.
63:4
וְשָׁנֵת נַעַרְיָה בֵּא
And the year of my redemption "has come."

For both sections this verb shows a common theme of Yahweh coming to Zion.

The terms זֵרֶם ("righteousness") and נֵשֵׂף ("salvation") also link the two mission statements together. The occurrence of these terms in both sections indicates that the purpose of the missions described is the same:
Then His own arm "brought salvation" to Him. And His "righteousness" upheld Him.

And he put on "righteousness" like a breastplate, And a helmet of "salvation" on His head.

It is I who speak in "righteousness," mighty "to save."

So my own arm brought "salvation" to me.

There is similar repetition of "so my own arm brought salvation to me" (วาดותל של רashi) in 59:16 and 63:5.

There is also repetition of the lines declaring Yahweh's amazement that there was no one to help Him:

And He saw that there was "no man," And "was astonished" that there was "no one" to intercede.

And I looked, and there was "no one" to help, And I "was astonished" and there was "no one" to uphold.

Another theme that links the sections and indicates a similar purpose in the return of Yahweh is that of redemption. In 59:20 Isaiah states that a נאם (" Redeemer") will come to Zion. In 63:4 in a description of the purpose of His coming, Yahweh says that the year of "My redemption" (נאם) has come.

Two other terms that indicate a similar purpose in Yahweh's mission and help tie the sections together are בַּלד ("vengeance") and לֶאָם. The term בַּלד ("vengeance") occurs in 59:18, which says Yahweh will put on the "garments of vengeance" (בַּלד לֶאָם). In 63:4 the coming of Yahweh is described as the "day of vengeance" (בַּלד). The term לֶאָם
"wrath") occurs in 59:18 in the context of the recompense Yahweh will visit on his enemies and in 63:3 and 5-6 as a motivating factor in Yahweh's destruction of His enemies.

Finally, terms for clothing link the sections together. In the imagery in 59:17 Isaiah says Yahweh will "put on" (לָבַשׁ) righteousness like a breastplate." The next colon says, "He put on (לָבַשׁ) garments of (כְּבֵד) vengeance for clothing (כְָּלַבֶּשׁ)." In chapter 63 the term "garments" occurs in verse one (גֵּרְמוֹן), verse two (גֵּרְמוֹן), and verse three (גֵּרְמוֹן). The term for clothing also occurs in verse one (גֵּרְמוֹן), verse two (גֵּרְמוֹן), and verse three (גֵּרְמוֹן). Thus, these two panels contain several rhetorical ties.

The "E" panels (60:1-3; 62:10-12) are mission statements that bracket the center section (60–62). They are linked together by the verb נָתיָן ("to come"). Rhetorically significant is that while both mission statements are rather brief, both are thematically positive and form an inclusio around the section that is almost totally positive in nature (excepting 61:2a). Also noteworthy is that both sections are linked with a mission statement that is ominous and foreboding in tone (60:1-3 with 59:15b-21; 62:10-12 with 63:1-6).

The "F" panels (60:4-22; 61:4–62:9) deal with Israel's reversal of fortune. They bracket 61:1-3, which is the prophetic commission. There are many terms that link these sections and reflect similar themes in the sections.

Isaiah uses keywords to link these two panels. One of these is the use of the terms לֹא ... נָמָר ("no longer"). The formula is used three times in the "F" panel (60:18, 19, 20) and three times in the "F"
panel (62:4, 4, 8). The threefold repetition in each panel emphasizes the reversal of fortune motif in chapters 60–62.

Another significant term that emphasizes reversal of fortune is נְפֶרֶת ("instead"). In the "F" panel it occurs once in 60:15 and four times in 60:17. In the "F" panel it occurs only in 61:7, but this occurrence links the two panels and strongly emphasizes the "reversal of fortune" motif.40

Another keyword is נְעָמָה ("nations"). It occurs seven times in chapters 60–62 with reference to the nations of the world, five times in panel "F" (60:5, 11, 12, 12, 16), and two times in panel "F" (61:11; 62:2). An eighth occurrence refers to the exploding growth rate of population of the Israelites (60:22), thus having no rhetorical significance.

The importance of the term נְעָמָה ("nation") is that it links the two panels thematically by referring to the universal extent and influence of the coming glory of Zion. There are several truths emphasized by this term. One is that Israel will be ministered to by receiving material offerings from the other countries of the world.

The phrase נְעָמָה-poundכ ("wealth of the nations") occurs three times in Isaiah 60–62:

60:5 The "wealth of the nations" (נְעָמָה-poundכ) will come to you.
60:11 So that men may bring to you the "wealth of the nations" (נְעָמָה-poundכ).
61:6 You will eat the "wealth of the nations" (נְעָמָה-poundכ).

40 נְפֶרֶת also occurs in 61:3 three times. Thus, it links the declaration of the reversal of fortune in the two panels with the commission of the prophet in 61:3.
Isaiah uses repetition of this phrase to emphasize three aspects of the "wealth of the nations." In 60:5 the "wealth" will be brought to Zion. In 60:11 the gates of Zion will remain open so that the "wealth" can be brought to Zion, and in 61:6 the "wealth of the nations" will sustain the people of Zion. A similar occurrence also emphasizes that Zion will be sustained by the other nations. In 60:16 Isaiah says that Zion "will suck the milk of the nations" (יִשָּׁכֵחַ חַלֶּב נֵאוֹת יִשְׂרָאֵל).

Two occurrences of the term יִשָּׁכֵחַ speak of the widespread reputation for righteousness that Zion will experience in the renewed kingdom. In 61:11 Isaiah declares that Yahweh will cause righteousness and praise to spring up before "all the nations" (כְּלֹלֵי הַנַּעֲרִים). In 62:2 he declares that the "nations" (נֵאוֹת) will see your righteousness.

The final two occurrences of יִשָּׁכֵחַ appear together in 60:12 and speak of the punishment to be suffered by the nation that refuses to acknowledge Zion's preeminent position in Yahweh's kingdom. The "nation" (נָאוֹת) which will not serve you will perish and the "nations" (נֵאוֹת) will be utterly ruined. Thus, the negative aspect of Yahweh's return is kept in the reader's mind.

Another term that links the two panels and shows the universal extent of Zion's fame is מלכי נֵאוֹת ("their kings"). In chapters 60–62 "their kings" (מלכי נֵאוֹת) will minister to Zion (60:10); they will be led in procession (60:11); Zion will receive sustenance from "kings" (60:16), and all "kings" will see the glory of Zion (62:2). This term, along with יִשָּׁכֵחַ, emphasizes the universal extent of Zion's fame and links the two panels. The occurrences of these terms in each
panel are not merely a mechanical link between the two sections. Like the other terms, they show common themes and purpose in the separate sections.

Another phrase that links the two panels is יִנְהַנֵּר ("foreigners"). It occurs in 60:10, which says "foreigners" will help rebuild Zion. In 61:5 "foreigners" will cultivate Israel's agricultural crops. And finally, in 62:8 Yahweh promises that "foreigners" will not consume the crops Israel has grown. Thus, the consistent theme in both sections is that there will be a reversal of fortune in Zion.

Terms that identify Zion as the recipient of Yahweh's blessings also help link the two panels. The term יְזִיָּה ("Zion") occurs four times in chapters 60-62 (60:14, 61:3; 62:1, 11). The occurrences in 60:14 and 62:1 link the two panels.

The axis of TI is 61:1-3. This passage declares the prophetic commission of Isaiah and gives a brief summary of the message of TI. The key portion for rhetorical purposes is verse 2a, where part of his commission is to "proclaim the favorable year of Yahweh, and the day of vengeance of our God." This verse is important because it is a brief statement that contains the two aspects of Yahweh's return, positive and negative. The positive aspect is noted by the use of the phrase יְזִיָּה נִנְהַנֵּר ("favorable year"). The term יְזִיָּה occurs five times in Ti (56:7; 58:5; 60:7; 60:10; 61:2). It is linked to section one (56–59) by its occurrences in 56:7 and 58:5. There does not seem to be any strategic rhetorical significance in the occurrences in these references. It occurs three times in section two (60–62): 60:7, 60:10, and 61:2. The significant reference is 60:10, which says Yahweh is to
show "favor" (ךָּדַח) by having "compassion" (ךָּרַח) on Israel. Thus, the term is linked to Yahweh's compassion and the reversal of fortune He will effect for Israel. The term does not occur in section three (63–66).

The key term used for rhetorical purposes in 61:2a is קָרָח ("vengeance"). The term occurs three times in TI, once in each section (59:17; 61:2; and 63:4). As seen above, 61:2 is a key verse in the center of TI. The use of the term קָרָח in 59:17, 61:2, and 63:4 links the three sections. The rhetorical significance is that the 59:17 and 63:4 occurrences are in the crucial "mission statements" that deal with Yahweh returning to Jerusalem to execute vengeance on the unfaithful. Thus, even in the extended section on the reversal of Israel's fortune (60–62), the prophet includes a key word to remind the readers or hearers that there are two aspects of Yahweh's coming. The negative aspect of Yahweh's return is indicated by the term קָרָח.

An examination of the structure of TI indicates that there is a concentric design which is symmetrical. The structure functions rhetorically to help declare the basic message that Yahweh is returning to Israel to redeem the faithful and punish the unfaithful. The corresponding panels are linked together rhetorically to focus on both of these aspects.

The Cohesiveness of Third Isaiah

This section of the paper traces the message of TI through the various oracles. Attention is given to the rhetorical devices that unify each section, as well as the progression through the passages.
The Indictment against Israel:  
Isaiah 56–59

Isaiah 56–59 is rhetorically structured as an indictment against Israel and declares why Yahweh is returning to Jerusalem. This section of the paper looks initially at the inclusio around chapters 56–59, along with the rhetorical significance of each passage forming the inclusio. An examination follows of the repeated key terms that unify the passage and help promote the author's purpose. Finally, there is an examination of the rhetoric of indictment that permeates the section.

Inclusio

The primary section in the first mission statement stands at the beginning of TI:

56:1b For "my salvation" (יְשֵׁעַ) is about "to come" (לְבָנָה),  
And "my righteousness" (יִשְׁרָאֵל) to be revealed.41

This statement is general in its intent and is included in a section on promise (56:1-8).

The end of the first major section of TI also contains a description of the coming of Yahweh. As mentioned above, the term links the sections together:

56:1 For my salvation is about to "come" (לְבָנָה).  
59:20 And a Redeemer "will come" (בָּרֵךְ) to Zion.

41 An interesting study which views 56:1 as the key verse in the entire book of Isaiah is presented by Rolf Rendtorff, Canon and Theology, trans. and ed. Margaret Kohl, Overtures to an Old Testament Theology, ed. Walter Brueggemann (Minneapolis: Fortress, 1993), 181-89.
Other key terms also link the sections. Isa 59:16 is tied to 56:1 by the terms וְדַּעַת ("righteousness") and יְשֵׁעָה ("salvation"):

56:1B For "my salvation" (יְשֵׁעָה) is about to come,
59:16 His own arm "brought salvation" (יְשֵׁעָה) to Him.

56:1b And "my righteousness" (וְדַּעַת) to be revealed.
59:16 "His righteousness" (וְדַּעַת) upheld Him.

The terms also occur in verse 17:

59:17 He put on "righteousness" (וְדַּעַת) like a breastplate,
And a helmet of "salvation" (יְשֵׁעָה) on His head.

These terms describe the purpose of the return of Yahweh to bring righteousness and salvation. Further examination of these mission statements reveals that there is an expansion of the description of the returns from chapter 56 to 59. The linking of the two sections not only provides unity to the section, but the additional elements in 59:16-21 also provide clues to the rhetorical purpose of the other prophecies in this section bracketed by the mission statements.

Isaiah uses progression in the mission statements from 56:1-8 to 59:16-21 to describe in more detail the cause of Yahweh's coming. In 56:1 he describes in general the coming of Yahweh and His gathering to Himself other people (אֵלֶּה, "foreigner"; רֹאשׁ, "the eunuch"). TI begins with encouragement for the faithful to maintain allegiance to Yahweh and a promise of gathering others besides the covenant people to Himself. Section 56:1-8 sets up the indictment that follows.

The first section of TI ends with a reference to Yahweh's coming, but the mood and atmosphere, as well as the purpose of this
coming, are different. In 59:16-21 Yahweh is not only coming to establish "righteousness" (צדק) and bring "salvation" (חסד), but He is also going to punish those who do not obey (esp. v. 18).

The rhetoric included in 59:16-21, but not in 56:1-8, reveals part of the purpose of Yahweh's return. In 59:17 in conjunction with the breastplate of righteousness and the helmet of salvation, Yahweh is going to adorn Himself with "garments of vengeance" (לבק) for clothing. The term לבק occurs in each of the three sections in TI. It is appropriate in section one because it comes after the indictment against Israel for her sins recorded in 56:9-59:8. The key term leading up to the final mission passage is "justice".

Another term that describes Yahweh's coming is מבט ("zeal," 59:17). This term is used in Deut 29:19 of Yahweh bringing a curse upon those who stubbornly violate the covenant. Also used in this section are the terms חטא ("wrath"), שיקול ("recompense"), ש lãi ("to pay back"), נשים ("adversaries"), and בני ("enemies"). These terms all occur in the context of Yahweh punishing those who have rejected Him.

The purpose of Yahweh's return is further described in 59:20. Yahweh is called a שילוש ("Redeemer"). The Redeemer will come to those who turn from sin. Thus, both aspects of Yahweh's coming are described in 59:16-21.

As mentioned above, these two mission statements not only form an inclusio around 56-59, but also reveal the purpose of Yahweh's coming to Jerusalem. The distinguishing elements in the two mission statements give a broader explanation of the purpose for
the return of Yahweh. In 56:1-8 Yahweh is described as coming to bring salvation and righteousness and as gathering everyone to Himself who is faithful to Him. The additional information in 59:15b-21 reveals that Yahweh is coming to punish those who are His enemies. The inclusio of these two statements brackets the reason why Yahweh is returning to bring salvation and righteousness. By examining the rhetorical devices that unify the sections bracketed by the inclusio, the purpose of Yahweh's return to dispense judgment is rhetorically realized.

**Keywords**

Isaiah uses keywords to link the various sections in 56–59 and to move the prophecies toward the ominous return of Yahweh described in 59:15b-21. The major keyword that unifies 56–59 and indicates the unity and purpose in this section is יְשָׁרִי ("justice"). It occurs seven times and shows progression through the section:

56:1 Exhortation: Preserve "justice" (יהש),

58:2 Israel’s perception: As a nation that had not . . . forsaken the "justice" (יהש) of their God.

59:4 Israel’s practice, specific: No one "sues" (יהש) righteously.

59:8 Israel’s practice, general: There is no "justice" (יהש) in their tracks.

59:9 Confession: "Justice" (יהש) is far from us.

59:14 Confession: "Justice" (יהש) is turned back.

59:15b Motivation for Yahweh’s return: It was displeasing in His sight that there was no "justice" (יהש).

It does not appear in chapters 60–62 or 63–66.

The use of the term יְשָׁרִי helps in moving the prophecy forward toward the climax, that is, the declaration of Yahweh's
return. In 56:1 it occurs in Yahweh's general exhortation to the faithful "to preserve justice" (שָׁמַר הָרִיָּה). It occurs here in the context of a general announcement of Yahweh's return. The term indicates both what the faithful are to do and what Yahweh expects from His covenant people. In 58:2, which occurs in the middle of several sections denouncing Israel's sins, the term is used ironically of the unfaithful people who act as if they had not forsaken the "ordinance" (שְׁמַעְתֶּם) of God. In verses four and eight the term is used of the actual practice of the unfaithful people. The first reference is specific. The unfaithful people "do not sue" ("seek justice"; יֵשֵׁב יָדָה) righteously. The second reference provides a general summary of Israel as destitute of "justice" (שׁפַת). In this verse there is no "justice" (שָׁמַר הָרִיָּה) in the nation of unfaithful Israel.

There is forward progression from Israel's practice (56:7–59:8) to their confession (59:9-15a). In 59:9 there is recognition by the covenant people of their failure. Israel confesses that they do not practice "justice" (שׁפַת). From the confession in 59:11, the verse progresses to lament and desire for "justice" (שׁפַת) in 59:11. In 59:14 Israel confesses that "justice" (שׁפַת) is perverted.

A most important and final occurrence of שָׁמַר הָרִיָּה is in 59:15b. This verse is a culmination of the entire indictment against Israel. It is used here of the deplorable moral condition in Israel that precipitates Yahweh's return. This is a hinge verse and summarizes how Yahweh feels about there being no justice. This, in turn, provides a transition to 59:16-21, the section on Yahweh's return. It
is the fact that there is no justice in Israel that prompts Yahweh to return to Jerusalem to deliver it.

Other terms that unify chapters 56–59 are the ones dealing with Israel's shortcomings. One of these terms is תַּשְׁבִּית ("transgression"). It occurs four times in section one (58:1, 59:12, 13, 59:20, 59:21). This term occurs in three crucial texts. In 58:1 it is used of Yahweh telling the prophet to inform Israel very emphatically about her transgressions. In 59:12-13, which is a confession by Israel, she confesses that her transgressions have become a barrier in her relationship with Yahweh. Finally, in 59:20 Yahweh states that His purpose in coming to Zion is to redeem those who turn from transgression. Thus, this term is pivotal, showing movement from the condition of transgression in Israel (59:12-13) to the blessing of those who turn from transgression (59:20).

Another term used in this section is רֵעַ ("iniquity"). It occurs four times and is used to link different sections together and move the prophecy forward. In 57:17 רֵעַ is used in a description of Israel's "iniquity." Next, in 59:2 it is used to indicate that Israel's "[your] iniquities" (שנוריהו) have separated her from Yahweh. In 59:3 the term indicates to Israel that her fingers are defiled "with iniquity" (ךַּפָּנָי). Finally, in 59:12 the term is used in the confession of Israel. Israel confesses, "we know our iniquities" (רשנואים). A similar term, נַעֲשֶׂה, occurs three times in 59:4 (נַעֲשֶׂה), 59:6 (נַעֲשֶׂה), and 59:7 (נַעֲשֶׂה). These terms all occur in one section and seek to emphasize the "sins" of Israel.
A final term that emphasizes the sin motif is הָאָדָם ("sin"). It occurs in 58:1, when Yahweh tells the prophet to declare to Israel her "sins" (חֵטֵי), In 59:2 Israel's "sins" (חֵטֵי), "and your sins") have hidden Yahweh's face from them. Finally, in 59:12 Israel confesses that her "sins" (חֵטֵי), "and our sins") testify against her. Thus, the usage of the above mentioned terms shows a consistent message in this section.

In chapters 56–59 אֲרוֹם ("peace") sets apart the indictment of Israel (56:9–59:8) from the confession of Israel (59:9-15a). The term occurs six times (57:2; 57:19, 19, 21; 59:8, 8). In 57:2 it is used of the righteous who enter peace and escape evil through death. In each of the other references it speaks of the lack of "peace" experienced by the wicked. Thus, it is a crucial term in the indictment because it unifies 56:9–59:8 and sets it apart from the confession in 59:9-15a.

Continuity in Isaiah 56–59

After the first mission statement with its exhortation to covenant faithfulness and promise of inclusion, the reader experiences an abrupt transition to the next section. The reader is confronted with an invitation in figurative language that functions to denounce the wayward leaders of Israel (56:9-12). This small strophe concerning the denunciation of the leaders introduces the next major section, 56:9–57:21. This section basically denounces those who have turned from Yahweh. The beginning of the section is marked by the new subject matter, as well as by the stark change in atmosphere and language. The wayward and insensitive leaders are
denounced in 56:9-12, while the rest are denounced for their idolatry (57:3-21), insincere worship, which is illustrated by "fasting" (58:1-14), and their immoral social life (59:1-8).

Of particular significance in this major section is the statement by Yahweh that He "will not contend forever" (57:16). The term קֵם is used in texts for a covenant lawsuit. While it occurs in a context that contains some encouragement and promise, it demonstrates that Yahweh has an indictment against the nation. This lawsuit language supports the thesis that chapters 56–59 are basically an indictment against the nation that results in the return of Yahweh.

Another important reference is 58:1. This command reads:

58:1 Cry loudly, do not hold back;
Raise your voice like a trumpet,
and declare to My people their transgression,
and to the house of Jacob their sins.

At first glance, this verse seems to introduce only 58:1-14. However, the rhetorical significance of this verse is that it functions to summarize more than the sin of not fasting properly, which is mentioned in this chapter. As shown above, the occurrence of the key term פָּשַׁת ("transgression") in this verse links this prophetic commission with the consequence of Israel's sins in 59:2 and with the confession in 59:12. The last part of chapter 58 ties this section with 56:1-8 by the reference to Sabbath-keeping. These rhetorical repetitions give unity to the section and indicate an overall purpose for the first section.
Following the indictment section (56:9–59:8), the prophet confesses sin on behalf of the nation. The lack of "justice" (םֶׁשֶׁכ); 59:9, 11, 14, 15) in Israel, her "transgression" (שָׁטַּנ); vv. 12, 13), "iniquity" (יִרְשָׁף; v. 12), and "sin" (רַנְנָכ; v. 12) are emphasized. The rhetorical function of this confession is to elicit agreement from the hearers or readers that they are indeed guilty of the sins mentioned.

This confession leads up to the mission statement in 59:16-21. This sobering passage functions rhetorically as a warning to those who do not turn to Yahweh because of their sins.

Israel's and Jerusalem's Reversal of Fortune:
Isaiah 60–62

The indictment described in chapters 56–59 is followed by an extended section on the reversal of fortune that Israel and Jerusalem will experience in the future. Rhetorically, it is situated in chiastic structure at the center of TI to highlight this glorious reversal of fortune. The external inclusio formed by 59:15b-21 and 63:1-6 has been discussed above under "D" panels in the structure of TI. The connections between 60:4-22 and 61:4–62:9 have been discussed above under "F" panels in the structure. The other important rhetorical feature is the connection between chapters 56–59 and 60–62.

Links between Isaiah
56–59 and 60–62

The most conspicuous connection between chapters 59 and 60 is that 59:16-21 and 60:1-3 both deal with the subject of
Yahweh's return. The sections are linked together by the occurrence of נִלּוּ (N~) in both sections (נ~ 59:20; נ~ 60:1). It has been demonstrated that the subject of 59:16-20 is Yahweh's return to Zion to punish those who do not turn from transgression. In 60:1-3 Yahweh's coming is described in figurative terms to picture a time when Yahweh has returned and taken up residence in Zion. This abrupt transition introduces 60–62, where the subject of the section is the glory and reversal of fortune that Zion and Israel will experience when Yahweh returns. While the mood and subject of the two sections are very different, there are some rhetorical connections.

One of the important rhetorical devices used by Isaiah in chapter 60 to tie it with chapter 59 is the figure of "light." The two significant terms are נִל ("light") and נִל ("brightness"). The term נ (functions initially to set off the present section from the previous one (59:16-21) by dramatically changing the mood and atmosphere of the passage. However, there is an important connection between the "light" imagery that occurs in chapters 59 and 60:

59:9 We hope for "light" (נִל), but behold, darkness;
For "brightness" (נִל), but we walk in gloom.

60:1 Arise! Shine! For your "light" (נִ) has come,
And the glory of Yahweh has risen upon you.
60:3 And nations will come to your "light" (נִ)
And kings "to the brightness" (נ) of your rising.

These two terms link the sections together by connecting Israel's desire for "light" and "brightness" with the mission statement that describes these characteristics as present after the return of Yahweh.
The desire expressed in 59:9 is declared as prophetically realized in 60:1-3.

The terms הָרְאָא ("righteousness") and חֲסֶדָה ("salvation") also link the sections. Both terms appear together in 56:1 and 59:17 to form an inclusio around section one. They are also used in 62:1 together. In 62:1 the prophet states that he will be relentless in his desire for Zion to be restored:

For Zion's sake I will not keep silent,
And for Jerusalem's sake I will not keep quiet,
Until her "righteousness" (מִיתָא) goes forth like brightness,
And her "salvation" (חֲסֶדָה) like a torch that is burning.

Thus, the goal of "righteousness" and "salvation" being a characteristic in Zion is consistent in both sections.

Another rhetorical link between 59:9 and 60:1-3 occurs in verse two. It also emphasizes the reversal of fortune theme:

59:9 We hope for light, "but behold darkness" (נִבְלָא חָשָׁךְ).
60:2 For "behold, darkness" (נִבְלָא חָשָׁךְ) will cover the earth.

The theme of darkness links these two sections. In 59:9 Israel experiences darkness because of the absence of Yahweh. In 60:2 the presence of Yahweh in Jerusalem, which gives Israel light, results in the earth being dark because of His absence there.

The term לַאְרִי ("vengeance") also links the two sections together. In 61:2 it is used in the prophetic commission (61:1-3). The prophet is to proclaim Yahweh's "day of vengeance" (לַאְרִי לַאָרִי). This connects the passage to 59:17, which says that Yahweh is going to clothe Himself with garments of "vengeance" (לַאְרִי). While it occurs in the middle of the section that speaks of the reversal of fortune of
Zion, the prophet still uses it as a rhetorical link to the previous section, and in doing so, reminds the readers of the two-fold aspect of Yahweh's return.

The mission of Yahweh as the Redeemer also links the two sections. In 59:20, the prophet says a "Redeemer" (ךָךִּלַּגְלָגְלָגָּה) will come to Zion. In 60:16, when Yahweh reestablishes Zion, Israel will know that He is to be "her [your] Redeemer" (ךָךִּלַּגְלָגְלָגָּה).

Unity in Isaiah 60–62

Isaiah uses inclusio to help unify chapters 60–62. The mission statement at the end of section two (62:10-12) is linked to 60:1-3 by the verb נָבַע ("to come"). It is also linked to the two mission statements in section one not only by the verb, but also by the term יִשָּׁבוּ ("salvation"). The other terms helping to unify the section have been noted under the study of the structure of TI (52-55).

Continuity in Isaiah 60–62

Isaiah 60–62 gives Israel a preview of what Yahweh will do for them in the future. Chapter 60 is composed of four strophes describing different aspects of Israel's reversal of fortune. The progression in chapter 60 is that: (1) Yahweh is going to return to Israel (vv. 1-3), (2) there will be a gathering of dispersed Israel (vv. 4-9), (3) the city and sanctuary will be rebuilt (vv. 10-14), and (4) the people and city will thrive under Yahweh's guidance (vv. 15-22). Forms of the verb נָבַע unify chapter 60, occurring eleven times:
60:1 Your light "has come" (גֵּרְנָהּ).
60:4 "They come" (גֵּרְנָהּ) to you.
60:4 Your sons "will come" (גֵּרְנָהּ).
60:5 The wealth of the nations "will come" (גֵּרְנָהּ) to you.
60:6 All those from Sheba "will come" (גֵּרְנָהּ).
60:9 "to bring" (לְבָנִים) your sons from afar.
60:10 "to bring" (לְבָנִים) to you the wealth of the nations.
60:13 The glory of Lebanon "will come" (גֵּרְנָהּ) to you.
60:17 I "will bring" (בָּנָי) gold.
60:17 I "will bring" (בָּנָי) silver.
62:11 Behold, your salvation "comes" (גֵּרְנָהּ).

Isaiah 61 describes further the relationship between Yahweh and Israel when He reverses her fortunes. The first strophe is the commission of the prophet (vv. 1-3). It is emphasized by the chiastic arrangement of chapters 60-62:

A 60:1-3 Mission Statement
   B 60:4-22 Reversal of Israel's fortunes
      Axis: 61:1-3 Prophetic commission of Isaiah
             B' 61:4-62:9 Reversal of Israel's fortunes
       A' 62:10-12 Mission statement

Israel will enjoy a new relationship with Yahweh; she will be priests of Yahweh (vv. 4-9). Israel is to praise Yahweh for what He will do for her in the future (vv. 10-11).

Isaiah 62 further describes the new relationship between Yahweh and Israel by presenting new names that she will have (vv. 1-5). Israel should seek Yahweh continually until this reversal of fortune is realized (vv. 6-9). The section ends with an exhortation for Israel to prepare the way in light of Yahweh's return (vv. 10-12).

This is the strophic structure in chapters 60-62. The prophet opens this second major division of TI with a declaration that
Yahweh is once again with His people and that Yahweh's presence will cause Jerusalem to be the prominent and central geographical location in the earth (60:1-3). Isaiah employs two imperatives (יָרֵא and לֵאמָה) and a prophetic perfect verb (עָרֵב) to announce this startling declaration. Vivid imagery of Jerusalem "rising" and "shining" as a light to the world is equated with Yahweh's glory "rising" over her (vv. 1, 2).

The second strophe (60:4-9) also begins with two imperatives (cf. v. 1). The command to "lift up your eyes all around and see" (וַיַּצְרֵר הַרְעָע וַיַּרְאֶת) is directed to Jerusalem and introduces a shift in the subject matter. Verse three in strophe one states that kings will come, while this strophe explains what they will bring with them.

The major subject of 60:4-9 is that there will be a gathering of the dispersed Israelites to Jerusalem. The major rhetorical device used is inclusio:

v. 4 וּמְרֹהֲרוֹת יִבְאַר;  "Your sons will come from afar."

v. 9 וְלַהֲבֹא וְמְרֹהֲרוֹת;  "to bring your sons from afar."

Another major subject is the financial and material prosperity Jerusalem will experience when Yahweh exalts her. The subject of the "wealth of the nations" (נַהֲלָךְ וְאָזֹ לָם) is introduced in verse five. This general phrase is described specifically in verse six, "gold and frankincense" (יָלְדוּ וְלֵשׁ רָקִי), verse seven, "flocks" (זַנְתִּים) and "rams" (בְּלֵא), and in verse nine, "their silver and their gold" (נַהֲלָךְ וְכָפֵשׁ).
In 60:10-14 the main subject is "rebuilding." This is indicated by the introductory verb נָבְאָה ("and they will rebuild"). References to the parts of the city, (פַּלְחֵי, "your walls," v. 10; צִמְצֵים, "your gates," v. 11), the building materials (שֵׂרָה, "juniper"; עֶבֶר, "box tree"; עָבָן, "the cypress"; v. 13), and the "city of Yahweh" (v. 14) show that the city is in view. Isaiah uses delayed identification in this strophe. He does not identify the subject until the final verse in the strophe (v. 14).

The prophet uses repetition to unify this section. The phrase "to you" is used four times to demonstrate that the materials will come to Jerusalem (vv. 10, 11, 13, 14). It is indicated by the suffix יָה יָה on the end of the preposition יָה יָה three times and on a verb one time (יָה יָה יָה, "they will minister to you," v. 10; יָה יָה יָה יָה, "to bring to you," v. 11; יָה יָה יָה יָה, "it will come to you," v. 13; יָה יָה יָה יָה, "bowing to you," v. 14). A reference to the "city of Yahweh" in apposition to "The Zion of the Holy One of Israel" marks the end of the strophe (v. 14).

In 60:15-22 Isaiah describes the reversal of fortune that Israel will experience. One of the key rhetorical devices used is repetition of the term יְהִי. It is used in verse 15 to introduce the strophe and to indicate the subject of Zion's changed reputation. It occurs four times in verse 17, which emphasizes the quality of the building materials.

The repetition of the phrase יְהִי . . . יְהִי ("no longer") in verses 19 and 20 further demonstrates the reversal of fortune experienced by the Israelites. Contrasts are also used to show a
change in fortune. The end of the strophe is indicated by the emphatic אַתְנִי יָהֳウェָה ("I, Yahweh").

There is a very strong rhetorical link between chapters 60 and 61 using imagery and key words. As discussed above, the purpose of chapter 60 is that Yahweh will be recognized as the one establishing Israel on the land and He will be praised for it. The concepts of Israel inheriting the land and being righteous link chapters 60 and 61 by parallel phrases:

60:21b הֵנָּה מִשְׁמֹר מִשְׁפָּטְךָ, וְיִהְיֶה לְﬠַלְמָעַר
"The branch of My planting, the work of My hands, that I may be glorified."

61:3d מִשְׁמָךְ, יִזְכָּר לְﬠַלְמָעַר
"The planting of Yahweh, that He may be glorified."

The use of "plant" imagery indicated by the term לְﬠַלְמָעַר in both sections link them. The themes of both sections are also tied together. The theme of 60:15-22 is that Yahweh will receive the glory for Israel's reversal of fortune. In 61:1-3 the theme is the anointing of the prophet and the mission that results in Yahweh's glory. In both sections Yahweh receives the glory.

Another link between chapters 60 and 61 is the theme of rebuilding:

60:10 רֹעִים בְּרֵיתֵךְ הַמַּתְמִית
"And foreigners will build your walls."

61:4 רֹעִים תַּרְבִּית עָלָיסי
"They will rebuild the ancient ruins."

This ties the contexts of the "rebuilding of Jerusalem" with the new position of priesthood Israel will enjoy when Yahweh returns.
Another link between the two chapters is the phrase יד הניול ("wealth of the nations"). The progression indicates that the riches of the nations are coming into the city in Isa 60:11 and are being consumed in 61:6.

Isaiah 61:1-3 introduces the mission of the king in this section. The author uses allusion (see below for study) to refer to the mission of the messianic king. He uses a series of lameds of purpose to build upon the extensive ministry the King will have. He uses הָדוֹן three times in verse three to emphasize the reversal of fortune theme.

Isaiah 61:4-9 begins with a reference to rebuilding. However, in this section he uses this reference to contrast the position of the Israelites (v. 6) with that of the strangers and foreigners (v. 5). Verse six is introduced with an emphatic, "But you" (ָּלָּל). This is in contrast to what was just said. The Israelites will be "priests of Yahweh" (יִזְכְּרוּ, "weep in").

Isaiah 61:10-11 is set off by a return to first person discourse. Zion is rejoicing in Yahweh's deliverance. The theme of rejoicing and praise is indicated by the occurrences of וָאֵלְכָה ("I will greatly rejoice," v. 10), וַתַּרְגֵּשׁ ("it rejoices," v. 10), and הָדוֹן ("praise," v. 11). The reason for the praise is indicated by the terms שׁוֹנֵא ("salvation") and הָדָּר ("righteousness"). The rhetorical purpose for this strophe is to form an inclusio around chapter 61 by the use of first person discourse and to elicit praise from Israel to Yahweh for what He is going to do. This praise also functions to impress upon the hearts of the readers or hearers what Yahweh will do. The use of
the perfect verb יְנַעֲדֵנִי ("He has clothed me") emphasizes the certainty of the fulfillment of Yahweh's promise.

Isaiah 62:1-5 shifts the emphasis to the future, that is, to a future waiting for the salvation of Yahweh. The strophe is introduced by two verbs that indicate relentlessness on the part of the prophet (לֹא, "I will not keep silent"; לא אֱסִכַּךְ, "I will not rest"). The main subject of this section is the new names Zion will have after Yahweh's salvation. The repetition of לא ... לא in verse four is resumed (see 60:19) and Zion's reversal of fortune is highlighted. Her new names indicate the change in relationship with Yahweh. The terms are נָעֲדֵנִי ("My delight is in her") and בְּשַׁלְוֹתָהּ ("Married"). This new name is followed by the use of "marriage" imagery to describe Israel's new relationship with Yahweh. In verse three imagery is used to show Zion's beauty (כָּוֵי נָהָר; "crown of beauty"). This strophe is marked at the end by Yahweh "rejoicing." The rhetorical purpose of this strophe is to impress upon the readers their responsibility to seek Yahweh for the deliverance of Jerusalem.

Isaiah 62:6-9 is the call for Israel to seek Yahweh diligently until He fulfills His promises to her. The theme of relentless seeking is rhetorically presented by the use of מְנַחֲשֵׁים ("watchmen"), the occurrence of the verb לא ("they will not be silent," see v. 1), and the repetition of לא with לא in verses six and seven. The rhetorical purpose of this strophe is the mixing of the "prayerful anticipation" of Yahweh's return (vv. 6-7) with the reversal of fortune He will effect for Israel (vv. 8-9).
Isaiah 62:10-12 is a call for preparation in anticipation of Yahweh's return to Jerusalem. The section is marked by the occurrence of a series of imperatives beginning the section. These seven imperatives draw attention rhetorically to the end of the section. The key terms like בְּשָׂרֵךְ ("your salvation") tie this with previous sections. A rhetorical purpose for this strophe is that it instills in the readers an anticipation of Yahweh's return.

Punishment Coming to the Unfaithful:
Isaiah 63–66

In this section the rhetorical devices used in chapters 63–66 are examined. First, the links between 60–62 and 63–66 are discussed. Then, the rhetorical devices used by Isaiah that indicate unity in 63–66 are examined. Finally, the continuity of 63–66 is discussed.

Links between Isaiah 60–62 and 63–66

The major rhetorical device linking 60–62 with 63–66 is the two verses which contain purpose statements for the coming of Yahweh:

61:2 To proclaim the "favorable" (תֵּמוּנָה) year of Yahweh,
And the day of "vengeance" (נְעָפָה) of our God.

63:4 For the day of "vengeance" (נְעָפָה) was in My heart,
And My year of "[My] redemption" (נְפָדָה) has come.

As seen in the two verses, each contains a positive statement about the "time" (יָמָה, "day"; נִנְחָן, "year of") of Yahweh, and each contains a negative statement about the coming of Yahweh.
Each of the negative statements is signified by the use of the term הestone ("vengeance"). This describes one aspect of the return of Yahweh to Jerusalem and is especially noted in passages 59:16-21, 63:1-6, and 66:24.

The other aspect of Yahweh's return is noted in the terms "favor" (ךֵּֽזֶּ֑נַי; 61:2) and "redemption" (לֶֽשֶט; 63:4). Both of these have positive elements which describe one aspect of Yahweh's return (cf., 56:1-8; 60-62; 66:18-23).

These two verses are rhetorically structured to keep both aspects of the return of Yahweh before the hearers. Importantly, in each context only one aspect is emphasized, positive elements in 60-62 and negative elements in 63:1-6. In each instance the major subject of the section is emphasized in the first line with the second line describing the opposite:

61:2; 1 positive element emphasized; context: positive
2 negative element included

63:4; 1 negative element emphasized; context: negative
2 positive element included

It appears that the author strategically inserted them to unify the section by keeping before the audience the two-fold purpose of the return of Yahweh.

*Unity in Isaiah 63–66*

In chapters 63–66 Isaiah resumes the theme of sins and punishment declared in 56–59. However, the rhetorical structure and devices used in 63–66 indicate that this is a warning of impending judgment against those who have forsaken the covenant. Attention
now focuses on the several indications of unity in the section. This is followed by an analysis of the continuity through the section.

The major rhetorical device unifying chapters 63–66 is inclusio. This is based on the mission statements. The major term which links these sections is the term נב ('to come'). It occurs in the following verses:

63:1 Who is this who "comes" (נב) from Edom?
63:4 And My year of redemption "has come" (ננּּפּ).

66:18 The time "is coming" (ננּּפּ) to gather all nations.
66:18 "They shall come" (ננּּפּ) and see My glory.
66:20 Then "they shall bring" (ננּּפּ) your brethren from all nations.
66:20 Just as the sons of Israel "bring" (ננּּפּ) their grain offering.
66:23 All mankind "will come" (ננּּפּ) to bow down before Me.

As mentioned before, this important verb נב plays a significant role in the message of Ti.

Another rhetorical device that links these two sections is the repetition of first person references:

63:1 It is "I" (ןִּי).
63:3 "I have trodden" (ןִּבְּלָהַז).  
I also trod them "in My anger" (ןִּבְּלָהַז).
And trampled them "in My wrath" (ןִּבְּלָהַז).
And their lifeblood is sprinkled "on My garments" (ןִּבְּלָהַז).
And "I stained" (ןִּבְּלָהַז) all "My raiment" (ןִּבְּלָהַז).
63:4 For the day of vengeance was "in My heart" (ןִּבְּלָהַז).  
And the year of "My redemption" (ןִּבְּלָהַז) has come.
63:5 So "My own arm" (ןִּבְּלָהַז) brought salvation "to me" (ןִּבְּלָהַז).
And "My wrath" (ןִּבְּלָהַז) "upheld Me" (ןִּבְּלָהַז).
63:6 And I trod down the peoples "in My anger" (ןִּבְּלָהַז).
And made them drunk "in My wrath" (דועים).  
66:18 For "I" (אני) know their works.  
And they shall come and see "My glory" (がかיב).  
66:19 And "I will set" ( יسفرה) a sign among them.  
And "I will send" ( יسفرה) survivors from them.  
That have never seen "My fame" ( יבש) nor seen "My glory" (ucha).  
And they will declare "My glory" (ucha) among the nations.  
66:20 To "My holy mountain" (זшив) Jerusalem.  
66:22 Which "I" (אני) make will endure "before Me" (כעב).  
66:23 Mankind will come and bow down "before Me" (כעב).  
66:24 Who have transgressed "against Me" (כעב).  

These first person references focus on the involvement and personal interest Yahweh has with His people and the direct involvement He has in carrying out His plans. The use of direct discourse by Yahweh and the many personal pronouns concerning Yahweh add greater significance to the beginning and ending passages of chapters 63–66.  

There are several other terms that are repeated in this section and help to unify the section. One of these terms is כעב ("heaven[s]"). It occurs five times:  
63:15 Look down "from heaven" (כעב), and see.  
64:1 Oh, that You would rend "the heavens" (כעב).  
65:17 For behold, I create a new "heavens" (כעב) and a new earth.  
66:1 "Heaven" (כעב) is My throne, and the earth is My footstool.  
66:22 For just as the "[new] heavens" (כעב) and the new earth will endure before Me.  

Another term that is repeated in this section and helps to unify the section is the term כעב ("mountain"). It occurs seven times
in this section: once in a reference to idolatrous worship (65:7), twice in reference to Mount Sinai (64:1, 3), and four times in reference to the holy mountain in Jerusalem (65:9, 11, 25; 66:20). Except for the reference to idolatry in 65:7, the references are in positive contexts denoting Yahweh's presence among His people.

"Jerusalem" (ירושלים) is also a repeated term which unites the section. It occurs six times (64:9; 65:18, 19; 66:10, 13, 20). The reference in 64:10 occurs in the confession section where Jerusalem is in desolation. The other occurrences anticipate the time when Jerusalem is restored and there will be joy.

The author of TI also uses rhetorical questions to unify the sections and to show forward movement in the section to fulfill his purpose. The first rhetorical questions occur at the beginning of the section (63:1-6). In this first section, which describes the ominous warrior in verse one, the question is asked, "Who (ןִּמָל) is this who comes from Edom?" The rhetorical question is not only used to ask who the person is, but a question is posed because of the appearance of His clothes. The term used here is בַּדָּא ("why?").

Rhetorical questions also appear in the next section (63:7–64:10), which is in the context of the confession by Israel of her sins. In 63:11 the question is posed lamenting the absence of Yahweh among His people, "Where (נַחֲנָה) is He who brought them up?" Another question follows this, "Where (נַחֲנָה) is He who put His Holy Spirit in the midst of them?" Rhetorical questions are also used in requests for Yahweh's attention concerning Israel's plight and to inquire about Yahweh's lack of work on behalf of His people, "Where
(רִנְשָׁר) are Your zeal and Your mighty deeds?" (63:15). Also included in this confession section is a question asking Yahweh, "Why (רֵעֲב), O Yahweh, did You cause us to stray from Your ways?" (63:17). In 64:4 the question is asked, "And Shall we be saved?" (כִּ֫לְךָ). Finally, the confession of Israel ends with rhetorical questions asking if Yahweh will ever stop punishing Israel, "Will you restrain yourself at these things?" (רֵעֲב אֶלָּא); "Will you remain silent and afflict us beyond measure?" (64:11). The rhetorical questions in 63:7–64:11 provide the context for Yahweh's answer in 65:1-25.

The rhetorical question surfaces again in 66:1 where Yahweh inquires about the integrity of Israel building a house for Him, "Where (רֵעֲב אֶלָּא) then is a house you could build for Me? And where (רֵעֲב אֶלָּא) is a place that I may rest?"

In another discourse by Yahweh on the certainty of a rebirth of the nation of Israel He asks a series of questions:

66:8 "Who" (רֵעֲב) has heard of such a thing?
"Who" (רֵעֲב) has seen such a thing?
Can a land "be born" (רֵעֲב אֶלָּא) in a day?
Can a nation "be brought forth" (רֵעֲב אֶלָּא) all at once?
66:9 "Shall I" (רֵעֲב אֶלָּא) bring to the point of birth and not give delivery?
Or "shall I" (רֵעֲב אֶלָּא) who gives delivery shut the womb?

The use of rhetorical questions in this section of TI emphasizes the direct conversation between the people and Yahweh.

Continuity in Isaiah 63–66

The primary device used in 63:7–64:11 to set it apart from 63:1-6 and 65:1-25 and to unify the section is the use of first person
references. The previous section ends with Yahweh speaking about the nature of His mission as the majestic warrior. Isaiah 63:7 begins with a first person verb (וַיֹּאמֶר), where the prophet extols the goodness of Yahweh to Israel in the past. In 65:1-25 Yahweh is speaking in the first person about His attempts to restore Israel ("I allowed Myself to be sought"). As is shown below, 65:1-25 is an answer to the petition of 63:7-64:11.

Another rhetorical device that unifies 63:8-64:11 is the reference to the "people" (עָדָי) of Israel as the possession of Yahweh. The keyword occurs five times:

63:8 For He said: Surely, they are "My people" (יִשְׂרָאֵל).
63:11 Then "His people" (יִשְׂרָאֵל) remembered the days of old.
63:14 So, You did lead "your people" (יִשְׂרָאֵל).
63:18 "Your holy people" (יָדֹּרְךָ) possessed your sanctuary.
64:8 Behold, look now, all of us are "Your people" (יִשְׂרָאֵל).

These occurrences help move the petition toward the climax of the section, in which the prophet asks Yahweh to look on the Israelites with compassion. In 63:8 Yahweh made this affirmation when He redeemed them from Egypt. The occurrence in 63:11 refers to a time after Israel disobeys Yahweh and realizes they are under His discipline. Isaiah 63:14 recalls Yahweh's guidance into Canaan. The prophet uses the term (יִשְׂרָאֵל) in 63:18 in a section which is a petition during a time when Israel is under present discipline from Yahweh. Finally, the occurrence in 64:8 is in a petition for Yahweh to once again restore Israel to Himself. Thus, this term unifies the petition in 63:7-64:11 by designating Israel as the possession of Yahweh.
Another unifying device in 63:7–64:11 is the use of rhetorical questions and imperatives in petition. There are several ways that Isaiah marks these petitions. In 63:11 he uses the adverb הָאָן ("where") twice in lamenting Yahweh's absence from His people. The second occurrence governs a series of four participles which cover three verses (vv. 11-13).

In 63:15 in a petition requesting Yahweh's presence among His people, Isaiah uses two imperative verbs, "Look down" (טָנָה) and "See" (טָנָה). He uses the interrogative term הָאָן ("Why?"; 63:17) in lamenting Israel's backslidden position. A niphal verb is used in 64:4 in a question that is determined by context, (טָנָה); "And shall we be saved?"). Finally, in 64:11 Isaiah uses the interrogative הָאָן on a preposition in the final verse to govern two verbs used in petition, הָאָן ("on account of these things?"). Thus, these particles and imperatives maintain the theme of petition throughout the section.

There are two other rhetorical devices used to unify this section and to identify it as a petition. The first of these is the use of the name הָאָן in the vocative, "O Yahweh." This occurs five times in the section (63:16, 17; 64:7, 8, 11). The use of this vocative also adds to the passion of the petition. The other device used by Isaiah to unify this section and to strengthen the direct petition motif of the section is the five-time repetition of the second person pronoun (זָהָפָה) in referring to Yahweh (63:16, 16; 64:4, 7, 7).

Isaiah 63:7-14 functions as a recollection of Yahweh's goodness:

v. 7
"Lovingkindnesses of Yahweh"
"praises of Yahweh"
"according to His mercies"
"His lovingkindnesses"

v. 9
"angel of His presence"
"In His love"
"In His mercy"

v. 10
"His Holy Spirit"

v. 11
"His people"
"the shepherds of His flock"
"His Holy Spirit"

v. 12
"His glorious arm"
"to make for Himself"

v. 14
"the Spirit of Yahweh"

This device unifies this section as a prelude to the petition proper (63:15–64:11). The end of verse 14 begins a transition to the petition by the use of the second person pronominal references "Your name" and "to make for Yourself".

The petition proper is unified by the use of the second personal pronominal references:

63:15
"Your holy and glorious habitation"
"Your zeal"
"Your mighty works"
"the stirrings of Your heart"
"Your compassion"

v. 16
"for You"
"You, O Yahweh"
"Your name"

v. 17
"from Your ways"
"from fearing You"
The frequent occurrences of these pronouns lend passion to the prayer and direct the focus to the person petitioned.

The beginning of the next section (65:1-25) is noted by the shift in the speaker. In 65:1-25 the speaker is Yahweh. The beginning of this section is noted by the first person pronouns and verbal endings. Whereas 63:7-64:11 was a petition directed to Yahweh, 65:1-25 is Yahweh's answer to the previous petition.

The two sections are linked together by several things. First, there are the terms נחלים ("to call") and שמה ("name"). In the confession
of sin in 64:6 Isaiah writes that "there is no one who calls (םִּלְהוֹ) on your name (משה)." In 65:1 Yahweh says He responded to a "nation which did not call (םִּלְהוֹ) on my name (משה)." This is a response to the petition in the earlier section.

Terms for sin also occur in each section. The term עָשָׂר ("iniquity") occurs in each section:

64:5 And "our iniquities" (עָשָׂר) like the wind;
64:8 Neither remember "iniquity" (עָשָׂר) forever;
65:7 "their own iniquities" (שֵׁר עָשָׂר) and the "iniquities" (שֵׁר עָשָׂר) of their fathers

The theme of silence also links the two sections. In 64:11 the prophet asks the question, "Will You keep silent (לֹא יִשְׁחָתָה) forever?" Yahweh answers this question in 65:6, "I will not keep silent" (לֹא יִשְׁחָתָה).

The term רָאוּע ("way") also links the two sections. In the confession in 63:17 the prophet says, "Why, O Yahweh, do you cause us to stray 'from your ways' (לֹא יִשְׁחָתָה)" Yahweh replies in 65:2 that they are wayward people who walk "in a way" (לֹא יִשְׁחָתָה) that is not good for them.

Another significant term connecting the sections is רָאוּע ("mountain"). The occurrences in 63:19 and 64:2 allude to "the mountains" (תְּרוֹם) that trembled when Yahweh brought Israel to Mount Sinai. The terms occur in a petition asking for Yahweh's renewed presence. In 65:7 Yahweh uses the term with reference to the idolatry practiced by wayward Israel, "they burned incense on 'the mountains' (תְּרוֹם)." It also occurs in 65:9 in a section where Yahweh promises He will "bring forth an heir of 'My mountains' (תְּרוֹם)."
from Judah." In 65:11 the term occurs in a passage where Yahweh warns those who forget "My holy mountain" ("שֵׁם קְדָשִׁים"). Finally, in 65:25 it occurs in a promise where Yahweh says that the formerly wild animals will be tame on "My holy mountain" ("שֵׁם קְדָשִׁים").

The term מֹסֵס ("heavens") also connects the two sections. In 63:19 the prophet implores Yahweh to open the "heavens" (מֹסֵס) and come down. In 65:17 Yahweh says He will create a new "heavens" (מֹסֵס).

A cluster of first person pronominal and verbal endings signifies a new section:

v. 1 יִרְאוּ "I permitted Myself to be sought"
     יִתְגַּלֵּל "I permitted Myself to be found"
     יָנוּשׁהוּ "by those seeking Me"
     יָסָר "I said"
     יָדָע "Here I am! Here I am!"
     יָבָט "by My name"

v. 2 יִפְרְדֵה "I have spread"
    יִכְלִל "My hands"

v. 3 יִתְנַז "Me"
    יַכְל "My face"

v. 5 יַפֶּש "in My nostrils"

v. 6 יַפֶּש "before Me"
    יָפָש "I will repay! I will repay!"

v. 7 יָכָל "they mocked me"

Another device used to unify this section is the repetition of the names referring to the faithful people of Israel. They are referred to as Yahweh's "[My] servants" ("םַעַל") seven times:

v. 8 I will act on behalf of "My servants" ("םַעַל").

v. 9 And "My servants" ("םַעַל") shall dwell there.

v. 13 "My servants" ("םַעַל") shall eat.
v. 13 "My servants" (םְמַדְעַבָּדָה) shall drink.
v. 13 "My servants" (םְמַדְעַבָּדָה) shall rejoice.
v. 14 "My servants" (םְמַדְעַבָּדָה) shall shout joyfully.
v. 15 But "His servants" (יִשְׂרָאֵל) will be called by another name.

The use of this title links many of the benefits that the faithful people of Israel will enjoy when Yahweh restores Jerusalem.

Faithful Israelites are also called "My chosen ones" (Seleccionar). This expression is used three times:

v. 9 "My chosen ones" (Seleccionar) shall inherit it.
v. 15 You will leave your name for a curse "to My chosen ones" (Seleccionar).
v. 22 "My chosen ones" (Seleccionar) shall wear.

This name also draws attention to the blessings to be received by those faithful to Yahweh.

Another term used to refer to the Israelites is ^ב ("people"). This term occurs six times:

v. 2 My hands all day long to a "rebellious people" (Seleccionar). v. 3 "People" (Seleccionar) who continually provoke Me.
v. 10 "For My people" (Seleccionar) who seek Me.
v. 18 And "her people" (Seleccionar) for gladness.
v. 19 And be glad "in My people" (Seleccionar).
v. 22 So shall be the days "of My people" (Seleccionar).

Isaiah uses this term to show contrast between the faithful and the unfaithful people of Israel. Two times it is used of the sinful people (65:2, 3). The other four references occur in the context of blessing. The term refers one time to the "people" of Jerusalem (65:18) and three times to the "people" of Yahweh (65:10, 19, 22).

Isaiah also uses an inclusio around the chapter to unify it. In verse one Yahweh says, "I said, 'Here I am, here I am,' (Seleccionar) to a
nation which did 'not call' (לא קריאתי על שמה) on My name." In verse 24 Yahweh says, "It will also come to pass that before 'they call' (לא קריאו על שם), I will answer." Both of these occurrences emphasize the willingness of Yahweh to respond to His people.

Isaiah 66 begins a new section. This is noted by the prophetic formula "Thus says Yahweh" (היה יאיה). There is also a shift in subject matter. In 65:17-25 the reversal of fortune to be experienced by Jerusalem and her people is the subject. The end of the section is noted by the end of the Book of Isaiah.

Isaiah 66 is linked to 65 by several things. First, there is the repetition of the terms שמים ("heavens") and אדמה ("earth") in 65:17 and 66:1.

There is a very strong connection between 65:12 and 66:4:

65:12 יישו קראת אל ולא שמעת "Because I called, but you did not answer."
66:4 יישו קראת אל ולא שמעת "Because I called, but no one answered."

65:12 ואחרי אל ולא השמיע "I spoke, but you did not hear."
66:4 ואחרי אל ולא השמיע "I spoke, but they did not listen."

65:12 והשתת הפרת עיני "And you did evil in my sight."
66:4 והשתת הפרת עיני "And they did evil in my sight."

65:12 והכしまう לאל השמיע "And chose that in which I did not delight."
66:4 והכ>Show more...
In each line there is only a small variation.

There are several rhetorical devices used to unify chapter 66. One of these is inclusio using "heavens" and "earth":

v. 1 "Heaven[s]" (םיִירְמָניָה) is My throne, and "earth" (נָרַח) is My footstool.

v. 22 For just as the new "heavens" (םיִירְמָניָה) and new "earth" (נָרַח)...

Another term that forms an inclusio around the chapter is הנָבָה ("house"). In verse one Yahweh asks, "Where then is a 'house' (ָבָה) you could build for Me?" In verse 20 Yahweh says, "just as the sons of Israel bring their grain offering to the 'house of' (ָבָה) Yahweh." Both occurrences refer to Yahweh's dwelling. Finally, הנָבָה ("grain offering") occurs in verses 3 and 20.

