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The Relation of the Servant Songs to Their Contexts in Isaiah 40 to 55

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THE RELATION OF THE "SERVANT SONGS"

TO THEIR CONTEXTS IN ISAIAH 40 TO 55

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A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Doctor of Theology

————————

by

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May 1972

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SHORT TITLE

THE "SERVANT SONGS" OF DEUTERO-ISAIAH; Nabetani; Th.D.; 1972

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INTRODUCTION

This dissertation seeks to answer the question: In interpreting the materials and describing the theology of the Deutero-Isaiah, should the "Servant Songs" be isolated from or considered in their contexts?

This question is raised by the present impasse of scholarly research. Bernhard Duhm in his commentary Das Buch Jesaia first claimed that the passage of four songs form a separate group within the collection of Deutero-Isaiah's sayings. He says:

> Die Dichtungen vom Ebed-Jahwe, 42:1-4; 49:1-6; 50:4-9; 52:13-53:12, fallen zunächst durch den Stil auf, durch die ruhige Sprache, durch das Ebenmasz der Stichen und Strophen. Sie berühen sich in Wort und Gedanken sehr nahe mitt Deutero-jes.s schrift, haben aber zu ihrer Umgebung nur zum Teil einige Beziehung und würden durch ihre Entfernung keine Lücke hinterlassen, was freilich auch von manchen andern Stucken gesagt werden könnten. Jhr Hauptgedanke, die Idee des Gottesknecktes, ist auch den Dtjes. nicht fremd, wird aber von ihm ganz anders behandelt. Bei ihm ist Israel, so wie es ist, der Knecht Jahwes, von Jahwe erwählt, geschützt und für eine herrliche Zukunft bestimunt, aber gegenwärting blind und taub, gefangen und geplündert, ein Wurm, verachtet von den Heiden, voller Sünden.[1]

Duhm thought that the servant in these songs was a leprous rabbi, who is contrasted with the servant in the rest of chapters 40-55. The present consensus of scholarship concerning the identification of the servant is not so easily described. This is indicated by recent scholars.[2] Until modern critical study questioned the identification of the servant, the Christian Church had believed that עבד in 42:1; 49:3,5,6,

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[1] Bernhard Duhm, Das Buch Jesaia (Göttingen: Vandenhoeck & Ruprecht, 1892), p. 311.

[2] E.g., C. R. North, The Suffering Servant (2nd edition; London: Oxford University Press, 1956).

7; 52:13; 53:11 refers to Jesus Christ.[3] Theories of critical scholars
are mainly divided into two groups: The collective and the individual.

1. Collective theory--The collective theory identifies עבד with
   the people of Israel, either as the empirical Israel, the mi-
   nority (elite or remnant) segment, or as the ideal Israel.
   Most Jewish scholars hold some version of the collective
   theory.

2. Individual theory

   a. Historical individual interpretation identifies the servant
      with some individual person, Moses, Hezekiah, Jeremiah,
      Zerubbabel and so on.

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[3]For example, Hesychius of Jerusalem identifies the servant to
Christ as follows: 42:1-17--Προσφώνησις τοῦ πατρὸς τῆς ἀγάπης
τοῦ υἰοῦ· καὶ μεθ' ὅσης μὲν ὁ υἰὸς ἐπιδημεῖ πραότητος, ὅσα δὲ εὐδοκίᾳ τοῦ
πατρὸς κατορθοῖ· καὶ εὐαγγελισμὸς τῇ ἐκκλησίᾳ ἐφ' οἷς ὁ Χριστὸς αὐτὴν μὲν
εὐεργετεῖ, ἀναιρεῖ δὲ τὴν τῶν εἰδώλων ἀσέβειαν (p. 126). 49:1-12--
κλῆσις ἐθνῶν καὶ προφητεία τοῦ Χριστοῦ ὡς εἰς δούλου μορφὴν ἐαυτὸν ἐπὶ
σωτηρίᾳ τῶν ἐθνῶν κηρύξαντος, καιρῷ δὲ αὐτὴν οἰκονομοῦντος τῷ δέοντι:
(p. 153). 50:1-11--Ὀνειδισμὸς τοῦ Ἰσραὴλ καὶ τῆς παρ'αὐτοῖς συναγωγῆς
ἀποβολή καὶ ἔνδειξις ἰσχύος θεοῦ· καὶ προφητεία τῶν τοῦ κυρίου παθῶν·
καὶ ἀπειλή κατὰ τῶν Ἰουδαίων ὡς αὐτῶν σκευασάντων τὴν οἰκείαν ἀπώλειαν
(p. 157). 52:13-53:12--Προφητεία τῆς τοῦ Χριστοῦ δόξης καὶ τῆς ἐν
τοῖς πάθεσι παπεινώσεως καὶ ὅπως τῆς ἡμετέρας ἕνεκα σωτηρίας ἐαυτοῦ
εἰς θυσίαν ἐπέδωκεν ἥν ὁ πατὴρ τὴν τῶν ἡμετέρων ἁματημάτων λύτρωσιν
οἰκονομῶν εὐδόκησην (p. 165). Hesychius of Jerusalem, Interpretatio
Isaiae Prophetae, prologomenis, commentario critico, indice adaucta a
Michaele Faulhaber (Friburgi Brisgoviae: Sumptibus Herder, 1899);
Martin Luther, "Vorlesung über Jesaia, 1527-29," Martin Luther's
Werke (Weimar: Hermann Böhlaus Nachfolger, 1902), XXV, 325-339;
"Enarratio 53 capits Esaiae, 1544," Martin Luther's Werke (Weimar:
Hermann Böhlaus Nachfolger, 1930), XL, 111, 683-746; John Calvin,
"Commentarii in Isaiam Prophetam," Corpus Reformatorum (Brunsvigae:
C. A. Schwetscke et Filum, 1888), LXV, 251-267; J. A. Alexander,
Later Prophecies of Isaiah (New York and London: Wiley and Putnam,
1847), pp. 46-59 (42:1-9); pp. 169-177 (49:1-9); pp. 203-209 (50:4-9);
pp. 246-278 (52:13-53:12); Frants Delitzsch, Biblical Commentary of the
Prophecies of Isaiah (Grand Rapids: Eerdmans, 1960), pp. 174, 256-260,
276, 301-304.

b. Autobiographical interpretation was introduced by
Mowinckel in 1921, and followed by Sellin (later),
Elliger, and very recently by Orlinsky.

Some scholars try to find a solution between the collective

theory and the individual theory. It may be called a "fluid theory."

H. H. Rowley says:

The individual and the collective view, the messianic and the
view that looks to the past for elements of the thought, all have
something on their side. No simple, clear-cut solution is likely
to do justice to all evidence, therefore. It is precisely for this
reason that I think the views that emphasize the many strands that
went into the thought and the fluidity that marks it in the ser-
vant songs are likely to be in the right direction.[4]

W. Robinson, O. Eissfelt, C. R. North, and others hold this view.

Lindblom may also be included in this group, although he claims an al-

legorical interpretation.

Duhm's view of separating out the songs from their contexts has

been followed by many scholars.[5] But the number of scholars who

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[4]H. H. Rowley, The Servant of the Lord and Other Essays (Revised;
London: Basil Blackwell, 1965), p. 51.

[5]S. Mowinckel, He That Cometh (New York and Nashville: Abingdon
Press, 1954), p. 188; J. Lindblom, The Servant Songs in Deutero-
Isaiah (Lund: G. W. K. Gleerup, 1951), p. 12; A. Weiser, Einleitung
in Das Alte Testament (Göttingen: Vandenhoeck & Ruprecht, 1957), p.
182; C. Westermann, Isaiah 40-66 (Philadelphia: The Westminster Press,
1969), pp. 20-21; J. McKenzie, Second Isaiah (New York: Doubleday &
Co., 1968), p. xxxix. Von Rad's position is delicate; he says, "both
in diction and in their theological subject-matter, they have much in
common with the rest of Deutero-Isaiah . . . . On the other hand, we
still cannot dovetail these songs smoothly and successfully into the
prophet's ideas as outlined above. For all their close connection
with his preaching, they still stand in a certain isolation within it,
and have their own peculiar enigmas enshrouding them." G. von Rad, Old
Testament Theology (New York and Evanston; Harper and Row, 1965), II,
250-251.

question it are increasing. The representative view is expressed by

Ackroyd as follows:

> But more serious is the point that great damage appears to have
> been done to the understanding of the message of the prophet in
> the separating out of four so-called "Servant Songs" from the re-
> mainder of the material, regardless of the fact that the same
> terminology is used elsewhere in the prophecy and that considerable
> unreality is introduced into the discussion when attempts are made
> at finding a thought-sequence within the four single passages. The
> interwovenness of Deutero-Isaiah's thought makes it most undesirable
> --unless we are to be so arbitrary as to regard these four passages
> as so independent as to need to be completely separated from the
> main discussion--to treat them in isolation. They are rather to be
> set in the main context of his thought and their interpretation de-
> pends upon a full apprehension of his message.[6]

The intent of this paper is not to give the final answer to the

question, "Who is he?," but, following the suggestion of Ackroyd, to de-

velop a preliminary basis for the answer, so that one who deals with

this problem may do so without the confusion Duhm instituted into such

study and with the conviction that the songs must be studied together

with their contexts in chapters 40 to 55.

Aspects of research that impinge on solution are as follows:

1. Since chapters 40 to 55 are a collection of the prophetic
   oracles in the poetic forms, the section is divided into
   literary units. However, the way of counting them and the
   total numbers vary according to scholars, ranging from
   Kohler's 70 units to Muilenburg's 21. This paper counts 45
   units. There is no pure mechanical principle upon which we
   should stand.

2. Duhm's theory has three points: (a) The vocabulary and the
   style of the four songs are deep, calm and balanced, thus
   differing from the rest of Deutero-Isaiah; (b) The four songs
   can easily be taken out of their contexts without harming
   them; (c) The servant figure in these songs is unique; an
   evaluation of these points leads us to the research of vocabu-
   lary, meter, style and form, and each song related to its
   context.

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[6] Peter R. Ackroyd, _Exile and Restoration_ (Philadelphia: The
Westminster Press, 1968), p. 127.

3. Evaluation of other materials: polemic against idols and
   Cyrus prophecies.

The authorship of chapters 40 to 55 is one of the most difficult

questions to the study of this paper, for no one knows who Deutero-

Isaiah is. Von Rad says:

> The messenger himself--a man who would be of the greatest interest
> to scholars--is completely hidden behind his message, so completely
> that we do not know his name, the place where he worked (though
> this is generally believed to have been Babylon), or anything else
> about his life.[7]

The study of chapters 40 to 55 requires a flexible attitude toward

the author, his time, his place of prophesying, his background and even

his existence itself. Therefore, the term "Deutero-Isaiah" used in this

paper is a technical term.[8] Chapters 40 to 55 might very well be a pro-

duct of a circle of prophets, or a product of a tradition developed over

a rather long time, as Westermann says:

> None of the prophetic writings was composed en bloc. All of them
> came into being as the result of a long and gradual process, which
> started with oral tradition. This primary stage of transmission
> does not, however, suddenly disappear when written collections of
> traditions begin. For long both may co-exist side by side. The
> preservation and collection of prophets' oracles was generally the
> work of their disciples, as is stated expressly in the cases of
> Isaiah and Jeremiah.[9]

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[7]Von Rad, II, 238.

[8]D. L. Williams uses the term "Exilic Isaiah." He says that the
term "Exilic Isaiah" is used as a synonym for such other designations as
"Deutero-Isaiah" and "Second Isaiah." He would place the Exilic Isaiah
in the tradition or school of Isaiah of Jerusalem and thus explain the
reason for the inclusion of the Exilic Isaiah's work in the authority of
Isaiah. Donald L. Williams, "The Message of the Exilic Isaiah," Review
and Expositor, XLV (1968), 423.

[9]Westermann, p. 27.

The separation of chapters 40 to 55 from other chapters is also a temporal arrangement. The discussion about the relationship with later chapters of 56 to 66, or with the former part of the book, especially with chapters 34 and 35, is beyond the theme of this paper.

Many scholars hold that the author of chapters 40 to 55 was a prophet who lived in Babylon among the Jewish exile and prophesied around 550-535 B.C. He was a unique prophet who raised the Jewish religion to the absolute monotheism. When he saw Cyrus coming to power around 550 B.C., he expected Cyrus as the true liberator of the Jewish people. But when he saw that Cyrus worshipped Marduk and other gods in Babylon, he was disappointed and started to look for another servant. Chapters 40 to 48 are the prophecies before 539 B.C. and chapters 49 to 55 are after 539 B.C. This common understanding of the historical background of the prophecies leads to several questions:

1. Why is not the name of Cyrus mentioned except 44:28 and 45:1 while his coming is prophecied in 41:1-7(?); 23-29; 44:24-45:7; 46:11 and 48:15?

2. Why, on the other hand, is his name mentioned in 44:28 and 45:1?

3. Why are the descriptions of Cyrus' coming obscure, even though the author saw or heard of his appearance as a victorious king?

4. Why is the author silent about Cyrus after his conquest of Babylon?

5. How can discrepancies between the Cyrus cylinder and the Biblical texts be explained?

These questions are answered in relationship with the theology of Deutero-Isaiah.

In Chapter I, literary units are studied.

In Chapter II, vocabulary is studied. The vocabulary of Deutero-Isaiah shows that it is a unique prophetic book by its use of

vocabulary to designate God, Israel and idols. The great emphasis of
these words and expressions focus the reader's attention on God, the
Creator and the Redeemer, and on His relationship to the world, to na-
ture, to men, and to His chosen people, Israel. At the same time, the
vocabulary shows that Deutero-Isaiah uses poetic terms and expressions
which conform with his message. Of the four songs, the first song has a
close connection with other parts of Deutero-Isaiah based on vocabulary
usage, but not the other songs. However, we cannot say that Deutero-
Isaiah wrote only the first song, and not the other three songs. For
subject matter decides the vocabulary. Then, what is subject matter of
these songs? How are they related with the main motifs of Deutero-
Isaiah? We see the answer especially in chapters 10 and 11.

In Chapter III, meter is studied. The meter cannot be the deciding
criterion for determining the relationship of the four songs to the con-
texts of chapters 40 to 55.

In Chapter IV, style and form are studied. Though Morgenstern's
dating of the songs in the fifth century and his theory regarding the
Greek origin of the four songs is doubtful, his view that the four
songs are primarily drama is highly plausible.[10] They are a written
drama in poetic style. The plausibility of this schema is applied to al-
most all units of chapters 40 to 55. At the same time, they are pro-
phetic oracles. They are proclamations of God's reality. They are ways
of communicating God's work and plan which was carried on in real and
actual history. They require the response of those who hear and sing.

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[10]Julian Morgenstern, "The Suffering Servant--A New Solution,"
__Vetus Testamentum__, II (1961), 292.

The combination of dramatic, poetic and prophetic elements is seen in the use of interjection, interrogatives, imperatives, repetitions and parallelism. The literary analysis has not shown any definite conclusion as to whether Duhm's position is right or not. But it is clear that chapters 40 to 55 are a composition of literary units which have special characteristics of poetical, dramatical and prophetic style. The four servant songs give the impression that they share the same characteristics, vocabulary, meter and literary style.

From Chapter V to Chapter VIII, each song is studied in relation to the context. We see that the first three songs are structured into their contexts. The different opinions concerning the end of these songs show the difficulty involved in removing them from their contexts. But the last song is rather independent from the preceding section and from the following one.

Even though the servant figure in these songs is unique, we find that in the first three songs, the prophetic function is significant. The real description of the suffering of the servant starts with the third song. We still do not know the real figure in the fourth servant song. The collective theory has the weakness that Israel has a mission towards itself. It claims the strong support from the use of the word "Israel" in 49:3. Recently there has been no effort to seek an identity of the servant as an historical person, such as Moses, Hezekiah, Jehoiachin. Therefore, the individual theory may be reduced to two, namely, the autobiographical one, and the messianic one. As in the case of the collective theory, the autobiographical theory may be evaluated by the question of the extent to which a metaphor was determinative; for example, the description of the servant's death and

burial in 53:9. We cannot deny the influence of the prophet's experience reflected in these songs, but that is to be distinguished from the question of "Who is he?". Another crucial point between the autobiographical one and the messianic one is whether we can find the vicarious concept developed in chapter 53 or not. Research must continue to elucidate this concept and its meaning in this context. But so far as the present scholars are concerned, one term or one expression related with the vicariousness in chapter 53 cannot be the final answer to the question of "Who is he?". Another difficulty with Duhm's view comes from the fact that we not only know nothing about Deutero-Isaiah but also know nothing about the author of the four servant songs. Further Duhm does not explain how these songs were placed in their present contexts. As Duhm himself admits, it is possible to separate other units from their contexts, for chapters 40 to 55 are a collection of poetic, dramatic and prophetic oracles. This is the end of the critique of Duhm's position.

In Chapters IX to XI, historical background and theological motifs are studied in relation to the theme of this paper. The historical environment where Deutero-Isaiah lived and worked in exile has to be reconsidered. Babylonian exile is not so grievous as is commonly believed. In Babylon participation in the regular cult as practiced in Jerusalem was impossible, but in general the religious cultic exercise was not very difficult as Westermann and Kaufmann rightly observe. Therefore, the exile was not a period of fighting against the idols of Babylon, or establishing Yahweh monotheism. Then, how can we deal with the oracles of idol-worship in chapters 40 to 48? There are several interpretations: (1) Is it mainly the reflection of pre-exilic activities?;

(2) Is it proof of post-exilic production? The former position is claimed by Kaufmann and the latter one is maintained by Torrey. In their arguments, oracles in chapters 56 to 66 are also considered, for they hold the unity of chapters 40 to 66; (3) Shall we delete them as Westermann does?; (4) Another possibility is to combine oracles with the theological concept of hardened hearts which this paper proposes.

In Chapter X, the theological motifs are studied. Even though we know nothing about the author himself and have many questions about the historical background of the prophecies, the theological thought is generally clear, that is, monotheism. The concept of monotheism was not the invention of Deutero-Isaiah in an exilic situation. He stood in the old traditions. Definite answers cannot yet be given regarding relationship to the Deuteronomic circle, Deteronomistic circle, or Priestly circle, or to Jeremiah, Ezekiel or some of Psalms, although similarities can be established. But as von Rad says, Deutero-Isaiah took the election traditions which constitute the whole prophecy and used them in his message.[11] The most prominent tradition he used is the Exodus tradition. The deliverance from Babylon is considered in the framework of the Exodus. Another important theological motif in Deutero-Isaiah is the combination of the creation tradition and the salvation tradition. For Deutero-Isaiah, salvation is not a mere word of encouragement from God. It is God's direct intervention in history. As God worked in the old exodus, He will work for the deliverance from Babylon as the new Exodus. The third important aspect of this theological thought is the

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[11]Von Rad, II, 239.

word of God. God, the Creator and the Redeemer, works through history. But God as such is witnessed to through the Word of God. The Word of God is indispensable for the work of God. In this respect, Israel is not only the object of God's love and election, but also the witness of God's salvation history. The people of Israel had been informed by God in advance as to events which yet lay in the future. When subsequent history proves that information is correct, Israel must witness to the fact that the Lord had announced it beforehand and it was the salvation history which the God of Israel worked. Prophets of Israel had their function to perform within this framework. They prophecied, things must come to fulfilment so that people may know the God of Israel as the true God of history. Deutero-Isaiah stands in the prophetic tradition of Israel. He finds himself in the succession to the former prophets (44: 26; 45:19). But the history of Israel shows that Israel did not fulfil its task as the witness of God. The Israelites were obstinate and stubborn (46:12; 48:4). They were blind and deaf (42:19-20; 43:8). They and their fathers rebelled against God and burdened Him with sin and iniquities (43:22-24; 46:8; 48:1,8; 50:1). They complained against Him (40: 27; 49:14).

Israel was formed, elected and delivered from Egypt to be the servant of the Lord. The Exodus tradition had two aspects: One aspect was that God worked in the salvation history in such a way that He manifested Himself as the Creator as well as the Redeemer. Another aspect is that this event wrought by God should be told again and again by the servant Israel in order to magnify God and demonstrate that God is the creating and redeeming God. But Israel did not fulfil the second aspect so that God handed Israel into exile. God will, however, demonstrate His deity

in the new Exodus. How will the old Israel be able to witness the new

Exodus while they remain deaf and blind? This situation requires a

necessity of raising a new servant. The principle is the same. God is

the same. God shall be manifested in the salvation history. It must be

witnessed as such through the Word of God, which is carried by His new

servant, for the old servant Israel cannot fulfil it. The pattern is the

same, but everything is new.

In this respect, חדשות "new things" or חדשה "a new thing" will be

carefully considered. It is studied in the last chapter. One meaning

of "new things" is related to the chronological order of prophecies in

contrast to "old things" as North maintains.[12] He says that it is the

prediction of the fall of Babylon which was announced around 545 B.C.

The second meaning is related to the aspect of the result of God's act

of the new Exodus; new people, new world, new Zion, and so on. The

third meaning is to be understood in relationship with the total con-

text of the theology of Deutero-Isaiah. Professor Jones says:

> we want to attempt to describe on the basis of his talking about
> God, the ideas of God that were in his mind--his perception of
> deity. He knew, as we do, that he was talking about an invisible
> God that neither he nor anyone else had ever seen. His task was
> to make the presence of this unseen one real to his hearers--with-
> out benefit of sight. And as he does this, several aspects of
> his conception of God become evident, certain characteristics of
> deity were described, and if we can distil these ideas properly we
> can describe his theology, e.g. formulate statements of his witness
> to the reality and presence of God.[13]

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[12]C. R. North, "The 'Former Things' and the 'New Things' in Deutero-
Isaiah," Studies in Old Testament Prophecy, edited by H. H. Rowley
(Edinburgh: T. & T. Clark, 1957 reprinted), pp. 111-126.

[13]Holland H. Jones, "Theology of the Second Isaiah," from Seminar
in Isaiah 40-66, EO-845, at Concordia Seminary, St. Louis, 1972.

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He also says:

> The proper subject of theology then is God--especially what he
> does. I personally feel that those who have tried to systematize
> Biblical or OT theology around some focus (covenant) or under
> some overarching theme (sovereignty of God--Grace of God) have
> misunderstood the nature of the subject of theology and the
> characteristics of the documents that bear witness to God and
> His actions.[14]

This paper investigates how Deutero-Isaiah talks about an invisible God who still works in the salvation history as the Creator and the Redeemer. In this respect, the newness is to be considered in relationship with hiddenness of God, the hardened hearts of Israel and idolworship.

If we try to interpret Deutero-Isaiah from the historical background, we face the problems stated in Chapter IX,[15] and also difficulty in dealing with the idol-worship oracles. But if we start from the theological motifs, especially in relation to the emphasis on newness (this does not mean that we disregard the research of the historical background), chapters 40 to 55 are understood as an entity, having a consistent message to hearers, without deleting any oracles or deleting the name "Cyrus."

In the new Exodus, the old scheme of Yahweh-Israel as against heathen gods-heathen cannot be held any more. The new scheme is Yahwehtrue servant as against idol-idol worshippers including both Israel and heathen whose hearts are hardened. However, Deutero-Isaiah conceives idols to be nothing. Therefore, the Lord, God the Creator and the

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[14] Ibid.

[15] Infra, pp. 134-145.

Redeemer confronts directly men whose hearts are hardened. At the same time, through the new servant, the new Exodus shall be carried out so that not only Israel but also nations may be saved. This new event of the Exodus and the new servant who carries it out can be described only by expressions and forms Deutero-Isaiah uses. It is a poetical language. But it is not a mere poem. The meaning becomes a quite different one if we remove the servant songs, or the name "Cyrus." It would become a mere song of salvation. It cannot convey the thought of the new Exodus which is worked out through the new servant by God the Creator and the Redeemer. While Deutero-Isaiah uses the poetical description of Cyrus' victory, he makes a hook in the history by putting the name "Cyrus" so that he can demonstrate that God, the Creator and the Redeemer, works in the salvation history. The new Exodus is as much of a reality as the old exodus. The new servant shall come as a historical one, just as Israel existed and was the servant of God but failed to be a witness of the Lord. But the new servant is hidden in the eyes of the old Israel who regard salvation in the framework of the old exodus (43:16-20). The "new things" חדשות are the "hidden things" חדשה which the old Israel had not known, because they were obstinate and their ears had not been opened. This hiddenness is connected with their attitude toward idols (48:3-8). The oracles of idols (40:19-20; 41:6-7; 44:9-20; 45:16-17; chapter 46) must be understood in this context. At first glance these oracles appear to be a polemic against heathen gods. But for Deutero-Isaiah idols did not exist so that he did not need to polemize against them. He used these oracles to demonstrate the complete "newness" of the new Exodus which only God would announce to come and establish.

In this way, we can see the servant songs in their contexts. Since the whole is the collection of prophetic oracles in poetic forms, we cannot systematize the arrangement of the oracles like a book of doctrine. But the servant songs and the servant therein depicted are well suited in their contexts as being the climax of the demonstration of God, the Creator and the Redeemer who accomplishes the new Exodus.

PART I. LITERARY ANALYSIS

LITERARY UNITS

CHAPTER I

LITERARY UNITS

Duhm thought that Deutero-Isaiah's message ended with chapter 55 and that chapters 56 to 66 belonged to the post-exilic period. He also separated the so-called servant songs out from chapters 40 to 55. Even today, most scholars follow him. There are a few who hold the unity of the book of Isaiah: Young,[1] J. B. Payne,[2] R. K. Harrison;[3] Glahn,[4] Kissane,[5] hold the unity of chapters 40 to 66; Torrey,[6] Kaufmann,[7] hold the unity of chapters 40 to 66 with chapters 34 and 35.

Again it is generally recognized that chapters 40 to 55 are divided into two, chapters 40 to 48 and chapters 49 to 55. Julian Morgenstern believes that the true prophetic utterances of Deutero-Isaiah are

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[1]E. J. Young, _An Introduction to the Old Testament_ (Revised; London: The Tyndale Press, 1964), pp. 202-227.

[2]J. B. Payne, "Eighth Century Background of Isaiah 40-66," _Westminster Theological Journal_, XXIX (1967), 179-190; XXX (1967-1968), 145-158, 185-203.

[3]R. K. Harrison, _Introduction to the Old Testament_ (London: The Tyndale Press, 1970), pp. 764-800.

[4]Ludvig Glahn, _Der Prophet der Heimkehr_ (Kopenhagen: Levin & Munksgaard, 1934). He thinks that the same author wrote chapters 40 to 55 and 56:1-8 in Babylon and chapters 56:9-66 in Jerusalem.

[5]Edward Kissane, _The Book of Isaiah_ (Dublin: The Review Press, 1941-1943).

[6]C. C. Torrey, _The Second Isaiah, A New Interpretation_ (Edinburgh: T. & T. Clark, 1928).

[7]Y. Kaufmann, _Babylonian Captivity and Deutero-Isaiah_ (New York: Union of American Hebrew Congregations, 1970).

to be found only in chapters 40 to 48 and that chapters 49 to 55 be-
long to Trito-Isianic utterances with chapters 56 to 66.[8] But the
following opinion of Westermann represents the general opinion of the
unity of chapters 40 to 55.

> Chapters 40-55 show such clear signs of a deliberate, orderly ar-
> rangement as to lead me to believe that the form in which we have
> them goes back basically to Deutero-Isaiah himself. The following
> considerations suggest a deliberate, orderly arrangement: (a) The
> whole is set within the framework of a prologue (40:1-11) and epi-
> logue (55:6-11), which are in turn related in content; (b) The po-
> sition of the songs of praise or cries of exultation, which form
> the conclusions of various divisions of the book; (c) The position
> of the Cyrus oracles at the very centre of the book, the place ap-
> propriate to the importance of its content; (d) The position of the
> two poems arising from disputations (40:12-31) and (49:14-16):
> each opens one of the two sections of the book; (e) The exceptional
> nature of chapters 54 and 55 at the end of the book, in which the
> subject of the proclamation of salvation is not the actual libera-
> tion itself, but the conditions that are to obtain in the new state
> of salvation after it.[9]

However, as Duh, he does not recognize that four songs are the
parts of this body of chapters 40 to 55, saying that the four songs make
a separate strand and a subsequent addition to the book. But, he does
not know why the first three songs were inserted where they are now.[10]
The polemic against the manufacture of idols in 40:19-20 and 41:6-7;
42:17; 44:19-20; 45:16-17, 20b and 46:5-8 also forms a group of
homogeneous additions.

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[8]J. Morgenstern, "The Message of Deutero-Isaiah in its Sequential
Unfolding," Hebrew Union College Annual, XXIX (1958), 1-67; XXX (1959),
1-102; "Isaiah 49-55," Hebrew Union College Annual, XXXVI (1965), 1-35.

[9]Claus Westermann, Isaiah 40-66: A Commentary, translated by David
M. G. Stalker (London: SCM Press, 1969), p. 28.

[10]Ibid., p. 29.

As chapters 40 to 55 are a collection of the prophetic oracles in
the prophetic forms, they are divided into literary units. However,
the way of counting them and the total number varies according to
scholars. Kohler finds 70 units. Hugo Gressmann finds 49 units.
Torrey finds a unity of 27 poems in chapters 40 to 66 with chapters 34
and 35. Mowinckel, 41 (excluding the servant songs), C. R. North, 50
and Westermann also finds 50. Muilenburg counts 21 poems, subdividing
them into 137 strophes.

Hugo Gressmann noticed the unique literary forms of Deutero-
Isaiah, which are different from the pre-exilic prophets and also no-
ticed the difficulty in finding the boundary lines between the words of
God and the word of the Prophet. He says as follows:

> Will man Deuterojesaja in die Literaturgeschichte der
> israelitischen Prophetie einreihen, so darf man als
> charakteristisch bezeichnen, dasz bei ihm die Auflosung der
> prophetischen Gattungen beginnt. Die festen Formen, die bis
> dahin geherrscht haben, zersetzen sich. Wahrend die Redetypen,
> deren sich die vorexilischen Propheten bedienen, meist sehr
> scharf von einander gesondert sind, ist bei Deuterojesaja eine
> genaue Trennung oft unmoglich; das reflektierende Beiwerk, mit
> dem die Orakel umrankt sind, hat alles uberwuchert, so dasz die
> Grenzlinien zwischen Gotteswort und Prophetenwort nicht immer
> klar erkannt werden konnen.[11]

Gressmann divided the 16 chapters into 49 independent pieces or
Spruche largely on the basis of introductory and concluding formulae.
For example, 45:11-13 can be recognized as the smallest literary ele-
ment with the word of "Thus says the Lord" in the beginning and with
the word of "says the Lord of hosts" at the end. It is impossible to
connect verse 13 and verse 14, for verse 14 again begins with the word

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[11]Hugo Gressmann, "Die literarische Analyse Deutero-jesajas,"
Zeitschrift für die alttestamentliche Wissenschaft, XXXIV (1914), 295.

of "Thus says the Lord." But the former literary element of verse 9
and verse 10 which is characterized by the words of "Woe" has no defi-
nite separating word between verse 10 and verse 11, and they are recog-
nized as ones which are in the same Sprüche from the content. Another
clear example is 40:3-5, which begins with the word of "A voice calling"
and ends with the word of "For the mouth of the Lord has spoken it."
This element constitutes by itself a Spruch, because the former element
and the following element constitute independent oracles as evidenced by
their formulae. The same is true of 43:10-13. It starts with the word
of "You are my witnesses, says the Lord," and it is separated from verse
14 which again starts with the word of "Thus says the Lord." But it is
connected with the former element of verses 8 and 9 by the contents. He
also recognizes the lyric introductory formulae (41:1; 42:18; 44:1; 46:3,
12; 48:1,12; 49:1; 51:1,4,7,21) and the hymnistic introductory formulae
(42:10; 52:9 and 54:1).

Contrary to the view of Westermann, who believes that chapters 40 to
55 show a deliberate, orderly arrangement so that these chapters basically
go back to Deutero-Isaiah himself, Mowinckel tries to prove that chap-
ters 40 to 55 were assembled by a disciple-editor. The prophet left be-
hind separate prophecies and the editor was unable to assemble them in
the chronological order or by subject matter. Therefore there is no
order or well-thought out plan in this collection of prophecies. He
says,

> Damit ist nun freilich nicht gesagt, datz die Anordnung der
> einzelnen Gedichte im Buche Deuterojesaja eine rein planlose
> gewesen sei. Der Sammler kann selbstverständlich nach einem

gewissen Plan gearbeitet und gewisse leitende Gesichtspunkte fur die Ordnung der Einzelstücke gehabt haben.[12]

The editor arranged them in mechanical, superficial manner on the basis of linguistic and subject associations. The primary ordering principle was of key words (Stichwort). For example, the first four units (40:1-2,3-5,6-8,9-11) are placed together because of the key words, "A voice calling," "A voice says," and so one. 40:12-31 is also connected with the word repetitions: "mountains and hills" (verse 12) with "high mountain" (verse 9), "When he blows upon them and they wither" (verse 24) with "it withers . . . because the breath of the Lord blows upon it" (verse 7). On the basis of this theory, he argues that the servant songs are not to be included in the same collection of the book because they are not connected with the units which precede them by key words. He says:

> Die Knecht-Jahwas-Lieder sind nicht gleichzeitig mit den anderen Stücken und nicht von dem eigentlichen Sammler des Buches aufgenommen, sondern sind später anderswoher in das fertige Buch interpliert worden, was auch einige andere Interpolierungen und Glossierungen nach sich gezogen hat.[13]

As scholars are varied in counting units, it is safe to say that there is no pure mechanical principle upon which we should stand. Therefore, the following division of chapters 40 to 55 by the writer of this paper is a moderate one after having researched most commentaries.

40:1-5: A Divine command to comfort Jerusalem and to announce the end of captivity.

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[12]S. Mowinckel, "Die Komposition des deuterojesajanischen Buches," Zeitschrift für die alttestamentliche Wissenschaft, XLIX (1931), 88.

[13]Ibid., XLIX, 248.

40:6-8:	Contrast of the transcience of human existence with the eternity of the word of God.
40:9-11:	A Divine command to announce the advent of the Lord, who is like a powerful warrior, but also like a gentle shepherd.
40:12-26:	Contrast of God's power, wisdom and His transcendent greatness with men and with idols, who are as nothing before Him.
40:27-31:	Promise of the Lord's help for his people.
41:1-7:	Raising from the east for the victory: The nations tremble.
41:8-16:	A Divine command to Israel, his chosen servant, not to fear, for the Lord will help her.
41:17-20:	Promise of the transformation of the wilderness.
41:21-29:	Idols' impotence of foretelling the future, which is exemplified in the case of Cyrus.
42:1-9:	The servant of the Lord: his call, characteristics and the mission.
42:10-17:	A new song.
42:18-25:	The Lord's servant is blind and deaf. The Lord sent Israel into captivity because of her sins.
43:1-7:	Israel is still the beloved people of the Lord. Israel will be redeemed and be brought back.
43:8-13:	Trial speech: The nations are challenged to witness the former things. God, then, calls upon his chosen servant to be his witness.
43:14-21:	Proclamation of the new exodus, the overthrow of Babylon and the restoration of Israel.
43:22-28:	Trial speech: God's rebuke against Israel.
44:1-5:	Promise of the future happiness and recovery of his chosen servant Israel.
44:6-8:	Trial speech: There is no one like Him.
44:9-20:	Satire on idol-worship.
44:21-23:	A Divine command to remember Israel's special relationship to God who has forgiven her sins.

44:24-45:8:	God's plan of salvation through Cyrus, his servant. A hymn of praise.
45:9-13:	Mystery of God's plan of salvation.
45:14-17:	The nations will bow to Israel and acknowledge the Lord of Israel as the only true God.
45:18-25:	God is the creator of the world. He reveals his will of salvation not in darkness, but in justice and righteousness. Contrast of Idols.
46:1-13:	Idols are carried by their worshippers, but the Lord carries his people; idols are powerless, but the Lord is omnipotent in salvation.
47:1-15:	Babylon's pride and fall.
48:1-11:	Israel is obstinate and hypocritical. The way of God's revelation is special.
48:12-19:	Call to hear the Divine command.
48:20-22:	A Divine command to go forth from Babylon.
49:1-6:	The call, labour and the mission of the Lord's servant.
49:7-13:	Reversal of Israel's fortune.
49:14-21:	The Lord has not forgotten Zion; restoration of Zion.
49:22-26:	The subjections of nations, so that all men acknowledge the Lord.
50:1-3:	Exile is temporal; God will surely redeem and save Israel.
50:4-9:	The servant's suffering and his trust in God's protection.
50:10-11:	Encouragement to the faithful; warning to the godless.
51:1-8:	The promise of salvation is confirmed by history and by the eternity of God.
51:9-16:	Appeal for God's intervention; God's assurance of salvation.
51:17-52:2:	Reversal of sufferings; from Jerusalem to Babylon.

52:3-12: **Promise of Israel's restoration and manifestation of God's glory.**

52:13-53:12: **The servant's suffering, death and ultimate triumph.**

54:1-10: **Restoration of Israel and the increase of her children.**

54:11-17: **Splendour and beauty of new Jerusalem.**

55:1-5: **Invitation to come to the Lord.**

55:6-13: **Call to repentance, for God's way of salvation is transcendent.**

CHAPTER II

VOCABULARY

Whether Westermann's position is right or Mowinckel's view is right, it is undeniable that chapters 40 to 55 have special words, expressions and style which are unique to this part of the book. We will first see the words, or forms of expressions:

Several Verbs, Mainly Related to God's Act

1. ברא "to create," 40:26,28; 41:20; 42:5; 43:1,7,15; 45:7,8,12, 18; 54:16. In First Isaiah, only 4:5, and in Third Isaiah, 57:19; 65:17;18,19. It is clear to see the prominence of the usage of this word, expressing God's act of creation in Deutero-Isaiah.

2. בחר "to choose," in the sense of God's choice of Israel, his servant, 41:8,9; 42:1; 43:10; 44:1,2; 49:7. "My chosen," 43: 20; 45:4. In 40:20 and 41:24 this word is used in reference to idols, in 48:10 it is used in the sense of "to purify." In First Isaiah, 1:39; 7:15,16 it is used in the ordinary sense, and in 14:1 it has a sense of God's choice of Israel. In Third Isaiah, "my chosen," 65:9,15,22; 56:4; 58:5,6; 65:12; 66:3,4,5 has an ordinary sense.

3. העיר "to arouse," "to awake": (a) The Lord arouses his servant, 41:2,25; 45:13; (b) The Lord excites, 42:13; (c) The Lord arouses his servant's ear, 50:4,4. In the form in Hithpael, 51:17, it refers to Jerusalem. In First Isaiah it is used only in 13:17 where the Lord arouses the Medes. In Third Isaiah 64:6, it is used in the form of Hithpael.

4. קרא "to call," refers to: (a) God's creation, 40:26; 48:13; (b) God's calling of his servant, 41:9,25; 42:6; 43:1; 45:3,4; 46:11; 48:12,15; 49:1; 51:2; (c) God's message, 40:2,3,6; 41:4; (d) God's invitation, 50:2; 55:5; (e) The response to God's invitation, 43:22; 55:6; (f) Calling himself as one who belongs to Israel, 44:5; 48:1,2; (g) The ability to foretell a future event, 44:7; (h) The ordinary sense of calling, 43:7; 47:1,5; 48:8; 54:5,6. In First Isaiah, this word is used 24 times, but in only three places does it refer to God's act as in Deutero-Isaiah. In 13:3, God calls his army; in 22:12, God warns; in 22:20, God calls his servant. In Third Isaiah, this

word is used 23 times, but very rarely does it refer to God's act. The only occurrences are 65:12 and 66:4, referring to God's invitation.

5. נחם "to comfort," occurs in 40:1; 49:13; 51:3,3,12,19; 52:9. 54:11 uses the Niphal form. All occurrences are related to God's comfort except 54:11. In First Isaiah occurrences are 1:24; 12:1; 22:4. In Third Isaiah it is found in 61:2; 66:13, 13,13. In 66:13 this word is used once in Niphal form, and twice in Piel form.

6. רחם "to have compassion," occurs in 49:10,13,15; 54:8,10; 55:7. All instances except 49:15 are related to God's compassion. First Isaiah occurrences are 9:14; 13:18; 14:1; 27:11; 30:18. 9:16; 14:1 and 30:18 are related to God's compassion. In Third Isaiah only 60:10 is related to God's compassion.

7. גאל "to redeem," occurs in 43:1; 44:22,23; 48:20; 51:10; 52:3, 9. All references are related to God's redemption. First Isaiah has only one reference, 35:9, and two in Third Isaiah, 62:12; 63:9.

8. השמיע "to let hear," is an important word in Deutero-Isaiah related to the special topic of "the former things" and "the new things," 41:22,26; 42:9; 43:9,13; 44:8; 45:21; 48:4,5,6,20. There are no occurrences in this sense in either First or Third Isaiah. 42:2 is related to the characteristic of the Lord's servant. 52:7,7 are participles, meaning God's messenger. In First Isaiah it is found only in 30:30, in Third Isaiah, only in 58:4; 62:11.

9. פאר "to glorify," refers to God, either as he glorifies Israel, or Himself in Israel, 44:23; 49:3; 55:5. There is no use of this sense in First Isaiah, but several in Third Isaiah, 60:7,9,13,21; 61:3. In First Isaiah it occurs only in 10:15 where it refers to the saw glorifying itself against its user.

Terms of God's Designation

As in the other prophetic books, Deutero-Isaiah uses terms "Yahweh" and "God" many times. יהוה "Yahweh," 40:10,27,28; 41:13,16,17,21; 43: 1,3,11,14,15,16; 44:2,5,5,6,6,23,23,24,24; 45:1,3,5,6,7,8,11,13,14,17,18, 18,19,21,24,25; 47:4; 48:2,14,16,17,17,20,22; 49:1,4,5,7,7,8,13,14,22,23, 25,26; 50:1,4,5,7,9; 51:3,13,15,15,22; 52:3,4,8,9,10,12; 53:6,10; 54:1,5, 6,8,10; 55:5,6,7,13. The total number of occurrences is 94 times. In

First Isaiah it is found 179 times and in Third Isaiah 53 times.   אלהים

"God," is found in 40:1,3,8,9,27,28; 41:10,13,17,23; 42:17; 43:3; 44:6,

8; 45:3,5,14,15,18,21; 46:9; 48:1,2,17; 49:4,5; 50:10; 51:15,20,22; 52:

7,10,12; 53:4; 54:5,6; 55:5,7. The total number of occurrences is 38.

In First Isaiah it is found 41 times and in Third Isaiah, 16 times.

יהוה צבאות "the lord of hosts," occurs in 44:6; 45:13; 47:4; 48:

2; 51:15; 54:5. In First Isaiah it is used 53 times, but not at all in

Third Isaiah. Jeremiah uses it 79 times, twice in combination with

אלהים , three times with אלהי צבאות. This expression does not occur

in Ezekiel and only once in Amos.

קדש ישראל "the Holy one of Israel," occurs in 41:14,16,20; 43:3,

14; 45:11; 47:14; 48:17; 49:7; 54:5; 55:9. The total number of oc-

currences is 11. In First Isaiah it is used 12 times and 2 times in

Third Isaiah. The other prophets do not use this term, except

Jeremiah, 50:29; 51:5. Neither do they use קדוש "the Holy One," 40:25.

This is one reason for arguing for the unity of Isaiah.[1] Even if the

position is taken of different authors being responsible for the book,

one is impressed with the uniqueness of the Isaianic tradition about

the holiness of God, which separates it from other prophets or pro-

phetic circles.

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[1]E. J. Young, An Introduction to the Old Testament (Revised; The
Tyndale Press, 1964), p. 210. R. K. Harrison, Introduction to the Old
Testament (London: The Tyndale Press, 1970), p. 391. Muilenburg holds
the view that the holiness of God in First Isaiah stands against all
that is human, but in Second, it is combined with the conception of Re-
deemer. James Muilenburg, "Book of Isaiah, Chapters 40-66," Inter-
preter's Bible (New York and Nashville: Abingdon Press, 1956), V, 400.

The combination of two divine terms is used to designate God.
אדני יהוה "the Lord Yahweh," occurs in 40:10; 49:14,22; 50:4,5,7,9;
51:22. In First Isaiah it is found 8 times, in Third Isaiah, 3 times.
Jeremiah used it only once, but Ezekiel uses it 121 times; Hosea
doesn't use it, but it is found 11 times in Amos.

אלהי ישראל יהוה אלהיך "the Lord your God," 41:13; 43:3. Then,
"the God of Israel," 41:17; 45:3,15; 48:1,2; 52:12,17. These terms are
common in prophetic books. אלהי עולם "the everlasting God," 40:28,
האל יהוה "God Yahweh," 42:5.

Then there are special terms which rarely occur in the Old Testa-
ment. "Creator (or strecher) of heavens and of the earth"--words are
not exactly the same, בורא השמים ונוטיהם 42:5; בוראקצות הארץ 40:28
בורא השמים,יצר הארץ 45:18 נטה שמים,רקע הארץ 44:24; רקע הארץ
51:13 נוטה שמים ויסד ארץ. See 65:17; Amos 4:13; Zech. 12:1; Ps. 104:
2; Job 9:8.

בורא ישראל "Creator of Israel," 43:15. Only here in the Old Testa-
ment. See 65:18.

יוצר "Former" (with pronominal suffix), 43:1; 44:2,24; 45:11; 49:5.
In First Isaiah, 2 times, in Third Isaiah, once.

עושה "Maker" (with pronominal suffix), 44:2; 51:13; 54:5. In
First Isaiah, 3 times, none in Third Isaiah. Only Jer. 33:2; Hosea 8:14
besides in the Old Testament.

אביר יעקב "the Mighty One of Jacob," 49:26. Only Is. 1:24; 60:16
and in Gen. 49:24; Ps. 132:2,5 besides in the Old Testament.

אל מסתתר "God who hides himself," 45:15. None besides in the
Old Testament.

אל צדיק "a righteous God," none besides in the Old Testament.
See Ps. 7:10; 129:4; Zech. 3:5.

מושיע "(your) saviour," 43:3; 45:15,21; 49:26.

גאל "redeemer," 41:14; 43:14; 44:6,24; 48:17; 49:7,26; 54:5,8.
None in First Isaiah. Three times in Third Isaiah. We have a simple
term אל "God," in 40:18; 45:14,22; 46:9. There are several terms
combined together in 54:5. "For your Maker is your husband (בעליך),
the Lord of hosts is his name; and the Holy One of Israel is your Re-
deemer, the God of the whole earth (אלהי כל הארץ) he is called."

מלככם "Your King," 43:15.

When we look at the vocabulary, the designations for God are di-
vided into two classes. One class is associated with creation and the
other with salvation. The Creator of the heavens and the earth, also
creates His own people. It is interesting to see that three terms are
used to convey the idea of "creation," עשה , יצר , ברא . But this
"Creator," God is at the same time, Saviour. He is the Redeemer,
Saviour of Israel. "A righteous God" is important for combining these
two concepts, even though it is used only once.

צדק "righteousness," is one of the most important key words in
Deutero-Isaiah. Driver says that this word means the guiding and de-
termining principle of God's act in Deutero-Isaiah.[2] Eichrodt also
says:

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[2]S. R. Driver, <u>An Introduction to the Literature of the Old Testa-
ment</u> (Cleveland and New York: The World Publishing Company, 1956), p.
239.

It was, however, Deutero-Isaiah who first elevated the concept of God's righteousness to the status of the key to understanding of the whole divine work of salvation by drawing out the full implications of Isaiah's statements. He taught men to see the operation of Yahweh's righteousness in the redemption acts by which he proposed to restore the covenant people, and to this end he coupled the concept of righteousness with those of God's covenant loving-kindness, loyalty and succour (Is. 42:6,21; 45:8,13; 46:13; 51:6).[3]

The God of righteousness means one who acts in creating, upholding, judging and redeeming in His principle. Therefore, the righteousness includes action of God, as it is written in 45:24, "Only in the Lord are righteousness and strength." "The Lord God comes with might" (40:10). But this God is a "God who hides himself," while He is God of Israel and Saviour (45:15). At the same time this God is one who did not speak in secret, but speaks the truth, that is the God of revelation (45:19). We will come back again to these thoughts, but it is clear that the main motif of chapters 40 to 55 is the demonstration of the characteristics of God, otherwise he would not use such a rich vocabulary. Designations for God are the bases upon which the topic of this paper is to be developed. The relationship between four servant songs and their contexts will be ellucidated by this analysis.

There are several phrases to express God's transcendence as the absolute being and as the eternal one. They are:

"I am Jahweh, and there is none else (or besides)," 45:5,6,18,21, 22.

"I, the Lord, the first, and with the last; I am He," 41:4.

"I am the first, and I am the last," 44:8; 48:12.

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[3]W. Eichrodt, _Theology of the Old Testament_ (Philadelphia: The Westminster Press, 1961), I, 246.

Vocabulary of the People of God

In contrast to the designation of God, there are expressions used for designating God's people. First, "Jerusalem Zion," 40:9; 41:27; 46: 13; 51:16,17; 52:1,2,7,9. Then, "Israel Jacob," 40:27; 41:8; 42:24; 43: 1,22,28; 44:1,2,[4] 21; 45:4,19-25; 46:3; 48:1,12; 49:5,6. Israel is called "my people" in 40:1; 43:20; 47:1; 51:4,16; 52:4,5,6; 53:8. She is called "my servant," 41:8,9; 42:19; 43:10; 44:1,2,21; 45:4; 48:20 (His servant); 54:17 (plural).

There are a variety of other terms such as "the offspring of Abraham" (41:8); "the offspring of Jacob" (45:19); "the offspring of Israel" (45:25); "the house of Israel" (46:3; 48:1); "the remnant of the house of Israel" (46:3); "worm Jacob" (41:14)[5] מתי ישראל "men of Israel" (41:14)[6]; משלם "Meshullam" (42:19)[7]; "my witness" (43:10,12;

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[4]"Jeshurn" is used only in Deut. 32:15; 33:5,26 and here. The origin of this word is obscure, but as Israel is contrasted to Jacob in v. 1, so here it is contrasted to Jacob. Therefore, Israel is clearly the meaning. North, Slotki, and others think that the original meaning comes from ישר "straight," "upright," contrasted to Jacob, who held the heel of his brother from the womb and whose nature was crooked. C. R. North, The Second Isaiah (Oxford: The Clarendon Press, 1964), p. 132. Israel W. Slotki, Isaiah (London: The Soncino Press, 1949), p. 212.

[5]The usage of illustrating men as worm is found only in Job 25:6; Ps. 22:7 besides here in 41:14.

[6]The etimology of this word is obscure. LXX ὀλιγοστὸς Ἰσραήλ; a synonym in Ethiopic is ፆት, a man. Luther translates it armer Hause Israel. From the usage in Gen. 34:30 and Deut. 4:27, it connotes the sense of being weak and few in numbers. Muilenburg finds a sense of endearment in these expressions of apposition. Muilenburg, V, 457.

[7]This is a difficult word. LXX οἱ κυριεύοντες αὐτῶν; A. R. V., "my dedicated one." J. L. Palache suggests that Meshullam was the name of the Servant of Yahweh. J. L. Palache, The Ebed-Jahvh Enigma in Pseudo-Isaiah (Amsterdam: Menno Hertzberger, 1934). Anyhow, parallelism requires some equivalent of the Lord's Servant, that is, Israel in this context.

44:8), "my exiles" (45:13); "the ransom of the Lord" (51:11); "my heritage" (47:6); "my sons" (43:6; 45:11); "my nation" (51:4).

The term "the offspring of Abraham, my friend" is unique in Deutero-Isaiah. Abraham's name is mentioned once each in First Isaiah, Third Isaiah, Jeremiah, Ezekiel, and twice in Deutero-Isaiah (29:22; 63:16; Jer. 33:26; Ezek. 33:24; 41:8; 51:2). In 51:2, Sara's name is mentioned together with Abraham. This is the only reference to Sara in the Old Testament outside Genesis. Deutero-Isaiah comes back to Abraham's tradition as a strong witness of God's act of salvation to His servant in a desperate situation. The "remnant" is a predominant concept in First Isaiah, 1:9; 4:2; 6:13; 7:3; 10:20-23, and others. See 2 Kings 21:14. It reflects the strong continuity with First Isaiah.[8] Israel is called the "witness of God," which is connected with the concept of the servant of the Lord. Israel is created by God, chosen from among the nations to be a witness and to give glory to the Lord, her God. However, it failed to execute her call as the servant of the Lord. Therefore, they shall be handed over into exile. In this context, they are called "my exiles" by God. They shall be redeemed and brought back from exile as the "heritage" of the Lord. Thus, we see the special gracious relation of the Lord to Israel represented as a covenant: 42:6; 49:8; 54:10; 55:3.

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[8]Cf. E. W. Heaton, "The Root שאר and the Doctrine of the Remnant," _Journal of Theological Studies_, New Series, III (1952), 28-39.

Vocabulary of Idols

Isaiah uses many terms to identify idols.

אל   "God" is used in 44:10,15,17; 45:20; 46:6. This term also refers to the God of Israel, 40:18; 42:5 (twice); 45:14,15,21,22; 56:9; and First Isaiah uses it in the same sense in 5:16; 7:15; 8:8,10; 9:5; 10:21; 12:2. It also means "a deity" in 43:10,12; 44:17 and First Isaiah in 14:13; 31:3.

פסל   "Idol" occurs in 40:19,20; 42:8,17; 44:9,10,15,17,20; 48:5 and First Isaiah in 10:10; 21:9; 30:22.

נסך   "Idol" is found in 41:29; 48:5.

מסכה   "Molten image" occurs in 42:17; and in First Isaiah 30:22.

דמות   "Pattern" or "shape" occurs in 40:18.

עצב   "Idol" in 46:1; 48:5 and in First Isaiah 10:11.

ציר   "Idol" is found in 45:16. (This is its only occurrence in the Old Testament.)

מעשה   "The work (of men's hand, that is idol) in 41:29, and in First Isaiah 2:8; 17:8; 37:19.

עמות   "That which is born" occurs in 46:1 (only use of this sense).

המודיהם   "The things in which they delight," 40:9.

These terms appear mainly in 40:19-20; 42:17; 44:9-20; 45:14-16; 46:1-7 and 48:5. As in the case of the vocabulary on other subjects, it is difficult to decide in what historical situation or environment the author lived.

Deutero-Isaiah never uses concrete designation of idols except in 46:1, where "Bel" and "Nebo" appear. He uses terms which express the essential nature of idol or idol-worship, that is, idols are ones who are formed, cast, cut, shaped, made by men. It is interesting that these terms never appear after chapter 49 and are excluded from Third Isaiah.

34

Verbal Sentences

There is one other verb and a verbal sentence, which characterize Deutero-Isaiah.

צמח "To spring forth" is used: (a) In the ordinary sense, 44:4; 55:10; (b) In reference to moral state, 45:8; and (c) In reference to an historical event, 42:9; 43:19. There are no occurrences in First Isaiah but in Third Isaiah 61:11a, the term is used in the ordinary sense and in 58:8 and 61:11b it refers to a moral state.

פצח רנה "To break into singing" occurs in 44:23; 49:13; 52:9; 54: 1; 55:12; and two other times, Is. 14:7 and Psalms 98 in the Old Testament.

Nouns

There are several nouns which characterize Deutero-Isaiah.

חפץ "Pleasure" is used: (a) In reference to the Lord's purpose, 44:28; 46:10; 48:14; 53:10; (b) In the ordinary sense, 54:12. The term does not occur in First Isaiah, but in Third Isaiah in 58:3,13; 62:4 in the ordinary sense.

תהלה "Praise" occurs in 42:8,10,12; 43:21; 48:9. It is not found in First Isaiah, but in 60:6,18; 61:3,11; 62:7; 63:7, in Third Isaiah.

זרוע יהוה "The arm of the Lord," זרעי, or זרעו, occurs in 40: 10,11; 48:14; 51:5,5,9; 52:10; 53:1. In First Isaiah 30:30, and in Third Isaiah 59:16; 62:8; 63:5,12.

אײם "Isles" or "coasts" is found in 40:15; 41:1,5; 42:4,10,12, 15; 49:1; 51:5. In First Isaiah 11:11; 20:6; 23:2,6; 24:15, and in Third Isaiah 54:16; 57:19; 65:17,18.

צאצאים"Offspring" occurs in 42:5; 44:3; 48:19. Occurrences in First Isaiah 22:24; 34:1; and 61:9; Third Isaiah 65:23. The only other occurrences in the Old Testament are Job 5:25; 21:8; 27:14; 31:8.

אפס "Naught" occurs in 40:17; 41:12,29; 45:6,14; 46:9; 47:8,10; 52:4; 54:15. In First Isaiah 5:8; 34:12, and no occurrences in Third Isaiah.

Other Important Words

There are several nouns which are important for Deutero-Isaiah, which are also significant for First and Third Isaiah.

צדק or צדקה "Righteousness" occurs in 41:2 (masculine); 10(m); 42:6(m), 21(m); 45:8(m), 8 (feminine), 13(m), 19(m), 23(f) plural; 46: 12(f), 13(f); 48:1(f),18(f); 51:1(m),5(m),6(f),7(m),8(f); 54:14(f),17 (f). In First Isaiah this word is used 20 times, 8 times in the masculine form and 12 times in the feminine. In Third Isaiah it is also used 20 times, 7 times as masculine and 13 times as feminine.

This word has a wide range of meanings. In LXX, the word צדק/ צדקה is translated generally as δικαιοσύνη "righteousness" or τὸ δίκαιον; in 11:4 and 51:7 it is translated as κρίσις "judgment"; in 1:27, 28:17 and 59:16, it is translated as ἐλεημοσύνη "compassion," in 56:1, as τὸ ἔλεος "mercy" in 61:10, as εὐφροσύνη "joy." The American Revised Standard Version generally translates it into "righteousness," "right," righteously," "justly," or "righteous deed." But in 41:2 it is trans-lated "victory"; in 41:10, "victorious right hand"; in 45:19, "truth";

in 46:12,13; 51:1,5,6, in 56:1, it is translated "deliverance"; in 54:
17; 62:1,2; and in 63:1, it is translated "vindication." Luther and
Authorized Version translate the word differently but more consistently.
Luther generally translates it Gerechtigkeit, once as Gerechte (41:2)
and twice as Recht (5:23; 58:2). The Authorized Version generally trans-
lates it as "righteousness," and a few times as "justice," once as
"righteously" and once, "righteous man." La Bible de Jerusalem trans-
lates it generally as justice or Justice; but some differences oc-
cur especially in Deutero-Isaiah; droit, 5:7,23; 51:7, Victoire or vic-
toire or victoires, 41:2; 45:8,13,23; 46:13; 54:17. Single occurrences
are delivrance, 45:8; justess, 45:19 and vérité, 45:23; juste titre,
59:4.

Duhm translates it generally as Gerechtigkeit or Recht in First
Isaiah and Third Isaiah. He uses many terms in Deutero-Isaiah as Sieg,
41:2; 45:24; treue Recht, 41:10; Treue, 42:21; Wahrheit, 45:23; and
Heil, 46:12,13; 48:18; 51:1,5,6,8; 54:14,17. The evidence demonstrates
that the word צדק/צדקה has a great variety of meanings, especially in
Deutero-Isaiah. Translators have experienced difficulty in finding the
right term for their context. As we have seen it, S. R. Driver noticed
that the word צדק in 41:2,10; 42:21; 45:13,19; 51:5 has a special mean-
ing of justice emphasizing a principle of guiding and determining God's
action.[9]

משפט "judgment" or "justice" is found in 41:14,27; 41:1; 42:1,3,4;
49:4; 50:8; 51:4; 53:8; 54:17; in First Isaiah 22 times and 9 times in
Third Isaiah.

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[9] Driver, p. 239.

ישועה "Salvation" or ישע, occurs in 45:8; 49:6,8; 51:5,6,8; 52:7,
10; in First Isaiah 9 times and 7 times in Third Isaiah.

שלום "Peace" occurs in 41:3; 45:7; 48:18,22; 52:7; 53:5; 54:10,
13; 55:12 in First Isaiah 10 times and 7 times in Third Isaiah.

Vocabulary Concerning Nature

The following list shows the vocabulary of Deutero-Isaiah and the
comparison of the location of each word to its distribution in First
Isaiah, Third Isaiah, Jeremiah, Ezekiel, Hosea and Amos.[10]

TERMS	DEUTERO-ISAIAH	TOTAL NUMBER	I IS.	III IS.	JER.	EZEK.	HOS.	AMOS
a)HEAVENS								
שמים "heavens"	40:12,22; 42:5; 44:23, 24; 45:8,18; 47:13; 48:13; 49:13; 50:3; 51:6,6,13,16; 55:9,10.	18	10	5	33	9	4	2
שמש "sun"	41:25; 45:6; 49:10.	3	3	3	4	2		1
כוכב "star"	47:13.	1	2		1	1		1
חדש "new moon"	47:13.	1	1					
שחק "sky"	45:8 (see 40:15)	1			1			
גשם "rain"	44:14; 55:10.	2			2	6	1	1
עב "cloud"	44:22.	1	5	1				

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[10]K. Nakazawa made a similar list from Japanese Bible Concordance.
Kooki Nakazawa, Dai-ni-izaya-kenkyuu (Study of Deutero-Isaiah) (Tokyo:
Yamamoto-shoten Pub. House, 1962), pp. 297-315; cf. W. Robinson and E.
C. Rust give studies about the importance of the nature in the Old Testa-
ment in the following books: W. Robinson, Inspiration and Revelation
in the Old Testament (Oxford: Clarendon Press, 1946), pp. 1-48; E. C.
Rust, Nature and Man in Biblical Thought (London: Lutterworth Press,
1953).

TERMS	DEUTERO-ISAIAH	TOTAL NUMBER	I IS.	III IS.	JER.	EZEK.	HOS.	AMOS
עָנָן "mist"	44:22.	1	1		1	9	2	
שֶׁלֶג "snow"	55:10.	1	1		1			
סְעָרָה "tempest"	40:24; 41:16.	2	1		4	3		1
שָׁרָב "parching heat"	49:10.	1*	1*(35:7)					

b) EARTH

TERMS	DEUTERO-ISAIAH	TOTAL NUMBER	I IS.	III IS.	JER.	EZEK.	HOS.	AMOS
הַר "mountain"	40:4,9,12; 41:15; 42:11,15; 44:23; 49:11,13; 52:7; 54:10; 55:12.	12	35	10	21	47	2	5
גִּבְעָה "hill"	40:4,12; 41:15; 42:15; 54:10; 55:12.	6	6	1	9	8	2	1
שְׁפִי "bare hill"	41:18; 49:9.	2*			6*			
מִדְבָּר "wilder-ness"	40:3; 41:18,19; 42:11; 43:19,20; 50:2; 51:3.	8	10	3	21	15	5	2
יְשִׁימוֹן "a waste"	43:19,20.	2						
עֲרָבָה "desert"	40:3; 41:19; 51:3.	3	3		9	1		1
גַּיְא "uneven ground"	40:4.	1*(this meaning only cf. Jer. 17:9; Hos. 6:8).						
עָקֹב "valley"	40:4.	1	4		3	10		
בִּקְעָה "valley-plain"	40:4; 41:18.	2		1		5		
רֶכֶס "rugged ground"	40:4.	1*						
מִישׁוֹר "plain"	40:4; 42:16.	2			3			

*represents all occurrences in Old Testament.

TERMS	DEUTERO-ISAIAH	TOTAL NUMBER	I IS.	III IS.	JER.	EZEK.	HOS.	AMOS
מעקשים "crooked ways"	42:16.	1*						
צמה "thirsty land"	44:3.							
יבשה "dry land"	44:3.	1						
צור "rock"	44:8; 48:21,21; 51:1.	4	8		2			
ציה "dry (land)"	41:18; 53:2	1			3	1	1	
חול "sand"	48:19.	1	1		3		1	

c) WATER

TERMS	DEUTERO-ISAIAH	TOTAL NUMBER	I IS.	III IS.	JER.	EZEK.	HOS.	AMOS
תהום "great deep"	51:10.	1		1		3		1
גל "wave"	48:18; 51:15.	2			4	1		
נהר "river"	41:18; 42:15; 43:2,19,20; 44:27; 47:2; 48:18; 50:2.	9	10		2	6	12	
צולה "deep"	44:27	1*						
מעמקים "depths"	51:10.	1				1		
מעין "fountain"	41:18.	1	1				1	
אגם "marsh"	41:18; 42:15.	2	2					
מוצא מים "spring of water"	41:18	1			1 (this form is found only in Ps. 107:33,35; 2 Kings 2:21; 2 Chron. 32:30 besides in Old Testament)			
מבוע "spring"	49:10.	1			1 (Ec.12:6 only in OT)			

*represents all occurrences in Old Testament.

TERMS	DEUTERO-ISAIAH	TOTAL NUMBER	I IS.	III IS.	JER.	EZEK.	HOS.	AMOS
d) ANIMAL								
רהב "Rahab"	51:9.	1	1					
תנים "dragon"	51:9.	1	1		1	2		
דג,דגה "fish"	50:2.	1				6		1
עיט "bird of prey"	46:11.	1	2		2	1		
חית "animal"	40:16; 43:20; 46:1.	3	1	1	3	31* (15 times meaning an actual animal)	4	
תן "jackal"	43:20.	1	3		5			
בנות יענה "ostrich"	43:20.	1	2		1			
תוא "antelope"	51:20.	1*(also Deut. 14:5)						
חגב "locust"	40:22.	1						
e) PLANT								
חציר "grass"	40:6,7,7,8; 44:4[11]; 51:12.	6	4					
עשב "green herb"	42:15.	1	1		2			1
ציץ,ציצה "flower"	40:6,7,8.	3	2		1			

*represents all occurrences in Old Testament

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[11] בבין חציר in 44:4 is one of the difficult passages in DI. After pointing 7 interpretations, Allegro proposes to translate it into "as the green ben tree," then חציר is an adjective, meaning "green" and not "grass." J. M. Allegro, "The Meaning of בין in Is. 44:4," _Zeitschrift für die alttestamentliche Wissenschaft_, LXIII (1951), 154-156.

TERMS	DEUTERO-ISAIAH	TOTAL NUMBER	I IS.	III IS.	JER.	EZEK.	HOS.	AMOS
עץ "tree" "wood"	44:14,23; 55:12.	3	2	3	10	30		1
יער "forest"	44:14,23.	2	11	1	6	6	1	1
ארז "cedar"	41:19; 44:14,14.	3	4		4	6		1
שטה "acacia"	41:19.	1						
הדס "myrtle"	41:19; 55:13.	2						
עץ שמן "olive tree"	41:19.	1						
ברוש "cypress"	41:19; 55:13.	2	2	1		1		1
תדהר "plane"	41:19.	1*		1*(60:13)				
תאשור "pine"	41:19.	1*		1*(60:13)		1*(27:6)		
תרזה "holm tree"	44:14.	1*						
אלון "oak"	44:14.	1	2		1	1	1	
ערבה "willow"	44:4.	1*	1*(also Lev. 23:40; Ps. 137:2; Job 40:22)					
קנה "reed"	42:3; 43:24.	2	3	1		2		
נעצוץ "thorn-bush"	55:13.	1*	1*(7:19)					
סרפד "briar"	55:13.	1*						

*represents all occurrences in Old Testament.

The list shows the richness of the vocabulary of Deutero-Isaiah concerning nature, heavens, sun, star, cloud, sky, rain and mist; things on the earth, in the sea and animals and plant life. Several words occur only in Deutero-Isaiah: deep (44:27), rugged ground (40: 4), crooked ways (42:16), holm tree (44:14), and briar (55:13). Uneven ground (40:4) and thirsty land (44:30) have this meaning only in Deutero-Isaiah. If we count chapters 34 and 35 as belonging to Deutero-Isaiah, parching heat is found only in 49:10 and 35:7 in all of the Old Testament. However, we are still far from being in a position to say anything definite about the situation in which the writer or the speaker lived. For example, Allegro cites a possibility of interpreting the tree in Is. 44:4, not as tamarisk as translators usually do, but Populus euphratica, pointing to the passage in Gen. 49:22.[12] Or Schwarzenbach cites the word, marsh (41:18; 42:15) as one which belongs to the later time of the Old Testament literature. These words are found also in Ex. 7:19; 8:1; Ps. 107:35; 114:8; Is. 14: 23; 35:7; Jer. 51:32. For he observes that Ex. 7:19; 8:1 belongs to P[13]; and that 14:23 is not earlier than 560. But these examples are weak in proving anything definite. We are not in a position to say that only Deutero-Isaiah has a rich vocabulary of nature, for we find a similar richness in First Isaiah and Jeremiah.

[12]J. M. Allegro, "A Possible Mesopotamian Background to the Joseph Blessing of Gen. 49," Zeitschrift für die alttestamentliche Wissenschaft, LXIV (1952), 249-251.

[13]Armin Schwarzenbach, Die Geographische Terminologie im Hebraischen des Alten Testaments (Leiden: E. J. Brill, 1954), pp. 71-72.

However we notice several characteristics in analysing the vocabulary of Nature which Deutero-Isaiah uses.

He uses several terms to illustrate or express emphatically what he wishes to say. Inhabitants on the earth are "like grasshoppers" (40:22). Cyrus is illustrated as "a bird of prey." "Your peace would have been like a river, and your righteousness like the waves of the sea; your offspring would have been like the sand" (48:18-19). The servant of the Lord grew up "like a root out of dry ground" (53:2). He must be a man of a strong imagination and of the poetical sense.

Many words, including several rare words in the Old Testament convey an eschatological picture of the new world within which the Lord demonstrates His power as the Creator and the Savior, 40:2-5; 41:18-19; 43:19-20; 49:9-12; 51:3 and 55:12-13.

These terms are used in songs of praise. Heavens and earth, men and creatures of this world echo together in praising the Lord, 42:10-11; 44:23; 45:8; 49:13; and 55:12.

The interrogative pronoun, "who," or interjections, "Behold" or "Yea" will be taken up in Chapter IV.

Conclusion

According to the analysis of the vocabulary in this chapter, we may make several conclusions:

It is clear that Deutero-Isaiah is a unique prophetic book in its use of vocabulary to designate God, Israel, idols, verbs expressing God's act, and nature. The greatest emphasis of these words and expressions focus the reader's attention on God, the Creator and Saviour; and on His chosen people, Israel.

How about the vocabulary of the four songs? Among the four songs

the first song has a close connection with other parts of Deutero-

Isaiah, based on vocabulary usage.

> Behold, my servant, whom I uphold,
> my chosen, in whom my soul delights;
> I have put my Spirit upon him,
> he will bring forth justice to the nations.
> . . . .
> a bruised reed he will not break,
> he will faithfully bring forth justice.
> . . . .
> til he has established justice in the earth;
> and the coastlands wait for his law.

From verse 5 to verse 9, it is more significant.

> who created the heavens and stretched them out,
> . . . .
> I am the Lord, I have called you in righteousness,
> I have taken you by the hand and kept you;
> I have given you as a covenant to the people,
> a light to the nations,
> . . . .
> I am the Lord, that is my name;
> my glory I give to no other,
> nor my praise to graven images.
> Behold the former things have come to pass,
> and new things I now declare;
> . . . .