Isaiah also uses word repetition to unify this section. The term הָרָד ("word") occurs three times (vv. 2, 5, 5). The term הָרָד ("joy") occurs twice (vv. 5, 10). The term הָרָד ("fire") is also an important term in this chapter, occurring four times (vv. 15, 15, 16, 24). Other repeated terms are הָרָד ("Jerusalem"); 3 times, vv. 10, 13, 20), הָרָד ("enemies"); 2 times, vv. 6, 14), הָרָד ("comfort"); 4 times, vv. 11, 13, 13, 13), הָרָד ("to rejoice"); 3 times, vv. 10, 10, 14), הָרָד ("nation[s]"); 5 times, vv. 8, 12, 18, 19, 20), forms of הָרָד ("glory"); 5 times, vv. 5, 12, 18, 19, 19), and הָרָד ("hand"); 2 times, vv. 2, 14). The last section (63–66) ends with a description of the return of Yahweh (66:18-24).
Conclusion

This chapter examined the overall cohesiveness and continuity of TI. Proposals suggested by some scholars were shown and this writer's conclusions about the structure of TI were given. Then, the delimitations of chapters 56–66 were examined by noting the rhetorical factors that unified TI. For rhetorical reasons chapter 55 fits best as a conclusion to 40–54, rather than an introduction to chapters 55–66. Finally, the rhetorical features that link the sections together and show continuity were presented.
Chapter 3

ISAIAH 56-59: YAHWEH'S INDICTMENT OF ISRAEL

The first major section of TI (Isa 56-66) introduces the subject of Yahweh's return to Jerusalem to deliver the righteous and punish the wicked. It begins and ends with a mission statement (56:1-8; 59:16-22). The three sections in the middle declare Yahweh's indictment against the nation that has prompted His return. The first poem declares His impending return.

A Rhetorical Examination of Isaiah 56:1-8

Translation

Strophe I
1 Thus says Yahweh:
"Preserve justice and practice righteousness.
For My salvation is about to come,
And My righteousness to be revealed.
2 Oh, the blessings of the man who does this,
And the son of man who securely grasps this,
Who keeps the Sabbath without profaning it.
And keeps his hand from doing any wrong."

Strophe II
3 Let not the foreigner, who has joined1 himself to Yahweh, say,
"Yahweh will surely keep me separate from his people."
And let not the eunuch say,
"Behold, I am a dried up tree!"

1The MT reading, וָאֶחָד, is a qal perfect with an article. BDB suggests pointing it וָאַחֲד, a niphal participle; s.v. וָאַח, 530. This reading is supported by the Septuagint (LXX), Syriac (Sr), and Targum (Tg).
4 For thus says Yahweh:
   "To the eunuchs who keep my Sabbaths,
And choose that in which I delight,
And hold fast my covenant,
5 I will give to them in my house
and within my walls a memorial,
and a name better than sons or daughters.
An everlasting name I will give to him,²
Which will not be cut off."

6 And foreigners who have joined themselves to Yahweh,
To minister to Him, and to love the name of Yahweh,
To be His servants,
Everyone who keeps the Sabbath and does not profane it,
And holds fast My covenant,³

7 "I will bring them to My holy mountain,
And I will make them joyful in My house of prayer.
Their burnt offerings and their sacrifices⁴ will be acceptable
on my altar,
For My house will be called a house of prayer to all peoples."

Strophe III
8 Yahweh God, who gathers the dispersed of Israel, declares:
   "Still others I will gather to them, besides those already gathered."

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² MT reads ל, "to him," with the singular pronominal suffix. The LXX and the versions translate with the plural. While the context supports the plural, with מַהֲלָה, "to them," occurring in the previous line, Isaiah could very well have wanted to individualize the promise with the singular.

³ BHS proposes four emendations in verse six: יִשְׂרָאֵל to יִשְׂרָאֵל, יִהוָה to יִהוָה, כִּי to כִּי, מְאֹד to מְאֹד, and לָי to לָי; 762. The change is from 3d person to 1st person to make Yahweh the speaker.

⁴ DSS insert the verb יִשָּׁלֹק, "they shall ascend." MT does not contain a verb. Verbs are sometimes implied in Hebrew sentence construction. These are labeled incomplete sentences; so GKC, 469.
Rhetorical Overview of Isaiah 56:1-8

Unity in Isaiah 56:1-8

Word repetition is a main rhetorical device that unifies this passage. While there are terms that are repeated in 56:1-8, three are key words. The term יְהֹוָה ('Yahweh') recurs seven times, רָאָה ('to say') five times (vv. 1, 3, 3, 3, 4), and שבת ('Sabbath') three times (vv. 2, 4, 6).

The name יְהֹוָה appears seven times (vv. 1, 3, 3, 4, 6, 6, 8). This term can be viewed from two perspectives—one when it occurs in a prophetic formula and the other when it occurs in the context of the relationship between Yahweh and His people.  

Three times יְהֹוָה appears in a prophetic formula:

v. 1 יְהֹוָה רָאָה 'יִלְדָּה; "This is what Yahweh says."
v. 4 יְהֹוָה רָאָה 'יִלְדָּה; "For this is what Yahweh says."
v. 8 יְהֹוָה רָאָה 'יִלְדָּה; "This is what Yahweh God declares."

This threefold occurrence of יְהֹוָה in a prophetic formula impresses on the audience the origin of the message. The variation of the formula in the final verse is more ominous with יְהֹוָה further emphasizing the origin and authority of the declaration.  

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6Coppes notes that "the root is used exclusively of divine speaking . . . its appearance calls special attention to the origin and authority of what is said"; Leonard J. Coppes, s.v. יְהֹוָה, in TWOT, 2:541. Eising states that יְהֹוָה may frame the oracle and give the oracle an "artful and stylistic structure"; H. Eising, s.v. יְהֹוָה, in TDOT, 9:111. Oswalt notes that the term's position at the beginning of the sentence "gives the sentence a particular emphasis"; John N. Oswalt, The Book of Isaiah: Chapters 40–66, NICOT, ed. Robert L. Hubbard Jr. (Grand Rapids: Eerdmans, 1998), 441.
prophetic formula in verse eight with the change of the verb and the addition of מְנַלָּה to the divine name Yahweh emphatically closes out the strophe.⁷

The occurrences of מְנַלָּה three times and מְנַלָּה ("to say"; vv. 3, 3, 3, 4) four times in verses 3-4 are of special significance:

v. 3 Let not the foreigner who has joined himself "to Yahweh" (מְנַלָּה, "say" (מְנַלָּה), "let him not say") "saying" (מְנַלָּה), "Yahweh" (יְהֹוָה) will never separate me from his people. Neither let the eunuch "say" (מְנַלָּה, "let him not say"), Behold, I am a dry tree.

v. 4 "For thus says Yahweh." (יְהֹוָה, מְנַלָּה)

The subject of this section is the relationship between Yahweh and the foreigner and eunuch. Three times מְנַלָּה refers to words of the eunuch and foreigner. The voiced concern of these people is their relationship with Yahweh. The repetition of מְנַלָּה emphasizes this. The contrast between what the eunuch says and what Yahweh says occurs in verse four. The repetitions of מְנַלָּה and מְנַלָּה show the contrast. This contrast is supported by the occurrences of מְנַלָּה ("to join") and מְנַלָּה ("to divide") in these verses.

The term מְנַלָּה ("to guard") occurs five times in this passage (vv. 1, 2, 2, 4, 6) and unifies it by focusing on how the faithful should act. The first occurrence (v. 1) is a command to the faithful to "preserve" (מְנַלָּה) justice.⁸ In verse two it occurs in the context of the

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⁸Schoville notes that the most frequent use of this verb is "the admonition to be careful and diligent in respect to religious and spiritual responsibilities"; Keith N. Schoville, s.v. מְנַלָּה, in NIDOTTE, 4:183; see also John Hartley, s.v. מְנַלָּה, in TWOT, 2:939.
blessing of the "man who 'keeps' (יְרָשִׁים) from profaning the Sabbath and 'keeps' (יְרָשִׁים) his hand from evil." In verse four it refers to the eunuchs who "keep" (יְרָשִׁים) the Sabbath. Finally, it appears in verse six in the context of "guarding" (יְרָשִׁים) against profaning the Sabbath. The three occurrences of the term in verses two, four, and six in the context of keeping the Sabbath highlight the moral practice Yahweh desires of the eunuch and foreigner.

A stylistic device indicating unity in this section is the repetition of the first person possessive pronoun twelve times. These recur in the following verses:

v. 1 יְרָשִׁים, "My salvation"; יְרָשִׁים, "and My righteousness"
v. 4 יְרָשִׁים, "My Sabbaths"; יְרָשִׁים, "My desire"
"יְרָשִׁים, "to My covenant"
v. 5 יְרָשִׁים, "in My house"; יְרָשִׁים, "and within My walls"
v. 6 יְרָשִׁים, "to My covenant"
v. 7 יְרָשִׁים, "My holy mountain"; יְרָשִׁים, "in My house of prayer"; יְרָשִׁים, "on My altar"; יְרָשִׁים, "in My house"

The repetition of this pronoun emphasizes that Yahweh is the originator and possessor of everything. This pronoun links items concerning worship by references to "My Sabbaths" (v. 4), "My covenant" (vv. 4, 6), "My holy mountain" (v. 7), "My house" (vv. 5, 7, 7) and "within My walls" (v. 5), and "My altar" (v. 7). Of special significance are the four times it refers to the temple ("My house,"

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9Watson labels this as alliteration, the effect produced when a consonant is repeated within a literary unit; W. G. E. Watson, Classical Hebrew Poetry: A Guide to Its Techniques, JSOTSup, ed. David J. A. Clines and Philip R. Davies, vol. 26 (Sheffield: JSOT, 1984), 25. A primary function of alliteration is to unify a unit; ibid., 27. This is also an example of Hebrew "end-line" rhyme; ibid., 231. Rhyme is often used structurally to bind a section together; ibid., 233.
vv. 5, 7, 7; "My walls," v. 5). This is consistent with the major theme in the section that worship by non-Israelites will be conducted in "My house." It also functions rhetorically as a mnemonic device which unifies the section.

A keyword that Isaiah uses in this section to indicate unity and to allude to the covenant is נְבָשׁ ("Sabbath", vv. 2, 4, 6). The Sabbath was observed by Yahweh at creation (Gen 2:1-3) and became a significant part of the covenant (Exod 20:8-11). It was instituted for observance among the Israelites in the wilderness (Exod 16, esp. v. 23) and later was included in the Decalogue, which formed the basis of the covenant (Exod 20:8-11; Deut 5:12-15). Of particular importance is Deut 5:15, which states that the observance of the Sabbath was to commemorate the redemption from Egypt. In the present context "keeping the Sabbath" (נְבָשׁ נִשְׁמַר; "they keep My Sabbaths") is equated with "observing the covenant" (לִשְׁמַר הַקּוֹנָן; vv. 4, 6). In verse six the same phrase is repeated and is parallel with the phrase "strictly observe My covenant" (לִשְׁמַר הַקּוֹנָן). Thus, the use of observing the Sabbath is representative of keeping the covenant.

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Strophic Structure of
Isaiah 56:1-8

The structure of 56:1-8 is usually viewed as composed of either two or three strophes (vv. 1-2, 3-8; or vv. 1-2, 3-7, 8).\(^{11}\) The first two verses form the first strophe. The subject of the first two verses is that the faithful Israelites are to practice righteousness because of Yahweh's imminent return to bring salvation and establish righteousness. The verses are linked together by the use of the particle "ו."\(^{12}\) Verse two gives an explanation for the exhortations in verse one.

It is generally maintained that verses 1-2 comprise the first strophe and provide a general introduction to verses 1-8. The evidence cited is that the general exhortation of verse one to "keep justice and practice righteousness" is supplemented with specific actions to practice righteousness in verse two.\(^{13}\)


\(^{12}\)The term here is deictic; it carries the thought of the previous sentence and emphasizes what follows; James Muilenburg, "The Linguistic and Rhetorical Usages of the Particle "ו" in the Old Testament," *HUCA* 32 (1961): 136.

Rhetorically, word repetition and inclusio also demonstrate unity in this strophe.\(^\text{14}\) Verses one and two are tied together rhetorically by the repetition of the terms רָמַשׁ ("to guard") and חָשִׁים ("to perform"):

v. 1 "Preserve" (רָמַשׁ) justice and "do" (חָשִׁים) righteousness.

v. 2 How blessed is the man who "does" (חָשִׁים) this;
"Who keeps" (רָמַשׁ) the Sabbath;
"Who keeps" (רָמַשׁ) his hand from "doing" (חָשִׁים) any evil.

The terms רָמַשׁ and חָשִׁים not only form an inclusio around the two verses, but they also link the two themes of exhortation (v. 1a, b) and promise (v. 2). The threefold repetition of these verbs functions rhetorically in two ways.\(^\text{15}\) First, the repetition indicates that the subject of the section is that Yahweh is looking for obedience to the covenant.\(^\text{16}\) Also, by the double occurrence of the terms in verse two, they bring the strophe to an end.\(^\text{17}\)

The second strophe (vv. 3-7) contains messages to the eunuch and foreigner. This strophe is divided into two sections, the

\(^{14}\text{See John Stek, "The Stylistics of Hebrew Poetry," CTJ 9 (1974): 16-17. Muilenburg proposes different strophic divisions for 56:1-8 (vv. 1, 2-3, 4-5, 6-7, 8); James Muilenburg, "Isaiah 40-66," IB, ed. George Arthur Buttrick et al., vol. 5 (Nashville: Abingdon): 654. However, the rhetorical devices of inclusio and word repetition support a threefold division (vv. 1-2, 3-7, 8). See Polan's discussion on these unifying devices; In the Ways, 53.}\n
\(^{15}\text{Smith notes that the threefold repetition of a root is a stylistic feature of 56:1-8; Rhetoric and Redaction, 53.}\n
\(^{16}\text{Polan, In the Ways, 53.}\n
\(^{17}\text{Muilenburg, "Hebrew Rhetoric," 99.}\)
exhortations in verse three and the promises in verses 4-7. A chiasm demonstrates the parameters of the second strophe (vv. 3-7): 18

A v. 3a Exhortation to foreigner: נְבֵיא אֱלֹהֵי בֵּית יָהֹוֶה
B v. 3b Exhortation to eunuch: נְבֵיא אֱלֹהֵי בֵּית יָהֹוֶה
C v. 4a Prophetic formula: נְבֵיא אֱלֹהֵי בֵּית יָהֹוֶה
B' vv. 4b-5 Promise to eunuch: לְפִיפְרֵיסים
A' vv. 6-7 Promise to foreigner: בֵּן נְבֵיא

The movement from the first strophe to the second is from general to specific. The general admonition in verse one for people "to preserve justice and practice righteousness" gives way to specific exhortations to the "eunuch" and "foreigner" in verses 3-7.

Polan gives an alternate structure of the chiasm: 19

(A) v. 3a בֵּן נְבֵיא
(B) v. 3c לְפִיפְרֵיסים
(B) v. 4b לְפִיפְרֵיסים
(A) v. 6a בֵּן נְבֵיא

He does not include the prophetic formula at the center of the chiasm. However, there is justification for including it as the center. The occurrences of "Yahweh" (יְהֹוֶה) and the verb "to say"(תֹּבֵא) in

18 Smith and Polan note that 56:1-8 is structured in a concentric design. In conjunction with the chiasm noted in vv. 3-7, both Smith and Polan see vv. 1 and 8 tied together by the term נְבֵיא. However, Isaiah does not seem to be using v. 8 as a link to v. 1, but rather as a summary of vv. 3-7 and as an emphatic statement of Yahweh's promise. Rhetorically, vv. 1-2 introduce all of TI as well as introducing the first of six major return passages. Verse 8, which summarizes vv. 3-7, reemphasizes the distinct message of this first mission statement; Smith, Rhetoric and Redaction, 53; and Polan, In the Ways, 52.

19 Polan, In the Ways, 54. Also noting the chiasm are Muilenburg, "Isaiah 40-66," 653; and Pauritsch, Gemiende, 32. Meynet cites this chiasm in his book, but includes the prophetic formula with v. 4b. He calls this formula an "emphatic hinge"; Roland Meynet, Rhetorical Analysis, JSOTSup, ed. David J. A. Clines and Philip R. Davies, vol. 256 (Sheffield: Sheffield Academic Press, 1998), 103.
verses 3-4 were discussed earlier. The contrast is between what the "eunuch" and the "foreigner" think Yahweh will do, which is expressed by the phrase "Let him not say" (יִלַּךְ לְאֵיתָן), and what Yahweh says He will do in verse 4a at the center of the chiasm. The term יִלַּךְ highlights the contrast. It shows the strong connection between the exhortations to the "foreigner" and the "eunuch" in the "A" and "B" elements with the center of the chiasm in "C." The occurrences of יִלַּךְ in the exhortation elements are balanced by two terms in the promise elements. In the promise to the eunuch the term יִלַּךְ provides the contrast. The fear of the eunuch is that he would be fruitless. Yahweh's answer is that He will "give" (v. 5; יִנָּרֵא, יִנָּר) the eunuch a name (v. 5a; "an everlasting name", v. 5c) and offspring. The fear of the foreigner is that he would be separated from Yahweh's people. Yahweh's answer is that He "will bring" (v. 7, בָּרַיחְנוּ, בָּרַיחְנוּ) foreigners to His holy mountain. The use of the hiphil emphasizes Yahweh's action in causing the foreigner to come to the Holy Mountain.20 The contrasts between the exhortation and promise sections hinge on the occurrence of יִלַּךְ in the prophetic formula and argue for the inclusion of the formula in the chiasm.

The final strophe is verse eight. It brings an end to the section with the threefold repetition of יִלַּךְ in a tricolon:

Thus says Yahweh, "the one gathering" (יָנִיב יִלַּךְ) the dispersed of Israel;
Still others "I will gather" (יִנָּר יִלַּךְ), "to those being gathered" (לָכֵן יָנִיב)
A tricolon is often used to mark a parameter of a text. The end of the section is also noted by the use of a distant inclusio. The term יבּ ("to gather") in verse eight is the opposite of יל ("to separate") in verse three.

Close Reading of Isaiah 56:1-2

Verse one contains a strong exhortation to covenant faithfulness. Following the introductory formula ("Thus says Yahweh") are two imperatives of command that exhort the listeners to covenant faithfulness and fidelity: "Preserve" (שמר) justice and "practice" ( aggi) righteousness. The two terms שֶׁמֶר and עָיִן, which link verses one and two together, form an "overlapping chiastic structure" as follows:

\[
\begin{align*}
\text{v. 1} & \quad שׁמֵרוֹט הָעָיִן \\
\text{v. 2} & \quad עָיִן שֶׁמֶרֶת לְשַׁמֵּר
\end{align*}
\]

The chiasm in these verses shows the transition from an exhortation because of Yahweh's imminent appearance (v. 1) to a promise of blessing for those who obey (v. 2a). The chiasm concludes with an exhortation for the people to refrain from evil (v. 2b).

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21 Watson, Classical Hebrew Poetry, 183.
22 Ibid., 286.
23 Polan, In the Ways, 61.
The repetition of these terms indicates that obedience to the covenant is a major theme of this section. Wells notes that the two imperatives in 56:1 have "strong connections with the tradition of legal literature." Rhetorically, they stand at the beginning of the section and let the audience know that Yahweh is requiring something from them.

The two imperatives are followed respectively by מַזֵּה ("justice") and רְשֵׁיָת ("righteousness"). Polan notes that these terms occur in an ABCB pattern and "functions in an introductory manner to present key words that appear several times in tandem in 56-66." Verse 1a is linked to 1b by כֵּן ("for"). The particle כֵּן provides a transition from the exhortation in verse 1a to the


25Wells, "Isaiah as Exponent of Torah," 141.

26Rendtorff proposes that the terms מַזֵּה and רְשֵׁיָת indicate that 56:1 begins a new section and that they link chaps. 1-39, 40-55, and 56-66 together because of the different nuances used in the separate sections. He says that מַזֵּה and רְשֵׁיָת are used together in chaps. 1-39, but never in combination in chaps. 40-55. This means that רְשֵׁיָת exhibits two different nuances in chaps. 1-39 and 40-55. The use of the two different concepts of רְשֵׁיָת in 56:1 indicates that a new and final section has begun; Rolf Rendtorff, Canon and Theology, trans. by Margaret Kohl, OOTT, ed. Walter Brueggemann et al. (Minneapolis: Fortress, 1993), 181-89. However, he attributes the occurrences of מַזֵּה in all three sections of Isaiah to editorial activity; Rolf Rendtorff, "Zur Komposition des Buches Jesaja," VT 34 (1984): 295-320.

salvation announcement in 1b.\textsuperscript{28} Standing at the beginning of TI, this announcement of Yahweh's return introduces the major subject of 56-66.

Another term linking verses 1a and 1b is נְמָצֵא ("righteousness"). The term נְמָצֵא is used with two different nuances in the two lines.\textsuperscript{29} Whybray proposes that these occurrences tie together the ideas of practicing "righteousness" (נְמָצֵא) with Yahweh's salvation ("My righteousness' [נְמָצֵא] to be revealed").\textsuperscript{30}

Rhetorically, the author shifts the focus from declaration in verse one to exhortation in verse two. This shift leaves verse one somewhat vague, since in the present context the author has not declared why Yahweh is coming. As the prophecies unfold, however, the reason Yahweh is returning becomes clear.\textsuperscript{31}

The first line begins with "Blessed is the man" (נְשָׁרֶה יָדוֹ). The term נְשָׁרֶה means "blessed" or "happiness."\textsuperscript{32} It is used in Deut

\textsuperscript{28}Polan, \textit{In the Ways}, 56; see also Muilenberg, "Uses of נְשָׁרֶה," 152.


\textsuperscript{31}See Watson on delayed identification; \textit{Classical Hebrew Poetry}, 336-38.

33:28 of the nation of Israel that has been delivered by Yahweh. It is used often as a promise to those who would follow a certain course of action (e.g., Pss 1:1; 119:1; Job 5:17). Rhetorically, this line gives the promise of blessing, and the promise is open to all men, not just the covenant people.

The term יְהֹוָה governs two parallel phrases following it. The two phrases follow the same pattern of noun - verb - object (ABC:AB'C'). The two terms for "man" are איש and אדם; the second reference provides a ballast variant for omission of איש.

That the blessings are opened universally regardless of race is demonstrated by the use of the terms איש and אדם. These generic terms open up the covenant blessings to people other than Israel (see v. 8).

Isaiah uses two important covenant terms in verse two to indicate the purpose of Yahweh's return. The term יְהֹוָה means "salvation" or "deliverance," coming from the verb אֶפְלַה, which means "to deliver." The term can refer to one person "helping" or "delivering" another (e.g., of Joab, 2 Sam 10:11), but most often it is used of Yahweh delivering His people from external, perilous situations. The most notable example of the salvation of Israel by Yahweh is the Red Sea experience when He delivered them from Pharaoh's army (Exod 15:2). In the present verse the need for

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33 Janzen notes it specifically goes with Sabbath; ibid., 222.

34 Polan demonstrates the generic use of this pair of terms together by examining Isa 51:12, Job 25:6, and Ps 8:5; In the Ways, 64.
deliverance is ambiguous, but it becomes clearer later in TI (Isa 56:9-57:21) that this deliverance is from internal evils.

In verse two Isaiah uses the two verbs הָשַׁב and וָאֵל ("to grasp") to indicate commitment to the covenant. The first verb with its covenant connections has been discussed. The second verb, וָאֵל, is more intensive, thus placing emphasis on the active and aggressive commitment of the man who would be blessed. The term וָאֵל means "to seize" or "to grasp." In the qal it means "to grow firm or strong" (e.g., 2 Sam 2:7). It is used in the hiphil here. Gesenius states that one of the meanings of the hiphil is that it expresses "the obtaining or receiving of a concrete or abstract quality." That appears to be the meaning here. In this verse it is not merely a restating of the first verb, but rather an intensifying of the meaning of the first. In verses four and six it is used specifically with reference to observing the covenant.

Close Reading of Isaiah 56:3-7

Verse three forms an introduction to the second strophe. Rhetorically, this verse raises possible objections by those not ordinarily included in the full covenant blessings. Verses 4-7 answer these hypothetical objections. Polan notes that this introduction to the new strophe bridges the gap between the two strophes:

1) it forcibly introduces a new and longer strophe while also drawing attention to the special message for the foreigner and eunuch; and

35GKC, 144-45.
2) it isolates the two main individuals of the strophe in a distinctive way with an exact repetition w‘l-y‘mr in vv. 3a, 3c.36

Verses 3-7 are structured rhetorically to declare that Yahweh will include others in the covenant blessings with the Israelites.

The rhetoric in verse three is very emphatic. Forms of the term רַנְן appear three times, including two times with the negative particle לֹא. This repetition draws attention to a developing theme.37

As mentioned above, the manner in which the writer deals with the foreigners and the eunuch forms a chiasm:

A Foreigners not to worry (לֹא־אֵאָמָר לֹא־חֵפָךְ; v. 3a)
B Eunuchs not to worry (לֹא־אֵאָמָר לֹא־חֵרֶה; v. 3b)
C Based on Yahweh’s word (כֵּן־כִּי־אֵאָמָר יְהוֹ ה; v. 4a)
B’ Eunuchs to be included (לֶלַעְפָּרֵיס; vv. 4-5)
A’ Foreigners to be included (לֶלַעְפָּרֵיס; vv. 6-7)

Polan observes that “the words of the foreigner and eunuch are set aside and the word of God becomes the turning point (C) by which the doom of v. 3 is changed into guidance and hope in vv. 4-7.”38 In each of the two last sections the verses are expanded to demonstrate how gracious Yahweh will be to those who keep His covenant, even though they are not ordinarily included in full covenant blessings.

Isaiah also uses chiasm to highlight the concern of the eunuch (v. 3). He frames this concern by the repetition of לֹא־אֵאָמָר:

36Polan, In the Ways, 65.
37Ibid., 64.
38Ibid., 65-66.
A "Let (him) not say" (אָנָא אָמַר).
B Yahweh "will surely separate" (יָּדַע ה' וּלְחַזֵּקְךָ לִי) me.
A' "Let (him) not say" (אָנָא אָמַר).

Not only does the poetic structure emphasize the third colon, but it also emphasizes the grammatical structure of the "B" colon. The repetition of the term בְּרֵאשֵׁי ("to separate") in an infinitive verb relationship emphasizes the statement.

The term בְּרֵאשֵׁי ("to grasp") is a key word in this strophe. For one thing it links strophes I and II. In verse two it is used in a general way of the blessings a man receives who observes the Sabbath and lives morally upright (וְקִרְבֵּהוּ בֹּקֵר, "grasps this"). In verses four and six it refers to the eunuch (v. 4) and the foreigner (v. 6) "who grasp My covenant" (כָּאָם אֵלְךָ בְּכָרִיתָם). In verse six the phrase "joining themselves to Yahweh" is specified as those who "serve Him" (לַעֲרִיהוּ לְהָעֲרִיָּה), "love Him" (לִבֵּיהוּ לִבוֹ), and join themselves to Yahweh "to be His servants" (לִבֵּיהוּ לְכָרִיתָם), "who keep from defiling the Sabbath" (כָּאָם שָׁמְרֵה מְשָׁמָּה), and "who obey My covenant" (כָּאָם אֵלְךָ בְּכָרוֹנוֹ). Rhetorically, this series of terms strongly emphasizes the commitment one must demonstrate in order to be accepted as part of the covenant people.39

The hypothetical claim of the foreigner (v. 3) is emphasized by the twofold occurrence of the semantic opposite of לְעַיָּהוּ ("to join"), that is, בְּרֵאשֵׁי ("to separate"). The term בְּרֵאשֵׁי is an infinitive complement and intensifies the meaning of the phrase.40 The

39Ibid., 43.

construction could point to the extent of the separation ("Yahweh will separate me completely") or to the certainty of the separation ("Yahweh will surely separate me"). In the present context the writer is setting forth the foreigner's concern that when Yahweh returns to reveal His righteousness, the foreigner will certainly be separated from Yahweh's people.

Verse four begins with a repetition of the introductory formula occurring in verse one, "Thus says Yahweh" (כִּי-כִּי יָדְעָה). However, the repetition of the formula does not merely lend authority to the declaration and catch the listener's attention as it did in verse one. It also provides a stark contrast between the hypothetical objections of the foreigner and eunUCH in verse three and what Yahweh declares in verses 4-8. These verses are highlighted by the rhetorical use of אָם. The term אָם occurs three times in verse three and is immediately repeated at the beginning of verse four. The effect is "Don't you say" (אַלְכָּל אָמְר), "because Yahweh says" (כִּי-כִּי יָדְעָה). The contrast between perceived truth and actual truth is brought into dramatic focus by the repetition of אָם.

As mentioned above, Yahweh's answers to the concerns of the foreigner and eunuch appear in reverse order in verses 4-7. The eunuchs are the first ones addressed. There are three cola that explain how a eunuch can be accepted by Yahweh:

A "(The eunuch) who guards My Sabbaths" (שָׁמַרְתִּי שָׁבָּתוֹת)
B "(The eunuch) who chooses that in which I delight" (לְבָנָהוּ)
C "(The eunuch) who grasps My covenant" (זְמָהוּיָוְיָהִים נְשָׁבִית)
The first requirement the eunuchs must meet in order to be accepted by Yahweh is that they keep Yahweh's Sabbaths ("They observe My Sabbaths"; יִשְׂרָאֵל לְעַל חַיָּיו לְעַל שָׁבָתָיו). This verse is directly linked to verse three by the repetition of the terms הַבָּשָׁן and נָחַם. The qualification as stated means an aggressive attempt to keep the Sabbath holy to Yahweh.

In the last colon in verse four another requirement appears. For a eunuch to be accepted by Yahweh he must "lay hold of My (Yahweh's) covenant" (םהמ יִשְׂרָאֵל לְכֹל הַבָּשָׁן). The term הַבָּשָׁן has been discussed in verse three. It is used here with reference to the "covenant" (בְּרִית) and functions to broaden the listener's understanding of the concepts merely introduced in verse three. The covenant implications now become readily apparent. The emphasis focuses on the aggressive attempt by the eunuch to live up to the covenant stipulations. The term covenant is the important concept establishing the relationship between Israel and Yahweh. It occurs in 56:4, 6; 57:8; 59:21; and 61:8.

According to verse five the eunuchs will receive everlasting recognition from Yahweh and His people. The first of the compound direct objects is וְ. The most common use of the term is to designate the hand, but it can refer to a sign or monument (2 Sam 15:12).41 The second term in the compound direct object is עַל. It is commonly

used to designate a name, but can refer, as it does here, to a monument or memorial (cf., Isa 55:13).

Pauritsch suggests that לִשְׁנָה is a hendiadys denoting a memorial monument. In 1 Sam 15:12 the term לִשְׁנָה represents a monument to Saul that perpetuates his name. The phrase (לִשְׁנָה) would indicate the same type of memorial spoken of in 56:5. However, Oswalt appears closer to the meaning of the phrase when he suggests "the memorial would be an eternal name in Israel."

The quality of the promised memorial is designated by the comparative phrase "better than sons or daughters" (אנון וָאִנְנוֹת). Polan notes that the phrase "better than sons or daughters" forms the center of a chiasm:

A לִשְׁנָה, "And I will give to them"
B לִשְׁנָה, "a memorial and a name"
C melhor שָׁם וּפָנָי, "better than sons or daughters"
B' שָׁם וּפָנָי, "an everlasting name"
A' לִשְׁנָה, "I will give to them"

The occurrence of the phrase at the center of the chiasm highlights the quality of the blessing that Yahweh will give them. The

42 Allen P. Ross, s.v. לִשְׁנָה, in NIDOTTE, 4:147-51, esp. 148.

43 Pauritsch, Gemeinde, 36; see also Scullion, Isaiah 40–66, 152; Whybray, Isaiah 40–66, 198; and Westermann, Isaiah 40–66, 314.

44 Polan, In the Ways, 70.

45 Oswalt, Isaiah 40–66, 459. Childs believes it is figurative for a "place" or "share" in Israel for the eunuchs; Brevard Childs, Isaiah, OTL, ed. James L. Mays, Carol A. Newson, and David L. Peterson (Louisville: Westminster, 2001), 458.

46 Ibid., 71.
comparative מַלְוָע prefixing the nouns "sons" and "daughters" establishes that the רֵן and אַבַּי will be better than that. Commitment to Yahweh through the covenant is better than being able to bear children to carry on one's name.

Isaiah also uses word repetition in this verse. The terms אָבַי and אַבַּי are repeated in the first and third cola:

a) אָבַי, "And I will give"; אָבַי, "name"

b) אָבַי, "name"; אָבַי, "I will give"

The repetition of the verb אָבַי ("to give") with the lamed and pronoun in the first and third cola emphasizes the surety of the promise. The object of both verbs is the noun אָבַי ("name"). The term אָבַי is used in the OT to identify people or character. The second reference to "name" qualifies it as "everlasting" (אָבַי). It advances Isaiah's meaning by focusing on the duration of the promised "name." There is a wordplay between the different nuances of אָבַי. In the first colon it refers to a monument, while in the third colon it refers to the appellative name.

In verse six Isaiah addresses the foreigner. This verse is tied to verse 3a by the repetition of the similar phrase:

v. 3a אַּיֵּנָי וְהָלַלְתָּה אָלֵי-יְהוֹה, "the foreigner who has joined himself to Yahweh"

v. 6 וַיְמַלְאֵו הָלַלְתָּה, "the foreigners who have joined themselves to Yahweh"

The full repetition of the phrase functions to reemphasize the quality of the one being addressed, that is, that he be fully committed to

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Yahweh. It also designates verse six as the answer to the concerns spoken of in verse three.

The last two qualifications listed for the foreigner (v. 6) were mentioned earlier for the eunuch (v. 4). The repetition of "everyone keeping the Sabbath" (כָּלָה שְׁמֵר מַחְסֶלֶת) and "holding fast to My covenant" (רְחַב מַחְסֶלֶת בְּכָרָת) tie together keeping the Sabbath and covenant fidelity. The prophet has effectively moved from representations of covenant fidelity to direct statement. The rhetorical effect of the repetition of the phrase in verses four and six is that the conditions are the same for everyone.

The phrase "house of prayer" frames the second bicolon in verse seven:

v. 7b I will make them joyful "in My house of prayer" (כָּבֵי הַמִּקְדָּשׁ).

v. 7c, d Their burnt offerings and sacrifices will be acceptable upon my altar.

v. 7e For "my house" (בְּיָמִי) will be called "a house of prayer" (חַגָּלִים) for all peoples.

This double occurrence of "the house of prayer," which forms an inclusio around the second bicolon, and the repetition of the for a third time in the third colon rhetorically emphasize that worship by people other than the covenant community will be "accepted" (נָצִיד) by Yahweh. The final colon emphasizes the universal extent of the promise of accepted worship by those adhering to the covenant. The promise is "for all peoples" (כָּלָה שְׁמֵר מַחְסֶלֶת). This further extends the promise to peoples other than the eunuchs and foreigners.

The second bicolon in verse seven emphasizes the aspect of accepted worship. The terms שְׁמֵר and שְׁמֵר refer to offerings in the
covenant (see Lev 1-7). There is a repetition of נְבַיּ, since it is used to speak of an offering and an altar. The point of focus is upon רְיָן ("acceptable"), which is often used of acceptance by Yahweh of sacrificial offerings (e.g., Exod 28:38). The repetition of נְבַיּ forms an inclusio around the term רְיָן, highlighting that aspect.

Close Reading of Isaiah 56:8

Verse eight forms the conclusion to the first section and declares Yahweh’s promise to the faithful. Its concluding effect is demonstrated rhetorically by the introductory formula "Yahweh God declares" (י“ו“ה י“נ ה“ז י“נ). The term י“נ ("declares") is often used in prophetic utterances and is found in most prophetic books. Smith observes that the term י“נ at the beginning of this verse "marks a fresh introductory formula." Paralleling the phrase י“נ י“נ ("Yahweh says") in verse one, י“נ helps frame the passage. Second, the verse is a tricolon that is often used to end a stanza or to bring emphasis. The tricolon appears to serve both purposes in this verse.

The focus of the verse is demonstrated by the threefold use of the verb י“נ ("to gather"):

Yahweh God, "who gathers" (י“נ י“נ) the dispersed of Israel declares,
Still others "I will gather" (י“נ י“נ) to them, besides "those already gathered" (י“נ י“נ).
There is also a play on words of semantic opposites in the second colon. The contrast is between the terms "gathering" (בָּנָי) and "outcasts" (ניַרְבִּים) of Israel. These two terms have covenant implications. Both occur in Deut 30:4 of Yahweh gathering the "outcasts" of Israel:

If "your outcasts" (ניַרְבִּים) are at the ends of the earth,
From there Yahweh your God "will gather you" (בָּנָי).

This implies that there will be gathering of the dispersed people of Israel.50

The next two cola declare emphatically that there will be people other than Israel who will be gathered to Yahweh. The first occurrence is a piel (בָּנָי), while the second is a niphal (בָּנָי). The particle יְהוּד is in the emphatic position, adding to the subject of the prophecy that there will be people other than Israelites who will be gathered unto Yahweh at His return.

Conclusion to Isaiah 56:1-8

In this section Yahweh has announced His return. The prophet has declared by the use of rhetorical and structural devices that Yahweh will gather others to Himself when He comes. This section introduces TI and stands as a promise that those who are committed to Him do not have to worry about their relationship to Him. This is especially comforting in light of the indictment to come in the next sections.

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50Polan cites Ps 147:2 and Isa 11:12 as examples where the phrase "outcast of Israel" occurs. Each occurs in the context of bringing together dispersed Israelites; In the Ways, 77.
A Rhetorical Examination of Isaiah 56:9–57:21

Translation

Strophe I
9 All the beasts of the field, Come to eat,
All the beasts of the forest.
10 His watchmen are blind, None of them know anything.\(^5\)
   All of them are dumb dogs, they are not able to bark,
   Dreamers lying down, who love to sleep.
11 These dogs have a huge appetite; they are never satisfied.
   They are shepherds who have no understanding.
   All of them have turned to their own way, each to his unjust gain.
12 Come, let each one of us get wine;
   Let us drink a lot of strong drink.
   Tomorrow will be like today, or even better.

Strophe II (chapter 57)
1 The righteous man perishes, but no man takes it to heart.
   The faithful men are taken away, and no one understands it.
   For the righteous man is taken away from evil;
2 He enters into peace; they rest in their beds,
   Everyone who walked uprightly.

Strophe III
3 But you, come here, sons of a sorceress,
   Offspring of an adulterer and a prostitute!
4 Against whom are you making sport?
   Against whom are you opening wide your mouth,
   And wagging your tongue?
   Are you not rebellious children, deceitful offspring,
5 Who are burning with lust among the oaks,
   Under every succulent tree,
   Who slaughter children in the valleys,
   Under the clefts of the rocks?
6 Among the smooth stones of the valley is your portion,
   They, they are your lot!
   You have even poured out a libation to them,

\(^5\)A couple LXX witnesses add the infinitive, "to understand." The MT is supported by the DSS and other witnesses. This reading should be retained.
And made a grain offering.
Should I ease off concerning these things?\textsuperscript{52}

7 Upon a high and lofty mountain you have made your bed,
Even there you went up to offer sacrifice.

8 Behind the door and the door post,
You have set up your memorial.
For you abandoned Me and exposed yourself.
You went up and made your bed wide.
And you made an agreement with them,
You loved their bed.
You looked on their nakedness.

9 You journeyed to the king with oil,
And increased your perfumes.
You sent your envoys a great distance.
You made them go down even to Sheol.

10 You were tired out by the length of your ways,
Yet you did not say, "It is hopeless."
You found renewed strength.
Therefore, you did not faint.

Strophe IV

11 Of whom were you worried and fearful,
When you lied and did not remember me,
Nor even thought about it?
Is it not because I have been silent for a long time
that you do not fear me?

12 I will declare your righteousness and your deeds,
But they will not benefit you.

13 When you cry out, let your collection of idols deliver you!
The wind will lift all of them up,
And a breath will blow them away.
But he who takes refuge in Me shall inherit the land,
And possess My holy mountain.

Strophe V

14 And it shall be said:
Build up! Build up! Prepare the way.
Remove every obstacle out of the way of My people.

\textsuperscript{52}BHS suggests moving this line to the end of v. 7. But no mss support such a move.
15 For thus says the high and exalted one,
Who lives forever, whose name is holy:
"I dwell in a high and holy place,
but also with the contrite and lowly of heart,
to revive the spirit of the lowly,
And to revive the heart of the contrite.

16 For I will not accuse forever,
Neither will I always be angry;
For then the spirit would grow faint before Me,
and the life-breath which I have made.

17 Because of sinful covetousness,
I was angry and struck him.
I hid My face when I was angry.
But he followed the way of his backsliding heart.

18 I have seen his ways, yet I will heal him.
I will lead him and restore comfort to him,
and to those mourning for him,

19 Creating praise on the lips,
Peace, peace to those far and those near,"
says Yahweh, "and I will heal him."

20 But the wicked are like the tossing sea,
Which cannot be quiet.
Its waters stir up mire and mud.
21 "There is no peace," says my God, "for the wicked."

Rhetorical Overview of Isaiah 56:9-57:21

Unity of Isaiah 56:9–57:21

While many commentators suggest there are different
literary units in 56:9–57:21, there are several indicators of unity in
this section.\footnote{Examples of those who find two literary units in this section (56:9–
57:13 and 57:14-21) include Hanson, In the Ways, 77-78; Oswalt, Isaiah 40–66, 
465; Pauritsch, Gemeinde, 52, 62, 66, 72, 219-20; Jacques Vermeylen, Du
prophete Isare a l'apocalyptique: Miror d'un demimillenaire d'experience
religieuse en Israel, vol. 2, Ebib (Paris: Gabalda, 1978), 458-62; Westermann,
Isaiah 40–66, 302; Whybray, Isaiah 40–66, 199-200. Those who suggest one
"to be able") occurs in 56:10 and 57:20.}
56:10 "They are unable to bark."
57:20 "which cannot be quiet."

At first glance this negative verb may seem too general to be used as an inclusio. However, it is used in the two verses in a similar fashion by pointing to a certain inability of two groups of sinful people. In 56:10 it pictures self-absorbed leaders who are unable to declare warnings to Yahweh's wayward people. In 57:20 it describes wicked Israelites who are unable to enjoy peace. Further evidence for the strategically placed negative verb to form an inclusio is demonstrated by the occurrence of the verb in each verse in a context using metaphors: of "dogs" in 56:10 and of a "raging sea" in 57:20.

Another indicator of unity is word repetition. The repeated terms include הַצָּנִים ("unjust gain," 56:11; 57:17), הַרְכָּבָה ("way," 56:11; 57:17, 18), הַשָּׁלוֹם ("peace," 57:2, 19, 19, 21), הַיָּם ("to understand," 56:11; 57:1), and מָשְׂכֵּב ("bed," 57:2, 8).

These terms help unify the section not only by repetition, but also by the common themes they link together. The term הַצָּנִים links the way the leaders acted (56:11) with the way the people acted (57:17); הַרְכָּבָה links the evil direction of the shepherds with that of the people (56:11). Forms of הַיָּם link the lack of understanding of

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54Polan, In the Ways, 94.
the shepherds (56:11) with the fact no one "understands" when the righteous disappear (57:1). Through antithesis the term נָלַשׁ links the "peace" experienced by the righteous (57:2) with the lack of "peace" experienced by the wicked (57:21). The "bed" (מְגַזֶּה) of rest that the righteous experience after death (57:2) helps unify the section by linking it with the "bed" (מְגַזֶּה) of idolatry (57:8).

Strophic Structure of Isaiah 56:9–57:21

There are several devices that unify the first strophe (56:9-12). There is the theme of "coming," but the author uses the synonym הָבָה instead of the more common נָלַשׁ. The significance of this is to draw immediate attention to the change of subject matter. The verb הָבָה forms an inclusio around the section, indicating the parameters of the literary unit. A chiasm is formed by using the terms הָבָה ("to come"), וְיֵשׁ ("to know"), and פְּלָת ("all of them"):

A v. 9 הָבָה, "come"
B v. 10 פְּלָת, "all of them"
C v. 10 וְיֵשׁ, "they do not know"
D v. 11 הָבָה וְיֵשׁ, "they are shepherds"
C' v. 11 וְיֵשׁ, "they do not know"
B' v. 11 פְּלָת, "all of them"
A' v. 12 הָבָה, "come"

55Ibid., 108-9. See also, Smith, Rhetoric and Redaction, 69.

The center of the chiasm points to the target of the renunciation in 56:9-12, the shepherds (spiritual leaders) of Israel.

The second strophe is 57:1-2. These two verses emphasize the plight of the righteous and the lack of concern shown by others.57 This is demonstrated by the poetic structure of the verses:58

A The "righteous" (גָּזִירָה) are perishing.
B "No one" (לֹא) takes it to heart.
A' "The righteous" (גָּזִירָה) are taken away (נָשָׁף).
B' "No one" (לֹא) understands.
A" "The righteous" (גָּזִירָה) are taken away (נָשָׁף).
C They enter into peace.

The author uses word repetition and chiasm in these verses to emphasize the plight of the righteous. The term גָּזִירָה ("righteous") occurs two times in these verses, thus denoting the subject. This strophe is linked to 56:9-12 by the occurrence of לֹא ("to understand"). In 56:11 the lazy shepherds have no "understanding" (לֹא) about their responsibilities. In 57:1 the righteous are being purged from the land and no one "understands" (לֹא). The term links the lack of understanding of the shepherds with the lack of understanding of what is happening to the righteous in the land.

The third strophe is comprised of 57:3-13. The subject matter concerns the spiritual adultery that Israel is practicing. This

57Polan maintains that 57:1-2 goes with 56:9-12, forming an antithesis between the shepherds who are to be devoured by wild beasts and the righteous who enter into peace; In the Ways, 101. Also remarking on this antithesis is Oswalt, Isaiah 40-66, 470; and Smith, Rhetoric and Redaction, 72.

58Polan holds to the ABA'B' pattern, but not to the ABA'B'A'C pattern. However, the occurrences of עִדֹלְךָ ("the righteous") and נָשָׁף ("are taken away") in line A" support the inclusion of this line with the others.
strophe is linked to the preceding strophe by the term מַסְדִּים ("bed"). This term indicates the contrast between the faithful Israelites and the unfaithful ones. In 57:2 the faithful Israelites were entering into peace ("death") and resting upon "their beds" (מַסְדִּים). In verse eight the Israelites commit spiritual adultery. Isaiah says they have made their "[your] bed" (מַסְדִּים) wide, and they have loved "their bed" (מַסְדִּים).

The subject of these verses is Yahweh's astonishment over the sins of the Israelite people. Rhetorical questions call attention to this aspect. There are six such questions in these verses (vv. 4, 4, 4-5, 6, 11, 11). They form an inclusio around the strophe.59

The two major rhetorical devices used in this section are rhetorical questions and sexual impurity imagery. Rhetorical questions are used to declare the indictment that Yahweh has against His covenant people. These questions are found in verses four, five, and six.

The second major rhetorical device used in this section is sexual imagery. This imagery is found in the following verses:

v. 3 בְּנֵי עַנִּה, "sons of a sorceress"
     בְּנֵי בָּשָׂר, "offspring of an adulterer"
     נָשָׂא, "prostitute"

v. 5 בְּנֵי מִשְׁפָּט, "who inflame yourselves"

v. 7 מַסְדִּים, "you make your beds"

v. 8 "you have uncovered yourself"
"you have made your beds large"
"you have loved their bed"
"You have looked on their manhood."

This strophe (57:3-13) is linked to the first and fourth strophes by the occurrence of the term נַחֲלָה ("way"). The evil shepherds of 56:9-12 have turned to "their own way" (לַךְ). The adulterous Israelites in 57:10 did not get tired of their (adulterous) "ways" (לַךְ). The third strophe is linked to the fourth strophe (57:14-21) by the occurrence of נַחֲלָה in 57:17 (לַךְ) and 57:18 (לַךְ). Thus, the sins of both the shepherds and the people are linked by the term נַחֲלָה.

In the fourth strophe (57:14-21) the subject matter shifts somewhat to the theme of preparing for Yahweh's return. It is noted above that נַחֲלָה links this strophe with the preceding. This strophe is linked to the second strophe (57:1-2) by the occurrence of the term מֶלֶךְ ("peace," 57:2; 57:19, 20). The righteous in 57:2 find "peace" in death; in 57:19 "peace" is promised to those who turn to Yahweh; and in 57:21 Yahweh declares that there is no "peace" for the wicked.

Close Reading of Isaiah 56:9-12

Not only does the verb נַחֲלָה form an inclusio around the section, it also demonstrates great irony. In verse nine the verb is used in the context of all the enemies of the sheep coming to devour the sheep while the shepherds are in their drunken stupor.

60 On the different nuances of נַחֲלָה, see Eugene H. Merrill, s.v. נַחֲלָה, in NIDOTTE, 1:989-93.
Ironically, in verse 12 the shepherds say "come" and get more to drink.

Another term that unifies the section is מָשָׂא. It occurs three times (vv. 10, 11, 11). It shows the depth of the corruption of the ones charged with the oversight of the people. They are all corrupt.

The negative verbal phrase "they do not know" (לֹא יַדעֵהוּ) is used three times in the section to emphasize the ignorance of the shepherds. Thus, the author strategically used this repetition to highlight the ignorance of the shepherds. They are called "dogs" (כלבים) two times (vv. 10, 11).

Another rhetorical device used is imagery. The shepherds are called "dogs" (כלבים; vv. 10, 11) and "dreamers" (חזורים; v. 10). Both terms refer to the fact that they are not focused on their duties.

The end of the section is not only noted by the use of וַיֹּאמֶר as an inclusio, but also by the change of subject matter in 57:1, where the perishing righteous people are the subject.

Verse nine opens with an abrupt invitation for all of the animals of the field and the forest to come and eat. The verse is structured in a chiastic manner to bring emphasis to the invitation:

A בָּאָלָם הָעָרֶב, "All the beasts of the field"
B לִאוֹת, "Come to eat."
A' כֹּל-חַגֹּי בָּא, "All the beasts of the field"

Isaiah begins this section as he finished the last with a tricolon. Beginning a strophe in an unusual manner, in this case with a tricolon, can be used to draw attention to a significant message being
presented. Polan notes that the ABA pattern in 56:9 highlights the contrast between 56:9 and 57:2, which is indicated by distant parallel verbs (הַשָּׁמֶשׁ, אֵלָה). Isaiah utilizes a merism and a chiasm while introducing the figure to emphasize that the invitation is to all enemies of Israel. The phrases "of the field" (₽ְּמְנַחָה) and "of the forest" (בְּתֵין) form a merism to show the invitation is open to all wild beasts. The repetition of לְכַל חֲרוֹן in the first and third cola declares the extent of the invitation.

The second reference to the spiritual leaders is when Isaiah metaphorically calls them "dumb dogs" (כְּלֵי בְּיוּם אֲלָמִים). He resumes the figurative language of animals that he used in verse nine. The term is used in Deut to refer to male cultic prostitutes (Deut 23:19). This shows the derogatory nature of the term. It is used here of Israel's ineffective shepherds. The line begins with a repetition of כְָלִים, which links it with the previous line and further emphasizes the extent is total. He further qualifies this by saying that they are "unable to bark" (לֹא יִהְכֵל לְכַל). This parallel phrase qualifies the previous colon.

Two rhetorical devices function to emphasize the condition of the leaders. Alliteration is one device in this line: כְָלִים כְּלֵי בְּיוּם אֲלָמִים לֹא יִהְכֵל לְכַל ("All of them are dumb dogs, they are not able to

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bark"). The ל occurs six times, once in each of the terms in this line of poetry. It occurs three times in tandem with a ב, three times with a מ, two times in words with a ב and a מ.

The second line makes a quick transition from the figurative in verses 9-11a to the concrete and reveals the target of his prophecy. The first colon reads, "they are shepherds." This brings the pastoral figure into full view. The reference to "shepherds" is emphatic and is indicated by the chiastic arrangement of the three cola:

A v. 11b לארשי ישמשה, "They do not know satisfaction"
B v. 11c ודרשה רעים, "They are shepherds"
A' v. 11d ולא יראים יבחי, "They do not know understanding"

The reference to the shepherds is emphasized by the use of the emphatic pronoun ירחם ("they"). This is a verbless clause. The predicate nominative is ירעים. The term shepherd is often used figuratively to speak of the leaders over Israel (Jer 17:16).

The last line of the verse reflects the attitude of the shepherds and the fact that the situation is not going to change. Hanson labels this as the leader's carpe diem philosophy.

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64 Watson defines alliteration in Hebrew poetry as the repetition of the same consonant within a unit of verse; Classical Hebrew Poetry, 225; Schökel defines alliteration as the same consonantal sound recurring at the beginning of words in the same line; L. Alonzo Schökel, A Manuel of Hebrew Poetics, trans. L. A. Schökel and Adrian Graffy of material contained in L. A. Schökel, Hermeneutica de la palabra, 11; Interpretacao de textos bíblicos (Rome: Editrice Pontificio Istituto Biblico, 1988), 22. Watson's definition is followed in this paper.

comparison is made in the first cola that "tomorrow" ( intlמ ) will be "as today" ( ירה יזופכ ).

This short section has graphically described the leadership deficiency that allows the moral decay described in the next section. The problem is that the leaders are not fulfilling their responsibilities as shepherds in guiding the flock in a righteous path. Instead, they are self-indulgent and insensitive to the needs of the people.

Close Reading of Isaiah 57:1-2

Verse one contains the following chiasm that strongly emphasizes the point of the author:

A The "righteous" ( ירה יזופכ ) are destroyed.
B And there is "no man" ( נא יזופכ ) who takes it to heart.
C The "pious men" ( ירה תבשנ ) are taken away.
B' There is "no one" ( נא ) who understands.
A' For "the righteous man" ( ירה יזופכ ) is taken away from evil.

The "A" elements and the center of the chiasm declare the subject of the strophe, the righteous people are perishing. The words at the beginning and end of a chiasm establish them as key terms in a literary unit. The synonym for the "righteous"

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66 Muilenburg observes that both the position of the phrase and the word order emphasize that the righteous are dying; "Isaiah 40-66," 664. Polan recognizes the chiasm, but not the concentric design; In the Ways, 119. It seems probable that the prophet structured this section so that the subject would be emphasized, especially since it has the inclusio around it.

(יָדַעַת, "men of goodness") at the center of the chiasm and the particle וְ ("for") highlight the plight of the righteous. The "B" elements describe the reaction of the people of the land. Polan notes that the waw on וְ acts "as an adversative connection to stress the surprise at the incongruity of the situation in 57:1aa and the response to it in 57:1ab."69

This is substantiated by the fact they are gathered away from "evil" (רִמְשָׁה) and they enter into "peace" (זֶרֶבַּשָּׁה; v. 2), that is, death.70 The term רִמְשָׁה can refer to "evil, distress, or injury" (e.g., Isa 47:11). The use of the definite article on the noun indicates specific evil, probably the evil that is in the land because of the failure of the shepherds noted in the previous section. The term is used generally in Isa 56:2, 57:1, 59:7, 65:12, and 66:4.

Close Reading of Isaiah 57:3-10

Verse three begins a new strophe. The adversative waw in verse three introduces the antithesis between the righteous and the wicked.71 The verse begins with the second person plural emphatic pronoun that begins a chiasm linking verses three and four:


69See Polan, In the Ways, 119. See, GKC, 484-85.

70Torrey disagrees that the prophet is referring to death, but rather to a man leaving Jerusalem; Second Isaiah, 433. However, the reference to "beds" in the same verse strongly suggests death; Whybray, Isaiah 40–66, 201.

71On a waw introducing antithesis see GKC, 287; cf. Muilenburg, "Isaiah 40–66," 664; see also Polan, In the Ways, 124.
A v. 3 But "you" (ןִּיאֵּם), draw near!

B v. 4 "Against whom" (הִשֵּׁלָם) do you jest?

B' v. 4 "Against whom" (הִשֵּׁלָם) do you open wide your mouth?

A' v. 4 Are "you" (ןִּיאֵּם) not children of transgression?

The repetition of the emphatic pronounOWNERIM impresses upon the sinners that they are the problem.72 Hanson states that the first occurrence of OWNERIM provides "a transition between the salvation word to the faithful (57:1-2) and a judgment word to the wicked (57:3ff.)."73 Waltke and O'Connor note that an independent personal pronoun with a verb sometimes indicates that "the referent of the pronoun may be involved in an explicit antithesis with another person or groups of persons."74 The term functions in this verse much the way it does in 65:10-11 and 65:13-14.75

Many commentators consider 57:3-5 to be a trial speech.76 The summons to a courtroom is noted by the term עברת ("to draw near").77 It is often used to denote "drawing near to Yahweh" for judgment (cf. Isa 34:1; 41:1). In Mal 3:5 it is used of Yahweh "drawing near" to Israel for judgment (שֵׁלָם לַמֵּאת ). The

72 Independent pronouns are used to give express emphasis to the subject; GKC, 437.

73 Hanson, Dawn, 188; see also Smith, Rhetoric and Redaction, 80.

74 Waltke and O'Connor, Hebrew Syntax, 295.

75 Polan, In the Ways, 125.

76 Bonnard, Le Second Isaie, 357; Emmerson, Isaiah 40-66, 23; Hanson, Dawn, 188-89; Muilenburg, Isaiah 40-66, 664; Pauritsch, Gemeinde, 64; Polan, In the Ways, 126; Smith, Rhetoric and Redaction, 82; Westermann, Isaiah 40-66, 321; Whybray, Isaiah 40-66, 202.