There are also quite a few words in the second song (49:1-6).

"Coastlands," "the Lord called" in 49:1; "my servant" (49:3); "my

justice" (49:4); "who formed to be his servant" (49:5); "Jacob-Israel"

(49:5,6); "my salvation" (49:6).

The third song (50:4-9) has very few words connected with the

vocabulary above-mentioned. "The Lord God" (50:4,5,7,9); there is no

term "the servant of the Lord."

There are only a few words in the vocabulary found in the fourth

song. The fourth song uses words for expressing the suffering and

death of the servant of the Lord; for example, "The arm of the Lord"

(53:1); "a young plant (53:2); "justice," "my people (53:8); "righteous" and "my servant" (53:11). These words are used with different shades of meaning in the context of this song.

We can safely say that only the first song has a close connection with other parts of chapters 40 to 55. But we cannot say that Deutero-Isaiah wrote only the first song, but not the other three songs. For subject matters decide the vocabulary. Then, what are the subject matters of these songs? How are they related with the main motifs of Deutero-Isaiah which we have seen based on the research on vocabulary? Do we find creation motif, redemption motif, or their combination? Are the concept of Israel, the concept of gentiles, the concept of the covenant in these songs the same as in other parts of chapters 40 to 55? These questions are more important than the mere comparison of vocabulary. We are still far from being in a position to give comments against or for Duhm's theory.

CHAPTER III

Meter

In Deutero-Isaiah, the meter is irregular. Many units are dominated by a 3+3 or 3+2 meter, but not consistently throughout a single unit. Some are 2+2 meter or tristich (40:15; 43:7; 44:24cde; 51:6cde, 11cde).

In the first unit of Deutero-Isaiah (40:1-5), the first two lines are clearly 3+2, the following two are 2+2. Then follows two lines of 2+2 after "A voice cries" (2 meter). Then, three of 3+3 meter with the final clause, "for the mouth of the Lord has spoken" (3).

40:6-8 is composed of 3+3 meter and 4+4 meter. Kittel and Köhler[1] suggest that the sentence "surely the people is grass" is a later addition; if so, then, it would be 4+4 = 4+4 instead of 4+4 = 3 = 4+4.

40:9-11 has 7 lines of 3+2 meter and two of 2 meter, verse 9e and verse 10c.

40:12-26 and 27-31 are basically 3+3. But verse 21 is 4+4+4; verse 27 is 3+2 = 3+3 meter. If we follow the LXX and read it as "Why do you say, O Jacob, and why do you speak, O Israel," it is 3+3 = 3+3. Verse 28 is 2+2 = 3+3 = 3+2. If we follow the LXX and read ועתה in the beginning it would be 3+2 = 3+3 = 3+2.

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[1] L. Köhler, _Deutero Jesaja, Stilkritisch Untersucht_ (Giessen: Verlag von Alfred Töpelmann, 1923), p. 5.

Chapter 41 has a 3+3 meter basically, except for verse 11, verse
13 and verse 23 which are 3+2. There are several irregularities.

Verse 2 is 3+3 = 3+2 = 3+3. But if we insert תחתיו after ירד
in verse 2 as Kittel suggests, we would have three lines of 3+3 meter.

Verse 5 is 3+3+2. Kittel suggests that קרבו ויאתיון is
probably an addition. Then it would be 3+3 meter.

Verse 14 is 3+2 = 3+3. Köhler[2] suggests the reading of 14b אל תשתעי
רמת ישראל instead of מתי ישראל if so, then the meter would be
3+3 = 3+3.

Verse 21 is 4+4.

Verse 22 is 3+2 = 3+2 = 2+3. Kittel suggests the transposition of
22e and 22f; then the passage would consist of three lines of 3+2
meter.

The Meter of the First Servant Song (42:1-9)

Verses 1-4 have a regular 3+3 meter. If verse 3c and verse 4 are
read together, a beautiful unit of seven lines of 3+3 meter emerges.
As far as the meter is concerned, we can recognize a continuity with
the former part of 41:21-29. Verses 5-9 are basically a 3+3 meter ex-
cept for verse 6 which is 2+2+2 = 2+2+2 and the end of verse 9 which is
2+2.

The song of praise of 42:10-13 is 3+3 meter. 42:14-17 is ir-
regular, having a combination of 2+2 and 3+2. Verse 16 is 3+2+3 =

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[2]Ibid., p. 12.

2+2+2 = 2+2. But Köhler[3] counted three lines of 3+3. Kittel and

Köhler suggest לא ידעו of verse 16b is an addition.

Seven unites of 42:18 to 44:8 are basically a 3+3 meter through-

out. 43:7 is considered a tristich by Muilenburg[4] but Kittel and

Köhler[5] delete יצרתיו, making it a 3+3 meter.

44:9-20 is a mixture of a loose poetic form and a prose style.

But Torrey thinks that 44:6-23 constitutes a poetic unit whose meter

is 3+3 throughout, saying:

> Judged from the literary point of view, this poem is fully up to
> the standard of those which surround it. The description of the
> making of the idol, in particular, is very spirited and picturesque.
> If it were to be turned into prose(!), and interpreted without
> the least appreciation of the writer's sense of humor, it would
> indeed be a tiresome composition and worthy of the scorn which has
> been dealt out to it in some of the most recent commentaries. Why
> these same commentators should pronounce the section "less
> rhythmical" than the surrounding passages is a question for the
> psychologist. The metrical qualities are in fact precisely the
> same here, in every respect, as they are in chapters 40-43 and
> 45f. The style and diction of the passage are those of the
> Second Isaiah throughout. The assertion that verses 9-20 "break
> the connection"(!) between 8 and 21 (Duhm, Cheyne, Marti) is
> based on a misunderstanding of the character and structure of
> these poems.
>
> It is obvious that the poem ends with verse 23. With verse 24 a
> new subject is introduced, and the poet begins to write in quite
> another mood. The meter is 3+3 throughout.[6]

However, it is difficult to count the regular meter in the later

part of 44:9-20.

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[3]Ibid., pp. 16-17.

[4]James Muilenburg, "Book of Isaiah, Chapters 40-66," Interpreter's
Bible (New York and Nashville: Abingdon Press, 1956), V, 387.

[5]Köhler, p. 18.

[6]C. C. Torrey, The Second Isaiah, A New Interpretation (Edinburgh:
T. & T. Clark, 1928), p. 345.

Verse 14 has a 2+3 = 3+4 meter. לכרת of 14a is a difficult reading.

Verse 15 has a 3+3+4 = 3+3 meter.

Verse 16, 3+3+3 = 3+3 meter.

Verse 17, 4+2 = 3+3 meter.

Verse 18, 3+3+2 meter.

Verse 19, 2+2+2 = 3+3+3 = 3+3.

Verse 20, 4+3+3.

44:21-23 has a mixture of 3+3 and 3+3 meter. Verse 24ab is clearly 3+2 and cde is again tristich. Verse 25 is 3+2 = 3+2.

44:24-45:7 is the only portion where the name "Cyrus" appears (44:28; 45:1). Some scholars[7] think it has a later interpolation. Torrey[8] argues that the meter of the poems serves as a criterion for analysing the text. If we remove the word "Cyrus" from the text, the meter of each passage is for the first time in order.

On the contrary, the meters of these passages are regular by retaining the name "Cyrus." Verses 24-28 are a well constructed literature unit with verbal forms of participle, imperfect and האמר, לאמר, introducing the Lord Himself as the Creator and Saviour in His omnipotence and with His definite plan of salvation. The meter is basically 3+2, except 24bcd and 26. If we follow Kittel's suggestion that 26d is probably an addition, the meter of verse 26 would be 3+3 = 3+2. If we delete the name "Cyrus" in verse 28, verse 28 would be 2+2 = 3+2 meter

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[7]J. D. Smart, History and Theology in Second Isaiah (Philadelphia: The Westminster Press, 1965), p. 121; R. K. Harrison, Introduction to the Old Testament (London: The Tyndale Press, 1970), p. 794.

[8]Torrey, pp. 38-52, 254-257.

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which breaks the continuity of the 3+2 meter. The same is true of 45:1. If we delete the name "Cyrus," the verse would be in 3+2 meter, followed then by two lines of 3+3 meter. The problem of 45:1 is not meter, but ungrammatical shifting of the person of the Lord from third person into first person. Verses 2-8 are irregular consisting of a mixture of 3+2, 3+3 and 4+4 (or 2+2 = 2+2) meter.

45:14-17 and 45:18-25 are basically 3+2 meter but including 4+4 meter (14de,16), 3+3 meter (15,19ab,21ef,23bc), and 2+2 meter (14fg, 18bc, 18fg, 20, 21ab, 21gh).

In chapter 46 (a comparison between idols and God), the meter is basically 3+3. Verse 1 is two lines of 2+2+2, but it may be counted as two lines of 3+3 meter if we follow the suggestion of Winton Thomas and read the second line as: משא ·להיה כמעמסות נשאות לבהמה עיפה.[9]

In chapter 47 (Babylon's pride and fall), the meter is 3+2. But there are several places where we should make some arrangement if we keep strictly to 3+2 meter. For example, the third line of verse 9 is 2+3 meter. Kittel makes a division between בעצמת and חבריך against MT which can be read as one having a probable meaning. Köhler[10] reverses the order of ברב כשפיך and ובעצמת חבריך מאד so that he can count it as 3+2 meter.

The meter of 48:1-19 is 3+3, except for 48:4bc, 11ab,12,13cd.

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[9]Winton Thomas, _Liber Jesaiae_ (Stuttgart: Württembergische Bibelanstalt, 1968), p. 73.

[10]Köhler, p. 32.

48:20-22 has 8 lines of 2+2 meter, expressing the strong emotion of the speaker, carrying a divine command to go forth from Babylon.

The Meter of the Second Servant Song (49:1-6)

The meter of the second song is 3+3. Therefore, there is no direct connection with the former unit as far as the meter is concerned. 49:3 has evoked much discussion between those who hold the collective theory and those who hold the individual theory. "And he said to me, 'You are my servant, Israel, in whom I will be glorified.'" It is one of the strong arguments for the collective theory because the servant is called Israel. Köhler is one of a few who deletes it while holding the collective theory and counts the meter of verse 3 as 2+2+2.[11] Duhm and others who hold the individual theory insist that this word is a later interpolation.[12] As far as the meter is concerned, it is better to read this passage retaining "Israel" and to count its meter as 3+3. We may count אשר as one beat but it is not probable, for it is normally not counted.

49:7-26 has a meter of 3+3, except for where it is 3+2, and in several other places where it is 2+2 (verse 7cde, verse 8def, verse 14).

In 50:1-3, the meter is 3+3.

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[11]Ibid., p. 37.

[12]Bernhard Duhm, Das Buch Jesaia (Gottingen: Vandenhoeck & Ruprecht, 1892), pp. 368-369.

The Meter of the Third Servant Song (50:4-9)

In the third servant song the meter is the combination of 3+2 and 2+2, which shows the rise of a special kind of emotion.

Verse 4 has a meter of 3+2 = 3+2 = 2+2+2;

Verse 5, 2+2 = 2+2.

Verse 6, 3+2, = 2+2.

Verse 7, 3+2 = 2+2 = 3.

Verse 8, 2+2+2 = 2+2.

Verse 9, 3+2 = 3+2.

50:10-11 has six lines of 3+2 meter. Based on the metrical pattern the third servant song may be isolated from the former unit and the following one.

In 51:1-16, the meter is 3+3, except in verses 9-10 which is 3+2 = 2+2+2, 2+2+2 = 3+2. 51:6cde and 11cde are tristich.

In 51:17-52:2 the meter is basically 3+2.

52:3-6 does not have a pure poetic style.

In 52:7-12, the meter is a combination of 2+2+2 and 3+2 meter, except the last two verses where the meter is 3+3, expressing the joy of salvation.

The Meter of the Fourth Servant Song (52:13-53:12)

The meter of the fourth servant song is basically 3+3.

In 52:13, יָרֻמוּ is omitted in the LXX, which Köhler[13] follows, and counts the meter as 3+3. The meter of verse 7 is 3+3 = 3+4 =

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[13]Köhler, p. 48.

3. Kittel suggests נאלמה is read with the last sentence ולא יפתח
פיו. Köhler[14] suggests deleting this word. Thomas[15] suggests that it
is better to delete ולא יפתח פיו. This is a good example of how
scholars try to maintain a smooth reading with 3+3 meter.

In chapter 54 and 55, the meter is 3+3.

The metrical patterns of the units in chapters 40 to 55 are pre-
dominantly a 3+3 meter, except for chapter 47. But the significance of
this fact is very vague. There are several small units which are basi-
cally 3+2 and some which are 2+2. There are exceptions to most of these
units; it opens possibilities of changes. It depends on how meters are
counted: Whether weak words אשר , כי , אף are to be counted con-
sistently as beats or not; or words of construct state; or whether
their beats should be counted sometimes according to the general metric
system in its context? There are possibilities of changes or deletion
or addition of words, according to comparison of manuscripts and trans-
lations, or grammatical study; and the meter of their contexts may help
to give clues to the correct reading. But there is no definite system
for fixing all meters in these chapters, so it is better to admit that
these chapters are composed of many poetical units except 44:9-20 and
52:3-6; their meters are irregular.

The four songs must now consider their relationship with other
parts of Deutero-Isaiah. The first song reads smoothly with the former
part, and there is no difficulty in the transition to the following

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[14]Ibid., p. 49.

[15]Thomas, p. 85.

units. The second and third songs are isolated from the former units. There is no difficulty in the transition from the second song to the following unit. The third song is isolated from its context. The meter of the fourth song is different from the former unit but similar with the following material. But this is a general observation, for the songs themselves present difficulties in counting meters. 42:1-4 clearly has 3+3 meters, but 42:5-9 has 2+2 meters in verse 6. Kosmala suggests that 49:1-2 and 49:3-6 are two different poems, determined by poetical structural analysis.[16] He was not able to analyse the structure of the poem of 50:4-9, for it has been greatly altered by insertions and omissions. He says the fourth servant song is in an even worse condition.[17] On the other hand, Morgenstern reconstructs the four songs in combination with 61:1 and 61:10-11, 50:10 in the form of drama and ascribes it to Third Isaiah.[18] His first argument was that Deutero-Isaiah wrote only chapters 40 to 48 and has a reverse chronological order from the present structure, that is, chapter 48 first, then 47,46,45,42-44,41, and finally, 40:6-8,12-31.[19] He claims that the four songs belong to Third Isaiah. His first presupposition is that these texts belong to an unknown author in the vicinity of the coastal

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[16]H. Kosmala, "Form and Structure in Ancient Hebrew Poetry," _Vetus Testamentum_, XVI (1966), 161.

[17]_Ibid._, XVI, 165.

[18]J. Morgenstern, "The Suffering Servant--A New Solution," _Vetus Testamentum_, XI (1961), 292-320, 406-431; XIII (1963), 321-332.

[19]J. Morgenstern, "The Message of Deutero-Isaiah in its Sequential Unfolding," _Hebrew Union College Annual_, XXIX (1958), 1-67; XXX (1959), 1-102.

city Dor or in Galilee about 450 B.C. His second argument is that all
these passages constitute a drama, "a powerful drama indeed, patterned
unmistakably after the classic Greek drama."[20] He reworks them all with
the metric arrangement. After 42:1-7, he introduces a portion of "The
Servant speaks" in which 61:1; 49:9a; 61:10f are put together with 3+3
meter, except the first line of 61:1 which has 4+4 meter. He also
placed 50:10 in a "Chorus" with 3+3 meter, between 49:1-6 and 50:4-9.
However, his rearrangement of these songs with a few other texts ap-
pears to be quite arbitrary although he argues much about their meters.

This demonstrates that meters cannot be the deciding criteria for
determining the relationship of four songs to the context of chapters
40 to 55.

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[20]Morgenstern, "The Suffering Servant—A New Solution," Vetus
Testamentum, XI, 292.

CHAPTER IV

STYLE AND FORM

Although Morgenstern's dating of the songs in fifth century B.C. and his theory of Greek origin of four songs is doubtful, his view that the four songs are primarily drama has a high plausibility. Poems they are, but written as dramas in poetic styles, either as units of drama or separately, the plausibility of this schema is applicable to all units of chapters 40 to 55. The first three units 40:1-11 are a picture of the heavenly council.[1] We have many trial speeches where God is a central figure, acting as a judge, an accuser, or as a speaker confronting nations, 40:1-7, 43:8-13; 45:20-25; idols, 41:21-29; or Israel, 43:22-28; 44:6-8; 48:12-19. When these oracles were sung or read by people, they could easily imagine scenes where God, His servant, or His servants, nations, and creatures were taking part in a drama. God is pictured as a conqueror; a man of war (42:13); as a woman in travail (42:14); as a destroyer laying mountains and hills waste and drying up the greens, pools and rivers (42:15); as a king ruling his kingdom with power (40:10; 52:7-10); as a judge (41:1; 43:9-10; 45:21); as a father (50:1); or as a husband (54:5). But primarily He is the creator and fashioner of the world and of Israel as well as Israel's covenant Lord, Redeemer and the Holy One. This is a drama, but not necessarily a drama which is played, because the quick

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[1]Cf. F. Cross, "The Council of Yahweh in Second Isaiah," _Journal of Near Eastern Studies_, XII (1953), 274-277.

change of imagery in 42:13,14,15,16 must fit an imaginary scene in
the minds of those who sang or heard the songs. Zion, Jerusalem and
Israel are also pictured in the same way. Jerusalem and Zion are
pictured as the Lord's bride (49:18; 54:5), as a barren woman (54:1),
as a forsaken one (54:6), as an executed mother (50:1), as a mother
(49:17,22-23; 51:18-20), and one who is granted more sons than before
(49:20-21). Israel is blind and deaf (42:16,19), intoxicated from the
heavy draught of wine (51:17-18,21-22), refined and tried in the
furnace of affliction (48:10). The same is true in the case of
Babylon, of idols and of heavens and earth. The picture of Cyrus is
the same. There is no concrete suggestion of the historical events to
which the texts refer. It is the same in the case of the Lord's
servant.

But this does not mean that these pictures convey only an inter-
pretation about the world or a history and Israel's religious life.
It is a proclamation of God's reality. It is a way of communicating
God's work and plan which was carried on in real and actual history.
Therefore, it requires the response of those who hear and sing. It
is the prophetic message to which people must respond in their
totality in front of the living God, "Seek the Lord while he may be
found, call upon him while he is near; let the wicked forsake his way,
and the unrighteous man his thoughts; let him return to the Lord, that
he may have mercy on him, and to our God, for he will abundantly
pardon" (55:6-7). This is a direct clear message which cannot be al-
legorized or symbolized, it is simply a modest invitation to come to
the Lord in 55:1-5 expressed in the beautiful poetic style of 55:10-
13.

The combination of dramatic, poetic and prophetic elements of
Deutero-Isaiah are seen in his use of interjections, interrogatives, im-
peratives and repetitions, while he also uses the common phenomena of
the Hebrew poets, using parallelism.

The common interjections are אף , הן , הנה .

אף "Yea" is used with strong rhetorical force 25 times from 40:
24 to 48:15.

הן "Behold" is used 12 times and הנה , 14 times. It is used
when nations appear on a scene, 40:15; as an introductory word of
judgment, 41:11,15,24,29; 47:14; 54:16. As an assurance of God's
act of salvation, especially in eschatological scenes, 42:9; 49:12,22;
51:22; 54:11; 55:4; and for the heightening effects of poetical scenes,
40:9-10 and 50:1-2,9-11. This dramatic style pervades even the servant
songs, for 42:1 and 52:13 are introduced by the word, "Behold!"

Interrogatives and imperatives are used most effectively as verbal
forms in poetic and dramatic style. Interrogatives express affirmation,
the climax of trial speech, and intensity of passion. Imperatives are
used for proclamation, invitation, and the call as well as a rebuke in
trial speech. The occurrence of the interrogatives are:

מי "Who," 40:12,13,14,18,25,26; 41:2,4,26; 42:19 (twice), 23,24;
43:9; 45:21; 48:14; 49:21; 50:8 (twice), 9; 51:12,19 (twice);
53:1,8.

מה "What," 40:18; 45:9,10 (twice).

למה "Why," 40:27; 55:2.

מדוע "Why," 50:2.

אי "Where," 50:1, איה , 51:13.

איך "How," 48:11.

הלוא "Is Not," 40:21 (four times), 28; 42:24; 43:19; 44:8; 45:21; 48:6; 51:9,10.

Interrogative ה , 44:8; 45:9; 49:15,24.

Both the imperative and the jussive are used quite frequently to make the style more vivid. Many units are introduced with a command for the prophet to preach, or for the audience to listen. Persons, nations, lands, and so on are addressed directly, as if the prophet (or God) spake to them. Several observations may be made concerning the use of imperatives.

1. The imperative passes into a jussive, 41:1,21-22; 45:11,21; the jussive is followed by an imperative 41:22.

2. The cohortative is not used often, 41:1,22 (twice), 23 (3 times), 26 (twice); 43:26; 50:8.

3. Many strophes or units are introduced by imperatives of speaking and hearing verbs, 40:1,9; 41:1; 42:18; 44:1,21; 45:8; 46: 3; 48:1,12; 49:1,13; 51:1,4; 55:3.

Repetition is characteristic of many Old Testament poems, but Deutero-Isaiah uses a great variety of special words and phrases in repetition.

1. Repetition of single words; "Comfort, comfort" (40:1); "Behold, behold them" (41:27); "I, I" (43:11,25; 48:15); "for my own sake, for my own sake" (48:11); "awake, awake" (51:9; 52:10); "rouse yourself, rouse yourself" (51:17); "depart, depart" (52:11).

2. Repetition of single words or phrases in immediate context: "evangelist Zion . . . evangelist Jerusalem" (40:9); "his arm . . . his arms" (40:10-11); "lift up your voice . . . lift it up" (40:9); "I will carry . . . I will carry" (46:4); "sit in the dust . . . sit on the ground" (47:1); "shall come to you . . . shall come upon you" (47:9); "perhaps . . . perhaps" (47:12); "all of us . . . all of us" (53:6); "he opened not his mouth . . . he opened not his mouth" (53:7); "to the peoples . . . to the peoples" (55:4).

3. Threefold repetition of a single word within a strophe: "strengthen" (41:6-7); "declare" (41:25-27); "justice" (42:1-4).

4. Repetition at the beginnings of successive or neighboring
    strophes: "A voice . . . " (40:3,6); "Who has . . . " (40:
    12,13); "To whom . . . " (40:18,25); "Have you not known?"
    (40:21,28); "Hear to me" (51:1,4,7).

5. Others are a repetition of key words throughout a poem:
    "cry or proclaim" (40:1-11); "fear not . . . strengthen . . .
    help" (41:8-16); "sit" and "come" (47:1-15).

6. Others are a repetition of crucial clauses: "fear not" (41:
    10,13,14; 43:1,5; 44:2; 54:4). "I am the first, and I am the
    last" (41:4; 44:6; 48:12); "I am the Lord, and there is no
    other" (45:5,6,18,22; 46:9); "Redeemer and Holy One" (41:14;
    48:17; 49:7; 54:5).

7. Still some are a repetition of negative particles as לא ,
    40:28,31; 42:1-9; 42:24-25; 43:2,10; 43:22-28; 44:18-20; 45:
    13,17,18,19,20; 46:7,12; 47:8,11; 48:7,8,19; 50:4-7; 53:2-4,
    7,9.

Negative particle בל , 40:24; 44:9. In the case of בל, it

is repeated 3 times in the same verse, which is unique in the Old Testa-

ment. The only other place is in 33:20.

According to these lists, a special style of poetic, dramatic and

prophetic oracles can be detected in chapters 40 to 55 which is unique

to Deutero-Isaiah.

The four songs have similar styles.

1. First song begins with "behold" a repetition of משפט and לא.

2. The second song begins with "hear." The word משפט is used
    in verse 4.

3. The third song begins with "The Lord Yahweh . . . to me"
    which is repeated in verse 5 and verse 7. The words יעיר
    and בבקר are repeated. The words הן, משפט are also
    used here. The word לא is used 5 times.

4. The fourth song is also started by הנה . There are repe-
    titions of words and expressions, verse 6 and verse 7 as they
    are already cited. The words משפט, זרוע יהוה are also
    used here. מי is used twice in this unit. לא is also
    repeatedly used.

Particles, Formulae, Tense

The following survey of particles, introductory and concluding
formulae of the prophetic oracles and of the tense of verbs is also
worthwhile for the study of this paper's theme although it gives no
direct answer.

Formulas of prophetic oracles

The following formulae are always used as introductory formulae.

1. כה אמר יהוה occurs in 43:14,16; 44:2,6,24; 45:1,11,14,18;
   48:17; 49:7,8,25; 52:3;

2. כה אמר אדני יהוה 49:22;

3. כה אמר אדניך יהוה 51:22;

4. כה אמר האל יהוה 42:5;

5. כי כה אמר אדני יהוה 52:4;

6. ועתה אמר יהוה 49:5.

The following formulae of 7 to 10 are always used as concluding
formulae of strophes or units.

7. אמר יהוה 48:22;

8. אמר יהוה צבאות 45:13;

9. אמר אלהיך 54:6;

10. אמר מרחמך יהוה 54:10;

11. יאמר אלהיכם 40:1;

12. יאמר קדוש 40:25;

13. יאמר יהוה 41:21;

14. יאמר מלך יעקב 41:21;

15. נאם יהוה 41:14; 43:10; 43:12; 49:18; 52:5(twice); 54:17;
    55:8.

נאם יהוה is used generally as a concluding formulae. It is clear that the units began or closed by these formulae are regarded as divine oracles, including the servant songs כה אמר האל יהוה, 42:5; ועתה אמר יוהו, 49:5.

Other particles

There are many negative particles in Deutero-Isaiah. לא occurs at least 112 times, mostly with verbs; 37 times as perfect and 62 times as imperfect. בל , 4 times, פן 2 times, אל 18 times, and אין 37 times. It is not used to negate facts or logical thinking, but to express an affirmation, proclamation, rebuke, clarification or an invitation. אל תירא is one of the most important key words in Deutero-Isaiah.

Besides there are 25 occurrences of the relative pronouns אשר, and 50 of כי . 51:13 has כאשר as protasis and apodosis; in 52:14 כאשר is the protasis and כן the apodosis; in 54:9; 55:9, אשר is the protasis and כן the apodosis. It is difficult, however, to conclude anything concerning the topic of this paper.

Verb tenses

Another important matter concerning the literal style of Deutero-Isaiah is the tenses of the verbs. What does it mean when the imperfect is used with the servant of the Lord? When the perfect is used with the servant of the Lord what does this mean? Does it mean that

the servant came already when this oracle was spoken? What about the
oracles of Cyrus? Generally, the tense of the Hebrew verbs is
problematic.[2]

Even if the coming of Cyrus or the coming of the servant of the
Lord is described by the perfect, it is not proof that they had come
antecedent to the time of prophecy. The problem arises especially re-
lated to the fourth servant song. Perfects are used in 53:1-9 except
3 verbs in verse 7. This is explained as the "prophetic future." But
what is the difference between the "prophetic future" in this section
and "perfect" in 52:13-15 and 53:10-12 where "imperfect" is mainly used?
What is the difference between "perfect and "imperfect" in 52:13-15 and
53:10-12? Students of the Hebrew language are often confused when they
read the explanation of the perfect and the imperfect by Gesenius. He

[2]That this problem is not yet solved can be seen in the following
quotations: Sabatino Moscati, An Introduction to the Comparative
Grammar of the Semitic Languages (Wiesbaden: Otto Harrasowitz, 1964), p.
131. "The tense system presents one of the most complicated and dis-
puted problems of Semitic linguistics. In the West Semitic area, Arabic
and most of other languages exhibit, according to the traditional ap-
proach, two conjugations which are usually called 'tenses.' But this
nomenclature must be considered improper, as different temporal concepts
converge in each of these two conjugations; it would be more appropriate
to speak of 'aspects.'" George Knight, Deutero-Isaiah; A Theological
Commentary on Isaiah 40-55 (New York: Abingdon Press, 1965), p. 17,
"the tenses of the verb in Hebrew are still not fully understood." C.
R. North, The Suffering Servant in Deutero-Isaiah (Oxford: University
Press, 1956), p. 96, "Fisher replies that the distinction between the
perfect and imperfect of the Hebrew verb does not always correspond
exactly to past and future respectively." H. H. Rowley, The Servant of
the Lord and Other Essays (Revised; London: Basil Blackwell, 1965), pp.
9-10, "Mowinckel claimed, however, that it is difficult to distinguish
with any certainty what is the precise significance of the tenses in
this song. The perfects may be prophetic perfects, and the death as well
as the exaltation of the Servant be in the future."

divides the perfect into four categories: (1) Past; (2) Present; (3)
Future; (4) Subjunctive. The imperfect is divided into (1) Past; (2)
Present; (3) Future; and (4) Conditional.[3]

The Japanese people have a better advantage in this respect for
until one hundred years ago they made no distinction between the past,
present and future. Tense was expressed by adding such words as "yes-
terday," "now" or "10 years later." Modern colloquial language has
adapted the "perfect" to express past and the "conjecture-form" to
express future, but the older grammatical phenomena continues in
classic literature and remnants of this concept have been retained
among some people.[4]

The usage of the verb tenses in Deutero-Isaiah, chapters 44 to
46, will be investigated next. These three chapters are the composi-
tion of several units, including the sections on idol worship and
prophecies of Cyrus.

In these chapters verbs occur 292 times, 77 perfects (including
4 perfects ־ consecutive) and 132 imperfects (including 8 imperfects
־ consecutive and 9 jussives); thus, 81 perfect tenses, (73 perfects
and 8 imperfects ־ consecutive) and 119 imperfect tenses (115

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[3]Gesenius' Hebrew Grammar (Oxford: The Clarendon Press, 1957), pp.
307-319.

[4]Often if one meets an old woman in the Japanese rural area and
asks "How old are you?" she answers, "I don't know." "When were you
born?" "I don't know." If a young person is told this story, he
laughs because he thinks she has forgotten her birthday. But she is
not concerned about the chronology of the past. In her case birth is
not a matter of the past, but a matter of the perfect, and death is not
a matter of the future, but of the imperfect. And the perfect and im-
perfect are joined in "now."

imperfects and 4 perfects (ו consecutive). This tabulation can be compared with the corresponding Greek verbs in the LXX 69 perfects and 107 imperfects.

The following chart shows the correspondence between the verb tenses used in the Masoretic text and the LXX.

MT	LXX			MT	LXX	
perfect	aor.	36 times		imperfect	aor.	18 times
69 times	imperf.	1		107 times	perf.	1
	perf.	1				
	pluperf.	1				
	pres.	13			pres.	13
	future	8			future	50
	infin.	2			infin.	2
	subj.	2			subj.	7
	part.	4			part.	8
	Total	69			imperat.	8
					Total	107

The perfect has been primarily translated into the past tense and the imperfect primarily into the future, but we cannot lay down a rule for every case. The perfect and the imperfect often express complete or incomplete action but this also is not definite. For example, in the description of idol making, verse 12 used the imperfect ו consecutive, 2 times, and the perfect 3 times; verse 13 has the perfect ו and the imperfect 3 times; verse 14 has the perfect ו consecutive, twice the perfect ו and, the imperfect ו; but it cannot be said the perfect refers to completed action, and the imperfect to incomplete action. In verse 19 an idol-maker is too foolish to say, "I have burned (שרפתי perfect; LXX aorist) part of it in the fire; yea, also I have baked (אפיתי perfect; LXX aorist) bread upon the coals thereof; I have roasted (אצלה imperfect; LXX aorist) flesh and eaten (אכל imperfect; LXX aorist) it; and shall I make (אעשה imperfect;

LXX aorist) the abomination? Shall I fall down (אסגוד imperfect;
LXX present) to the stock of a tree?" We cannot explain the connection
between the perfect and imperfect in the MT, between the aorist and
present in the LXX, or between past, present and future in the English
translation according to the verb tenses. Therefore, we cannot
say, for example, that the pouring of spirit in 44:3 occurs only in
the future because אצק is imperfect.

The prophecy concerning the raising of Cyrus in 44:28; 45:7 has
15 verbs referring to Cyrus; 10 imperfects and 5 perfects. It is im-
possible to conclude from the use of these verb tenses whether Isaiah
foretold events in the future or saw the events as present events.
Rather differences in emotion, emphasis or the poetical and the dra-
matic style appear to be the writer's intent. The comparison of the
verbal tenses between the Masoretic text, the LXX and the American
Standard Version is shown in the appendix.

PART II.   EXEGETICAL ANALYSIS

CHAPTER V

FIRST SONG--42:1-9

As seen in the literary analysis in Part I, we have not arrived at a definite conclusion as to whether Duhm's position is right or not. But it is clear that Isaiah 40 to 55 is a composition of the pericopies which have special characteristics of a poetical, dramatical and prophetic style. The four servant songs give the impression that they share the same characteristics of vocabulary, meter and literary style. In the following chapters the four songs will be considered individually, according to translation, textual problems, their connection with the pericopies of the immediate context and the main problems related with the theme of this paper.

Translation

Verse 1. Behold! My servant (whom) I uphold,
my chosen (in whom) my soul delights;
I have given my spirit upon him,
he will bring justice to the nations.

Verse 2. He will not cry, nor lift up,
nor cause his voice to be heard in the street.

Verse 3. A bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.

Verse 4. He will not fail nor be broken,
till he establishes justice on the earth;
and the coastlands wait for his law.

Verse 5. Thus says God, the Lord,
who created the heavens and stretched them out,
who spread forth the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it;

Verse 6. "I am the Lord, I have called you in righteousness,
I have taken hold of you by your hand and kept you,
I have given you for a covenant of the people,
for a light of the nations.

Verse 7. to open the blind eyes,
to bring out the prisoners from the dungeon,
from the prison-house those who sit in darkness.

Verse 8. I am the Lord, that is my name;
my glory I give to no other,
nor my praise to graven images.

Verse 9. Behold, the former things have come to pass,
and new things I now declare;
before they spring forth I tell you of them."

Text and Literary Form

The LXX reads in verse 1, "Jacob is my servant, I will help him:
Israel is my chosen, my soul has accepted him." Q[a] has ומשפטו instead
of משפט. The structure of this pericope is clear and concise. The
meter of verses 1-4 is 3+3, beginning with "behold." If we follow the
LXX, the first line becomes 4+4, which breaks the harmony of meter.
The meter of verses 5-9 is also 3+3, except the first line of "Thus says
God, the Lord" which is the introductory formula of the new strophe and
verse 6. As far as the meter is concerned, this pericope is a con-
tinuation of the former pericope in chapter 41, which is basically
3+3. The key words in this pericope are "to choose," "justice,"
"coastlands," "to create," "to call," "righteousness," "a covenant,"
"graven images," "the former things," "new things," and "the servant."
Several words are repetitious: 7 times for "not"; 3 for "justice"; 3,
"to give" and 2 for "nations." There is a wordplay on רצץ and כהה.[1]

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[1] D. F. Payne, "Characteristic Word-Play in 'Second Isaiah,'"
Journal of Semitic Studies, XII (1967), 212.

The Connection of Verses 1-4 and Verses 5-9

Following Duhm, many scholars take 42:1-4 only as the first

servant song. The representative view is expressed by North:

The majority view 1-4 and 5-9 as separate units and this is
the view taken here. It is most natural to take verse 5, with its
"Thus says Yahweh" and its participial relative clauses (cf.
xliii. 16f.), as the beginning of a new section.[2]

But the introductory formula may not necessarily be a beginning of

a new section (45:1). North admits the difficulty of its relation to

verses 1-4 preceding and the identity of "thee" in verse 6. And the

real difficulty lies in verses 5-9 as Westermann says:

There is general agreement today that 42:5-9 forms a unit (see
Volz on the subject). But critics are still extremely divided as
to the passage; it is one of the pericopes in the book which so
far no one has succeeded in really explaining. What constitutes
the difficulty is the fact that the connections are not clear.
Only this much is plain the speaker is Yahweh, in v. 6 he utters
what seems like a call, and v. 7 states the purpose which this is
to serve. But who it is that Yahweh calls, on whom the person
called is to act, and the nature of his task, are obscure. Com-
mentators differ as to whether the oracle is addressed to the
servant (who, however, is not mentioned in vv. 5-9, and there is
not sufficient evidence for assuming, as is often done, that the
"servant" of 42:1-4 is the same person as is addressed in v. 6),
or to Israel, or to Cyrus. Accordingly, there is disagreement
in determining the task given to the one called here. Exegesis
has therefore to distinguish carefully between firm ground and
what is open to question.[3]

McKenzie has a moderate view that the first three servant songs

have responses following each song. 42:5-9 is the response to the

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[2]C. R. North, The Second Isaiah, 40-55 (Oxford: The Clarendon
Press, 1964), p. 110.

[3]C. Westermann, Isaiah, 40-66, translated by David G. Staheker
(Philadelphia: The Westminster Press, 1969), p. 98.

first servant song.[4] But it does not solve the question of the real nature of each song and identification of the servants in each song. The basic question must start in chapter 41. If there is the connection between chapter 41 and 42:1-4, then how is the servant interpreted in this context? If 42:1-4 is taken out, then how is the one who is addressed by God in 42:5-9 interpreted in such a context?

41:1-7 is a pericope of raising the righteous from the east; the nations tremble. There is a question of צדק in verse 2. Vulgata (justum), Luther (den Gerechten), King James, and Torrey,[5] Muilenburg,[6] McKenzie,[7] among others, take it as an object of the verb "to stir," and translated as the righteous one. R. S. V., Duhm[8] (Sieg), North,[9] Westermann,[10] and others translate it, "victory," and connect it to the following words. There is another possibility, that is, to translate it as a dative of "to stir," that is, "Who stirred up (one) from the east with righteousness?" Then it echoes to 42:6. Another question is who he is in verses 2-3; whether צדק is translated into "the righteous one" or "victory." The Targum and Jewish commentators

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[4]J. McKenzie, Second Isaiah (New York: Doubleday & Co., Inc., 1968), p. 40.

[5]C. C. Torrey, The Second Isaiah, A New Interpretation (Edinburgh: T. & T. Clark, 1928), ad loc.

[6]J. Muilenburg, "The Book of Isaiah, Chapters 40-66," The Interpreter's Bible, V (New York: Abingdon Press, 1956), ad loc.

[7]McKenzie, ad loc.

[8]B. Duhm, Das Buch Jesaia (Göttingen: Vandenhoeck & Ruprecht, 1892), ad loc.

[9]North, ad loc.

[10]Westermann, ad loc.

understand it to mean the patriarch Abraham, as do Calvin, Torrey and
Kissane. It depends on Genesis 14, but Genesis 14 itself has a critical
problem.[11] Recent scholars identify it as Cyrus and think that the des-
cription in 2f agrees well with the victories of Cyrus up to the fall of
Sardis in the autumn of 547.[12] Why then was his name not mentioned?
It might be that there was a general understanding among those who
heard this message. But we should notice that the name is not
mentioned here whether he was Abraham or Cyrus. It is more important
to see who stirred him up, called him, and made him ruler over kings.
As we saw in Chapter II, צדק has a special meaning involving a prin-
ciple related to the guiding and determining of God's action. It is
embraced in the beginning of the world, works through the history since
the time of creation, the call of Abraham and in the time when this
prophecy was announced. The declaration, "I, the Lord, the first and
with the last; I am He" (verse 4) is the primary emphasis. "I, the
Lord" is emphasized in verse 13 and verse 17. From this viewpoint, the
first pericope of 41:1-7 and the second "one" of 41:8-16 are easily con-
nected whether the "one" in verse 2f is Abraham or Cyrus. The main
motif is the election of the Lord. He chose His servant through whom
his righteousness and his plan should be carried. He chose Abraham,
he chose Jacob and he chose the people of Israel. The servant is en-
couraged not to fear, for the Lord will help him. He is not only re-
ceptive, but also positive in executing the Lord's plan, verses 11-12

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[11]Cf. F. Cornelius, "Genesis XIV," Zeitschrift für die alt-
testamentliche Wissenschaft, LXXII (1960), 1-7.

[12]Cf. North, p. 95.

and verses 15-16 as in verses 2-3, but still his work is not his work,
but the Lord's work who is omnipotent, even manifested in the transfor-
mation of the wilderness (41:17-20). In the last pericope of chapter
41, the discussion of verses 1-4 between God and the nations is re-
sumed, but the address is directed both to the worshippers (verse 21,
verse 22) and to their idols (verse 22, verse 23). Verses 25-29 have
the form of God's monologue. Although the fact that the God of
Israel, Maker of heavens and earth, Upholder of the world and the
history is one who stirs up his servant from the east and from the
north is a repeated thought in this pericope, the emphasis is not on
the omnipotence of the Lord God, nor in His election of the servant,
but in the ability of interpreting the former things and of declaring
the things to come. This context makes it difficult to hold the view
that the one who is stirred by the Lord is Abraham, for Abraham be-
longs to the old history. Besides there are two other difficulties by
interpreting him as Abraham. The term בְּגָנִים "rulers" is used only
in Jer. 51:23,28,57; Ezek. 23:6,12,23 where the meaning is clearly a
magistrate of the Babylonians, or Assyrians, as also in Ezra and
Nehemiah (Ezra 9:2; Neh. 2:16,16; 4:8,13; 5:7,17; 7:5; 12:40; 13:11).
Another difficulty is in verse 27, "I first have declared it to Zion,
'Behold, behold them,' and I give to Jerusalem a herald of good
tidings." Abraham was of course not a contemporary to the time when
the name, Zion or Jerusalem started to be used. If we interpret the
servant here as Cyrus, we again notice that his name is not mentioned
directly until 44:28 and 45:1. But the connection with the following
pericope becomes simpler. God summoned nations and idols in His
court and made a trial speech. They could not respond to His challenge.

No one could announce the coming of Cyrus. So God decided to give to Jerusalem a herald of good tidings. But when he looked around, there was no one; among these there is no one (verses 27-28). But here is the one "Behold!" (42:1); thus there is a beautiful continuity between 41:25-29 and 42:1-4 and Cyrus is naturally excluded from the possibilities of the servant mentioned in 42:1-4. Concerning this section (42:1-4), North simply says: "The speaker is Yahweh. The Servant is anonymous".[13] The servant's task is clearly described by the triple use of מִשְׁפָּט.

Verse 1. he will bring forth justice to the nations.

Verse 3. he will faithfully bring forth justice.

Verse 4. till he establishes justice in the earth.

His work is carried on in the meek and humble way described in verse 2. The first question about his task is the question whether his task refers only to the nations, the coastlands and the whole earth, or whether it also includes the people of Israel. It depends on the interpretation of a bruised reed and a dimly burning wick. Are these allegorical terms of the poor, or the afflicted, especially those who are afflicted in the exile? Or are they to be interpreted literally? After having introduced a summary of scholars' interpretations, Jean Koenig concludes:

> Le roseau et la mèche sont les instruments
> réellement utilisés par le Serviteur pour
> assurer l'accomplissement de sa mission.
> . . . .
> Le roseau et la mèche, outre leur valeur concrete,
> symbolisent manifestement une mission qui n'est

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[13]North, p. 106.

que le prolongement et l'universalisation de celle
des legislateurs d'Israel, depuis la revelation
du Sinai jusqu'au mouvement deuteronomique.[14]

Here is the reversal of the focus from the former pericope. In
41:24 God stirred up Cyrus from the North, and his work was the de-
liverance of Israel. But here the task of the servant is toward na-
tions and the whole earth. Therefore, the word משפט shall be inter-
preted in this context. The basic meaning of the word is "justice" or
"judgment." Robinson,[15] Kissane,[16] and others interpret it as signi-
fying the true religion, belief in Yahweh. Sydney Smith,[17]
Muilenburg,[18] Lindblom,[19] and others have inclined more on the ju-
dicial meaning. The servant's task is to bring forth the statutes and
ordinances of Yahweh. North cites a possibility of translating it into
"revelation," since any משפט has something of the character of a
revelatory pronouncement, although he admits "revelation" is too broad
and too abstract.[20] Westermann searches its meaning in a series of
"trial speeches" of Deutero-Isaiah, 41:1-5,21-29; 45:20-25 where legal

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[14] Jean Koenig, "L'allusion inexpliquée au Roseau et à la Mèche
(Is. 42:3), Vetus Testamentum, XVIII (1968), 159-172. The quotation is
p. 169.

[15] Wheeler Robinson, The Cross in the Old Testament (London: SCM
Press, 1955), p. 61.

[16] E. Kissane, The Book of Isaiah (Dublin: The Richview Press, 1941-
1943), ad loc.

[17] Sydney Smith, Isaiah XL-LV, Literary Criticism and History
(London: Oxford University Press, 1944), 54-56.

[18] Muilenburg, p. 465.

[19] Lindblom, The Servant Songs in Deutero-Isaiah (Lund: C. W. K.
Gleerup, 1951), p. 16.

[20] North, p. 108.

processes are presented between Yahweh and the gentile nations.[21]
Lindblom is against the interpretation as signifying the true reli-
gion, belief in Yahweh, for he thinks the servant here is thought of
as a king, as is most likely, so that the servant's task is to bring
forth and vindicate to the nations of the world what is right, that
is, the statutes and ordinances of Yahweh, and to establish the sum
total of divine requirements.[22] But the context and the content show
rather the prophetic function of the task. As North cites a possi-
bility of translating משפט as "revelation" and Westermann claims the
necessity to see it in the perspective of the trial speech, the ser-
vant's task is to announce the message of God's council and His trial
speech. It is not only to announce the inability and vanity of na-
tions and their idols, but the Lord's will and action in history. The
Lord God of Israel is the Lord of history (41:2,4,25), He chose
Israel (41:8-9), He redeemed her (41:14), He protects her and lets her
win over her enemies (41:10-16), He transforms the wilderness (41:18-
20), He does something good for Zion through His servant (41:27). This
is the content of the announcement. The servant in 42:1-4 has the
task to bring forth this משפט and establish it in the earth.

Now, we can compare "the servant, Israel" in 41:8 and the servant
in this pericope. As the LXX translates it as Israel, there are many
scholars who hold the collective theory.[23] However, there are clear

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[21]Westermann, pp. 95-96.

[22]Lindblom, p. 16.

[23]Cf. C. R. North, The Suffering Servant in Deutero-Isaiah
(London: Oxford University Press, 1956), pp. 17-20, 28-37, 57-64, 103-
116.

differences between the servant in chapter 41 and the servant in this section, even though we may not count the context. In 41:8-16, the servant's task is to crush enemies. His task is carried through in fighting and by violence. But here the servant's task is to bring forth משפט to the nations and establish it in the earth. The way of executing this task is through meekness. And the biggest difference is that the servant here is described as an individual person rather than the people Israel.

The second possibility of the servant's identification is Cyrus.[24] As we have already seen, the context of chapter 41 excludes the possibility of Cyrus. The content of the task and the way of doing it are also quite different. The similarity between them is that both are called and raised up by the Lord for executing His will in the historical perspective, but neither are mentioned by name.

The third possibility of the servant's identification is the prophet himself. Mowinckel noticed the question of the Ethiopian eunuch in Acts 8:34, "Von wem sagt der Prophet dies, von sich selbst oder von einem anderen?"[25] He understands the first song includes verses 6-7.

> Verse 6-7 gehoren zum Liede (gegen Duhm). Sie können
> entweder nur von Kyros oder von dem Äbäd sprechen.
> Fürs letztere entscheidet ברית עם, der (Vermittler und)

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[24] Smith, pp. 55-56.

[25] Sigmund Mowinckel, _Der Knecht Jahwäs_ (Giessen: Alfred Töpelmann, 1921), p. 8.

Verkörperer des Bundes mit dem Volke (Israel); das kann nur von einem Israeliten, nicht aber von einem Heiden gesagt werden.[26]

Orlinsky follows Mowinckel's position. He admits there are problems about the connection of verses 1-4 and verses 5-7, or verses 8-9, but he says,

> Regardless of these sundry differences, (1) it can be only an individual person that verses 1-4 and 7-9 alludes to and (2) it is Israel in exile that is the object of his efforts.[27]

His emphasis is in verses 7-9 while Mowinckel took up verses 6-7. But their position is the same that this section talks about an individual servant, and he shall be "entweder nur von Kyros oder von dem Abad sprechen." If we admit the connection of verses 1-4 and verses 5-9 (or 5-7 or 5-8), and the servant is the same figure, then he must be an individual. But the question is not as simple as Mowinckel or Orlinsky think. Quoting Lindblom's position who rejects the eschatology of Deutero-Isaiah, Orlinsky agrees with his position and adds another rejection against Lindblom, saying:

> More is the pity, therefore, that Lindblom permitted himself to be sidetracked, along with so many others, by the concept of Messianism, a concept that lacks justification for our problem no less than eschatology does.[28]

However, the question is not the use of Messianism or eschatology, but whether the task of the servant here is directed towards Israel or

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[26]Ibid., p. 2. Later, he changes his opinion. "Many include xlii 5-7 in the first servant song, but both stylistic and energetical arguments tell against this." S. Mowinckel, He That Cometh (New York and Nashville: Abindgon Press, 1954), p. 189. "The oracle xlii 5-9 in which Cyrus is called," ibid., p. 190.

[27]H. M. Orlinsky, "The so-called 'servant of the Lord' and 'suffering servant' in Second Isaiah," Supplements to Vetus Testamentum, XIV (1967), 75-76.

[28]Ibid., XIV, 78.

towards nations and the people on the earth? Verses 1-4 clearly show
an impression that the servant is an individual whose task is directed
toward nations. Here the difficulty lies with verse 6 rather than in
verse 7 although in verse 7 the subject of the infinitive and the in-
terpretation of who are prisoners from the dungeon and those who sit in
darkness, present problematic interpretations. Because the decision
of the subject of the infinitive and of the meaning of prisoners, literally
or spiritually, may follow the interpretation of verse 6. The crucial
point of verse 6 is ברית עם. It is very difficult to know what this
expression means. The expression, "to give for a covenant," occurs no-
where else. If we follow Mowinckel or Orlinsky, the interpretation
becomes simplified. Then עם simply means the people of Israel. But
the Lord's work of creation in verse 5 refers to the whole people on
the earth, and the expression לברית עם has a parallel one לאור גוים
"for a light of the nations." If we interpret עם as a general term ap-
plying to all mankind, it again opens the possibility of the col-
lective theory which interprets Israel as the covenant of the na-
tions (see 55:3-4). Torrey translates, "my pledge to the peoples";[29]
Lindblom says,

> Then, ברית עם must signify a "covenant" or else an "alliance" or
> a "confederation of people" (the meaning passing from a more ab-
> stract to a more concrete sense), and the whole phrase is to be
> translated: "I will make you a confederation of peoples."[30]

Kaufmann interprets it as the covenant-people, and sees the same
kind of influence described in Isaiah 2:3-4, the influence of Israel

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[29]Torrey, p. 231.

[30]Lindblom, p. 21.

restored from exile in its homeland upon the nations.[31] This inter-
pretation is plausible, although grammatically it is a rare case, Is. 9:
5; Gen. 16:12; Prov. 15:20; 21:20. Therefore, the question is again
whether to admit the connection of verses 1-4 and verses 5-9, or whether
to deal with the latter part as a separate unit. If it is dealt with as
a separate unit, the servant in verse 6 may very well be the Israel, and
it fits well with the introductory formula in verse 5. If it is inter-
preted as the servant in verse 6 the same as the one in verses 1-4, it
must be thought of as another individual other than the prophet him-
self, for his task is directed toward nations and peoples on the earth.
He cannot be Cyrus, for his task is in the prophetic line and the way
of executing it is not by physical power but through meekness and
humbleness. There were scholars who tried to interpret him as a
prophet or a king who existed in the history of Israel,[32] but there is
no scholar who holds such a view today. Therefore, we cannot avoid a
possibility of interpreting the servant as one who is in the Messianic
line. The term "messianic" is not meant as the royal Messiah in the Old
Testament, but it means that he is not Cyrus, nor a prophet himself,
but the third and new one in line of the prophetic task towards the na-
tions. If verses 1-4 are cut out from verses 5-9 and also from the
former part, the case seems to be simplified. However, even though the
difficulties outlined by North are admitted:

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[31]Y. Kaufmann, _The Babylonian Captivity and Deutero-Isaiah_ (New
York: Union of American Hebrew Congregations, 1970), p. 152.

[32]Cf. North, _The Suffering Servant_, pp. 20-22, 47-55, 89, 192-194.

> None of the other Servant Songs begins with such a "self-
> predication" as verse 5; none is so polemic as verse 8;
> none refers to the "former" and the "new" things (verse 9); and
> the "you" at the end of verse 9 is plural, not the singular "thee"
> of verse 6.[33]

there is still a special unique line which can be seen in the messianic
prophetic interpretation, with the background of chapter 41. In 41:8-16,
Israel is the chosen servant. Here in this section is a new chosen in-
dividual servant. The same God of creation stands behind it. He chose,
he supports, he helps, he lets his servant execute the task. There is
a continuity of expression and thought on this line. On the other hand,
there is also a discontinuity. One is collective, another individual.
One's task is to destroy and crush enemies by violence, another is to
carry God's ruling principle to the world and to become the light of
nations.

There is also continuity and discontinuity between Cyrus in 41:
1-7 (might be Abraham), 41:25-29, and the servant in this pericope.
Both are called, stirred, and supported by God who is the maker of
heavens and earth. Both carry the tasks of the Lord. Both are indi-
viduals. Both belong to "the things to come," to "new age." Both are
described in obscurity so that commentators are perplexed by the task
of identifying him. But there is a sharp discontinuity between them.
One reference gives the servant a royal task, ruling over kings of na-
tions, another is described as a prophetic task. The task of one aims
at the restoration of Zion; the task of another aims at all the nations.
And this double line of continuity and discontinuity is very important,
which cannot be seen when we separate out 42:1-4 from the context.

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[33]North, The Second Isaiah, p. 113.

Another weakness of Duhm's theory is that there is no clear expression of weakness in this pericope. "He will not fail nor be discouraged" in verse 4 may well be taken as his persistence in his task. His behavior is meek, but he never stops his task until his goal is finished.

CHAPTER VI

SECOND SONG--49:1-6

A new section is introduced by 49:1. In chapters 49 to 55 there
is no reference to Babylon nor to Cyrus, no polemic against idol-
worship, and no appeals to the fulfillment of former prophecies. How-
ever, there is general agreement among scholars today that chapters 40
to 55 belong to Deutero-Isaiah. Morgenstern, an exception, claims
that Isaiah 34-35 and 49-66 belong to Trito-Isaiah.[1]

Translation

Verse 1. Listen to me, O coastlands,
      and hear, you peoples from afar.
      The Lord called me from the womb,
      from the body of my mother he named my name.

Verse 2. He made my mouth like a sharp sword,
      in the shadow of his hand he concealed me;
      he made me a polished arrow,
      in his quiver he hid me away.

Verse 3. And he said to me, "You are my servant,
      Israel, in whom I will be glorified."

Verse 4. But I said, "I have labored in vain,
      for nothing and vanity I have spent my strength;
      Yet surely my judgment is with the Lord,
      and my recompense with my God."

Verse 5. And now the Lord says,
      who formed me from the womb to be his servant,
      to bring Jacob back to him,
      and that Israel might be gathered to him,
      for I am honored in the eyes of the Lord,
      and my God has become my strength--

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[1] J. Morgenstern, "The Message of Deutero-Isaiah in its Sequential
Unfolding," Hebrew Union College Annual, XXIX (1958), 2-3.

Verse 6. And he says, "It is too light a thing that you should be
                my servant,
                to raise up the tribes of Jacob,
                and to restore the preserved of Israel,
                I will give you as a light to the nations,
                that my salvation may reach to the end of the earth."

Text and Literary Form

The language and style of verses 1-6 have many similarities to
the former chapters: The opening imperatives and address, the theme
of restoration of Israel and of salvation to the end of the world,
the Lord's glorification in Israel, the association of "You are my
servant" with Israel as in 44:21, the relation of verse 4 to 40:10,27.
The meter of this section is basically 3+3. It is different from the
former section of 48:20-21 which is 2+2. But the meter of chapter 48
is basically 3+3. The relation to the following part is also favor-
able. The meter of the following part is basically 3+3. Lindblom di-
vides the chapter into two: verses 1-7 and verses 8-21, and says,

> The theme common to those passages, 1-7 and 8-21 is the anti-
> thesis of despondency and promise. The servant-prophet-Israel
> in I-7 is filled with discouragement when he sees that he has
> failed. Yahweh encourages him, and a glorious new prospect is
> set before him. In XLIX, 8ff. the coming return of the exiles
> is described, then the despondency of Zion, and finally how
> Zion is to be given yet greater glory. The connection with
> the preceding section XLVII. 20-21 is also clear. That passage
> likewise contains a description of the redemption and glorify-
> ing of Israel: the captives will be released, and they will
> return home.[2]

Lindblom's short paragraph already reflects the problems of this
pericope: (1) Does Isaiah verse 7 belong to verse I-6? (2) Is the
expression of "the servant-prophet-Israel" legitimate, or not?

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[2]J. Lindblom, The Servant Songs in Deutero-Isaiah (Lund: G. W. K.,
1951), p. 31.

(3) Does the unit connect with the former part and with the following
part? First, the textual problems of this section will be examined.
In this section the speaker is the servant himself, but there are quo-
tations of the dialogue with the Lord and a parenthesis. The address
is to the coastlands and peoples from afar. The audience is as wide
as the Lord's address in 41:1. מבטן occurs in 44:2,24 where it re-
fers to the people of Israel. "He named my name" is similar to the ex-
pression in 43:1, "I have called you by name," which refers to the
people of Israel. On the other hand, it must be compared to the ex-
pression in Jer. 1:5, "Before I formed you in the womb I knew you for
my own; before you were born I consecrated you, I appointed you a
prophet to the nations." Therefore, we cannot say anything definite
on the basis of this verse, whether the servant is an individual or
Israel. The figure in verse 2 also reminds us of Jeremiah's task,
20:9; 23:29. The emphasis is on the prophetic task.

In verse 3, we have one of the biggest problems concerning an in-
dividual. The Lord said to the servant, "You are my servant, Israel,
in whom I will be glorified." Duhm says:

> In verse 3 ist ישראל zu streichen (mit J. D. Mich., Gesen, u.a.),
> wie schon die fruchtoligkeit der verweiselten Erkalarungsversuche
> beweist.[3]

Most scholars who hold an individual interpretation of the Servant
follow Duhm. On the other hand, those who hold the collective view

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[3]B. Duhm, _Das Buch Jesaia_ (Göttingen: Vandenhoeck & Ruprecht, 1892),
p. 368.

mostly retain it. Just a few years after Duhm, Karl Budde strongly

opposed him and says,

> Here he (Yahweh) calls him not only "my servant," but also
> "Israel," and this, for us, would settle the case. But many have
> long since evaded this conclusion by striking out ישראל in the
> face of all the translations and on the strength of only a
> single manuscript (Kennicott 96).
>
> . . . .
>
> There is, therefore, not the slightest necessity for "desperate
> expedients of interpretation" (Duhm). ישראל is simply the
> second predicate of אתה : "Thou art Israel through whom I will
> be glorified."[4]

The importance of Kennicott and some Septuagint translations who

delete "Israel" is argued by Orlinsky,[5] but all other manuscripts in-

cluding Q^a and Q^b support the reading of "Israel." The metrical grounds

also give support for retaining it. The meter of this sentence is 3+3

and if we delete "Israel," we must give three beats to "in whom I will

be glorified." This is possible, but not probable, for אשר "in whom"

is ordinarily weak and does not take a beat. Another question is: Is

this word predicative or vocative? There are some who argue for the

collective interpretation, but prefer to delete it.[6] The reason for it

is that the servant appears to be distinguished from Israel in verses 5-6.

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[4]Karl Budde, "The so-called 'Ebed-Yahweh-Songs' and the Meaning of
the Term 'Servant of Yahweh' in Isaiah chapters 40-55," American
Journal of Theology, III (1899), pp. 518-519.

[5]H. M. Orlinsky, "The so-called 'Servant of the Lord' and 'suffer-
ing servant' in Second Isaiah," Supplements to Vetus Testamentum, XIV
(1967), pp. 83-85. Cf. Bewer, "It is clear from all this that MS. Ken.
96 in Isa. 40-66 is not a very reliable witness." J. Bewer, "Two Notes
on Isaiah 49:1-6," Jewish Studies in Memory of George A. Kohut, edited
by Salo W. Baron and Alexander Marx (New York: Alexander Kohut Memorial
Foundation, 1935), p. 87.

[6]W. Robinson, The Cross in the Old Testament (London: SCM Press Ltd.,
1955), p. 61; L. Köhler, Deutero Jesaja, Stilkritisch Untersucht (Giessen:
Verlag von Alfred Töpelmann, 1923), p. 37.

In verse 4, משפט appears, but its precise sense is difficult to determine here. The servant has labored in vain: His words have fallen on deaf ears. This thought reminds us of Is. 6:9-11. But the servant, in contrast to Israel who complains in 40:27, "My plight is hidden from the Lord and my cause has passed out of God's notice," expresses his conviction and trust in God, "My justice and my recompense with my Lord, God."

In verse 5 there are several difficulties. First, the expression "to bring Jacob back to him," was the problem in identifying the subject. If the servant is the nation Israel, how can Israel bring back Israel? Therefore those who hold the collective theory argue that the infinitive and the next verse are gerundive, with the Lord as subject. לא in 5c is לו in Qere. ואכבד in 5e is imperfect while והיה in 5f is perfect. North suggests to point נָאֶכָּבֵד.[7] The sentence of 5ef is a parenthesis, so Thomas suggests transferring it to the end of verse 5. Then, ויאמר in the beginning of verse 6 becomes repetitive and is supposed to be an addition.[8]

In verse 6, Duhm calls מהיותך לי עבד as "einen barbarischen Satz."[9] His reason for the omission is that the leprous servant could not carry that task of a political restoration of Israel. But the text itself tells us the servant's double tasks, the restoration of Israel and the salvation to the end of the earth.

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[7]C. R. North, The Suffering Servant in Deutero-Isaiah (London: Oxford University Press, 1956), p. 186.

[8]W. Thomas, Liber Jesaiae (Stuttgart: Württembergische Bibelanstalt, 1968), p. 78.

[9]Duhm, p. 370.

The Servant, Individual or Collective?

According to the survey of textual problems mentioned above, both interpretations are plausible, individual and collective. And both interpretations have difficulties. The main argument for the collective theory is the term "Israel" in verse 3. The main argument for the individual theory is the expression of the restoration of Israel in verses 5-6. The way of description is applied in both interpretations, for it is written in a poetic form. Expressions may be used in both interpretations. Lindblom claims that the allegorical character of a story does not exclude the real experiences or historical facts in its background. He argues that this song contains the real experience in the life of the prophet. The criterion for judging it as an historical description or as fiction is not dependent on the allegorical expression, but on its purpose.[10] But how can we know the purpose of this song? How can we know that it contains the real experiences in the life of the prophet? The second trial of the dilemma of this song is sought in the Israelite conceptions of the community and the individual. Eissfelt recalls the fact that in Isaiah 40 to 55, outside the servant songs, the servant of the Lord undoubtedly means Israel, that, in consequence, the conception of the community as an individual is quite clearly present (41:8,9; 42:19; 43:10; 44:1,2,21,26; 45:4; 48:20).[11]

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[10]Lindblom, p. 29.

[11]Otto Eissfeldt, "The Ebed-Jahwe in Isaiah xl-lv in the Light of the Israelite Conceptions of the Community and the Individual, the Ideal and the Real," Expository Times, XLIV (1932-1933), 261-268.

He listed many examples from the Old Testament where the expressions

which are individualistic can be used in reference to the collective.

It is based on the Semitic thinking of the community and of the indi-

vidual which is different from the Western thinking. He says,

> To Israelite thought, which in this connection is quite in har-
> mony with Semitic thought in general and also has its parallels
> outside the Semitic world,[12] unity is prior to diversity, the
> community prior to the individual; the real entity is the com-
> munity, and the individuals belonging to it have their origin
> therein.[13]

W. Robinson also argues about this concept when he treats the

servant songs, saying:[14]

> there is a fluidity of conception, a possibility of swift transi-
> tion from the one to the many, and visa versa, to which our
> thought and language have no real parallel.[15]

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[12]In Japan, this conception is still very strong. Companies in
Japan have succeeded much in avoiding labor union struggles by empha-
sizing the family-type company system after the II World War. In
Japan, it is very rare to identify a person by his individual name ex-
cept inside his family circle. In China, it is the same; when we read
such an article as follows, we must know that there is the sense of en-
tity and oneness rather than the loyalty to the nation as in Western
thinking. "Repeatedly, I was told that society's needs come before the
whims of individuals. Thus, when asked what jobs they will take when
they leave school, young people will say they'll do 'whatever the state
needs'; a factory worker says his colleagues will manufacture 'according
to the needs of the state.'" This is according to the first Chinese-
American journalist to enter China since 1948. Arline Lum, "The Report
From China," St. Louis Post-Dispatch, February 4, 1972, 3D. Cf. Hajime
Nakamura, Ways of Thinking of Eastern Peoples (Honolulu: East-West Cen-
ter Press, 1964).

[13]Eissfelt, XLIV, 264.

[14]Robinson, p. 77; cf. J. P. Hyatt, "The Sources of the Suffering
Servant Idea," Journal of Near Eastern Studies, III (1944), 79-86.

[15]Cf. Thorleif Boman, "Kollektivbegriffe und Ideen," Das
hebräische Denken im Vergleich mit dem Griechischen (Göttingen: Vanden-
hoeck & Ruprecht-Verlag, 1955), pp. 56-59.

It is clear that there is a fluidity between the individual and the collective interpretations. "Call by the Lord," "to be named the name from the womb," "labor in vain," "justice and recompense with the Lord," "glorification to God," "a light to the nations," all these expressions may be applied to both and the writer's mind must have moved between the collective (Israel) and the individual applications (prophet himself, and the unknown servant). But the question is the focus of the fluidity concepts. Is Israel in front in this context, or an individual? When we study the context of chapter 48, it clearly gives us a clue to the direction our interpretation must take. There, Israel is obstinate and hypocritical. The way of God's revelation is special. The theme of 48:12-22 is "call to hear the divine command," especially "a command to go forth from Babylon." Then in 49:1-6 there is the same kind of literary structure as in chapters 41-42. God could not find a witness among the audience for His plan to stir up Cyrus, even among Israel. But here one is found, "Behold" (42:1). Then, an unknown individual servant is introduced in 42:1-9. This procedure is seen in this section, clearer than in the first song. Israel is called by the name. They swear by the name of the Lord and boast in the God of Israel but not in honesty or sincerity (48:1). But God never changes. His will of election of Israel never changes even though He knew that Israel was untrustworthy, treacherous, and a notorious rebel from birth. He was patient because of his name's sake. He did not destroy Israel. He redeemed them. He delivered them from Babylon. But how could it be realized in Israel itself? For they have shut their eyes and closed their ears. Here is a need of a servant

who can carry the Lord's task. Martin Buber beautifully explains

verse 3 which clarifies the big question mentioned above:

> "My servant art thou, Israel in whom I glorify myself."
> These words are not to be regarded as proof of the truth
> of the corporate interpretation, nor is the word "Israel"
> to be omitted as a later insertion. If the saying really was
> directed to Israel, there was no need to say: "Thou art
> Israel." If, however, what is meant by the servant is a person,
> but a person standing in a quite peculiarly close relationship
> to Israel, it is fairly evident that God speaks to him: "Thou
> art the Israel in whom I glorify myself." The paradox of the
> two "servants" cannot be solved or dispelled. It is intended
> to be a paradox. In it we recognize the supposition necessary
> in order that Isaiah's Messianic prophecy should be trans-
> formed into the Messianic mystery of Deutero-Isaiah.[16]

In this way, the fluidity concept focuses on an individual who is

Israel in whom God glorifies Himself. But we have not yet come to any

fixed interpretation whether his identity is that of the prophet him-

self or of another person. Buber rejects any historical figure, includ-

ing Deutero-Isaiah himself, because of the interpretation of 53:9 and

verses 10-12, but he also admits the difficulty of a Messianic inter-

pretation in this section, because it is opposed by the fact that the

servant testifies about himself, his toil and his struggles, which can-

not well be understood as pertaining to the future. Therefore, there

is an attempt to attribute the last song to a later author, and to

interpret the last one only as Messianic, and to explain the other

ones as relating to a historical person, such as the prophet himself.

But Buber again admits a difficulty with this attempt, because of a

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[16]Martin Buber, *The Prophetic Faith*, translated by C. W. Davies
(New York: The MacMillan Company, 1949), p. 223.

straightforward and plain understanding of the texts which tell about his suffering in the second song.[17]

We again notice the same characteristic of anonymity in the first song. As we have noticed the name of Cyrus is not mentioned in 41:25-29 nor is the name of the servant mentioned in the first song, so here we notice that his description is obscure in this respect. But his call is clear; his goal is clear; and his task is in line with the prophetic call expressed in verse 2. In Is. 11:4, it is said of the Messianic king: "he shall smite the earth with the rod of his mouth and with the breath of his lips he shall slay the wicked." This does not necessarily mean that the servant must be a kingly person. Jeremiah the prophet says in Jer. 23:29, "Is not my word like fire, says the Lord, and like a hammer which breaks the rock in pieces?" Hos. 6:5, "Therefore I have hewn them by the prophets, I have slain them by the words of my mouth, and your justice goes forth as the light." Both places are related to the prophets. This servant with the prophetic task is concealed in the shadow of God's hand and hid in God's quiver. In verse 4, this servant said, "I have labored in vain, I have spent my strength." This means that he has already done some part of the prophetic task and carried God's message to the people. But he is still concealed in God's hand. This may be interpreted as a figure of protection. But the expression, "to hide in his quiver" is different. We have a similar expression in Ps. 127:5. The emphasis of Psalm 127 is on the blessed man who has many children. Here the emphasis is on the servant himself. He is now hid in a quiver. He is ready to be

[17]Ibid., p. 218.

shot as a polished arrow. But there is no expression of shooting.

The prophetic office is the manifestation of God's will, and is to be

a light of the people. The servant himself said, "I have labored."

However, it was in vain. If the expression "to be hid in a quiver"

and the execution of the task of a prophet are double aspects of a

single figure, one word לריק "in vain" has a heavy meaning. It

means not only a desperate emotional expression of a prophet who

is tired of his task because the people are obstinate and do not

hear him, but also the theological meaning that the servant task

here is as such: it is manifest but at the same time, it is hidden.

The anonymity of the servant is to be explained in this way, whether

we say this section is described as poetical style or as the alle-

gorical style like Lindblom.

occurs in 50:2. ... "behold" occurs in 50:1,2,9,9,11. There are terms of negation: ... 50:3,5,6,7,9. There are repetitions: ... "the Lord God" occurs in 50:4,5,7,9; ... "Those who are taught" occurs twice in verse 4; ... "he wakens" oc-

CHAPTER VII

THIRD SONG--50:4-9

Verse 4. The Lord God has given me the tongue of those who are taught
that I may know how to sustain with a word him that is weary,
he wakens morning by morning, he wakens my ear to hear.