77 Polan, In the Ways, 126.
terms "adulterers," 57:3 and "deceit," 57:4 occur in the same context.

The next two cola address the defendants. They are called the "sons of a sorceress" (בֵּית הַזָּרֶן), "offspring of adulterers" (תֵּינָּן), and "prostitutes" (רֹמְלָא). Sexual imagery is used in the Bible to describe idolatry. God is considered the husband and Israel the wife who falls into adulterous relationships (Hos 1:1; cf. Jer 2:1, 3:6; Isa 50:1). In this verse they are used idiomatically as genitives of attribute denoting quality or character. Polan notes that "the titles given the defendants are made in an accusatory manner carrying a sense of incrimination and reproach." 

Verse four begins the cross examination of the defendants. It is tied to verse three by the repetition of מַעֲנֵי ("seed"), מִלּוֹ ("you"), and רֹמֲלָא ("child"), a synonym for בֶּן ("son"). The first part of verse four begins with three parallel rhetorical questions:

A "Against whom do you jest?"

B "Against whom do you open wide your mouth?"

C "(and) stick out your tongue?"

These questions demonstrate the Israelites' disdain for Yahweh. A series of rhetorical questions dramatically involves the audience

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79 Waltke and O'Connor, Hebrew Syntax, 148.

80 Polan, In the Ways, 126.

81 Motyer notes that "they practiced a mounting tide of rejection of the Lord, from poking fun to scornful sneer and vulgar repudiation"; Isaiah, 353.
The repetition of יִשְׁרָאֵל at the beginning of the line emphasizes that it is against Yahweh that they are doing this.

These two actions are characterized in the last two cola of verse four and are presented in the form of a rhetorical question:

A הָלוֹךְ אֱמִיתָם לְיָרָה יֶשֶׁב, "Are you not children of deceit?"
B וּלְוָיָם, "(and) offspring of rebellion?"

They are first described as children of rebellion. The term יֶשֶׁב means "transgression" or "rebellion." The repetition of יְהֹוָה ("you") in verse four characterizes the יֵשָּׁב of verse three. The term parallel to יֶשֶׁב is יָרָה ("deceit"). It is used of those who practice deceit (e.g., Hos 7:1; Jer 6:13).

Some scholars believe the indictment begins in verse five. It is connected to verse four by the participles that describe how the transgression and deceit are evident. This is accomplished by four cola in an ABAB pattern describing the idolatrous worship of the covenant people. The "A" cola begin with a participle and the "B" cola with יָרָה ("under"):  

A "Who inflame yourselves" (הָלוֹךְ אֱמִיתָם) among the oaks,  
B "under" (יָרָה) every luxuriant tree.  
A' "Who slaughter the children" (הָלוֹךְ אֱמִיתָם) in the ravines,  
B' "under" (יָרָה) the clefts of the crags?

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The term יִשָּׁרֶל provides a semantic tie between verses four and five.

One of the rhetorical features of verse five is the fivefold occurrence of the masculine plural ending:

A יִשָּׁרֶל, "Who inflame themselves"
B יִשָּׁרֶל, "among the oaks"
C יִשָּׁרֶל, "in the ravines"
D יִשָּׁרֶל, "the children"
E יִשָּׁרֶל, "of the crags"

This alliteration unifies the various aspects of idolatry indicated in this verse.84

The rebellion of the Israelites is declared vividly in this verse. The participle יֵשָּׁרֶל ("who inflame themselves") ties the sexual infidelity image to that of idolatry.85 The term is used in Gen 30:38 of animals being in heat during conception. In this verse the niphal is used to denote the "sexual heat" that the Israelites are subjecting themselves to because of their idolatry.86 The יִשָּׁרֶל ("oaks") and the יִשָּׁרֶל ("luxuriant tree") also point to idolatry. The יִשָּׁרֶל are idol shrines in Hos 4:13 and Isa 1:29. The יִשָּׁרֶל also refers to places of idolatrous rites in many Scriptures (e.g., Deut 12:2; 1 Kgs

84Watson, Classical Hebrew Poetry, 130.

85The root יָֽסֶר refers to physical heat. The niphal appears only once in the OT and refers to emotional heat; Leonard J. Coppes, s.v. יָֽסֶר, in TWOT, 1:296-97. Tomasino notes that the reference in 57:5 is an "apparent reference to lust associated with fertility cults": Anthony Tomasino, s.v. יָֽסֶר, in NIDOTTE, 2:176; see also K. M. Beyse, s.v. יָֽסֶר, in TDOT, 4:474. The term may refer to the "hot and lustful" emotions generated in cultic prostitution; s.v. יָֽסֶר, in HALOT, 2:109.

86The niphal primarily expresses the reflexive of the qal. This form is used to express actions, in this case lust, that a person allows to have an effect upon himself; GKC, 137.
14:23; Jer 2:20). The collocation מִנְבַּעַת הָרְשָׁעָה ("of the ravine"), which in this instance denotes a place of child sacrifice, is mentioned in 2 Kgs 23:10 as a place of child sacrifice.

In verse six the author uses several rhetorical devices to declare the idolatry of the wayward Israelites. The first device he uses is a wordplay. The first colon reads: יָּרָא יָּרָא ("among the smooth stones of a stream-bed is your portion"). The first occurrence of the root לִבְנָה refers to "smooth stones," while the second occurrence refers to either a "habitual mode of life" or a "portion or tract of land." The term לִבְנָה is used in Deut 12:12 to refer to a portion or tract of land that Israel will be inherit after the conquest (see also Isa 61:7). This wordplay virtually equates their idolatry with their inheritance. The term לִבְנָה is parallel with לָשֶׁם ("your lot"), which is used in Num 33:54 to refer to an apportionment of the covenant land. Thus, implicitly there is a reversal of covenant blessing. The focus on the idols of the stream-bed is also emphasized.

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87 For a discussion of trees and idolatry see F. N. Hepper, s.v. "Trees," in *NBD*, 1203-1205.


89 K. D. Schunck, s.v. לִבְנָה, in *TDOT*, 4:444-47.

90 M. Tsevat, s.v. לִבְנָה, in *TDOT*, 4:447-51. He defines this term in a social context as to "(give or receive) the portion coming to one by law and custom"; 450. Several commentators do not accept the explanation that the smooth stones are some type of cultic object. These include Jonas C. Greenfield, "The Prepositions B... תַּחַת ... in Jes 57:5," ZAW 73 (1961): 226-28; Irwin, "The 'Smooth Stones of the Wady'? Isaiah 57:6," 31-40; and Manfred Weise, "Jesaja 57:5ff.," ZAW 72 (1960): 25-32.
by the use of the third person personal pronoun בָּלָא. The pronoun occurs twice in colon B and once in colon C:91

B הָאָרְכָּה, "They, they are your lot."

C בָּלָא מָזַע לְשׁוֹעַ, "Even to them you poured out a libation."

This threefold repetition of בָּלָא in close proximity places full focus on the idols. Another rhetorical device used to focus on the "inheritance" of the Israelites is the term לְיַנָּה. This term in other contexts refers to "property inheritance." In Num 33:54, which also contains the term לְיַנָּה, it is used of inheritance.

The phrase "even to them" (לְיַנָּה לְשׁוֹעַ) also focuses attention on the idols as the object of worship. The rhetorical use of לְיַנָּה with לְיַנָּה provides a transition that redirects the object from inheritance to object of worship. The terms לְשׁוֹעַ ("libation") and לְיַנָּה ("offering") were offerings to Yahweh under the covenant (see Lev 23:37 for both offerings). Verse six ends with a rhetorical question (introduced by an interrogative לְיַנָּה) which implies that Yahweh must deal with such sin.

In verses seven and eight the writer focuses on the theme of sexual imagery and idolatrous worship. Verse seven is connected to verse six by the term לְיַנָּה, which corresponds to לְיַנָּה. Several terms link verses seven and eight:

v. 7, לְיַנָּה "you made"; מִסְפְּרִים, "your bed"; לְיַנָּה, "you went up"

v. 8 לְיַנָּה, "you made"; מִסְפְּרִים, "you went up"; מִסְפְּרִים, "your bed"; מִסְפְּרִים, "your bed"

The term מִסְפְּרִים forms an inclusio around the verses.

91 On the repetition of this pronoun see Weise, "Jesaja 57:5ff.," 27; also Polan, In the Ways, 135-36.
Sexual imagery, which pictures covenant infidelity, abounds in these verses. The term מְשַׁבַּבָּן occurs three times with three different verbs:

v. 7b מָשַׁבַּבָּן "You have made your bed."
v. 8d מָשַׁבַּבָּן "You have made your bed wide."
v. 8f מָשַׁבַּבָּן "You have loved their bed."

The progression of intensity in the verbs from "making" to "making large" to finally "loving" emphasizes the commitment to the idols by the Israelites. The verb מְשַׁבַּבָּן is used of sexual relations in Gen 30:15 (see also Lev 15:33). The noun מְשַׁבַּבָּן refers to sexual relations in Judg 21:11, 12 and Lev 18:22. It should be noted that the bed of idolatry in verses seven and eight is contrasted to the bed of peace experienced by the "righteous" in verse two. The term נָשָׂעׇּנִי ("lifted up") links verse 7 with verse 15, which states that Yahweh is exalted.

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The theme of sexual imagery is also the focus in verse 8b, c. The first statement is מְשַׁמָּה. The verb מָשַׁמָּה means to "uncover or remove" and can carry with it the connotation of exposing oneself for sexual relations (e.g., Lev 20:17). The phrase "you looked on their nakedness" (מָשַׁמָּה) also carries a metaphorical sexual connotation that can refer to the male sex organ.93 This verse continues the theme of marital unfaithfulness.

92 Victor P. Hamilton, s.v. מְשַׁבַּבָּן, in TWOT, 2:922; see also William C. Williams, s.v. מְשַׁבַּבָּן, in NIDOTTE, 4:101. Williams states that the "sexual act is itself a metaphor for idolatry"; idem, s.v. מְשַׁבַּבָּן, 2:1129-30. "Beds" are used figuratively in several ways in the OT. They may refer to rest, sloth, death, or sexual activity, either pure or sinful activity; s.v. "Bed, Bedroom," in DBI, 85.

93 The word נָשָׂעׇּנִי is used metaphorically to indicate strength or power; Peter R. Ackroyd, s.v. נָשָׂעׇּנִי, in TDOT, 5:408. Based on archeological, stylistic, and comparative word studies, Delcor concludes that נָשָׂעׇּנִי is occasionnally an
Verses 9 and 10 are tied together by the use of "to journey" and "to grow weary". The imagery shows the effort expended by Israel to commit covenant infidelity. The terms that point to "travel" are as follows:

v. 9 "you journeyed"; "a great distance"; "to Sheol"

v. 10 "by the length of your ways"

The repetition of נָּפֹל in verse nine shows extent. The effort expended is realized in verse 10 by the fact that they were "tired" but did not slip into "despair". They found renewed "strength", but "did not faint". All these terms point to Israel's commitment to engage in idolatry.

Close Reading of Isaiah 57:11-13

Isaiah uses several rhetorical devices to unify this section. In verse 11 he uses rhetorical questions. The first question is indicated by the interrogative pronoun "who". He asks, "Of whom were you worried and afraid?" The second question is indicated by the interrogative -ל with the negative particle לָד ("Is it not?").

The prophet uses repetition of final yod to bring attention to this verse. It is used on both first person pronouns and second person plural verbs:

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In verses 12-13 Isaiah repeats the second person personal pronoun for cohesiveness:

v. 12 לְךָ מַעֲשֶׂיךָ, "your righteousness"; מַעֲשֶׂיךָ, "your deeds"
   וַעֲשֵׂיךָ, "to benefit you"
   v. 13a בָּשָׂם לָךְ, "when you cry out"; בָּשָׂם לָךְ, "let them deliver you"
   מְאֹדֶךָ, "your idols"

Verse 11 also employs rhetorical questions to mark the beginning of a new section. It begins with the interrogative מַה ("who"). The subject of the verse is that the Israelites demonstrated they did not fear Yahweh by their practice of idolatry. The verb מָרָא ("to fear") forms an inclusio around the verse. Fearing Yahweh was a goal of the covenant (Deut 13:12; 17:13; 19:20). The verb חָיָה ("to remember") is also used in covenant literature to denote those who have forsaken Yahweh (e.g., Deut 8:18). The term חַּשְׁם ("silent") is used elsewhere in TI and refers to the patience Yahweh demonstrates. Here it is demonstrated by the fact that He has yet to judge Israel. This colon begins with the interrogative הִי and the negative נָל. The verb מָשָׂה ("to put") links this section with verses seven and eight.

Verse 12 begins with a strong declaration by Yahweh. It begins with מִנִּי ("I"). This verse implies judgment is going to come on Israel. The terms מַעֲשֶׂיךָ ("righteousness") and מַעֲשֶׂיךָ ("deeds") link

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Remembering carries with it the idea of living the right kind of life for the Lord. Remembering leads to action; Leslie Allen, s.v. מָרָא, in NIDOTTE, 1:1100-1106; also see Andrew Boling, s.v. מָרָא, in TWOT, 1:242.
this section with 56:1 and 58:1-2. The "righteousness" and the "deeds" refer to things done right. The final colon is that "they will not profit you [Israel]" (יְשׁוּעָה). The verb יִנְתַּלֶּךָ means "to profit or benefit" and is often used of the lack of benefit received from idols (e.g., Isa 44:9, 10; Jer 2:8; Hab 2:18).

Verse 13 intimates that distress is coming on Israel because of her idolatry. It begins with the phrase פָּנַיְךָ הָקִים ("when you cry"). The term פָּנַיְךָ means "to cry out" and is used often to denote a "crying out in horror, anxiety, or distress" (Isa 15:4; 26:17; Jer 8:20). The solution to the problem of Yahweh not helping in verse 12 is answered in verse 13, "let your idols help."

Verse 13 contains two cola that declare what will happen to the idols and two cola that declare a promise to those who trust in Yahweh. The term פָּנַיְךָ in the first colon looks back to the idols (יְהוָה, "your idols") of verse 12. The two cola contain synonyms for "wind" ( PureComponent, שֵׁבֶט).95 There is a wordplay in this instance since PureComponent can refer to either "breath" (Prov 21:6) or to "idols" (Deut 32:21).96 This term links Israel's idols with her coming judgment.

The last two cola in verse 13 contain Yahweh's promise to the faithful. The verb יְהֹואֵל means "to possess" and links this verse with verses 5-6. The parallel verb is שָׁם ("to possess"). It emphasizes the promise of receiving an inheritance for the faithful.

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95BDB, s.v. שֵׁבֶט, 944; BDB, s.v. פָּנַיְךָ, 210.

96K. Seybold, s.v. פָּנַיְךָ, in TDOT, 3:313-20.
Close Reading of Isaiah 57:14-21

The final part of this section (vv. 14-21) injects some encouragement for the faithful and fear for the wicked. The two themes of preparation for Yahweh's return and restoration of the faithful are declared to the people. The different elements that indicate He is going to do something occur in the following:

v. 14, "Build up, build up, prepare the way." "Remove every obstacle."

v. 15, "To revive the spirit of the lowly," "to revive the heart of the contrite."

v. 18, "I will heal him"

v. 19, "And I will heal him."

All these statements in verses 14-19 show what Yahweh will do for those who respond in righteousness to Him. The pattern of the section is as follows:

A Encouragement to the humble (vv. 14-15)
B Address to the wicked (vv. 16-17)
A' Encouragement about healing (vv. 18-19)
B' Address to the wicked (vv. 20-21)

However, there is also the element of warning to the wicked.

This section begins with a series of imperatives that set off the commands in verse 14 as being from Yahweh. They function

97 Motyer says that in 57:1-2 "the righteous move out of hostility into peace; here the thought is the road (home) and the concluding thought guidance into peace (18-19); Isaiah, 357.

98 Oswalt, Isaiah 40-66, 485.

rhetorically in this section to inform the reader that Yahweh is going to do something for faithful Israel.

The commands in the verse are the preparation of a return of the people. The first colon is stated in the positive ("Build up, build up, prepare"), while the second has a negative aspect ("remove every obstacle"). The repeated imperative also occurs in Isa 62:10, where there is reference to a highway. The verb ("to prepare") carries with it the idea "to make clear" or "to free from obstacles" (e.g., Isa 40:3; 62:10; Mal 3:1).

In this verse there is preparation of the "way" (ןְּבֵרָה). The term is also used in Jer 18:15. The word ties this verse with verse 10. The sinful "way" of the people motivates Yahweh to have His people prepare the way for His return. The negative aspect is stated in the statement "they will remove" (יְבָאֲרוּ) every "obstacle" (עֵמֶשׁוֹל) from the way of the people. The term means a "stumbling block" or some "hindrance" (e.g., Lev 19:14). In this verse it refers to some hindrance to the restoration of the people. The term occurs in both cola. This is used to emphasize that there will be a restoration.

Verse 15 is a declaration of the great character of Yahweh and of His willingness to receive the humble of heart. It is tied to verse 14 by the repetition of ("to raise up"). The prominent devices used to highlight this verse are repetition of key terms and chiasm. In the first three cola are several repeated terms (v. 15):

- high
- to dwell
- holy
- high place
- holy
- to dwell
Repetition and chiasm occur in cola d, e, and f:

A נדוק, "contrite"
B נמשל, "lowly"
C נדוע, "spirit"
C' נדוע, "spirit"
B' סגולה, "lowly"
A' סגולה, "contrite"

Another rhetorical device used in verse 15 is antithesis. Yahweh is described as "the high and exalted one" (נשא והר) who lives in a "high" (נשא) place. But He dwells with the "contrite" (נדוק; occurs twice, see above) and "lowly" (סגולה; occurs twice, see above) in spirit. There is an irony between the terms נדוק and סגולה, with the verb סכין providing the tension. The contrast highlights Yahweh's willingness to receive His people. The repetition of the infinitive להחיות at the beginning of the last two cola emphasizes His intent to revive His humble people.

The particle עב connects verse 16 to the infinitives in verse 15 and shows that God's motivation is to restore life.100 It occurs two times in this verse and gives the reason for the actions proposed in verses 14-15. The first two cola in this verse are complementary and reveal Yahweh's present actions and feelings toward Israel's waywardness as described in 56:9-57:13. This present section is a temporary interruption to the indictment against Israel that is resumed in Isa 58:1.

The two complementary verbs are יָרֵד ("I will contend") and ἠμρBern ("I will be angry"). The first verb is from רָדָי, which means "to strive" (see Gen 31:36; Exod 17:2). It is used in Isa 50:8 of Yahweh vindicating His servant. This "striving" against the Israelites was demonstrated by the use of rhetorical questions earlier and by the commands and questions in chapter 58 following. The second verb is ἠμρBern ("I am angry"), which declares the emotions accompanying His striving.

Verse 17 is tied to the previous one by the repetition of the term ἠμρBern ("to be angry") in the first two cola. This verse gives the reason why Yahweh is angry. The reason is revealed in the phrase ἡμρBern ἀμαύρα ("of the iniquity of his unjust gain"). The term ἡμρBern means "iniquity" and in this instance stands for being guilty of iniquity (see Ezek 4:4; 59:3). The term ἀμαύρα means "unjust gain" or "gain made by violence" (see Isa 56:11; Jer 51:13). This phrase is placed first in the colon for emphasis. The final verb in the first colon says: "I (Yahweh) was angry" (ὡς ἐστιν).

The second colon gives the consequence of Yahweh's anger. That anger is the focus in this verse is evident by the repetition of ἡμρBern. The result of the anger was that Yahweh "was angry" and "struck him." The verb ἔπνημι means "to strike" and is often used of God to denote "chastisement" or "sending judgment upon" (e.g., 1 Kgs 14:15).

The term παραμονή ("peace") connects verses 19-21 and forms an inclusio around the unit. It is used to contrast the righteous who experience this peace and the wicked who do not. Verse 19 is
connected to verse 18 by the verb "to heal" (v. 18; v. 19).

Finally, in verses 20 and 21 Isaiah uses imagery to picture the emotional turmoil experienced by those who rebel against His covenant. In using this imagery he recalls tumultuous waters. He uses terms and phrases such as "as a tossing sea"), "which cannot be quiet"), and "its waters stir up mire and mud"). The sea is used to indicate the tumult that people experience (cf. Isa 7:12-14; Jer 6:23). These phrases graphically picture in simile the distress of the wicked.

**Conclusion Isaiah 56:9-57:21**

The section just covered describes the sin of idolatry by the Israelites in sexual language. The sin is pictured as spiritual adultery. The writer uses various graphic terms to describe Israel's sins and to depict Yahweh's attitude toward their sin. In the overall context of TI this section begins the description of Israel's failures that prompt the return of Yahweh to Jerusalem to deliver the righteous and punish His enemies.

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The Israelites' Unacceptable Worship
(Isa 58:1-14)

Translation

Strophe I
1 Cry loudly, do not hold back,
   Like a trumpet lift up your voice,
   And declare to my people their transgression,
   And to the house of Jacob their sins.
2 Yet they seek me daily,
   They delight to know my ways,
   As a nation which practices righteousness,
   And has not forsaken the ordinance of his God.
   They ask me for righteous judgments;
   They delight in the nearness of God.
3 Why have we fasted and you do not see?
   Why have we afflicted ourselves and you do not know?
   Behold, on the day of your fast you find your pleasure
   And drive hard all your workers.
4 Behold for contention and strife you fast
   And to strike wickedly with your fist.
   You do not fast like you do today,
   To make your voice to be heard on high.

Strophe II
5 Is this the type of fast I have chosen,
   A day for a man to afflict his soul?
   Is it for bowing one's head like a reed,
   And for spreading out sackcloth and ashes as a bed?
   Will you call this a fast,
   Even an acceptable day to Yahweh?
6 Is not this the fast which I have chosen,
   To loosen the bonds of wickedness,
   To undo the bands of the yoke,
   To let the oppressed go free,
   And break every yoke?
7 Is it not to divide your bread with the hungry,
   And to bring the homeless poor into your home,
   When you see the naked to cover him,
   And not to hide yourself from your own flesh?
Strophe III
8 Then your light will break out like the dawn
And your recovery will speedily spring forth.
And your righteousness will go before you,
And the glory of Yahweh will be your rear guard.
9 Then you will call on Yahweh and He will answer.
You will cry, and He will say "Here I am."
If you will remove the yoke\textsuperscript{102} from your midst,
The pointing of the finger and speaking wickedness,
10 If you give yourselves to the hungry,
And you satisfy the desire of the afflicted,
Then your light will rise in the darkness,
And your gloom will be as midday.
11 And Yahweh will guide you continually,
And He will satisfy your desire in scorched places;
And He will give strength to your bones,\textsuperscript{103}
You will be like a watered garden,
Like a spring of water whose waters do not fail.
12 Those from among you will rebuild the ancient ruins.
You will raise up the age old foundations.
You will be called a repairer of the breach,
The restorer of the streets in which to dwell.

Strophe IV
13 If because of the Sabbath you turn your foot
from doing your own pleasure on My holy day,
And call the Sabbath a delight,
The holy day of Yahweh honorable,
14 Then you will take delight in Yahweh.
And I will make you ride upon the high places of the land,
And I will feed you with the heritage of Jacob your father,
For the mouth of Yahweh has spoken.

\textsuperscript{102}The term הָעָלֶה, as it occurs in the MT, means "yoke"; BDB, s.v. הָעָלֶה, 557). BHS suggests emending הָעָלֶה to הָעָלֶה, "that which is perverted" (BDB, s.v. הָעָלֶה, 642), based on Ezek 9:9. There are no other textual witnesses to warrant the suggested change.

\textsuperscript{103}The MT reads הָיָמּוֹנָה, "and your bones" (BDB, s.v. הָיָמּוֹנָה, 782). Several MSS suggest הָיָמּוֹנָה, "and your might" (BDB, s.v. הָיָמּוֹנָה, 782). Textual evidence supports the MT reading.
Rhetorical Overview of Isaiah 58:1-14

Unity of Isaiah 58:1-14

Commentators differ in perception of Isa 58:1-14 as a literary unit. Some view verses 1-12 as a unit but consider verses 13-14 as a separate unit because of a shift in theme or subject. Hanson, who views verses 1-12 as a unit both metrically and thematically, relegates verses 13-14 to a later historical period because of the subject of the Sabbath.104 Kosmala, who also separates chapter 58 into two parts because of differing subject matter (fasting in vv. 3-12 and the Sabbath in vv. 13-14), notes that one Qumran manuscript divides the chapter into two paragraphs, beginning a new line with verse 13.105

There are several literary devices that indicate unity in 58:1-14. One of these devices is inclusio. The term נֶפֶץ נֶפֶץ ("Jacob") occurs in verses 1 and 14. In verse one the name occurs within the context of an indictment against Israel because of her sins. In verse 14 it occurs in the context of blessing. Thus, the term נֶפֶץ נֶפֶץ as an inclusio signals a transition within the chapter from an indictment


105Kosmala, "Form," 69.
against Jacob in verse one to a promise of blessing in verse 14.\textsuperscript{106} Adding to the evidence that this is a legitimate inclusio is Muilenburg's observation that important biblical names sometimes serve as structuring devices.\textsuperscript{107} Thus, the term serves as a strong indication that verses 1-14 constitute a literary unit.

 Four other terms occur in verses 2 and 13 that indicate that verses 13-14 are linked to verses 1-12. These terms are אֲתָם ("day"), אֶלֶף ("way"), יִסְדָּר ("to delight in"), and מָעִית ("to do"). As Polan indicates, there is no parallelism or inversion in the occurrences of these terms in verses 2 and 13; they "simply recur as groups of terms clustered together."\textsuperscript{108} Following Boadt, Polan refers to the repetition of word clusters as recapitulation.\textsuperscript{109} According to Boadt, a cluster of terms occurring in the second part of a chiasm may be a recapitulation.\textsuperscript{110} This recapitulation indicates that verses 13-14 should be considered connected to verses 1-12.

 Word repetition also unifies chapter 58. Three terms occur seven times, אֲהַל ("to fast," vv. 3, 3, 4, 5, 5, 6), אֲתָם ("day," vv. 2, 2, 3, 4, 5, 5, 13), and מָעִית ("Yahweh," vv. 5, 8, 9, 11, 14, 14). While repetition of a term several times in a context may represent a particular emphasis, the representation of a term seven times may

\textsuperscript{106} Polan, \textit{In the Ways}, 176.

\textsuperscript{107} Muilenburg, "Hebrew Rhetoric," 106.

\textsuperscript{108} Polan, \textit{In the Ways}, 176.


\textsuperscript{110} Ibid.
be used as a special way of underscoring a message. Some scholars note that the repetition of words or ideas seven times can be used to demonstrate structure and to symbolize perfection.

A close examination of these three terms that occur seven times indicates how they demonstrate unity in the section. While the occurrence of the three terms seven times does not demonstrate any parallelism or inversion, Polan declares that the occurrences of and three times in parallel structure (BA, BA, BA; 58:5aa - 58:5ab, 58:5ca-58:5cb, and 58:6a, 58:13a) indicate that Yahweh was pointing to a particular day of Israel's fasting. The use of these terms together, which culminates in the context of the Sabbath (vv. 13-14), demonstrates that the day of fasting which Yahweh had in mind was the Sabbath.

The divine name also occurs seven times in this passage. Polan states that the seven occurrences of here focus attention on Yahweh's redemptive action for those who accept the admonitions in this passage. The name also serves as a structuring

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111 R. A. H. Gunner, s.v. "Number," in NBD, ed. I. Howard Marshall et al., 3d ed. (Downers Grove, IL: InterVarsity), 834; also see Polan, In the Ways, 178. Other numbers which represent a special focus include 10 and 40.


113 For a diagram and comprehensive study of how these terms function together, see Polan, In the Ways, 178-84.

114 Ibid., 180-81.
device to separate the judgment section (vv. 1-5) from the blessing section (vv. 6-14).

The verb נָשָׂא ("to call") also occurs five times (vv. 1, 5, 9, 12, 13). Polan observes that the term introduces the theme of acknowledgment. In verse one Yahweh commands the prophet to declare to the people their sins. The term occurs in verse five in a rhetorical question, "'Will you acknowledge' (נָשָׂא פֶּצַח) this as a fast?" In verse 12 the proper observance of a fast brings the acknowledgment of a new name ("repairer of the breach"). Verse 13 lays out the conditions for receiving blessings from Yahweh (v. 14). Polan concludes that the theme of acknowledgment occurs on the following four levels: (1) the people's sins, (2) the proper observance of a fast, (3) a new name, and (4) the description of the Sabbath.

The term שֶׁבֶט ("soul" or "life") occurs five times (vv. 3, 5, 10, 10, 11) in Isa 58. Except for the second occurrence in verse 10, all refer to someone fasting. Three times the word occurs with forms of נָשָׂא ("to be afflicted"). This term helps unify the section.

**Strophic Structure of Isaiah 58:1-14**

There is no general consensus concerning the strophic structure of this chapter. Muilenburg divides the chapter into five

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117Ibid.
strophes (vv. 1-3b; 3c-5; 6-9b; 9c-12; 13-14), Polan into five (vv. 1-4; 5 as transitional vs.; 6-9a; 9b-12; 13-14), Hanson into four (vv. 1-4; 5-7; 8-12; 13-14), and Smith into two (vv. 1-5; 6-14).  

Isaiah 58 begins with two divine imperatives of command (v. 1). In this verse Yahweh declares to Isaiah his prophetic mission of confronting Israel with her sins. Two terms appear in the first line of verse one and the last line in verse four:

v. 1b קַלֵּל, "Lift up your voice"
v. 4d קַלֵּל חָזְקָה, "to make your voice heard on high"

Polan considers this an inclusio that marks off the first strophe. To strengthen his proposal, he notes that both sets of terms occur at the end of a colon. As for the purpose of this inclusio, Polan notes that the function of these sets of terms is to "specify the characters of a poem in a play on the idea of 'lifting up the voice.'" However, he recognizes the use of second person masculine singular verbs in verse one and a mixture of second and third person verbs in the other verses (vv. 2-4). He justifies this structure of the first strophe by the occurrence of an inclusio and a progression in subject matter:

(1) the announcement of the sinfulness of the people (v. 1),  
(2) God's description of their actions (v. 2),  
(3) the question of the people to God (v. 3a), and

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118 Muilenburg, "Isaiah 40–66," 676-77; Polan, In the Ways, 186-90; Hanson, Dawn, 104-13; Smith, Rhetoric and Redaction, 101. Smith includes chaps. 58 and 59 as part of a literary unit with 58 containing two strophes and 59 three. Oswalt sees two strophes (vv. 1-5, 6-14); Isaiah 40–66, 492-99. Goldingay is unique in his twofold division (vv. 1-9a, 9b-14); Isaiah, 325-27.

119 Polan, In the Ways, 186.

120 Ibid.
(4) God's response accusing the people of a wrong practice of fasting (vv. 3b-4).\(^{121}\)

Muilenburg ends the first strophe at verse 3c and begins the second strophe with "Behold" (נַחַל) in the middle of verse three.\(^{122}\) This separates the questions of the people in verse 3a-b and Yahweh's answers in verses 3c-12. Muilenburg's proposal, while adequately demonstrating that a new strophe begins between the questions (v. 3b) and answers (vv. 3c-12), does not explain how verse 3ab relates to verses 1-2.\(^{123}\) Smith's proposal that verses 1-5 comprise the first strophe fails to explain why he divides verses five and six when each one begins with the interrogative צִ.\(^{124}\) He recognizes that verse five resembles a transition between verses 1-4 and 6-9a as Polan proposes, but he chooses to include it with verses 1-4. His support for doing this is the occurrence of forms of the words פָּדְל and פָּדָל in verses 3a and 5a.\(^{125}\) He also notes that the negative tone of verse five reflects the negative tone of verses 1-4 and not the more positive tone of the verses following.\(^{126}\)

\(^{121}\)Ibid.


\(^{123}\)Muilenburg also separates vv. 5 and 6; "Isaiah 40-66," 680. He states that v. 5 looks back at the people's complaint (cf. v. 3), while v. 6 looks forward to the kind of fast Yahweh chooses; ibid.

\(^{124}\)Smith, Rhetoric and Redaction, 109.

\(^{125}\)Ibid., Smith follows Muilenburg with this connection; Isaiah 40-66, 680.

\(^{126}\)Smith, Rhetoric and Redaction, 109.
The differences in strophic structure presented by the various commentators demonstrate the sometimes arbitrary and challenging nature of rhetorical studies. This study recognizes four strophes in chapter 58 (vv. 1-4, 5-7, 8-12 and 13-14).

Following Polan's division, the first strophe comprises verses 1-4. The end of the strophe is set apart from verses 5-7 by the use of קֶסֶן as an inclusio. Verse one is an exhortation to the prophet to show Israel her sins. Verse two rhetorically functions as antithesis. Instead of recognizing her shortcomings, Israel continues her daily worship as if she were living faithfully. Verses 3ab and 3cd-4 contain the question and answer format. In the first strophe the focus is on fasting to show how she has failed to please Yahweh. Thus, the first strophe sets up the subject of Yahweh's indictment against Israel ("house of Jacob").

The second strophe (vv. 5-7) is marked by the use of the interrogative יָאָשׁ five times, which links together a series of rhetorical questions:

v. 5a "Is this" (יָאָשׁ יָאָשׁ) the fast Yahweh has chosen?
v. 5c "Is it for bowing" (יָאָשׁ יָאָשׁ) one's head like a reed?
v. 5e "Will you call this" (יָאָשׁ יָאָשׁ) a fast?
v. 6a "Is not this" (יָאָשׁ יָאָשׁ) the fast which I chose?
v. 7a "Is it not" (יָאָשׁ יָאָשׁ) to divide your bread?

These questions unify this strophe and dramatically involve the audience directly.128

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127 Polan, *In the Ways*, 186.

128 See Watson's discussion on rhetorical questions and their functions; *Classical Hebrew Poetry*, 338-43.
The third strophe (vv. 8-12) contains the rhetoric of promise. The term noting the change of subject matter and the beginning of the strophe is הָנִּיח ("then," vv. 8, 9). This draws attention to the promise of restoration if the people obey. The prophet uses "light" imagery (vv. 8, 10) to highlight the promise of restoration. He also uses the figures of "a watered garden" (ברא וּכְנָץ; v. 11) and "a spring of water" (ברא וּכְנָץ; v. 11) to emphasize the promise. Furthermore, he uses allusion to the Exodus (see below) in verses 8-11 to highlight the restored presence of Yahweh among the people if they obey.

The final strophe of chapter 58 (vv. 13-14) is marked off by the use of the conditional particles דָּבָר ("if," v. 13) and הָנִּיח ("then," v. 14). The new subject matter is indicated by the reference to the "Sabbath" (שבת; vv. 13, 13) instead of to fasting.

Close Reading of Isaiah 58:1-4

The first verse in this strophe contains the divine command from Yahweh to the prophet as to the manner in which the message should be delivered and the content of the message. The first two cola contain a series of three imperatives that describe the manner in which the message should be delivered. Rhetorically, these imperatives function to emphasize the important aspect that Yahweh wants these messages to be heard by the people.

The first imperative is "Cry aloud!" (בָּרָעֲשָׁנְךָ). While the verb בָּרָעֲשָׁנְךָ usually means "to call," it sometimes means "to cry with a

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129 Polan includes vv. 2-4 in the first strophe; In the Ways, 191.
loud sound" (Judg 9:7). The term נָאַר refers to the throat as an organ of speech (Ps 115:7) and has the connotation here "to cry out with a full throat," meaning "to cry out loudly." The second imperative, "Don't hold back!" (דָּשֵּׁהִים), complements the first imperative and rhetorically functions to inform the prophet that he is to give full force in declaring Yahweh's message to the people.

The third imperative contains a simile. The prophet is to raise his voice "like a horn" (אַשְׁרֹן). The אַשְׁרֹן was a horn used in war (Judg 7:8) or for religious occasions (Lev 25:9). The rhetorical effect is that his declaration was to be of the same intensity as when the "ram's horn" was summoning the Israelites for war or for worship.

Isaiah has structured verse two with the first and the third lines describing Israel's devoted worship of Yahweh. The second line, however, is stated in the form of a simile indicated by אַשְׁרֹן, declaring that the nation was not righteous and had indeed abandoned the judgments of Yahweh. The antithesis is introduced by יְהַ נֶּאֶשׁ ("me"), the first term in the verse. It marks a new strophe and draws the reader's attention to Yahweh as the object of Israel's fasting. There is

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130 BDB, s.v. נָאַר, 895. The most common synonyms for נָאַר are קָנִה, קֵסִים, and מַטְשָׁר, both meaning "to cry out"; Leonard J. Coppes, s.v. נָאַר, in TWOT, 2:810. Jonker states that it is a technical term for the proclamation of Yahweh's will; Louis Jonker, s.v. נָאַר, in NIDOTTE, 3:972.


a chiastic structure within this verse based on the words "delight," "righteousness," and "justice":

A  נרָגַל, "to delight"
B  נאַבָּק, "righteousness"
C  מְשָׁפְתָּן, "ordinance"
C' מְשָׁפְתָּן, "ordinances of"
B' נאַבָּק, "righteous"
A' נרָגַל, "to delight"

The terms מְשָׁפְתָּן and נאַבָּק recall the use of these terms in Isa 56:1, where Yahweh commanded the faithful to continue to do these things.133

Verses three and four are structured in a question and answer format that allows Yahweh to further declare His indictment against Israel. Verse three begins with the interrogative adverb לָא ("why"), which governs the first two cola and poses two parallel rhetorical questions. The questions are directed to Yahweh and are inquiring as to why He is not responsive to Israel's fasting.

Verse four is connected to verse three by the repetition of ל. It emphatically continues to describe Yahweh's indictment against Israel. The first line continues to describe the nature of Israel's fasting. The term בֵּרֵי ("contention") is the one used for a covenant lawsuit (cf. Isa 57:16).134 However, in this verse it is used of one

133See Polan, In the Ways, 194; Westermann, Isaiah 40–66, 334; Whybray, Isaiah 40–66, 213.

Israelite contending against another. With the phrase "for strife you fast"), Isaiah uses alliteration by the repetition of the ו and ב. This poetic device ties together intricately the sin present in their fasting.

The second line in verse four employs the term יום ("day") and shows a change in time. The second colon in line two contains the phrase אנא לא נופל ("your voice on high"), which corresponds to הים ("lift up your voice") in verse one. This connects the concepts of the declaration of their sins in verse one with the repentance from their sins in verse four.

There is a wordplay in cola 3c and 4a based on the term נא. In verse 3c לא נופל ("your fasting") is in apposition to אנא לא נופל ("you find"). In verse 4a לא נופל ("you fast") is in apposition to לא נופל ("strife"). The wordplay in verse 3c is effected by switching the radicals that change the verb from "to fast" to "to find." In verse 4a the ו and ב are positioned the same as נא, but a homonym with a different meaning is used in verse 4a. In verse 3a the verb means "to find," in verse 4a the term means "to fight." Both connect Israelite "fasting" with their sin. Verses one and four are connected by רם ("to be high") and יراء ("voice"). In verse four the use of יום ("day") emphasizes the fact that the Israelites have realized that their fasts are ineffective.

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136 On נא as "strife," see Milton C. Fisher, s.v. נא, in *TWOT*, 2:593. For נא, see S. Wagner, s.v. נא, in *TDOT*, 8:465-83. Wagner notes that the term is often used of finding God; ibid., 478.
Close Reading of Isaiah 58:5-7

Verses five and six are a unit linked together by the interrogative -ֵית, the pronoun יִהוּד, the term כָּרֹトン ("to fast"), and the repetition of the verb רָאִית ("to chose"). Verse five deals with the heart attitude of the Israelites toward Yahweh, while verse six deals with their treatment of the needy in their midst.

There is an inclusio around verse five using the term כָּרֹトン:

v. 5a Is this the type of "fast" (כָּרֹトン) I have chosen?
v. 5d Will you call this a "fast" (כָּרֹトン)?

Isaiah uses repetition of the -ֵית in verse five. Three of the six cola begin with the interrogative -ֵית.

Verse six emphasizes that judicial behavior on behalf of the needy in the community is a prerequisite for accepted worship. There is a repetition of the verb רָאִית ("I have chosen it"). This repetition of the verb keeps continued focus on the proper kind of fasting Yahweh requires. There is a series of four cola, with the first three beginning with an infinitive. The term מַעֲנֶה ("yoke") occurs twice.

Verse seven is linked to verse six by the introductory particle מִתֶּל. The repetition of this particle continues the use of rhetorical question and allows Yahweh to state the kind of fasting He accepts.

Close Reading of Isaiah 58:8-12

The subject of verses 8-12 is a promise Yahweh gives to the Israelites if they perform the proper kind of fasting. The shift of
subject from verse seven to eight is indicated by the adverb "then". While it seems to function as the protasis in a conditional sentence, there is no "if" preceding it. After describing the proper motive for fasting, the writer rhetorically shifts to a promise. The condition is implied.

In the second colon in verse eight Isaiah uses wordplay based on the root to emphasize Israel's recovery. In talking about Israel's "recovery" he says her recovery will "spring forth." The verb is , which resembles and is used metaphorically of Israel's restoration.

Verses 9b and 10a form the apodosis of a conditional statement that continues through 10b. Verse 9b begins with the conditional particle . This particle governs the next four cola. That these conditions are linked to the ones in verses 5-7 is indicated by the use of ("yoke") in verse 9b and ("to the hungry") and ("the afflicted") in verse 10a. The term occurs in verse six two times while each of the other two occurs once. The writer is linking these verses together. The first two cola in verse 10a contain an AB:BA pattern with the term ("soul") in both cola as the pivot word. Verse 10b contains a promise like the one in verses 8-9a. As in verse 8a "light" imagery is used to emphasize the promise. Thus, there is a pattern repeated in the last verses as such:

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Walter C. Kaiser Jr., s.v. , in TWOT, 2:769. Abegg notes that the term has "a sprouting metaphorical sense of the springing or bringing forth of salvation and desire (2 Sam 23:5), righteousness (Isa 45:8; 65:11), and healing (Isa 58:8)"; M. G. Abegg Jr., s.v. , in NIDOTTE, 3:815-17. See also J. G. Baldwin, " as a Technical Term in the Prophets," VT 14 (1964): 93-97.
A Conditions for acceptance (vv. 6-7)
   v. 6, נָסוֹקָה ... וַתִּרְעַגְּפֵהּ; v. 7, נָשָׁהּ וְתַהְפָּאָה.
B Promises after obedience (vv. 8-9a)
   v. 8, חָמָה
A' Conditions for acceptance (vv. 9b-10a)
   v. 9b, נְשָׁהָהּ ... וַתִּרְעַגְּפֵהּ; v. 10a, נָשָׁהּ וְתַהְפָּאָה.
B' Promises after obedience (vv. 10b-11)
   v. 10b, חָמָה

Verse 11 continues the promises for obedience. The Exodus motif is reflected in the first three cola. The terms תּוֹדָה ("to guide"), בְּכָל הָאָרֶץ ("in scorched places"), and נְשָׁהָהּ וְתַהְפָּאָה ("strength to your bones") reflect the Exodus tradition while looking to the new Exodus.138 In verse 11a there is repetition of two terms which occur in verse 10a:
   A v. 10a, נָשָׁהָהּ וְתַהְפָּאָה, "you satisfy"
   B נָשָׁהָהּ וְתַהְפָּאָה, "soul"
   B' v. 11b, נָשָׁהָהּ וְתַהְפָּאָה, "your soul"
   A' נָשָׁהָהּ וְתַהְפָּאָה, "he will satisfy"

This repetition and chiasm rhetorically highlight the promise that if the Israelites satisfy the desire of the afflicted (v. 10a), then Yahweh will satisfy their desires (v. 11b).139

Verse 12 concludes this strophe and contains the themes of rebuilding and restoration, which are a major subject in chapters 60—62. The four terms he uses to highlight this subject are נָשָׁהָהּ וְתַהְפָּאָה ("and they shall build"), נָשְׁבֵּת (ni., "to raise up"), נָשָׁהָהּ וְתַהְפָּאָה ("repairer"), and נָשָׁהָהּ וְתַהְפָּאָה.


139 Polan also recognizes this "if . . . then" relationship; In the Ways, 220.
("restorer"). In the last two cola of verse 12 is a repetition of the ש and ב. This continues in verse 13:

v. 12b, יָשָׁר בַּעֲבוֹדָתָךְ הואָה, "the restorer of the streets in which to dwell"
v. 13a, יָשָׂרָה שִׁישְׁבָה יָשָׁרָה, "if because of the Sabbath you turn"

The repetition helps to form a transition from verse 12 to 13, which introduces a new subject.

Close Reading of Isaiah 58:13-14

One of the chief rhetorical devices in verse 13 is repetition. The twice repeated terms include יָשָׁרָה and יָשָׂרָה in cola one and three, יָשָׁרָה in cola b and e, יָשָׁרָה in cola b and f, יָשָׁר הָעָם in cola b and d, יָשָׁרָה in cola d and e, יָשָׁר הָעָם in colon f. As noted above the terms יָשָׁרָה, יָשָׂרָה, and יָשָׁרָה occur here again, as well as יָשָׂרָה and יָשָׁרָה. By the number of repeated terms, the author has heightened the crescendo as he concludes the section.

Verse 14 contains the promises that accompany the conditions set out in verse 13. The verse begins with the adverb נא. The first three deal with a restored relationship with Yahweh. The third colon states that "And I (Yahweh) will feed you with the heritage of your father Jacob." The verb יָבֵשׁ ("to eat") shows a reversal of the eating theme of this chapter. Instead of refraining from food, the Israelites would be fed. This deals with spiritual blessings, but it seems to have been used strategically. The author ends the verse and section with the formula, נא בַּיָּהוּ הוא ה' ("for the mouth of Yahweh has spoken").
Conclusion to Isaiah 58:1-14

In this section the prophet explores further the sins of Israel. Its contribution to the overall section is the pronouncement in the first verse that the prophet's commission was to declare to Israel her sins. The prophet then examines the sins of Israel with regard to her fasting. He does this by the use of rhetorical questions, conditional statements, both stated and implied, abundant word repetition, allusion, and imagery.

A Rhetorical Examination of Isaiah 59:1-21

Translation

Strophe I

1 Behold, Yahweh's hand is not shortened so that it cannot save, Neither is His ear heavy so that He cannot hear.
2 But your iniquities have made a separation between you and your God, And your sins have hidden His face from you so that He cannot hear.
3 For your hands are defiled with blood, And your fingers with iniquity. Your lips have spoken falsehood, Your tongue utters wickedness.
4 No one sues righteously And no one pleads honestly. They trust in confusion and speak lies, They conceive mischief and bring forth iniquity.
5 They hatch adder's eggs and weave a spider's web. The one eating from their eggs dies, And from that which is broken a snake breaks forth.
6 Their webs will not become clothing, And they will not cover themselves with their works. Their works are works of iniquity. And an act of violence is in their hands.
7 Their feet run to evil, And they hasten to shed innocent blood. Their thoughts are thoughts of iniquity,
Devastation and destruction are in their highways.

8 They do not know the way of peace,
   And there is no justice in their tracks.
   They have made their paths crooked;
   Whoever treads on them does not know peace.

Strophe II

9 Therefore justice is far from us,
   And righteousness does not overtake us.
   We hope for light, but behold darkness,
   For brightness, but we walk in gloom.

10 We grope along the wall like blind men,
    We grope like those who have no eyes.
    We stumble at midday as in the twilight.
    Among those who are vigorous we are like dead men.

11 All of us growl like bears,
    And moan sadly like doves.
    We hope for justice but there is none,
    For salvation, but it is far from us.

12 For our transgressions are multiplied before you,
    And our sins testify against us,
    For our transgressions are with us,
    And we know our iniquities,

13 Transgressing and denying the Lord,
    And turning away from our God,
    Speaking oppression and revolt,
    Conceiving in and uttering from the heart lying words.

14 And justice is turned back,
    And righteousness stands far away,
    For truth has stumbled in the street,
    And uprightness cannot enter.

15 Yes, truth is lacking,
    And he who turns aside from evil makes himself a prey.
    Now the Lord saw,  
    And it was displeasing 140 in His sight that there was no justice.

Strophe III

16 And He saw that there was no man,
   And was astonished that there was no one to intercede.

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140 BHS suggests reversing the words and read, "In his eyes and 'he knew'" (בְּדֵי), replacing בָּדִיע, "it was displeasing," with בָּדַע, "to know."
Then His own arm brought salvation to Him,
And His righteousness upheld Him.
17 And He put on righteousness like a breastplate,
And a helmet of salvation on His head.
And He put on garments of vengeance for His clothing,
And wrapped Himself with zeal as a mantle.
18 According to their deeds, so He will repay,
Wrath to His adversaries, recompense to His enemies.
To the coastlands He will make recompense.
19 So they will fear\textsuperscript{141} the name of the Lord from the west,
And His glory from the rising of the sun.
For He will come like a rising stream,
Which the wind of the Lord drives.
20 And a Redeemer will come to Zion,
And to those who turn from transgression in Jacob, declares the Lord.
21 "And as for Me, this is My covenant with them," says the Lord:
"My Spirit which is upon you, and My words which I have put in
your mouth, shall not depart from your mouth, nor from the
mouth of your offspring, nor from the mouth of your offspring's
offspring," says the Lord, "from now and forever."

Rhetorical Overview of Isaiah 59:1-21

Unity of Isaiah 59:1-21

Word repetition is the major rhetorical device unifying
chapter 59. The terms יָהָ֑וֶה ("Yahweh") and מִסְרַ֑ה ("justice") occur six
times; יְשׁוּפָ֑ה ("righteousness") occurs five times; and בָּשְׁמַ֑ו ("to speak")
and בָּשָׁמ֑ו ("to murmur") occur four times.\textsuperscript{142}

As stated above, the term יָהָ֑וֶה occurs six times (vv. 1, 13,
15, 19a, 19b, 20). Muilenburg notes that it is usual for the divine

\textsuperscript{141}Many Hebrew MSS read רָאוּ, "to see," instead of רָאָ֑ו, "to fear."
The versions follow the MT.

\textsuperscript{142}See Polan, \textit{In the Ways}, 245.
name to occur at the beginning and end of a literary unit.\textsuperscript{143} The occurrence in verse one pictures the hand of Yahweh as an image of His "redemptive strength."\textsuperscript{144} There are three occurrences at the end of the unit. The name of Yahweh will be revered in verse 19a; in verse 19b Yahweh's powerful and quick coming is described as a rushing stream that the wind of Yahweh drives. Verse 20 ends with the frequently used "declares Yahweh" (cf. 56:8). In verse 13 the sins of Israel are declared to be against Yahweh.\textsuperscript{145} In verse 15 Yahweh is portrayed as an eyewitness to the sins of Israel and is angry that there is no justice.

Another key word appearing six times is מַעֲשֵׂי ("justice," vv. 4, 8, 9, 11, 14, 15). Polan notes the distinguishing characteristic of the use of מַעֲשֵׂי with מַעֲשֵׂי in the repetition of the "refrain-like expression," "there is no justice," in verses 4a, 8ab, 11ba, and 15bb.\textsuperscript{146} The repetition of the refrain highlights the major problem in Israel prompting the return of Yahweh to establish justice. The other two occurrences of מַעֲשֵׂי (vv. 9, 14) point to Israel's recognition that Yahweh's justice is not practiced in the land (v. 9, "Justice is far from us,"; v. 14 "Justice is turned back").

\textsuperscript{143}Muilenburg, "Rhetoric," 106.

\textsuperscript{144}Polan, \textit{In the Ways}, 245.

\textsuperscript{145}Some commentators observe that the occurrence of מִלָּה in v. 13 especially identifies the sins of Israel as a rebellion against Yahweh; Bonnard, \textit{Le Second Isaie}, 390; Polan, \textit{In the Ways}, 246; Westermann, \textit{Isaiah 40–66}, 349. Polan further observes that מִלָּה ("our God"), when parallel with Yahweh, indicates the "personal nature of the revolt as being against our God"; \textit{In the Ways}, 246.

\textsuperscript{146}Ibid.
Also helping to unify chapter 59 is the term מַשֵּׁת ("righteousness"). The word occurs five times (vv. 4, 9, 14, 16, 17). Three times it occurs in declarations of the lack of righteousness in the land (vv. 4, 9, 19). In the other two occurrences מַשֵּׁת is used in salvific contexts (vv. 16, 17). In verse 16 Yahweh's righteousness upholds Him; in verse 17 He arms Himself with righteousness.

The term מְשָׁאָה ("to speak") occurs four times (vv. 3, 4, 13c, 13d). In verses 3 and 13d it is used with מִשְׁפָּט ("deceitful") to denote deceptive speech. These references link the reason for Yahweh's absence (v. 3) with the confession of the people (v. 13) and "show progress from an accusation of deceitful speech to an acknowledgment of it by those reproved." The term מִשְׁפָּט occurs with מְשַׁפֵּט ("to conceive") in verses 4 and 13c:

v. 4b They trust in confusion and "speak" (מְשָׁאָה) lies;
"They conceive mischief" (מְשַׁפֵּט) and bring forth iniquity.

v. 13 "Speaking" (מְשָׁאָה) oppression and revolt,
"Conceiving" (מְשַׁפֵּט) and saying lying words.

The use of the infinitives in these verses portrays the deceptive speech as currently in progress. The term מְשָׁאָה pictures the sin as

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147Scullion, "SEDEQ-SEDAQAH" 345; Polan, In the Ways, 247; Whitley maintains that Yahweh's "righteousness" in DI suggests "the character of essence of deity, so the abstract noun . . . may denote 'divine rule,' divine influence, of conditions acceptable to the divine will"; C. F. Whitley, "Deutero-Isaiah's Interpretation of šedeq," VT 22 (1972): 469-75.

148Polan, In the Ways, 247.

149GKC, 346, speaks of these two infinitives as having an historical sense, describing actions that are still being performed.
forming in a wicked heart. The terms ָָּוְָ and ָָּו connect the sin of the people with the confession, as did ָָּוְָ and ָָּו.

A final significant term that occurs four times is ָָּוְָ ("to murmur," vv. 3, 11a, 11b, 13b). This term has the basic meaning of a low sound such as a moan or groan, but often refers to wickedness emanating from the heart of man. With ָָּוְָ this term adds to the deceptive speech theme in this strophe by adding the element of deceitful murmuring or groaning.

Polan observes that the "literary device with the same words recurring three times in close proximity to one another" provides unity in the section. This device occurs four times in chapter 59 (vv. 6, 12-13a, 17, 18).

The first example of a term occurring three times is ָָּוְָ ("works") in verse six:

Their webs will not become clothing,
Nor will they cover themselves with "their works" (ָָּוְָּיִם); "Their works" (ָָּוְָּיִם) are "works of" (ָָּוְָּיִם) iniquity.

The second three-fold occurrence of a root is ָָּוְָ ("transgression") in verses 12-13a:

v. 12a For "our transgressions" (ָָּוְָּי) are multiplied before you . . .

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150 S.v. "Birth," in DBI, 95. This work cites Isa 59:4-5 as graphic imagery of the origin of sin and as an antithesis of being born of God.

151 Herbert Wolf, s.v. ָָּוְָ, in TWOT, 1:468; see also A. Negorta, s.v. ָָּוְָ, in NIDOTTE, 3:321-24.

152 Polan, In the Ways, 250.

v. 12c For "our transgressions" (נְשָׁעָתָם) are with us...

v. 13a "Transgressing" (מָשָׁפָה) and denying Yahweh...

In Isaiah 59:17 the root חָפֵל is used of Yahweh's preparation for battle:

"And He put on" (חָפֵל לָהו) righteousness like a breastplate, and a helmet of salvation on His head;
"And He put on" (חָפֵל לָהו) garments of vengeance for "clothing" (תְמַלְמָל),
and wrapped Himself with zeal as a mantle.

Finally, the root חָפֵל is used for the works of the Israelites and the recompense they will receive because of those deeds:

According "to their deeds" (חָפֵל לָהו) He will repay, wrath to His adversaries, "recompense" (רֵכְשָׁה) to His enemies;
to the coastlands He will make "recompense" (רֵכְשָׁה).

These terms occurring in triplicate in close proximity bring special emphasis to the theme of their respective contexts. These contexts are examined under their respective strophes.

Strophic Structure of Isaiah 59:1-21

Various proposals are offered concerning the strophic structure of chapter 59. Different divisions are offered by Bonnard (vv. 1-3, 4-8, 9-15a, 15b-20), Hanson (vv. 1-8, 9-20), Polan (vv. 1-3, 4-8, 9-13, 14-20), Muilenburg (vv. 1-4, 5-8, 9-15a, 15b-17, 18-20), Oswalt (vv. 1-8, 9-15a, 15b-20, 21), Smith (vv. 1-8, 9-15a, 15b-20), Westermann (vv. 1-3, 4-8, 9-11, 12-15a, 15b-20), and Whybray (vv. 1-4, 5-8, 9-15a, 15b-20).154 Except for Hanson's proposal of two

154 Bonnard, Le Second Isaie, 572; Hanson, Dawn, 113-17; Polan, In the Ways, 256; Muilenburg, "Isaiah 40–66," 687-95; Oswalt, Isaiah 40–66, 510-13;
large strophes, most commentators vary only slightly in their
proposals. The variety of proposals indicates the sometimes arbitrary
nature of rhetorical examinations.