Verse 5. The Lord God has opened my ear, and I was not rebelli-ous,
I turned not backward.

Verse 6. I gave my back to the smiters, and my cheeks to those who pulled out the beard,
I hid not my face from shame and spitting.

Verse 7. For the Lord God helps me; therefore I have not been confounded;
Therefore I have set my face like a flint, and I know I shall not be put to shame.

Verse 8. He who justifies me is near. Who will contend with me?
Let us stand up together.
Who is my adversary? Let him come near to me.

Verse 9. Behold, the Lord God helps me; who will declare me guilty?
Behold, all of them will wear out like a garment; the moth will eat them up.

There are only three literary units between the second and third songs. The third song has basically a 2+2 meter, which is different from the former sections. The following section has basically a 3+3 meter. But the preceding pericope 50:1-3, the third servant song, and the following pericope, 50:10-11 have a similar style and a similar expression which we find in other sections of Deutero-Isaiah. 50:1-3 begins with the introductory formula, "Thus says the Lord." There are many interrogative forms: מי "who" occurs in 50:1,8,8,9,10; אי "where" occurs in 50:1; מדוע "why" occurs in 50:2; the interrogative ה

occurs in 50:2.   הן "behold" occurs in 50:1,2,9,9,11. There are
terms of negation: אין 50:2,2,2,2,10; לא 50:5,5,6,7,7. There are
repetitions: למודים   אדני יהוה "the Lord, God" occurs in 50:4,5,7,9;
"Those who are taught" occurs twice in verse 4; יעיר "he wakens" oc-
curs twice in verse 4; בבקר "by morning" occurs twice in verse 4;
"the Lord God helps me," occurs twice in verse 7 and in verse 9. These
elements give us an impression that these three sections make a unit
and belong to Deutero-Isaiah. Torrey, Muilenburg and Smart regard the
whole chapter as a unit. Duhm holds the view that verses 4-9 are the
third servant song "mit dem Zustz verse 10."[1] He regards verses 10-11
as an addition made by the same redactor who inserted the servant
songs in the book of Deutero-Isaiah. He deletes three short comfort
speeches to Zion in 49:22-50:3 from Deutero-Isaiah. Kissane accepts
verses 10-11 but does not admit verses 1-3. McKenzie is the same.
Westermann holds that 50:4-9 is an insertion which breaks off from
both sections. He places 50:10-11 after 41:1a in the complete new
section.

Text

The text of this song is rather easy compared with the other
three servant songs. In verse 4 לעות is a difficult word, ἅπ. λεγομ.
LXX is εἰπεῖν . It may be the same origin and significance as עוש ,
probably, "to hasten to," especially to help. עוש is also ἅπ. λεγομ.
Job. 4:11. Thomas suggests לרעת "to feed." We have a repetition
of יעיר, Thomas suggests deleting it but gives no reason for it. In

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[1]B. Duhm, Das Buch Jesaia (Göttingen: Vandenhoeck & Ruprecht,
1892), p. 379.

verse 6, instead of למרטים, Qᵃ has למטלים "the rods of wrought iron." Instead of הסתרתי, Qᵃ has הסירתי; then the meaning is "I did not turn my face away." We have seen that the task of the servant of the first two songs is prophetic in nature. This is again confirmed in this section. The speaker is the servant himself. Here is no big audience as in 49:1-6. It is a monologue of the servant expressing his experience between him and the Lord and his experience of suffering. Lindblom holds the view that this section is an autobiographical symbolic narrative based on fact, and 50:10-11 is the application of this symbolic narrative to the life and experiences of Israel during the exile.[2] Westermann regards it as the individual Psalms of confidence against the view of Begrich who recognizes it as an individual lament, for there is neither lament nor prayer in this section.[3] B. Blank finds many similar expressions between the servant songs and Jeremiah, especially in the second song and this one.[4] The following list is a rearrangement from his work.

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[2] J. Lindblom, The Servant Songs in Deutero-Isaiah (Lund: G. W. K., 1951), p. 36.

[3] C. Westermann, Isaiah 40-66, translated by D. M. G. Stalker (Philadelphia: The Westminster Press, 1969), p. 226.

[4] Sheldon B. Blank, "Studies in Deutero-Isaiah," Hebrew Union College Annual, XV (1940), 1-46. Cf. F. A. Farley, "Jeremiah and 'The Suffering Servant of Jehovah' in Deutero-Isaiah," Expository Times, XXXVIII (1926-1927), 521-524.

The Second Song (49:1-6)

Choice from the womb	Is. 49:1,5	Jer. 1:5; 15:16
The mission to Israel and the nations	Is. 49:1	Jer. 1:5,10,18; 4:1-2
The mouth	Is. 49:2	Jer. 1:9,16; 5:15; 23:29
God's protection	Is. 49:2	Jer. 1:18
Consecration	Is. 49:3	Jer. 15:16
Discouragement	Is. 49:4	Jer. 15:15,18; 17:17
New courage	Is. 49:4	Jer. 1:19; 11:20; 12:3; 15:20; 17:14-17; 20:11
The dialogue form	Is. 49:1-6	Jer. 15:15-20
Appeal for repentance and amendment	Is. 49:5	Jer. 7:3; 26:13; 36:7
Strength through near- ness of God	Is. 49:5	Jer. 12:3; 16:19; 20:11

The Third Song (50:4-9)

The mouth at God's disposal	Is. 50:4	Jer. 1:7,9
Care for others	Is. 50:4	Jer. 18:20
God's word	Is. 50:4	Jer. 15:16; 20:9
The willing mouth	Is. 50:5	Jer. 17:16
Blows	Is. 50:6	Jer. 20:2; 37:15
Insults and taunts	Is. 50:6	Jer. 11:18-21; 15:15; 17:15; 18:18; 20:7.
God on the side of the prophet	Is. 50:7	Jer. 11:22; 16:19; 20:11
Strength	Is. 50:7	Jer. 1:18
God the advocate	Is. 50:8	Jer. 18:19

We notice many similarities. There are fewer in the first and
fourth song compared to these two songs.

The First Song (42:1-9)

Choice from the womb	Is. 42:1	Jer. 1:5; 15:16
The gentle, quiet manner	Is. 42:2	Jer. 11:19; 15:10-11; 18:20

The Fourth Song (52:13-53:12)

Anguish	Is. 53:3	Jer. 15:18
A lamb led to the slaughter	Is. 53:7	Jer. 11:19
The threat of death	Is. 53:3-8	Jer. 11:19,21; 18:18,23; 37:20; 38:9; 26:20-24

Many scholars such as Blank,[5] Westermann,[6] Muilenburg,[7] and
Zimmerli[8] think that Jeremiah exerted a profound influence over
Deutero-Isaiah, or upon the author of the servant songs. Blank
claims that this observation would lend support to the argument that
Deutero-Isaiah lived in Palestine.[9]

We cannot deny the similarities between the servant songs and
Jeremiah. But it does not mean that Deutero-Isaiah directly depended

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[5]Blank, XV, 29.

[6]Westermann, pp. 227-228.

[7]J. Muilenburg, "The Book of Isaiah, Chapters 40-66," The Inter-
preter's Bible, V (New York: Abingdon Press, 1956), p. 584.

[8]Zimmerli, "παῖς θεοῦ," New Testament Theological Dictionary, p.
670.

[9]Blank, XV, 29.

on the knowledge of the life and thought of Jeremiah for his por-
trait of the servant of the Lord. We know other prophets who also
suffered insult and opposition such as Amos (7:10-17) and Hosea
(9:14). The picture of the relationship between the Lord and
his people as that of husband and wife (verses 1-3) is similar
to the one of Hosea. When we closely investigate the list, there are
only two nearly verbal parallels above: (1) Chosen from the womb,
Is. 49:1,5 and Jer. 1:5; 15:16; and (2) A lamb led to the slaughter,
Is. 53:7 and Jer. 11:19. The former one is applied to the people
of Israel as in 44:2. Therefore based on this argument we cannot
definitely say that the servant described here is an individual
servant, even though we admit the prophet reflects upon his own
experiences or experiences of prophets in general when he wrote
this song. Duhm's opinion that the Lord's servant works as a teacher
here for Israel and not for the nations and that the religious
teachers and _Seelsorger_ shall be individuals[10] does not seem to
be persuasive for Budde and Torrey. Budde says:

> In distinguishing between the servant of Deutero-Isaiah and
> the servant of the songs, Duhm includes in his definition
> of the latter the idea that he suffers from the revilings
> of unbelievers (his fellow countrymen), and not, like Israel,
> at the hands of foreign oppressors. This can only apply to
> 50:6, since Duhm sees in ch. 53 only leprosy.[11]

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[10]Duhm, p. 380.

[11]K. Budde, "The So-called 'Ebed-Yahweh Songs,' and the Meaning
of the Term 'Servant of Yahweh' in Isaiah, Chapters 40-55," _American
Journal of Theology_, III, 499-540.

But he argues that in 50:4 the people are represented as an individual and the real figure is the people of Israel in whose heart is God's teaching.

Torrey's opinion depends on his view of the unity of this chapter.

> Verse 10 is the resume of verses 4-9, and verse 11 of verses 1-2, and there is certainly no obscurity in the mutual relation of these two! It is not easy to see how this device could be improved upon.[12]

This conviction of certainty about no obscurity seems not to have been shaken by the real personal expressions in verses 4-9 when he read it.

Conclusion

It is doubtless that the meter, vocabulary, style and the content of 50:4-9 have a uniqueness with their vivid pictures of the nearness to God, terrible experience of sufferings, which only an eye witness or he himself who experiences it could describe, and the firm conviction that God is with the servant. When we see the context, we find the preceding section of verses 1-3 as having the same function that chapter 41 has towards 42:1-9 and that chapter 48 has towards 49:1-6. Verses 1-3 are a short section but the obstinacy and the failure of Israel as God's witness is clearly described. The Lord had not divorced Israel. The reason for the exile was their iniquities and their transgressions. Therefore, he stirred up his servant. Different from the former songs, this

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[12]C. C. Torrey, The Second Isaiah: A New Interpretation (Edinburgh: T. & T. Clark, 1928), p. 389.

song first presents the relationship between the Lord God and His
servant. It is the relationship on the basis of the word of God.
למודים "those who are taught" is an important word. It is used
six times in the Old Testament, Is. 8:16; 50:4,4; 54:13; Jer. 8:
14 is very important. Westermann explains,

> Elsewhere in the Old Testament limmud only designates the
> disciple of a human master or teacher (e.g. Is. 8:16). Its
> use here to describe the reception of God's word directly
> from himself points to the unique way in which precisely the
> prophets of the eighth century speak of the word which they
> receive and have to transmit.[13]

He also says,

> In this connection, it should be noticed that the designation
> 'ebed does not appear in 50:4-9. Instead here the 'ebed
> is the limmud. God's servant is here described as God's
> "disciple." The implication is this, the term limmud does
> not say all that might be said about the Servant. "God's
> servant is God's disciple." This expresses the most important
> feature in the picture of the Servant. But it is not the com-
> plete picture. The Servant is more than a limmud.[14]

In this connection, we should also notice that למוד is plural.
Israel should have been God's disciples, but they failed. Therefore,
this servant is raised as a true disciple of God. But it is not
written as "The Lord God has given me the tongue of a disciple,"
nor as "He wakens mine ear to hear as a disciple." It is written,
"The Lord has given me the tongue of disciples (which Israel should
have been such as)." "He wakens mine ear to hear as the disciples."
If the servant is an individual, we see the same paradox which we
found in the second servant song. Notice also the expression
"The Lord God helps me" is an echo of 41:10,13,14; 44:2; 49:8 where

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[13] Westermann, p. 229.

[14] Ibid.

Israel is referred to. Israel must be the one who gets help from
the Lord. But they were thrown away in exile because of their
obstinacy and transgressions. Now this servant gets help from
the Lord. But he is despised, taunted and maltreated by his enemies.
Who are the enemies? It is commonly held for those who held the
individual theory that the servant was attached because of his
prophetic work by the people in exile. Orlinsky says:

> Actually, of course, the entire chapter, no less than chapters
> 49 preceding and 51 following, constitutes a statement by
> the prophet himself (he is the 'abdo in v. 10) in which he
> rebukes his fellow Judean exiles for not having more faith
> than they do in God's determination and ability to deliver
> them from exile and to restore them to a rebuilt Jerusalem
> and Judah. In this connection, he laments (vv. 4-9), as other
> spokesmen of God have lamented—e.g. Moses, Elijah, Amos,
> Jeremiah, Ezekiel—his trials and tribulations, brought on
> by his own people's stubborness and hostility, and at the
> same time he expresses his faith in God and his determination
> to persevere in his mission to his hapless brothers until
> its successful completion . Verses 10-11; 51:1-3,4-6,7-8,9-
> 11, etc. are all exhortations by the prophet to his own
> people to heed his divinely inspired words.[15]

Although four songs are designated as the suffering servant
songs, the actual description of suffering appears from this song.
We must be satisfied to see in this song that the servant is des-
cribed in the prophetic line, especially in a close relationship
with God as His disciple and also that the servant faces the real
suffering because of his work. We see again a paradox here: a
paradox between the servant and the people Israel when we count
the song in its context.

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[15]H. M. Orlinsky, "The So-called 'Servant of the Lord' and
'Suffering Servant' in Second Isaiah," Supplements to Vetus Testa-
mentum, XIV (Leiden: E. J. Brill, 1969), p. 90.

CHAPTER VIII

FOURTH SONG--52:13-53:12

The fourth servant song has a different setting than the pre-
vious three. The preceding pericope is colored by the promise of
Israel's restoration and the manifestation of God's glory. This theme
continues after the fourth song. This song has a clear arrangement, so
that there is little discussion among scholars in taking 53:13-53:12
as a unit within the context. The meter of this pericope is basically
3+3. It is different from the former pericope and the preceding peri-
cope which are rather irregular. We have a similar style character-
istic of Deutero-Isaiah repetitions, interrogative form, an introduc-
tory injunction הנה--and several important key words. But there are
also special features peculiar to this pericope. North counts some
46 words or expressions in the song which are not otherwise found in
Deutero-Isaiah.[1] But this can be explained by the nature of the
subject matter, which is very unique in this pericope. North con-
cludes,

> It is not permissible, on grounds of vocabulary, to assert
> that the passage is by Deutero-Isaiah; but neither is it per-
> missible to deny it.[2]

The fourth servant song has the special subject which we do
not find in other songs, that is, the servant exaltation, his

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[1]C. R. North, _Suffering Servant in Deutero-Isaiah_, 2nd edition
(London: Oxford University Press, 1956), p. 168.

[2]_Ibid._, p. 169.

suffering and death for others, its vicarious nature, and its final
glorious result.

First, we will present a translation and then consider the
textual problems.

Translation

52:13. Behold, my servant shall prosper, he shall be exalted
and lifted up, and shall be very high.

14. As many were astonished at you--
his appearance was so marred, beyond human semblance,
and his form beyond that of the sons of men--

15. So shall he startle many nations,
kings shall shut their mouths because of him;
for that which has not been told them they shall see,
and that which they have not heard they shall understand.

53:1. Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?

2. For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or comeliness that we should look at him,
and no beauty that we should desire him.

3. He was despised, and forsaken of men,
a man of pains, and acquainted with disease,
and as one from whom men hide their face:
He was despised, and we esteemed him not.

4. Surely our diseases he did bear, and our pains he carried;
yet we esteemed him stricken, smitten by God and afflicted.

5. But he was wounded because of our transgressions,
he was crushed because of our iniquities.
The chastisement of our peace was upon him,
and with his stripes we were healed.

6. All we like sheep did go astray,
we turned every one to his own way;
and the Lord has laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is dumb,
so he opened not his mouth.

8. By oppression and judgment he was taken away;
   and as for his generation who considered
   that he was cut off out of the land of the living,
   stricken for the transgression of my people?

9. And they made his grave with the wicked,
   and with the rich his tomb;
   although he had done no violence,
   and there was no deceit in his mouth.

10. Yet it pleased the Lord to crush him by disease;
    when you make his soul an offering for sin,
    he shall see his offspring, he shall prolong his days;
    the will of the Lord shall prosper in his hand;

11. Of the travail of his soul he shall see and be satisfied;
    by his knowledge shall the righteous one, my servant,
    make many justified,
    and he shall bear their iniquities.

12. Therefore I will divide him a portion among the great,
    and with the might he shall divide the spoil,
    because he poured out his soul unto death,
    and with the transgressors he was numbered,
    yet he bore the sin of many,
    and made intercession for the transgressors.

Textual Problems

52:13. The song starts with the word, "Behold, my servant . . . "
which reminds us of the same expression in 42:1 (see 41:8). Duhm trans-
lates, "Siehe, Jahwes Knecht . . . "[3] for he thinks עבדי is a form of
an abbreviation of עבד יהוה. He thinks the speaker here is the
author (42:1-9), the Lord, 49:1-6, and 50:4-9 the servant himself).
ישכיל is rendered "shall deal prudently" in King James Version, and
"shall deal wisely" in American Standard Version, which is the primary
meaning. Luther also translates it in the similar way, mein Knecht
wird weislich tun following Vulgata intelliget and LXX συνήτα. There

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[3]B. Duhm, p. 393.

are several proposals of emendations. G. R. Driver proposes יַשֵּׁכֵל

instead of יַשְׂכִּיל.[4] His first reason is that the time of speaking

of his success and prosperity shall not be at the beginning of the poem.

Further, יַשְׂכִּיל is inappropriate to the servant's circumstances, for

it does not express plainly success or prosperity. יַצְלִיחַ is, rather

the proper word (53:10). יַשֵּׁכֵל "he will be bound" and the following

verbs explain the situation of ill treatment, making the sense of the

lifting up of the servant after being bound as a form of punishment,

such as hanging. His main argument depends on his presupposition that

the exaltation must come at the end, admitting the emendation is not

"the form usually desiderated." Torrey, criticizing Budde's and

Marti's proposal of יִשְׂרָאֵל as an unreasonable emendation because of

normal process of corruption from יַשְׂכִּיל to יִשְׂרָאֵל, but not vice

versa, proposes the proper name, Meshullam. It is one of the prophet's

own poetical designations of Israel, the servant.[5] But his argument

also comes from his presupposition that the servant must be the col-

lective one, and not from the text itself, as Budde or Marti do.

Engnell, comparing to the Tammuz liturgies of royal psalms, concludes

as follows,

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[4] G. R. Driver, "Is. 52:13-53:12: The Servant of the Lord," *Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft*, CIII (1968), 90-91.

[5] C. C. Torrey, *The Second Isaiah, A New Interpretation* (Edinburgh: T. & T. Clark, 1928), p. 415. Palache has the same view. He argues his case from the exegetical work on 42:19; 44:26; 49:7; 52:5; 52:13 and concludes that the 'Ebed--Jahveh is called by name Messhullam within the text of II Isaiah. He also holds the view that the Messhullam mentioned in Pseudo-Isaiah is identical with the son of Zerubbabel. J. L. Palache, *The 'Ebed-Jahveh Enigma in Pseudo-Isaiah* (Amsterdam: Menno Hertzberger, 1934).

In any case, the meaning of the word in most of the passages
cited lies within the sphere of the royal functions to which
also the aspect of suffering belongs (as in Isa. liii:13, Ps
lxxxviii, lxxxix). Thus we have the right to assume that the
contested ישכיל in our text means either "to execute a משכיל,
i.e. an Annual Festival psalm or "take the throne, the power
in (re) possession" or the like, to wit, after the passion and
the resurrection. Judging from the parallels in the second half
of the verse, ירום ונשא וגבה מאד[6](cf. Isa. vi:1) the
latter seems to be decidedly preferable.

Engnell's proposal should be seen together with its whole
theory of cultic reality related to the Tammuz liturgies in
Schummer-Akkad and Ugarit and the royal suffering psalms (18,22,49,
89, and so on). We have seen the servant figure rather in the line
of the prophetic emphasis in the first three songs, while Engnell
emphasizes the royal davidic line.

52:14. The first difficult word is עלך "at you." Duhm
emends it as "at him."[7] Revised Standard Version, Muilenburg,[8]
McKenzie,[9] and others emend it. Kittel says that עליו should be
read with Tarugum and Syriac translations. Quran Schrolls has עליך .
The LXX also has the second person together with two other words τὸ
εἶδός σου and ἡ δόξα σου in the same verse. G. R. Driver proposes

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[6]I. Engnell, "The 'Ebed Yahweh Songs and the suffering Messiah in
'Deutero-Isaiah,'" Bulletin of the John Rylands Library, XXXI (1948),
77.

[7]Duhm, p. 394.

[8]J. Muilenburg, "The Book of Isaiah, Chapters 40-66," The Inter-
preter's Bible, V (New York: Abingdon Press, 1956), p. 616.

[9]J. McKenzie, Second Isaiah (New York: Doubleday & Co., Inc., 1968),
p. 129.

to retain it on the ground of <u>difficilior lectio potior</u>.[10] He thinks

that such a word as עמי "O my people" may be inserted as antecedent,

reflecting the Targum's בית ישראל "house of Israel." He also sug-

gests an emendation of רבים into רבים ימים "many days" which may

have easily been misread in old manuscripts. The meaning then is

that, as the nations were astonished at the disaster which had befallen

Israel, so now they would be amazed at what would overtake the servant

of the Lord. Even though we do not emend רבים as Driver does, we

can get the same meaning, for it is a poetical form where they might

put the condensed thoughts by the swift change of third person to

second person. North explains such similar examples in his commentary

of 45:8,21; 51:7.[11] With this interpretation the speaker of this sec-

tion is naturally understood as the Lord Himself, and the object of

His address is Israel. Therefore, Israel and the servant of the Lord

whom the Lord speaks of here must be distinguished. Then, the servant

may be an individual or the elite Israel.

Verse 14 and verse 15 form one compound sentence. The first

clause in verse 14, which we have seen is the protasis; the remaining

part of the verse is a parenthesis, explaining why the many were

astonished in seeing him; and verse 15 is the apodosis.

משחת "marred" has an unusual form of vocalization in MT.

Torrey regards it as a combination of the niphal participle נִשְׁחָת

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[10]Driver, CIII, 91.

[11]C. R. North, <u>The Second Isaiah</u> (Oxford: The Clarendon Press,
1964), pp. 151-152, 160, 211.

with the hophal participle מָשְׁחָת.[12] The simpler explanation is that

MT represents a hophal participle of שחת "mar" in the construct

state. The Dead Sea Scroll reads משחתי, which is hard to explain.

Rubinstein did research on it, and concludes as follows:

> If, then, מתעבי (49:7) is, as we believe it is, a
> pual participle in the construct state with a yodh ending,
> there would be nothing extravagant in the conclusion that the
> reading משחתי in DSI may similarly be a hophal participle in
> the construct state with a yodh ending. Such a conclusion would
> link up with the reading מָשְׁחָת, which could hardly have been
> transmitted without the authority of one school or another of
> Eastern Massoretes. The conjecture that the original MT reading
> was a hophal participle would thereby gain in plausibility.[13]

Engnell gives a long list of parallels of the Sumero-Accadian

Tammuz with the expression "that his visage was so marred from that

of man, and his shape from that of the sons of men," and also parallels

of the 'Al'iyan Ba'lu in Ugaritic texts, concluding:

> Keeping these facts in mind, we must acknowledge that every at-
> tempt at getting away from "the Tammuz interpretation" of the
> 'Ebed Yahweh figure, too, is bound to become a failure.[14]

52:15. The verb יזה is a difficult word. Duhm translates it

"erregen werden sich Volker um ihn." He would emend the text to read

כֵּן יַזְהָ(יר) מֵ(רַבִּים) "so wird er erstrahlen vor vielen." The meaning

then would be that even as man were astonished at the Servant, so

would he shine before many, since he has come out of death and is now

high and exalted.[15] The LXX translates it θαυμάσονται, reading the

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[12]Torrey, pp. 415-416.

[13]Arie Rubinstein, "Isaiah LII 14--משחת--And the DSIa Variant," Biblica, XXXV (1954), 479.

[14]Engnell, XXXI, 80.

[15]Duhm, p. 394.

intransitive יִזֶּה instead of transitive יַזֶּה which MT has. Gesenius gives two meanings of נזה : (1) To exult with joy; (2) To be sprinkled, and gives a rendering of this expression as "so shall he fill many people with joy because of himself." He criticizes the Syriac, Vulgata and Luther versions which translate it as "shall he besprinkle many nations, that is, he (my servant, the Messiah) shall purge them in his own blood"; but this does not accord with the opposed verb שָׁמֵם .[16] Lindblom proposes the translation: "he that is, the servant will (at some time in the future) besprinkle many peoples," that is, purify many peoples from their sins.[17] Muilenburg also retains the meaning of "sprinkle."[18] Young also supports "sprinkle" and interprets it in a priestly sense. He sees the line of the priestly work with other words תשם אשם נפשו in 53:10, יצדיק in 53:11, יפגיע in 53:12.[19] S. R. Driver prefers the LXX reading, holding that the emotional element of "leap up" does not necessarily mean "leap up for joy," but denotes a variety of emotions, which must be decided in the context.[20] If we follow the interpretation which is seen in the beginning of verse 14, "startle" is the natural meaning of יזה , in this context.

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[16] Gesenius, Hebrew and English Lexicon (Grand Rapids: Eerdmans, 1957), p. 541.

[17] J. Lindblom, The Servant Songs in Deutero-Isaiah (Lund: G. W. K., 1951), p. 40.

[18] Muilenburg, p. 618.

[19] E. J. Young, "The Interpretation of יזה in Isaiah 52:15," Westminster Theological Journal, III (1941), 125-132.

[20] Driver, CIII, 92.

53:1. Here we find Deutero-Isaiah's favorite interrogative forms על מי ,מי . We also find זרוע־יהוה as in 40:10; 48:14; 51:5,9; 52:10. The Hebrew literally reads, "the arm of the Lord upon whom has it been revealed." The Dead Sea Scroll has אל מי instead of על מי .

53:2. ויעל is waw consecutive, which connotes a loose connection with what precedes. לפניו is proposed to emend as לפנינו "before us" by Kittel, Thomas,[21] and others. G. R. Driver takes the suffix as referring back to the subject, and quotes 1 Sam. 5:3-4, where it is said that Dagon was נפל לפניו "fallen straight forward."[22] Recently, R. P. Gordon supports the Syriac parallels.[23] L. C. Allen also supports this sense with other similar words נגד and נכח which can be used in this idiomatic sense. For example, in Joshua 6:5 it is read יעלו העם איש נגדו , "and the people shall all go straight up."[24] לפניו in the idiomatic sense thus serves to emphasize the limited, unfulfilled nature of his development. But the text very well can be read as it is, "before him (the Lord)," seeing the loose connection with the preceding verse, for waw consecutive is used in the beginning of this verse. The word יונק "young plant" literally means "sucking one." This word with the word שרש might have some link in mind of the author to the expression in 11:1.

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[21] W. Thomas, _Liber Jesaiae_ (Stuttgart: Württembergische Bibelanstalt, 1968), p. 85.

[22] G. R. Driver, "Linguistic and Textual Problems," _Journal of Theological Studies_, XXXVIII (1937), 48.

[23] R. P. Gordon, "Isaiah LIII 2," _Vetus Testamentum_, XX (1970), 491-492.

[24] L. C. Allen, "Isaiah LIII 2 Again," _Vetus Testamentum_, XXI (1971), 490.

53:3. Duhm thinks the description here means that the servant has leprosy and also he has a task similar to the one Jeremiah experienced in 15:17.[25] G. R. Driver proposes a different reading for חדל אישים "rejected of men," which he renders "shrinking from men," In other words, the Servant being despised by men will not seek their company but chooses rather to hold himself aloof from them. He also proposes a different reading of ידוע חלי, rather than "acquainted with sickness," he has "humbled, disciplined by sickness."[26] With this interpretation, the servant's subjective attitude is emphasized more in relationship to the despised and sick. כמסתר פנים ממנו is a difficult phrase. If מסתר is a noun, the sense of מסתר פנים is "a hiding of face." But it does not make sense (see 45:3). It must be hiphil participle of סתר. A second difficulty is the ambiguity of ממנו. Is it "from us" or "from him"? If we follow the first one, the meaning is, "as a man who hid his face from us." The LXX translates this phrase in this meaning although it omits "from us." The phrase thus becomes a parallel to חדל אישים in the beginning of this verse. The alternative translation is "as a man from whom men hide

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[25]Duhm, p. 397.

[26]G. R. Driver, "Linguistic and Textural Problems," Journal of Theological Studies, XXXVIII, 48-49 and "The Servant of the Lord," Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, CIII, 92-23. W. Thomas has the same view. W. Thomas, "A Consideration of Is. 53 in the Light of Recent Textual and Philological Study," Ephemerides Theologicae Lovanienses, XLIV (1968), 82-83.

their faces." ממנו in this case is the second one "from him." Duhm,[27]
Torrey,[28] North,[29] and others interpret it in this sense.

53:4-6. There are not many textual problems in this short section.
In 53:4, הוא is added with some Manuscripts between מכאבינו and
סבלם. The meaning is the same. In 53:5, the MT reads מְחֹלָל as Poel
participle, "pierced through." Thomas suggests מְחֻלָל Pual, "profane."[30]
The first impression in reading of this section is that the individual
servant is described as suffering innocently. How can the collective
interpretation explain this section?

Torrey says about נגוע in 53:4,

> נגוע means simply "smitten"; there is not the least indication
> nor likelihood, anywhere in the poem, that the figure of a leprous
> person occurred to the author.[31]

Budde says,

> In every respect, then, Israel's suffering, its very annihilation,
> is the prerequisite for the fulfillment of Israel's mission to
> the heathen, for the transmitting of salvation to other nations
> in the form of the religion of Yahweh. Therefore the heathen
> may well say in 53:5b that Israel, the servant of Yahweh, had
> suffered for their salvation. But he suffered also in their
> stead, in expiation of their guilt, as stated in 53:4,5a,6b.[32]

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[27]Duhm, p. 396.

[28]Torrey, p. 253.

[29]North, The Second Isaiah, p. 64.

[30]Thomas, Liber Jesaiae, p. 85.

[31]Torrey, p. 418.

[32]K. Budde, "The So-called 'Ebed-Yahweh Songs,' and the Meaning
of the Term 'Servant of Yahweh' in Isaiah, Chapters 40-55," American
Journal of Theology, III, 85.

On the other hand, Kaufmann who also holds the collective view finds the distinction between the righteous Israel and the general Israel. The general Israel, who are speakers of this drama sings about the righteous Israel, whose marred and tortured visage symbolizes the lowly estate of Israel and the affliction of his exile. He says,

> It is, therefore, impossible to explain 53:4-6 in the sense that the servant alone bore the punishment of the speakers. Indeed the phrase: "And with his stripes we were healed" (v. 5) implies that the speakers also had suffered disease and been healed by merit of the suffering of the servant. We must interpret all these verses in conformity with this.[33]

On the other hand, Orlinsky takes it for granted that this section clearly tells about the individual person, whoever he was, who suffered on account of Israel's transgressions. His main argument is whether this section tells about a vicarious suffering or not. If the author of these verses had intended something of vicarious nature, he would probably have employed the ב of exchange instead of מ which only means, "because of."[34] He maintains that the expression (והוא מחלל)(מ)(פשעינו מדכא)(מ)(עונתינו) 53:5, only means that the servant suffered because of sins of Israel like all other prophets such as Jeremiah, Ezekiel, and others experienced by the same reason.

Engnell, continuously showing parallels between the verses of chapter 53 and Tammuz liturgies, says about this verse,

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[33]Y. Kaufmann, *The Babylonian Captivity and Deutero-Isaiah*, Vol. IV in *History of the Religions of Israel* (New York: Union of American Hebrew Congregations, 1970), p. 157.

[34]H. M. Orlinsky, "The so-called 'Servant of the Lord' and 'Suffering Servant' in Second Isaiah," *Supplements to Vetus Testamentum*, XIV (Leiden: E. J. Brill, 1967), pp. 51-59.

"However, it was our diseases he bore . . . ". From these words on the Servant's expiatory deed through vicarious suffering is the main theme. It does not seem necessary to me to enter any closer upon this subject-matter either. We may content ourselves with a reference to the fact now manifest that the king's vicarious suffering in the New Year Festival by means of which he atones for the sins of the whole people, is one of the cardinal items of the ideology of sacral kingship all over the Ancient Near East, a conception whose main foundations are the retaliation dogma, the substitute offering and the corporalization ideas.[35]

Even though we have many difficult problems about texts from 53:8-12, the fundamental attitudes of these scholars are the same in the following verses.

53:8. The meaning of the phrase ממשפט מעצר is the first problem. Usually it is translated as "from oppression and judgment."[36] King James Version translates "He was taken from prison and from judgment." The LXX reads ἐν τῇ κρίσις αὐτοῦ ἤρθη in his humiliation his judgment was taken away." Vulgata reads, de anguistia, et de judicio sublatus est. Luther follows Vulgata, Er ist aber aus Angst und Gericht genommen. Torrey translates "from dominion and rule he was plucked down," and "The prophet thinks of the glory of David and Solomon, and of the most powerful of their successors."[37] G. W. Ahlstrom emphasizes a sense of a separative מן and translates it as "He is cut off from his just position of power," concluding that the prophet did not speak about himself.[38] P. R. Ackroyd translates, "from

[35] Engnell, XXXI, 84.

[36] RSV; Muilenburg, p. 625; Orlinsky, p. 60.

[37] Torrey, p. 419.

[38] G. W. Ahlstrom, "Notes to Isaiah 53:8," Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, XIII (1968), 95-97.

(royal) power and administration he is removed."[39] His argument is
based on his rendering דור as "assembly," "Community." He maintains
that it "is possible that here it almost has the referring to the
dynasty to which he belongs, the sense of the royal house."[40] North
translates, "After arrest and sentence he was led away."[41] Individual
interpretation is shown very clearly in his case. את-דורו is another
difficult word. The LXX reads τὴν γενεὰν αὐτοῦ τίς διηγήσεται "Who
shall declare his generation?" G. R. Driver suggests "his state" from
the synonyms in Accadian duru "lasting state" and Arabic dauru(n)
"role(in life)" and aldarani "the two states."[42] North translates
"And none gave a thought to his fate."[43] נגזר מארץ חיים "he has
been cut off from the land of the living" is also an obscure expression,
for the following expressions have also problems. מפשע עמי "for the
transgression of my people" has a proper sense when the speaker is the
prophet. But if Israel or nations is the speaker, it must be emended
as Kittel suggests מפשעינו "our transgressions" or מפשעם "their
transgressions." The Dead Sea Scroll reads "his people" instead of "my
people." The last words of this verse are read εἰς θάνατον "led to
death" in the LXX. All these problems cannot be solved separately, but
solved with the understanding of the total context.

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[39] P. R. Ackroyd, "The Meaning of Hebrew דור Considered," Journal of Semitic Studies, XIII (1968), 7.

[40] Ibid.

[41] North, The Second Isaiah, p. 65.

[42] Driver, "The Servant of the Lord, " Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, CIII, 65.

[43] North, The Second Isaiah, p. 65.

53:9. This is also a very difficult verse, where scholars try to find an appropriate sense. No subject is expressed for ויתן. An impersonal subject of the singular third person is expected according to the MT pointing. עשיר "the rich" is translated τοὺς πλουσίους "the rich" in the LXX. It is generally emended as עשי רע "evil-doers." G. R. Driver admits another sense of עשיר "rabble" which the Arabic gutru(n) "Rabble, refuse of mankind" supports.[44] The following word במתיו "in his death" is also proposed with many emendations and interpretations. Dead Sea Scroll reads בומתו "his high place or mound." The LXX reads ἀντὶ τοῦ θανάτου. Driver's preferred suggestion is the reading בּית (=בּ׳)-מוֹתוֹ "his tomb" based on the analogy of the Accadian bit muti "house of death"--"grave."[45] Torrey does not admit the real death of the servant, although he admits "death" is spoken here.

> It is certain that where "death" is spoken of in these verses, it is either in hyperbole or else (as in the present case) in the description of what the onlooking Gentiles expected. They did not dig his grave; they "assigned" it, "designed" it; a significa- tion of the verb used here which is very common. They were all ready to bury him with the criminals, as soon as the last spark of life should be gone. He was "as good as dead." But of course the whole significance of the poem rests on the fact that the Servant did not die, but lived to be brought to triumph.[46]

As Roland de Vaux rightly notices, the tomb of an Israelite was not an individual one, but of the family. Therefore, to be excluded from the family tomb was a punishment from God. Gradually, the times

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[44] Driver, CIII, p. 95.

[45] Driver, CIII, pp. 95-96.

[46] Torrey, pp. 420-421.

of blood reached beyond the grave.[47] Therefore, it is very natural
to surmise from the description in verses 8-9 that the servant, in
spite of his innocence, was buried with the wicked, received not only
a fate of death (which is the emphasis of the LXX because of the
Greek translation), but he was also cut off from the tomb of his
family, or the grave in which he should have naturally been buried, so
that he received a fate of separation from his own people. Thus, we
find the same contrast of the people and the servant as we have seen in
the former songs in their contexts. Then, it is very difficult to hold
the collective view as Torrey does.

53:10. The last three verses speak of the meaning of the ser-
vant's death and its result. The Dead Sea Scroll reads ויחללהו in-
stead of החלי. The meaning then is "That he might wound (or
'pierce') him." The LXX reads, "The Lord is also pleased to cleanse
him from sickness (חלי)." The second person of תשים is a confus-
ing one. Then in this sentence the Lord is addressed with a quick
switch over from the third person in the beginning of this verse and
again with the same switch over to the third person in the last sen-
tence of the same verse (see 52:14). Thomas suggests reading החלים
(נפשו אשם) את-שם "he healed him who made himself an offering
for sin."[48] Otherwise, we may emend the word as ישים , and read
"when he makes his soul an offering for sin." Watermann holds the
view what we need not to confine נפש to the limitation of the

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[47]Roland de Vaux, _Ancient Israel_ (New York: McGraw-Hill Co., 1961),
pp. 54-59.

[48]Thomas, p. 86.

realm of death.　　　נפש rather means "life," indicating the servant's

life on earth. He says,

> "When you shall make his life a guilt offering" is only a forceful
> way of saying, when you regard the life attitude of the martyred
> servant as so right and true that all he suffered was due to the
> wrongs of others, the servant will continue to function, his
> spirit will manifest itself in you and others like you and the
> pleasure of Yahweh will go on to prosper in his hand.[49]

Engnell, of course, finds the parallel in the Tammuz liturgies. He

says,

> The meaning of v. 10 is thus that Yahweh gets appeased when the
> Servant gives his life as an אשם, a guilt offering. The idea
> of the appeasement of the god by means of sacrifices and libations
> is very ancient and especially typical within the Tammuz sphere,
> lately witnessed in the Ugaritic texts. And the expiatory
> sacrifice par preference is the king's self-sacrifice or the

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[49]L. Waterman, "The Martyred Servant Motif of Is. 53," Journal of
Biblical Literature, LVI (1937), 34. Gaster has a similar interpreta-
tion in Interpreter's Dictionary of the Bible. "In Isa. 53:10" (where
no emendation of the text is necessary), it is said of the Suffering
Servant, who undergoes tribulation on behalf of his people, that "if
he let his own person serve as an אשם(lit., if his own person ren-
der אשם; תשים אשם נפשו), then though Yahweh has chosen (at
present) to crush him with sickness, he shall yet see progeny, enjoy
long life." Gaster explains the word אשם in the same page, "The אשם
was not an indemnification, but simply a mulct. Indeed, it had to be
paid over and above the actual restitution of the damage (Lev. 5:15-
16). Its purpose was punitive, not compensatory, and corresponded,
more or less, to the modern concept of a 'debt to society,' which im-
plies far more of retaliatory privation than of material restitution.
In the popular mind, however, a fine paid to an abstract God in respect
of material damage inflicted upon him readily merges into an act of
restitution, and it is therefore not surprising that the payment of it
is sometimes described in the OT by the verb 'restore, give back'
(השיב; Num. 5:7-8; 1 Sam. 6:3-4,8,17)." T. H. Gaster, "Sacrifices
and Offerings, OT," Interpreter's Dictionary of the Bible (New York and
Nashville: Abingdon Press, 1962), IV, 152. K. Köhler interprets it as
the atoning power of suffering experienced by the righteous during
the Exile. "Atonement," Jewish Encyclopedia (New York and London:
Funk and Wagnalls Company, 1902), II, 277.

royal substitute offering. The sacrificial term used in our text, אשם , "guilt offering," is directly interchangeable with חטאת , "sin offering."[50]

The question is whether or not we can see the unique character of the suffering servant in the transformation of ancient categories of sacrifices and libations in this context. The second half of verse 10 speaks about the servant's success. But the expression is very obscure and open for any interpretation. Muilenburg finds a possibility of seeing the idea of resurrection.[51] But "he shall prolong his days" is not an exact expression of resurrection, but the expression of one who is under God's favor and blessing. Then, what about "his offspring"? If the servant is Israel, it means future generations of Israelites. If the servant is an individual, it may mean that the servant will, after his restoration, beget children like Job (Job 42:13-17), or he will see the spiritual children.

53:11. The verb יראה has no object. The LXX supplies φῶς, which is now confirmed by the Dead Sea Scroll. "By his knowledge" may be attached to the preceding verb: "he shall be satisfied by his knowledge." Driver opposes the reading צדיק עבדי as "my righteous servant" (RV). He finds the parallelism with the former sentence. He transfers צדיק "righteous" from after יצדיק and put before it as צדק "righteousness." Then the meaning is "after (or through) the travail of his soul he shall be seated with light, by his suffering he shall be filled with i.e. win full justification." He translates דעת as "humiliation" catching up

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[50]Engnell, XXXI, 861

[51]Muilenburg, p. 629.

ידוע חלי "humbled by suffering" in verse 3.[52] Muilenburg finds a
forensic connotation in the verb יצדיק.[53]

53:12. Muilenburg interprets ב of ברית as the direct object of
אחלק. He translates "Therefore I will divide to him the many as a por-
tion, the countless he will share as boothy."[54] The servant's reward is
described as spoil. למות is again understood as the hyperbole by
Torrey; the meaning then is "utterly, to the very last degree."[55] The
poem closes with the expression of intercession. We have many examples
of intercession, Abraham, Gen. 18:22-32; Moses, Ex. 32:11-14,32; prophets,
Amos 7:1-6; Jer. 7:16; 11:14; 15:1; Ezek. 14:14-20.

Conclusion of the Fourth Song

When we study these textual problems and scholars' opinions, there
are several points in interpreting this song: (1) In this poem, the form
of drama is used, but the question arises as to who is the speaker and
who is the audience. (2) How much emendation may we be allowed to the
texts? (3) How far may we be allowed to find a metaphor in the descrip-
tion of the suffering servant? (4) What is the main motif of the ser-
vant's feature here? Suffering of prophets? Royal suffering? Or vi-
carious suffering and death by the servant?

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[52]Driver, CIII, 101-102.

[53]Muilenburg, p. 630.

[54]Ibid., p. 631.

[55]Torrey, p. 423.

1) This song is easily divided into five sections of almost
equal length. The first section (52:13-15) has 36 words, the second
one (53:1-3) has 36 words, the third one (53:4-6) has 34 words, the
fourth one (53:7-9) has 45 words, and the last one (53:10-13) has 50
words. In the first section, verbs are used in imperfect tense and in
perfect tense. In the last section, verbs are used in imperfect ex-
cept in 10a חפץ, החלי, and three words in verse 12, הערה, נתנה, נשא.
As we have already seen it in Chapter IV, the tense in Hebrew language
is not the same as the Western languages; it means an aspect. We no-
tice that verbs used in imperfect are related with the exaltation and
one used in perfect are related with the suffering and the death, when
these verbs are used for the servant. According to the writer's obser-
vation,[56] perfect tense gives an emphatic dramatic effect more than the
imperfect so that the suffering and the death are described more em-
phatically in this dramatic narrative. The imperfect tense in verse 7
may be explained as a prevailing formula about a prophet(s) suffering
at that time when the audience could be easily appealed to. ולא יפתח פיו

כשה לטבח יובל וכרחל לפני גזזיה נאלמה ולא יפתח פיו may be a
piece of such a story of a suffering servant(s). The author seems to
have used it and rearranged it; the repetition of ולא יפתח פיו is then
well explained. Jeremiah 11:18 לטבח יובל may be explained in the same
way, for the perfect tense is used in the preceding sentence and in the
following sentence. Then, who is the speaker? In 52:13-15 and 53:11-
12, the speaker must be the Lord. But the speaker in 53:1-6 (9) is not

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[56]_Supra_, p. 66.

indicated and this is one of the biggest questions in identifying the person of the servant. Morgenstern who finds a pattern of the classic Greek drama in the four songs rearranges the four songs with 61:1 and 10 as follows:[57]

God is the speaker:	42:1-4.
Chorus:	42:5.
God addresses the Servant:	61:1; 49:9a; 61:10; 49:1-4,5c, 5ab,6.
Chorus:	50:10-4-7,8,9b,8bcde.
Chorus:	52:13-15.
The people speak:	52:1-10.
God is the speaker:	53:11-12.

But this is a very simple rearrangement with many emendations according to his own view. Kaufmann holds that God speaks in 52:13-15 and 53:11-12; the chorus in 53:1-6 and the prophet in 53:7-10. The chorus in 53:1-6 are the Israelites, and they participate in the suffering of the servant who is also Israel.[58] If we take עליך in verse 14 as it is, the servant is standing in the front of the speaker God. The servant is always called "he" in chapter 53. Therefore, he cannot be the speaker, nor the audience. Then, who are "we" in 53:1-6? Who is "my" of "my people" in verse 8? The simplest interpretation is that "we" in 53:1-6 are the chorus who are constituted by the Israelites and the audience are the people of Israel and the "my" of 53:8 is the prophet who is speaking in monologue in 53:7-9. Then, the servant is naturally excluded from being identified as a prophet or as the people of Israel.

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[57] J. Morgenstern, "The Suffering Servant--A New Solution," Vetus Testamentum, XI (1961), 292-295.

[58] Kaufmann, pp. 155-160.

2) Then, how much may we be allowed to emend the texts? There
are cases where we can trust an emendation according to the other
textual proofs. For example, the Dead Sea Scroll has אור after יראה
in 53:11, which confirms the LXX translation. It is better to emend
the MT text and insert אור as supported by grammar and the meter.
But in most cases, we face the question: How far are we allowed to
emend it? Scholars' opinions differ and there are many possibilities
for emending the text in most cases. Whether we are strict or lax
in emending texts, it is difficult to exclude an impression that an
individual servant suffers and dies for others in this narrative.

3) This leads to the third question: How far may we be allowed
to find a metaphor figure in this song? The figure of a young plant
and a root or the figure of sheep have no problem, as it is used
there. The expression, "I will divide him a portion among the great,
and with the mighty he shall divide the spoil" is easily understood
as a metaphor because of the language. But how should the expression
of his sickness, or of his burial be considered? Are we allowed
like Torrey to interpret למות as "as good as dead"? Lindblom
emphasizes the allegorical interpretation of the four songs:

> The result of the researches contained in this chapter is that
> the so called Ebed-Yahweh Songs are all allegorical or sym-
> bolical pictures intended to depict Israel's situation in the
> captivity and Israel's God given task in relation to the
> pagan world. Each of the first three Songs is followed by
> an interpretation or rather application. In the last song
> the description of reality comes first; and then follows the
> symbolic narrative, the object of which is to make the obscure
> reality clear and obvious to the understanding and emotion.
> In two cases (chs. XLIX and L) the personal experiences of
> the prophet serve as a basis of the narrative. Thus, what
> the four Ebed songs have in common is not the figure described,
> but that they all are allegorical narratives composed with
> one and the same intention, namely to elucidate one and the

same reality. The decisive question is no longer: Who is the
Ebed Yahweh in these Songs? but: What are the historical
facts which are to be elucidated by the symbols employed.
The task of the exegete is here the same as in the parable
texts of the Gospels; he has to explain the symbolical narra-
tive as such, and then to analyze the historical reality
which the symbolical narrative points to. These two things
must be kept apart without being intermingled with each other.
Interpreted in this manner the Ebed-Yahweh songs, combined
with their applications into entities which we call 'Ebed-
the Book of Deutero-Isaiah, but fit very well into the con-
text, in accordance to the intentions of whoever compiled
this book.[59]

Lindblom's position has two weak points. How can he say that

in the last Song the description of reality comes first? The ex-

pression "he startled many nations, kings shall shut their mouths"

may very well be allegorical. What is the criterion between the

reality and the allegory as in the case of parables of the New

Testament? Secondly, even though we admit that Ebed-Yahweh Songs

are all allegorical or symbolical pictures, we cannot avoid fac-

ing the final question: of whom does this prophet speak?

4) Of course, it is difficult to say definitely who the ser-

vant is. First we must ask: What is the main motif of the ser-

vant feature in the fourth song? Is it the same as the former

three songs, that is, the prophetic emphasis or not? As we have

seen in the Engnell's article, the royal suffering and sacrifice

from the Tammuz liturgies were emphasized. He concludes that 'Ebed

Yahweh is none other than the Davidic Messiah himself, saying,

Furthermore, the religio-historical elucidation along the
lines of the sacral kingship ideology makes this messianic
interpretation stand as the only possible one, as I opine,
in so evident a manner that it seems indeed a riddle that
Protestant scholars--with single splendid exception like

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[59]Lindblom, p. 51.

Rowley in his above mentioned work, have been able so completely to overlook its necessity.[60]

Engnell's view is criticized from two approaches, one from the theological one, another one from the historical one. Bentzen, having noticed the importance of "the former things" and "the new things," criticized kongeidologi and Adonis-Tammuzh verne' which Engnell and Nyberg hold, saying,

> Myten skal hvile paa forestillingen fra Tammuz-mysteriet, den gammelorientalske kongeidologi og stamfaderfore stillinger. Men hvor kan en gammel myte vaere noget, som ingen før har hort eller set (52:15b)?[61]

Orlinsky objects to Engnell because it is unhistorical. He says:

> Whatever Second Isaiah's style and thought may owe to the specifically Babylonian part of his environment, I cannot take seriously the attempts to associate chapter 53, say, with the mythology and cult of Tammuz. As a matter of fact, Tammuz (or the Ugaritic material adduced) would never have suggested itself in this connection had it not been for the "dying-and-rising" element which was read into our Hebrew text in the early days of Christianity.[62]

E. M. Yamauchi also denies the parallelism between the dying and rising element in the ancient Near East and the Bible. The identification of Tammuz, Adonis, Attis, Osiris, and Baal as expressions of the same type of a rising and dying fertility God must be abandoned. Therefore, biblical studies which assumed the

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[60] Engnell, XXXI, 90.

[61] A. Bentzen, Jesaja Bind II (København: G. E. C. Gaasforlag, 1955), p. 103.

[62] Orlinsky, p. 65.

traditional view of Tammuz's resurrection needs to be drastically revised.[63] Mowinckel also denies the existence of a Babylonian cultic conception in Israel. He thinks that the "Servant of Yahweh" is first and foremost the prophets in the Old Testament. The Servant is, in the main, depicted as a prophet, and not as a king. He also finds that the description in Isaiah 53 of the humiliation, death, and resurrection of the Servant is influenced to some extent by the same style of Psalms. It is written in the style of a "belated dirge" in honour of the Servant.[64] The relationship of Deutero-Isaiah to other prophets and Psalms will be studied in Chapter IX. We will quote a very important sentence from him:

> We are therefore justified in saying that, from one point of view, the Servant is described after the pattern of the innocent sufferers in the psalms of lamentation. He is the ideal innocent sufferer. But the psalms still regard this suffering from a negative point of view. It is unreasonable and incomprehensible, something to be avoided. Accordingly, this formal pattern provides no explanation of the positive value of the Servant's suffering.[65]

It is very difficult to prove that a word or an expression in the fourth song has a special vicarious meaning. We must be satisfied that this song clearly depicts the servant whose positive suffering and death had a special meaning for the people. He was wounded because of the people's transgressions. He was crushed because of the people's iniquities. He did bear the iniquities of

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[63] Edwain M. Yamauchi, "Tammuz and the Bible," _Journal of Biblical Literature_, LXXXIV (1965), 283-290.

[64] S. Mowinckel, _He that Cometh_ (New York: Abingdon Press, 1954), pp. 213-246.

[65] _Ibid._, p. 235.

the people. He bore the sin of many. He died, he was buried.
He was misunderstood by the people. But the Lord highly exalted
him. He shall be lifted up very high. He shall receive plenty of
rewards. He will see the light and prolong his days, he shall
see his offspring. This is quite different from other songs.
We do not find any like this in Deutero-Isaiah. In this respect,
Duhm's view of separating the song from the context is right as
far as this fourth song is concerned. But it does not solve the
problem. Now we can see the four songs together in their context
of chapters 40 to 55. First, we will look briefly at a survey of
the historical background, and then the theological motifs of
Deutero-Isaiah and finally try to elucidate some conclusion about
this paper's theme, "The Relationship of the Four Servant Songs
in their Contexts in Isaiah 40 to 55."

Conclusion of Part I and Part II

As we saw at the beginning, Duhm's theory has three points:
(1) The vocabulary and the style of four songs are deep and calm
which are different from the rest of Deutero-Isaiah; (2) The
four songs can easily be taken out of their contexts without
harming them; (3) The servant figure in these songs is unique.

As to the first point, we have demonstrated through a study
of style and vocabulary that the evidence for isolating the four
songs is inconclusive. There is as much difference between the
style and vocabulary of the individual songs as there is between
the four songs and the rest of Deutero-Isaiah.

Secondly, we see that the first three songs are structured
into their contexts. The different opinions concerning the end
of these three songs show the difficulty involved in removing them
from their contexts. But the last song is rather independent from
the preceding section and from the following one.

Thirdly, we agree that the servant figure is unique. In the
first three songs the description of the servant is strongly in-
fluenced by motifs and functions of the prophetic tradition and
office. But that this is the case in the fourth song cannot be
conclusively demonstrated. This suggests that the suggested theories
that have attempted to describe who the servant is, collective or
individual, autobiographical or ideal messianic, are each based
on part but not all of the evidences. In this approach the exact
meaning of the description of servant's death and burial and the
proper comprehension of the vicarious nature of his life and death

are the crucial points of discussion, and these have not been inter-
preted in a way that is persuasive to everyone. Research needs to
continue here, but we would suggest that it should approach the
problem from a new perspective. We cannot deny there is fluidity be-
tween the individual and collective concepts in Hebrew thought and
in these poems. But, since the fluidity is apparent in other poems
of Deutero-Isaiah, this is not sufficient reason for isolating four
songs from their literary contexts.

We, therefore, would conclude that the reasons for isolating
these songs from their contexts and the evidence presented as
the basis for doing so are inconclusive. We therefore reject the
program initiated by Duhm, which has influenced the research on
these songs for nearly a century. In the following chapters we
shall make some suggestions for a more adequate approach to these
songs. These suggestions assume that the songs belong in their
contexts, since the evidence for removing them is inconclusive.
They consider not only the literary contexts of the songs, but also
the historical circumstances and theological convictions of their
producer.

PART III. THEOLOGICAL ANALYSIS

CHAPTER IX

HISTORICAL BACKGROUND

Scripture gives no clear biographical information concerning
the author of the prophecies contained in chapters 40 to 55. He
did not give his name; he did not mention where or when he lived.
There is no title for his prophecies, and they are not dated.
Except for Cyrus, no contemporary historical figure is mentioned.
The common understanding of scholars is that the author was a
prophet who lived in Babylon among the Jewish exiles and prophesied
around 550-535 B.C. But some scholars argue that the prophecies
were written in the post-exilic age. Torrey who argues for the
unity of chapters 40 to 66 thinks that Deutero-Isaiah composed
these poems not long after the year 407, approximately 400.[1]
His argument depends on several arguments. First, he thinks
there is not a single word in Deutero-Isaiah which points plainly
to Babylon as the place of its composition.[2] Secondly, he thinks
that the name "Cyrus" in 45:1 and 44:28 is an interpolation.[3]
He also thinks that the parallel names "Babylon" and "Chaldea"

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[1] C. C. Torrey, The Second Isaiah, A New Interpretation (Edinburgh: T. & T. Clark, 1928), p. 109.

[2] Ibid., p. 20.

[3] Ibid., pp. 40-44.

in 43:14; 48:14,20 are also interpolations.[4] He criticizes Duhm
and those who follow him as follows:

> He [Duhm] blundered about Cyrus, blundered about the return
> from the exile, failed to see that his people were sinful
> and in need of forgiveness, unduly magnified the importance
> of the Jewish ritual, was unable to see below the surface
> of the heathen forms of worship, was indifferent, or worse
> than indifferent, to the fate of the foreign nations, claimed
> a divine authority which he did not have; and, in general,
> is likely to contradict in any given poem what he had said
> in its predecessor. "The writer's emotion and his delight in
> orating (Inhaltsleere) of his utterances" (Duhm, on 41:12 ff.).
> "Anyone who believed the contrary could have refuted him....
> but for our prophet the mere utterance of his convictions
> is sufficient proof of their validity; he had not even the
> smallest grain of self-criticism" (Idem, on 41:22ff). Even
> those commentators who prefer not to express themselves thus
> bluntly nevertheless fully justify Duhm's estimate by their
> exegesis.[5]

Morgenstern holds that Deutero-Isaiah wrote only chapters 40

to 48 chronologically in the reversed order, that is, from chapters

48 on to chapter 40. Chapters 49 to 66 together with the servant

songs were written around 450 B.C. His argument depends on the

emphasis of the severe persecution which fell upon the Jewish com-

munity of Judea by the neighboring nations or peoples, the

Edomites, Moabites, Ammonites and Philistines, with the approval

of Xerxes. This catastrophe was bigger than the conquest by the

Babylonians under Nebuchadnezzar in 586 B.C. Many were killed,

the rest were taken captive and sold out in the remote countries.

The walls of Jerusalem were thrown down and the city was laid in

ruins. But despite all this, hope persisted and an inspired prophet

appeared and encouraged people to hold fast to God of their fathers

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[4]Ibid., pp. 45-52.

[5]Ibid., pp. 27-28.

and proclaimed the return to the homeland and the restoration of Jerusalem.[6] His argument shows the obscurity of Deutero-Isaiah concerning accurate data of the date and the place of its composition especially in chapters 49 to 55. Quite an opposite view was proposed by W. S. McCullough who holds that Isaiah 56 to 66 was produced by the Isaianic "School" soon after the fall of Jerusalem in 586 B.C. A little later in the same century, another member of the same "school" produced Isaiah 40 to 55.[7]

Therefore, we understand the key passages regarding the date of Deutero-Isaiah are the Cyrus oracles and the Babylon oracles, especially the name "Cyrus" in 44:28 and 45:1. There are several proposals of interpreting the name "Cyrus." The simplest interpretation is the classical one. For instance, Calvin says:

> 44:28 saying to Cyrus. This is a remarkable passage, in which we not only may see the wonderful providence of God, but which likewise contains a striking proof of the truth and certainty of the prophecies. Here "Cyrus" was named long before he was born; for between the death of Manasseh, by whom Isaiah was slain, and the birth of "Cyrus," more than a century intervened.[8]

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[6]Julian Morgenstern, "Jerusalem--485 B.C.," Hebrew Union College Annual, XXVII (1956), 101-179; XXVIII (1957), 15-47; XXXI (1960), 1-29; "Further Light From the Book of Isaiah upon the Catastrophe of 485 B.C. (Isaiah 34; 63:1-6; 60:8-22)," Hebrew Union College Annual, XXXVII (1966), 1-28; "The Message of Deutero-Isaiah in its Sequential Unfolding," Hebrew Union College Annual, XXX (1959), 1-102; "Isaiah 49-55," Hebrew Union College Annual, XXXVI (1965), 1-35.

[7]W. S. McCullough, "A Re-examination of Isaiah 50-66," Journal of Biblical Literature, LXVII (1948), 26-27.

[8]J. Calvin, Commentary on the Book of the Prophet Isaiah (Grand Rapids: Eerdmans, 1948), III, 390.

The second position is to interpret it as a common noun instead
of as a proper noun, which means "the sun" in Persian language.
But there is no scholar who holds this view in this century.[9]
The third position is to delete it as Torrey does. R. K. Harrison
does.[10] J. D. Smart who holds the unity of 35:40-66 like Duhm
but thinks the composition in exilic period says:

> There is no mystery, then why every interpreter who leaves
> Cyrus in the text is forced eventually to chop chapter 45 in
> pieces. (Volz even cuts verses 5-8 apart from verses 1-4)
> But remove Cyrus, and the chapter becomes a splendid unity.[11]

But the meter and the textual research do not offer any sup-
port for deleting it, although Torrey argues on the basis of the
metric patterns.[12] Most scholars keep the name "Cyrus" and count
him as a central figure for fixing the date and for interpreting
the historical situation of Deutero-Isaiah. Meek, trying to fix
the date of Deutero-Isaiah, points to 41:2a; 43:14b; 44:28; 45:1a;
48:14; 48:20 as passages referring to the date of Deutero-Isaiah.[13]

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[9]Cf. C. W. Nägelsbach, "The Prophet Isaiah," Lang's Commentary
on the Holy Scriptures (Grand Rapids: Zondervan Publishing House,
1960), VI, 487-488.

[10]R. K. Harrison, Introduction to the Old Testament (London:
Tyndale Press, 1970), p. 794.

[11]J. D. Smart, History and Theology in Second Isaiah. A
Commentary on Isaiah 35, 40-66 (Philadelphia: The Westminster
Press, 1965), p. 121.

[12]Supra, p. 132, footnote 3

[13]T. J. Meek, "Some Passages Bearing on the Date of Second
Isaiah," Hebrew Union College Annual, XXIII (1950-1951), 173-184.

North fixes the date of prophecy from approximately 547 to 538
B.C. on the basis of the study of the "former things" and the "new
things."[14] Deutero-Isaiah's theology is that He who controls his-
tory is able to announce His purposes before they eventuate. North
understands that ראשנות in 41:22; 42:9; 48:3 refers to the vic-
tories of Cyrus up to the fall of Sardis in 547. Then, הבאות
in 41:22, חדשות in 42:9 and 48:6 refers to Babylon's fall which
must be in the near future. He thinks passages in 41:1-5 agree
admirably with the early triumph of Cyrus, up to the fall of Sardis
in the autumn of 547. "A way with his feet he does not tread"
(41:3) refers to the speed with which Cyrus marched from the Halys
to Sardis, and "passes on safely" (41:3) to the fact that the Lydian
army did not oppose his advance. It is the terminus a quo of the
book of Deutero-Isaiah. In 43:18-21 the חדשות is the expected
new Exodus from Babylon, that is, the terminus ad quem.

On the other hand, Haran thinks that the ראשון alludes to
the fall of Babylon and applies to the event after it had happened.
It defines the terminus a quo; after 539 B.C. The prophet was
speaking after the fall of Babylon and still under the impact
of the event; otherwise it could not have served him as an authenti-
cation of "former" prophecies. The חדשות are concerned chiefly

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[14]C. R. North, "The Former Things and the New Things in Deutero-
Isaiah," Studies in Old Testament Prophecy (Edinburgh: T. & T. Clark,
1957), pp. 111-126

with the miraculous journey to the land of Israel. It must have been the time before the first immigration to Palestine was carried out.[15]

The problems concerning Cyrus become even greater when we compare the text of Cyrus Cylinder and prophecies concerning him in Deutero-Isaiah.

> The worship of Marduk, the king of the gods, he [i.e. Nabonidus] (chang)ed into abomination, daily he used to do evil against his city . . . He (tormented) its (inhabitant)s with corvéework without relief, he ruined them all. Upon their complaints the Lord of gods became terribly angry and (he departed from) their region, (also) the (other) gods living among them left their mansions, wroth that he had brought (them) into Babylon. (But) Marduk (who does care for) . . . on account of (the fact that) the sanctuaries of all their settlements were in ruins and the inhabitants of Sumer and Akkad had become like (living) dead, turned back (his countenance) (his) an(ger) (abated) and he had mercy (upon them). He scanned and looked (through) all the countries, searching for a righteous ruler willing to lead him (i.e. Marduk) (in the annual procession). Then he pronounced the name of Cyrus, king of anshan, declared him to be(come) the ruler of all the world. He made the Guti country and all the Manda-hordes bow in submission to his feet. And he did always endeavor to treat according to justice the black headed whom he has made him conquer. Marduk, the great lord, a protector of his people/worshippers, beheld with pleasure his good deeds and his upright mind (and therefore) ordered him to march against his city Babylon. He made him set out on the road to Babylon going at his side like a real friend. His widespread troops--their number like that of the water of a river, could not be established--strolled along, their weapons packed away. Without any battle, he made him enter his town Babylon, sparing Babylon any calamity. He delivered into his hands Nabonidus, the king who did not wirship him. All the inhabitants of Babylon as well as of the entire country of Sumer and Akkad, princes and governors (included), bowed to him and kissed his feet, jubilant that he (had received) the kingship, and with shining faces. Happily they greeted him as a master through whose help they had come (again) to life from death (and) had all been spared damage and disaster, and they worshipped his name.

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[15]M. Haran, "The Literary Structure and Chronological Framework of the Prophecies in Is. XL-XLVIII," Supplement to Vetus Testamentum, IX (1963), 127-155.

I am Cyrus, king of the world, great king, legitimate king,
king of Babylon, king of Sumer and Akkad, king of four rimes,
son of Cambyses, great king, king of Anshan, Grand son of Cyrus,
great king, king of Anshan, descendant of Teispes, great king,
king of Anshan, of a family (which) always (exercised) king-
ship; whose rule Bel and Nebo love, whom they want as king to
please their hearts.
When I entered Babylon as a friend and (when) I established
the seat of the government in the palace of the ruler under
jubilation and rejoicing Marduk the great lord, (induced)
the magnanimous inhabitants of Babylon (to love me), and I
was daily endeavouring to worship him. My numerous troops
walked around in Babylon in peace, I did not allow anybody
to terrorize (any place) of the (country of Sumer) and Akkad.
I strove for peace in Babylon and in all his (other) sacred
cities. As to the inhabitants of Babylon (who) against the
will of the gods (had/were, I abolished) the corvée which was
against their (social) standing, I brought relief to their
dilapidated housing, putting an end to their complaints.
Marduk, the great lord, was well pleased with my deeds and
sent friendly blessings to myself, Cyrus, the king who worships
him, to Cambyses, my son, the offspring of (my) loins, as well
as to all my troops, and we all (praised) his great (godhead)
joyously, standing before him in peace.
Furthermore, I resettled upon the command of Marduk, the
great lord, all the gods of Sumer and Akkad whom Nabonidus
has brought into Babylon to the anger of the lord of the gods,
unharmed, in their (former) chapels, the places which make
them happy.
May all the gods whom I have resettled in their sacred cities
ask daily Bel and Nebo for a long life for me and may they
recommend me (to him); to Marduk, my lord, they may say this:
"Cyrus, the king who worships you, and Cambyses, his son"
all of them I settled in a peaceful place . . . ducks and doves
I endeavoured to fortify/repair their dwelling places.
All the kings of the entire world from the Upper to the Lower
Sea, those who are seated in throne rooms, (those who) live
in other (types of buildings as well as) all the kings of the
West land living in tents, brought their heavy tributes and
kissed my feet in Babylon. (As to the region) from as far as
Ashur and Susa, Agade, Eshunna, the towns Zamban, Me-Turnu,
Der as well as the region of the Gutians, I returned to sacred
cities of which have been ruins for a long time, the images
which (used) to live therein and established for them permanent
sanctuaries, I (also) gathered all their (former) inhabitants
and returned (to them) their habitations.[16]

There are several questions about his work in Babylon.

According to this text, Cyrus protected the people in Babylon and

[16]J. B. Pritchard, editor, <u>Ancient Near Eastern Texts</u> (New
Jersey: Princeton University Press, 1969), pp. 315-316.

removed their pressures. It is different from the prophecy in Is. 47:14 where the Babylonians shall be destroyed utterly. Cyrus also treated gods with respect and worship, including Bel and Nebo. It is also against Is. 46:1-2. Cyrus himself worshiped Marduk, the chief god of Babylon. He recognized that Marduk gave him a victory against Nabonidus who worshiped the moon god and disregarded Gods in Babylon.[17] This is different from Is. 45:3, "I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the Lord, the God of Israel, who call you by your name." In the text, it is written, "I returned (to them) their habitations." Does it include the return of Jewish people? Deutero-Isaiah tells nothing about the return as an actual historical event. Josephus tells about the return as follows:

> This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished.[18]

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[17]Nabonidus (556-539 B.C.) was chosen by priests, when Labashi-Marduk was killed. As his mother was a priestess of the moon-god, he turned back to this god, and disregarded ceremonies of the New Year's festival. He made his son, Belshazzar the vice king and let him rule the kingdom, while he lived at Haran, Ur and Sippar, where he built new temples for sun-god and moon-god. Therefore the administration was carried by his son, Belshazzar. But the responsibility of the fall of Babylon is attributed to Nabonidus. Pritchard. D. W. Thomas, Documents From Old Testament Times (New York: Harper and Row, 1958), pp. 89-91.

[18]Josephus, "Antiquities of the Jews," Complete Works of Flavious Josephus (Grand Rapids: Kregel Publications, 1960), p. 228.

He probably wrote it from sources in Ezra 1:1-7; 5:13-15;
6:3-5 and Apocrypha, First Ezra 2:1-10. Therefore, we may evaluate
the text as a secondary source. Another difficult problem is that
Cyrus is called משיחו "his anointed" (45:1). If this is so, then
how could Deutero-Isaiah have called him such, since he was a
heathen king who worshiped other gods? Smart says:

> If Cyrus is the human agent here, then he is indeed the
> "anointed one" in whom God "fulfills all his purpose."
> Duhm, Kittel, Mowinckel, and most recently Jenni, recogniz-
> ing how unlikely it is that any Israelite would identify a
> foreign king with the Messiah, have tried to establish a special
> use of the title in this one instance as merely a name to indi-
> cate the high rank of God's chosen instrument who performs a
> limited task, "perhaps a military-political expression for the
> high place of trust that Cyrus holds with Yahweh."[19]

If we delete the name "Cyrus," the meaning of 45:1-3 changes
completely. It is no more the military conquests which Cyrus did,
but the spiritual influence which God's anointed servant does for
the establishment of the universal kingdom. Then, the pericope of
44:24-45:8 would be "God's plan of salvation through the anointed
servant." This pericope would then not only be another song of
the servant but would shed new light upon the role of the servant
as it relates to his royal characteristics. But the meter of the
text does not allow us easily to delete the name "Cyrus" from the
text. We have no textual problem.

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[19]Smart, p. 120. Von Rad says, "It is certainly remarkable
that Yahweh calls Cyrus 'his anointed' (Is. XLV. I), but this is no
more than a rousing rhetorical exaggeration inspired by the actual
situation," Old Testament Theology, II, Translated by D. M. G.
Stalker (New York and Evanston: Harper and Row, 1965), p. 244.