Based on rhetorical factors and subject matter this writer
divides chapter 59 into four strophes: verses 1-8, 9-15, 16-20 and
21. These large strophes have smaller subdivisions within them to
account for some of the varied proposals. Except for Hanson and
Polan, the commentators mentioned above see a division between
verses 8 and 9 and between 15a and 15b. Since there is general
agreement that there are obvious changes in subject matter from
verses 8 to 9 and from 15a to 15b, this fourfold division is a viable
alternative.

Several rhetorical factors indicate that verses 1-8 comprise
the first strophe. One of the rhetorical devices is word clusters.
Terms indicating moral decay occur seventeen times in these eight
verses. References to Israel's sin include ינחיהוים ("your iniquities," v.
2), והפיניקים ("your sins," v. 2), והפיניקים ("they are defiled," v. 3),
3), וַּ֣יְהוֹד ("confusion," v. 4), וַּ֣יְהוֹד ("lies," v. 4), שַׁ֣מְי ("mischief," v. 4), 
("iniquity," vv. 4, 6, 7), וַּ֣יְהוֹד ("violence," v. 6), וַּ֣יְהוֹד ("to evil," v. 7), שֵׁ֣מְי ("destruction," v. 7), שַׁ֣מְי ("devastation," v. 7), and יַּּֽשֶּׁ֣מְי ("they are

Smith, Rhetoric and Redaction, 114-25; Westermann, Isaiah 40–66, 342-45;

155 The NASB, NEB, and RSV also reflect this proposed strophic
division.
crooked," v. 8). The cluster of these terms unifies the strophe around the subject of moral decay.

The use of metonymy also unifies strophe I. The author uses metonymy (part for the whole) to emphasize the complete sinful nature of the Israelites. He refers to "hands" (ספירות, v. 3; ספירות, v. 6), "fingers" (צלמות, v. 3), "lips" (שפתותיך, v. 3), the "tongue" (שפהך, v. 3), and "feet" ( רגליך, v. 7). The reference to various anatomical parts indicates that the whole person is sinful. This complete corruption is seen in that they speak (v. 4), think (v. 7), and act (v. 6) sinfully.

Other terms or roots repeated in this section also indicate unity. These include "iniquity" (עונתך, v. 2; עונתך, v. 3), "blood" (דם, v. 3; דם, v. 7), "iniquity" (עון, vv. 4, 6, 7), "speaking" (דברך, v. 3; דברך, v. 4), and "justice" (_processing characters, v. 4; Processing characters, v. 8).

The description of Israel's sins (vv. 1-8) is followed by a confession of those sins (vv. 9-14). This unit is indicated by the change in speaker to a first person perspective in verses 9-13. An inclusio using the terms ידידי ("righteousness," vv. 9, 14) and ממּות ("far away," vv. 9, 11, 14) envelops the second strophe.

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156 Watson notes that references to body parts often are used to signify the entire body and not merely the individual parts; _Classical Hebrew Poetry_, 321. Caird defines metonymy as "calling a thing by the name of something typically associated with it"; G. B. Caird, _The Language and Imagery of the Bible_ (Philadelphia: Westminster, 1980), 136.

157 The commentators who view vv. 9-14 as a confession include Bonnard, _Le Second Isaie_, 326; Hanson, _Dawn_, 119; Muelenburg, _Isaiah 40–66,"_ 690; Polan, _In the Ways_, 255; Whybray, _Isaiah 40–66_, 223.
Rhetorically, the function of this section is a confession by Isaiah on behalf of the nation based on the description of Israel's sins in the previous strophe. The words that tie the two strophes together are "sin," vv. 2, 12), "iniquity," vv. 2, 3, 12), "justice," vv. 8, 12), and "to conceive," vv. 4, 13).

The third strophe begins in verse 16 and continues through verse 20. The new section is noted by the change in person from the second person verbs in the confessional section to the third person in verses 16 following. The perspective changes from Israel speaking to Yahweh speaking. The latter part of the strophe is noted by the narrative that concludes the section.

Close Reading of Isaiah 59:1-8

Verse one begins with the particle "Behold!"), which emphasizes the truth declared in the opening verse. The two cola are structured in the same manner with a negative verb beginning each individual colon. This highlights the fact that Yahweh is not the problem. The prophet uses anthropological characteristics for Yahweh (Yahweh's hand"; His ear"). The repetition of the partitive on each of the last infinitives emphasizes the separation between Yahweh and Israel.

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158Smith notes that while 59:9-14 resembles a community lament (see Muilenburg, "Isaiah 40–66," 690), it is likely that the prophet is speaking and confessing sins on behalf of the people; Smith, Rhetoric and Redaction, 120.

159GKC, 469-70; see also Labuschagne, "The Particles ' and ',” 1.
Verse two presents a summary statement of the problem which verses 3-8 explain in detail. The explanatory nature of the verse is indicated by כ י מ נ ה כ י מ נ ה that begins the verse. Polan notes that the particle "can signal a manner of contrast which explains the preceding negatives."\textsuperscript{160} This verse is tied to verse one by the repetition of the term כ י מ נ ה ("to hear"), which is not Yahweh's "heavy ear," but the sin of the Israelite people. The partitive כ י מ נ ה also ties verse two with verse one. There is a cluster of the second person personal pronoun in verses 2-3. There are nine occurrences of the ending in the two verses, thirteen in all counting the other words ending with כ י מ נ ה:\textsuperscript{161}

v. 2 כ י מ נ ה, "for"; כ י מ נ ה, "your iniquities"; כ י מ נ ה, "to separate"; כ י מ נ ה, "between you"; כ י מ נ ה, "your God";
כ י מ נ ה, "your sins"; כ י מ נ ה, "His face"; כ י מ נ ה, "from you"

v. 3 כ י מ נ ה, "your hands"; כ י מ נ ה, "in blood"; כ י מ נ ה, "your fingers"; כ י מ נ ה, "your lips"; כ י מ נ ה, "your tongues"

This alliteration places focus on the Israelites as the guilty party. The structure of the a and c cola highlights the sins of Israel as the problem with כ י מ נ ה beginning colon a and beginning colon c. The separation existing between Yahweh and Israel is emphasized by the use of the verb כ י מ נ ה ("to separate"), the two-fold occurrence of כ י מ נ ה ("between"), and the partitive כ י מ נ ה. The full blame for

\textsuperscript{160}Polan, \textit{In the Ways}, 258; see also \textit{GKC}, 500; Muilenburg, "Usages of כ י מ נ ה," 140.

\textsuperscript{161}cf. Polan, \textit{In the Ways}, 258-59. This is another example of Hebrew end-rhyme; Watson, \textit{Classical Hebrew Poetry}, 223.
the separation falls on Israel. Hanson notes that "face" in 59:2b may suggest a cultic issue is at stake.162

Verse three continues the thought of verse two but with a more detailed description of Israel's sins. It is tied to verse two not only by the pronominal endings (mentioned above), but also by the conjunction "מִי. Its occurrence here functions the same as in verse two.163 Whereas verse two looks at the general cause of the separation between Yahweh and His people, verse three brings focus on some of the specific sins of the people.

One of the major rhetorical devices Isaiah uses in verse three is metonymy. He uses individual body parts to point to specific sins practiced by Israel.164 In the first line Isaiah uses "hands" and "fingers" to denote that the people are defiled by shedding innocent blood. In the second line he uses "lips" and "tongue" to speak of lies told by the people (denoted by the use of לַעֲבוֹן and לַעֲבוֹן). There is a movement from general to specific in the two lines: from hand to fingers and from lips to tongue.

Verse four has two subjects. The first two cola deal with legal righteousness which the Israelites are not seeking. This thought is emphasized by the repetition of יְנִשָּׁה at the beginning of each colon.

162Hanson, Dawn, 121.

163GKC, 500; Muilenburg, "Usages of מִי," 140.

The parallel verbs נָאַה ("to call") and שִׁפְעָה ("to judge") indicate that legal issues are the question here.\(^{165}\)

The second line in verse four contains two cola with two verbs each. The second colon in line two uses figurative language of reproduction (הֵרֵץ, "to conceive mischief"; יִשָּׁל, "bring forth iniquity") to describe the evil produced by the Israelites.

The theme of reproduction is carried over from verse four to verse five, but the figure changes to that of animal reproduction. In verse five the Israelite production of evil is compared to "adders hatching eggs" (קִרְוִים, "adders") and "spiders weaving a web" (קָפִים, "spiders").\(^{166}\) This thought carries over to verse 6a. Several terms occurring twice in this section are בְּקָטָן ("eggs") and בְּקָט ("to hatch"), and בְּקָטָה ("webs").

The transition from verse 6a to 6b of replacing "web" with "works" (קְפִים) focuses on the "works" of the Israelites. The prophet emphasizes the character of these works by repeating the term twice in an infinitive construct relationship beginning the next colon, מָשִׂים ("their deeds") and מָשׂים ("deeds of"). He characterizes these works as works of "iniquity" (יִשָּׁוֶת). The last colon is tied to verse three by the term יָד ("hand").

\(^{165}\) Polan designates this as a trial speech; In the Ways, 265; also see Dijkstra's discussion of lawsuits in DI; Dijkstra, "Lawsuit," 251-71.

\(^{166}\) DBI notes that the term translated adder refers to the cockathrice. The "cockathrice, a common symbol in heraldry, was believed to be the product of a rooster's egg being incubated by a snake and resulting in a dragonlike hatchling (Is 59:5"; s.v. "Mythical Animals," in DBI, 580.)
The prophet ends this section the same way he concluded chapter 57 with a reference to a lack of peace for those who practice iniquity. The terms שָׁלוֹם ("peace") and יִדְעُ ("to know") form an inclusio around the verse:

v. 8a "They do not know" (יִדְעָה) the way of "peace" (שָׁלוֹם).

v. 8d Whoever treads on them does "not know" (יִדְעָה) "peace" (שָׁלוֹם).

These cola emphasize the lack of peace for those who pursue a sinful lifestyle. The prophet also mentions נִשְׁפֶּת. The use of the terms יָדֵי ("way"), נָרָה ("in their tracks"), and נַחֲלָה ("their roads") emphasizes the truth that the direction and lifestyle have been set for iniquity. These are figurative for the direction of one's life. The concluding truth of this section is that there is no peace on the evil path Israel has chosen.

Close Reading of Isaiah 59:9-15

Verse nine is set apart from verses 1-8 by the introductory יח ("therefore"), which indicates that this strophe (vv. 9-15) is a result of the previous one.\textsuperscript{167} In addition to the words which form an includsio around the section, the author uses several other words in repetition to tie the section together. These include מִנָּה ("from us," vv. 9, 11), חָסְרָה ("transgression," vv. 12, 12, 13), וַחֲדָשׁ ("truth," vv. 14, 15), and לְכַפֵּר ("to stumble," vv. 10, 14).

\textsuperscript{167}GKC, 384; see also Muilenburg, "Hebrew Rhetoric," 137. Smith notes that v. 9 is a transition from vv. 1-8, demonstrating a "cause and effect" relationship; \textit{Rhetoric and Redaction}, 121.
Verses 9-11 form the first section in Isa 59:9-15. It is marked off by several terms which form an inclusio around the section:

v. 9 פָּרָה, "it is far off"; מִשְׁפָּט, "justice"; יָנָה, "from us";
נַפְשָׁה, "we hope"

v. 11b רָפָא, "we hope"; לְפָשַׁת, "for justice"; לֹא עָנָה, "it is far";
לְפָשַׁת, "from us"

Within these terms occur several figures that denote the moral corruption of Israel.

Verse nine begins with יְנִי, "therefore"). which denotes the result of the previous strophe. In the first two cola the prophet recalls the two major themes of "righteousness" and "justice" in TI and states figuratively that they are not a part of Israel's experience. The roots מִשְׁפָּט and רָפָא occur in verses four and nine. They are said to be "far from us" (לְפָשַׁת מִשְׁפָּט) and "they do not overtake us" (לְפָשַׁת לֹא עָנָה).

The second half of the verse speaks of the disappointed expectations of the Israelites. Again the prophet uses figurative language. He uses the figure of "light" to signify the "righteousness" and "justice" for which they are waiting. The disappointment is emphasized by the term לְפָשַׁת occurring in the middle of the colon.


169 Polan, In the Ways, 276.

170 On the symbolism of "light" as salvation bringing righteousness and justice, see Sverre Aslen, s.v. רָפָא in TDOT, 1:160.

171 For interjections used for emphasis see GKC, 307.
The terms רֶעֶש ("darkness") and נַעֲלִית ("gloom") figuratively describe the moral decadence of Israel.\textsuperscript{172}

Verse 10 continues the theme of darkness introduced at the end of verse nine. To describe Israel's sin the writer uses the figure of a blind man walking. The comparative particle ב occurs in each of the four cola to express vividly the motif of blindness.\textsuperscript{173} Within the verse the verb נָשְׁפֹּט ("we grope") forms an inclusio around the first two cola emphasizing the "groping" of the Israelites.

Verses 12 and 13 form the next section. The term הַנַּעֲלִית ("transgression") occurs three times in various forms in the two verses and in the same context with הָעֵשׂ ("sin") and בֵּית ("iniquity"). This repetition emphasizes the subject of Israel's confession, that is, that they are guilty of sin against Yahweh.

Verse 12 begins with the particle יָכ, which connects it with the previous section and explains why Israel is in such a shape as the previous figures portray them. This explanation is further emphasized by the repetition of יָכ in the third colon (cf. v. 9). The intensification of the description of sin is enhanced by the verb רָב ("they are multiplied"), which begins the section. There is a rhyme in the third colon in verse 13, (see v. 14 also). It reads הָרָיָה הָרָיָה ("conceiving and uttering").\textsuperscript{174}

Verses 14 and 15 form the last section in 59:9-15. It is structured by the occurrences of "truth" and "justice" in a chiasm:

\textsuperscript{172}S.v. "Darkness," in \textit{DBI}, 192.

\textsuperscript{173}Watson, \textit{Classical Hebrew Poetry}, 262.

\textsuperscript{174}Ibid., 229-33.
They are linked to verse nine by the terms מְשַׁפְּרָה ("justice"), נְדָרָה ("righteousness"), and פְּרָקָה ("far away"). The same theme occurs in both verses, that is, that "justice" and "righteousness" are far from Israel.

Close Reading of Isaiah 59:16-20

Verses 15b and 16 are linked together by the repetition of אֲנָמָל ("and he saw") at the beginning of both cola. There is also the repetition of מִסְפַּר ("for there is no one") in verse 15b one time and in verse 16a twice. Thus, at the end of the second strophe, there are indicators of the subject in the last strophe.

In the first two cola of verse 16 the prophet records Yahweh's evaluation. The two cola are linked by the repetition of מִסְפַּר. The truth emphasized was that there was no man to intercede. The noun שָׁנָא ("man") in colon one is parallel to מְסַפְּרָה ("intercessor") in the second colon. The two parallel verbs at the beginning of the two cola are אֲנָמָל ("and He saw") and מִסְפַּר ("and He was astonished"). There is a progression from the first to the second colon, a movement from Yahweh's viewing the problem to His reaction to it. The verb מִסְפַּר ("and He was astonished") is a strong term that emphasizes the Lord's reaction.

The second line of verse 16 shows that Yahweh takes matters into His own hands. One rhetorical feature the prophet uses
is anthropomorphism. He says Yahweh's own arm brought salvation to Him. As was discussed earlier, this "salvation" is deliverance from evil.

Verse 17 is connected to 16 by the repetition of terms. The terms occur in chiastic order:

v. 16 A מָשָׁלַח, "brought salvation"
    B [לְצָרָיו], "His righteousness"

v. 17 B' צְדָקָה, "righteousness"
    A' שׁוּשָׁנָה, "salvation"

The link between the two verses is a rhetorical way for the prophet to begin to explain how Yahweh brought salvation.\(^{175}\)

In verse 17 the prophet uses clothing imagery for Yahweh to define the mission Yahweh will execute on behalf of Israel.\(^{176}\) The figure pictured is of a warrior getting ready for battle. The root לְשׁוֹם occurs three times. The words " גְּבוֹמָה, "garments of"), שֵׁרָאָה, "breast-plate"), ולָלֵי, "helmet"), and יָטֵרָה, "as a mantle") occur once each. The first and the fourth cola each contain similes. The four cola in this verse are very descriptive. The first colon indicates "righteous" character, the second colon that His mission includes salvation, the third that His mission also contains elements of "vengeance" (יִשְׁע), and the fourth His aggressive desire to perform the mission (יִתַּח, "zeal").

Verse 18 describes further the idea of the vengeance mentioned in verse 17. The verse is a tightly formed chiasm that

\(^{175}\)Smith notes that when these verses are used together they have soteriological significance; Smith, *Rhetoric and Redaction*, 123.

\(^{176}\)for this and other uses of clothing imagery; s.v. "Garments," in *DBI*, 320.
rhetorically highlights the recompense Yahweh will give to His enemies. The chiasm is as follows:

A  Jebel 'ish, "recompense, He will repay"
B  'ish, "recompense"
A'  'ish, "He will repay recompense"

As indicated by the repetition of the terms, the key theme of the verse is that Yahweh will "repay recompense." The structure of the first colon, "according to their deeds, accordingly He will repay" ("according to their deeds, accordingly He will repay"), indicates that the payback will be proportional. The repetition of the structure demonstrates this. The second colon, describes the "payback" and the target ("enemies," "adversaries"). The parallel nouns "wrath" (יהוה יִרְשָׁה) and "recompense" (ךָּצִל) indicate that the "payback" is Yahweh's wrath. The target of the "wrath" is indicated by the parallel nouns with the prefix, ("to His adversaries") and ("to His enemies"). The cola are very emphatic and definite in their declaration.

The last line in verse 19 reverts back to a description of the manner in which He will bring salvation. The verse begins with the particle "because", which explains the reason His reputation will be known. Isaiah uses a figure of speech here. He uses the image of a rushing stream marked by the prefix ("as"). The focus here is on the "rushing," which indicates manner. The term (which means

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177 A significant question from this passage is "who are Yahweh's foes?" Some believe the enemies are outside the nation of Israel; Westermann, Isaiah 40–66, 350; and tentatively, Muilenburg, "Isaiah 40–66," 695. Some believe Israel is the enemy; Bonnard, Le Second Isaïe, 393-94; and Hanson, Dawn, 125.

178 Muilenburg, "Usages of 'ב" 149.
"narrow," has the idea here of "swift" and "powerful." Thus, the picture presented is that Yahweh's invasion will be very dramatic. The second colon, which complements the first and carries the idea further, states the force behind this powerful invasion. The "wind of Yahweh" will drive the one invading. The verb הָעַל, from הָלַךְ ("to flee" or "escape") occurs only here in the polel and means "to drive." Thus, the picture of a compelling force is behind the invasion.

The prophet presents the purpose of the mission in verse 20. This verse is linked to verse 19 by the repetition of the verb נָזַה ("to come"). It contains three cola, which are used to mark the end of the poetic section of Isa 59:15b-21. The purpose is noted in the first colon by the use of the nominative רֹאשׁ ("Redeemer"). The Redeemer is coming to two things. These are noted by the use of the הָלַךְ of direct object. The first direct object notes the geographical place, הָרָה ("to Zion"). The second phrase states that Yahweh will come to the people "turning from transgression in Jacob" (יהוה נָוֵשׁ בְּשֶׁרְעָה). Thus, the description of His coming functions as a warning and a call to repentance. The purpose of the indictment against Israel and the promise of His coming are to get people to turn from their transgression. The final colon in this verse is the prophetic formula יָרָה יָתֵה ("declares Yahweh"). This gives authority to the oracle.

179 Smith notes that by the reference to "transgressions" in v. 20, the prophet has come back full circle to 58:1; Smith, Rhetoric and Redaction, 125.

180 See Robert Hubbard's study of ṭהוּ; Robert Hubbard Jr., s.v. הָמָה, in NIDOTTE, 1:789-94. Oswalt says that Yahweh takes the warrior stance so He can fill the Redeemer role; Isaiah 40–66, 530.
Antithesis is also used in Isa 59. In verses 3 and 13 the Israelites are speaking falsehood and oppression. In verse 21 the words of Yahweh will never depart from the mouth of the descendants of Israel. While there is no term correspondence, thematically there is antithesis.

Close Reading of Isaiah 59:21

Verse 21, the last in the first major section of TI, is in narrative form and is a promise to the Israelites. It functions as a covenant with Israel. This is noted by the use of the term נְבֵי ה' ("My covenant"). The verse begins in emphatic form with the terms נִרְאֵה ("And as for Me"). The twofold nature of the covenant is indicated by the repetition of the first person pronoun "I" and the second person pronoun "your."

1st person: נְבֵי ה', "I"; בָּרֶוחָה, "My covenant"; רוּחַ, "My Spirit"; שְׁמַמִּים, "My words";
2d person: דִּבְרֶיךָ, "upon you"; בְּפִיו, "in your mouth"; מַעֲשֵׂהֶיךָ, "in your mouth"; לְרֹםֲךָ, "your offspring"; מַעֲשֵׂהֶיךָ, "your offspring"

This short verse is also marked by word repetition. These include דִּבְרֶיךָ ("says Yahweh," 2 times), פִּי ("mouth," 4 times), and רֹם ("offspring," 3 times). The idea emphasized is that Yahweh’s word was to pass on to succeeding generations. The perpetuity of this succession is noted by the final phrase "from now and forever" (בְּחַיָּיו לְעוֹלָם).

Conclusion to Isaiah 59:1-21

In this section the prophet has indicated that Yahweh will return to Israel. He uses warrior imagery to show that Yahweh will
come to deliver those who are faithful to the covenant and to destroy His enemies. This section concludes the first major division of TI.
Chapter 4
ISAIAH 60–62: ENCOURAGEMENT FOR THE FAITHFUL

Introduction

This section of TI exhibits an entirely different atmosphere from the first (56–59) and third (63–66) sections. Whereas chapters 56–59 and 63–66 exemplify themes such as various warnings of judgment and indictments concerning sin, chapters 60–62 contain the consistent theme of salvation. Utilizing various rhetorical devices such as antithesis, keywords, and chiasm, the prophet unifies chapters 60–62 around the reversal of fortune Israel will experience when Yahweh returns.

A Rhetorical Examination of Isaiah 60:1–21

Translation

Strophe I
1 Arise! Shine! Because your light has come, 
   And the glory of Yahweh has risen upon you.
2 For behold, the darkness covers the earth, 
   and dense darkness the peoples. 
   But on you Yahweh rises, 
   And His glory appears over you.
3 Nations will come to your light, 
   And kings to the brightness of your dawn.

Strophe II
4 Lift up your eyes and look all around! 
   All of them gather together, they come to you. 
   Your sons will come from afar,
And your daughters will be carried on the hip.

5 Then you will see and be radiant.
Your heart will thrill and rejoice,
for the wealth of the sea will be turned to you,
and the riches of the nations will come to you.

6 Multitudes of camels will cover you,
The young camels of Midian and Ephah.
All of them from Sheba will come.
They will be bearing gold and incense,
And will proclaim the praises of Yahweh.

7 All the flocks of Kedar will be gathered to you;
The rams of Nebaioth will be for your service.
They will be acceptable offerings on My altar,
and I will glorify My glorious temple.

8 Who are these who fly like a cloud?
And like doves to their windows?

9 Surely the coastlands will wait for Me,
And the ships of Tarshish will be in the lead,
To bring your sons from far away,
Their silver and their gold with them,
For the name of Yahweh your God,
and for the Holy One of Israel, for He has glorified you.

Strophe III

10 And foreigners will rebuild your walls.
And their kings will serve you.
For in My wrath I struck you,
But in My favor I had mercy on you.

11 And your gates will always be open.
They will not be closed day or night.
So that men may bring to you the riches of the nations,
With their kings led in procession.

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1 The text reads הָסֵּךְ, the niphal imperfect third person feminine plural of חָסֵךְ, "to confirm or support." BDB suggests "to be carried by a nurse"; BDB, s.v. חָסֵךְ, 52. The DSS and LXX support the MT. The BHS recommends an emendation, הֲסֵךְ, with the ה doubled, but this is not necessary; see GKC, 139.

2 Multiple mss read יָאָרְנָה, "you fear." The DSS and LXX support the MT. The MT reading is better for rhetorical reasons (see v. 2 and discussion below).
12 For the nation and the kingdom which will not serve you will perish,
   And the nations will be utterly ruined.
13 The glory of Lebanon will come to you,
   The pine, the fir, and the cypress together,
   To glorify the place of My sanctuary.
   And the place of My feet I will make glorious.
14 And the sons of those who afflicted you will come bowing to you,
   And all of those who despised you will bow down at your feet.
   And they will call you the city of Yahweh,
   Zion of the Holy One of Israel.

Strophe IV
15 Whereas you have been forsaken and hated,
   with no one passing through,
   I will make you an everlasting pride,
   A joy from generation to generation.
16 And you will suck the milk of nations,
   And you will suck the breast of kings.
   Then you will know that I, Yahweh, am your Savior,
   Your Redeemer, the Mighty One of Jacob.
17 Instead of bronze, I will bring gold.
   And instead of iron, I will bring silver.
   And instead of wood, bronze,
   And instead of stones, iron.
   And I will make peace your leaders,
   And righteousness your rulers.
18 Violence will not be heard again in your land,
   Nor devastation or destruction within your borders.
   You will call your walls Salvation,
   And your gates Praise.
19 The sun will no longer be a light by day for you,
   Nor will the brightness of the moon\(^3\) shine on you.
   But you will have Yahweh for an everlasting light,
   And your God for your glory.

\(^3\)The LXX and DSS add בלילה, "by night." It does add to the symmetry of the poetry in the verse, but the harder reading of the MT should be retained.
20 Your sun will not set again,
Nor will your moon wane,
Because Yahweh will be your everlasting light,
And your days of mourning will be finished.

21 Then all of your people will be righteous.
They will possess the land forever,
The branch of My planting,
The work of My hands,
That I might be glorified.

22 The smallest one will be as a thousand,
And the least one a mighty nation.
I, Yahweh, will hasten it in its time.

Rhetorical Overview of Isaiah 60:1-21

Unity in Isaiah 60:1-21

Isaiah 60 has been considered one of the more important chapters in TI. Scholars like Westermann and Smith view chapter 60 as the foundational prophecy around which the others in TI were formed.4 Clements designates it as "the most memorable of the salvation oracles" in the latter part of Isaiah.5

Several keywords occur in this passage to indicate unity.6 One of these terms, "light", occurs seven times (vv. 1a, 1a, 3, 19a, 19b, 19c, 20):

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6Hanson states that while there is wide disagreement regarding date, authorship, and interpretation, nearly all critics regard chaps. 60–62 as "inextricably related"; Paul Hanson, The Dawn of Apocalyptic: The Historical and Sociological Roots of Jewish Apocalyptic Eschatology (Philadelphia:
v. 1 Arise! "Shine" (יראתא! Because "your light" (לך) has come.

v. 3 Nations will come "to your light" (לך).

v. 19a The sun will no longer be "a light" (לך) by day for you.

19b Nor will the brightness of the moon "shine" (לך) upon you.

19c But you will have Yahweh for an everlasting "light" (לך).

v. 20 Because Yahweh will be your everlasting "light" (לך).

Several observations demonstrate the importance of this term as a unifying factor. First, the occurrence of any term seven times in a literary unit is usually significant. Gunner states that the number seven "has an eminent place among sacred numbers in the Scriptures and is associated with completion, fulfillment, and perfection."\(^7\) This is noteworthy since וָיִשָּׂרֵא is used three times as an indication of Yahweh's presence in Jerusalem (vv. 1b, 19c, 20).\(^8\)

Concerning the significance of "light" in verses 1-3, Aalen notes that the concept of light symbolizes God's presence and His salvation.\(^9\)

Second, וָיִשָּׂרֵא indicates the presence of Yahweh in Israel by its appearance in the first strophe three times and in the final strophe

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\(^7\) R. A. H. Gunner, s.v. "Numbers," in NBD, 834.

\(^8\) Muilenburg maintains that the repetition of terms in close proximity places special emphasis on a particular theme; James Muilenburg, "A Study in Hebrew Rhetoric: Repetition and Style," VT 1 (1953): 101-102.

\(^9\) Sverre Aalen, s.v. וָיִשָּׂרֵא, in TDOT, 1:165.
four times. The clusters of the term in the first and last strophes function rhetorically in two ways. First, \( \text{רָאָה} \) highlights the message of a reversal of fortune in Jerusalem, which forms the major part of chapter 60. It also indicates the cause for the reversal of fortune. This cause is effected by the appearance of Yahweh in Jerusalem, which is symbolized by "light."\(^{11}\)

Another way \( \text{רָאָה} \) unifies this chapter is by its usage in the various verses. In verse one it introduces the major motif of "light" in this strophe. The imperative \( \text{רָאָה} \) ("Shine!") is used figuratively as a command to Jerusalem. This command indicates that Jerusalem is being raised (\( \text{יָרָא} \)) to a place of prominence. The second occurrence in verse one links the command to shine with the cause, "because 'your light' (\( \text{רָאָה} \)) has come."\(^{12}\) Muilenburg notes that the rising is for the purpose of reflecting Yahweh's light.\(^{13}\)

The next two occurrences of \( \text{רָאָה} \) are in verse 19a and b. These are significant because they declare that Jerusalem will no longer need the natural light of the sun and moon. Thus, Yahweh's return to Jerusalem is portrayed as permanent since the natural

\(^{10}\)Aalen notes that God and light in theophanic texts indicate God's coming to deliver and save the people and the nation. He says that there are three things present in some salvation texts: (1) the light of theophany, (2) light symbols of salvation, and (3) the presence of \( \text{רָאָה} \); ibid., 165.

\(^{11}\)Ibid.


lights of the sun and moon are no longer needed. The last two occurrences of מִשְׁמַר follow in verses 19c and 20. These occurrences form a climax for the "light" motif through the repetition of the truth that Yahweh will be Jerusalem's everlasting light.

Another keyword in chapter 60 is מַעֲמַכָּה ("nation"). It also occurs seven times (sing., vv. 12a, 22; plur., vv. 3, 5, 11, 12b, 16). An examination of its occurrences demonstrates its unifying nature. The first occurrence (v. 3) introduces one aspect of the reversal of fortune motif in the chapter. Jerusalem's political prominence after her reversal of fortune will result in the "nations" (מִעֲמָכָה) visiting her. Three occurrences (vv. 5, 11, 16) indicate that Jerusalem will receive financial and material sustenance from the "nations." In verses 5 and 11 the phrase מִעֲמָכָה ("wealth of the nations") emphasizes the reversal of fortune theme.

The two occurrences in verse 12 are a pledge of destruction of the nations who do not honor Jerusalem. These declarations in the middle of the chapter demonstrate the depth of Yahweh's decree that Jerusalem will be honored by the nations of the world.

The final occurrence in verse 22 is not parallel to the others. It declares that the individual Israelite will become a "mighty nation." It functions as contrast. The magnitude of Jerusalem's prominence is demonstrated by individual Israelites becoming mighty nations.

The final keyword is חָרֵם ("to glorify"). It occurs six times:

14 This term basically means "to beautify, glorify." Of the thirteen times the verb occurs in the OT, nine times are in Isaiah with five of these
v. 7 And "I will glorify" (מַשְׁגַּה) "My glorious" (יְהוָהַיָּם) temple.
v. 9 . . . for "He has glorified you" (יְהוָהַיָּם).
v. 13 . . . "to glorify" (מַשְׁגַּה) the place of My sanctuary.
v. 19 . . . and your God "for your glory" (יְהוָהַיָּם).
v. 21 "That I may be glorified" (יְהוָהַיָּם).

This term unifies the chapter by the "glory" to be experienced in Jerusalem when Yahweh appears. The first occurrence (v. 7) introduces the agent, Yahweh, who glorifies. Two references (vv. 7, 13) refer to the "glorification" of the temple. Verses 9 and 19 are unified by supplementary truths. In verse nine Jerusalem is the object of glorification; in verse 19 the presence of her God is her glorification. The final occurrence (v. 21) provides the climax of the glorification motif.

A particularly distinguishing rhetorical and unifying feature of chapter 60 is the use of the second person singular possessive pronominal suffix (יְ). The suffix occurs 51 times in the 22 verses (see below for occurrences). It is evenly distributed throughout the chapter except for a cluster of 24 occurrences in verses 14-20. The suffix does not occur in chapter 61 but does occur 19 times in twelve verses in chapter 62. Thus, the usage of this suffix gives a clue to the purpose of the author by focusing on the nation of Israel as the

occurring in TI (60:7, 9, 13, 21, 21; 61:3); Victor P. Hamilton, s.v. יְ, in TWOT, 2:713; see also C. John Collins, s.v. יְ, in NIDOTTE, 3:572-74.

recipients of God's blessings. The pronoun used not only makes the promises in the section personal to the faithful Israelites, but it also adds emphasis to the section. Finally, the repetition of the pronoun makes the main purpose of the section easier to remember.

Inclusio is also used in this section. The term יְהֹוָה ("glory") occurs once each in verses one and two and twice in verse 13:

A v. 1 "The glory" (יְהֹוָה) of Yahweh has risen upon you.
  v. 2 And His "glory" (יְהֹוָה) appears over you.

B v. 13 "The glory" (יְהֹוָה) of Lebanon will come to you,
  v. 13 And the place of My feet "I will make glorious" (יָצָא).

Muilenburg states that "the central word of the poem is 'glory,' the theophanic word par excellence." The following examination of the term in this context substantiates his claim.

The term יְהֹוָה occurs four times in this poem (vv. 1, 2, 13a, 13c). In verses one and two the term refers to Yahweh's "glory." In verse 13 it is used once to speak of the trees of Lebanon and once as a verb ("to glorify"). Outside of the first strophe in this chapter, it is not used with reference to Yahweh's presence. Rhetorically, it is the central word of the poem, tying Jerusalem's rise to prominence and reversal of fortune to Yahweh's presence in Jerusalem.

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16Watson explains the "enargaeic" function of alliteration as vividly focusing the reader's attention on a particular subject; ibid., 228.

17C. John Collins, s.v. יְהֹוָה, in NIDOTTE, 2:577-87. He notes that this word is a technical term for God's presence; ibid., 581.

Strophic Structure of Isaiah 60:1-21

Several proposals are offered as the major divisions of chapter 60. Bonnard divides the poem into ten strophes (vv. 1-3, 4-5, 6-7, 8-9, 10-12, 13-14, 15-16, 17-18, 19-20, 21-22), Knight five sections (vv. 1-3, 8-14, 15-18, 19-22a, 22b), Muilenburg four divisions (vv. 1-3, 4-9, 10-16, 17-22), Oswalt three (vv. 1-9, 10-16, 17-22), Pauritsch four sections (vv. 1-3, 4-9, 10-16, 17-22), Watts three scenes (vv. 1-7, 8-18, 19-22), and Westermann six strophes (vv. 1-3, 4-7, 8-9, 10-14, 15-18, 19-21).19 Based on the study below, the structure proposed in this paper is as follows: vv. 1-3, 4-9, 10-14, 15-22.

The beginning of the first strophe (vv. 1-3) is indicated by the two imperatives that introduce the subject of the section. The end of the strophe is indicated by the repetition of the terms נָשָׁה ("light") and מָקָה ("to rise") that form an inclusio around verses 1-3.

Another rhetorical device that unifies the section and helps the focus of the strophe is the use of the second person feminine

singular pronominal suffix. It is used six times in the following three verses:

v. 1 הִצָּה לע, "your light"; הָעָלָה לע, "upon you"

v. 2 הָעָלָה לע, "upon you"; הָעָלָה לע, "upon you"

v. 3 הָעָלָה לע, "to your light"; הָעָלָה לע, "your rising"

The preposition בּ with the suffix הָ is used three times as a mnemonic device that emphasizes that Yahweh is with them. The other three times the suffix occurs, it is used as a possessive pronoun suffix on the terms "light" and "rising."

The prophet also introduces the second strophe (vv. 4-9) with two imperatives, but there is a shift in the subject matter. The subject of this strophe, the pilgrimages coming to Jerusalem bringing Israel's offspring and the riches of the nations, is highlighted by the use of forms of the verb אֵזֶה ("to come" or "to bring"; vv. 4, 4, 5, 6, 6, 9). The terms אֵזֶה ("to come") and בּ ("son") occurring together in verses four and nine help define the limits of the strophe. The use of the epithet לִלְמַדָּה בְּדֶשֶׁה ("The Holy One of Israel") marks the end of the strophe (cf. v. 14 where the same epithet ends the strophe).

The major rhetorical device showing the parameters of this strophe is inclusio:

20Martens states that אֵזֶה, one of the most frequently used verbs in the OT, appears in varied but theologically significant contexts. The most significant contexts are those referring to Yahweh "coming" to his people; Elmer A. Martens s.v. אֵזֶה, in TWOT, 1:211-13. Also see Bill T. Arnold, s.v. אֵזֶה, in NIDOTTE, 1:615-18. He notes that אֵזֶה has special significance when "it describes God's entrance into time"; ibid., 616.

21Muilenburg notes that the occurrence of a divine name is often used as a structuring device delimiting a literary unit; "Study in Hebrew Rhetoric," 106.
v. 4 מַאֲרָה מִקָּדְמֵי בֵּיתֵנִי, "Your sons will come from afar."

v. 9 מַרְאֵהַ נִבְאִית לִבְנֵי, "to bring your sons from afar"

This inclusion not only marks off the parameters of the section, but it also reiterates a main theme of the section concerning the return of the offspring of Israel to Jerusalem.22

Repetition also unifies this strophe. Especially important is the occurrence of the second person feminine singular pronoun נְ- twelve times.23 These suffixes are found in these verses:

v. 4 Lift up "your eyes!" (הָעֵינִים)
They come "to you" (לֹא).
"Your sons" (לבנֵי) will come from afar.
"Your daughters" (לבנְתֵי) will be carried on the hip.

v. 5 "Your heart" (לבנֶא) will thrill and rejoice.
The wealth of the sea will be turned "to you" (לִשְׂנֵי).
The riches of the nations will come "to you" (לִשְׂנֵי).

v. 7 All the flocks of Kedar will be gathered "to you" (לֹא).
The rams of Nebaioth "will be for your service" (לְשָׁנִים).

v. 9 To bring "your sons" (לבנְי) from far away.
For the name of Yahweh "your God" (לְגָדוֹל). For "He has glorified you" (לְשָׁמַע).

Isaiah uses the suffix to emphasize that Jerusalem will be the recipient of Yahweh's blessing. The effect of this device is to impress upon the hearts of the Israelites what they will receive when Yahweh returns to Jerusalem.

22 Whereas Muilenburg divides this strophe into three parts (vv. 4-5, 6-7, 8-9), the repetition of "bring sons from afar" in vv. 4 and 9 demonstrates that vv. 4-9 contain the same subject and should be considered a literary unity; "Isaiah 56-66," 697-702.

23 Watson, Classical Hebrew Poetry, 228.
The third strophe (vv. 10-14) is marked off by the third person plural verb יְנַבֵּאוּ ("and they will build"). The verb indicates that the primary subject of the strophe is rebuilding. The section includes references to "your walls" (מַסָּמִים, v. 10) and to building materials (v. 13) such as "the pine" (שָׁלֹחַ), "the fir" (שְׁמַעַר), and "the cypress" (שָׁמַנְאָה). This strophe's ending is marked by the epithet Zion and the reference to "The Holy One of Israel."24

The subject of the final strophe is the reversal of fortune that Jerusalem will experience when Yahweh returns. The beginning of the strophe is indicated by the term הָאָדָם ("instead of"; see v. 17 where it occurs 4 times). The reversal of fortune theme is also emphasized by the occurrence of לֹא... לֹא ("no longer," vv. 19, 20). The end of the section is marked off by the emphatic phrase אני יהוה ("I am Yahweh") and what He will do for Israel.

Close Reading of Isaiah 60: 1-3

Inclusio and chiasm are used rhetorically in the first strophe. The chiastic structure of verses 1-2 uses "light" and "dark" imagery to highlight the contrast between Jerusalem and the nations:

A v. 1, Arise! Shine! Because your light has come.
   And "the glory" (יִפְגָּאָה) "of Yahweh" (יְהוָה) "has risen" (אִרָה) "upon you" (יִּרְאָה)。
B v. 2, For behold, "the darkness" (שָׁמַעַר) covers the earth,
   And "dense darkness" (שָׁמַנְאָה) the peoples.
A' But "on you" (יִּרְאָה) "Yahweh rises" (יְהוָה יִרְאָה).
   And "His glory" (יִפְגָּאָה) appears "over you" (יִּרְאָה).

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24 On the occurrence of a divine name signifying the end of a strophe, see Muilenburg, "Study in Hebrew Rhetoric," 106.
The repetition of the terms forms the chiasm:\(^{25}\)

A יִרְאֶה, "glory"
B יְהֹוָה, "Yahweh"
C יִצְנָה, "to shine"
D יָשָׁר, "upon you"
D' יָשָׁר, "upon you"
C' יִצְנָה, "to shine"
B' יְהֹוָה, "Yahweh"
A' יִרְאֶה, "His glory"

The "B" elements in the chiasm listed earlier, יְהֹוָה and יִרְאֶה, form the center of the chiasm and place the focus on the darkness that the nations will experience as contrasted to the light that Israel will experience because of Yahweh's presence.\(^ {26}\) This inclusio around the two verses also sets apart verse three, where the focus shifts from Yahweh's glory to the nations of the world.

Isaiah uses light imagery in this section to indicate Yahweh's presence in Jerusalem.\(^ {27}\) This imagery is especially effected by a

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\(^ {26}\) Helmer Ringgren observes that יָשָׁר may imply "the difficulty of finding the right way in the dark" and "becomes an image for the situation of the ignorant"; Helmer Ringgren, s.v. יָשָׁר, in *TDOT*, 5:253. In Isa 60:2 it may refer to "a lack of knowledge of God"; ibid. See also s.v. "Darkness," in *DBI*, ed. Leland Ryken, James C. Wilhoit, and Tremper Longman III (Downers Grove, IL: InterVarsity, 1998): 192. On the figurative use of יִרְאֶה as symbolizing mankind's ignorance of God, see Ronald B. Allen, s.v. יִרְאֶה, in *TWOT*, 2:698.

\(^ {27}\) Muilenburg, "Isaiah 40–66," 697, states that the light and darkness are spiritual symbols for having fellowship with God or not having fellowship with God. Many scholars have noted the rhetorical connection between Isa 60 and 40:1-5; see Muilenburg, "Isaiah 40–66," 697; Watts, *Isaiah*, 297.
cluster of terms such as רַבָּא ("light", vv. 1, 1, 3), וָרֹחַ ("to rise", vv. 1, 2, 3), and נַעֲנָה ("brightness", v. 3). This imagery is used to highlight the effect of Yahweh's "glory" (נֵבְעָף, vv. 1, 2) that will appear over Israel.28 Isaiah further emphasizes light imagery by using contrast. He uses the terms שָחַד ("darkness") and לָעַם ("deep darkness") to highlight the contrast in his primary theme.29

By the use of light imagery the prophet makes an allusion to the Exodus tradition.30 This is where Yahweh was present with His people by His "glory" in the pillar of fire and the cloud. The use of נֵבְעָף indicates Yahweh's presence in both cases. In Exod 14:20 the pillar of cloud containing Yahweh's glory gave "light" (נֵבְעָף) to the Israelites but kept the Egyptians in the "dark" (שָחַד).

The appearing of the נֵבְעָף to the Israelites was something they anticipated after the restoration of Zion. This was anticipated in Ps 102:16 and even more recently in Isa 40:5. Isaiah 60:1-3 is a prophetic realization of those promises. The referent also alludes to the appearance and presence of Yahweh at the tabernacle (Exod 40:34, 35) and after the completion of the temple (2 Chr 5:14).

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28 Muilenburg notes that this term is the key term in this section; ibid., 697.

29 Muilenburg notes that, "It is not impossible that the poet has in mind the deep darkness before the creation, when God said, 'Let there be light''; ibid., 698.

In both of these events the appearance of the "glory" of Yahweh indicates His presence among His people again.

In verse three the terms ךֵלֶל and יַגִּיעַ help form an inclusio around the entire strophe. This verse is set apart from verses 1-2 by inclusio (see above) because it introduces the subject of the next section.

Isaiah begins this strophe with the two imperatives יָאֵמ ("rise") and יָרֵא ("shine"). The addressee of these verbs is Zion (see v. 14), which is personified by the use of these verbs. Caird notes that this anthropomorphism of the inanimate is the most common source of metaphor. Concerning the use of personification, he further notes that "the continuing popularity of such usage is undoubtedly due to its vividness and the power of its appeal to the imagination." The image personifies Jerusalem as a woman rising up from the ground and looking at the beauty of the city brought about by Yahweh's presence (cf. 51:17-23).

The imperatives are followed by a causal יָפֶה ("for"), which tells why she is to rise and shine. The reason given is that "your..."
light comes"(יָרָאָה וְהִבָּמֹת). The two verbs יָרָאָה and מִבְּרָאָה are prophetic perfects. The writer considers this action as completed. The double occurrence of יָרָאָה in the first colon implies that the reason they will shine is something other than themselves, that is, because "her light is coming." The term יָרָאָה ("your light"), which is parallel to יֵבַעַר רַבִּי ("the glory of Yahweh") in the second colon, identifies her "shining" with the presence of the glory of Yahweh. The use of יֵבַעַר means "radiance." Isaiah uses antithesis in his imagery as he moves from verse one to verse two. In contrast to the light in verse one, verse two is gloomy. The verse begins with "for behold" (וַיֶּהְבֶּלֶק), which draws attention to this contrast. The interjection הוָיה with כֶּל emphasizes the center of this chiasm and the antithesis of light. As mentioned above, situated in the middle of the chiastic structure is the statement that "darkness" (נָבָלָם) covers the land and the people.

Verse three is set apart from verses one and two by inclusio (see above). Parunak observes that an inclusio is often used to set off

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35 See note 8 on Aalen's statement about יָרָאָה and מִבְּרָאָה occurring together.

36 Gesenius notes that the prophetic perfect can be used "to express facts which are undoubtedly imminent, and, therefore, in the imagination of the speaker, already accomplished" (perfectum confidentiae); GKC, 312.

37 See Caird, Imagery, 76.

It introduces the subject in the next section, namely, that the nations will travel to Jerusalem. This verse also functions as a hinge between the first and second strophes. Parunak defines a hinge as "a transitional unit of text, independent to some degree from the larger units on either side, which has affinities with each of them and does not add significant information to that presented by its neighbors." The terms יִבְנֵי נָבוֹא ("nations") and מַלְאָכִים ("kings") are a merism for all political entities.

Close Reading of Isaiah 60:4-9

The offspring of the Israelites will return to Jerusalem in these pilgrimages. This subject is indicated by the repetition of בֶן ("son"), כָּרְךְ ("from afar"), and בֵּאת ("to come") in verses four and nine:

v. 4 "They come" ( ربָנָה) to you.
"Your sons" (יםֶנֹּב) will come "from afar" (רָמָרָוֹן).

v. 9 "To bring" (אִנְוָי) "your sons" (יַבְנֵי הָרָוֹן) "from far away" (רָמָרָוֹן).

Verses 5-9 expand upon this general theme.

This section begins with the two imperatives לְאָגֶה ("lift up") and הֶגֶה ("look"), which is similar to the way verse one began. The imperatives signal a new subject. The verse provides vivid imagery and personification of the city commanding Zion to look around. The


occurrence of four verbal ideas in the first two cola adds to the vivid imagery.

Following the imperatives in colon a is a movement from general to specific in cola b, c, and d. The referent "all of them" (םֹלֵלֶּל) beginning colon b is specified by "your sons" (יָדוֹאֲנָה) and by "your daughters" (יָדוֹאֲנָה) beginning cola c and d respectively. The subject of this verse is that the dispersed Israelites will be a major part of the pilgrimages to Jerusalem. The term לֹטַכ emphasizes the extent of the offspring Yahweh will bring back to Jerusalem. Repetition of forms of the verb נָלַכ in the b and c cola promotes the theme of "coming" prevalent in TI.

Verse five begins a new subject indicated by the temporal adverb תֶּנִי, which denotes sequential action.41 It is linked to verse four by the occurrence of the terms מַגִּיר and נָלַכ (see מַגִּיר, יָדוֹאֲנָה, and נָלַכ in v. 4). The pronominal suffix תֶּנִי also links the verses (four times in each verse). The movement from verse four to five is from "seeing" to "rejoicing." The visual image ("see") gives way to emotional expression ("joy").

The first two cola in verse five emphasize the joy the Israelites will experience when they "lift up their eyes." The verbs מַגִּיר ("you will be radiant") and מַגִּיר ("your heart will thrill and rejoice") support the theme of rejoicing. These three verbs are unusual though. The verb מַגִּיר means "to shine or beam," but is

used in this text as a figure of joy. The only other occurrence of this term is in Ps 34:6, where it has basically the same idea. The writer's use of this word is rhetorically effective because it links the motif of light with the motif of rejoicing in chapters 60–62.

The mention of Sheba may allude to the visit that the queen of Sheba made to Solomon (1 Kgs 10). She brought a large caravan with gold and precious stones and other gifts. Solomon's rule was a type of the Messianic rule of the king. Her visit is a type of Yahweh's coming kingdom.

Yahweh's house is said to be glorified at this time. The repetition of ("to glorify") in reference to the temple emphasizes the exalted position of Yahweh's house. The verb ("to gather together") recalls verse four.

Verse nine provides a summary of verses 4-9 by restating the purpose of the pilgrimage of the returning Israelites and of the wealth of the nations being brought to Zion. The new element in this section is the purpose of the glorification. The reason is highlighted by the use of ("glori"). This verse links the return of the "offspring" and the "riches" together. It summarizes what was separated at the beginning of the strophe (cf. vv. 4, 5). The repetition of the term (v. 7,

42 Selman indicates that the term is used of people whose face beams with light; Martin Selman, s.v. , in NIDOTTE, 3:45-46; also see Leonard J. Coppes, s.v. m, in TWOT, 2:560.


44 Hamilton, s.v. , in TWOT, 2:713.
links the "glorification" of Yahweh's sanctuary (v. 7) with the "glorification" of Yahweh (v. 9).

Close Reading of Isaiah 60:10-14

In this strophe the subject shifts from the return to Zion to the rebuilding of Zion. This is sequential action. It adds the element that Zion in general (v. 10) and the sanctuary in particular will be rebuilt. This new focus is indicated by the perfect verb "and they shall build" (v. 10), which begins the section and introduces the new subject matter of rebuilding. This new subject matter is evidenced by the use of architectural terms such as "your walls," v. 10, "your gates," v. 11, "My sanctuary," v. 13, and "the place of My feet," v. 13).

That Zion will be served by the other nations of the world is also prominent. This is introduced in verse 10, which says that kings "will minister to you." The verb usually denotes special service in worship (e.g., Isa 61:6) but is also used of domestic service (e.g., Gen 39:4). The "service" here has to do with providing riches and materials for Jerusalem's repair and sustenance.

Verse 10 is composed of two parallel cola. The first two cola identify the major themes of the section. The first is that Jerusalem will be rebuilt and glorified. The other is that the other nations of the world will serve them. The key term in this verse is the verb "to minister" (v. 10). This verb indicates service to Yahweh by those chosen by Him (e.g., Exod 28:35) or of service rendered to those of a
higher status. This verb indicates service to Jerusalem and is parallel to "they will not serve you" (לירבע in verse 12. These synonymous verbs highlight the reversal of fortune theme present in chapters 60–62.

The second two parallel cola identify this "glorification" as a reversal of fortune for the nation. Without describing the former condition, the prophet notes that they were "struck" (םֵידָה, see also Isa 5:25; 9:12; 27:7; 30:31; 57:17) in Yahweh's "wrath" (נָא) but now experience His "compassion" (לָשֵׁנ) through His "favoring" (הָעֵתָם) of them. The placement of this colon of "reversal of fortune" in the middle of the "glorification" theme functions rhetorically to remind the reader of the overall context. The terms for destruction also link verses 10 and 12. The term "struck" (םֵידָה) in verse 10 is sequential to "perish" (כָּזָה) and "they will be totally destroyed" (כִּי רֹאָה) in verse 12. The rhetorical purpose is to show that Israel's enemies will suffer from the hand of Yahweh like the Israelites did if they do not perform His will. Other rhetorical features in verse 10 include a homonym at the beginning of the verse, מִקְצֵי וְקָנִים גדִּי ("and strangers will build"). Isaiah also uses repetition. The pronominal suffix ה ends each of the four cola.

Israel's glorious reversal of fortune is epitomized in verse 10. The last line of verse 10 comprises two parallel cola in an AB:BA pattern that emphasizes Yahweh's complete control over the nation.

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45 Hermann J. Austel, s.v. נָא in TWOT, 2:958. Usually נָא speaks of a higher ministerial service, while כָּזָה speaks of menial service; BDB, s.v. נָא, 1058.
This complete control of Israel's past and future destiny is indicated first by the causal ד, which serves double duty. The "A" elements of the colon give the motives of Yahweh's actions, while the "B" elements give the actions themselves. Both "A" elements and "B" elements are opposites and both begin with ד, indicating state or condition. 46 In the last two cola of verse 10 the contrast is shown in that Yahweh "struck" them, and He will have "compassion" on them. Yahweh's compassion and favor are demonstrated by the service the other nations will perform for them. This contrast emphasizes the reversal of fortune theme.

The focus of verse 11 is that Jerusalem will be receiving the riches of the nations continually. The first two cola emphasize that the gates will be open all the time. The first colon states it in a positive manner, while the second states the same thing in the negative:

A
וָהֶבֶת בִּשְׁלֵמוּת אֲשֶׁר יָתָם,
"Your gates will be opened continually."

B
וְנֵי לְגֵבְלָה לֹא יָשָׁרָה,
"Day or night they will not shut."

The term "continually" (בְּחֹזֶה) and the merism "day and night" (טְנַשָּׁמָה לְגֵבְלָה) emphasize the duration of the open gates.

The phrase in the third colon, "to bring to you the wealth of the nations" (לְכַלֶּכֶת אַלְכַּל אֲרֵי נִוָּמָה), ties this verse with verse five which says "they bring to you the wealth of the nations" (בַּטַּמְטַמְטַמְטַמְטַמ הַלַּל אֲרֵי נִוָּמָה). This phrase is repeated for emphasis. The term מַלְכֵי ("kings") forms an inclusio around verses 10 and 11.

46 The use of ד here is in the sense of Yahweh's emotional state as being in the sphere of wrath and favor respectively; see GKC, 379.
Verse 12 is tied to verse 11 by the occurrence of the term רְחֵם in verse 11 and of הָעָנַי in verse 12 and by לִפְנֵי in verse 11 and בסיס in verse 12 (see v. 10 for synonyms). It moves from the promise in verse 11 to the warning against the nations in verse 12.

The warning is followed by a promise that more abundance is coming to Zion. Whereas the statements in verse 10, "and their kings will minister to you" (רְחֵם הָעָנַי), and verse 11, "[men may] bring you the wealth of the nations" (לִפְנֵי בן מעון), are general, the statement in verse 13 becomes more definitive. Building materials are part of the wealth to come to Jerusalem to help rebuild the city. The glory of Lebanon in colon a is explained in colon b, "the juniper, the box tree, and the cypress." The purpose for these building materials coming to Jerusalem is to make the sanctuary beautiful. The term כַּלּוֹ forms an inclusio around the verse and functions rhetorically to tell why the materials are coming to Jerusalem. The best materials of the nations will be used to beautify the sanctuary. Verse 13 emphasizes Jerusalem as being the dwelling of Yahweh with the double occurrence of מֵחָרָה ("place"). The last two cola in verse 13 are in AB:BA with the center elements emphasizing the place as Yahweh's dwelling, מֵחָרָה נֶבֶל ("the place of My feet"), and מֵחָרָה נֶבֶל ("My Sanctuary"). The "A" elements, כַּלּוֹ and כַּלּוֹ, are synonyms for "to glorify." The phrase "the place of My feet" is anthropomorphic and signifies the place where Yahweh will dwell.

Verse 14 divides chapter 60 into two sections. The two previous strophes describe in vivid terms the pilgrimages that will
take place to Jerusalem. In his identification of Zion as the subject, the writer uses forms of the verb נָשָׁל ("to come"). He also uses the suffix בְּ to do this. The phrase "it will come to you" (גָּלַל בְּךָ) sets Zion as the center of the geographical world (v. 13). The last strophe (vv. 15-22) focuses on the nature of the reversal of fortune and utilizes the repetitions of מְטַמֵּם ("instead of") and אֵל ... אֶל ("no ... longer") to highlight this reversal.

Verse 14 also shows that the Israelites will receive homage and submission from the offspring of their enemies. The "reversal of fortune" theme is addressed in the first colon. This reversal is indicated by the phrase "they will come to you" (גָּלַל בְּךָ) at the beginning of the verse. The reversal is further indicated by the change from oppression (מַעֲשֶׂה מָעְשֶׂה, "ones afflicting you") to being revered (מָהְרַשׁ, "bowing"). The subservient attitude of the other nations is indicated by the repetition of the verb מָהְרַשׁ in the next phrase. The ballast variant "at your feet" further pictures the other nations' subservient attitude and Israel's reversal of fortune. It links verses 13 and 14. The phrases מִרְאֶה יִשְׂרָאֵל ("the Holy One of Israel"; see v. 9) and יִשְׂרְאֵל יְהֹוָה ("the city of Yahweh") in apposition mark the end of the section.

Finally, in verse 14 the writer ends the delayed identification of Zion as the recipient of all of the listed blessings. Zion is identified as the city of Yahweh. This last colon reaches the apex of the crescendo and identifies the city.
Close Reading of Isaiah 60:15-22

After using visual imagery to describe the pilgrimages made to Zion to bring in the dispersed children of Israel and to bring in riches, the prophet focuses on a description of the resultant reversal of fortune experienced by Zion.

The primary rhetorical device used in this section is contrast (vv. 15, 17, 18, 19, 20). This contrast is effected by the use of the term נָתַן ("instead of," v. 15, v. 17 four times) and the phrase ... לֹא נִכְבָּר ("no longer," v. 19, 20). The prophet also uses the term נִרְכָּב ("forever") as an inclusio around the section (v. 15 and in vv. 19, 20, 21). These emphasize the reversal of fortune theme. Another is the use of "light" imagery which indicates Yahweh's presence. Isaiah uses the imagery of the "sun" (שֶׁמֶשׁ) and "moon" (חַנָּן) in verses 19-20.

After identifying Zion as the recipient of Yahweh's blessing, the author shifts the focus of the chapter in verse 15 by beginning a new stanza marked by the particle נָתַן ("instead"). This begins a section that focuses on the reversal of fortune Zion will experience. Isaiah uses contrast to indicate this reversal. Instead of being "abandoned" (לָשׁוּךְ) and "hated" (הִשְׂנַף), Yahweh will make her "an everlasting pride" (נִמְצָא לָךְ) and a "joy" (מָשָׁר). The use of the verb יָכֵר ("I will make you," cf. v. 17) emphasizes Yahweh's

47 "Light" is often used to symbolize God. In Isa 60:19-20 "Isaiah's vision of the final triumph of goodness includes the assertion that 'the LORD will be your everlasting light'"; s.v. "Light," in DBI, 511.

48 See Ronald Williams, Hebrew Syntax: An Outline, 2d ed. (Toronto: University of Toronto Press, 1976), 59. It is a preposition denoting "exchange."
personal accomplishment of this reversal. The use of the parallel and synonyms "forever" and "generation to generation" emphasizes the duration of the reversal.

In verse 16 the author uses imagery of a nursing mother to indicate the ministry the nations will have to Israel. This recalls the figure used in Deut 33:19, which says Israel "will nourish" (_packets_ ) from the abundance of the seas. The repetition of the verb "to suck" ( _yanah_ ) in Isa 60:16 emphasizes the nourishment that Israel will get from the other nations. The term forms an inclusio around the first half of the verse. The two cola are in chiastic parallelism (AB:BA). The focal point of the chiasm is the "sucking," which declares that Israel will receive her sustenance from the other nations. The movement from the first colon to the second is from the ordinary ("milk [Ve'el] of nations") to the royal ("breast [ resh ] of kings").

This dramatic reversal of fortune will make it evident that it is Yahweh who is responsible for doing this. The final line is an emphatic statement of Yahweh’s character. The reference to Yahweh and the three epithets following describe the character and nature of Yahweh. The first epithet is _Elohim_ ("I am Yahweh"), which recalls His covenant with Israel (Exod 6:2). The second epithet is _M’shita_ ("your Savior"), which refers to His deliverance of Israel from Egypt. The epithet _M’she_ ("your Redeemer") looks back to Exod 6:6. The

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49 Jerusalem is symbolized as a mother who nourishes her children in Isa 66:10-11. In Isa 60:13 "nursing" imagery is used to emphasize the material success of Jerusalem when Yahweh returns; s.v. "Breast," in _DBI_, 119.

50 Ringgren notes that in DI "Redeemer" is used of God "to convey the idea of a broken covenant relationship" (see 51:10); Helmer Ringgren, s.v. _Nasi_, in _TDOT_, 2:354.
final epithet is בַּרְכֵּר יִשְׂרָאֵל ("the Mighty One of Jacob"). This epithet emphasizes the power of Yahweh to bring about this reversal.

In verses 17-18 the prophet seems to recall the kingdom of Solomon as a picture of the kingdom to come. The materials possessed by Solomon included "gold" (1 Kgs 10:14, 17, 22) and "silver" (1 Kgs 10:27).

The reversal of fortune is especially highlighted in verse 17 by the fourfold repetition of מִזְכָּרָה:52

"Instead" (מִזְכָּרָה) of bronze, "I will bring" (בַּרְכֵּר) gold.
And "instead" (מִזְכָּרָה) of iron, "I will bring" (בַּרְכֵּר) silver,
And "instead" (מִזְכָּרָה) of wood, bronze,
And "instead" (מִזְכָּרָה) of stones, iron.

The theme of reversal is indicated by the materials of greater quality provided by Yahweh. The writer uses repetition of בַּרְכֵּר to emphasize the certainty of Yahweh's doing this.

In the final line of verse 17 the author employs metaphors when referring to "peace" (אֲלֵם) and "righteousness" (יְרֵצֶה). These metaphors denote Jerusalem's "administrators" and "overseers" to indicate the character of the city when Yahweh returns.53 This is a contrast to what was experienced in Isaiah 56–59.

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51 See Muilenburg, "Isaiah 40–66," 705.

52 Watson labels this fourfold repetition as "repetition-initial," where two or more lines in a series begin with the same word; Classical Hebrew Poetry, 276.

53 On this function of renaming to indicate character, see Allen P. Ross, s.v. קָנָה, in NIDOTTE, 4:147-51. He says that "naming was considered deeply bound up with character and perhaps destiny in that naming played an important part in destiny"; ibid., 150.
The theme of reversal is continued in verses 18-20 by the threefold repetition of the construction לָא: 

v. 18 לָא יָשֶׁב יָשֶׁב וּוֹדֵד, "there will no longer be heard"
v. 19 לָא יִשְׁתַּקְו לָא יִשְׁתַּקְו וּוֹדֵד, "you will no longer have"
v. 20 לָא יִמְנֹע בָּאֹת מְמֹשַׁך, "your sun will set no longer"

These terms tie the three verses together.

In the second line of verse 18 the author again uses metaphorical language when he calls the walls of the city יָשָׁרָה הָעָם ("Salvation") and the gates of the city יָפָה הָמַש ("Praise"). These two terms are set in antithesis to the terms רָע ("violence"), שָׁר ("devastation"), and בֹּר ("destruction").

Verses 19-20 are linked by word repetition and parallel panels:

v. 19 "The sun" (שַׁמְשֵׁך) will no longer be a light by day for you. 
Nor will the brightness of "the moon" (רְבִּיעֶך) shine on you. 
"But you will have Yahweh for an everlasting light."

v. 20 "Your sun" (שַׁמְשֵך) will not set again. 
Nor will "your moon" (רְבִּיעֶך) wane. 
"Because Yahweh will be your everlasting light."

Isaiah uses light imagery in this verse (see vv. 1-3). The above indicated Hebrew terms form an ABC:ABC pattern:

v. 19 A שַׁמְשֵך, "the sun"  
   B רְבִּיעֶך, "moon"  
   C יָשָׁרָה הָעָם יָפָה הָמַש, "But you will have Yahweh for an everlasting light"

v. 20 A' שַׁמְשֵך, "your sun"  
   B' רְבִּיעֶך, "your moon"
"Because Yahweh will be your everlasting light."

The final cola in verses 19 and 20 are very significant. They tie the return of Yahweh and the end of Israel's mourning together. They also return to the subject that Yahweh is present in Jerusalem, which is the subject of strophe I. The writer uses a climactic phrase, "the days of your mourning 'will be complete'" (ךִלְּהַמִּים). The author uses wordplay in this verse. The verb בָּלָם means "to be complete" and in nominal form refers to "completeness" or "peace."54 One of the characteristics of the land after Yahweh's redemption is that it will enjoy "peace" (םַלְוָם, Isa 60:17).55 But in verse 20 the peace comes when Israel's "[your] mourning" (ךִלִּים) is "finished" (ךִלָּה).

Verse 21 states what Yahweh will do for Israel in the future. The prophet declares that the promise is all inclusive, בָּלָם יַעֲשֵׂה ("and all your people"). The addition of "all of them" emphasizes this. They will be righteous, which is one of the promises of Yahweh, and they will possess the land forever.

Yahweh calls Israel "the Branch of my planting" (כָּנָקִים הָנֵעַ). This is figurative language indicating that it is Yahweh who performs the righteous work on His people.

This chapter ends with a series of three cola in verse 22. The first colon, "the smallest one will become a clan" (יִשֶּׁר בְּנֵי יִשְׂרָאֵל), is

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54 Watson labels this type of wordplay a polysemantic pun; Classical Hebrew Poetry, 241.

55 Carr states that "peace" has its origin in God and "is the result of God's activity in covenant, and is the result of righteousness"; G. Lloyd Carr, s.v. מַלְוָם, in TWOT, 2:931. Nel states that "peace" results when Yahweh brings revenge on Israel or on her enemies; s.v. מַלְוָם, in NIDOTTE, 4:130.
hyperbolic to indicate the tremendous numerical growth to be experienced by individual Israelites in the future. The second colon, "And the least a mighty nation" (ָּיִן וְלֹא לֹא עָשַׂה), is a synonymous repetition of the first that adds emphasis.

The final colon in verse 22 is emphatic. The emphatic name הַיְהוָה is separated from the verb by הַשְּׁפָרָה ("in its time"). This indicates that there is an appointed time for the glorification of Israel. The verb הַשְּׁפָרָה ("I will hasten it") ends the chapter with an attitude of anticipation.

Conclusion to Isaiah 60:1-22

In striking contrast to the dark description of Yahweh's return to Jerusalem to judge and bring redemption in the previous section (Isa 59:16-21), in chapter 60 Isaiah has described in vivid imagery the reversal of fortune the nation of Israel and Jerusalem will experience when Yahweh returns to Jerusalem to bring salvation and deliverance. He uses "light" imagery to indicate Yahweh's presence in Israel. He uses visual imagery of Jerusalem as a person who looks around and witnesses the return of her people to Jerusalem. The entire chapter is structured rhetorically to visualize and emphasize the various aspects of the reversal of fortune Jerusalem will experience when Yahweh returns.
Strophe I

1 The Spirit of the Lord Yahweh is upon me,
   Because Yahweh has anointed me
   To preach good news to the afflicted;
   He has sent me to bind up the broken hearted,
   To proclaim liberty to the captives,
   To prisoners freedom from a dark prison,\(^\text{56}\)

2 To proclaim the favorable year of Yahweh,
   And the day of vengeance of our God,
   To comfort all who mourn,

3 To give to the ones mourning in Zion,
   To give to them a wreath instead of ashes,
   The oil of rejoicing instead of mourning,
   A mantle of praise instead of a spirit of fainting,
   So they will be called oaks of righteousness,
   Yahweh's planting, so that He will be glorified.

Strophe II

4 And they will rebuild the ancient ruins,
   The things formerly devastated they will raise up.
   They will renew the desolated cities.
   The desolated things of many generations.

5 Aliens will stand and shepherd your flocks.
   And foreigners will be your farmers and vinedressers.

6 But you will be called the priests of Yahweh.
   The ministers of our God they will call you.
   The wealth of the nations you will eat.
   And in their riches you will boast.

7 Instead of your\(^\text{57}\) shame, a double (portion)

\(^{56}\)The suggested reading in BDB, s.v. נ"פ, 824, for נ"פ is נ"פ. It is translated figuratively for "freeing from a dark prison." GKC emends the reading as the product of possible dittography to the infinitive נ"פ; 235. It would refer to opening the eyes (cf. 42:7). The translation follows Qumran manuscripts because of the parallel colon.

\(^{57}\)There is some confusion because of this second person pronominal suffix and the third person in the following colon. The DSS for Isaiah reads subsequent third person verbs and suffixes to second person in v. 7 for consistency. Pauritsch changes the second person reference to third;
(Instead) of reproach, they will rejoice over their portion. Therefore, they will possess a double (portion) in their land. Everlasting joy will be theirs.

Strophe III
8 For I, Yahweh, love justice; I hate robbery and injustice.58 I will faithfully give them their reward, And I will make an everlasting covenant with them.
9 Their descendants will be known among the nations, and their offspring among the peoples. All those who see them will recognize them. For they are the descendants whom Yahweh has blessed.

Strophe IV
10 I will greatly rejoice in Yahweh, My soul will exult in my God. For He has dressed me with the garments of salvation, He has covered me with a robe of righteousness, As a bridegroom puts on a turban like a priest,59 And a bride adorns herself with jewels.
11 For as the earth brings forth its sprouts, And as a garden causes things sown in it to spring up,

Pauritsch, Gemeinde, 112. Whybray deletes מָצַאְכָה in the first colon and links "shame" and "humiliation," thus omitting the pronominal suffix altogether; R. N. Whybray, Isaiah 40–66, NCB, ed. R. E. Clements (Grand Rapids: Eerdmans, 1975), 243-44. However, Isaiah's use of contrast warrants the use of second and third pronominal suffixes; Watts, Isaiah 34–66, 301.

58The MT reads מְצַאָכָה, translated as "in the burnt offering" (see BDB, s.v. מְצַאָכָה, 750). Some manuscripts point the text מְצַאָכָה, translated "injustice"; BDB, s.v. מְצַאָכָה, 732. The LXX translates it as "injustice," while the Vulgate goes with "burnt-offering." It seems probable that Isaiah was using contrast not only in the verbs, but also in the objects. Thus, מְצַאָכָה is preferred.

59The translation of this verse is difficult. The verb is מְצַאָכָה, which means "to act like a priest"; BDB, s.v. מְצַאָכָה, 464. When used with כַּפָּרָה, "wreath," or "turban"; BDB, s.v. כַּפָּרָה, 802, it envisions a bridegroom adorning himself with a fancy turban like a priest. BHS would emend to כַּפָּרָה, "to fix or establish." The MT reading is consistent with the theme of the last two cola of dressing spectacularly so as to be noticed.
So Yahweh God will cause righteousness to spring up
And praise before all the nations.

Rhetorical Overview of Isaiah 61:1-11

Unity of Isaiah 61:1-11

This poem is structured with strophes that contain direct
address by Isaiah at the beginning (vv. 1-3) and at the end (vv. 10-
11). In between these "direct address" strophes is a strophe (vv. 4-9)
that focuses on the reversal of fortune theme prominent in chapters
60–62.

One of the major rhetorical devices indicating unity in this
chapter is inclusio. The first item is the use of the first person
pronominal suffix. It is found both as an object and a possessive. It
occurs three times in verse one:

The Spirit of the Lord God is "upon me" (שֵׁרְקִנָּה).  
Because He has anointed "me" (נָחָה).  
"He has sent me" (נַלְכָּד).

The possessive pronominal suffix occurs four times in verse 11:

"My soul" (לָבָבִּי) will exult "in my God" (לְלָבָנָּה).  
For "He has clothed me" (לְהַבָּלִיל).  
For "He has wrapped me" (לְעַבָּרִי).

These pronouns not only demonstrate that the speaker is speaking in
the first person but also help in structuring the chapter and directing
attention to the speaker and to what Yahweh has done for him.

Other terms also form an inclusio around the chapter. The
term "garland" (יָסֵפְרוּנִים) provides unity in chapter 61 by linking the
headdress Yahweh will provide for those "in ashes" (v. 3) with the
beauty Jerusalem will experience after being rebuilt (v. 10). The
words תְּרוּמָה ("righteousness," vv. 3, 10, 11) and תְּרוּפָה ("praise," vv. 3, 11) connect the promises in the mission statement (vv. 1-3) with the anticipated fulfillment of the promises in the final strophe (vv. 10-11). The repetition of הוהי (' LORD God," vv. 1, 11) at the beginning and end is also a strong indicator of unity.

The floral motif also indicates unity by recurring in the first and last strophe. In verse three the Israelites are called "oaks of righteousness" (פַּלְמֵי תְּרוּמָה) and "the planting of the Lord" (פַּלְמֵי הוהי). In verse 11 is an analogy between plant growth and righteousness and praise growing up among the nations. The terms בָּרָךְ ("brings forth"), בָּשָׂש ("its sprouts"), הַרְכָּה ("garden"), נְשָׂע ("its seed"), and הַנְּבָה ("to spring up") indicate the use of floral imagery.

**Strophic Structure of Isaiah 61:1-11**

Most commentators agree that verses 1-3 form the first strophe indicated by the first person verbs used until verse four. Alliteration unifies this strophe by the occurrence of a cluster of sixteen lameds (ל). They occur as follows:

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60 Bonnard breaks the passage into three strophes (vv. 1-4, 5-11, 10-12); Bonnard, *Le Second Isiaie*, 415; Hanson into three (vv. 1-3, 4-9, 10-11), *Dawn*, 53; Knight into four (vv. 1-3, 4-7, 8-9, 10, 11), *New Israel*, 42; Muienberg, five strophes (vv. 1-3, 4-5, 6-7, 8-9, 10-11), "Isaiah 40–66," 708; Oswalt, two (vv. 1-3, 4-11), *Isaiah 40–66*, 562-68; and Young proposes four (vv. 1-3, 4-6, 7-9, 10-11), *Isaiah*, 3:458-66. Motyer's divisions are vv. 1-4 and 5-9. He separates 61:10-12 and places it with chapter 62; *Isaiah*, 376-80. Paurisch sees four strophes (vv. 1-3, 4-7, 8-9, 11); Paurisch, *Gemeinde*, 107. He views v. 10 as a hymn inserted between vv. 9 and 11; ibid.; Westermann also removes v. 10 from the passage, *Isaiah 40–66*, 371.

61 Watson defines the primary function of alliteration as being "cohesive in nature, binding together the components of a line, strophe, stanza, or poem"; *Classical Hebrew Poetry*, 227; also see L. Alonso Schökel, *A Manual of Hebrew Poetics*, trans. L. Alonso Schökel and Adrian Graffy of
v. 1 לִבְּשֵׁר, "to bring good news"; לָשׁוֹן, "to bind up"
               לֶשְׁבָּר, "to those with broken hearts"; מַכְרָה, "to proclaim"
               לָכְבָּר, "to captives"; לַעֲשָׂר רְאֵי, "to prisoners"
v. 2 לִכְבָּר, "to proclaim"; לָיִתּוּ, "of Yahweh"; לָעֲשָׂר וַעֲשָׂר, "of our
               God"; לָנָה, "to comfort"
v. 3 לֶשְׁבָּר, "to grant"; לֶשְׁבָּר, "to those mourning"; לָם, "to
give"
               לָהוּ, "to them"; לָהוּ, "to them"; לְהַשָּׁבֵא, "that He be
               glorified"

Of special significance is the fact that cola 3-7 and 9-11 (7 of 15 cola)
begin with a lamed. Alliteration not only unifies this strophe, but also
draws particular attention to the purpose or mission of the
prophet. Watson observes that other than the cohesive function,
alliteration also has a "mnemonic function, assisting in memorization, an
enargaeic function, focusing the reader's attention, and a vocative function,
providing a sense of imperative or request, and an endstop, bringing a section
of poetry to a close"; *Classical Hebrew Poetry*, 228. Gesenius notes that the
lamed means "to" and is a "very general expression of direction towards
anything"; *GKC*, 381. Observations of poetic devices such as alliteration and
rhyme are absent in most commentaries.

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material contained in L. Alonso Schökel, *Hermeneutica de la palabra*, 11.
*Interpretacion literaria de textos bíblicos* (Roma: Editrice Pontificio Istituto
The term הַרְפָּא ("spirit") forms an inclusio around the first strophe (vv. 1-3):

v. 1 The "Spirit" (וְהָרְפָּא) of Yahweh is upon me.

v. 3 (To grant them) the mantle of praise instead of the "spirit" (וְהָרְפָּא) of mourning.

The effect of this inclusio emphasizes that the mood and attitude of the nation will change dramatically when the Spirit of Yahweh comes.

Strophe II shifts from a third person reference to a direct address to the nation indicated by the emphatic כן at the beginning of verse six. Whereas the subject of strophe II is people who will be serving Israel, strophe III deals with Israel's position when Yahweh returns. The use of terms alluding to the priesthood ties the verses together (v. 6 "priests of"; יְסֵכְכֵן, "ministers of"; v. 7 מַכְשָׁפָה, "portion" as given to the priests from certain offerings).

A subsection in verses 8-9 is indicated by the particle כי ("for") that begins the section. As with strophe III, this one also begins with an emphatic pronoun, the first person pronoun יִנְעָן ("I").

The final strophe is set off by a change in the speaker indicated by יָשִּׁבָה יִשְׂרָאֵל ("I will greatly rejoice") that begins the section. There is also a shift in subject matter from reversal of fortune in verses 4-9 to praise for Yahweh in verses 10-11.

The term הָרְפָּא forms an inclusio in this strophe (v. 10d; v. 11c):

v. 10d He has wrapped me with a robe of "righteousness" (הָרְפָּא).

v. 11c So Yahweh will cause "righteousness" (וְהָרְפָּא) and praise to spring up before all nations.
It links the concept of personal righteousness (v. 11) with the testimony of righteousness (v. 11).

Close Reading of Isaiah 61:1-3

Isaiah also uses allusion in this section. He begins this chapter with an attention-grabbing declaration that lends significant authority to the person speaking. He declares:

"The Spirit of Yahweh God is upon me"
"(because) Yahweh has anointed me."

The normal conclusion is that Isaiah the prophet is speaking, but there are rhetorical reasons to believe the author is speaking of someone other than himself.63

First, there is the significance of the declaration. The rhetoric in verse one in the context of Isaiah alludes to the mission of the messianic king. In Israel's history the subjects of "anointing" and the "advent of the Spirit of God" are linked together in the appointment of the first two kings in Israel. These elements are found in the coronation ceremonies of both Saul (1 Sam 10:1, 6) and David (1 Sam

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63 Writers differ on the identification of the speaker in 61:1-3. Smith identifies the speaker in 61:1 as "the prophet TI, who was responsible for the bulk of material in chaps. 60–62”; Rhetoric and Redaction, 24; Steck also holds this view; O. H. Steck, "Tritojesaja im Jesajabuch," in The Book of Isaiah, BETL, ed. Jacques Vermeylen, vol. 81 (Leuven: Leuven University Press, 1989), 375. Oswalt identifies the speaker in chap. 61 as the servant in DI (e.g., Isa 53); Isaiah 40–66, 562. Oswalt appears correct when he says that the language and mission argue for someone more than a prophet; ibid., 563; see Whybray, who concurs that it is the servant in DI; Isaiah 40–66, 240. Smart views the speaker as the nation of Israel; James Dick Smart, History and Theology in Second Isaiah: A Commentary on Isaiah 35, 40–66 (Philadelphia: Westminster, 1965), 259-60. Hanson thinks the speaker is a personalization of the post-exilic disciples of DI; Dawn, 65-67. Morgenstern identifies the speaker in v. 1 as the suffering servant of Isa 53; "Isaiah 61," HUCA 40-41 (1969/70): 109.
Dumbrell notes that there were four elements present in the appointment of a king in Israel:64

1) Kingship was by divine choice.
2) The chosen ones are anointed.
3) The subsequent gift of the spirit follows the anointing.
4) A public display of the king's power is demonstrated.

The prophetic announcement of a messianic king links this passage with Isa 11:1-2, where a descendant of David is prophesied to be endued with the Spirit of Yahweh. The mission of the king or the display of his power is in verses 1b-3. A final rhetorical device used in this section is "plant" imagery in verse three. He uses the imagery of an oak tree to denote the stability that Israel will experience when she is planted on the land (see above).

There is a shift in subject matter from chapter 60 to 61:1. The subject is in the first person and indicated by the first person pronominal suffix that ends the first two cola ("upon me"; הָנַךְ ... מְשִׁים, "anointed me").

Isaiah begins this section with some ambiguity as to the speaker. His use of the first person personal pronoun initially points to himself, but as the mission of the person unfolds, it seems to point to someone other than himself (see below).

In verse one Isaiah states the call of the king. The first two lines are parallel to colon b and explain why Yahweh's Spirit is upon him. This verse is emphatic in its declaration that he is commissioned. Both verses end with the first person pronoun. The

names of God appear in both cola. The phrase רוח נ beyadן ("the Spirit of God") is omitted in the second and the verb חננים ("to anoint") is added. The term חננים ("to anoint") is used in only one other Scripture to refer to the anointing of a prophet (1 Kgs 19:16). But it is used in many places to refer to the anointing of a king (Judg 9:8; 1 Sam 16:13; 1 Kgs 1:39). The verb חננים ("He has anointed") explains why the Spirit is upon him. Oswalt explains that the basic meaning of the verb חננים is "to anoint" or "to spread a liquid."66

The proclamation of this mission by the prophet is of great interest. His declaration that "The Spirit of Yahweh God is upon me" is used by prophets (e.g., Mic 3:8) and substantiates his claim to the prophetic office.67 He further declares that Yahweh has "anointed" him. In 1 Sam 16:13 David was anointed by Samuel and subsequently the Spirit of Yahweh came upon him. There are also references to the Davidic covenant in Isaiah 55. Thus, there is an allusion to an anointed king in this verse. A review of Isaiah 40–55 indicates that the prophet often proclaimed truth about someone other than himself (e.g., Isa 53). At the very least, one can conclude that there is a double referent. The prophet could have been

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65See also Hos 7:3; 8:3; 2 Kgs 11:12; 2 Chron 22:7; 23:11.

66John Oswalt, s.v. חננים, in NIDOTTE, 2:1123. He further notes that except for four references the term always refers to "a ritual of inauguration which included pouring a specially prepared liquid" over someone appointed; ibid., 2:1124.

67Oswalt remarks that the "use of oil as a symbol of the Holy Spirit and the explicit connection of the Holy Spirit with anointing in Isa 61:1 reinforce that the act of anointing symbolized this divine empowerment"; ibid., 2:1125.
referring to himself merely as proclaiming the mission of someone else, that is, the Messiah. He himself cannot be seen as bringing about the ideal conditions, since only Yahweh himself can bring these about (see 61:11). It is apparent that the author here was heavily influenced by DI (see 42:1-4; 49:1-6; 50:4-11; 52:13-53:12).

Further evidence that the passage points to the Messianic king is the mission of the anointed speaker. The mission is not only "to preach" (םְתָּקַ֣ר) and "to proclaim" (נָּקַר; v. 1), but also "to grant" (שְׁמַר) and "to give" (לְהַקָּר; v. 3). Thus, the endowment is not only for declaration but also for carrying out the promises. This surely looks beyond the eighth century prophet.

The commissioning of the speaker in line one is followed by the reason for this commissioning. This is indicated by the term הָנ֣וּ ("because") that begins the second colon. From this verse through verse 3a the prophet explains the reason for the anointing through a series of seven infinitive phrases indicated by an initial lamed: לְבַלָּקָר ("to bear glad tidings"), שְׁבַלָּה ("to bind"), נְקַר ("to proclaim"), נְקַר ("to proclaim"), שְׁבָלָה ("to comfort"), שְׁבָלָה ("to grant"), and הָנ֣וּ ("to give"). This final infinitive performs triple duty by tying together three cola linked together by the particle נְכַלָּא ("instead of") that emphasizes the reversal of fortune theme. The final line, which is set

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68 Torrey remarks that "the employment of the verb 'to anoint' is not accidental, nor insignificant. The Servant, who is the speaker, is The Messiah"; Charles C. Torrey, The Second Isaiah: A New Interpretation (New York: Scribner, 1928), 453.

69 Waltke and O'Connor list this as governing a causal clause; Hebrew Syntax, 640. This links the anointing with the Spirit.
apart by the threefold cola mentioned above, indicates the result of Yahweh's deliverance.

The target audience of the message in verses 1-3 is one in distress as indicated by the terms used to describe them: לָשׁוּב עֹז לֵבָנָה ("to the brokenhearted," v. 1), לָשׁוּב עֹז לָשׁוּב עֹז ("to the captives," v. 1), לָשׁוּב עֹז לָשׁוּב עֹז ("to the prisoners," v. 1), and לָשׁוּב עֹז לָשׁוּב עֹז ("all who mourn," v. 3).70 The implication is that they are in ashes "mourning" (יִנְחַם, v. 3), and they are "fainting" (יַעֲמַד, v. 3). The picture that one gets from the terms used is of a group of people who are repenting and wanting Yahweh to forgive them. The term "ashes" is used in contexts where one is seeking Yahweh. For example, in 58:5 Isaiah uses the term "ashes" (יִנְחַם) in a context of repentance and seeking Yahweh.

The message of the prophet extends two and a half verses. It contains two main verbs: נֶאֱצוּפ ("to bring good news") and פָּשַׁה ("He has sent me"). The term נֶאֱצוּפ means "to preach" or "to bear (good) tidings."71 Oswalt notes that "the concept of the message fresh from the battlefield" is present in 61:1; thus he comes to deliver captives.72 It can refer to bearing good tidings (e.g., of a son; Jer 20:15) or to distressful tidings (e.g., of David made king; 1 Kgs 1:42).

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70 Arnulf Baumann, s.v. לָשׁוּב עֹז, in NIDOTTE, 1:44. He notes that "mourning" is used often in contexts where a person's mourning is turned to joy (Isa 57:18; 60:20; 61:2ff.); ibid., 1:47.

71 John N. Oswalt, s.v. נֶאֱצוּפ, in TWOT, 1:135-36.

72 Ibid., 136.
Often it is used to speak of the salvation of God coming (Nah 2:1; Isa 40:9a, 9b; 41:27; 52:7a, 7b). It is used in that way here.

The next four cola center on the recipients of the message. The prophet uses a series of *lameds* with the infinitive to highlight the message of the prophet. One statement of his mission is to proclaim the favorable year of the Lord. The infinitives שָׁבַע ("to bind up"), נָרַג ("to proclaim," 2 times), and מָנֵשׁ ("to comfort") give the essential purpose of the prophecies. The infinitive שָׁבַע means "to bind up." It is often used, as it is here, in a figurative sense to refer to the comforting of the distressed (Hos 6:1; Ezek 34:4). It is used in Isaiah to refer to the repairing of the land (Isa 3:7) and to healing the wounds of the land (Isa 1:6).

In verse two the focus of the proclamation shifts from the message to those in bondage to the proclamation that this is Yahweh's appointed time. The two cola in line one of verse two are governed by the infinitive נָרַג. This infinitive ties verse two with verse three and shifts the focus. What follows are two parallel cola that speak of an appointed time by Yahweh:

נָרַג נָרַג, "(to proclaim) the favorable year of Yahweh."
נָרַג נָרַג, "(to proclaim) the day of vengeance of our God."

The parallel terms that speak of time are שנה ("year") and מֵי ("day"). While each is used in some texts to speak of a specific time, each is also used to speak of a "period" of time in general. The term מֵי is often used of the time of Yahweh's judgment (Isa 2:12; 13:6).

The character of Yahweh's appointed time is indicated in the second term. The first phrase states that it is the time of Yahweh's
"favor." The term יְרֵצָה means "favor" or "goodwill." It is used in Isaiah of a time of favor when Yahweh will answer prayer (Isa 49:8), of a time of acceptable worship (Isa 56:7), of acceptable fasts (Isa 58), and of acceptable sacrifice (Isa 60:7).

The appointed time is also called a "day of vengeance" (צדק). The term צדק occurs three times in TI (Isa 59:17; 61:2; 63:4).73 Peels notes that these three references (59:17; 61:2; 63:4) to vengeance are a consequence of God's zeal that brings vengeance on the enemy of His people and salvation to His people.74 In the immediate context there is no referent to this judgment. It does function rhetorically to remind the readers that Yahweh's return includes vengeance for the unfaithful.

The final phrase in verse two, לֹֽא- גֶּפֶן יְרֵצָה ("to comfort the ones mourning"), is very significant. The infinitive יְרֵצָה ("to comfort") is a keyword in Isaiah 40-66 (Isa 40:1a, 1b; 51:3a, 3b, 12, 19; 66:13a, 13b).75 It supports a major motif that Yahweh will "comfort" Jerusalem and her people. The ones "comforted" in this

73 Peels says that the root הָיָן is used 79 times in the OT and that 85% of the time God is the subject, indicating that "the idea of legitimacy and competent authority is inherent in the root"; H. G. L. Peels, s.v. הָיָן, in NIDOTTE, 3:154. Torrey states that "vengeance" is an incorrect translation here and in 63:4 because of the parallel words in the Hebrew text; Second Isaiah, 453. The rhetorical reason for its inclusion explains the rendering of "vengeance."

74 Peels, s.v. הָיָן, in NIDOTTE, 3:155.

75 Wilson states that the term is used in 61:2 with reference to comforting those who are mourning over the dead; Marvin R. Wilson, s.v. לֹֽא, in TWOT, 1:571.
context are "the ones mourning" (חְרֵדִים).76 It is used in Isa 57:18 in the same way. This verb, which is repeated three times in this strophe, is the key term to describe the condition of the ones living in Jerusalem.

The basic commission of the prophet as stated in verses 1-3 is that there will be a reversal of fortune for the righteous remnant. This is designated by the use of the term נְדִּחָה ("instead"). It occurs three times in verse three:

To give to them a garland "instead" (נְדִּיחָה) of ashes,
Oil of gladness "instead" (נְדִּיחָה) of mourning,
A mantle of praise "instead" (נְדִּיחָה) of a spirit of fainting,

These three cola have to do with a reversal of their emotional or spiritual condition. Other sections in Isaiah 60–62 emphasize other aspects of the reversal.

Verse three carries forward the mission of the prophet using the term הֵרִיךְלָה ("to the ones mourning"). This term links this verse with verse two. Also in verse three is a word play that highlights the reversal of fortune aspect. The phrase reads "to give to them a garland instead of ashes" (וַיָּשֶׁר הֶרְחִיק הָלָה לְהַשָּׁרָה לְקַר). The metathesis of the ה and the ש at the beginning of the terms forms a paronomasia.77 A paronomasia is a "deliberate choice of two (or more) different words which sound nearly alike."78 The term הָלָה means "a head-

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76 This word is used in 57:18, 60:20, and 61:2 in the context of Yahweh turning mourning to joy; see Arnulf Baumann, s.v. הָלָה, in TDOT, 1:44, 47.

77 Muilenburg, "Isaiah 40–66," 708.

dress, turban." In this verse the term is used figuratively to signify the "joy" experienced by Israel after her redemption by Yahweh. It is also used figuratively in 61:10 of the bridegroom's "joy" over being married. The reversal of fortune theme is emphasized by using the term . This term signifies "ashes" and is used as a sign for humiliation (2 Sam 13:19), of contrition (Isa 58:5; Dan 9:3), and of distress and sorrow (Isa 61:3).

In line two of verse three there is an alliteration of three sibilants, . Watson states that alliteration is "a cohesive grouping of identical sounds within a poetic text coordinated to produce an identifiable effect that has a perceptible function within the whole of the text." The perceptible effect in this verse is to heighten the sense of joy. The "oil of gladness" was something joyful people put on their heads (e.g., Ps 45:7; Eccl 9:8; 2 Sam 14:2).

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79 In verbal form this term basically means "to beautify" (60:7) in the piel, and "to glorify oneself" in the hitpael (60:21; 61:3); C. John Collins, s.v. הָרָקְסָנָה, in NIDOTTE, 3:572-74. In noun form it refers to an ornamental headdress (61:3); ibid., 3:574.

80 Hayden states that ashes were often put on the head in the mourning rite (2 Sam 13:19), often in combination with sackcloth (Isa 58:5); Roy Hayden, s.v. הָרָקְסָנָה, in NIDOTTE, 1:483-84.

81 Ibid., 484.

82 Watson defines alliteration as repetition of a consonant, Classical Hebrew Poetry, 225.

83 Ibid., 227.

84 Olive oil in the OT was viewed as a staple like grain and wine and was considered as a blessing from the Lord (Deut 11:13-17. In 61:3 the oil is
repetition of the root לְבָנָא in this colon shows that the "mourners" in verse two are now joyful.

The next colon moves from the head to the body. The people will be wrapped with a "garment" (ךְָּמֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּנֶּn

verse two are now joyful.

The next colon moves from the head to the body. The people will be wrapped with a "garment" (ךְָּמֶּּנֶּנֶּn) of praise. In verses 3 and 10 Yahweh's salvation is pictured as a garment. The "garment of praise" (v. 3) and the "robe of righteousness" (v. 10) picture Yahweh's salvation. This renaming indicates a permanent righteousness in Israel because of Yahweh's return.

The last line ends the section and declares Yahweh's purpose. The reversal of fortune in Israel will bring forth praise from Israel to Yahweh. The first colon uses the figure of the oak tree (ךְָּמֶּּn) to signify strength. This term is used in Isa 57:5 to mark the idol-shrines of disobedient Israel. The figure used here shows a reversal, since they will be called oaks of righteousness.

Close Reading of Isaiah 61:4-9

Verse four begins the description of the reversal of fortune that Jerusalem will experience in the future. The first line is structured in the AB:BA pattern with the verbs enveloping the objects. The two verbs חבָּנֵי ("they will build") and חָקַּם ("they will raise up") highlight the "rebuilding" theme in this section (cf. 58:12 referred to as "oil of gladness" in keeping with the joyousness of the occasion; s.v. "Oil," in DBI, 603-4. In addition to oil indicating joy, it is also "an image of comfort, spiritual nourishment, or prosperity" (Deut 33:24; Job 29:6; and Ps 45:7); R. K. Harrison, "Oil," in NBD, 844.


86Ross, s.v. מָכַר, in NIDOTTE, 4:147.
where these verbs do the same thing). The objects that they will rebuild form the "B" elements: the דַּבֵּית אַבֵּלָה ("the ancient ruins") and סֹמֵךְ אֲרָבָיִם ("the former desolations").

The terms דַּבֵּית אַבֵּלָה and סֹמֵךְ אֲרָבָיִם occur also in the second line:

They will rebuild "the ancient ruins" (דַּבֵּית אַבֵּלָה),
"The former desolations" (סֹמֵךְ אֲרָבָיִם) they will raise up.
They will repair "the ruined" (דַּבֵּית) cities.
"The desolations" (סֹמֵךְ) of many generations.

These terms also occur in the "B" elements in the second line. The repetition of these terms, along with the three verbs denoting "rebuilding," brings particular emphasis to the reversal of fortune theme in the verse.

Verse five extends the reversal of fortune motif by declaring that Israel will have non-Israelites serving them. The terms חַיָּבָה לֵבֶר ("strangers") and חַיָּבָה לֵבֶר ("foreigners") emphasize they will be served by outsiders. These foreigners will be Israel's "farmers" (וֹרָאִים) and "vinedressers" (וֹרָאֵיлюб). The repetition of the second person possessive pronoun three times in these two cola shows their ownership: לֹא אֲרָבָיִם ("your flocks"), לֹא אֲרָבָיִם ("your farmers"), and לֹא אֲרָבָיִם ("your vinedressers"). Also, the repetition of the ב and ה in the last colon makes a mnemonic device: לֹא אֲרָבָיִם לֹא אֲרָבָיִם ("foreigners will be your farmers and vinedressers").

Verse six contrasts the position of the Israelites with that of the "strangers" and "foreigners" in verse five. It is set off from verses 4-5 by a waw introducing antithesis. It introduces a section on the

"priesthood" of the nation of Israel that extends through verse nine. The term "nations" (לַאֲלֵיָּה) forms an inclusio around the section.

Isaiah uses repetition of the second person plural pronoun in the first line of the strophe to highlight the contrast of Israel's new position. The second person personal pronoun "you" stands emphatically at the beginning of verse six. At the end of the first line is the second person pronominal suffix "to you", which forms an inclusio around the first line. At the end of the first colon is the niphal verb "you will be called", which puts focus on the people of Israel.88

The exalted position of the Israelites is stated in line one. The parallel appellates by which they will be called are "priests of Yahweh" and "ministers of our God". The use of the term referring to the entire people of Israel recalls the purpose to which Yahweh called Israel out of Egypt where He said they would be a "kingdom of priests" (Exod 19:6). The priest was set apart from profane responsibilities to full ministry to Yahweh (see Exod 29:1).89 This purpose will not find its fulfillment until Zion is restored forever. Parallel to this phrase is "servants of our God". The term is often used of

88 While the niphal form primarily expresses the reflexive of the qal, it sometimes can express the passive. See GKC, 137-38.

89 Jenson defines priesthood as mediation between "the sphere of the divine and the ordinary world"; Philip Jenson, s.v. כֹּהֵן, in NIDOTTE, 2:600-605, esp. 600. The nation of Israel is often referred to as priests (Exod 15:11-17; 19:5-6; Lev 20:22-26).
cletic service to Yahweh (Deut 10:8; 17:12; esp. Num 3:1ff.). Thus, Israel is set apart for service to Yahweh.

Isaiah continues his allusion to priesthood in the second line. The Israelites are to eat the "wealth of the nations" (נֵחַל נֵתְרֵי). The figurative use of the verb כֵּל recalls the Mosaic regulations concerning the sustenance of the priesthood. Since they did not own animals or land, Aaron and his sons were "to eat" (כֵּל) some of the meat offered to Yahweh in worship (e.g., Exod 29:32; Lev 6:16, 18, 26). The picture presented is that Israel will get her sustenance from the "wealth" that the other nations bring to Zion to honor Yahweh.

Parallel to "wealth" is כְּבָרוֹ ("and in their glory"). The term כְָרוֹ refers to "riches." This applies to all valuable commodities that the nations possess and is a key term in chapters 60–62. Yahweh's glory will be in Zion and other nations will bring their best to Zion. It further heightens the theme of the future exaltation of Israel.

The prophet begins verse seven with the particle חֲזֶה ("instead of") to emphasize the reversal of fortune Israel will experience when Yahweh restores Zion. Isaiah mentions the "portion" the Israelites will receive and the joy they will experience. The reference to "double portion" alludes to Deut 21:17 and the "double

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90 Hermann Austel, s.v. נֵתְרֵי, in TWOT, 2:958-59. It is also used of priests in Exod 28:35, 28:31; 28:43; Num 3:6; 8:26; 18:2.

91 Jensen, s.v. כֵּל, in NIDOTTE, 1:602.

92 See C. John Collins, s.v. כְָרוֹ, in NIDOTTE, 2:577-87.
portion" given to the firstborn. This is Israel's position (Deut 32:9). However, the term בֵּיתוֹן ("[their] portion") also alludes to the priesthood. Since the priests were set aside for cultic service, they did not receive a portion of land or animals (see Deut. 10:9; 12:12).

Verse seven is rhetorically structured so that there is a progression from "shame" and "humiliation" to "everlasting joy" in colon a to colon d:

a The "double portion" (םָשְׂנָה) replaces "their shame" (ךֵּסְנִים).
b Instead of "humiliation" (ךֵּסְנָה) "they shout for joy" (זְרֵחֹת) over "their portion" (םָשְׂנָה).
c They will possess a "double portion" (םָשְׂנָה) "in their land" (בָּאתָם).
d "Everlasting joy" (שֵׁם תַּחְתָּם) will be theirs.

This reversal is effected by the "portion" given to them by Yahweh.

The subject matter seems to change dramatically from verse seven to verse eight. However, verse eight is tied to verses six and seven by the particle וְ ("for") and by the term וּלְקָנֵם ("forever"). These link the "everlasting joy" in verse seven with "everlasting covenant" in verse eight. Situated between the references to Israel's "everlasting joy" and the "everlasting covenant" Yahweh will make with His people are the statements regarding "why" He is doing it.

Verse eight begins with a personal pronoun along with the subject, יְהֹוָה ("I am Yahweh"). Isaiah's rhetorical style in this section includes the use of personal pronouns to emphasize his

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93 Tsevat defines the root חָלָל as "(to give or receive) the portion coming to me by law and custom," making it a more definite, even a legal term; the Levitical priesthood had no portion because God was her portion; M. Tsevat, s.v. חָלָל, in TDOT, 4:447.
subject matter.\textsuperscript{94} This is how the prophet began verse six, "But you (םָּהִי) will be called priests of Yahweh." While verse six draws attention to the new relationship Israel will enjoy with Yahweh, this pronoun draws attention to the character of Yahweh that motivates Him to establish an everlasting covenant.

The writer uses sharp contrast in two ways in the first line of verse eight. First, he contrasts "loving" (רוּחָה) and "hating" (שִׁית). The use of these participles points to a continual character trait.\textsuperscript{95} The objects, "justice" (מהָּסַד) and "injustice" (שָׁוָא), are also contrasted.\textsuperscript{96} This emphasizes Yahweh's special love for "justice" (מהָּסַד) as compared to His hatred for "injustice" (שָׁוָא).

Verse nine concludes this section. An inclusio in verse nine focuses attention on the "offspring" (ְּרָחִיק) of Israel.\textsuperscript{97} The root רַחַק occurs in the first and last cola:

v. 9a "Their descendants" (ְּרָחִיק) will be known among the nations.

v. 9d For they are "the descendants" (ְּרָחִיק) whom Yahweh has blessed.

\textsuperscript{94}Independent pronouns are often used for emphasis; \textit{GKC}, 437. In this verse it is used as the subject.

\textsuperscript{95}Gesenius says that the "participle active indicates a person or thing conceived as being in the continual excercise of an activity"; \textit{GKC}, 356. He uses the root נָהַשׁ as an example.

\textsuperscript{96}\textit{BDB}, s.v. שָׁלֹחַ, 732. See Isa 59:3.

\textsuperscript{97}Kaiser says that the root שָׁלֹחַ means "to scatter" or "to sow." Its most significant theological use is when it refers to "seed," which is "offspring." The term is used of the offspring of Eve (Gen 3:15), Abraham (Gen 12:7), and David (2 Sam 7:12). In TI "seed" occurs in 59:21, 61:9, 65:9, and 66:22; Walter C. Kaiser, s.v. שָׁלֹחַ, in \textit{TWOT}, 1:252.
The purpose of this repetition is to tie together "their universal popularity" in the first colon with "Yahweh's blessings" in the last colon. The last colon begins with the explanatory 부분 and contains the third person singular emphatic pronoun הם ("them") that puts emphasis on the seed.

Close Reading of Isaiah 61:10-11

The section begins emphatically with the statement of praise שמחתי ("I will rejoice exceedingly"). The repetition of the root draws attention to the theme of rejoicing. The corresponding element in the second colon (AB:AB) is מחי ("it rejoices"). This sets the "joyful" tone of the section.

A rhetorical device used in this short section is imagery. Similes are used four times as indicated by the prefix כ:  
  v. 10 כִּי כְּרֵם, "as a bridegroom"; כָּרָא, "as a bride"  
  v. 11 כִּי כְּרֶית, "as the land"; כָּרָא, "as a garden"

The imagery referring to the ornamental and beautiful garments of a bride and groom pictures Yahweh's future salvation of His people.

The second line in verse one begins a figurative explanation of why Yahweh is being praised. This explanation is indicated by the particle כי. In the second line of poetry, which is in the AB:BA pattern, the prophet uses "clothing" imagery to describe Israel's moral situation in the future. She will be saved and be righteous:

"For he has dressed me (הֹעַלְתָּנִי) with the garments (כְּרָא) of

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98 For כי, see Muilenburg, "Usages of כי," 152. For emphatic pronouns see GKC, 437.

salvation (תֵּשָּׁן)."

"He has covered me with a robe (אֱלֵifié) of righteousness (יְשׁוּבָה)."

The focus on Yahweh that began in line one by the repetition of the ה is continued in this line by the occurrence of two verbs that indicate the work is performed by Yahweh (דָּקַלְכֵּנֶה, "He has clothed me"; יְבִיתְנָה, "He has wrapped me"). The repetition of the first person pronominal suffix emphasizes that Israel is the recipient of the blessings.

The imagery of joy is further heightened in the third line by the shift from "clothing" imagery to "marriage" imagery. Both partners in the marriage are mentioned, the "bridegroom" (נְגֵל) and the "bride" (נָשִׁב). The salvation and righteousness of line two are parallel with "garland" (נְשָׁמָה) and "her jewels" (וְרֹאשְׁנָה) in line two.

The prophet uses plant imagery in verse 11 to indicate how Yahweh will cause righteousness to grow up before all nations. The two cola in this line are parallel with the second colon being more definitive than the first. The movement is from "earth" to "garden." The root נֵבְרָא occurs in each colon. These occurrences in the first line lead to the occurrence in the second line where it is used of Yahweh causing righteousness to "sprout" up. The imagery in verse 11 emphasizes the "righteousness" that Yahweh will cause to arise. This is indicated by the ה that begins the last line. The prophet uses the name יְהֹוָה to emphasize that the powerful Yahweh will perform this.

The root נָבָא ("to sprout") is used in an important way. It occurs three times in verse 11, one time in nominative form (נָבָא)
and two times in verbal form (יְהוָהִים). It is used to emphasize Yahweh’s initiative in establishing Israel as a righteous nation before the world.

Conclusion to Isaiah 61:1-11

In chapter 61 Isaiah continued the "reversal of fortune" theme begun in the last chapter. However, he altered his content by providing an account providing an account of the mission of the messianic king in the first person and at the end of the chapter included a short declaration of praise by Jerusalem for the salvation that Yahweh is sure to bring. As with chapter 60, this chapter declares rhetorically that the "reversal of fortune" Jerusalem will experience is prophetically realized.

A Rhetorical Examination of Isaiah 62:1-12

Translation

Strophe I

1 For Zion's sake I will not be silent,
   For Jerusalem's sake I will not keep quiet,
   Until her righteousness goes forth like brightness,
   And her salvation like a burning torch.

2 The nations will see your righteousness,
   And all kings your glory.
   You will be called by a new name,
   Which the mouth of Yahweh will appoint.

3 You will be a crown of glory in the hand of Yahweh,
   And a royal diadem100 in the hand of your God.

4 It will no longer be said to you, "forsaken,"

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100BDB, s.v. כְּנָפִים, 857, suggests that the correct reading should be כְּנָפִים, "turban." The reading is supported by Q, Tg, LXX, and Vg. This would make it parallel to כְּנָפִים, "crown," in the previous colon.
And to your land it will no longer be said,¹⁰¹ "desolation,"
but you will be called, "My delight is in her,"
and your land "Married,"
because Yahweh delights in you,
and your land will be married (to Him).

5 For as a young man marries¹⁰² a maiden,
so your sons¹⁰³ will marry you.
and as the bridegroom rejoices over the bride,
so your God will rejoice over you.

Strophe II

6 On your walls, O Jerusalem, I have posted watchmen,
all day and all night, they will never be silent.
you who remind Yahweh, give yourselves no rest,

7 And give Him no rest until He establishes (her),
until He makes Jerusalem the praise of the earth.

8 Yahweh swears by His right hand, and by His strong arm,
I will never again give your grain as food for your enemies.
neither will foreigners drink your new wine for which
you have toiled.

9 But those who gather it will eat it and praise Yahweh,
and those who gather it will drink it in the courts
of My sanctuary.

Strophe III

10 Pass through, pass through the gates.
prepare the way for the people.
build up, build up the highway,
remove the stones.
raise up a flag over the peoples.

11 Behold, Yahweh has declared to the entire earth,

¹⁰¹ BHS suggests that the phrase "לארץ נאם" is an addition. The DSS, LXX, Tg, and Vg all include it. It is a rhetorical device repeated for emphasis. The MT reading should be retained.

¹⁰² DSS, LXX, Tr, and Sr support the reading "כִּהֶנָּה," "as one marries." The MT reading with the explanatory "יָנֶה," "for," should be retained. However, a comparison is implied and is included in the translation.

¹⁰³ BHS proposes the reading "יָנֶה," "your builder," that is "Yahweh," based on Ps. 147:2. However, all versions and the context support the MT reading.
Say to the daughter of Zion, Behold, your Savior comes;
Behold, His reward is with Him, and His recompense is with Him.
12 They will call them, "The Holy People, The Ones Redeemed
by Yahweh."
And you shall be called "Sought out, a city not forsaken."

Rhetorical Analysis of Isaiah 62:1-12

Unity of Isaiah 62:1-11

One of the rhetorical devices in chapter 62 that indicates
unity is keyword. The verb הָקַדְתֵּן ("to call") recurs four times (vv. 2,
4, 12a, 12b). In verse two it introduces a promise, "You will be called
(הָקַדְתֵּן) by a new name." In verse four the new name is introduced,
"But you will be called' (הָקַדְתֵּן), 'My delight is in her.'" The two
occurrences in verse 12 also speak of new names, "And 'they will
call' (הָקַדְתֵּן) them 'The holy people, the redeemed of Yahweh.'" The
other occurrence reads, "And it will be called (הָקַדְתֵּן), 'Sought out, a
city not forsaken.'" The occurrences of this term in similar themes
unify the chapter around the subject of the exaltation of Zion after
Yahweh returns. By the reference to new names, Zion's reversal of
fortune becomes clearer.

The prophet uses inclusio in verses 1 and 11 with the
repetition of צִיּוֹן ("Zion") and forms of נְפָרָה ("salvation"):

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104 Many scholars do not include vv. 10-12 with the rest of the poem
in chap. 62. Oswalt views vv. 10-12 as a conclusion of all of 60-62; Isaiah 40-66,
577. Steck believes these verses, as well as 60:17-22 and 62:8-9, are dependent
on the historical situations in chaps. 1-39; Steck, "Tritojesja," 379-86. Smith
views chap. 62 as a redational unity; Rhetoric and Redaction, 31-38. In fact,
Smith views 60:1-63:6 as a redactional unity; ibid., 48-49.
v. 1 For "Zion's" (מֵתִילא) sake, I will not be silent.
v. 11 Say to "the daughter of Zion" (לֵבָנה חֲבִי).  

v. 1 And "her salvation" (רָפָאָה לְהָרָה) like a burning torch.
v. 11 Behold, "your Savior" (רְפָאָה לָרו) comes.  

In verse one "Zion" is declared to be the subject of the prophet's burden. In verse 12 it is used in the context of promise. The occurrences of forms of הָרָה link "her (Zion's) salvation" (רָפָאָה לְהָרָה) with the arrival of "her ('your') Savior" (רְפָאָה לָרו).  

Another rhetorical device the prophet uses is parallel panels. He uses the same pattern to begin the first and second strophes. This device is used to emphasize two different themes. One theme is that of the unrelenting spirit of those who are asking Yahweh to bring salvation to Jerusalem. The repetition of the verb הָרָה ("to be silent") and the particle רָע ("until") occurs in verses one, six, and seven:  

v. 1 A הָרָה לָו, "I will not be silent."
B הָרָה לָו, "I will not be quiet."
C רָע, "until" (followed by a promise)  

v. 6 A הָרָה לָו, "They will never keep silent."
B רָע לָו, "Don't rest."

v. 7 C רָע, "until" (followed by a promise)  

The theme of both of these parallel cola emphasizes a relentless longing for Jerusalem's restoration and both are followed by the temporal conjunction רָע. The term רָע emphasizes the duration of the restlessness. The conjunction allows the prophet to emphasize  

105 GKC, 304. Muilenburg notes the importance of this term in vv. 1 and 7, "Isaiah 40-66," 717.
different aspects of the restoration of Jerusalem. The first section emphasizes the new relationship with Yahweh, while the second section emphasizes the freedom from foreign domination.

The reversal of fortune aspect is also emphasized by the repetition of the verb נְאָשׁ ("to call"). It is used in the qal and niphal several times:

v. 2 נֶאֶשׁ לְךָ שְׂעָר הָרֶשֶׁת, "And you will be called by a new name."
v. 4 נֶאֶשׁ לְךָ חַיֶּר הָפַן הָעָם, "For you will be called, 'My delight is in her.'"
v. 12 נֶאֶשׁ לְךָ תִּשְׁפֹּר הָעָם נְאָשׁ, "And they will call them, 'The holy people.'"
v. 12 נֶאֶשׁ לְךָ יִתְנַהֲרָה רַהֲשָׁה, "And you will be called, 'Sought out.'"