Is there any solution to these discrepancies between the Cyrus Cylinder texts and the biblical texts without crossing his name out from the text in 44:28 and 45:1 like Torrey and Smart do? Before we say anything, we will look at other comments about the historical background and the theological motifs of Deutero-Isaiah.

When Nebuchadnezzar came to besiege Jerusalem in 597 B.C., Jehoiakim died before the city was taken, but his son Jehoiachin was brought to Babylon as a captive, although he was a mere youth. He lived there for 37 years. Zedekiah, his uncle, succeeded Jehoachin, and ruled for 11 years (597-586 B.C.). In 586 B.C. he rebelled once more against Babylon. In 586 on the ninth of _Ab_ the Babylonians entered the city.[20] Zedekiah, who sought to escape, was captured at Jericho and sent to Nebuchadnezzar at Riblah. His sons were executed and he was blinded and sent to Babylon where he died shortly after. A month after the conquest, Jerusalem was completely destroyed, the temple was burned, and a part of the population was carried into exile. Bright says, "The state of Judah had ended forever."[21] Muilenburg says, "The royal line of David had come to an end."[22] But did people really think that the royal line of David had come to an end? A collection of cuneiform tables, published in 1939

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[20]In this paper, chronological data are consulted mainly with the following two books: J. Bright, _A History of Israel_ (Philadelphia: The Westminster Press, 1959), pp. 288-355; J. Finegan, _Handbook of Biblical Chronology_, Translated by Prince Mikasanomiya into Japanese (Tokyo: Iwanami Publishing House, 1967).

[21]Bright, p. 309.

[22]C. Muilenburg, "The Book of Isaiah, Chapters 40-66," _The Interpreter's Bible_, V (New York: Abingdon Press, 1956), p. 395.

by E. F. Weidner,[23] contains lists of payments of rations to cap-
tives from the tenth to the thirty-fifth year of Nebuchadnezzar
(595-570 B.C.). Among the princes, we find the name of Yehoiachin
as Yáukinu the king of the land Yáhudu. This shows that even
Babylonians regarded him as the king of Judah, while they placed
Zedekiah as regent. Ezekiel counted the year by Jehoiachin, Ezek.
1:2. Three inscribed jar handles found in Palestine bear the in-
scription, "Belonging to Eliakim, steward of Jehoiachin." Albright
says:

> We may, therefore, confidently assign our stamps to the reign
> of Zedekiah, who was regarded by a large party in Judah as
> only the regent for the king de jure, Joiachin, whose return
> was awaited.[24]

As it was written in 2 Kings 25:27-28, Jehoiachin was released
by Amel Marduk (562-560 B.C.) from prison 37 years after his captivity
and was provided with suitable garments and meals—appropriate for
his royal status. It is natural to surmise that many Jewish people
waited for his return to Jerusalem, thinking that the Davidic line
had not yet ceased.

Another important factor is that the Babylonian exile seems
to be not so grievous as it is commonly believed. The number of
Judeans who were brought into exile was not large, less than 5,000.
In Babylon they apparently enjoyed considerable freedom. As it is

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[23]E. F. Weidner, "Jojachin, König von Juda, in Babylonischen
Keilschriften," Mélanges Syriens, II (Paris: P. Geuthner, 1939), pp.
923-927. Cf. Pritchard, p. 308.

[24]W. F. Albright, "The Seal of Eliakim and the Latest Pre-Exilic
History of Judah," Journal of Biblical Literature, LI (1932), 102.

stated in Jer. 29:4-7 they seem to have been allowed to have houses
and to cultivate land. They were allowed to gather together (Ezek.
8:1; 14:1; 20:1). We must distinguish between the catastrophe when
Jerusalem was handed over into the hands of the enemy and brought
in chains into exile, and when the people lived a normal life in
Babylon as exiles. Kaufmann says:

> There are many references in Scripture to the torments of the
> destruction and the captivity; but this is not decisive with
> respect to our problem. If it be assumed that all the prominent
> exiles were transported in chains, this is still only a tempo-
> rary suffering, and irrelevant to the condition of the diaspora.
> Also, Ps. 137 is a description only of the torment of the cara-
> van of exiles on the way to the land of exiles. From Lamentations,
> including the verses which mention forced labor (1:1; 5:5) we
> learn nothing of the life of the exiles in Babylon. Is. 47:6
> and 51:23 are also descriptive of the hour of the catastrophe.[25]

The description of Ezra 1:5-6; 2:64; 8:15-20 shows that those
who were willing to go back to Jerusalem after Cyrus' enthronement
were few compared to those who wanted to stay at Babylon.

In Babylon participation in the regular cult was impossible.
They lost the ark. They had no temple. The sacrificial cult was
not practiced. On the other hand, keeping the sabbath was emphasized
much more than before (Ezek. 20:12-24; 22:8,25; 23:38). The prac-
tice of circumcision was also strictly kept. The sacred writings
were read more eagerly than before. In general, the exiles were
not so hard as to religious cultic exercise as Westermann says:

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[25]Y. Kaufmann, _The Babylonian Captivity and Deutero-Isaiah_, Vo. IV
in _History of the Religion of Israel_ (New York: Union of American
Hebrew Congregations, 1970), p. 6.

Neither in Ezekiel nor in Deutero-Isaiah is there the slightest evidence that they were forced to worship the gods of Babylon.[26]

According to Kaufmann, the exile was not the period of fighting against the idols of Babylon or of establishing Yahweh monotheism.[27] Even the universalism of Deutero-Isaiah is rooted in the universalism of Israel. He says:

> The gods had ceased to be in Israel many generations ago. Deutero-Isaiah did not create monotheism. He inherited a faith long since established in Israel. Likewise, there is no basis for efforts to attach the thought of Deutero-Isaiah to the spirit of the age, to the influence of the Babylonian civilization as it developed during Persian period.[28]

The exile was not the period of fighting against the idols of Babylon or establishing Yahweh monotheism. Then, how can we deal with the oracles of idol-worship in chapters 40 to 48? (1) Was it mainly the reflection of the pre-exilic exercises? (2) Is it the proof of post-exilic production? The former position is claimed by Kaufmann and the latter one by Torrey. In their arguments, oracles in chapters 56 to 66 are also considered, for they hold the view of the unity of chapters 40 to 66. (3) Shall we delete them as Westermann does? (4) Another possibility is to combine oracles with the theological concept of hardened hearts as this paper proposes.

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[26]C. Westermann, Isaiah 40-66, Translated by D. M. G. Stalker (Philadelphia: Westminster Press, 1969), p. 6.

[27]Cf. J. P. Hyatt, "The Sources of the Suffering Servant Idea," Journal of Near Eastern Studies, III (1944), 79-86. He concluded Second Isaiah was written after the struggle with paganism had been won and monotheism had become finally established, p. 86.

[27]Kaufmann, p. 99.

Besides, the common understanding of historical background of prophecies as above mentioned has several questions: (1) Why is not the name of Cyrus mentioned except 44:28 and 45:1 while his coming is prophesied in 41:1-7(?),23-24; 44:24-45:7; 46:11 and 48:15? (2) Why, on the other hand, is his name mentioned in 44:28 and 45:1? (3) Why are the descriptions of the Cyrus' coming obscure, if the author saw or heard his historical appearance? (4) Why was the author silent about Cyrus after his conquest of Babylon?

How could we find a solution to these questions without deleting any oracles, or the term "Cyrus"? These questions are also to be considered in the framework of the total context of the theology of Deutero-Isaiah.

CHAPTER X

THEOLOGICAL MOTIFS

Even though we know nothing about Deutero-Isaiah himself
and the historical background of this book still has many ques-
tions to be considered, the theological thought is generally clear:
Monotheism, God the Creator and the Redeemer, His act in salvation
history, and His people, their obstinacy and the new work of right-
eousness through the servant towards Israel and the nations. But
how are the four servant songs related in their contexts, and who
is the servant? This is still an unsolved question. We will first
look at the relationship between Deutero-Isaiah and the other prophets
and the traditions.

We have found that the four servant songs have many similarities
with Jeremiah. Further, Jeremiah 30 to 33 is the section where
the Lord's promise is emphasized. The Lord has delivered Israel
into exile because of her sin. However, he never rejected His
people. Though they were purged, they will return to the land.
The Lord will establish the new covenant. "But this is the covenant
which I will make with the house of Israel after those days, says
the Lord: I will put my law within them, and I will write it upon
their hearts; and I will be their God, and they shall be my people"
(Jer. 31:33). This hope of return and the promise of prosperity are also
seen in Is. 41:8-10; 43:1-7; 44:1-5; 49:7-26; and in most parts
of chapters 41, 52, 54 and 55. But the difference is that Jeremiah
speaks of a ruler who is to govern Israel after the return of the

Davidic royal line. Another difference is that in Jeremiah the Lord makes the covenant with Israel, while in Isaiah the servant himself is the covenant (42:6; 49:8). We also see the similarities with Ezekiel, especially in chapters 33 to 37. In these chapters the oracles of Restoration are found. The people have been punished because of their sins, but this has brought about the profanation of the Lord's holy name; therefore He will restore them and let them return so that he may bless them with prosperity, and the nations shall acknowledge His power. The motive of the Lord's action is His holy name. "The holy name" is the key word of Ezekiel. He also depicts the arrangement of the new temple and the allotment of the 12 tribes in chapters 40 to 48. There is still נשיא "the prince," besides the priestly and Levitical area and the Holy area. Deutero-Isaiah has no definite plan for a new Jerusalem, though he emphasizes the return, the restoration of Zion, and the resulting prosperity mainly in a poetical figure. On the other hand, the emphasis of the God of Israel, as Creator of heavens and the earth and as the Redeemer is not seen in Jeremiah nor in Ezekiel. The thought of "the former things" and "the new things" are also not found there. Of course, there is no dynamic speech of trials between God and Idols, and nations. Even though there are similarities between Jeremiah's suffering and the servant's suffering in Deutero-Isaiah, Jeremiah's suffering is not positive, especially in its value for the people.[1] The description of the

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[1] F. A. Farley, "Jeremiah and 'The Suffering Servant of Jehovah' in Deutero-Isaiah," Expository Times, XXXVIII (1926-1927), 521-524. He concludes that the Servant's seeing the resurrection to life, the fruit of his toil and suffering, and as continuing nature of his mission with increasing success has no parallel in the life of Jeremiah.

death and the glorious result of death is also quite unique in the suffering servant. In Ezekiel, the servant is David himself (34: 23). He has no suffering motif, but a new shepherd, which is ascribed to the Lord himself in Deutero-Isaiah (40:11).

How should the songs be compared with the Psalms? We have already seen how Engnell's view of Tammuz liturgies influenced the idea of the suffering and death of the servant. O'Donnell finds Hebrew royal ideology in the fourth servant song.[2] The first characteristic is the title 'Ebed Yahweh itself. 52:13 and 53:11 correspond to the royal Ps. 89:20b-21. "I have raised up a chosen one from the people, I have found David my servant, with my holy oil I have anointed him." Is. 49:1 and 42:1 also correspond with it. A second royal characteristic is the exaltation of the servant in 52:13, which corresponds to Ps. 2:10; 89:17-38. A third indication of the royal influence is seen in the royal suffering and humiliation. In Ps. 18:3,17,18; 22:7-8; 49:5-6; 69:4,18,22; 86:14 and 118:10-12 the king is pictured surrounded by his enemies. In Ps. 18:4-5; 22:1-2,6-18; 49:14; 69:1-3,14-15; 86:13; 88:3-9,15-18; 116:3,8 and 118:13, the king is pictured as one who was swallowed up by the chaos of waters and sank into death. In Ps. 18:1-3,6; 22:2,19-21,24; 69:13-18; 86:1,3-10,15-17; 88:1-2,13-14; 116:1-2,4 and 118:5,25, the king still trusts in the Lord and calls upon him for help in the desperate situation. In Ps. 18:6-20,23-48; 22:23-24,27-31; 49:15; 60:29-36; 86:13; 116:5-8; 118:1-8,10-16,19-24, the

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[2] R. E. O'Donnell, "A Possible Source for the Suffering of the Servant in Is. 52:13-53:12," Dunwoody Review, IV (1964), 29-42.

Lord hears the supplication of his servant and delivers him through the direct intervention. In Ps. 18:19-24; 22:25; 69:6-11; 86:2, 11-12; 116:16-17, the reason why the Lord delivered the king is described as the king's righteousness and obedience. In Ps. 18: 50; 22:26-31; 69:32-36; 116:12-19, the final glorious result of exaltation is described.

Even though we have not yet come to the common understanding of Sitz im Leben of the royal psalms, many scholars recognize the influence of royal cutlic rites upon the idea of the suffering servant. H. H. Rowley says:

> This evidence would seem to justify the inference that the concepts of the Davidic Messiah and of the Suffering Servant alike had their roots in the royal cultic rites.[3]

Cullmann agrees with H. H. Rowley, saying:

> We may add that the kingship cult led to both concepts--to that of Messiah and to that of the Suffering Servant of God.[4]

Eichrodt is the same:

> The 'ebed Yhwh of Deutero-Isaiah is indeed to be understood as an individual figure, though neither as a prophet (with Mowinckel), nor as a teacher of Torah (with Duhm et al), but as a royal figure, which has none the less acquired characteristics deriving from other sources.[5]

Bright is more synthetic, saying:

> We may be sure, too that there had been much reflection on the sufferings of prophets and others, borne innocently

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[3]H. H. Rowley, The Servant of the Lord, and Other Essays on the OT, Revised (Oxford: Basil Blackwell, 1965), p. 92.

[4]Oscar Cullmann, The Christology of the New Testament (Philadelphia: The Westminster Press, 1959), p. 56.

[5]W. Eichrodt, Theology of the OT, Translated by J. A. Baker (Philadelphia: The Westminster Press, 1961), p. 483.

in God's service, as well as on the national suffering, which
was too deep to be explained simply as a punishment for sin.
Aside from this concepts borrowed from the environment may have
played a part: for example, the myth of the dying and rising
god, or the role of the Oriental king as the cultic representa-
tive of his people who, on occasion, ritually assumed their
sins.[6]

Besides the parallels between the royal psalms and the servant

songs, we also notice parallels between psalms of lament and songs

of the servant. Psalms 27 and 142 are the personal lament of the

persecuted and both have the same expression of ארץ היים "the

land of living" (27:13; 142:6) which echo in Is. 53:8, "He was cut

off out of the land of living." Ps. 139:13-16 has the expression

of the forming from the womb which echos Is. 49:1 (see 44:4; 49:5).

Psalms 35 and 109 are individual lament psalms which have the title

עבד , 35:27; 109:28. We have many expressions of suffering,

shame, reproach, and contending, vindication, confidence, and help

of the Lord in the lament Psalms. Psalm 44 is the congregational la-

ment. It belongs to "guiltless" psalms. It is post-exilic. But

there are many similarities between this psalm and the servant song,

Ps. 44:4 "for thou didst delight in them" רציתם recalls Is. 42:

1, "My chosen, in whom my soul delights" רצתה . Ps. 44:19, "Our

heart has not turned back" לא נסוג אחור לבנו parallels Is. 50:

5, "I turned not backward" אחור לא נסוגתי . In Ps. 44:20,

the nation is crushed דכה; which is paralleled in Is. 53:5,10 where

the servant is crushed, דכא. In Ps. 44:23, Israel says "we are

accounted as sheep for the slaughter" נחשבנו כצאן טבחה which

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[6] J. Bright, A History of Israel (Philadelphia: The Westminster
Press, 1959), p. 340.

parallels Is. 53:7 כשה לטבח יובל . See Jer. 11:19. In Ps. 44:
24, Israel calls unto the Lord, "Rouse thy self" עורה which
parallels Is. 51:9 "Awake, awake," עורי עורי. We shall notice
that in 44:26, the singular is used to refer to Israel, "our soul"
and "our body" where Israel is pictured as a person who cleaves to
the ground.

But the most important aspect for the research of the theological
motifs of Deutero-Isaiah is his relationship with the old traditions.
Von Rad cites that the three election traditions (of the Exodus, of
David, and of Zion) which constitute the whole of prophecy are all
taken up by Deutero-Isaiah and used by him in striking poems.[7] But
the most prominent tradition is the tradition of Exodus.[8] We noticed
that David's name only occurs in 55:3. It would be different if
we had his name in four songs or in chapters 40 to 48 even though
it occurs only once, because these sections are the most important
part for giving light to the theme of this paper. The following ex-
pression is also special, "I will make with you an everlasting
covenant, my steadfast, sure love for David." It is not the promise
of a revival of the Davidic line, but the promise to Israel, and
this promise is the same promise which was once given to David.

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[7]Von Rad, Old Testament Theology, II, Translated by D. M. G.
Stalker (New York and Evanston: Harper and Row, 1965), p. 239.

[8]Cf. B. W. Anderson, "Exodus Typology in Second Isaiah,"
Israel's Prophetic Heritage, Essays in Honor of James Mullenburg,
Edited by B. W. Anderson and W. Harrelson (New York: Harper & Brothers,
1962), pp. 177-195. J. Blenleinsopp, "Scope and Depth of Exodus
Tradition in Deutero-Isaiah 40-55," The Dynamism of Biblical Tra-
dition, Concilium (New York: Paulist Press, 1967), XX, 41-50.

Israel herself becomes the ruler נָגִיד for nations (55:4) (Ezek. 48:31, נָשִׂיא). The tradition of Exodus appears throughout Deutero-Isaiah.

40:3-5	The highway in the wilderness.
41:17-20	The transformation of the wilderness.
42:14-16	Yahweh leads his people in a way they do not know.
43:1-3	Israel is redeemed and brought back safely.
43:14-21	Proclamation of the new Exodus.
48:20-21	The Exodus from Babylon.
49:8-12	The new entry into the promised land.
51:9-10	The new victory at the sea.
52:11-12	The new Exodus.
55:12-13	Israel shall go out in joy and peace.

Since Deutero-Isaiah was familiar with the Exodus tradition, it is not surprising that he sometimes speaks of the election of Abraham, 41:8; 51:2. But it is strange that there is no name of Moses. George Widengren explains the silence of the prophets with the exception of Hosea as follows:

> The prophets, with the exception of Hosea, belonged to Judah. There silence about Moses is for that reason easy to explain. They were not acquainted with Northern traditions before the time of Jeremiah, who received these traditions in their Deuteronomic shaping.
> . . . .
> The figure of Moses was thus taken into the Southern Kingdom thanks chiefly to Deuteronomic circles, through whom also Moses found his way into the historical books of Deuteronomic inspiration.[9]

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[9]Geo. Widengren, "What do we know about Moses?," *Proclamation and Presence*, edited by Durhum and Porter (Richmond: John Knox Press, 1970), p. 46. He thinks that the names of Moses, Aaron and Miriam in Micah 6:4 are a later addition, (p. 23).

Applying his theory to Deutero-Isaiah, we are led to ask the following two questions: (1) What is the relationship of Deutero-Isaiah to the Deuteronomic circle? Did he stand in a separate tradition apart from the main traditional group of Deuteronomic circle, which even influenced Jeremiah? (2) Why does Deutero-Isaiah not mention the name of any of the prophets? Is there any parallel between silence concerning Moses and that of the other prophets?

It is better to explain this fact of silence from another point of view. For Deutero-Isaiah, the emphasis of the Exodus is a most important matter. But the emphasis of the Exodus tradition is not the repetition of the old Exodus, rather it must be the new Exodus. Pattern is the same, the promises to the fathers, the deliverance from the slavery land, the Lord's intervention as a warrior, the journey through the wilderness, and the reentry into the promised land. But the content is different. It is completely new. We also notice that there is no emphasis on the Sinai covenant. תורה is used in a broad meaning, 42:4,21,24; 51:4,7.   ברית is also used in special meanings, referring to the servant himself, 42:6; 49:8, and referring to the new age, 54:10; 55:3.

This leads us to another important theological motif in Deutero-Isaiah. That is the combination of the creation tradition and the salvation tradition. According to von Rad, creation faith has no independent status as an article of faith in itself. Rather there must be a soteriological understanding of creation.

> It is instructive to look at Deutero-Isaiah, who is commonly regarded, along with the Priestly Document, as the chief witness about Creation. However, even a quick glance at the passages in question shows that the allusions to Jahweh as the creator are far from being the primary subject of

Deutero-Isaiah's message. Thus, in, for example, Is. xlii. 5
or xliii, l he uses, in subordinate clauses, hymnlike descrip-
tions of Jehweh such as "he who created the heavens," "he who
created you, who formed you," but only to pass over in the
principal clause to a soteriological statement "fear not,
I redeem thee."[10]

Keane also follows von Rad's view:

By contrast with the earlier prophets, II Isaiah has effected
a complete change in the manner of proclaiming God's stead-
fast love for man. Instead of relying solely upon the familiar
Exodus typology of divine election to show God's love and
faithfulness, he is also able to refer to the creation of
the world as one of God's salvific acts. Nevertheless the
creation faith of II Isaiah remains firmly within the sphere
of soteriology: Creation is a historical salvific act.
This is evident by the way II Isaiah interchanges the verb,
bara, to speak of all the historical deeds of Yahweh - his
creation and election. There has been a complete absorption
of the doctrine of creation into the prophetic doctrine of
salvation. II Isaiah alone is able to proclaim: "For now
your creator will be your husband . . . and your redeemer will
be the Holy One of Israel who is called the God of the whole
earth" (54:5).[11]

For Deutero-Isaiah, salvation is not a mere word of God of

encouragement. It is not a mere ethical system, nor any ritual

observance. It is God's history of salvation. Deliverance from

Babylon, the new Exodus has to be considered in this framework.

Another important aspect of this theological thought is the

word of God. God, the creator and the redeemer, works through

the history. But God as such is demonstrated through the word

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[10] G. von Rad, Old Testament Theology, I, Translated by D.
M. G. Stalker (New York and Evanston: Harper & Row, 1962), 137.
Further he says, "But this soteriological understanding of Creation
is not by any means a peculiarity confined to Deutero-Isaiah" (p. 138).
"And Israel only discovered the correct theological relationship of
the two when she learned to see Creation too as connected theologically
with the saving history" (p. 136).

[11] D. P. Keane, "Creation Faith in Second Isaiah," Dunwoody Review,
II (1971), 74. Cf. P. B. Harner, "Creation Faith in Deutero-Isaiah,"
Vetus Testamentum, XVII (1967), 298-306.

of God. The word of God is indispensable with the work of God.
The whole book of Deutero-Isaiah is framed around the divine ora-
cles. We have already studied the divine oracles' formulae in the
end of Chapter IV. Chapter 40 starts with יאמר אלהיכם. In 40:
6-8, men's frailty is contrasted not with God's eternity, but with
the eternity of the word of God. In 55:11, we have a famous word,
"so shall my word be that goes forth from my mouth; it shall not
return to me empty, but it shall accomplish that which I purpose,
and prosper in the thing which I sent it." In this respect,
Israel is not only the object of God's love and election, but also
the witness of God's salvation history. He is called אתה עדי
(44:8). The people of Israel had been informed by the Lord in advance
as to events which yet lay in the future. When subsequent history
proves that information is correct, Israel must witness to the fact
that the Lord had announced beforehand and it was the salvation
history which the God of Israel worked. Prophets of Israel had
their function to perform within this framework. They carried the
messages of God. They prophesied, things must come to fulfill-
ment so that people may know the God of Israel as the true God of
history. Deutero-Isaiah stands in the prophetic tradition of Israel.
He finds himself in the succession to the former prophets (Is.
44:26; 45:19).

But the history of Israel shows that Israel did not fulfill
their task as the witness of God. They were obstinate and stubborn
(46:12; 48:4). They were blind and deaf (42:19-20; 43:8). They
and their fathers rebelled against God and burdened Him with sin
and iniquities (43:22-24; 46:8; 48:1,8; 50:1). They complained

against Him (40:27; 49:14). Israel was formed, elected and delivered
from Egypt to be the servant of the Lord. The Exodus tradition
had two aspects: One aspect was that God worked in the history of
salvation in a way that He manifested Himself as the Creator as
well as the Redeemer. Another aspect is that this event wrought
by God should be told again and again by Israel, the servant, for
magnifying God and demonstrating that God is such a God. But Israel
could not fulfill the second aspect so that God handed Israel into
exile. But God will again demonstrate His deity in the new Exodus.
The principle is the same. God is the Creator and the Redeemer.
God shall be manifested in the salvation history. It must be
witnessed as such through the word of God, which is carried by
his servant. But Israel cannot fulfill it. Therefore, God needs
the new servant in the new Exodus. He will bring the new Israel
into the new Zion. The pattern is the same, but everything is
new.

EMPHASIS ON NEWNESS

The basic theme of Deutero-Isaiah is monotheism. The God of Israel is the only God (44:6; 46:9). He is the beginning and the last (41:4; 46:9). The uniqueness of the theological thought lay in his understanding that this God is both the Creator and the Redeemer at the same time. He who called, formed, elected and delivered Israel from among nations is the Creator of the heavens and the earth. He is the upholder of the history. Therefore, this God manifests Himself in the saving history of Israel, that is the Exodus. At the same time, the manifestation of such a God should be testified through His chosen servant, Israel. The word of God is carried through prophets, then Israel (both are called the servants of the Lord), to the nations so that God may be known as God of Israel, the Creator and the Redeemer. But Israel failed to witness this truth. Therefore, God handed them into exile. But God will work again the new Exodus, redeeming the people from the exile. The pattern--Creation-Redemption-New Exodus--appears again and again in Deutero-Isaiah. For example, in 51:9-11 we see that Deutero-Isaiah uses the mythology which symbolizes the victory of the Lord over the world (verse 9), then the creative victory of the Lord is manifested in deliverance by the first Exodus (verse 10). Then the new Exodus comes and the redeemed ones return to Zion with joy and happiness (verse 11). Everything is renewed: the whole nature is changed into newness. It is the new people which is

purified: it is the new Jerusalem. It is the new age and the new
song. Everything is new, therefore, "Remember not the former things,
nor consider what is past! Behold, I am doing a new thing, now it
sprouts forth" (43:18-19). The new people whom the Lord formed
for Himself shall declare His praise. Cyrus oracles must be seen
in this light of the new Exodus. When we studied Cyrus oracles,
we noticed two things. First, his name occurs only twice in 44:28
and 45:1. Secondly, the information concerning Cyrus from the cylinder
contradicts the prophecies in Deutero-Isaiah. The fact that some
scholars delete the name "Cyrus" shows that the image is very
vague. He is called not only "the servant" but also "the anointed
one."

As we have seen before, Cyrus does not appear after chapter 49.
The common understanding is that Deutero-Isaiah saw him as the de-
liverer sent by the Lord, but when the prophet saw the real atti-
tude of Cyrus towards the gods in Babylon, he was very much disap-
pointed and prophesied about the new servant. In this case, the
first song has to be considered as an interpolation, if he holds
the individual theory. And the main principle is the discontinuity
of the servant Cyrus from the servant figure in the servant songs.
But if we approach the Cyrus prophecies from the theological motifs
contained in Deutero-Isaiah, we can see the continuity between the
two servants in contrast to the servant Israel. The starting point
is not from the historical situation, but from the drama of Creation-
Redemption-New Exodus, where God is the main figure. He is the
one, who creates, who forms, who redeems, who speaks. As Israel
failed to do the task as the servant of the Lord, the Lord, shall

work through another servant. The "newness" of the new servant has

a special meaning. It is not only new, but also it is related to

hiddenness. G. Knight gives an interesting comment about Cyrus in

44:28:

> Cyrus is called my shepherd. This one word in Hebrew can also
> be voweled to mean "my friend." At 48:14 Cyrus is known as
> he whom Yahweh loves. DI means that Yahweh chose Cyrus
> from all other possible alternatives to be his instrument.
> In this way God has continued to choose the unlikeliest of
> persons to be his instruments down the arches of the years.
> He chose the writings of his servant Nietzsche, for example,
> to prevent the Christian religion from becoming a mere system
> of ethics. Because of his servant Hitler, a new biblical
> theology arose to give vitality to the Church in Europe at very
> juncture when the latter was about to lose its thrust in the
> perplexing new world that was initiated by the atomic age.
> It might be said that because of his servant Karl Marx,
> the Church awoke to the social implications of its own Gospel
> to a degree that it might never have done if he had never
> penned Das Kapital.[1]

We studied in 49:2 that the servant is hidden in the quiver

of the Lord. It shall be shot out. But it is now hidden in the

eyes of the people. The servant Cyrus may be also considered as

one who is hidden. Deutero-Isaiah presupposes murmuring of Israel

against a stumbling block of God's mysterious plan. "Woe to him

who strives with his Maker." (45:9) "Thus says the Lord, 'Will

you question me about my children or command me concerning the

work of my hands?'" (49:11). The Creator of the heavens and the

earth aroused Cyrus in righteousness and let him rebuild Zion and

set exiles free. A unit of 45:14-17 naturally follows this theologi-

cal thought. The nations will come and bow to Israel and acknowledge

that the Lord of Israel is the only true God. They recognize

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[1]G. Knight, _Deutero-Isaiah_ (New York and Nashville: Abingdon
Press, 1965), p. 128.

that the Lord of Israel is the only true God. They recognize
that the Lord of Israel is the Creator and the Savior. 45:15
is the famous passage of Deus Absconditus. This sentence has
an abrupt change of subject from the third person in verse 14 to
the first person who addresses God. Some scholars take it as the
confession of the converted heathens in verse 14.[2] Others take it
as the confession of the prophet.[3] In the former case, the meaning
is that heathen converts have come to Israel and confessed, "O,
God of Israel, you have hidden your might and glory from us, but
now we can see them in your people, Israel." In the light of the
context of the coming of Cyrus from 44:28 on and the fact that
the new Exodus is the climax of the history of salvation through
His servant, it is natural to take it as the confession of Deutero-
Isaiah. What is the meaning of God "who hides Himself"? The
LXX translates it Σὺ γὰρ εἶ θεός, καὶ οὐκ ᾔδειμεν "Thou art God, yet
we know it not." סתר is used 81 times in the Old Testament, but
there is no place which expresses exactly this thought. The simple
interpretation is the prophet's recognition of the mysterious way
of salvation which the Lord has provided for Israel and the glorious

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[2]I. W. Slotki, Isaiah, Soncino Books of the Bible, 6th edition
(London: The Soncino Press, 1967), ad loc.; J. Skinner, The Book
of the Prophet Isaiah (Cambridge: University Press, 1896-1898), ad loc.;
T. K. Cheyne, Introduction to the Book of Isaiah (London: Adam
and Charles Black, 1895), ad loc.; C. C. Torrey, The Second Isaiah.
A New Interpretation (Edinburgh: T. & T. Clark, 1928), ad loc.; Knight,
ad loc.

[3]F. Delitzsch, Isaiah, II, Translated by J. Martin (Grand Rapids:
Eerdmans, 1960), ad loc.; C. R. North, The Second Isaiah, 40-55
(Oxford: The Clarendon Press, 1964), ad loc.; J. D. Smart, History
and Theology in Second Isaiah. A Commentary on Isaiah 35, 40-66
(Philadelphia: The Westminster Press, 1965), ad loc.

result given to Israel in a broader sense, it may mean the recog-
nition of God's transcendency by His own nature. He cannot be seen
by human eyes nor grasped by reason. Even when God reveals His
truth, this truth is hidden from human eyes. Smart interprets
it in this sense, applying the present situation:

> It was spiritual arrogance in Israel, men say, to think that
> it was entrusted with a knowledge of God that the world could
> possess only through the witness of Israel. And it must
> also be spiritual arrogance in the Christian church for it
> to think that God is hidden from men until he is revealed
> in the church's witness to Jesus Christ. But strangely, or
> not so strangely, when Christians surrender to this way of
> thinking, they begin to lose their interest in and understand-
> ing of the unique and life shaking revelation of God that was
> the wonder and despair of prophets and apostles, and they be-
> come content with the tame and comfortable revelation that
> is more easily available to them in nature and conscience.
> They no longer notice the darkness and emptiness. Only the
> prophet is, and only the apostle who has seen the world recon-
> ciled with God in the person of Jesus Christ knows how far
> his own world has fallen and how much it has lost in its
> alienation from God.[4]

The third interpretation is the negative side of this truth.
Even though it is sure that God, the Creator and the Redeemer, de-
livers Israel in the new Exodus, His way is hidden in His mystery
by His own nature. At the same time, it is because of the harden-
ing of hearts. God hates sin and hides Himself, leaving men in
their own destiny (54:8; 8:17; 57:17; 59:2; 64:6).

In this light of newness related with hiddenness, we see more
clearly the continuity between Cyrus the servant and the servant
in the four songs, though we also admit the discontinuity between
them. This leads us to see still another continuity, that is of
the hardening heart. Israel was formed by God, elected by God

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[4]Smart, p. 132.

and called to God's witness of revelation. But they failed.

They became deaf and blind. They hear, but they do not understand.

They see, but they do not perceive. In this respect, idol-worship

oracles are important. Westermann maintains that the polemic against

the manufacture of idols in 40:19-20 and 41:6-7; 42:17; 44:9-20; 45:16-17,

20b and 46:5-8 forms a group of homogeneous additions.[5]

He says:

> This taunt-song (44:9-20) differs from all the rest of Deutero-
> Isaiah in that it says nothing about Yahweh and his dealings
> with Israel. Neither does the name Yahweh occur, nor does
> the song contain any allusion to what is, without exception,
> the theme elsewhere, God's action upon Israel as related to
> the moment in history at which the prophet uttered his words.[6]

If we, however, take the oracles concerning idols[7] as a polemic

against the hardening of the hearts by human beings which cannot

see the invisibility of the Lord and as a confirmation of new

Exodus from a negative viewpoint because of its hiddenness in human

eyes, these prophecies have great significance in the total theological

thought of Deutero-Isaiah. It must be taken up in the framework of

Creation-Redemption-New Exodus theme as a confirmation from the nega-

tive viewpoint.

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[5]C. Westermann, _Isaiah 40-66_, Translated by D. M. G. Stalker
(Philadelphia: The Westminster Press, 1969), p. 29.

[6]Westermann, p. 146.

[7]Muilenburg interprets Deutero-Isaiah as describing what he
had seen. The prophet carried the heritage of the conviction that
Yahweh must not be seen by mortal eye. The Elohistic narrative
of Ex. 33:14-23 together with the representation of the Elohistic
decalogue (Ex. 20:4a) may preserve a tradition long antecedent to
the 8th century. J. Muilenburg, "The Book of Isaiah, Chapters 40-66,"
The Interpreter's Bible, V (New York: Abingdon Press, 1956), pp.
510-511.

40:19-20 is well structured into its context though תרומה
is ἅπ. λεγ., and the meaning of מסכן is a debating word. The
whole context of 40:12-26 is the proclamation of God's power, wisdom
and His transcendent greatness from men and idols, who are as
nothing before Him. But he is invisible. He cannot be compared
with any other image. But the human beings whose hearts are hardened
try to make God in their own images, even a poor man spends a lot
of money and energy for that purpose. It well fits the murmuring
of Israel in 40:27. 41:6-7 is to be viewed in the same way.
When the Lord works in salvation history through his servant, the
nations do not look up this event and its meaning so that they
might recognize the invisible God, the Creator and the Redeemer,
but rather they rely upon idols which cannot help them. We also
notice that Westermann retains 41:29 and 42:17 in their contexts.
44:9-20 is a difficult unit, because its style is peculiar. Kittel
deals with it as prose, while Thomas arranges it as a poem.[8] Duhm
thinks this part cuts the Susammenhang between verses 6-8 and verses
21-22.[9] He says that it is an interpolation just as Jer. 10:1-16.[10]

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[8]W. Thomas, Liber Jesaiae (Stuttgart: Württembergische Bibelanstalt,
1968), pp. 69-70.

[9]B. Duhm, Das Buch Jesaia (Göttingen: Vandenhoeck & Ruprecht, 1892),
p. 333.