These statements form an inclusio around the chapter.

A final important rhetorical device the prophet uses in this chapter is marriage imagery. It is used in a proper name for Zion (v. 4), "And your land (will be called) 'Married' (בֶּן רְשִׁיר)." Marriage imagery is also used as an analogy by the writer (v. 5). He uses the terms בּוֹשֵׄל ("marry"), בּוֹשֵׄלָה ("marry you"), בָּשֵׂר ("bridegroom"), and בּוֹשֶׁל ("bride").

**Strophic Structure of Isaiah 62:1-11**

Several proposals have been offered concerning the strophic divisions in chapter 62. Bonnard divides the poem into five strophes (vv. 1-3, 4-5, 6-9, 10, 11-12); Hanson breaks the chapter into four parts (vv. 1-5, 6-7, 8-9, 10-12); Knight sees three divisions (vv. 1-5, 6-9, 10-12); Muilenburg divides the poem into five strophes (vv. 1-3, 4-5, 6-7, 8-9, 10-12); Oswalt sees two strophes (vv. 1-5, 6-9; see n.
The strophic divisions in this paper follow Knight's divisions.

The first strophe comprises verses 1-5. Muilenburg does not follow this generally accepted division but rather ends the strophe with verse three. He considers the new subject of a new covenantal marriage in verses 4-5 as an individual strophe. However, repetition of the verb לכב ("to call") in verses 2 and 4 highlights the subject of the strophe and links verses 4-5 with verses 1-3. The occurrence in verse two introduces the subject of a new name. The word in verse four reveals a new name. Thus, verses 1-5 should be considered as a unit.

The second strophe begins with the same pattern exhibited in the first strophe. The two parallel panels are as follows:

v. 1 A אָרְעָת הָנָּמָשׁ, "I will not be silent."
   B אָרְעָת הָנָּמָשׁ, "I will not be quiet."
   C כּוּ, "until" (followed by a promise)

v. 6 A יָרְעָת הָנָּמָשׁ, "They will never keep silent."
   B בּוּה הָנָּמָשׁ, "Don't rest."

v. 7 C כּוּ, "until" (followed by a promise)

The end of the second strophe is indicated by the imperatives that begin strophe III.

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107 Ibid., 719.
Close Reading of Isaiah 62:1-5

The prophet emphatically states his burden in the first couplet. They are two synonymous parallel cola structured in the ABC:ABC pattern:

A לָמָּשׁ, "For Zion's sake"
B אָל, "not"
C יָשָׁן, "I will be silent."

A' לָמָּשׁ, "For Jerusalem's sake"
B' אָל, "not"
C' יָשָׁן, "I will keep quiet."

The "A" element in each is the preposition לָמָּשׁ ("on account of") which emphasizes the focus of his concern. In this strophe, his subject is Jerusalem ("B" elements: לָמָּשׁ, "Zion"; יָשָׁן, "Jerusalem"). The two synonymous verbs יָשָׁן ("I will keep silent") and יָשָׁן ("I will keep quiet") form the "C" elements and indicate the relentless and aggressive spirit of the prophet anxiously anticipating the restoration of Jerusalem.

In the second couplet the prophet reverses the pattern to the chiastic ABC:CBA. The focal point in this couplet is the "C"

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108 Not everyone agrees that the prophet is the speaker. Some believe that God is the speaker; e.g., Whybray, Isaiah 40-66, 246; and Bonnard, Le Second Isaaçe, 425-26; Oswalt, Isaiah 40-66, 578. For some who believe the prophet is speaking, see Goldingay, Isaiah, 348; Westermann, Isaiah 40-66, 374.

109 Prepositions that subordinate nouns to verbal ideas "represent the more immediate circumstances under which an action or event is accomplished" (of place, time, cause, purpose, measure, association, or separation); GKC, 377. It indicates purpose in Isa 62:1.

110 The subject of the entire chapter flows from these terms in the opening phrases of the verse; Muilenburg, "Isaiah 40-66," 717.
elements הָרְצוֹת ("her righteousness") and חַיְשׁוֹב ("her salvation").

The pronoun referents in the second couplet are the nouns in the first couplet. The couplet begins with the preposition עַד ("until"), which indicates continuation or duration (cf. v. 7). Rhetorically, this term urges Israel to continue calling on Yahweh until He returns and sets up His kingdom.

The prophet uses "light" imagery in verse one to describe that for which he is looking. The "salvation" of Israel should be clearly evident to all and witnessed by the nations around the world. Isaiah uses parallel figures to describe the intensity of the "righteousness" of Israel for which he is waiting. The prophet uses simile when declaring that "Her righteousness will go out 'as brightness' (בְּרֵשֵׁב) and her salvation 'as a burning torch' (יְאֹר יִבְנֶשׁ)." This recalls the "light" imagery of 60:1-3 with the term בְּרֵשֵׁב ("brightness") linking the sections (see Isa 60:3).

A major motif is declared with the reference to a "new name" (שֵׁם נֶגֶד). The renaming of Jerusalem is an important element in the reversal of fortune theme in chapters 60–62. In verse two a new name is promised to Jerusalem; in verse four the reversal of fortune motif is declared when two negative names are replaced by

\[111\text{In some cases these two terms are virtually synonymous; J. F. Sawyer, s.v. בְּרֵשֵׁב, in TDOT, 6:450. See also Gerhard von Rad, Old Testament Theology, trans. by D. M. G Stalker, vol. 1 (New York: Harper & Row, 1965), 370-83.}\]

\[112\text{GKC, 304.}\]
two positive ones; in verse 12 two names are introduced for the people and one new name for the city.\textsuperscript{113}

Anderson explains the significance of renaming in Israel's culture.\textsuperscript{114} Cities could be renamed after some special event (Gen 35:6-7), after being conquered (2 Sam 12:28), or after being rebuilt (Num 32: 37-38). Renaming of persons is usually associated with a change in status or condition. Daniel and his friends were given Babylonian names (Dan 1:7) and Joseph an Egyptian name (Gen 41:45) after they were recruited into national service.\textsuperscript{115}

The change in status and condition of Jerusalem is demonstrated in the renaming of Jerusalem in verse four. The prophet emphasizes this renaming by word repetition and parallelism as follows:

\begin{align*}
&\text{A} \quad \text{לאריהמ \ ישיב \ רות בלה, "It will no longer be said to you, 'Forsaken!'"} \\
&\text{B} \quad \text{לאריהמ \ תואר \ נור \ קדש, "It will no longer be said to your land, 'Desolate.'"} \\
&\text{A'} \quad \text{כ"ח \ יבנ \ יבנ \ חותי, "For you will be called 'My delight.'"} \\
&\text{B'} \quad \text{לאריהמ \ ובשל, "And your land 'Married.'"} \\
&\text{A"} \quad \text{כ"ח \ יבנ \ יבנ \ בול, "For Yahweh delights in you."} \\
&\text{B"} \quad \text{لاق \ ות \ חסיל, "And your land will be married."}
\end{align*}

The new names show a change in condition from "Forsaken" and "Desolate" to "My Delight" and "Married." Anderson notes that

\begin{itemize}
  \item \textsuperscript{113} For a complete study see T. David Anderson, "Renaming and Wedding Imagery in Isaiah 62," \textit{Bib} 67 (1986): 75. Anderson considers the name for the city to be two instead of one.
  \item \textsuperscript{114} Ibid., 75-80.
  \item \textsuperscript{115} See also Allen Ross, s.v. ידית, in \textit{NIDOTTE}, 4:147-51.
\end{itemize}
renaming does not always signify a discontinuance of the old name. In some cases, renaming is used "to describe forcefully the character and condition of the person renamed."\textsuperscript{116} The use of marriage imagery recalls the covenant loyalty, companionship, and joy associated with marriage in OT traditions.\textsuperscript{117} The use of the root הָבָּה ("abandoned") likens Jerusalem to a wife whose husband has abandoned her (cf. 54:6, 60:15).\textsuperscript{118}

In this section the prophet highlights the renaming motif by the repetition of יָשָׁנֶה ("to your land") in the "a" and "c" cola (without the lamed in the last colon). The repetition of the term יָשָׁנֶה ("land") links Jerusalem and the land. The term יָשָׁנֶה occurs in the third and fifth cola. The connection is that the name in the third colon is based on the new attitude of Yahweh toward Jerusalem in the fifth colon. The same connection occurs in the fourth and sixth cola with the repetition of יָנָה ("married"). The land is called "married" because she will be "married" to Yahweh. The repetition of יָנָה links the third and fifth cola together. Verse four is rhetorically structured to show the stark contrast between her former condition, "forsaken" and "desolate," to being Yahweh's "delight" (יָשָׁנֶה) and being "married" (יָנָה) to Him at the end of the verse. This strengthens the "reversal of fortune" motif.

\textsuperscript{116} Anderson, "Renaming," 76.

\textsuperscript{117} S.v. "Marriage," in DBI, 538.

\textsuperscript{118} Robert Alden, s.v. הָבָּה, in NIDOTTE, 3:364-65.
Verses 2b and 4a form an external inclusio around verse three by the repetition of the same theme:

2b בָּרוּךְ הִיָּה שֵׁם הָאָדָם בְּרֶשֶׁת כֶּ֖רֶם,"And you will be called by a new name."

4a לָא רָאֵתִי בָּרֵךְ שֵׁם שָׁוֵ֖א"It will no longer be said to you."

These cola are linked by the repetition of בָּרֵךְ and the synonymous verbs אֲרַעַם and לְאָוַּעִם with the negative particle added in the second to highlight contrast. Ross notes the significance of אֲרַעַם and לָא used together in Genesis 1.119 Naming by God in Genesis was an act of dominion if "the name-giver and the name were powerful enough to shape destiny."120

In verse three the poet begins to expand on Jerusalem's salvation and figuratively describes her new relationship with Yahweh. She will be His ruling entity. This external inclusio around the couplet in verse three gives parenthetical emphasis by breaking up the discussion on names. It is also emphatic by the unusually long cola making up the couplet:

והיָה תֶּשֶׁרֶת חֲמָסְתָּה בֵּרְרִיהּ, "You will be a crown of glory in the hand of Yahweh."

ונְצֵכַת בָּלוֹהָה בֵּכָּנָה יָלִילָה, "And a royal diadem in the hand of your God."

The pattern of this couplet is ABC:BC with the verb elided in the second colon. The use of the phrases חֲמָסְתָּה ("crown of glory") and בָּלוֹהָה ("royal diadem") indicates Jerusalem's political

119Allen Ross, s.v. לָא, in NIDOTTE, 4:147.

120Ibid.
position that Yahweh will give her in the restoration.121 Kitchen states that the crown is metaphorical for "glory" (see Isa 28:5).122 Verse five is a summary which highlights the restoration by using the "marriage" motif and the resultant joy by using the "bridegroom" motif. It begins with יֵבָּרוּ ("for"), which is often used to introduce a vivid comparison (cf. Isa 55:9-11, 61:11, 65:22, 66:22).123 It is linked to verse four by the repetition of יֵבָּרוּ at the beginning of the verse and by the occurrence of the root בֶּנֶק ("marriage"). This occurs in verse four two times and in verse five two times. The first colon in verse five extends the imagery of "marriage" to include a marriage between Jerusalem and "her sons." The first line in verse five contains the letter ב in each of the five major words and emphasizes the theme of marriage:124

כִּי יֵבָּרֵאשׁ הָבָרוֹר הָבֹתֵלָה, "For as a young man marries a maiden,"
יִבָּרֵאשׁ הָבֹתֵלָה בְּנֵיָה, "So your sons will marry you."
The choice of הָבָרוֹר ("young man") and הָבֹתֵלָה ("virgin") enhances the mnemonic effect. The simile indicates there will be an unbreakable union. Similes such as this vividly express the subject of the section and bring the unit to an end.125

121 Muilenburg notes that the source of this figure is derived from "the ancient custom of representing the tutelary deity of a city as crowned with the city walls"; Muilenburg, "Isaiah 40–66," 717.
123 Muilenburg, "Usages of the Particle יֵבָּרוּ," 146.
124 This is the enargaeic function of alliteration; Watson, Classical Hebrew Poetry, 228.
125 Ibid., 260.
Line two in verse five continues the "marriage" imagery but with a different purpose. This time God is the one who rejoices over the bride. Again, a simile is implied, but this time the emphasis is on the joy that is experienced by the bridegroom. The repetition of the root שַׂרְפָּה at the beginning of each colon ties the two cola together. The repetition of בְּלִי in each colon moves the emphasis from the bridegroom's joy over the bride in the first colon to God's joy over Israel in the second colon. Thus, the movement is from union in part one to joy in part two.

In conclusion there is in this strophe an urgent, restless desire by the prophet to see Israel restored. The movement is from "forsaken" (עוהב, v. 4), to "marriage" (בְּרִית, vv. 4-5a), to "rejoicing" (שָׂרְפָּה, v. 5b).

Close Reading of Isaiah 62:6-9

This strophe is a summons for relentless, tireless prayer for Yahweh to establish Jerusalem in the earth. The beginning of this strophe is indicated by the preposition בְּ, which begins verse six. The subject shifts from "marriage" and "joy" to the restless anticipation of Yahweh's return to Jerusalem. Yahweh's return is reflected in the first strophe in verse 1a. The strophe ends with verse seven. This is indicated by Yahweh's direct speech in verses 8-9. The term רָוְשֵׁי, forms an inclusio around the section, occurring in the first and last line of poetry:

A רָוְשֵׁי, "O Jerusalem" (v. 6)
B נֶאֶס, "Take no rest."
B' נֶאֶס הָרְאֵה, "Give Him no rest." (v. 7)
A' רָוְשֵׁי, "Jerusalem"
The subject of these two verses is that Yahweh's people should continually prod Him to establish Jerusalem as the center of the earth. The theme of continual restlessness is indicated in cola 3-7:

v. 6c, "all the day and all the night."

v. 6d, "They will never keep silent."

v. 6f, "Take no rest for yourselves."

v. 7a, "And give Him no rest."

The writer uses a meristic idea in verse 6c. The repetition of the particle and the definite article on both the nouns gives specific and emphatic instructions that the intensity is to be continual.126 This idea is supported also by the occurrence of in 6d.

The "restless" motif is indicated by the three verbs, in verse 6d and in verses 6f and 7a. The verb links the two verses and progresses the idea that they are not to get rest and this should result in Yahweh not getting any rest.

The reversal of fortune motif is alluded to again in 7c and 7d with the repetition of "until") at the beginning of the two cola. The rhetorical effect is that the reversal of fortune will come about by the restless seeking of Yahweh to reverse their fortune. The reversal of fortune will be realized when Yahweh "establishes"

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126 See Watson, Classical Hebrew Poetry, 321-24; Honeyman notes that the merismus "day and night" can be a pictorial way of saying "at all times"; A. M. Honeyman, "Merismus in Biblical Hebrew," JBL 71 (1952): 11. The waws on the singular terms are employed to make the singular function as a collective; GKC, 406. followed by a determinate means "the entirety"; GKC, 411.
and "makes Jerusalem a praise" (נֶפֶשׁ בְּנֵי יְהוָה בִּירוֹשָׁלָם) in the land (cf. 60:18).\(^{127}\)

Verses eight and nine add a promise to be realized in the time when Yahweh restores Jerusalem. Jerusalem will no longer be under the domination of a foreign power. Verse eight is linked to verse seven by the repetition of the verb לָלַת ("to give"). The watchmen will "give" (לָלַת; v. 7) Him no rest and He will not "give" (לָלַת; v. 8) their grain away.

Verses eight and nine are linked together by the parallel occurrences of several terms:

v. 8 לְמַהֲלָל, "food"; לְשֵׁשׁ, "they will drink"

v. 9 לְמַהֲלָל, "They will eat it."; לְשֵׁשׁ, "They will drink it."

The parallel occurrences of these terms highlight the reversal of fortune the Israelites will experience. In verse eight the promise is stated negatively that the foreigners will not eat or drink the Israelites' food or wine. Verse nine states positively that the Israelites will eat and drink their own food and drink.

The promise begins in verse eight with a statement giving anthropomorphistic characteristics to Yahweh. His "arm" (זֶרֶם) and His "hand" (יָדַי) have the power to do this.\(^{128}\) This symbolizes His strength. In this verse He uses that hand to effect deliverance.

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\(^{127}\) Allen notes that in prophetic oracles of salvation, the use of praise in various references (e.g., 60:18, 61:3, 62:7) signifies the new situation that results in the praise of Yahweh's people for His salvation; Allen, s.v. נַחֲלָת, in NIDOTTE, 1:1037.

\(^{128}\) The imagery signifies God's power; s.v. "Arm," in DBI, 43; and "Hand," in DBI, 361.
The use of the term תָּבִיאת ("praise") in this section is important. In verse seven Yahweh makes Jerusalem an object of praise in the earth. In verse nine He is praised for what He accomplishes. In verse eight the conjunction נָא occurs in the fifth and seventh cola tying them together.

Close Reading of Isaiah 62:10-12

Verse ten marks a new section by a series of seven imperatives: תָּבִיאת ("Pass through! Pass through!")", סְפִּיק ("Prepare!"), סְפִּיק ("Build up! Build up!"), סְפִּיק ("Remove!"), and סְפִּיק ("Raise up!"). The concentration of imperatives indicates the beginning of the strophe and places a sense of urgency upon the people to act. The repetition sets the commands to act (v. 10) apart from the reason why urgent actions are required (vv. 11-12). The rhetorical effect is that while Israel is calling on Yahweh for deliverance, she should also be prepared for His imminent appearance.

Verse 11 contains the theme of Yahweh's coming salvation. This is reminiscent of Isa 56:1 where the prophet states that salvation is coming (cf. 56:1 and 62:11). It further states that His recompense and His reward is with Him. Reward is for the faithful, and recompense is for the wicked. This indicates the two-fold nature of His return as discussed in chapter two of this paper.

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129 On the structural usage of rhyme, see Watson, Classical Hebrew Poetry, 233.

130 Motyer notes that what was promised in 56:1 is now imminent; Isaiah, 383.
The introductory particle הָיָה occurs three times in verse 11. The first occurrence draws attention to the invitation going out to the world from Yahweh; the second alerts Jerusalem to the coming of Yahweh; the third declares emphatically the purpose of Yahweh’s return.131

The section ends with the declaration that Jerusalem will be called, "Sought out, a city not forsaken" (דְּרַשֶּׁת יְהוָה לָא נַעֲבוּה). The emphasis is on the reversal of fortune of the city.

Conclusion to Isaiah 62:1-12

Isaiah has moved from the prophetic realization that was the atmosphere of Isa 60 and 61 to the theme of anticipation of "reversal of fortune" in Isa 62. Though the conviction that the deliverance of Jerusalem is sure to come (vv. 10-12), there is in the preceding strophes the rhetoric of seeking Yahweh and appealing to Him to perform the deliverance He has promised.

Isaiah 60–62 provides a glorious promise of deliverance and restoration of Jerusalem in the future. She will fulfill the original intentions of Yahweh by being a light to the world. These three chapters are bracketed by the two other major sections, which speak of the judgment on the ungodly which will come. Situated here in the middle, they provide encouragement and hope for the faithful during the severe times of injustice and oppression that the nation of Israel will experience.

131Ibid.
of the mission of the messianic king in the first person and at the end of the chapter included a short declaration of praise by Jerusalem for the salvation that Yahweh is sure to bring. As with chapter 60, this chapter declares rhetorically that the "reversal of fortune" Jerusalem will experience is prophetically realized.
Chapter 5

Isaiah 63–66: WARNING TO THE WICKED

The third major division of TI (chaps. 63–66) begins with a warning to the unfaithful Israelites of impending judgment. The first section (Isa 63:1-6) resumes the subject addressed directly in 59:16-20 and hinted at in 61:2. This third division also ends with terse references to judgment in 66:14-17, 24. The imagery of a conquering warrior returning from a bloody defeat of his enemies (63:1-6) and a description of the eternal destiny of those who rebel against Yahweh envelop the section (cf. 66:24). Reference to Yahweh's past works on behalf of His people, vicarious repentance and confession of sins by the prophet on behalf of Israel, and promises of a glorious future for those who are faithful function to urge the wicked toward repentance.
The Victorious Warrior (Isa 63:1-6)

Translation

1 Who is this coming from Edom,1
In crimson garments from Bozrah,
This One adorned in majestic clothing,
Marching2 in the greatness of His strength?
"I am the One who speaks in righteousness, mighty to save."
2 Why is Your clothing red,
And Your garments like one who treads the wine-press?
3 I alone have trodden the wine-press,
And no one from the peoples was with Me.
I trod them in My anger,
And trampled them in My wrath;
Their blood spattered My garments,
And I stained all My clothing,
4 For the day of vengeance was in My heart,
And the year of My redemption has come.
5 I looked, but there was no one to help;
I was appalled that there was no one to support Me.
So My own arm brought salvation to Me;
My own wrath upheld Me.
6 And I trod down the peoples in My anger,
And made them drunk in My wrath,
And I poured out their blood on the ground."

1 BHS proposes emending רדום, "from Edom," to רדום, pual ptc. meaning "reddened" (see Exod 25:5; 26:14; Nah. 2:4). In conjunction with this proposal BHS proposes emending בזרה, "from Bozrah," to בזרה, a qal ptc. meaning "a grape gatherer." Thus, the translation would read: "with clothes redder than a grape gatherer"; see John D. W. Watts, Isaiah 34-66, WBC, ed. David A. Hubbard and Glenn Barker, vol. 25 (Waco, TX: Word, 1985), 316. However, there is no support for this change.

2 The MT reads חֹבֵנָן, "to bend, stoop"; BDB, s.v. חֹבֵנָן, 330. This is supported by the DSS Isa. BHS proposes the reading חָמָן, "to step, or march"; BDB, s.v. חָמָן, 857. Symmachus and the Vg translate with a verb which means "to walk." The context is vivid in royal imagery and it seems best to view this as "marching." The regular term means "to stoop, bend, incline." This does not fit the context.
Rhetorical Overview of Isaiah 63:1-6

This poem introduces abruptly, succinctly, and dramatically the vengeance that Yahweh will execute against His enemies when He returns to Jerusalem. After the extended description of the dramatic reversal of fortune to be experienced by the faithful Israelites in chapters 60–62, the gloomy prophecy in 63:1-6 shifts attention back to the return of Yahweh to dispense judgment.

Unity in Isaiah 63:1-6

While most scholars agree that verses 1-6 form a single unit, there is no consensus on how the section relates to what precedes and follows it. Smith maintains that 63:1-6 forms a conclusion to 60–62. His view is based on several lines of evidence. He notes the lack of a divine speech formula in 63:1-6, similar to 60–62 but unlike 56–59 and 65–66; he views the watchman in 63:1-6 as a "visionary

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fulfillment" of 62:1-2; and he cites the presence of רִבְרָה ("to come") in 62:11 and in 63:1 and רַבָּה ("to redeem") in 62:12 and 63:4.5

This prophecy stands as the introduction to the third major division of TI.6 Two rhetorical questions followed by respective answers form the literary unit 63:1-6.7 The two questions used in verses one and two move the sequence of the poem forward. The first question draws attention to the identification of the warrior ("Who is this?"). The second rhetorical question ("Why is your clothing red?") directs the focus to the mission of the warrior.8

5Ibid., 43.

6Oswalt, Isaiah 40–66, 594; Motyer views 59:14–63:6 as a unit, quite unlike the others; J. Alec Motyer, Isaiah: Introduction and Commentary, TOTC, ed. D. J. Wiseman, vol. 18 (Downers Grove, IL: InterVarsity, 1999), 368. He includes both mission statements (59:14-21; 63:1-6) as part of 60–62. However, because of the rhetorical and thematic connection with 56:1-59:15, and because of the rhetorical and thematic connection of 63:1-6 with 66:10-24, sections 59:14-21 and 63:1-6 should be viewed as an external inclusio based on rhetorical devices used to unify 56–59 and 63–66. Schramm notes that while 63:1-6 forms a single unit, it is difficult to determine its relationship with what precedes or follows; Brooks Schramm, The Opponents of Third Isaiah: Reconstructuring the Cultic History of the Restoration, in JSOTSup, ed. David J. A. Clines and Philip R. Davies, vol. 193 (Sheffield: Sheffield Academic Press, 1995), 147. Smith maintains that the passage 63:1-6 forms the conclusion of chapters 60–62; Smith, Rhetoric and Redaction, 38-44. He says that the judgment atmosphere of 63:1-6 is reflected in 62:8-9, and especially in 61:2 where Yahweh's vengeance is mentioned; ibid., 42ff. He lists vocabulary that links 60–62 with 63:1-6. However, this vocabulary demonstrates the link between 60–62 and 63–66. The external inclusio discussed in chap. 2 of this study demonstrates how 60–62 is set apart.


8Holmgren states that the section is formed in a chiasm ABA'ABA', "Yahweh the Avenger," in Rhetorical Criticism: Essays in Honor of James Muilenburg, PTMS, ed. J. J. Jackson and M. Kessler, vol. 1, (Pittsburg, PA: Pickwick, 1974): 133-48. However, the natural structure is the question/answer format. When obvious structures are present, caution should be exercised before advocating a different structure. On the warrior imagery in 63:1-3 see Marc Zvi Brettler, "Incompatible Metaphors for Yahweh in Isaiah 40–66," JSOT 78 (1998): 103-6. Brettler notes that the metaphor is implied and not explicitly
Key words and word repetition are also important rhetorical devices used in this section. One of the most noticeable repetitions is that of the terms for clothing. There are two different terms used and each occurs three times:

v. 1 בְּרָיִם, "garments"; בֶּרֶךְ, "in his clothing"
v. 2 בְּרֵךְ, "your clothing"; בְּרֵךְ, "and your garments"
v. 3 בְּרָיִם, "my garments"; בְּרָיִם, "my clothing"

These occurrences show a progression in the poem in which the mission accomplished by the warrior becomes more definitive. In verse one the "garments" draw attention because of their "crimson" (ךָֹ֚מְרָּם) color. In verse two the clothes are "red" (ךָֹ֚ם); in verse three the garments are covered with the "their blood" (ךָֹ֚ומְר) of Yahweh's enemies. This repetition paints a clear picture in the reader's mind of the warrior Isaiah is envisioning.

Another concept emphasized by the repetition of key terms is Yahweh's anger. The Hebrew term חֶּ֚רֶב ("anger") occurs twice (vv. 3, 6) and חֲרֹ֚שׁ ("wrath") occurs three times (vv. 3, 5, 6). The presence of these terms in both major sections of the poem emphasizes the motivating factor in Yahweh's judgment.

Another repeated term that heightens the warrior imagery is the verb תָּתֹ֚ת ("to tread upon"). It occurs four times in this

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9 Hartley notes that this term is from the root יָמָּה and means "to be sour"; John Hartley, s.v. יָמָּה, in NIDOTTE, 2:180-82.

10 Eugene H. Merrill, s.v. תָּתֹ֚ת, in NIDOTTE, 2:989-93. The verb means "to tread" or "lead in the path of." In a figurative sense it refers to conquest.
passage, twice in figurative language of someone "treading" the winepress (vv. 2, 3) and twice with reference to the speaker "treading down the people in His anger" (vv. 3, 6). The use of this term gives the reader a vivid picture of the crushing defeat the warrior imposes on his enemies.

The writer uses different types of vivid imagery and wordplay to portray the carnage that will ensue when Yahweh returns. The first type is warrior imagery.11 This appears in verse one where the writer identifies the person in question.

Winepress imagery describes the carnage Yahweh effects on His enemies (63:3). While wine can be associated with joy (Eccl 10:19), in this passage the winepress is used as an image of Yahweh destroying His enemies.12

Isaiah also uses repetition of the first person possessive pronoun and the first person pronominal suffix to structure the poem, especially in verses 3-6.13

("to tread") using winepress imagery; 992. On winepress imagery see Leland Ryken, James C. Wilhoit, and Tremper Longman III, eds., s.v. "Winepress," in DBI, 954. The metaphor of the winepress is used in a negative sense in this passage; ibid.

11 Sawyer does not view the image as that of a victorious warrior. Based on the confused perspective of the person viewing the rider, Sawyer maintains that the rider is not a triumphant warrior, but rather a tired, confused, dirty warrior; John F. A. Sawyer, "Radical Images of Yahweh in Isaiah 63," in JSOTSup, ed. David J. A. Clines and Philip R. Davies, vol. 144 (Sheffield: JSOT, 1993): 72-82.


The concentration of these pronouns in this section emphasizes by direct discourse the presence of Yahweh with the person viewing Him and the personal involvement of Yahweh in the defeat of His enemies.

Another key term in this section is the verb נָלַךְ ("to come").\(^{14}\) It is used in verse one in a question about an approaching warrior (נָלַךְ נָעַר, "Who is this coming?"). It occurs again in verse four in which the mission of the warrior is identified (נָלַךְ נָעַר לְפָנַי, "My year of redemption has come"). Thus, it rhetorically links the warrior with his mission.

Strophic Structure of Isaiah 63:1-6

The beginning of this section is indicated by the rhetorical question "Who is this?" (נָלַךְ נָעַר).\(^{15}\) This shifts the subject matter from the restoration of Jerusalem in chapter 62 to a picture of a mounted

\(^{14}\)This term links this poem with 62:11 where the promise is of salvation. Isaiah 63:1-6 is the record of this coming. See Motyer, Isaiah, 385.

warrior in chapter 63. The end of the poem is indicated by the occurrence of three cola in verse six. The complete change of subject matter in 63:7 also marks the end of the previous section.

The poem contains only one strophe and is structured around a question and answer format. Isaiah uses two parallel panels containing a question with its corresponding answer:

A Rhetorical Question (v. 1a-c): מָה הוּא, "Who is this?"
B Answer (v. 1d)
A' Rhetorical Question (v. 2): מִלְכָּה, "Why?"
B' Answer (vv. 3-6)

These questions solicit answers as to the identity of the person coming from Edom and to the nature of his mission.

Close Reading of Isaiah 63:1-6

The writer opens this section with a rhetorical question drawing the attention of the readers to an approaching warrior.16 The use of the verb נָעָה in the present tense adds vividness to the prophecy by picturing the action as unfolding presently.17 Several commentators note that this verb connects 63:1-6 with 62:11:18

16Paul D. Hanson, Isaiah 40–66. IBC (Louisville: Knox, 1995), 230.

17Westermann describes the scene in 63:1 as that of a sentry standing guard at the gate. The situation described is historical, "a situation well known to everyone who listened to the poem"; Claus Westermann, Isaiah 40–66, trans. D. M. G. Stalker. OTL, ed. Peter Ackroyd (Philadelphia: Westminster, 1969), 381. On the other hand, Hanson describes this poem as an apocalyptic vision arising out of the people's need "to keep faith alive in the midst of human hopelessness"; Hanson, Isaiah 40–66, 234-35.

18Motyer, Isaiah, 383-84; James Muilenburg, "Isaiah 40–66: Introduction and Exegesis," IB, ed. George Arthur Buttrick et al., vol. 5 (Nashville: Abingdon, 1956): 724. Hanson declares that the "Divine Warrior Hymn" (63:1-6) is a response to the watchmen's promise to keep pestering Yahweh until He has acted on behalf of His people (62:6); Isaiah 40–66, 231.
62:11 Behold, your salvation "comes" (נכר).  
63:1 Who is this "coming" (נכר) from Edom?

The promise of salvation in 62:10-12 unfolds is already complete in 63:1-6.

Isaiah uses a wordplay in verse one in his question "Who comes from Edom?" The phrase "from Edom" (מארג) refers to the country south of Palestine whose people were hostile to Israel throughout her early existence (Num 20:20). In this verse they are used as a symbol of the enemies of Yahweh. This fits the context since the rider is returning from a battle with his enemies.

The root מארג, which means "red," further adds to the "blood" imagery in the section. It signifies the color "red" in verse two. Thus, in verse one the reference to "Edom" takes on two meanings. First, it represents Yahweh's enemies. Second, it adds emphasis and vividness to the bloody carnage recently dispensed by the warrior.

The glowing colors of Bozrah are also symbolic. D. J. Wiseman notes that in Amos 1:12, Bozrah is "symbolic of the defeat

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20 Muilenburg, "Isaiah 40-66," 726.

21 Alden states, "words belonging to this group are the most extensive of the semantic field for colors"; Robert Alden, s.v. מארג, in NIDOTTE, 1:261-62. In Gen 25:30 when Esau saw his brother Jacob cooking some stew, he asked him, "Please let me have some of that 'red' stuff (מארג) there, for I am famished. Therefore, his name was called Edom."

22 Muilenburg, "Isaiah 40-66," 726. He says that while some would emend the word to mean "stained with red," there is no reason to believe this word represented God's enemies' indignation toward Him.
of Edom and of God avenging all His enemies" (Isa 34:6; 63:1). Thus, the carnage effected by the warrior is rhetorically emphasized by the repetition of "red" (i.e., "blood") imagery.

The blood imagery is further enhanced by the reference to the city of Bozrah (בֹּצְרַח; "from Bozrah"). The name means "grape-gathering" and further emphasizes blood imagery. Again, there is a double meaning to the phrase. In the following verse the "treading of grapes" is used figuratively for the crushing of Yahweh's enemies (cf., Rev 19:15).

Isaiah uses repetition of בָּשַׂר in this verse for a specific rhetorical purpose. In the fourth colon it is used to describe the strength of the rider (בְּזָרַע בִּלְחָן; "in the greatness of his strength"). It also occurs in the sixth colon (בְּזָרַע לֹא וַיִּשָּׁב; "mighty to save"). This links His great strength with the purpose of His strength, that is, to deliver His people. The term בָּשַׂר emphasizes His ability to effect deliverance.

The writer uses pronouns for emphasis in the first verse. The demonstrative pronoun הָזָה ("this") occurs twice in reference to the rider. The second occurrence is a resumptive pronoun. Isaiah uses the independent personal pronoun אֶבָּה ("I") when the writer answers the question. This places the focus of attention in verse one on the rider.

23 D. J. Wiseman, s.v. "Bozrah," in NBD, 145. Oswalt notes that coins of Bozrah had the image of a winepress stamped on them; Isaiah 40–66, 597.

24 Ibid. The nominative בָּשַׂר means grape harvester. In Isa 63:1 the city indicates the place of harvesting, the judging of people by the Lord.
The answer to the first question contains two of the theme words of TI, נְפָרָת ("righteousness") and שֵׁבֵת ("salvation").25 This term has been used in the previous sections (e.g., Isa 56:1) to summarize the mission of the Messiah. Salvation of the righteous occurs simultaneously with the punishment of the wicked.

The progression from verse one to two is from "who" the rider is to "why" his garments are stained in red. Verse two continues the wordplay begun in the first verse. Three terms link verses one and two: "Edom" (ופֶּרֶא), "clothing" (שְׁבֵית), and "garment" (בָּֽרֶךְ). In verse one the "clothing" exhibits a majesty or splendor. In verse two the color of the garments is the focus.26

Verse three introduces the beginning of the answer to the second question. This answer continues to the end of the section. It is linked to verse two by the repetition of the verb תָּבָא ("to tread"). Merrill notes that this term can have covenantal overtones and speaks figuratively of conquest.27 In verse three Isaiah uses metaphor in the same way he used simile in verse two. But, there is the beginning of a transition in verse three.

25Gosse believes that שֵׁבֵת has both a judicial and military sense; Bernard Gosse, "Detournement de la vengeance du seignor contre Edom et les nations en Isa. 63, 1-6," ZAW 100 (1990): 108.

26For a discussion of garments used as imagery of vengeance, see s.v. "Garments," in DBI, 317.

27Eugene H. Merrill, s.v. תָּבָא, in NIDOTTE, 1:989-93. In 63:3, where it occurs with חָרָם, it means to press out juice by stamping; s.v. חָרָם, in HALOT, 1:231.
The first two cola in verse three focus on the fact that the rider performed his work alone. The prophet uses the metaphor of the "wine-trough" (יִנְּחַת נְכָר) and says that rider "trod it alone" (לְבַרְגָּה). The imagery of the winepress is often employed to indicate destruction and judgment. The second colon continues this theme and amplifies it. He states that "from the peoples" (עַם יִנְּחַת נְכָר) "there was no man with Me" (יְנַחְּנוּ אָנֵיכֶם).

The second and third cola build upon the motif by declaring the reason for the carnage. The two cola are structured in the AB:AB format. The verb סְרִיבָה ("I have trodden them") links this line with verse two. The verb in the second colon is סְרִיבָה ("I have trampled them"), a synonym of the first verb. The use of the pronoun suffix on the verbs moves beyond the metaphor to speaking about people. The verb יָרֹב means to "tread" or "to march" in the qal. It is used figuratively in this verse. In the hiphil it is used once of "treading down an enemy" (Judg 20:43). The term סְרִיבָה is synonymous with יָרֹב and is used figuratively of crushing men in battle in this verse. Foulkes explains that "the prophets used this verb to stress that God will punish His enemies and Israel's enemies."

The "B" elements in the cola identify the emotional motivation. In the first colon it states Yahweh trampled them in

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28 see s.v. "Winepress," in DBI, 954.

29 The verb means to "trample under ones feet or to crush to pieces." It is also used of crushing people in battle; in HALOT, s.v. סְרִיבָה, 3:1245.

30 Francis Foulkes, s.v. סְרִיבָה, in NIDOTTE, 3:1126-27.
"anger" (חַמָּה). The corresponding element is "wrath" (רֵעֵש). These terms indicate that the rider's vengeance (see v. 4) is vented against his enemies.

The last two cola identify the source of the red stains on the garments of the rider. The speaker says he stained his garments with "their blood" (םָּנָּה). The term נְבָּה refers to the blood of grapes, though in this verse and in verse six it is used figuratively of "blood." The term נְבָּה refers to the blood of grapes, though in this verse and in verse six it is used figuratively of "blood." The term נְבָּה refers to the blood of grapes, though in this verse and in verse six it is used figuratively of "blood." The term נְבָּה refers to the blood of grapes, though in this verse and in verse six it is used figuratively of "blood." The term נְבָּה refers to the blood of grapes, though in this verse and in verse six it is used figuratively of "blood." The term נְבָּה refers to the blood of grapes, though in this verse and in verse six it is used figuratively of "blood."

In verse four the speaker identifies the purpose of his mission. This is indicated by the use of the particle יִצְוָא ("for"). The purpose is two-fold: to execute "vengeance" (רֵעֵש) and to "redeem" (רָבָּה; "My redemption"). The order of these terms is significant because the twofold nature of the return of Yahweh is to redeem the faithful and to punish the wicked (see above). Since in this section the major subject is punishment, the phrase containing the aspect of vengeance occurs first. The use of the verb רָבָּה ("has come") ties this coming with the others in TI.

There is a play on words based on the root לָבָּה in verses three and four. In verse three the verb לָבָּה ("I stained") is used. The root means "to defile" (see Isa 59:3; Zeph 3:1). In verse four the

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31 S.v. חַמָּה, in HALOT, 1:76.

32 S.v. נְבָּה, in HALOT, 2:716, defined as "blood." Treblico states that this term only occurs in 63:3, 6. It basically means "juice" but symbolizes "blood" in this passage; Paul Treblico, s.v. נְבָּה, in NIDOTTE, 3:141.

33 Hubbard suggests that יִרְּאֶל signifies "My redeemed ones"; Hubbard, s.v. יִרְּאֶל, in NIDOTTE, 1:789-94.
noun יִדוֹתִי ("My redemption") is used. The verb is used with reference to each class of people with which Yahweh will deal. He will "stain" his garments with the blood of his enemies and redeem his faithful ones.

In verses five and six the writer uses the first person possessive pronoun suffix to emphasize that the rider acted alone:

v. 5 ,וָרֵעַ, "My arm"; יַעַמְתִּי, "My wrath"

v. 6 בְּנֵאָשׁ, "in My anger"; יַעַמְתִּי, "in My wrath"

In verse five Isaiah uses repetition also to emphasize that he has no help. He uses the negative particle יָאֵן ("there was no one") twice in this verse: יָאֵן יָאֵן תָּנָה ("there was no one to help") and שֲמַע יָאֵן ("there was no one to support"). The two occurrences of each of the synonyms יָאֵן and שְׁמַע in this verse emphasize that Yahweh is the sole worker of this salvation.

In verse six the writer continues to emphasize the animosity of the warrior toward his enemies. The phrases "in My anger" (בֵּאַשׁ) and "in My wrath" (בֵּאַמְתִּי) indicate the emotional motivation of the warrior, while the repetitions of the prefix בַּ ("in") and the suffix ("My") lend further emphasis to the motivation. The phrase "I trod down the peoples in My anger" (לְאָבֵר עִמָּם בֵּאַשׁ) in verse six is almost a repetition of the phrase "I also trod them in My anger" (לְאָבֵר עִמָּם בֵּאַמְתִּי) in verse three. The writer continues the grape-treading imagery by saying that "I made them drunk" (נְאָבֵר בֵּאַשׁ). It ties this verse with verse three and saturates the section with the grape-treading imagery that pictures a terrible carnage the warrior executes on his enemies.
The writer ends this section with a reference to the accomplishment of his mission. Yahweh poured out their lifeblood on the ground. Isaiah uses the same term here, "their blood," as he did in verse six. But in this verse he states Yahweh poured the blood on the ground. Pouring the blood out on the ground pictures a mortal wound resulting in the death of his enemies.

Conclusion to Isaiah 63:1-6

In Isa 63:1-6 Isaiah resumes the theme of war that was the subject in 59:16-21. After describing Jerusalem's reversal of fortune in Isaiah 60-62 the prophet uses vivid imagery to draw attention once again to the terrible judgment that awaits those who do not obey His covenant.

A Rhetorical Examination of Isaiah 63:7–64:12

Translation

Chapter 63
Strophe I
7 I will recall the lovingkindness of Yahweh,
The things for which He is to be praised,
According to all that Yahweh has done for us,
The many good things He has done for the house of Israel,34
According to His mercies,
And according to His abundant lovingkindness.
8 For He said, "Surely they are My people,"
Sons who will not deal falsely,
So He became their Savior.

34 BHS suggests that the phrase "the house of Israel" is probably an addition. There is no evidence to support this.
9 In all their distress He was distressed,\textsuperscript{35} And the angel of His presence saved them. In His love and in His mercy He redeemed them. He lifted them and carried them all the days of old.

10 But they rebelled And grieved His Holy Spirit. So He turned against them and became their enemy, And He fought against them.

11 Then His people recalled the days of old, (The days of) Moses, and of His people. Where is He who brought them up out of the waters, With the shepherds\textsuperscript{36} of His flock? Where is the One who put His Holy Spirit in their midst,

12 Who caused His strong arm to be at Moses' right hand, Who separated the waters before them, To make an everlasting name for Himself,

13 Who led them through the depths? Like a horse in the wilderness, they did not stumble.

14 Like the cattle that go down to the valley, Yahweh's Spirit gave them rest.\textsuperscript{37} Thus, You did lead Your people to make for Yourself a glorious name.

Strophe II
15 Look down and see from Your holy and glorious abode. Where are Your zeal and Your mighty deeds?\textsuperscript{38}

\textsuperscript{35}The \textit{kethib} reads לָֽהּ (LXX, Sy), while the \textit{qere} reads לָֽהוּ. Many Mss and the AV, RSV, and NIV also agree with the \textit{qere}. The \textit{qere} reading fits the context better because of Yahweh's response. If He had not been distressed, He would not have delivered them.

\textsuperscript{36}The MT has plural, while the LXX and the Targum have the singular. While it is easy to see the singular as referring to Moses (see v. 11a), there is no reason to suppose Isaiah was not thinking of all the Israelite leaders.

\textsuperscript{37}The MT נָ֔שַׁבֶּת, "He gave us rest," is hiphil imperfect of נָ֖שַׁב "to rest." The LXX translates it from the root נָ֖שָׁב ("to lead"). However, as Watts notes, the context and the parallel with Exodus 33:14 favor the MT; \textit{Isaiah}, 327.

\textsuperscript{38}The MT reads נְבוֹתֶ֖י נָֽהֲרָה, "your mighty deeds" (plural; cf. AV). But the LXX and many mss read נְבוֹתֶ֖י נָֽהֲרָה, "your might" (singular; see NIV). Either makes sense, so there is no need to change it.
Your sympathy and compassion are withheld from me.

16 For You are our Father,
   Even though Abraham does not know us,
   And Israel does not recognize us.
   You, O Yahweh, are our Father.
   Our Redeemer from of old is Your name.

17 Why, O Yahweh, do You cause us to wander from Your ways,
   And harden our hearts so that we do not fear You?
   Return for the sake of Your servants,
   the tribes that are Your inheritance.

18 For a little while, Your people possessed the Holy Place.
   But now our enemies have trodden down Your Holy Place.

19 We are Yours from long ago, but You have not ruled over them.
   They have not been called by Your name.
   Oh, that You would tear open the heavens and come down,
   And that the mountains would tremble before You—

Chapter 64

1 As fire when it kindles wood,
   and causes water to boil—
   To make Your name known to Your adversaries,
   So that the nations may quake before You.

2 When You did awesome things that we did not expect,
   You came down, and the mountains trembled before You.\footnote{\textsuperscript{39}BHS suggests that this line is a gloss, taken from Isa. 63:19. However, repetition is a common rhetorical element in poetry and prophecy.}

3 For from of old they have not heard,
   or perceived by ear,
   No eye has seen any God except You.
   who works in behalf of the one who waits for Him.

4 You come to aid those who rejoice\footnote{\textsuperscript{40}BHS suggests deleting וְזֵרָע, "rejoicing," based on the LXX. However, there is no need to delete this term.} and act righteously,
   Who remember Your ways.
   Behold, You were angry and we continued to sin for a long time,
   And shall we be saved?

5 All of us have become like one who has become unclean,
   And all our righteous deeds are like filthy rags.
   We all wither like a leaf,
and like the wind our iniquities sweep us away.

6 No one calls on Your name,
or strives to take hold of You.
For You have hidden Your face from us,
And have delivered us over into the power of our iniquities.

Strophe III

7 But You, O Yahweh, are our Father.
We are the clay and You are the potter.
And all of us are the work of Your hand.

8 Do not be angry with us beyond measure, O Yahweh,
and do not remember our iniquity forever.
Behold, please look upon us, for all of us are Your people.

9 Your holy cities have become a wilderness!
Zion has become a wilderness!
Jerusalem is a desolation!

10 Our holy and beautiful house,
where our fathers praised You,
has been burned by fire.
and all our precious things have been ruined.

11 Will You hold back Yourself at these things, O Yahweh?
Will You keep silent and punish us beyond measure?

Rhetorical Overview of Isaiah 63:7–64:11

An extended section on the confession of Israel and her request for Yahweh's restored presence follows the short section on the vengeful warrior. The abrupt change in subject matter, mood, and speaker mark the beginning of this section. The subject shifts from the description of the vengeful warrior in 63:1-6 to a penitent people who lament the absence of Yahweh in 63:7–64:11. The end of this section is indicated by the discourse of Yahweh beginning chapter 65.
Unity of Isaiah 63:7–64:11

One of the rhetorical devices unifying this section is keywords. One of these is יִשְׂרָאֵל ("people"). It occurs in 63:8 (יִשְׂרָאֵל, "My people"), 63:11 (יִשְׂרָאֵל, "His people"), 63:14 (יִשְׂרָאֵל, "Your people"), 63:18 (יִשְׂרָאֵל, "Your holy people"), and 64:8 (יִשְׂרָאֵל, "Your people"). The term contains a pronominal suffix that refers to Yahweh in each occurrence.41

The reference in 63:8 occurs in direct discourse by Yahweh, "Surely, they are 'My people'" (יִשְׂרָאֵל). Most commentators recognize this sentence as referring to the covenant (cf. Lev 26:12; Deut 29:13).42 This affirmation of election precedes an ironical statement that Yahweh anticipates His elected people to be faithful to Him.43 However, in verse 10 Israel's response is the opposite of what Yahweh desires.

The occurrence of "people" in verse 11 links Israel's election with the beginning of her repentance. Yahweh's withdrawal from Israel because of her rebellion prompts "His people" (יִשְׂרָאֵל) to recall His benevolent acts toward them under Moses' leadership. In verse 14 direct discourse by Israel indicates that she recognizes her covenant relationship with Yahweh and His guidance of her.

41 For an extensive discussion on the term יִשְׂרָאֵל and its secular and theological nuances, see Robert H. O'Connell, s.v. יִשְׂרָאֵל, in NIDOTTE, 3:329-32.


43 Whybray, Isaiah 40–66, 257.
The next reference to "people" occurs in the petition section (63:15–64:11). Its usage here indicates that Israel has been removed from the land. In this verse she is called "Your holy people" (םִּירֵשׁ).

Another keyword in this poem is שם ("name"). It occurs in 63:12 (שֵׁם עוֹלָם, "everlasting name"), 63:14 (שֵׁם חַגַּר, "glorious name"), 63:16 (ךָּנִה מַעֲסֹלֶת שִׁמְךָ, "Our Redeemer of old is Your name"), 63:19 (ךָּנִה, "Your name"), 64:1 (ךָּנִה, "Your name"), and 64:6 (ךָּנִה, "on Your name"). The occurrences of שם with the genitives and construct emphasize the exalted character of Yahweh to Israel, while the pronouns place focus on the personal nature of the prayer of the prophet.

The term רָעָם ("mercy"; 63:7, 15) also helps unify the section. It occurs at the beginning of each of the two major divisions of 63:7–64:11. It appears in the lament section in Isa 63:7 and in the petition section in 63:15. Thus, the term links the recognition of Yahweh's lovingkindness toward Israel in her past (63:7) with the awareness of the lack of His lovingkindness toward Israel to begin the petition (63:15).

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44 Ross notes that naming something demonstrates an act of dominion, indicates attributes, and is related to fame or reputation; Allen Ross, s.v. שֵׁם, in NIDOTTE, 4:147-51; see also James Barr, "The Symbolism of Names," JLT 1 (1969): 135-53.
Strophic Structure of Isaiah 63:7–64:11


Most commentators view 63:7-14 as the first strophe based on subject matter. It is generally seen as a communal lament divided into two major sections, the reminiscence (63:7-14) and the petition (63:15–64:11). However, Muilenburg considers 63:7-10 as an independent strophe from 63:11-14, noting the change from

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45Muilenburg, "Isaiah 40–66," 728-44; Motyer, Isaiah, 386-92; Oswalt, Isaiah 40–66, 600-609; Westermann, Isaiah 40–66, 386; Hanson, Isaiah 40–66, 81-85; Whybray, Isaiah 40–66, 235-40. Webster views 63:7 as a superscription and 64:9-11 as a subscription; Edwin C. Webster, "The Rhetoric of Isaiah 63–65," JSOT 47 (1990): 90. He bases his proposal on its similarity to Ps 44, both containing recollections of God's deliverance followed by a lament; ibid. There is no evidence and no rhetorical reason for setting v. 7 apart from vv. 8-14.

46Morgenstern declares that 63:7-14 is not prophetic in nature and should not be included in the biblical text; Julius Morgenstern, "Is 63.7-14," HUCA 40-41 (1969-70): 195. Morgenstern is similar to Webster in that he views this passage as similar to a psalm. He maintains that it is "precisely the same character and theme as Psalm 106"; 195. He reaches this tenuous position after not finding any way that this section could fit into 63–66. Furthermore, he rejects any suggestions by scholars who wrote on the passage; 185-86.

retrospection in verses 7-10 to lament in verses 11-14.\textsuperscript{48} But there is rhetorical evidence to indicate that 63:7-14 should be considered as a unit composed of two subsections (vv. 7-10, 11-14).

The term "spirit" (רוח) helps unify 63:7-14 (vv. 10, 11, 14).\textsuperscript{49} In verse 10 the Holy Spirit is grieved by Israel's sins. The recollection of the grieving of the Holy Spirit in verse 10 is linked to Israel's lament of Yahweh's absence in verse 11. In verse 11 Yahweh is referred to as the one who put His Holy Spirit in the presence of Israel. Verse 14 recalls Yahweh's provision of rest for Israel by His Holy Spirit.

A rhetorical device that unifies this strophe is the use of the third person pronoun suffix:

- v. 7 כַּאֲשֶׁר, "according to His mercies"
- v. 9 כַּאֲשֶׁר מְחַזֵּק, "His lovingkindnesses"
- v. 9 כַּאֲשֶׁר מְחַזֵּק, "angel of His presence"
- v. 10 כַּאֲשֶׁר מְחַזֵּק, "In His love"
- v. 10 כַּאֲשֶׁר מְחַזֵּק, "In His mercy"
- v. 10 כַּאֲשֶׁר מְחַזֵּק, "His Holy Spirit"
- v. 11 כַּאֲשֶׁר מְחַזֵּק, "His people"
- v. 11 כַּאֲשֶׁר מְחַזֵּק, "the shepherd of His flock"
- v. 11 כַּאֲשֶׁר מְחַזֵּק, "His Holy Spirit"
- v. 12 כַּאֲשֶׁר מְחַזֵּק, "His glorious arm"
- v. 12 כַּאֲשֶׁר מְחַזֵּק, "to make for Himself"

The use of this device to unify a section of poetry has been noted.\textsuperscript{50} A unifying rhetorical device that unifies 63:15-64:11 is the

\textsuperscript{48}Muilenburg, "Isaiah 40-66," 733.

\textsuperscript{49}Webster, "The Rhetoric of Isaiah 63–65," 91.

\textsuperscript{50}Watson, \textit{Classical Hebrew Poetry}, 229-33.
repetition of the second person pronoun. The change from third person to second person indicates the change from retrospect to lament. Subsections can be divided from these major divisions. The end of verse 14 begins a transition to petition by the use of the second person pronominal references on "Your people" (род) and "to make for Yourself" (לֹנֶשֶׁת).

A transition is made from Isa 63:11-14 to 63:15-64:7. The writer moves from recollection about Yahweh to direct petition to Yahweh. This is indicated by the occurrence of two imperatives (תִּרְאה, "Look!"); and ראה, "See!") in verse 15. There is a link to the preceding section by the occurrence of רָאָה ("where") two times in 63:11 and one time in 63:15. The progression is from a rhetorical question during reflection in 63:11 to direct petition for Yahweh’s restored care for His people in 63:15. The strophe is unified by the use of the second personal pronouns:

63:15 אֱלֹהֵי אֱלֹהִים, "Your holy and glorious habitation"
     נְפָשׁוֹת, "Your zeal"
     גְּבוֹרָה, "Your mighty works"
     מִשְׁפָּט, "the stirrings of Your heart"
     נַחֲרָה, "Your compassion"

v. 16 כְּבוֹדֹתֶךָ, "for You"
     יְהֹוָה, "You, O Yahweh"
     הָעֵדֶת, "Your name"

v. 17 בְּכַדְרֶיךָ, "from Your ways"
     מְסֶפֶת הָעֵדֶת, "from fearing You"
     עָבוֹדָה, "Your servants"
     בֵּיתךָ, "tribes of Your inheritance"

v. 18 כַּפּוֹרִים, "Your holy people"; כַּמָּטָר, "from Your sanctuary"

v. 19 שְׁם, "Your name"; פָּנֶיךָ, "from Your presence"
64:1 כִּיּוֹם, "Your name"
   יְהֹוָה, "To Your adversaries"
   מִקְדָּשֶׁיךָ, "from Your presence"

v. 2 אֲשֶׁר, "when You did"; מֵעַדֶּךָ, "at Your presence"

v. 3 בָּאָה, "besides You"

v. 4 בְּדַרְכְּךָ, "in Your ways"
   יַדְּךָ, "they remember You"

v. 6 בֵּרוֹם, "on Your name"
   יְהֹוָה, "of You"
   מִקְדָּשֶׁיךָ, "Your presence"

v. 7 הָיְתָ, "Your hand"

v. 8 הָעָם, "Your people"

v. 9 יָשֹׁר, "Your holy cities"

v. 10 לָהָם, "they praised You"

The third strophe comprises 64:7-11. It is a prayer asking Yahweh to end His absence in Israel.

Close Reading of Isaiah 63:7-14

Verse seven introduces verses 7-14. An inclusio sets verse seven apart from verses 8-10. The verse begins with the threefold repetition of הָיְתָ, that introduces a new strophe. Two of these occurrences refer to attributes of Yahweh:

   הָיוֹתָה, "the lovingkindness of Yahweh"
   הָיוֹתָה, "the praises of Yahweh"

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53 These two occurrences are subjective genitives specifying Yahweh as the possessor of these qualities; GKC, 416.
The other time the name Yahweh occurs in verse seven is in the phrase, "according to all 'Yahweh has granted us' (יהוה י듬נו)." Thus, the beginning of the strophe introduces the subject in an emphatic way by the threefold repetition of Yahweh. The threefold repetition of the particle נ ("according to") further emphasizes the focus upon the benevolent characteristics of Yahweh.