[10]The authenticity of Jer. 10:1-16 is debated. There is a close
similarity between this oracle and Deutero-Isaiah as in 40:19-22; 41:7,29;
44:9-20; 46:5-7 and some Psalms as in 115:2-8; 135:15-18. In these
satires gods are identified with their statues, a negation of their ex-
istence. The theme is interwoven with the theme of the universality of
the Lord God of Israel who is the Creator and upholder of heaven and the
earth. The question is: Did the strict monotheism seen in D.I. come in
the history of Israel as exilic for the first time? Or is it pre-exilic?

On the other hand, Torrey maintains that the whole 44:6-23 is a unit with a theme, "The folly of idol-worship." He takes verses 6-8 as an introduction and verses 21-23 as a conclusion.[11] North takes this unit as belonging to Deutero-Isaiah, admitting that verses 21-23 would follow naturally as they do after verse 20, though it is not a conclusive argument that they should.[12]

The section of 44:9-20 is easily divided into three subdivisions: (1) Verses 9-11; (2) Verses 12-17; (3) Verses 18-20.

(1) Verses 9-11--The Essential Nature of Idol-worship

We found in Chapter II that פסל is used 10 times in Deutero-Isaiah and none in First Isaiah nor in Third Isaiah. תהו is used 7 times in Deutero-Isaiah. In First Isaiah, it is used 3 times (24:10; 29:21; 34:11), and in Third Isaiah, it is used once (59:4). But it is seldom used in other books of the Old Testament, only 9 times. It is plausible that Deutero-Isaiah thought of the world's chaotic situation of Gen. 1:2. בל is used by Deutero-Isaiah in preference to לא, 40:24 (3 times); 43:17; 44:8,9 (3 times). In First Isaiah, it is used in 14:21; 26:10 (2 times); 26:11,14 (2 times), 18 (2 times); 33:20 (3 times), 21,23,24; 35:9. We find it only in Hosea 7:2 and 9:16 in other prophetical books. There is no instance in other books of Old Testament where בל is used three times in one sentence as it is in 40:24 and 44:9.

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[11]Torrey, pp. 344-345.

[12]North, pp. 139-140.

עדיהם "their own witnesses" is contrasted to עדי "my (God's) witness" in verse 8. In this subdivision, Deutero-Isaiah orients us to the essential nature of idols and idol-worship. While God is the Creator, idols are created. While God is the only one who declares the things from the old and the things to come, idols cannot speak. But Deutero-Isaiah's focus is not on idols but on men who make them and who worship them. The result of idol-worship is fear and shame.

(2) Verses 12-17—The Process of Making Idols

Deutero-Isaiah describes the process of making idols first of the smith, then of the craftsman. They need instruments, they need human power, and material for making idols. These things are gifts of God which should be used for His glory. Deutero-Isaiah uses the flashback method in verse 15 and extends back to the time when the trees were planted. There is no doubt that Deutero-Isaiah was thinking of the complete difference in the procedure of God's creative act and of men's effort to make idols. A man makes an idol after the figure of a man, while God made man in His own image.

(3) Verses 18-20—Conclusion

טח מראות עיניהם "their eyes are bedaubed," or "He daubed their eyes." טח is Qal perfect, third person, singular, masculine. The subject may be taken as impersonal or as the Lord. The LXX takes the former view. רעה אפר "feeding on ashes" is a special expression which we cannot find in any other place in the Bible, but we have a similar expression in Hos. 12:1, רעה רוח

"feeds on wind" and in Ps. 102:10 אפר כלחם אכלתי"I have eaten ashes like bread." Verse 19 is the repetition of verses 16-17 except for the word "abomination." Men could not know nor understand the essential nature of idol-worship. Thus, the theme of idol-worship is connected with the theme of the "hardening of the heart."

After describing idol-worship and its essential nature, Deutero-Isaiah comes back again to a similar tone in 44:1-2 and verse 8. זכר אלה "Remember these things" may be related to the former section, or to the following section. In the former case, "Remember the vanity and the uselessness of idol-worship." In the latter case, "Remember that you are still the servants of the Lord for He redeemed you."

45:16 may be also interpreted in its context. It is not a mere description of idol-worship, but Deutero-Isaiah describes the sharp contrast of the principle of idol-worship to the principle of salvation described in 45:15 and 17. Idol-worshippers cannot accept the invisible God who is the Creator and the Redeemer. They cannot recognize the new Exodus. They do not understand how different the way of salvation is. They cannot understand God that is one who cannot be known by the five senses nor by reason. Thus, they cannot accept the revelation from God about the new Exodus. On the other hand, they are busy seeking their own pleasures, glorifying themselves which culminates in making idols after their own images. But its result is shame and confusion. In this way, we notice clearly the sequence of thought. On the one hand God acted in salvation history through His servant, and on the other hand men hardened their hearts so that they could not understand God as Creator and Redeemer but ended up making idols in which to trust.

46:1-2 and 5-7 are also considered in the same way. The same
themes are repeated again in this chapter: Idols, God upholding
his people, argument between God and men, the raising of Cyrus
and the call to repentance and conversion. Verses 1-7 give the
contrast between idols who are borne and God who bears them.
In verses 8-11 the emphasis turns from that contrast to men's foolish-
ness, which has led again to the declaration of God as Creator and
Redeemer, in which context the raising of Cyrus had been planned.
Finally, there is a call to salvation even to those whose hearts
are hardened, which can be given only because of His own fundamental
work of salvation. We have no reason to delete 46:1-2 and 5-7 from
the context as Westermann does.

Here is a very important key concept for understanding the
whole message of Deutero-Isaiah. Many commentators are caught by
the two words נחמו נחמו in the beginning of chapter 40 and take
the main message as one of comfort and of encouragement to the people
in exile. Surely it was. But it is not in the same framework of
the old Exodus. The words of comfort are related to the new Exo-
dus, the new servant, and the new people. At this time the truth
that God is the Creator and the Redeemer shall be witnessed. Then
the old scheme of Yahweh-Israel as against heathens' gods-heathens
cannot be held any more. The new scheme is Yahweh-true servant
as against idol-idol worshippers including both Israel and heathens

whose hearts are hardened.[13] However, Deutero-Isaiah conceives idols to be nothing. Therefore, the Lord, God the Creator and the Redeemer confronts directly men whose hearts are hardened. At the same time, through the new servant, the new Exodus shall be carried out so that not only Israel but also nations may be saved. This new event of Exodus and the servant who carries it out shall be kept in newness as related to the hiddenness of the servant and to the hardness of hearts of men. Deutero-Isaiah carefully used terms and vocabulary which connotated these double aspects. The meaning becomes a quite different one if we take off servant songs, or idol-worship oracles, or the name "Cyrus." It would become a mere song of salvation. It cannot convey this thought of a new Exodus. While Deutero-Isaiah uses the poetical description of Cyrus' victory, he makes a hook in the history by putting the name "Cyrus" so that he can demonstrate that God, the Creator and the Redeemer works in salvation history, in real history. So the new Exodus is as much of a reality as the old exodus in that both actually happened in salvation history. So the new servant shall come as a real one, just as Israel which was the servant of God failed to be a witness of the Lord existed. But the newness shall be kept as the newness related to hiddenness, so that he might use a poetical description of the new servant.

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[13]According to Kaufmann, rebuke of idolatry is not directed to the Gentiles. "Idolatry is not accounted a sin to the gentiles, and nowhere in Scripture are the gentiles punished for it." Y. Kaufmann, The Babylonian Captivity and Deutero-Isaiah, Vol. IV in History of the Religion of Israel (New York: Union of American Hebrew Congregations, 1970), p. 140. But he doesn't see the rebuke of idolatry in the framework mentioned above.

In this way we can see the servant songs in their contexts.
As it is a collection of prophetic oracles and written in the poetic
form, and not the logical work as dissertation, we cannot systematize
the arrangement of oracles like a book of doctrine. But the Servant
songs and servants depicted there are well suited in their contexts
as being the climax of the demonstration of God, the Creator and
the Redeemer who accomplishes the new Exodus. Behold! Everything
is new.

CONCLUSION

As stated in Introduction, the intent of this paper is not to give the final answer as to who the Servant is, but to provide a basis for eventually answering that question by insisting that the servant songs belong to their present contexts and providing the historical and theological aspects of the circumstance and thought of Deutero-Isaiah that are closely related to the themes of the Servant Songs. A careful analysis of the historical situation strongly suggests that the name Cyrus should not be deleted from these pericopes where it appears, as some scholars have suggested, but that the prophet's understanding and description of the person and work of Cyrus is important for the interpretation of his sayings including the Servant Songs. A careful analysis of the theology of Deutero-Isaiah strongly suggests that the sayings concerning idols and their worshippers should not be isolated from their contexts, but are indeed a significant aspect of this prophet's message.

Even though we know none of the details of his personal life, the most reasonable way is to assume him as a contemporary of Cyrus. The text shows that he was a thoroughgoing monotheist. His monotheism was not merely the conviction that Yahweh, God of Israel, was the strongest of the gods, but the belief that the invisible God who revealed his presence by his act of creating and recreating salvation history was the only God. He alone deserved the designation "deity."

Professor Jones says,

we want to attempt to describe on the basis of his talking
about God, the ideas of God that were in his mind--his per-
ception of deity. He knew, as we do, that he was talking about
an invisible God that neither he nor anyone else had ever
seen. His task was to make the presence of this unseen one
real to his hearers--without benefit of sight. And as he does
this, several aspects of his conception of God become evident,
certain characteristics of deity were described, and if we
can distill these ideas properly we can describe his theology,
e.g. formulate statements of his witness to the reality
and presence of God.[1]

He also says,

The proper subject of theology then is God--especially what
he does. I personally feel that those who tried to systema-
tize biblical or OT theology around some focus (covenant)
or under some overarching theme (sovereignty of God--Grace
of God) have misunderstood the nature of the subject of
theology and the characteristics of the documents that
bear witness to God and His actions.
. . . .
The biblical document which, it seems to me, most directly
influences the theologizing of the second Isaiah is the Yahwist
Salvation History.[2]

Deutero-Isaiah's relationship with Deuteronomic circle,

Deuteronomistic circle, Priestly circle, or with Jeremiah, Ezekiel

has not been fully investigated and decided in this paper. It in

itself is another big research. But as von Rad says, Deutero-Isaiah

stands in the election tradition as depicted by previous prophets.

He especially emphasizes the Exodus tradition. But he sees it in

the new light of a God who is the only Creator at the same time

the only Redeemer. Here is the uniqueness of his theology. The

theological understanding of newness is the most important key to

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[1]Holland H. Jones, "Theology of the Second Isaiah," from
Seminar in Isaiah 40-66, EO-845, at Concordia Seminary, St. Louis,
1972.

[2]Ibid.

understanding why Deutero-Isaiah uses the poetical description of Cyrus coming. The coming of Cyrus was interpreted in the framework of Creation-Redemption-New Exodus theology. The new servant is described in the same framework. Cyrus, 42:1-7(?),23-29; the servant, 42:1-9; Cyrus, 44:24-45:7,11-13; 46:11; 48:15; the servant, 49:1-6; 50:4-9; 52:13-53:12 are thus to be interpreted in the same principle. Both Cyrus and the servant are significant for the achievement of Yahweh's present and future purpose--the new Exodus. Cyrus took part in the new Exodus, the fact that he is described not only as the servant of the Lord but also as Yahweh's anointed one and as His shepherd was a stumbling block to some exiles. What is required for the new Exodus is a new person/people who share Deutero-Isaiah's conviction about the reality and presence of the only God--the invisible one, his attitude which ridicules idolatry in every form, his readiness to recognize and acknowledge the presence and action of God even when it doesn't conform to his idea of how God ought to act and whom He ought to employ as His agents in history, his conviction that Yahweh is achieving the fulfilment of His gracious purpose for Israel and mankind in spite of evidence to the contrary, his willingness to commit his life to a complete cooperation with Yahweh in the achievement of this salvation history, his certainty that every word and deed performed in the living out of this commitment, though the immediate result may be suffering and death, is worth the cost because the ultimate result of the words and deeds of God's new person/people will be successful achievement of the saving purpose of the Creator who wills to redeem His creation.

APPENDIX

Verb Tenses in Chapters 44–46: Comparison between the
Masoretic Text, the Septuagint and the American Standard Version

	Masoretic		Septuagint		American Standard
44:1	שמע	Imperf.	ἄκουσον	aor. imperf.	hear
"	בחרתי	Perf.	ἐξελεξάμην	aor.	I have chosen
44:2	אמר	Perf.	λέγει	present	saith (Jeh.)
"	עשך	Part.	ποιήσας	aor. part.	that made thee
"	ויצרך	Part.	πλάσας	aor. part.	that formed thee
"	יעזרך	Imperf.	βοηθήθησῃ	fut. pass.	who will help thee
"	תירא	Imperf.	φοβοῦ	imperf.	fear
"	בחרתי	Perf.	ἐξελεξάμην	aor.	I have chosen
44:3	אצק	Imperf.	δώσω	fut.	I will pour
"	אצק	Imperf.	ἐπιθήσω	fut.	I will pour
44:4	וצמחו	Perf. ו con.	ἀνατελοῦσιν	fut.	they shall spring up
44:5	יאמר	Imperf.	ἐρεῖ	fut.	one shall say
"	יקרא	Imperf.	βοήσεται	fut.	(another) shall call
"	יכתב	Imperf.	ἐπιγράψει	fut.	(another) shall subscribe
"	יכנה	Imperf.	βοήσεται	fut.	(another) shall surname
44:6	אמר	Perf.	λέγει	pres.	saith (Jeh.)
44:7	יקרא	Imperf.	καλεσάτω	aor. imperf.	who shall call
"	ויגדה	Jussive	ἀναγγειλάτω	aor. imperf.	(who) shall declare
"	ויערכה	Jussive	ἐτοιμασάτω	aor. imperf.	(who) shall set
"	משומי	Infin.	ἐποῖησα	aor.	I established
"	ואתיות	Infin.	ἐπερχόμενα	pres.	the things that are come
"	תבאנה	Imperf.	ἐλθεῖν	aor. infin.	that shall come to pass
"	יגידו	Jussive	ἀναγγειλάτω	aor. imperf.	let them declare
44:8	תפחדו	Imperf.	παρακαλύπτεσθε	imperf.	fear ye
"	תרהו	Imperf.	πλανᾶσθε	imperf.	neither be afraid
"	תשמעתיך	Perf.	γνωτίσασθε	aor.	have I declared
"	והגדתי	Perf. & ו	ἀπήγγειλα	aor.	(have I) showed

44:8	ידעתי	Perf.			I know
44:9	יצרתי	Part.	πλάσσοντες	part.	they that fashion
"	יועילו	Imperf.	ὠφελήσει	fut.	(they) shall profit
"	יראו	Imperf.			(they) see
"	ידעו	Imperf.			(they) know
"	יבשו	Imperf.	αἰσχυνθήσονται	fut.	they may be put to shame
44:10	יצר	Perf.	πλάσσοντες	part.	who hath fashioned
"	נסך	Perf.	γλύφοντες	pres.	(who hath) molten
"	הועיל	Perf. (1)			that is profitable
44:11	יבשו	Imperf.	ἐξηράνθησαν	aor.	(they) shall be put to shame
"	יתקבצו	Jussive	συναχθήτωσαν	aor. imperf.	let them gathered
"	יעמדו	Jussive	στησάτωσαν	aor. imperf.	let them stand up
"	יפחדו	Imperf.	ἐντραπήτωσαν	aor. imperf.	they shall fear
"	יבשו	Imperf.	αἰσχυνθήτωσαν	aor. imperf.	they shall be put to shame
44:12	ופעל	Perf. & ו	ὤξυνε	pres.	(he) worketh
"	יצרהו	Perf.	εἰργάσατο	aor.	(he) fashioneth
"	ויפעלהו	Imperf. ו con.	εἰργάσατο	aor.	(he) worketh
"	שתה	Perf.	πίῃ	aor. subj.	(he) drinketh
"	ויעף	Imperf. ו con.	ἀσθενήσει	fut.	(he) is faint
44:13	נטה	Perf.			(he) stretcheth out
"	יתארהו	Imperf.	ἔστησεν	aor.	(he) marketh it out
"	יעשהו	Imperf.	ἐποίησεν	aor.	(he) shapeth it
"	יתארהו	Imperf.			(he) marketh it out
"	יעשהו	Imperf.			(he) shapeth it
"	לשבת	Infin.	στῆσαι	aor. infin.	to dwell
44:14	לכרת	Infin.	ἔκοψε	aor.	He heweth
"	ויקח	Imperf. ו con.			He taketh
"	ויאמץ	Imperf. ו con.			(he) strengtheneth
"	נטע	Perf.			(he) planteth
"	יגדל	Imperf.	ἐμήκυνεν	aor.	(the rain) doth nourish
44:15	והיה	Perf. & ו	ᾖ	pres. subj.	Then shall it be

(1) Perf. or Infinitive.

44:15	ויקח	Imperf. ו con.	λαβών	aor. part.	and he taketh
"	ויחם	Imperf. ו con.	ἐθεομάνθη	aor.	and (he) warmeth
"	ישיק	Imperf.	καύσαντες	aor.	He kindleth
"	ואפה	Perf. ו con.	ἔπεψαν	aor.	and (he) baketh
"	יפעל	Imperf.	εἰργάσαντο	aor.	he maketh
"	וישתחו	Imperf. ו con.	προσκυνοῦσιν	pres.	and (he) worshippeth
"	עשהו	Perf.			he maketh
"	ויסגד	Imperf. ו con.			and (he) falleth down
44:16	שרף	Perf.	κατέκαυσεν	aor.	he burneth
"	יאכל	Imperf.	ἔφαγε	aor.	he eateth
"	יצלה	Imperf.	ὀπτήσας	aor.	he roasteth
"	וישבע	Imperf. weak ו	ἐνεπλήσθη	aor.	and (he) is satisfied
"	יחם	Imperf.	θερμονθείς	aor. part.	he warmeth
"	ויאמר	Imperf. weak ו	εἶπεν	aor.	and (he) saith
"	חמותי	Perf.	ἐθερμάνθην	aor.	I am warm
¨	ראיתי	Perf.	εἶδον	aor.	I have seen
44:17	עשה	Perf.	ἐποίησεν	aor.	he maketh
"	יסגוד	Imperf.			he falleth down
"	וישתחו	Imperf.	προσκυνεῖ	pres.	(he) worshippeth
"	ויתפלל	Imperf. weak ו	προσεύχεται	pres.	and (he) prayeth
"	ויאמר	Imperf. weak ו	λέγων	pres. part.	and (he) saith
"	הצילני	Imperf.	ἐξελοῦ	imperf.	deliver me
44:18	ידעו	Perf.	ἔγνωσαν	aor.	they know
"	יבינו	Perf.	φρονῆσαι	aor. infin.	They consider
"	טח	Perf.	ἀπημαυρώθησαν	aor.	he hath shut
"	מראות	Infin.	βλέπειν	pres. infin.	they cannot see
"	מהשכיל	Infin.	νοῆσαι	aor. infin.	they cannot understand
44:19	ישיב	Imperf.	ἐλογίσατο	aor.	(one) calleth (to mind)
"	לאמר	Infin.			to say
"	שרפתי	Perf.	κατέκυσεν	aor.	I have burned
"	אפיתי	Perf.	ἔπεψεν	aor.	I have baked
"	אצלה	Imperf.	ὀπτήσας	aor. part.	I have roasted
"	ואכל	Imperf. weak ו	ἔφαγε	aor.	and (I have) eaten
"	אעשה	Imperf.	ἐποίησε	aor.	I shall make
"	אסגוד	Imperf.	προσκυνοῦσιν	pres.	I shall fall down

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44:20	רעה	Part.			he feedeth
"	חותל	Perf.	πλανῶνται	pres.	(a) deceived (heart)
"	הטהו	Perf.			(heart) hath turned
"	יציל	Imperf.	δύναται ἐξελέθαι	pres.	he can deliver
"	יאמר	Imperf.	ἐρεῖτε	fut.	he can say
44:21	זכר	Imperf.	μνήσθυτι	aor. imperf.	remember
"	יצרתיך	Perf.	ἔπλασα	aor.	I have formed
"	תנשני	Imperf.	ἐπιλανθάνου	pres. imperf.	thou shalt be forgotten
44:22	מחיתי	Perf.	ἀπήλειψα	aor.	I have blotted out
"	שובה	Imperf.	ἐπιστράφηθι	aor.	return
"	גאלתיך	Perf.	λυτρώσομαί	fut.	I have redeemed thee
44:23	רנו	Imperf.	εὐφράνθητε	aor. imperf.	sing
"	עשה	Perf.			(Jeh.) hath done
"	הריעו	Imperf.	σαλπίσατε	aor. imperf.	shout
"	פצחו	Imperf.	βοήσατι	aor. imperf.	break forth
"	גאל	Perf.	ἐλυτρώσατο	aor.	(Jeh.) hath redeemed
"	יתפאל	Imperf.	δοξασθήσεται	fut.	(Jeh.) will glorify Himself
44:24	אמר	Perf.	λέγει	pres.	(Jeh.) saith
"	גאלך	Part.	λυτρούμενός	pres. part.	thy Redeemer
"	ויצרך	Part.	πλάσσων	pres. part.	he that formed thee
"	עשה	Part.	συντελῶν	pres. part.	that maketh
"	נטה	Part.	ἐξέτεινα	aor.	that stretcheth forth
"	רקע	Part.	ἐστετέωσα	aor.	that spreadeth abroad
44:25	מפר	Part.	διασκεδάσει	fut.	that frustrateth
"	יהולל	Imperf.			(that) maketh mad
"	משיב	Part.	ἀποστρέφων	pres. part.	that turneth
"	ישכל	Imperf.	μωραίνων	pres. part.	(that) maketh foolish
44:26	מקים	Part.	ἱστῶν	pres. part.	that confirmeth
"	ישלים	Imperf.	ἀληθεύων (1)	pres. part.	(that) performeth
"	האמר	Part. & ה	ὁ λέγων	pres. part.	that saith
"	תושב	Imperf.	κατοικηθήσῃ	fut.	she shall be inhabited
"	תבנינה	Imperf.	οἰκοδομηθήσεσθε	fut.	they shall be built

(1) verifying

44:26	אקומם	Imperf.	ἀνατελεῖ (1)	fut.	I will raise up
44:27	האמר	Part. & ה	ὁ λέγων	pres. part.	that saith
"	חרבי	Imperf.	ἐρημωθήσῃ	fut.	be dry
"	אוביש	Imperf.	ἀναστελεῖ	fut.	I will dry up
44:28	האמר	Part. & ה	ὁ λέγων	pres. part.	that saith
"	ישלם	Imperf.	ποιήσει	fut.	he shall perform
"	ולאמר	Infin.	ὁ λέγων	pres. part.	saying
"	תבנה	Imperf.	οἰκοδομηθήσῃ	fut.	she shall be built
"	תוסד	Imperf.	θεμελιώσω	fut.	(foundation) shall be laid
45:1	אמר	Perf.	λέγει	pres.	(Jeh.) saith
"	החזקתי	Perf.	ἐκράτησα	aor.	I have holden
"	לרד	Infin.	ἐπακοῦσαι	aor. infin.	to subdue
"	אפתח	Imperf.	διαρρήξω (2)	fut.	I will loose
"	לפתח	Infin.	ἀνοίξω	fut.	to open
"	יסגרו	Imperf.	συγκλεισθήσονται	fut.	(gates) shall be shut
45:2	אלך	Imperf.	πολεύσομαι	fut.	I will go
"	אושר	Imperf.	ὁμαλιῶ	fut.	I make smooth
"	אשבר	Imperf.	συντρίψω	fut.	I will break in pieces
"	אגדע	Imperf.	συγκλάσω	fut.	(I will) cut
45:3	ונתתי	Perf. ו con.	δώσω	fut.	and I will give
"	תדע	Imperf.	γνῶς	aor. subj.	thou mayest know
"	הקורא	Part. & ה	ὁ καλῶν	pres. part.	who call thee
45:4	ואקרא	Imperf. ו con.	καλέσω	fut.	I have called
"	אכלך	Imperf.	προσδέξομαί	fut.	I have surnamed
"	ידעתני	Perf.	ἔγνως	aor.	thou hast known me
45:5	אאזרך	Imperf.	ἐνίσχυσά	aor. part.	I will gird thee
"	ידעתני	Perf.	ᾔδεις	plu. perf.	thou has known me
45:6	ידעו	Imperf.	γνῶσιν	aor. subj.	they may know
45:7	יוצר	Part.	κατασκευάσας	aor. part.	I form
"	ובורא	Part.	ποιήσας	aor. part.	(I) create
"	עשה	Part.	ποιῶν	pres. part.	I make

(1) shall spring forth
(2) I will break

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45:7	ובורא	Part.	κτίζων	pres. part.	(I) create
"	עשה	Part.	ποιῶν	pres. part.	that doeth
45:8	הרעיפו	Imperf.	εὐφρανθήτω (1)	aor. imperf.	distill
"	יזלו	Jussive	ῥανάτωσαν	aor. imperf.	let pour down
"	תפתח	Jussive	ἀνατειλάτω (2)	aor. imperf.	let open
"	ויפרו	Imperf. & weak ו	βλαστησάτω (3)	aor. imperf.	that it may bring forth
"	תצמיח	Jussive	ἀνατειλάτω (2)	aor. imperf.	let it cause to spring up
"	בראתיו	Perf.	κτίσας	aor. part.	I have created
45:9	רב	Part.			that striveth
"	היאמר	Imperf. & ה	ἐρεῖ	pres.	shall (clay) say
"	תעשה	Imperf.	ποιεῖς	pres.	makest thou?
45:10	אמר	Part.	λέγων	pres. part.	that saith
"	תוליד	Imperf.	γεννήσεις	fut.	begettest thou?
"	תחילון	Imperf.	ὠδίνεις	pres.	travaliest thou?
45:11	אמר	Perf.	λέγει	pres.	(Jeh.) saith
"	האתיות	Infin. & ה	τὰ ἐπερχόμενα	pres. part.	the things that are to come
"	שאלוני	Imperf.	ἐρωτήσατέ	aor. imperf.	ask me
"	תצוני	Imperf.	ἐντείλασθέ	aor.	command ye me
45:12	עשיתי	Perf.	ἐποίησα	aor.	I have made
"	בראתי	Perf.			(I have) created
"	נטו	Perf.	ἐστερέωσα	aor.	I have stretched out
"	צויתי	Perf.	ἐνετειλάμην	aor.	I have commanded
45:13	העירותהו	Perf.	ἤγειρα	aor.	I have raised him up
"	אישר	Imperf.			I will make straight
"	יבנה	Imperf.	οἰκοδομήσει	fut.	He shall build
"	ישלח	Imperf.	ἐπιστρέψει (4)	fut.	he shall let go
"	אמר	Perf.	εἶπε	pres.	(Jeh.) saith

(1) rejoice
(2) bring forth
(3) blossom
(4) he shall turn

45:14	אמר	Perf.	λέγει		pres.	(Jeh.) saith
"	יעברו	Imperf.	διαβήσονται		fut.	(they) shall come over
"	יהוו	Imperf.	ἔσονται		fut.	they shall be
"	ילכו	Imperf.	ἀκολουθήσουσι	(1)	fut.	they shall go
"	יעברו	Imperf.	διαβήσονται		fut.	they shall come over
"	ישתחוו	Imperf.	προσκυνήσουσί		fut.	they shall fall down
"	יתפללו	Imperf.	προσεύξονται		fut.	they shall make supplication
45:15	מסתתר	Part.	οὐκ ἤδειμεν		plu. perf.	that hidest thyself
45:16	בושו	Perf.	αἰσχυνθήσονται		fut.	they shall be put to shame
"	נכלמו	Perf.	ἐντραπήσονται		fut.	they shall be confounded
"	חלכו	Perf.	πορεύσονται		fut.	they shall go
45:17	נושע	Perf.	σώζεται		fut.	(Israel) shall be saved
"	תבשו	Imperf.	αἰσχυνθήσονται		fut.	ye shall be put to shame
"	תכלמו	Imperf.	ἐντραπῶσιν		aor.	ye shall be confounded
45:18	אמר	Perf.	λέγει		pres.	(Jeh.) saith
"	בורא	Part.	ποιήσας		aor. part.	that created
"	יצר	Part.	καταδείξας		aor. part.	that formed
"	ועשה	Part.	ποιήσας		aor. part.	(that) made it
"	כוננה	Perf.	διώρησεν	(2)	aor.	that established it
"	בראה	Perf.	ἐποίησεν		aor.	that created it
"	לשבת	Infin.	κατοικεῖσθαι		pres. infin.	to be inhabited
"	יצרה	Perf.	ἔπλασεν		aor.	that formed it
45:19	דברתי	Perf.	λελάληκα		perf.	I have spoken
"	אמרתי	Perf.	εἶπα		aor.	I said
"	בקשוני	Imperf.	ζητήσατε		aor. imperf.	ye seek me
"	דבר	Part.	ὁ καλῶν		pres. part.	I speak
"	מגיד	Part.	ἀναγγέλων		pres. part.	I declare
45:20	הקבצו	Imperf.	συνάχθητε		aor. imperf.	assemble yourself
"	יבא	Imperf.	ἤκετε		pres. imperf.	come
"	התנגשו	Imperf.	βουλεύσασθε	(3)	aor. imperf.	draw near

(1) they shall follow
(2) he marked
(3) take counsel together

45:20	ידעו	Perf.	ἔγνωσαν	aor.	they have knowledge
"	הנשאים	Part.	αἴροντες	pres. part.	that carry
"	ומתפללים	Part.	προσευχόμενοι	pres. part.	(that) pray
"	יושיע	Imperf.	σώζουσιν	pres.	that can save
45:21	הגידו	Imperf.	ἀναγγελοῦσιν	pres.	declare ye
"	הגישו	Imperf.	ἐγγισατωσαν	aor. imperf.	bring forth
"	יועצו	Jussive	γνῶσιν	aor. subj.	let them take counsel
"	השמיע	Perf.	ἀκουστὰ ἐποίησε	aor.	who hath showed?
"	הגידה	Perf.			who hath declared?
45:22	פנו	Imperf.	ἐπιστράφητε	aor. imperf.	look
"	יהושעו	Imperf.	σωθήσεσθε	fut.	be ye saved
45:23	נשבעתי	Perf.	ὀμνύω	pres.	I have sworn
"	יצא	Perf.	ἐξελεύσεται	fut.	(word) is gone
"	ישוב	Imperf.	ἀποστραφήσονται	fut.	(word) shall return
"	תכרע	Imperf.	κάμψει	fut.	(knee) shall bow
"	תשבע	Imperf.	ὀμεῖται	pres.	(tongue) shall swear
45:24	אמר	Perf.	λέγων	pres. part.	it is said
"	יבוא	Imperf.	ἥξει	fut.	men shall come
"	ויבשו	Imperf. weak ו	αἰσχυνθήσονται	fut.	they shall be put to shame
"	הנחרים	Part. & ה	διορίζοντες	pres. part.	that were incensed
45:25	יצדקו	Imperf.	δικαιωθήσονται	fut.	(they) shall be justified
"	ויתהללו	Imperf. weak ו	ἐνδοξαθήσεται	fut.	they shall glory
46:1	כרע	Perf.	ἔπεσε	aor.	(it) bows down
"	קרס	Part.	συνετρίβη	aor.	(it) stoopeth
"	היו	Perf.	ἐγένετο	imperf.	(they) are
"	עמוסות	Part.	αἴρετε	pres.	a load
46:2	קרסו	Perf.			they stoop
"	כרעו	Perf.			they bow down
"	יכלו	Perf.	δυνήσονται	fut.	they could
"	מלט	Infin.	σωθῆναι	aor. infin.	deliver
"	הלכה	Perf.	ἥχθησαν	aor.	(they) are gone
46:3	שמעו	Imperf.	ἀκούετέ	pres. imperf.	hearken
"	העמסים	Part. & ה	οἱ αἰρόμενοι	pres. part.	that have been borne

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46:3	הנשאים	Part. &	ה	παιδευόμενοι	pres. part.	that have been carried
46:4	אסבל	Imperf.		ἀνέχομαι	fut.	I carry
"	עשיתי	Perf.		ἐποίησα	aor.	I have made
"	אשא	Imperf.		ἀνήσω	fut.	I will bear
"	אסבל	Imperf.		ἀναλήψομαι	fut.	I will carry
"	ואמלט	Imperf. weak ו		σώσω	fut.	I will deliver
46:5	תדמיונו	Imperf.		ὁμοιώσατε	aor.	will ye liken me?
"	ותשוו	Imperf. weak ו				will ye make me equal?
"	ותמשלוני	Imperf. weak ו		τεχνάσθε (1)	pres. imperf.	will ye compare me?
"	ונדמה	Imperf. weak ו				that we may be like
46:6	הזלים	Part. &	ה	συμβαλλόμενοι	pres. part.	(they) lavish
"	ישקלו	Imperf.		στήσουσιν	fut.	(they) weigh
"	ישכרו	Imperf.		μισθωσάμενοι	aor. part.	they hire
"	צורף	Part.				a goldsmith
"	ויעשהו	Imperf. weak ו		ἐποίησαν	aor.	and he maketh it
"	יסגדו	Imperf.		κύψαντες	pres. part.	they fall down
"	ישתחוו	Imperf.		προσκυνοῦσιν	pres.	they worship
46:7	ישאהו	Imperf.		αἴρουσιν	pres.	they bear it
"	יסבלהו	Imperf.		πορεύονται (2)	pres.	they carry it
"	ויניחהו	Imperf. weak ו		θῶσιν	aor. subj.	and (they) set it
"	ויעמד	Imperf. weak ו		μένει	pres.	and it standeth
"	ימיש	Imperf.		κινηθῇ	aor. subj.	it shall remove
"	יצעק	Imperf.		βοήσῃ	aor. subj.	one cry
"	יענה	Imperf.		εἰσακούσῃ	aor. subj.	it can answer
"	יושיענו	Imperf.		σώσῃ	aor. subj.	it can save

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(1) consider
(2) they go

46:8	זכרו	Imperf.	μνήσθητι	aor. imperf.	remember
"	והתאששו	Imperf. & ו			show yourselves men
"	השיבו	Imperf.	ἐπιστρέψατε	aor. imperf.	bring it (to mind)
"	פושעים	Part.	οἱ πεπλανημένοι (1)	perf. part.	transgressors
46:9	זכרו	Imperf.	μνήσθητε	aor. imperf.	remember
46:10	מגיד	Part.	ἀναγγέλων	aor. part.	declaring
"	נעשו	Perf.	γενέσθαι	aor. infin.	(that) are done
"	אמר	Part.	εἶπα	aor.	saying
"	תקום	Imperf.	στήσεται	fut.	(counsel) shall stand
"	אעשה	Imperf.	ποιήσω	fut.	I will do
46:11	קרא	Part.	καλῶν	pres. part.	Calling
"	דברתי	Perf.	ἐλάλησα	aor.	I have spoken
"	אביאנה	Imperf.	ἤγαγον	aor.	I will bring it to pass
"	יצרתי	Perf.	βεβούλευμαι	perf.	I have purposed
"	אעשנה	Imperf.	ἐποίησα	aor.	I will do it
46:12	שמעו	Imperf.	ἀκούσατε	aor. imperf.	hearken
"	הרחוקים	Part.			that are far from
46:13	קרבתי	Perf.	ἤγγισα	aor.	I bring near
"	תרחק	Imperf.			it shall not be far off
"	תאחר	Imperf.	βλαδυνῶ	pres.	(salvation) shall not tarry
"	ונתתי	Perf. ו con.	δέδωκα	perf.	I will place

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(1) ones who have gone astray

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