The benevolent characteristics of Yahweh are also highlighted by the structure of verse seven. It is structured in a chiastic, concentric design that effectively introduces the subject of verses 7-9:

A The "lovingkindnesses of" (הmembership) Yahweh
B According to all that Yahweh "has granted us" (יםוננו)
C The "great goodness" (רהב-Ʒוח) toward the house of Israel
B' Which "He has granted them" ( وسلم)
A' According to the multitude of "His lovingkindnesses" (��פיני)

The chiastic arrangement highlights the "great goodness" of Yahweh. The term פ is used in this text to refer to the goodness of Yahweh in bestowing good things (e.g., Neh 9:25; Ps 25:7).54 The addition of the modifier י further heightens the "goodness" of Yahweh.

Isaiah uses the term פ in verse seven to highlight the "goodness" of Yahweh. Furthermore, it forms an inclusio around this introductory verse. The term י is used in Deut of Yahweh's "faithfulness and steadfast love" demonstrated in His keeping covenants with His people (e.g., Deut 7:9, 12).55 It is also used in

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54 For a discussion of the various uses for פ, see Robert P. Gordon, s.v. פ, in NIDOTTE, 2:353-57.

55 D. A. Baer and R. P. Gordon, s.v. י, in NIDOTTE, 2:211-17.
speaking of Yahweh's "lovingkindness" to Israel (e.g., Ps 25:6; 89:2).
Thus, by the use of this term, Isaiah is alluding to the covenant promises Yahweh made with Israel when He brought them out of bondage. The context in verses 8-9 supports this.

The movement from verse seven to eight is a shift in focus from the "goodness" Yahweh showed to Israel to His evaluation of Israel's spiritual commitment. In this verse there is a rhetorical emphasis on the relationship between Yahweh and Israel. The first colon in verse eight is very emphatic with the particle הִיא ("surely") and the terms יִשְׂרָאֵל ("my people") and יהוה ("they") in apposition. The use of the particle הִיא emphasizes the certainty with which Yahweh declares the relationship between Himself and Israel. The particle also shows Yahweh's astonishment of Yahweh over the fact that someone to whom He was so benevolent would rebel. The pronoun יהוה ("they") repeats the subject and emphasizes that the Israelites are Yahweh's possession. There is an intensification in the relationship from colon one to two. In verse one they are "His people." In verse two they are "sons" (בָּנָי). The movement is from personal possession to that of family relationship.

The third person independent pronoun is used to move the poem forward from the relationship Israel had with Yahweh to His response or activity on their behalf. "They" (יִשְׂרָאֵל) were His people, so He became "to them" (לָךְ) a Savior. The use of the epithet "Savior"
describes Yahweh's deliverance and links this section with Isa 64:4 which asks the question, "And shall we be saved?" 

With reference to the people's faithfulness, Isaiah says they are sons who "will not deal falsely" (וְלֹא נוּם יְהֹוָה).  

The noun יְהוָה is used in Isa 57:4 of the "rebellious" children in idolatry and denotes the character of those who are not faithful to the covenant. The term emphasizes the rejection of the covenant by the sinning Israelites.

Verse nine defines how Yahweh was their Savior. Verses eight and nine are linked together by the occurrence of לְמָךְ מְשִׁיטָם in verse eight and בְּרֵאשָׁהּ in verse nine. The movement within the verse from Israel's plight to Yahweh's response is facilitated by the use of the ב. The threefold use of the preposition ב rhetorically indicates how Yahweh was moved emotionally to "save" Israel:

כְּכַלְכֵל הָאָדָם, "in all their affliction"
כְּבַיַּת הָאָדָם, "in His love"
כְּבַיַּת הָאָדָם, "in His mercy"

This series adds to the "emotional" aspect begun in verse seven. The repetition of forms of the term בֵּית demonstrates the empathy that Yahweh felt with His people in their distress. This term is used in Deut 4:30 to speak of a time in the future when Israel would look to Yahweh for salvation. The phrases "in His love" (יְהוָה הָאָדָם) and "in His

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56S.v. וְלֹא, in HALOT, 2:448-49. Hubbard says that the verb וְלֹא, used in Isaiah 56 times, indicates that only Yahweh saves (59:16; 3:1, 5) and that He never lacks power to save (59:1); Robert L. Hubbard Jr., s.v. וְלֹא, in NIDOTTE, 2:556-62.

57The term means "to act against contractual terms, a breach of faith, or a lie"; s.v. יְהוָה, in HALOT, 4:1647-49.

58Ibid.
mercy" (חֲנוֹן) emphasize the compassion that moved Yahweh to act on behalf of Israel.

The next colon in verse nine begins with the pronoun אַלְוַי ("He"), which continues to emphasize Yahweh's actions on behalf of His people. This pronoun is followed by three action verbs on the part of Yahweh: "He redeemed them" (מָשָׂא); "and He lifted them" (מְאַזֵּב); "and He carried them" (מְשָׂא). The threefold repetition of the הֵ ת emphasizes Israel as the recipient of the benevolence of Yahweh. Isaiah uses common language found in Deuteronomy in this section. The terms בִּלְאָנָה and לַאֲגָנָה are found in Deuteronomy 7. In Deut 1:31 the verb לָאָגָנָה is used.

Isaiah shifts the focus from the "goodness" of Yahweh in verse seven to the demonstration of His goodness in verses 8-10. These verses are linked by the use of the independent personal pronouns and pronominal suffixes. The structure is that of two parallel panels that show the stark contrast between Yahweh's goodness and Israel's response. Then the response of Yahweh to Israel's rebellion is stated:

A בִּלְאָנָה, Surely, "they" are My people. (v. 8)
B בִּלְאָנָה, And He became "their" Savior.
C בִּלְאָנָה, He redeemed "them." (v. 9)
D בִּלְאָנָה, (two times) He lifted "them" and carried "them."

A' בִּלְאָנָה, But "they" rebelled. (v. 10)
B' בִּלְאָנָה, He turned against "them."
C' בִּלְאָנָה, "He" became their enemy.
D' בִּלְאָנָה, He fought against "them."

The "A" elements show the contrast between Yahweh's goodness and Israel's response. The "B" elements contrast the benevolence He
showed them at the beginning with the way He reacted to their later rebellion. The "C" elements contrast Yahweh's redemption of Israel with His turning against them. The "D" elements contrast His care for them with His punishment of them. Thus, the structure of these verses forms a confession by Israel of their rebellion against Yahweh. The point emphasized is that Yahweh was good to them but they rebelled.

There are several rhetorical devices occurring in this unit. One of these is irony employed in verses eight and ten. These verses are linked by the term הָבָה ("they"). In verse eight "they" are "surely" (יח) "My people," "sons who 'will not deal falsely" (אֳֹלְּבֹשָׁבָ לוֹ). These emphatic statements in verse eight are negated by the phrase "they rebelled" (יֹרוּ הָבָה) in verse 10. The irony in verse 10 is also preceded by a series of verbs extolling the things Yahweh did for His people: "He saved them" (יֹוסֵרִי עֲבֹדַ), "He redeemed them" (יֹדַע), "He lifted them" (לָבָגֹה), and "He carried them" (יִשָּׂא). All of Yahweh's beneficence is shunned by the ironic "rebellion" of Israel.

There is an inclusio around verses 10-14 employing the term הָנַר ("Spirit"). In contrast to the Spirit giving them rest (v. 14), the Israelites grieved the Holy Spirit (v. 10).

Verses 13 and 14 are linked together by the occurrences of similes indicated by the prefix כָּ ("as"). Using imagery and simile the progression from verse 13 to verse 14 is from not stumbling to resting: "Like a horse" (בָּשָׂר) in the wilderness they did not stumble"
(v. 13); "Like the cattle' (יִדְעֵֽו שַׁבַּד) that go down to the valley Yahweh's Spirit gave them rest" (v. 14).

Verse 14 is linked to the rest of the section by several terms. The reference to "the Spirit of Yahweh" (יִדְעֵֽו שַׁבַּד) ties this verse with "His Holy Spirit" (יִדְעֵֽו שַׁבַּד) in verses 10 and 11. The passage progresses from "grieving the Spirit" in verse 10 to seeking the presence of the Spirit in verses 11 and 14.

Verse 10 is a pivotal one in the section. It links two panels that speak of Yahweh's actions on behalf of His people. The use of the personal pronounifix not only links verses 8 and 10, it also helps develop the story line. In verse eight Yahweh says "they" (יִדְעֵֽו שַׁבַּד) are His people; in verse 10 "they" (יִדְעֵֽו שַׁבַּד) rebel against Him. It is used to contrast the position of Israel with her reaction to Yahweh's goodness.

Verse 10 begins with the emphatic pronoun לאֹ הַנְּעָרָה. In the final colon of the verse, the emphatic third person pronoun לאֹ הַנְּעָרָה occurs. The rhetorical effect is an action and reaction. The term לאֹ הַנְּעָרָה means "to rebel" or "be contentious." It is used in Isa 1:20 of rebellion against Yahweh (see also Ps 78:8; Jer 5:23). "They" (יִדְעֵֽו שַׁבַּד) rebelled, so "He," (יִזְקֵי) fought against them. The action of the Israelites brought a strong reaction by Yahweh. The movement from colon c to d in verse 10 is that of increasing intensity. In His attitude Yahweh became their enemy. This attitude led to action, "He fought against them" (יִזְקֵי).

Verse 11 is linked to verses 7-12 in several ways. Two linking aspects are the verb לאֹ הַנְּעָרָה ("to remember") and the phrase
"all the days of old"). The verb occurs in the *hiphil* (רְדֵּנָּה) in verse seven and the phrase כָּל-יָמִים וַתָּלָם in verse nine. The prophet in this section recalls the benevolence of Yahweh. The verb and the phrase occur together in verse 11, כָּל-יָמִים וַתָּלָם, which begins the section where the people remember the works of God in past times. The repetition in this verse promotes the main theme of this section.

A third link is by the repetition of the term בְּנֵי ("people"). This also helps the story line. In verse eight Yahweh calls them "My people" בְּנֵי and in verse 11 "His people" בְּנֵי. In verse 14 the reference is to בְּנֵי ("Your people").

This cluster of terms in verse 11, which connects the two sections, is followed by two rhetorical questions and a series of participles which unfold the question, "Where is Yahweh?"

The major subject of verses 11-14 is Yahweh's absence: "Where is Yahweh who led them through the sea?" This is accomplished rhetorically by tying the section together with a string of five participles that refer to some of the beneficent acts of Yahweh on behalf of Israel:

11 כָּל-יָמִים וַתָּלָם, "Where is He who brought them up;"
11b כָּל-יָמִים, "Where is He who put;"
12a מֵאִלּוּ, "He who caused (His right hand) to go;"
12b בֹּורֵךְ, "He who divided."
13a מֵאִלּוּ, "He who led them."

These five participles are governed by the twofold occurrence of בְּנֵי ("where?") which begins the two extended rhetorical questions. This series forms the core of the section and emphasizes the major
content, "Where is the One who led them through the sea?" Thus, the absence of Yahweh is a major focus. This is consistent with the overall subject of TI, which is the return of Yahweh to Zion.

The Exodus motif figures predominantly in verses 11-14. The section is tied together with a series of rhetorical questions, the occurrence of יְהֹוָה two times, and a series of three participles referring to Moses. A reference to the "Spirit" (נְרוֹחַ) occurs three times in verses 10-14.

As noted above, verses 11-14 are connected by the series of five questions. Verses 13 and 14 are linked together by the use of simile indicated by the prefix ב:

v. 13 עָסָה לוֹ, "as the horse"
v. 14 הָבָנָה לוֹ, "as the cattle"

Allusion is also used in this section. The crossing of the Red Sea is mentioned in verses 11b, 12b, and 13a:

11b "Who brought them up out of the sea."
12b "Who divided the waters."
13a "Who led them through the depths."

Verse 11 declares the response of the Israelites after Yahweh became their enemy. The verb זכר ("He remembered") indicates a reflection on the days in Egypt. The subject moves from reflection in line one to that of questioning in line two. The adverb יְהֹוָה begins a string of questions (see above) about Yahweh. The last line inquires about "His Holy Spirit" (נְרוֹחַ נְבִיא). The movement is from verse 10 which says "they grieved the Holy Spirit" to verse 11 which questions where the one is who put the Holy Spirit in the midst of them. The repetition of יְהֹוָה intensifies the request of Israel.
The statements in verse 12 further develop the theme begun in verse 11. The participles occurring here describe the actions of Yahweh toward Israel long ago. The verse refers to Moses (see v. 11) but adds that the "glorious arm of Yahweh" went beside Moses. This anthropomorphic language emphasizes the presence of Yahweh with Moses when he led them out of Egypt.

There is a reference to the dividing of the sea in verses 11 and 12. In verse 12 the purpose of this great act is declared. He did it "to make for Himself an everlasting name" (לְשׁוֹאָה לְוָא שֶׁמֶךָ עִליָּם). The irony is that at the present time Yahweh is absent.

Verse 13 provides the third reference to the sea. This verse says, "He led them through the depths" (מָולֵי יַךְ בֵּיתוֹ). In this verse the sure-footedness of the people is emphasized.

In verse 14 the first two cola contain a simile that reflects on Yahweh's guidance. The reference to הָגוֹן connects verses 10 and 14. The contrast is shown. They grieved His Spirit in verse 10. But in verse 14, His Spirit gave them rest. The second line in v. 14 uses the pronoun suffix תֵּר ("your") two times. The writer points to the fact that this deed made Yahweh's name great. This looks back to verse 12 which states that Yahweh made for Himself an everlasting name.

Close Reading of Isaiah 63:15–64:6

This section begins the petition proper. The petition is divided into two parts, 63:15–64:6 and 64:7-11. This request is for the returned presence of Yahweh and is based on two things. First, the redemption at the Exodus is cited. That was the basis of 63:7-14.
In this section the paternal relationship between Israel and Yahweh is the focus. This is effected by the reference to Yahweh as "our Father" (אֱלֹהֵינוּ) in 63:16 (2 times) and in 64:8. The phrase reads, "O Yahweh, You are our Father" (יְהֹוָה אֱלֹהֵינוּ). This reference to the relationship forms the basis for the request that Yahweh return to His people.

The first part of the petition is divided into two parts and is linked by the reference to "heaven" (מֵלָקֶה). In 63:15 it is "Look down from heaven" and in 64:1 it is "Rend the heavens." There is a progression from looking to moving.

One of the main rhetorical devices used in this section is direct address, denoted by the suffix יְ-וּ. This suffix indicates direct discourse. Each of these occurrences refers to Yahweh either in a possessive sense or an object sense. The use of this device to unify the section emphasizes the speaker's recognition of Yahweh, drawing attention to His character and possessions. The יְ-וּ occurs fourteen times in nine lines of poetry. The distribution is as follows:

v. 15 יְ-וּרְפֶּה, "Your holy (abode)"; יְ-וּרְפֶּה, "Your glorious (abode)"; יְ-וּרְפֶּה, "Your zeal"; יְ-וּרְפֶּה, "Your mighty deeds";
יְ-וּרְפֶּה, "Your sympathy"; יְ-וּרְפֶּה, "Your compassion"

v. 16 יְ-וּרְפֶּה, "Your name"

v. 17 יְ-וּרְפֶּה, "from Your ways"; יְ-וּרְפֶּה, "from fearing You";
יְ-וּרְפֶּה, "Your servants"; יְ-וּרְפֶּה, "Your inheritance"

v. 18 יְ-וּרְפֶּה, "Your holy (people)"; יְ-וּרְפֶּה, "Your sanctuary"

v. 19a יְ-וּרְפֶּה, "Your name"

This suffix occurs four times in the nine lines preceding this section, and seven times in the nine lines following this section. Thus, the concentration is evident.
There is an inclusio using קדוש ("holy") around the section. A cluster of terms points to the possession by Yahweh of the Israelites. These are "Your servants" (ךֵּלֵבָּה, v. 17), "Your inheritance" (ךְָנַנֵּךְ, v. 17), and "Your holy people" (ךְָשַׁרַח, v. 18). The term "Your name" (ךְָנֵּךְ) occurs in verses 17 and 19.

Verse 15 begins a petition to Yahweh. The reference to Yahweh's "mercies" (ךָנְחֵךְ) in verse 15 ties this new section with the previous section. The term יֹשֵׁכָה ("compassion") also occurs in verse seven. The term shows progression from praise for Yahweh's "mercies" in verse seven to acknowledgment of the absence of Yahweh's compassion in verse 15.

The first colon contains two complementary imperatives, "Look" (ךָנֵּךְ) and "See!" (ךָנָךְ), that implore Yahweh to pay attention to the plight of Israel. The phrase "from the heavens" (ךָנְמַלָא) takes the emphatic position and focuses on the habitation of Yahweh. Verse 15 is linked to verse seven by the repetition of יֹשֵׁכָה ("compassion"). In verse seven Isaiah "recalls" (ךָנָךְ, "I recall") Yahweh's compassion; in verse 15 he notes that Yahweh's "compassion" is "restrained" (ךָנָךְ) toward him.

Verse 16 draws attention to the relationship between Israel and Yahweh by the repetition of "You are our Father" (ךָנָךְ). The references to Abraham and Israel in parallel cola function to remind the nation of Israel that she is far from her traditions. The writer uses inclusio to emphasize that even though Israel is far from what she should be, the relationship is still intact:
A "For You are our Father" (ךרמוא אֲבָדְךָ).
B "Though Abraham does not know us."
B' "Though Israel does not recognize us."
A' "You, O Yahweh, are our Father" (ךרמוא אֹתֵנִי אֲבָדְךָ).

The last colon is set off and highlighted by the inclusio and refers to Yahweh as "our Redeemer" (ךרמוא אֲבָדְךָ). The reference to "Redeemer" links verse 16 with verse nine. References to "Your name" (ךרמוא שְׁם) occur here and in verses 63:19, 19, 64:1, and 64:6. The "name" means that Yahweh is identified with the Exodus from Egypt.

Verse 17 is a rhetorical question beginning with "why" (ךרמוא הָיָה). It is a petition for Yahweh to return to Israel. There is a wordplay between cola "a" and "c":
- a: הָיָה, "Why have You?"
- c: הָיָה, "(return) on account."

There is a connection between the question of why Yahweh has forsaken them and the context in which the prophet petitions Yahweh to return.

The subject of verse 18 is the sanctuary. The use of "adversary" (ךרמוא נִבְאָב) occurs here and in verse nine to help unify the section. The people were afflicted by their adversaries. This verse also has ties to 64:10-11 by the use of the term "holy" (ךרמוא שֵׁם). The term "adversary" (ךרמוא נִבְאָב) also occurs in 64:1. In 64:1 the prophet calls for Yahweh to get them out from under the hand of their adversaries. The term "trodden" (ךרמוא נִבְאָב) also occurs in 63:6.

Verse 19 is a declaration that Israel is in no way portraying any of the characteristics that should be displayed by the covenant community. The term "name" (ךרמוא שְׁם) occur in 63:16 and 63:19, helping
to unify the section. Line two begins with the adverb יִזָּהֶר ("where").

This points to Yahweh's absence. The use of the phrase "never called by Your name" (לֹא נזקקָנָה סֵמה עָלֵיהָ) shows the depth of their apostasy. This phrase means they are like a nation who never had a relationship with Yahweh.

Isaiah 64:1 contains an allusion to the theophany of Yahweh on Mount Sinai. There is an inclusio around verses 1-3:

63:19, "You would come down so that the mountains would tremble before You."
64:1, "so that the nations may quake before You"
64:2, "You came down and the mountains trembled before You."

The rhetorical effect here is that the focus is on the nations trembling before Yahweh, just as they did when He came down to Mount Sinai (Exod 19). The writer uses two similes in verse one to further describe Yahweh's descent upon Mount Sinai.

Verses 3-6 conclude the confession of sin.59 In verse three the prophet uses the faculties of sight and hearing to show that no one has heard of Yahweh's wonderful acts. In verse four the prophet contrasts the people Yahweh receives with those He does not receive. The key term is נָבקָנָה ("and we sinned"). It is contrasted with the term עֶבֶר ("righteous"), which designates the kind of people Yahweh accepts. Isaiah 64:4 is linked to 63:17 by the phrases "in Your ways" (עֶבֶר, 64:4) and "from Your ways" (עֶבֶר, 63:17). The contrast is

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59Blank does not view this as a confession of sin; Sheldon H. Blank, "'And All Our Virtues'—An Interpretation of Isaiah 64:4b-5a," *JBL* 71 (1952): 149-54. Rather he views it as a presumed guilt as a result of Yahweh's anger; ibid., 152-53.
heightened by the occurrence of "behold, you were angry" (יהוה אתה זעם). This emphasizes Yahweh's emotional response.

Verse five describes the present sinful condition of Israel. The prophet uses a series of four similes to describe their sinful condition:

1. נוהי כל חי "All of us have become like one unclean." 
2. והכמון טובים כל פדים לחם "All our righteous deeds are like a filthy garment." 
3. והמאכל כל ישראל כלב "All of us wither like a leaf." 
4. והעון כל ישראל ישמש "And our iniquities carry us away like the wind."

Similes occur in all four cola and are indicated by the particle \( \text{כ} \) ("like") and the term \( \text{כל} \) ("all"). The occurrence of "all" indicates the extent of the sinfulness. The omission of \( \text{כל} \) in the final line indicates the conclusion of the verse.

The first two cola in verse six focus on the errant Israelites while the final two cola focus on Yahweh's response to Israel's sin. They do not "call on His name" (יהוה נא אנחנו קורא) or "arouse themselves to take hold of Him" (נائر לתחייה קורא). He has "hidden His face" and "delivered them over into the power of their iniquities." The term \( \text{שמי}, \) "our iniquities," looks back to verse five and the thought is advanced that their "iniquities" carry them away like the wind because Yahweh has delivered them over into the power of their "iniquities." The prophet also uses a figure. The term \( \text{ידי}, \) ("hands") is a metaphor meaning "power of." The section ends with a statement that they are in the power of their iniquities.
Close Reading of Isaiah 64:7-11

This section is a plea for Yahweh to end the discipline He is inflicting on Israel. The section is in the form of a petition and is unified by the rhetorical device of repetition. One of the repeated terms is the vocative of address "O Yahweh" (יְהֹוָה; vv. 7, 8, 11). This emphasizes the deeply emotional nature of the one making the petition. The subject of the petition is Yahweh's absence and is emphasized by the repeated phrase נָאָהּ ("forever") in verses 8 and 11.

Verse seven is an introduction to this section, indicated by the term וַיֹּאָה ("and now"). It focuses attention on the relationship between Yahweh and His people. The family relationship is emphasized by the statement, "You are our Father" (יְהֹוָהָ נָאָה). This links this section with 63:16.

The prophet then employs a metaphor to show the control that Yahweh has over His people Israel. He uses the "potter" (נַבֶּן) and "clay" (נַבֵּן) motif. This is an acknowledgment by Israel of the sovereign nature of Yahweh to do with the nation as He pleases. Isaiah also uses the potter/clay metaphor (see also Isa 29:16; 45:9).

In verse eight the movement is from a statement of relationship and of Yahweh's rightful control to a plea for forgiveness. Verse eight is tied to verse four by the verb נָאָה ("to be angry"). In verse four Yahweh was angry because Israel sinned; in verse eight, the plea is that He not "be angry" forever.

There is a wordplay in verses 8 and 11. In verse eight Israel has "iniquity" (מָוֶה) in her midst. In verse 11 she is "being afflicted"
(הָשָׁם הָאֱמִירָה) because of her iniquity. The latter causes the former. Verse eight ends with an emphatic focus on Israel as "Your people." There is the emphatic particle יְהַוֵּה ("behold") and the particle of entreaty אֲנַהֲקֵי ("please"). Even the imperative verb לֵאמֶר ("look") is used to draw Yahweh's attention.

The subject shifts from "Your people" (נֹניָה) in verse eight to "Your holy cities" (נֶסְתָּרְבָּה יְהַוֵּה) in verse nine. It has been shown above how important the city was to Yahweh. Verse nine contains three cola and each one contains a reference to the city, (a) "Your holy cities" (נֶסְתָּרְבָּה יְהַוֵּה), (b) "Zion" (זִיּוֹן), and (c) "Jerusalem" (ירושָלֶם). This threefold designation of the city of Yahweh places particular emphasis on the request. The term רֵעֶב ("wilderness") occurs twice in this verse. The first reference is a general statement about the "cities" becoming a wilderness. The second reference is more specific, referring to Zion in particular being a "wilderness." The term פֹּאֶלְתָּה ("desolation") has been used before to speak of the destruction of the land (Isa 61:4; see also 60:18).

The writer moves from the subject of cities in verse nine to the subject of the temple (נָבַי הַיָּם נָבַי הַיָּם, "our beautiful and glorious house") in verse 10. Attention is drawn to the place where Yahweh used to receive praise. Not only has the temple been burned, but also "all our precious things" (כָּל לֵאמֶר תַּנְתָּה). The term מָלֵא is used of precious articles of silver in Hos 9:6.

In the last verse the prophet uses rhetorical questions to ask Yahweh if He is going to let this go on forever. The two rhetorical questions are governed by a single יִשָּׁם, the interrogative יִשָּׁם on the
preposition `ל (~"on account of"). The pronoun רַחֶם (~"these things") refers back to the terrible condition of the city and precious things. Based on these things the prophet asks if Yahweh will "be silent" (ָשָׁן) forever. The section ends with this question.

Conclusion to Isaiah 63:7–64:11

The prayer of Isaiah functions rhetorically as Israel's confession of her sinfulness in rebelling against Yahweh that resulted in the withdrawal of His presence from her. In the context of Isa 63–66 the prayer serves as a justification for the punishment that the rebellious Israelites will experience when Yahweh returns.

A Rhetorical Examination of Isaiah 65:1-25

Translation

Strophe I
1 "I let Myself be sought by those who did not ask for Me;60
I let Myself be found by those who did not seek Me.
I said, 'Here I am, Here I am,'
To a nation that did not call61 on My name.
2 I spread out My hands all day to a rebellious people
who walk in ways that are not good,
following their own thoughts,
3 A people who continually provoke Me to My face,

60 MT has רָאכִּי. DSS has יָאכֵּל, supported by the LXX, Syr. and Targum. MT implies the pronominal suffix and should be retained.

61 BHS suggests reading לָלַכְנָה, "has not called," in place of לָלַקְנָה, "it is not called." The BHS suggestion is supported by LXX and should be followed.
Offering sacrifices in gardens,
and burning incense on the bricks,

4 Who sit among the graves,
And spend the night in between rocks,\(^6^2\)
Who eat the meat of swine,
And who have the broth of unclean meat in pots,

5 Who say, 'Go and be with yourself,
Do not come near me,
For I am holier than you.'
These are smoke in My nostrils,
A fire burning all day.

6 Behold, it is written before Me.
I will not keep silent,\(^6^3\) rather, I will repay,
I will even repay into their laps,\(^6^4\)

7 Both your own iniquities and the iniquities of your fathers,
says Yahweh.
Because they burned incense on the mountains,
And defied Me on the hills,
Therefore, I will measure their former deeds into their laps."

Strophe II
8 Thus says Yahweh,
"As the new wine is found in the cluster,
And someone says, 'Don't destroy it, for there is some good in it,'
So I will do for the sake of My servants,
So as not to destroy all of them.

9 And I will bring forth seed from Jacob,
And an heir of My mountains from Judah,
Even My chosen shall inherit it,
And My servants shall live there.

10 And Sharon shall be a pasture for flocks,

\(^6^2\)BHS suggests reading יִבְרָה מִים, "between the rocks," instead of MT יִבְרָה מִים, "in secret places"; see also Watts, Isaiah 34–66, 341. Neither form occurs elsewhere, so there is no need to emend the MT.

\(^6^3\)The MT reading יִתְהַתר is difficult. Many mss have a shin, יִתְהַתר, "I will be silent," which fits the context (see Isa 64:11). The shin should be read.

\(^6^4\)BHS suggests deleting the phrase "into their laps" because it occurs in v. 7. But this overlooks the important part repetition plays in the section (see below). All mss have the phrase and it should be retained.
And the Valley of Achor a resting place for herds,
For My people who seek Me.

11 But as for you who forsake Yahweh,
who forget My holy mountain,
who arrange a table for Fortune,
and who fill cups with mixed wine for Destiny,

12 I will destine you for the sword,
and you all will bow down for the slaughter.
For I called but you did not answer.
I spoke, but you did not listen,
And you did evil in My sight,
and chose that in which I did not delight."

13 Thus says Yahweh God,
"Behold, My servants will eat, but you will be hungry.
Behold, My servants will drink, but you will be thirsty.
Behold, My servants will rejoice, but you shall be put to shame.

14 Behold, My servants will joyfully sing from a glad heart.
But you will cry out with a heavy heart,
And you shall wail with a heavy heart,
And you shall wail with a broken spirit.

15 And you will leave your name for a curse to My chosen,
And the Lord Yahweh will kill you.
But His servants will be called by another name.

16 Because he who is blessed in the land,
will be blessed by the God of faithfulness.65
And He who swears in the land
will swear by the God of truth,
for the former troubles will be forgotten,
for they are hidden from My sight.

Strophe III
17 For behold, I will create new heavens and a new earth,
And the former things will not be remembered
nor will they come to mind.

18 But rejoice and be glad forever in what I create.
For behold, I will create Jerusalem for rejoicing,
and her people for gladness.

19 I will rejoice over Jerusalem, and be glad in My people.

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65BHS suggest repointing יִשְׁלָה, an adverb meaning "truly," to יִשְׁלָה, meaning "faithfulness." This form occurs in Isa 25:1.
And there will no longer be heard in her
the sound of weeping or the sound of crying.

20 Never again will there be in it an infant of a few days,\textsuperscript{66}
or an old man who does not live out his life.
For the one who dies at the age of one hundred will be thought a youth,
and the one who fails to reach\textsuperscript{67} the age of one hundred will be thought accursed.

21 And they will build houses and live in them.
They will also plant vineyards and eat their fruit.

22 They will not build and another live in them.
They will not plant and another eat.
For as the lifetime of a tree,
So will be the days of My people.
My chosen ones will utilize the work of their hands.

23 They will not labor for nothing,
or bear children for distress,
for they are the seed of those blessed by Yahweh,
and their offspring with them.

24 And it will be that before they call I will answer,
And while they are still speaking I will hear.

25 The wolf and the lamb will feed together,
and the lion will eat straw like the ox.
But dust will be the serpent's food
They shall do no evil nor destroy in all My holy mountain," says Yahweh.

Rhetorical Overview of Isaiah 65:1-25

Unity of Isaiah 65:1-25

There are various views among scholars concerning the unity of chapter 65. Westermann divides the chapter into two

\textsuperscript{66}For use of substantive to express age see GKC, 118q. Whybray suggests, "an infant that lives but a few days." He says there may be an elided verb; Whybray, Isaiah 40–66, 277.

\textsuperscript{67}The subject of this line is יִשְׂרָאֵל, "sinner." However, in this context it does not refer to moral behavior, but rather the failure of a person to reach the age of one hundred.
sections, 65:1-16a and 65:16b-25, based on subject matter.68 Verses 1-16a declare the contrast between Yahweh's servants and those unfaithful to the covenant; verses 16b-25 contrast the past troubles with the coming salvation.69 Hanson and Whybray view Isaiah 65 as a unit, while Watts and Motyer connect chapters 65 and 66 together as a unit.70

There are several devices that indicate unity in Isaiah 65. One of these devices is inclusio indicated by the term נַעֲלָן ("to call"): 65:1 ... to a nation which "did not call" (נַעֲלָן-אֲנִי) on my name.71 65:24 Before "they call" (נַעֲלָן), I will answer.

This term indicates the subject of the section, the relationship, or lack thereof, between Yahweh and Israel. The presence of this term at the beginning and end of the chapter indicates that the subject of the section is the promise of a restored relationship between Yahweh and Israel based on Yahweh hearing their call. The lack of a relationship is indicated by the lack of discourse, while a relationship

68Westermann, "Isaiah 40–66," 399, 406. He is followed in this division by Oswalt, Isaiah 40–66, 634.


71Following emendation suggested by BHS. See n. 60.
is indicated by discourse between Yahweh and Israel. In these two verses Isaiah uses a cluster of terms denoting communication:

65:1 שָׁאַלְתָּם ("to seek, search"), בַּרְאָה ("to ask"), מַחֲנֵה ("to say"), מַזְמַר ("to call"),

65:24 מַזְמַר ("to call"), קָנָה ("to answer"), מֵאָבָה ("to speak"), מַעֲשֶׂה ("to hear, answer")

Isaiah also uses contrast in this section. There is contrast between verses 1 and 24. In verse one Yahweh responds to those not seeking Him. In verse 24 He responds before anyone seeks Him. This emphasizes the reversal of fortune theme of TII.

Word repetition is also used to unify this section. Isaiah uses מִלְחַמִּית ("My chosen ones") three times:

v. 9 "My chosen ones" (מִלְחַמִּית) shall inherit it.

v. 15 You will leave your name for a curse "to My chosen ones" (מִלְחַמִּית).

v. 22 "My chosen ones" (מִלְחַמִּית) shall wear.

This term links the promise of the inheritance of the temple in Jerusalem (v. 9) with the reception of a derogatory name by the unfaithful (v. 15) and the enjoyment of the fruit of their own labor by the chosen ones (v. 22).

Another repeated term used to unify the section is פִּטְנָה ("people"). This term occurs six times:

v. 2 My hands all day long to "a rebellious people" (פִּטְנָה סְדֹרֵי).

v. 3 "the people" (פִּטְנָה) who continually provoke Me

v. 10 "for My people" (פִּטְנָה) who seek Me

v. 18 and "her people" (פִּטְנָה) for gladness

v. 19 and be glad in "My people" (פִּטְנָה)

v. 22 so shall be the days of "My people" (פִּטְנָה)
Other rhetorical devices used are mentioned in the discussions of the individual strophes.

Strophic Structure of Isaiah 65:1-25

There are various opinions concerning the strophic structure of Isaiah 65. Muilenburg breaks it down into ten strophes (vv. 1-2, 3-5, 6-7, 8-10, 11-12, 13-14, 15-16, 17-19, [20] 21-23, 24-25).\(^\text{72}\) Oswalt sees the two strophes in the first half of the chapter (vv. 1-7, 8-16) as an individual poem.\(^\text{73}\) Verses 17-25 compose one strophe and are connected with chapter 66.\(^\text{74}\) Westermann and Webster view two strophes (vv. 1-16a, 16b-25; vv. 1-16, 17-25, respectively).\(^\text{75}\) Whybray sees two large strophes (vv. 1-16, 17-25).\(^\text{76}\)

As mentioned above, the beginning of the strophe is indicated by the direct discourse spoken by Yahweh. The subject matter is an indictment of rebellious Israel, which is the focus in verses 2-5. In verse 2b attention shifts away from Yahweh's activity on behalf of His people to the people He tried to reach. Verses 2b-5 form the section and are unified by references to Israel, predomi-

\(^{72}\)Muilenburg, "Isaiah 40–66," 745-57.

\(^{73}\)Oswalt, Isaiah 40–66, 632-52.

\(^{74}\)Ibid.


\(^{76}\)Whybray, Isaiah 40–66, 267-75.
nantly by a string of seven participles. The phrase כָּל-יָהִים ("all day") forms an inclusio around the section:

A כָּל-יָהִים ("all day," 2b)
B אֶל-יָהִים ("to a rebellious people," v. 2b)
C הנְלָבָא ("the ones walking," v. 2b)
   הָעֲקָבִיס ("the ones provoking," v. 3)
   הָעֲקָבִיס ("the ones sacrificing," v. 3)
   הָעֲקָבִיס ("the ones burning incense," v. 3)
   הָעֲקָבִיס ("the ones dwelling," v. 4)
   הָעֲקָבִיס ("the ones eating," v. 4)
   הָעֲקָבִיס ("the ones saying," v. 5)
B' הָעֲקָבִיס ("these," v. 5)
A' כָּל-יָהִים ("all the day," v. 5)

The end of this strophe is a promise to punish Israel for her sins.

Strophe II is indicated by the introductory phrase "Thus says Yahweh" (יהָדוּה). The strophe comprises verses 8-12. The new subject matter contrasts the servants of Yahweh and rebellious Israel.

The third strophe, verses 13-16, is indicated at the beginning by the particle לְפָנָי ("therefore"). This is followed by a series of contrasts indicated by the term הָנָבָא ("behold"; see below). The end of this strophe is indicated by the beginning of strophe IV, verses 17-25, which introduces the new subject matter of the new heavens and the new earth.

Close Reading of Isaiah 65:1-7

The first two verses are set apart by the repetition of the first person pronominal and first common singular verbal suffixes.
This cluster focuses attention on Yahweh's activity to reach His people. This suffix occurs nine times:

v. 1 "I permitted Myself to be sought."
"I permitted Myself to be found."
"the ones not seeking Me"
"I said, 'Here I am! Here I am!'"
"My name"

v. 2 "I have spread out My hands."

This section begins with two niphal verbs, "I permitted Myself to be sought" and "I permitted Myself to be found"), which show Yahweh's willingness to have a relationship with His people. The first two cola are in the pattern of ABC:ABC. The "B" elements are negated, which negates the perfect verbs. The repetition of these terms rhetorically emphasizes the willingness of Yahweh to reach out to others. The absence of an introductory phrase such as, "Thus says Yahweh," gives the two verbs a stronger impact by removing the messenger and indicating direct discourse by Yahweh.

The prophet also emphasizes the willingness of Yahweh to embrace others. In this verse the term "Here I am" is repeated in succession. This term is used often of people who willingly respond to Yahweh's call (e.g., Isaiah in Isa 6:8; Moses in Exod 3:4; Abraham in Gen 22:1, 7, 11). In verse one the repetition emphasizes Yahweh's willingness to embrace those who will come to Him.

Verses 2-5 describe the stubborn Israelites who refused Yahweh's call. Verse two begins with an anthropomorphism that

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77 On the use of this niphal, see GKC 51c.
describes Yahweh as "spreading out His hands" (נָפָזַר אֵל כַּאֲשֶׁר מְרַחֵץ אֵל) to the people. This anthropomorphism of open arms demonstrates Yahweh's willingness to receive those who would come to Him.

The character of the people to whom Yahweh is spreading out His hands is described as a "people of rebellion" (נָטֹע אֱלֹהִים). The term נָטֹע means "to be stubborn or rebellious" (see also Isa 1:23; 30:1). It is used in Deut 21:18, 20 of a son who is "rebellious" against his father. That Yahweh considered this a serious offense is demonstrated by the fact that the penalty for "rebellion" was death. The construct shows that the nation as a whole was characterized by rebellion.

Isaiah also uses contrast in this verse. In Isa 63:7 he said Yahweh showed "great goodness" (רָאָשׁ חַיָּל) to Israel. They responded by choosing a way that was "not good" (לָא-רָאָשׁ חַיָּל).

As mentioned above, verse two begins a section that extends through verse 5. The rebellious people are specifically described by a series of seven participles which tell of their wicked behavior. The first participle describes the people as "provoking (נָטָא בָּבֶל) Yahweh to His face." The term נָטָא means "to vex or to make angry." It is used often of provoking Yahweh by the worship of other gods (Deut 32:16, 21; Judg 2:12; 31:29) and by the doing of evil (Deut 4:25; 9:18). In Deut 32 the term is used in the context of Israel "provoking" Yahweh to anger and then suffering His judgment, the same as in this context.78

78S.v. נטוא, in HALOT, 2:491; Jerome F. D. Creach, s.v. נטוא, in NIDOTTE, 2:684-86.
Isaiah uses the next series of participles to show rhetorically that the whole life of the people was saturated with evil. The areas of rebellion include:

A Their lifestyle: וֹתָלֵהוּ, "who walk."
B Their spiritual attitude: מֹצֵעֵשׁי יְיָ, "who provoke."
C Their worship: הַבַּהוֹרָה מֵשֵׁרֵר, "who sacrifice and burn incense."
D Their sitting: לְשֵׁר, "who sit."
E Their eating: מֶאֶלְּלוּ, "who eat."
F Their speech: מַאֲמרֵם, "who say."

Isaiah uses these common terms for things people do to demonstrate how wicked their lifestyle is.\(^{79}\)

In the final line of verse five Yahweh indicates the extent of His anger at those who have provoked Him to anger. Isaiah begins the line with the emphatic pronoun הָלֶא ("these"), referring back to the ones practicing the sins he just listed. Isaiah uses fire imagery to indicate how angry Yahweh is. The term פֶּה means "nose or nostril," but is used often of man's anger (Gen 27:45; 49:6), or of Yahweh's anger (Exod 32:12; Deut 9:19). The use of אש ("fire"; see also Ps 89:47; Nah 1:6) and עש ("smoke"; see also 2 Sam 22:9) highlight the intensity of Yahweh's anger.

The use of כלְּ לְפָנָיו ("all day long") at the end of the section shows that the anger of Yahweh is continual. It forms an inclusio around the section (see v. 2). The phrase functions to link His willingness to embrace a repentant Israel with His continual anger at

\(^{79}\) Conrad maintains that "the burning on the bricks" parallels the Babylonian cultic practice of offering prayers on the tops of roofs and also sacrificing burnt offerings in clay vessels or on top of bricks; Diethelm Conrad, "Zu Jes 65:3b," ZAW 80 (1968): 232-34.
their sin. This verse ends the indictment of Yahweh against Israel and sets the stage for His pronouncement of judgment against them.

Verses 6-7 form the conclusion of the first strophe. The phrase לֶאָלֶחָה שֶׁיָּדָם ("into their bosom") forms an inclusio around the section and figures predominantly in the "retribution" theme.

Line one stands apart as an introduction to these two verses. The term בְּנֵיהֶם ("behold") introduces and emphasizes the new subject that Yahweh will punish Israel for her sins. This term is followed by the phrase, "It is written before me" (ְלָאָלֶחָה לֵשָׁה). This is figurative language for the certainty of the execution of the judgment that Yahweh is about to pronounce.

In line two of verse six Yahweh answers the question posed to Him by the prophet in Isa 64:11:

A 64:11 וְעַלָּה הַבְּנֵיהֶם הָאָלֶחָה רֵאָם, "Will you be silent forever?" 
B 65:6 וְעַלָּה הַבְּנֵיהֶם לָאָלֶחָה, "I will not be silent."

This rhetorical device structures the sections in a question and answer format.

The writer also uses irony in a question and answer format. In Isa 64:11 the Israelites ask if Yahweh is going "to keep silent" (בְּנֵיהֶם) forever. The silence of Yahweh here is equated with Israel being punished. In Isa 65:6 Yahweh says that He will not "be silent" (בְּנֵיהֶם). Israel thinks His silence means judgment and that the lack of silence means they are in Yahweh's good favor. However, Yahweh

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80 The interrogative הָאָלֶחָה occurs on the verb in the first colon and performs double duty.
says He will not be silent, but He will break His silence and bring judgment.

The breaking of His silence means retribution, which is indicated in the next phrase. The repetition of שְׁלָמַת ("I will repay") shows the certainty of the declaration. The verb שִׁלְחֵן is used in covenant texts to indicate retribution.81 In Deut 7:10 Yahweh says He would "pay back (שִׁלְחֵן) those who hate Him to their faces." The fact that there will be retributive judgment is further emphasized by the repetition of the verb שִׁלְחֵן.

The next line indicates the need for retribution. The repetition of the term פָנוּי ("guilt," "punishment") shows the target. It was not limited to one generation, since it refers to "your sins" and the "sins of your father." The next line moves from general to specific. The "sins" were "burning incense on the mountains" וְשֹׁאֲרֵי בְּנֵבֶן תּוֹרֹת (and "scorning Me on the hills" נְשָׁרֵי עַל-הָרִים).

The section climaxes by declaring that their former work is measured "into their bosom" פְּלִשָׁרִים. This is figurative language for a more personal and intimate reception of the judgment. Thus, we can see the progression through the section from general to specific.

Close Reading of Isaiah 65:8-12

The beginning of this section is indicated by the prophetic introductory formula, "Thus says Yahweh" אֲמַר יְהֹוָה. The rest of the section is divided into two parts. Verses 8-10 speak of what

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81 Nel states that this verb is particularly evident in the Covenant Code in Exod 20:22–23:19; Philip J. Nel, s.v. שִׁלְחֵן, in NIDOTTE, 4:130-35.
Yahweh will do for the faithful. Verses 11-12 deal with what Yahweh will do with the unfaithful.

The prophet uses simile in verse eight to indicate that Yahweh will preserve a righteous remnant. The formula used by Isaiah is שָׁלוֹם אֲנִית־שָׁלוֹם ("just as . . . so"). Just as there is a command to "not destroy" (לֹא ל֞וֹא תַּדֹּקֵד לֹא ל֞וֹא תַּדֹּקֵד) new wine, Yahweh issues a command "not to destroy" (לֹא ל֞וֹא תַּדֹּקֵד לֹא ל֞וֹא תַּדֹּקֵד) all of His servants. The term הַזָּהַב in the hiphil is used in agricultural contexts to mean "to spoil or ruin" (e.g., Deut 20:19), but is used figuratively here of not destroying the righteous with the wicked. Van Dam observes that the thorough devastation the term connotes makes it appropriate for pronouncements of divine judgment (e.g., Gen 6:13; 19:13-14). The twofold repetition of the verb in this verse gives weight to the command and encourages the ones who are righteous.

The progression from verse eight to nine is from preservation to inheritance. Those that Yahweh preserves will receive an inheritance of Yahweh's mountains in Judah. Forms of the term שִׁיר ("to inherit") are used two times (שִׁיר and הַזָּהַב). This emphasizes the certainty of the inheritance.

There are four epithets used of the remnant in verse nine. The stacking of these epithets emphasizes the close relationship that the righteous have with Yahweh. This draws attention to four

82 Cornelius Van Dam, s.v. הַזָּהַב, in NIDOTTE, 4:92-93.

83 Wright indicates that the most significant use of this term in theological contexts is when referring to Israel's possession of Canaan (e.g., Isa 56-66); Christopher J. H. Wright, s.v. שִׁיר, in NIDOTTE, 2:547-49.
different aspects of the relationship. First, they are referred to as the "offspring of Jacob" (וּלְאֶתָּמַם). This refers to their genetic link and covenant right to a relationship with Yahweh. Second, they are called "an heir of My mountains" (וּלְאֶתָּמַם). This reference links them with the promise Yahweh made to Abraham about land inheritance (Gen 15:18-21; see also Isa 57:13). The third epithet is that they are "My chosen ones" (וּלְאֶתָּמַם). This is an allusion back to the redemption of Israel from Egypt and speaks of the election of Israel by Yahweh (see also Isa 42:1; 43:20; 45:4; 65:15, 22). The final epithet is "My servants" (וּלְאֶתָּמַם). These are the ones who adhere to Yahweh's covenant. This epithet is used five times in verses 13-15.

The three cola in verse 10 signal the end of this section. The first two cola contain place names that draw attention to the peace Israel will enjoy. The name "Sharon" (שָׁרָם) is mentioned elsewhere in Isaiah (33:9; 35:2). It was known as a fertile area (Isa 35:2) and a good place to pasture flocks (1 Chron 27:29). The "Valley of Achor" (וּלְאֶתָּמַם) is used in this place as an irony. The Valley of Achor is where Achan and his family were stoned to death (Josh 7:24-26). The term פָּלַךְ means "trouble." The writer is saying that it is through "trouble" that Israel will find "rest" (לְבָנִים) for her herds (see Hos 2:15). The verse and section end with the phrase "For My people

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84 This term is used frequently to denote Israel's election; it occurs almost 100 times with Yahweh as the subject of the verb, בָּהֻר; Emile Nicole, s.v. בָּהֻר, in NIDOTTE, 1:638-42. See also Z. Wiseman, "The Nature and Background of bāhur in the Old Testament," VT, 31 (1981): 274.

85 Whybray suggests that the names Sharon and Achor were chosen because Sharon is on the western side of Palestine and Achor is on the eastern side; Whybray, Isaiah 40-66, 273.
who seek Me" (ךְָּפֵּרִים אֶשְׁרִי יָרוֹשֵׁי). The term יָרוֹשֵׁי occurs in verse one of this chapter. The phrase further defines a characteristic of the "servants" of Yahweh.

The focus shifts in verse 11 with an emphatic "But you" (םְאָמַר) at the beginning. This introduces a stark contrast between Yahweh's servants and the people unfaithful to Yahweh. This contrast is highlighted by the semantically opposite verbs. The phrases set in contrast are "My people who seek Me" (ךְָּפֵּרִים אֶשְׁר יָרוֹשֵׁי) in verse 10 with "But you who forsake Yahweh" (ךְָּפֵּרִים אֶשְׁר יָרוֹשֵׁי) in verse 11.

The unfaithful people in Israel are characterized by a series of four participles (v. 11):

A. "who forsake Yahweh."
B. "who forget My holy mountain."
C. "who set a table for fortune."
D. "who fill cups with mixed wine for Destiny."

In the first two lines the writer contrasts the actions of the rebellious people with His servants described earlier. As stated above instead of "seeking" Yahweh (ךְָּפֵּרִים אֶשְׁר יָרוֹשֵׁי), they "forsake" (םְאָמַר, v. 11) Him. Instead of "inheriting My mountain" (ךְָּפֵּרִים אֶשְׁר יָרוֹשֵׁי), they "forget My holy mountain" (ךְָּפֵּרִים אֶשְׁר יָרוֹשֵׁי).

The last two cola in verse 11 use metaphorical language of preparation for a meal. Dining with someone shows a more intimate relationship (Exod 24:11). The use of the verb לְעַכֵּר ("to arrange," "to set in order") shows meticulous preparation. The term is not only used in ordinary life of setting a table (Isa 21:5) and in military
contexts of arranging battle lines (Judg 20:22; 1 Sam 17:8), but it is also used in cultic texts of the ritualistic arrangement of articles used in sacrifice to Yahweh (of wood, Gen 22:9; of sacrifices, Lev 1:8, 12; of the table in the tabernacle, Exod 40:4). Thus, Isaiah is stating figuratively that the idolatrous worship of the unfaithful Israelites was not a casual thing but was attended to with care.

The prophet uses a synonym of "wine" (נeduct) in this passage to refer to those abandoning Yahweh. It demonstrates a contrast between the righteous and the wicked. Isaiah used it to refer to those preserved by Yahweh in verse eight (שעריה). He uses wordplay when he states they are filling these cups for "Destiny" (דיין). This noun occurs only in this verse and appears to have come from the verb הנדן, which means "to appoint or to apportion."

"Destiny" may possibly have been the name for a god of fate. But in this section it plays a dual role. It makes a link between the idolatrous worship of unfaithful Israel and the punishment she will experience because of her idolatrous worship. This is declared in verse 11.

In the first two cola of verse 12 Isaiah describes Yahweh's reaction to their sin. His reaction is that He will bring retributive judgment on Israel for her sin. He does this in several ways. First, the prophet uses the verbal form (שעירת, see v. 11) to pronounce

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86Hamilton designates the term נפד as part of the technical vocabulary of the cult; Victor Hamilton, s.v. נפד, in NIDOTTE, 3:535-37.

87see BDB, s.v. הנד, 584; A. R. Pete Diamond, s.v. הנד, in NIDOTTE, 2:973-75.
judgment. The rhetorical effect of this wordplay is that it shows a direct retribution in judgment from Yahweh for their sin of idolatry.

Second, Isaiah uses the emphatic pronoun in verse 12 to connect it with verse 11. The second person pronominal suffix is used on the direct object marker to tie this verse with verse 11 to emphasize further the retributive aspect of judgment. "You" (םָּהְמָן) forsook Yahweh; He will destine "you" (םָהְמָן) for the sword. The pronoun emphasizes the cause and effect of their actions.

Isaiah uses a subtle wordplay in verse 12 to further heighten the aspect of retribution. In verse 11 the Israelites were said "to arrange" (רָנַן) a table for "Fortune." In verse 12 they are made "to bow down" (נָבַט) to the slaughter. The reversal in the order of letters in the root term indicates a reversal of fortune. Irony is at least used. Because they "bowed down" in idolatrous worship, Yahweh will cause them "to bow down" to slaughter. The term נָבַט can be used of worshipping Yahweh (1 Kgs 8:34; Ezra 9:5) or of idols bowing down after being destroyed (Isa 46:1-2).88

The term נָבַט ("slaughter") is very descriptive. It can be used in general of butchering animals (Gen 43:16), but frequently it is used of ruthless killing in battle.89 In Isa 34:2 it is used of Yahweh giving over the nations, especially Edom, to slaughter. The verb is used in Isa 51:40 in a simile of Yahweh's vengeance on Babylon and it is used of the suffering servant in Isa 53:7. But in Isa 65:12 it

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88S.v. נָבַט, in HALOT, 2:499

89BDB, s.v. נָבַט, 370.
pictures Israel "bowing down" to slaughter. The Israelites will suffer the same fate as Yahweh's enemies.

The last four cola in verse 12 state the passive and active response of Israel to Yahweh's invitation that brought about the judgment. The passive reaction is that they did not respond to Yahweh's call. The line begins with the preposition ל ("because") that is used to show cause.90 When Yahweh called, Israel did not "answer" (וַיִּלְךֵן אֲנָאנִי) and did not "hear" (וַיִּשְׁמַע). The brunt of their lack of response is highlighted by the occurrence of the negative particle לא in both cola.

The passive response of Israel to Yahweh's call is followed by an active response. Instead of responding to Yahweh's call, they practiced "evil" (מְלֹא) and "did not choose (וַיְבִיאוּ מִמֶּנְה ... לא) the things that pleased" Yahweh. An important term here is יָבִיא ("to choose"). Irony, or retribution, is shown here. Yahweh "chose" (בִּכָר) them as His special people (v. 9), but they "chose" (בִּכָר) the things that did not please Him (see v. 12).

Close Reading of Isaiah 65:13-16

Verses 13-16 comprise the next strophe in this section. Verse 13 begins with an introductory prophetic formula, "Thus says the Lord Yahweh" (וַיֹּאמֶר יְהוָה), that indicates a shift in subject matter. The introductory term ילך links this section with the

previous one by making it a result of the rebellion shown by Israel
described in the previous section.

This introduction is followed by a section composed of
verses 13-16. There is an inclusio around verses 13-15 formed by
יָהָוֶה ("Lord Yahweh") and "My servants"). This inclusio
sets off verse 16 as a conclusion. Verses 13-15 show the contrast
between Yahweh's "servants" (יָהָוֶה יִתְנָה; "Behold, My servants") and
disobedient Israel (םַעֲשֵׂה; "But you"). The use of the independent
pronoun demonstrates that the indictment is directed to the
disobedient in Israel, not to the faithful.

There are three pairs of cola in this verse, with the "A"
elements beginning with רְאוּ נָהוּ ("Behold, My servants") and "B"
elements with שָׁמָּה ("But you"). This repetition functions to
emphasize the contrast. At the end of the section, beginning in verse
14, the second element is extended and the section ends with a
statement about His servants. This rhetorical device, which is in a
way a reversal of the pattern established, focuses attention on the
disobedience of Israel.

The structure of verses 13-14a is A:B; A:B; A:B; A:B.91 The
servants are mentioned first:

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91 In Beuken's study of "servants" in TI, he cites 65:13-15 as the actual
declaration of Yahweh's vindication of His servants and His judgment over His
enemies; W. A. M. Beuken, "The Main Theme of Trito-Isaiah: 'The Servants of
YHWH,'" JSOT 47 (1990): 78. While Beuken's thesis of the main theme of TI as
"the servants of YHWH" is too general and limited, he does contribute
significantly to an understanding of "servant(s)" in DI and TI; 67-87. The main
theme is the reversal of fortune to be experienced by Yahweh's faithful
("servants") and His enemies when Yahweh returns to bring salvation and
judgment. For support of Beuken's proposal and an application of the "servant"
links between DI and TI, see M. A. Sweeney, "The Reconceptualization of the
Davidic Covenant in Isaiah," in Studies in the Book of Isaiah: Festschrift Willem
Verse 14b continues to direct attention to the rebellious:

v. 14b “But you.” (governs four cola)

verse 15b  “But My servants.”

Verse 15b redirects the focus back to the servants.

The prophet uses contrast in this series. The first two lines of poetry deal with the eating and drinking aspects of physical satisfaction. The last two lines deal with the emotional aspect of joy and rejoicing. In verses 13d and 14a the contrast is in the emotional attitude that leads to physical response. That the servants "will rejoice" (יִגְדֹּל) is contrasted to others "being put to shame" (נִקָּר). "Rejoicing with a glad heart" (רֹאשׁ מַשָּׁבָה) is contrasted with "crying out with a heavy heart" (שְׁעִיתָם מַכֵּאת לֹא). The repetition of לֹא in each line further emphasizes the contrast. The prophet also added another line to the second colon, which by the lack of balance draws attention to the fate of those rebelling. He adds "crying with a heavy heart" to "and you shall wail with a broken spirit" (רֹאשׁ וְניָלָל וְנִפְלָשֵׁב).

Verse 15 puts added emphasis to the ones being addressed here, that is, disobedient Israel. He switches the order and begins with an address to the nation. The focus in this verse is on the "name" (נָאָם) that disobedient Israel will have as compared to the

A. M. Beuken, BETL, ed. J. Van Ruiten and M. Verene, vol. 132 (Leuven: Leuven University Press, 1997): 41-61. One of Sweeney's conclusions based on the "servant" links between DI and TI is that "Trito-Isaiah develops the image of the servant in 53:10 who will ultimately see his offspring prosper"; ibid., 42.
name Yahweh's servants will have. This term forms an inclusio around the verse (םָּשֶׁה; שֶׁם), setting it apart. The occurrence of "My servants" (שֶׁמֶן) links this verse directly with the preceding. The occurrence of two lines in succession that deal with the punishment of the unfaithful brings special focus on disobedient Israel's judgment. This imbalance is a rhetorical device.

The tricolon that comprises verse 15 also brings emphasis to the verse. The two outer cola contain the term "name" (שם) and synonyms for Yahweh's people, "My chosen ones" (בָּהּ יִצְרָה) and "His servants" (שֶׁמֶן). The focal point of the chiasm is "and the Lord Yahweh will slay you" (אַלְוֲנָה יְהוָה יִפְלֵה יִמְנוֹת). The occurrence of the double appellate for Yahweh brings special emphasis on the one who will put them to death. The pronoun suffix יְ on the verb contrasts with the possessive pronoun on the names for Yahweh's people. The use of the term "curse" (שָׁמַע) is ironic in this context. It can also mean "oath" and is used in Deut 7:8 of an oath Yahweh made to keep His covenant.92

Verse 16 ends this section and it contains much repetition. The verb בָּרֵך" ("to bless") occurs in the first two cola. The repetition serves to emphasize that Yahweh will bless those He seeks to favor. The verb שָׁמַע ("to swear") occurs in the third and fourth cola. The repetition here serves the same purpose. The phrase בָּהּ יִצְרָה ("the God of truth") occurs in the third and fifth cola. It emphasizes the

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92 S.v. שָׁמַע, in HALOT, 4:1384-85. See also T. W. Cartledge, s.v. שָׁמַע, in NIDOTTE, 4:32-34.
"truthful aspect of God's nature and that He will do what He says."
The phrase "in the earth" (נַחֲלָ֣תָם) occurs in the first and third cola.

The last line of verse 16 begins with the particle כי ("for"),
which indicates cause. It puts the focus on the fact that Yahweh's
people will not remember the hard times that they endured in the
past. It also forms a transition to the next section, which deals with
what Yahweh will do in the future.

Close Reading of Isaiah 65:17-25
This new section is introduced by the phrase, "For behold, I"
(כִּי). Verse 17 is linked to verse 16 in several ways. First, there
is the term נַחֲלָתָם ("the former things") that occurs in both verses,
along with semantically opposite verbs:
v. 16 נַשֵּׂאָה נַשֵּׂאָה הָרַשָׁה, "The former troubles are forgotten."
v. 17 לֶאְךָ נַשֵּׂאָה הָרַשָׁה, "The former things shall not be
remembered."
Isaiah's focus in this section is on the positive things Yahweh will do
for the faithful.

The subject matter of this section is the new creation by
Yahweh, indicated by the repetition of the term בְּרֵאשִׁים ("He who
creates") three times (vv. 17, 18, 18).93 In this repetition Isaiah links
"creation" with "rejoicing." In the first occurrence He creates a new
heavens and a new earth. In the second occurrence Israel will rejoice

93 Mauser says that 65:17-25 includes some themes that give the
whole of Isaiah its "distinctive character": Ulrich Mauser, "Isaiah 65:17-25,"
Int 36 (1982): 181-86. Some examples include: (1) the passing away of former
things and the creation of new things (43:18-20; 65:25), (2) the call for joy and
gladness in Jerusalem (51:11; 65:18-19), and (3) the image of peace in the
animal world (11:6-9; 65:25); ibid., 181.
in what Yahweh creates. In the third occurrence Isaiah links rejoicing with the creation of Jerusalem. Thus, there is the progression from the general to the specific.

In verse 17 Isaiah uses word repetition and merism to show the extent of the "new creation." The repeated word is שָׁרֵץ ("new"). The merism is indicated by the terms שָׁמַיִם ("heavens") and זֶרֶךְ ("earth"). The second line consists of a double negative cola, each beginning with the negative, to emphasize that the new creation is completely separate from the old creation.

After the general statement of "creation" and "rejoicing" in verse 17, Isaiah becomes specific in the next two verses. Verses 18-19 are connected by the theme of rejoicing. The writer uses repetition and chiasm in verse 18 to emphasize the main point:

A שָׁרֵץ, "Be glad."
B וַעֲלֵיהּ, "and rejoice."
C נַבָּרִים, "In what I create."
C' נַבָּרִים, "I create Jerusalem."
B' וַעֲלֵיהּ, "for rejoicing."
A' שָׁרֵץ, "(and her people) for gladness."

The second line in verse 18 reads, "For behold I create Jerusalem" (כִּי תִּנְהַגֵּר אֲשֶׁר יָרֹשֶׁלֶם) as the focus. This focus is further emphasized by the occurrence of כִּי תִּנְהַגֵּר ("For behold, I") at the beginning of the line. The repetition of the two terms for gladness and rejoicing emphasizes the magnitude of the happiness Israel will experience when Yahweh creates the new Jerusalem.

Verse 19 is linked to 18 by the repetition of יָרֹשֶׁלֶם ("Jerusalem"), וַעֲלֵיהּ ("to rejoice"), and שָׁרֵץ ("to be glad"). This links the
subject of verse 18, the new Jerusalem, with the added element in verse 19, יִשְׂרָאֵל ("My people"). Verse 19 also contains the rhetorical element of contrast or opposite. It states the truth negatively. This is indicated by the terms לא תָּעוֹרָה...לאָהֶד ("no longer") with verbs that are semantically opposite of "rejoicing" and "gladness" (זֶהָפָה גָּלֶד). The picture is one of lamenting. The term קֵול ("voice") occurs twice for emphasis. This indicates reversal of fortune.

Verse 20 introduces new subject matter, but is linked to verse 19 by the occurrence of לא תָּעוֹרָה...לאָהֶד, which continues the reversal of fortune to be experienced in the new creation. The new subject in verse 20 is longevity of life. The extra long colon in verse 20 ends this section. The term מֵאָה ("one hundred") occurs two times to emphasize that life will be prolonged. This verse ends with the term קלִלָּל ("accursed"). This provides a stark contrast with the term ברֵכֵי ("blessed by [Yahweh]") in verse 23. The full range of the people’s lives is indicated by the occurrences of "infant" (נָעַל), "youth" (שִׁפְחוֹת), and "old man" (זָמָה).

Verses 21-23 comprise the next section, with a summary of the content in verse 23. The Israelites will not labor in vain or bear children for the purpose of calamity. The familiar themes of "building and planting" (vv. 21-22) resurface here, but with the new idea that the situation has changed.

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94S.v. קלִלָּל, in HALOT, 3:1103.

95See Michael Brown, s.v. ברֵכֵי, in NIDOTTE, 1:757-67 for theological uses of this term.
Verse 22 emphasizes that Israel will enjoy the fruit of her own labor. Here is the rhetorical structure:

A  הָרַגְּדוּ, "They 'shall build' houses."
B  יִנַּשֵּׂשְׂרָה, "and 'live' in them."
C  הָנְסַעֲשֵׂנִי, "They 'will plant' vineyards."
D  נָאַסַעֲשֵׂנִי, "They 'will eat.'"
A'  לֹא יִנַּשֵּׂשְׂרָה, "They 'will not build.'"
B'  לֹא יִנַּשֵּׂשְׂרָה יִנְסַעֲשֵׂנִי, "and another 'live' in it."
C'  לֹא יִנְסַעֲשֵׂנִי, "They 'will not plant.'"
D'  לֹא יִנַּשֵּׂשְׂרָה נָאַסַעֲשֵׂנִי, "and another eat."

The prophet emphasizes the certainty of the reversal by stating the truth in two parallel panels, each with a different focus.

The last two lines of verse 22 resume the theme of a long life begun in verse 20. Isaiah uses a simile in this verse and compares the duration of the lifetime of the chosen people to the duration of the lifetime of a tree. The simile is brought to the attention of the reader by the particle ב, which gives comparison at the beginning of the line.

Verse 23 declares that the promise to the "chosen ones" of enjoying the fruits of their own labor (v. 22) will extend not only to them, but also to their progeny. The first colon, "they will not labor in vain" (לֹא יִנְטִירֵו לְרֵי וּ), is a summary of the truths presented in verses 21-22. The added element is reflected in the next three cola in the form of three terms that are synonymous in their root meaning. The verb יִנְטִירֵו ("to bear children") and the terms עֶרֶם ("offspring") and הָנְסַעֲשֵׂנִי ("descendant") designate the recipients of the promises of Yahweh.
Verses 24-25 form a conclusion to this chapter in a very dramatic fashion. Isaiah switches from poetry to narrative to call attention to the ending. Verse 24 emphasizes that Yahweh will be very close to His faithful ones and it shows the opposite of the response of unfaithful Israel to Yahweh when He called them. This response is the exact opposite of the indictment against the unfaithful people of verse 12. The two parallel panels reflect the totally opposite responses given by Yahweh and the unfaithful people:

v. 12
A
דוע_prime יבריה, "because I called,"
B
לחם יבריה, "and you did not answer."
C
ךבריה, "I spoke,"
D
לחם שבריה, "and you did not listen."

v. 24
A'
-bars יבריה, "before they call,"
B'
ינ vb יבריה, "I will answer."
C'
עראומ לבריה יבריה, "While they are still speaking,"
D'
ינ vb אשתן, "I will hear."

Also adding to the promise of a willing response by Yahweh is the addition of several particles. In the first and third cola the terms יבריה ("before") and שבריה ("while they") emphasize that Yahweh's response will be immediate. In the second and third cola the emphatic pronoun יג ("I") is added before the verb. This is also for emphasis, pointing to the fact that Yahweh Himself will be doing the responding.

Verse 25 reflects the theme that was begun at the onset of the chapter. Yahweh's reversal of fortune will extend beyond Israel's
relationship with other nations. Even the animal creation will live in harmony with each other and with all mankind. The animals will not be exhibiting the ferocity they did after the fall. This all happens in the new heavens and new earth that Yahweh will create (Isa 65:1). The end of the section is marked off by the prophetic formula, "says Yahweh" (והיה יתוה).

Conclusion to Isaiah 65:1-25

In Isa 65:17-25 the prophet has presented a glimpse into the future of Israel. There will be a new creation in which the hardships of the old creation will be forgotten. In this new creation there will be a new attitude for Israel. She will be rejoicing forever, not suffering under the injustices of her enemies, and she will live long and enjoy the fruits of her own labor. Finally, she will enjoy a very close relationship with her God. Thus, this section gives a beautiful picture of the reversal of fortune Israel will experience when Yahweh returns.

A Rhetorical Examination of Isaiah 66:1-24

Translation

Strophe I
1 Thus says Yahweh,
   "Heaven is My throne, and the earth is My footstool,
   Where is this house which you will build for Me?
   Where is a place that I may rest?
2 For My hand made all these things;

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96 Westermann views v. 25 as an apocalyptic addition; Westermann, Isaiah 40–66, 410. See also Pauritsch, Gemeinde, 173.
So all these things came into being" declares Yahweh.
"But to this one will I look
he who is humble and contrite in spirit,
who trembles at My word.

Strophe II
3 But he who slaughters an ox is like one who kills a man.
And He who sacrifices a lamb is like one who breaks a dog's neck.
He who offers a grain offering is like one who offers swine's blood.
He who offers memorial incense is like one who blesses an idol.
Even as they have chosen their own ways,
And their soul delights in their abominations,
4 So I will choose their afflictions,
And I will bring on them what they dread,
because, when I called, no one answered;
when I spoke they did not listen.
And they did evil in my sight,
and chose that in which I did not take pleasure."
5 Hear the word of Yahweh,
You who tremble at His word!
Your brothers who hate you,
who exclude you because of My name,
Have said, "Let Yahweh be glorified,
that we may see your joy!"
But they will be put to shame.
6 A sound of an uproar from the city,
a sound from the temple,
the voice of Yahweh dispensing payback to His enemies.

Strophe II
7 Before she goes into labor, she gives birth.
Before her pain comes, she gives birth to a boy.
8 Who has ever heard anything like this?

97MT reads וָמָּשׁ, "contrite, stricken." The term occurs here and in 2 Samuel 4:4; 9:3 only; BDB, s.v. וָמָּשׁ, 646.

98BHS suggests repointing the verb יָלָדֵה, "she gives birth," to the participle יָלָדֶה, "one who gives birth," as a subject for the verb in the first colon. Furthermore, BHS suggests adding בְּנֵי, "a son," as an object. Both emendations are unnecessary.
Who has ever seen such things as these?
Can a land be in labor for only one day?
Can a nation be born at once?
Yet, as soon as Zion went into labor,
She gave birth to her sons.
9 "Will I bring to the moment of birth,
and not give delivery?" says Yahweh.
"Or will I who brings delivery close the womb?" says your God.

Strophe III
10 Rejoice with Jerusalem and be glad for her, all you who love her.
Rejoice greatly with her, all you who mourn for her.
11 For you will nurse and be satisfied with her comforting breasts,
That you may suck and be delighted with her abundant glory.
12 For thus says Yahweh,
"Behold, I extend peace to her like a river,
and the glory of the nations like a flooding stream.
And you will nurse,
and be carried on the hip, and played with on her knees.
13 Like a person whom his mother comforts,
so I will comfort you.
And you will be comforted in Jerusalem.99
14 And you will see this,
and your heart will rejoice,
Your bones will flourish like grass."
The hand of Yahweh shall be made known to His servants,
but He will be indignant toward His enemies.
15 For behold, Yahweh is coming in fire,100
And His chariots like a whirlwind,
to bring back His anger with fury,
And His rebuke with flames of fire.
16 For Yahweh will execute judgment101 with fire,

99BHS suggests that this is an addition. However, the tricolon is used to end this two verse section with a rhetorical emphasis on "comforting."

100Two mss have שבכ, "as fire," a simile, instead of שבכ, "in fire." LXX supports the two mss, while the other mss, the DSS, Targum, and Vulgate support MT. MT should be retained.

101MT has משפט, "to dispense judgment,; BDB, s.v. משפט, 1047. DSS has למשפט, "he comes to judge." Most support goes with the MT.
and with His sword on all flesh.
Those slain by Yahweh will be many.

17 "Those who sanctify and purify themselves to go to the gardens,
Following one in the middle of those
who eat pork, detestable things, and mice,
Will come to an end together!" declares Yahweh.

18 "For I, because of their deeds and thoughts, am coming to
gather all nations and tongues. And they shall come and see My
glory.

19 And I will establish a sign among them, and send survivors
from them to the nations: Tarshish, Put, Lud, who are archers,
Tubal, and Javan, to the distant coastlands that have neither heard
of My fame nor seen My glory. And they will declare My glory
among the nations.

20 Then they will bring all your brothers from all the nations as a
grain offering to Yahweh, on horses, in chariots, in covered
wagons, on mules, and on camels, to My holy mountain in
Jerusalem," says Yahweh, "just as the Israelites bring a grain
offering in a clean vessel to the house of Yahweh.

21 I will also take some of them for priests and for Levites," says
Yahweh.

22 "For just as the new heavens and the new earth
which I make will endure before Me," declares Yahweh,
"So will your offspring and your name endure.

23 And from new moon to new moon,
And from Sabbath to Sabbath,
All mankind will come and bow down before Me," says Yahweh.

24 "And they will go out and look
On the corpses of the men
Who rebelled against Me.
For their worm will not die,
And their fire will not go out;
And they will be loathsome to all mankind."

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102 Because of the difficulty of this phrase in context, BHS suggests
that it goes with verse 16; see Whybray, Isaiah 40–66, 289. There is no support
from the versions or mss for this proposal.

103 The verb נָפָה, "to come," is feminine. Because the LXX and the
Targum translate the term as a participle, BHS suggests the participle נָפָה
should be read here.
Rhetorical Analysis of Isaiah 66:1-24

Unity of Isaiah 66:1-24

Muilenburg does not consider chapter 66 a unity. He breaks the chapter into two divisions, verses 1-16 and 17-24.104 The latter section he considers an "eschatological summary."105 Oswalt views 65:17–66:24 as a unity, citing the inclusio "new heavens" and the "new earth" in 65:17 and 66:22.106 Motyer views Isaiah 66 as a unity.107

The major indicator of unity in this chapter is inclusio. The terms "heavens" (םֶלֶךְ) and "earth" (אֶרֶץ) occur in verses 1 and 22. The temporal element moves from the present time in Jerusalem (v. 1) to the future "new heavens" and the "new earth" (v. 22). The term תִּבְנֵי ("house") also forms an inclusio, occurring in verses 1 and 20.

Strophic Structure of Isaiah 66:1-24

There are various proposals for the strophic structure of the chapter. Oswalt and Webster divide the chapter into three strophes, verses 1-6, 7-14, and 15-24.108 Other proposals include those of

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105Ibid., 769.

106Oswalt, Isaiah 40–66, 655.

107Motyer, Isaiah, 400. He cites the theme of the house of the Lord in vv. 1-4 and 18-24.

Bonnard (vv. 1-4, 5-6, 7-14, 15-17, 18-23, 24), Pauritsch (vv. 1-4, 5-17, 18-24), Motyer (vv. 1-4, 5-6, 7-9, 10-11, 12-13, 14, 15-17, 18-24), Whybray (vv. 1-4, 6-9, 10-11, 12-14, 15-16, 17, 18-24), Knight (vv. 1-6, 7-11, 12-14, 15-16, 17, 18-21, 22-23, 24), Hanson (1-16, 17-24), Smith (vv. 1-4, 5-17, 18-24), and Westermann (vv. 1-4; 5; 6-16; 17; 18, 19, 21; 20, 22-24).109

This new section is indicated by the use of the introductory formula, "Thus says Yahweh" (הוהי יְהֹוָה ). It is linked to the chapter 65 by the references in Isa 65:17 and 66:1 to "the heavens" (יהוה הַדָּרֶךְ) and "earth" (גּוֹיִם). The first strophe (vv. 1-2) identifies briefly the ones whom Yahweh will accept. The strophe is reminiscent of 57:1-2, where the prophet includes in an indictment against the wicked a brief word about the righteous.

The second strophe (vv. 3-6) is a warning against those who turn from Yahweh. There is a strong promise of punishment to the disobedient.

Strophe three (vv. 7-9) is an emphatic declaration that the nation of Israel will be reborn. The term מָשְׁפִּיט ("before") at the beginning of the line indicates the new subject.

The final strophe (verses 10-24) again changes subjects. The subject shifts from a reborn Zion to a glorious future for Zion in verse 10. However, the bulk of the subject concerns judgment on the unfaithful.

Close Reading of Isaiah 66:1-2

Verses 1-2a form a unit within the first two verses. This inclusio is indicated by the phrases "Thus says Yahweh" (ז"ז יָהֵו וַיֹּאמֶר) and "declares Yahweh" (ז"ז יָהֵו וַיָּדַע). The prophet uses a common merism, "heavens and earth," to indicate the extent of His creation. This statement contrasts what Yahweh creates to any structure (indicated by the terms בֵּית and בָּנֹו) that mere man might build. This contrast is indicated by the two rhetorical questions that follow Yahweh's statement of control over everything. These questions are indicated by the interrogative particle אָן ("where?"). Isaiah also repeats the phrase "all of these" (כִּלְלָה) to indicate that Yahweh has created everything.

The writer uses word repetition in this section. The term אֵז ("this") has a very important rhetorical function. It is used at the beginning of the two rhetorical questions to add emphasis to the objects (v. 1):

אָן אֵז רוֹאִי בֵּית, "Where is this house?"
אָן אֵז רוֹאִי פֶּסֶחָה, "Where is this place?"

It is then used in the last part of verse two to draw attention to the objects that Yahweh does accept:

אָן אֵז רוֹאִי אֵז אֵז אָבִיס, "But to this one will I look!"

The two elements are linked together by אֵז ("this"), which highlights the subject of the first section, that is, that Yahweh does not look at what man can do for Him. He looks for people with the right attitude.

Isaiah uses language that extols Yahweh. This language also sets in contrast those whom Yahweh accepts to worship Him. The
phrase "The heavens are My throne and the earth My footstool" ("םֶּשֶׁם הַשָּׁמיָּם עַל עַל הָאֵרֶץ וּמַחֲצֵי־לָדָי מֵעָלֶיהָ") contains language that pictures His lordship over creation (cf., Ps 11:4). This declaration by Yahweh sets up the stark contrast of the worshipper in verse two.

The writer uses allusion in this section indicated by the terms מֶשֶם ("the heavens"), אֵרֶץ ("the earth"), תָּבֹא ("house" or "temple"), and בַּנּ ("to build"). These terms are found in 1 Kgs 8:27 in Solomon's prayer of dedication. The similar theme of Yahweh being too great for a mere habitation built by man is evident.

The inclusio in verses 1-2a sets off the last statement in verse two, thus highlighting the type of person Yahweh receives to worship Him. The verb בְּדַי ("I will look") is figurative and means "to accept favorably" (Amos 5:22, Ps 84:10).

In the last line of the section the prophet uses a cluster of terms to indicate that Yahweh is looking for a meek person to worship Him. He looks for people who are "humble" (ṿען), "contrite of spirit" (יִרְדָּחֵהוֹצֶר), and who "tremble" (רֹצָח) at Yahweh's word. The feminine term רְדָחֵה means "trembling, fear, anxiety." It is used of a "terror" sent by God on the Philistines that caused them to panic. It is used also of awe and reverence for the Word of God (e.g., Ezra 9:4; Isa 66:5). The first section ends with a focus on the type of people Yahweh accepts.

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110 Oswalt, Isaiah 40-66, 666. He says that the occurrence of "heaven" and "earth" in this verse promotes the theme of the "transcendent sovereignty of God."

111 S.v. מַכָּב, in HALOT, 2:661.
Close Reading of Isaiah 66:3-6

Isaiah changes the focus in verses 3-6. The new beginning is indicated by a participle without the *waw*. The first two lines of this section are structured around a series of eight participles that show comparison. The first participle in the four pairs speaks of a cultic ritual, while the second particle in each pair compares it to someone who is abominable to Yahweh (v. 3):

A שָׁבַת בֵּית הָאָדָם, "The one slaying an ox."
B נִבְּשֵׁת אִישׁ, "One smiting a man."
A נַעֲשֵׂה לְבֵית יְהֹウェָה, "He who sacrifices a lamb."
B נַעֲשֵׂה לְבֵית יְהֹウェָה, "The one breaking a dog’s neck."
A נָשׂא מְלָאכָה, "He who offers a grain offering."
B נָשׂא מִנְבַּר צִבָּה, "(One who offers) pig’s blood."
A נַעֲשֵׂה לְבֵית יְהֹウェָה, "He who burns incense."
B נַעֲשֵׂה לְבֵית יְהֹウェָה, "One who blesses an idol."

The "A" elements in this section speak of cultic practices ("kills an ox," Lev 4:10; "sacrifices a lamb," Lev 5:12; "offers a grain offering," Lev 2:1-16; "burns incense" Lev 2:1), but the "B" elements indicate that Yahweh considers these people unacceptable. This becomes more evident in the ensuing verses. These people are considered murderers ("one who kills a man"), cruel ("one who breaks a dog’s neck"), sacrilegious ("one who offers pig's blood"), and idolaters ("one who blesses an idol"). This extended comparison indicates that Yahweh will not accept these people. All of these people are subject to judgment, as indicated in the next section.

The next section (vv. 3c-4) states the reason for Yahweh's punishment of wayward Israel. The section is unified by the use of the keyword יִמְסַר ("to choose," three times). The idea of retributive
justice is highlighted by this term. The Israelites "chose" (רהב) their ways; therefore, Yahweh "will choose" (רהב) their punishment. Finally, at the end of verse four the punishment comes because "they chose" (רהב) that in which Yahweh did not delight. The idea of retributive justice is further emphasized by the occurrences of the first and third independent pronouns ("they") and ("I"), and by the particle (בְּ) with the first two verbs:

נָשִׁיתֵהוּ בְּחֵרֹת ובְּרָכָיָהו, "As they have chosen their ways."

יָשִׁיתֵנִי אֲלֵהֶם בְּחֵרֹת וּבְרָכָיָהו, "So I will choose their punishments."

Verse three states that Israel delighted in the "detestable things." The term (קרם) is used of idolatrous practices (Deut 29:16), unclean food, and other detestable things (Zech 9:7).112

A contrast is highlighted in verse four between what the wayward people "chose" and "delighted in" and what Yahweh desired. Because of their choice, they will experience "dread" (הָרֵעָה). The term (הָרֵעָה) means "terror" (Ps 34:5, Prov 10:24) and is used "to express the terror of Yahweh's recompense."113 Isaiah uses irony here because what they thought would bring "delight" will instead bring "terror."

The middle line of verse four declares the reason they are being punished by Yahweh. They were unresponsive to Him. The same indictment is stated here as was stated in Isa 65:12, "Yahweh called, but they did not answer; He spoke, but they did not listen."

112 Michael Grisanti, s.v. קרם, in NIDOTTE, 4:243-46.

The last two lines in verse four show that they went beyond not just listening to performing active evil.

In verse five Isaiah addresses the faithful. They are described as "you who 'tremble' (מַרְעִי) at His word," pointing to the reverence they demonstrate toward Him. This refers back to the same thing they were called in verse two. The emphasis in the first line is on Yahweh's "word." The term מַרְעִי is repeated two times, once in each colon.

In the second line Isaiah again uses repetition to bring the emphasis on the faithful. He repeats the second person plural pronominal suffix on three consecutive terms to emphasize that they have suffered at the hands of their own people:

A מַרְעִי, "your brothers."
B מַרְעִי, "who hate you."
C מַרְעִי, "who exclude you."

Verse five ends with a promise of judgment on the unfaithful. They will be put to shame. The term מַרְעִי ("ashamed") is used over fifty times in Isaiah. It speaks of people being disappointed in their intentions and actions.

Verse six is an emphatic summary of this section. It is set apart by the occurrence of the term מַרְעִי ("voice") three times, once each in the first three cola. The three cola that begin with this term lead up to the emphatic statement that Yahweh is rendering recompense to His enemies. The first colon says that there is "a voice of uproar." This speaks of the intensity evident when Yahweh dispenses judgment on His enemies. The term מַרְעִי ("uproar") is used of the noise of battle (Amos 2:2; Hos 10:14) and of Yahweh beating
His foes in battle (Jer 25:31). This supports the "battle" imagery of the section.

Two other terms in verse six are used to speak of Yahweh dispensing judgment on His enemies. The verb $\text{בַּלּוֹל}$ means "to pay back" and is used of Yahweh "paying back" evil to those who hate him (Deut 7:10). This recompense is from a covenant promise. The term $\text{רָבָּה}$ means "recompense" and is used in context of Yahweh paying back with evil those who have not followed Him (Jer 51:6; Lam 3:64).

Verse six, as well as the section, ends with the strongest epithet in the section that speaks of those who abandon Yahweh. They are called "His enemies" ($\text{נִשְּׁבָּע}^{3}$; Ps 66:3). The indictment ends with the strong promise of recompense.

Close Reading of Isaiah 66:7-9

Isaiah moves from a pronouncement of judgment by Yahweh upon His enemies to a strong promise that the nation of Israel will be reborn. The rhetorical effect of this abrupt change in mood is that it effectively highlights the certainty of Yahweh's promise to restore Israel.

The key rhetorical devices are "birthing" imagery and rhetorical questions. One of the keywords used in this section to emphasize birth is the verb $\text{לָלַיְלָה}$ ("to bear," "bring forth"). It occurs in various forms five times. It is used figuratively in the first line of Zion "bringing forth" ($\text{לָלַיְלָה}$) an offspring. Identification of Zion is delayed until the last line of verse eight. It is used in a rhetorical question in verse eight, 'Can a land 'be brought forth' ($\text{לָלַיְלָה}$) all at
once?" It is used a second time in verse eight, "Zion 'brought forth' ( הבנֵי) her sons." In verse nine it is used by Yahweh to say He will give delivery, "Shall I bring to the point of birth, and not give delivery ( הבנֵי), or shall I who give delivery ( הבנֵי) shut the womb?"

Another key term that is repeated and adds to the "birthing" imagery is לַיְלָה ("to writhe" [in childbirth]).114 This term occurs three times (v. 7, v. 8, 8). It is used in verse seven of a woman "travailing" (לַיְלָה) before childbirth. In verse eight it is used two times. The first time concerns a land "being born" ( הבנֵי) in a day. The second occurrence reads, "as Zion 'travailed' ( הבנֵי), she brought forth sons." Thus, we see a progression in the imagery from a land "being birthed" to a nation giving birth. The verbal action is from passive to active.

Not only does the prophet use keywords and repetition, but he also uses rhetorical questions in this section. Line one in verse eight contains two rhetorical questions, both of which begin with יה ("Who?"). Two more rhetorical questions occur in line two of verse eight with the interrogative יה governing the first one and the term מָאָס connecting the first question with the second. The section ends in verse nine with two more rhetorical questions. These are structured in the same way that the two rhetorical questions were in line two of verse eight. The interrogative יה governs the first one and the term מָאָס connects the first and the second question.

Verse seven contains two lines of poetry. Each line begins with a temporal clause governed by בָּאָדַע (~"before"). These two lines contain two general statements of fact without any identification. The theme of the two sentences is that before Zion (v. 8) had labor pains, she gave birth to a child. The rhetorical effect of the repetition of בָּאָדַע is that it emphasizes the rapidity of the rebirth of the nation and, which is stated figuratively in the birthing of a child. The prophet expands in the second line the subject introduced in the first line.

From these statements of the certainty of Israel's rebirth, the prophet uses two rhetorical questions to further emphasize the absurdity of the declaration of birth before labor. The two questions begin with מי (~"Who?"). These two occurrences of "who" are followed by the two sensory verbs of "hearing" (לֵבָשׁׁי) and "seeing" (רֹאָאִי). These two questions, which elicit the negative answer "no one," highlight the uniqueness of the event promised by implying no one has ever heard or seen anything like this.

In the next line, following the two rhetorical questions, the prophet begins to identify the subject clearly. He uses two more rhetorical questions to identify the thing born as a "land" (ירחא) and a "nation" (ונא) and not a child. He uses the terms יְרוֹמִי and יְרוֹמִי to link verse eight with seven.

Identification becomes completely clear in the last line of verse eight. Isaiah repeats forms of נִלְחַם and קָרָב, as he moves toward specific identification. In the final colon of verse eight, he notes that Zion is the one travailing, and she brings forth sons as soon as she
travails. This line is introduced by the particle "for" that explains the imagery Isaiah has been using.

Close Reading of Isaiah 66:10-24

The rhetorical device uniting this strophe is keyword. Part of the subject of chapter 66 is the future of Jerusalem. Isaiah uses "Jerusalem" in verses 10, 13, and 20. He also uses "glory", once in verses 12 and 18 and two times in verse 19.

From the declaration of the spontaneous rebirth of the nation of Israel, the subject shifts to an exhortation to those who love Jerusalem to rejoice over her. This exhortation also strengthens the promise that there will be future rejoicing in Israel.

This section is structured in the form of a chiasm:

A Theme of "gladness" with use of "Jerusalem" (v. 10b)
B Theme of "nursing" with use of "glory" (v. 11a)
C Prophetic formula: Statement of Yahweh's blessing on Jerusalem (v. 12a, b)
B' Theme of "nursing" with use of "Jerusalem" (v. 12c)
A' Theme of "gladness" with use of "glory" (v. 14a)

The focal point is the blessing Yahweh will bestow on Israel.

As seen in the chiasm, one of the prominent rhetorical devices used in this section is keywords. The most significant is the term "comfort," "console"). It is used four times to speak of the "comfort" that Israel will experience when Yahweh restores Jerusalem. It is used once in verse 11 in the imagery of a baby satisfied by comforting breasts.\[^{115}\] The major significance of this

term is realized in verse 13, where it occurs three times in succession to emphasize that Yahweh will "comfort" restored Israel in Jerusalem.

Another key rhetorical feature used in this section is "nursing" imagery. In verse 11 a metaphor is used to show the satisfaction to be experienced by Israel. The metaphor is extended in verses 12b-13 by broadening the metaphor to not only include "nursing" at the breasts, but also to be "carried" ( neighbah), "fondled" (sebeh), and "comforted" (lebabim). In other words Israel will experience from Yahweh all of the nurturing and satisfaction that a baby experiences from its mother.

Verses 10-11 form an introduction to this section by using several imperatives exhorting the Israelites to rejoice over Jerusalem. The prophet uses three imperatives, "Be joyful!" (ซונח), "Rejoice!" (חר確定), and "Be exceedingly glad!" (טושאר). The use of these three synonyms emphasizes the great joy to be experienced in the future.

The two imperatives in verse 10 are linked with two purpose clauses beginning with ולעשות ("that") in verse 11. These purpose clauses use nursing imagery to indicate that restored Israel will enjoy bountiful satisfaction when the nation is restored. The writer links "satisfaction" (שנה) and "delight" (哏פתנ) together in these cola.

After this general introduction, verse 12 defines specifically why Israel can "rejoice." The verse begins with the introductory formula "For thus says Yahweh" (ויהיו נוא יבצ). This section is
highlighted by the occurrence of אֲבָדָה ('behold') beginning the following colon. The particle יָכַשׁ ('for') begins the section and explains why they can rejoice. The occurrences of these three things draw special attention to the center of the chiasm, which contains the promise of Yahweh.

This introductory statement is followed by statements that Yahweh will give her "peace" and "bounty" from other nations. The use of the phrase "the glory of the nations" coming to Jerusalem recalls the promise in Isa 60:5. This is followed by a return to the "nursing" imagery.

Verse 13 uses simile to say that Yahweh will comfort them in Jerusalem. The use of "nursing" imagery implies comfort. The term רָעַל ("to comfort") is repeated three times to emphasize the certainty of Yahweh comforting them. The three cola in verse 13 signify the end of the "nursing" section and set apart verse 14, which forms a conclusion to verses 10-14.

In verse 14 the subject returns to "rejoicing." Israel will be "glad" (םְשָׂרָה). This section ends with a preview of what is in store for Yahweh's enemies. The last line shows a contrast between the way Yahweh deals with His servants and how He deals with His enemies. He uses the term רַבִּים ("His enemies") again (see v. 6) to declare the category into which Yahweh classifies those who disobey Him. He will show "indignation" (רָצִיךְ) against them. The nominative form, רָצִיךְ, is used frequently of Yahweh's anger against people (Isa 26:20, 30:27;
The last colon in verse 14 functions as a transitional verse to the next section, which deals with Yahweh venting His indignation against His enemies.

Verses 15-17 are a short, intense section concerning Yahweh's judgment on His enemies. One of the keywords used is the name "Yahweh". It occurs four times (vv. 15, 16, 16, 17) and emphasizes that Yahweh is the person who dispenses this judgment. Another keyword used here is "fire". It is used three times (vv. 15, 15, 16) to indicate the severity of the judgment Yahweh will execute.

A primary rhetorical feature used in this section is "warrior" imagery. A simile indicated by the prefix ב in verse 15 speaks of "His chariots" (יוֹדֶעָה יְהוֹ הָעָם) coming like a "whirlwind" (חָצָב). Verse 16 refers to Yahweh using His "sword" (כֵּלֶב) to render judgment.

Verse 15 introduces a new subject and is set off by the terms סָפָר אִיתוֹ ("For behold"). The subject of this verse is the manner of Yahweh's coming and the primary emotion that will motivate Yahweh when He returns. Isaiah uses "fire" imagery in this verse to introduce the subject of Yahweh's anger and uses the term כֹּל as an inclusio around the verse. "Fire" is used often of the supernatural fire that attends theophanies (e.g., Exod 3:2; 19:18). However, in this

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116 Gordon notes that the term probably means "curse" in this verse; Robert P. Gordon, s.v. כֹּל, in NIDOTTE, 1:1129. See also s.v. כֹּל, in HALOT, 1:276-77.

verse the fire is figurative of the anger Yahweh feels. The term is used often of Yahweh's anger (e.g., Ps 89:47; Nah 1:6).

In the next colon Isaiah uses simile to describe Yahweh's coming. Continuing the theme of natural phenomena, he states that Yahweh's "chariots" (חֵרֶב) will come like a "whirlwind" (רָעָם). The phrase לְקָרָב ("His chariots") symbolizes the "battle" atmosphere surrounding Yahweh's coming (e.g., Exod 14:25 for literal use). The swiftness and intensity of Yahweh's coming is portrayed by the simile "like a whirlwind" (רָעָם). This lends vividness to the rendering of fury spoken of in the next line.

In the second line of verse 15 Isaiah moves from the figurative to the concrete. The "coming like a whirlwind" is for the purpose of "venting His anger in fury." The term רָע ("fury") literally means "heat or rage." It can refer to the heat of a fever (Hos 7:5) or the burning anger of a man (Gen 27:44), but here it refers to Yahweh's rage against His enemies (e.g., Ps 89:47). The term also adds to the heat imagery of the section.

Verses 15-16 are linked by the presence of "warrior" imagery and especially by the terms יהוה ("Yahweh") and שלש ("fire"). The verses define more specifically the actions of Yahweh on His enemies. The rebuke in the last part of verse 15 is explained as Yahweh "executing judgment" (שלם) in verse 16. The next colon

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118 S.v. רע, in HALOT, 1:326. Struthers notes that it often occurs with ה; Gale Struthers, s.v. רע, in NIDOTTE, 2:170-71.

119 This term is very important in the Mosaic Law. Often it is used of the "judgment" Yahweh will execute His enemies; see Richard Schultz, s.v. שלש, in NIDOTTE, 4:213-20.
discloses that He will execute judgment with the sword. The final colon in verse 16 declares the result of Yahweh's coming; He will kill His enemies. Thus, the progression through verses 15-16, which goes from general to specific, is that He comes with anger and fury (v. 15a) to vent His anger (v. 15b), to rebuke His enemies (v. 15c), to execute judgment (v. 16a), to use His sword (v. 16b), and to kill His enemies (v. 16c). Thus, Isaiah builds up from the emotional element motivating His coming, to the purpose of His coming, and finally, to the final result of Yahweh's visitation on His enemies.

Verse 17 is set apart from verses 15-16 by the occurrence of the tricolon in verse 16. It is set apart because it forms a conclusion to the section by summarizing what people will suffer Yahweh's judgment. The verse is structured around the use of three participles: "Those who sanctify themselves" (מָסָרְטִים), "and those who purify themselves" (נְטַפְּשִׁים), and "those eating" (בְּכֵלָלִים) forbidden things. The first two participles are common cultic terms (מָסָרְטִים, see Lev 8:10, 11, 15; נְטַפְּשִׁים, see Lev 15:13, 28). The two participles demonstrate aggressive preparation for false worship. The phrase "to the gardens" (לְגֵרְנוֹת) recalls 65:3 when Yahweh spoke of the rebellious Israelites going to the gardens for false worship. The other participle denotes that they "eat" forbidden meat. Isaiah uses the example of "eating pork" (בְּכֵלָלִים), which is mentioned also in Isa 65:4. Thus, he uses these examples to wrap up the indictment. Verse 17 ends with the statement that those practicing these things "shall come to an end together" (וְיָכְלוּ לָכֶם). This looks back to verse 16 to those "slain by the sword."
This section concludes with the prophetic formula "declares Yahweh" (יהוה). This solemn statement lends gravity to the judgment that Isaiah has just stated is coming.

Verses 18-24 not only form the conclusion to this chapter and to all of chapters 63–66 but also for all of TI. Isaiah uses word repetition to unify this section. The verb נָלַךְ ("to come") occurs twice in verse 18, twice in verse 20, and once in verse 23. The importance of this verb is that it shows movement and direction toward Jerusalem. The term נְלוֹדֵי יָדָי ("the nations") occurs two times in verse 18 and once each in verses 19 and 20.

Verse 18 stands as an announcement that the coming of Yahweh to Jerusalem is near (cf. Isa 56:1). The significant verb נָלַךְ ("to come") is used twice in this verse. The first occurrence refers to the time of Yahweh's "coming" to gather all nations and tongues. The purpose for this gathering is that they might "come" and see Yahweh's "glory" (-plugins). This is consistent with the message in 60:1-3. The picture of "movement" toward Jerusalem is stated. The use of the infinitive לִבְרֹעַ ("to gather") recalls the theme of "gathering" that will take place when Yahweh comes (cf., Isa 56:8) and reiterates at the end of Isaiah's prophecy that there will be a gathering of the peoples.

In verse 19 Yahweh says that He will set a "sign" among them. The term נְלָה is used several times in the earlier portions of Isaiah (e.g., 7:14; 19:20; 55:13). This "sign" is set among the nations, but the "sign" is not defined. The sign is said to be set "among them"
The antecedent is not defined. It may be among the returning Jews or among the nations.

In verse 19 several names of places that will receive the witness promised by Yahweh are mentioned. They are ṭăršīṣ ("Tarshish"), ṭəlv ("Pul"), ṭūbāl ("Lud"), and ṭāḇel ("Tubal"), and ṭāḇel ("Javan"). The use of these names is symbolic of all the places far from Jerusalem that have not heard of Yahweh's glory. The term הַעֲמָדִים ("the nations") occurs twice in this verse forming an inclusio around the verse. This emphasizes that the fame of Yahweh will spread throughout the world. The phrase in verse 18, "all nations and tongues" (יוֹאֵל), also supports the idea that there will be a worldwide witness to Yahweh's glory when He returns to Jerusalem. Another important truth in this verse is that the "survivors" (מָשָׁלָה) will be a testimony. The term מָשָׁלָה means "escaped one or fugitive" (Num 21:29; Jer 44:14). The verse ends with a declaration that they, the survivors, will declare Yahweh's glory to the nations.

Verse 20 summarizes various themes that were mentioned in Isa 60:4ff. Similar terms in both sections are רָאוֹר ("to come," 60:4) and נָתַן ("to bring," 66:20), כֹּל ("all"; 60:4; 66:20), הָעַם ("nations," 60:5) and הָעַם ("the nations," 66:20), and בֵּנוֹת ("your sons," 60:4) and בֵּנוֹת ("the sons of Israel," 66:20). The major rhetorical device used in this verse is simile, which is indicated by מָשָׁל ("just as"). The comparison is that the returning remnant of Jews from among the nations will be like a "grain offering" (מֵאַלִּים) in the cultic ceremony. The repetition of הָעַם two times in the verse emphasizes the comparison. A series of terms state how the remnant will return
to Jerusalem. They are said to return "on horses" (בָּעַלְיוֹן), "and in chariots" (בְּבֵיתוֹן), "and in litters" (בָּבֵיתוֹן), "and on mules" (בָּבֵיתוֹן), and "and on camels" (בָּבֵיתוֹן). The remnant of the Jews will return to "My (Yahweh's) Holy Mountain Jerusalem" (סְלֵל הָרִים יְהֹוָה יְרוֹמֵי יְרֵשׁ). This recalls the reference to the mountain in Isa 56:7; 65:11, 25.

Verse 21 declares that Yahweh will use some of the returning remnant for His service. They will be used in cultic service as "priests" (בָּעַלְיוֹן) and "Levites" (לָעַל). There is an allusion here to the covenant enactment at Mount Sinai. These terms signify that some of the remnant will be set apart for full time cultic service to Yahweh in fulfillment of Israel's original purpose stated at Mount Sinai (Exod 19:6). The end of this narrative section is noted by the occurrence of the formula "says Yahweh" (וטֵבּוֹ). In verse 22 Isaiah uses a simile to emphasize that Israel will endure forever. Isaiah uses the תּוֹזֶר וְלְבֵיתוֹן formula. The first part speaks of the "new heavens" and "new earth." The name of the Israelites will "stand" (לָעַל) as long as the new creation. The term "new" (שֶׁרַח) is repeated twice in this verse to emphasize a new creation of the heavens and earth and that the next time they are created, they will last forever.

Isaiah states in verse 23 that all mankind will be coming continually to worship Yahweh. The term שֶׁרַח ("new") is repeated twice in this verse also along with the term שָׁבָת ("Sabbath"). The term שֶׁרַח links verses 21 and 22. The term "from" (שָׁבָת) is repeated to emphasize the continual procession of worship that will come to Yahweh.
The final verse of the section reiterates a major theme of the section: the punishment of the wicked. Not only will all mankind come to worship, but they will also look on the plight of all who rebelled against Yahweh. The use of the term רֵאִים ("corpse") points to actual bodies and speaks of death, but the subsequent phrases demonstrate that the punishment is eternal and not temporal. The writer uses the figurative term "their worm" (מטיל למות) to speak of the torment endured by the transgressors. The use of the possessive pronoun on "fire" and "worm" indicates the individual nature of the torment. Isaiah uses the phrase "all mankind" (כָּל-מankind) at the end of the verse to show they will be an abhorrence to all mankind. This phrase ties verse 24 with 23. In verse 23 "all mankind" (כָּל-מankind) will come to worship, and they will look with abhorrence on the ones who rebelled against Yahweh. Significantly, the section ends with a description of the final torment of those who rebel against Yahweh.

Conclusion to Isaiah 66:1-24

In the final section of TI Isaiah sets forth various prophecies in such a way as to warn the nation of the impending judgment of Yahweh that will be severely executed on those who abandon the covenant obligations. The section is enveloped by two sections: Isa 63:1-6 and 66:15-17, 24. These sections serve as a warning to those who will not repent.

The prophecies between these two judgment sections function rhetorically to prompt the nation to repentance. The confession and repentance sections of 63:7–64:12 serve to elicit repentance from the wayward Israelites. These sections recall
Yahweh's goodness and blessings to Israel when the nation was in a right relationship with Him. The characteristics of the new heavens and earth set forth in 65:17-25 give a promise of a glorious future to those who will turn to Yahweh.

Finally, in the last section, 66:18-24, Isaiah returns to the theme of the regathering mentioned in 56:8. This regathering will be for serving and worshipping Yahweh forever. However, the theme of judgment in 66:24 keeps the Israelites aware of the punishment for those who do not obey Yahweh.
Chapter 6

SUMMARY AND CONCLUSIONS

This dissertation is a study of Third Isaiah which demonstrates that Isaiah 56–66 is a literary unity when examined using rhetorical analysis. The first chapter dealt with preliminary considerations, including the history of the interpretation of TI. It was demonstrated that TI had gone through several phases of interpretive conclusions.

Until the nineteenth century, the general consensus among scholars was that the prophet Isaiah authored the entire biblical book attributed to him. This generally accepted position was supported by the identification of the author as Isaiah, son of Amos, in Isa 1:1 and the many references in the NT attributing authorship to him (e.g., Matt 3:3; 4:14).

Modern critical scholarship, which arose in the nineteenth century, divided the Book of Isaiah into two sections, chapters 1–39 and 40–66. The major argument for this position was that chapters 1–39 were written from a Palestinian perspective, while chapters 40–66 were written from a Babylonian perspective. The major lines of evidence for this position were the differences in language, writing style, and theological concepts. The concept of the role of the OT prophet was also cited. The critical belief was that the Hebrew
prophet spoke to the people in his own day and not for people 150 years in the future.

The text of Isaiah suffered further fragmentation when chapters 40–66 were broken down into two major sections: chapters 40–55 and 56–66. Some commentators view chapters 40–55 as being written from a Babylonian point of view around 540 BC, and chapters 56–66 as being written from a Palestinian perspective around 450 BC. Differences in writing style and theological perspectives in chapters 40–55 and 56–66 further prompted the division of chapters 40–66. The respective divisions were labeled Second Isaiah and Third Isaiah.

Frustration with the historical-critical method and the general lack of consensus on the authorship of certain sections of Isaiah prompted later OT scholars to approach the Book of Isaiah from fresh perspectives. Scholars utilizing new literary methods approached the entire book as a literary unity. Viewing the text from a canonical perspective, from a redaction history perspective, or from an apocalyptic literature perspective, allowed scholars to approach the received text and examine the individual passages in light of the context.

Rhetorical criticism, a method that arose in the late 1960's, also looks beyond the historical-critical approach and other methods that tend to fragment the text and focuses on the received text. The basic concern of rhetorical critics is to study the composition of a text and focus on stylistic and structural characteristics that indicate how a passage is composed.
The introduction to rhetorical criticism was followed by a section on the method of doing rhetorical criticism. The first step in doing rhetorical criticism is to determine the parameters of a text. Rhetorical devices that may help determine the parameters of a text include the presence of climactic lines at the end of a section, inclusios, chiasm, word repetition, rhyme, or alliteration.

The second step in doing rhetorical criticism is to examine the structure of a passage and note the rhetorical devices such as keyword, inclusio, chiasm, and others, that help to unify a passage and identify the flow of a passage.

Chapter one ended with a discussion of the major rhetorical devices occurring in TI. These included inclusio, chiasm, keyword, and wordplay.

Chapter two is a study of the rhetorical cohesiveness and continuity of TI. The parameters of the TI were then examined. Important in this overall consideration was the place where chapter 55 fits in the overall structure of Isaiah 1–66. Two opinions were examined. Chapter 55 was seen by some to be a conclusion to chapters 40–54, while others considered it to be an introduction to chapters 56–66. Major arguments for including 55 with 40–54 included an inclusio that chapter 55 formed with chapter 40 and the similar style and vocabulary that chapter 55 shared with 40–54. A poetical metrical option was briefly mentioned.

Then the arguments for linking chapter 55 with chapters 56–66 were discussed. One argument included the similar vocabulary shared by chapters 55 and 56. Another argument for linking chapter
55 with 56 was the hortatory nature of chapter 55. This argument views the form of Isaiah 1–66 as that of a covenant dispute with 55–66 comprising a final exhortation. This was followed by a defense of chapter 55 as separate from 56–66 based on the different atmosphere and audience between chapters 55 and 56.

The next section of chapter two examined various proposals of an overall structure of TI. One proposal included chapter 55, while the rest included only chapters 56–66. These proposals demonstrated that while most scholars find some kind of overall structure, there was no consensus on the different subsections which composed the overall unified text.

Then, this writer proposed an overall concentric structure for TI. After examining the individual passages in TI, it was determined that the message in TI was to announce the impending return of Yahweh to Jerusalem. This return to Jerusalem had a two-fold purpose. First, Yahweh was coming back to bring salvation to the faithful. Second, His return was to bring vengeance on those who were disobedient to the covenant.

Six major mission statements of Yahweh's return (56:1-8; 59:16-21; 60:1-3; 62:10-12; 63:1-6; 66:18-24) indicated that His return was the major theme in the section. The keyword linking these six statements together was נָלַא ("to come").

After establishing that these six mission statements were linked together, the writer showed how the six mission statements formed three groups of two mission statements that divided TI into three major parts (Isa 56–59, 60–62, and 63–66).
Isaiah 56:1-8 and 59:16-21 bracket a section that rhetorically forms an indictment against Israel for her sins against Yahweh. In the introductory section (56:1-8) Yahweh promises that He will return to His faithful people, both Jews and Gentiles. In the concluding passage (59:16-21), the prophet envisions Yahweh returning with vengeance to vindicate the righteous and punish the wicked. These two mission statements bracket sections that indict Israel's leaders and the people for their sins. These sins included insensitive leadership (56:9-12), indifference to the plight of the righteous (57:1-2), hypocritical fasting (58:1-14), and ignorance of how Israel's sins affect her relationship with Yahweh. Chapters 56–59 begin with a promise of deliverance for the righteous and end with a warning of Yahweh's impending judgment on the wicked.

The two mission statements in 60:1-3 and 62:10-12 bracket a section that describes the reversal of fortune that Israel will experience when Yahweh returns. This section functions rhetorically as a beautiful picture of what Israel will experience when Yahweh vindicates Israel. The first mission statement describes the wonderful presence of Yahweh in Jerusalem once again. It is stated as happening in the present to emphasize the certainty of the event.

The section ends (62:10-12) with a note of urgency. The people are urged to prepare the way for the coming of Yahweh to His people. This mission statement leaves the people motivated to prepare their lives spiritually for Yahweh's return.

These two mission statements bracket sections that describe the reversal of fortune Israel will experience when Yahweh comes
(60:4-22), a section that indicates the mission of the Messiah when He returns (61:1-3), another section on the reversal of fortune Israel will experience when Yahweh returns (61:4-11), and a section urging the people to be faithful in spreading the message of Yahweh's return in light of the reversal of fortune they will experience (62:1-9).

The last two mission statements (63:1-6 and 66:18-24) envelop the last section and serve as a warning to the wicked concerning the punishment Israel can expect when Yahweh returns. Isaiah 63:1-6 is a description of Yahweh returning from a bloody battle that He waged victoriously against His and Israel's enemies. The final mission statement (66:18-24) is a promise of Yahweh's exaltation after He returns. The final verse is a statement about the eternal punishment to be experienced by the wicked. These two mission statements bracket sections on the confession and lamentation of Israel on account of her sins (63:7–64:11), on her repentance of her sins (65:1-16), on the characteristics of the new kingdom to be experienced when Yahweh returns (65:17-24), on an indictment of Israel because of her sins (66:1-6), and on the future rejoicing she will experience when Yahweh returns (66:7-17).

The writer then examined the inclusio that bracketed TI based on the mission statements in 56:1-8 and 66:18-24. These two sections formed the "A" and "A'" panels in the concentric design of TI. Keywords noted which linked the two sections were "come," "Jerusalem," "gather," "Holy Mountain," "house," "Sabbath," and "name."
The next section of the paper focused on the "B" and "B'" panels. First, a proposed symmetry between sections one (chaps. 56–59) and three (chaps. 63–66) was presented. This was followed by a section examining the vocabulary tying together the "B" panels. The terms connecting the two were "to call," "silence," "mountain" (as a site for idolatrous worship), "sacrifice," and "way."

The study then focused on the "C" (59:9-15a) and "C'" (63:7–64:11) panels. There were common themes that linked these sections. The aim of each of these sections was to elicit agreement from the hearers about Yahweh's absence from the nation of Israel. In the "C" panel, there is a concentration of words for sin. These sins are what caused Yahweh to withdraw His presence from Israel (59:2). In the "C'" panel, allusions to the exodus recall how Yahweh used to be among them and work mightily on their behalf. The writer uses rhetorical questions to lament Yahweh's absence (e.g., Isa 63:15).

The "D" panels (59:15b-21 and 63:1-6) were then examined. Both of these panels are foreboding and ominous. The warrior wreaking vengeance is a primary theme. It was shown that these two panels are connected by the repetition of many terms. These terms include "come," "righteousness," "salvation," "arm," "astonished," "no one," "redeemer," "vengeance," "wrath," "garments," and "clothing."

The "E" panels (60:1-3 and 62:10-12) bracket the center section. This section describes the reversal of fortune the Israelites will experience. The two panels are linked together by the verb "to come."
The "F" panels (60:1-3 and 62:10-12) deal with the reversal of fortune the Israelites and Jerusalem will experience when Yahweh comes to bring salvation. The two sections are tied together by word repetition. These terms include "no longer," "instead," "nations," "kings," "foreigner," and "Zion."

The axis of TI is Isa 61:1-3. This section contains the prophetic commission of Isaiah, and then eventually, the Messiah. The important concept in this section is in 61:2, where the two-fold nature of Yahweh's return is stated. It is a "favorable year" of Yahweh, as well as the "day of vengeance" of God.

In chapters 3–5 each of the major sections of TI, 56–59, 60–62, and 63–66, was examined. An examination of all of the rhetorical devices used by the prophet was made to show how the sections were structured. The results of these studies showed how the unit was structured and the rhetorical devices used by the prophet to set forth his major theme. The conclusion of this dissertation is that chapters 56–59 are an indictment against Israel for her sins. The two mission statements, discussed above, declared that Yahweh would return to His people, to Israel, and to His city, Jerusalem. He was coming with a two-fold purpose: to deliver the faithful and to punish the wicked. In chapter four, which covered chapters 60–62, the major theme was the reversal of fortune to be experienced by Israel and Jerusalem when Yahweh returned. Included in this reversal of fortune is the prominent position enjoyed by the people of Israel in His kingdom. All the nations will serve them and Yahweh.
The major theme of Isaiah 63–66 is the judgment to be experienced by the wicked when Yahweh returns. However, included in the inner sections of the third section are promises to the faithful of the blessings they will enjoy when Yahweh returns.

The conclusion of this writer is that Isaiah 56–66 is a literary unity. The prophet structured this last section to declare Yahweh's return and to describe its twofold nature. The section is structured to give hope to the faithful and warn the wicked of the impending danger. While not all of the critical arguments can be answered by this type of study, the case for a unity in TI is strengthened.
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